



The Advent Review and Herald Sabbath

Vol. 90

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No. 22



A Lull in Life

FRANCES RIDLEY HAVERGAL

Many a voice has echoed the cry for "a lull in life,"
Fainting under the noontide, fainting under the strife.
Is it the wisest longing? Is it the truest gain?
Is not the Master withholding possible loss and pain?

Perhaps, if he sent the lull, we might fail of our heart's
desire!

Swift and sharp the concussion striking out living fire,
Mighty and long the friction resulting in living glow,
Heat that is forced of the Spirit, energy fruitful in flow.

What if the blast should falter, what if the fire be stilled,
What if the molten metal cool ere the mold be filled?
What if the hands hang down when a work is almost
done?

What if the sword be dropped when a battle is almost
won?

Art thou patiently toiling, waiting the Master's will
For a rest that never seems nearer, a hush that is far
off still?

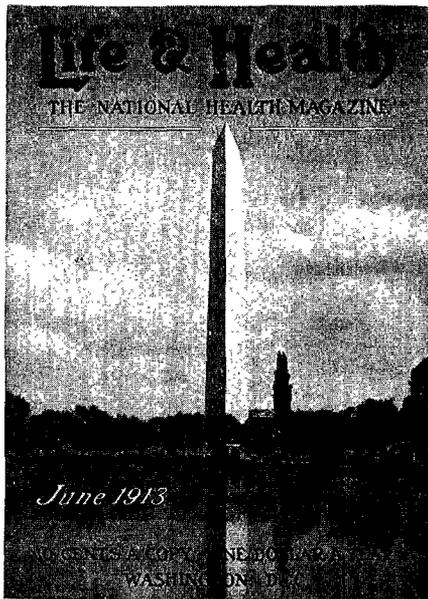
Does it seem that the noisy city never will let thee hear
The sound of his gentle footsteps drawing, it may be,
near?

Does it seem that the blinding dazzle of noonday glare
and heat
Is a fiery veil between thy heart and visions high and
sweet?

What though "a lull in life" may never be made for
thee?

Soon shall a better thing be thine, the Lull of Eternity!

— Selected.



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The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 29, 1913

No. 22

Editorial

A World Message

How the work of God has grown in our comprehension! Repeatedly we have had to enlarge our vision and revise our plans and methods to meet the growing demands of the message of truth. When we realized years ago that the threefold message of Revelation 14 was meeting its fulfilment in this movement, we failed to comprehend the full significance of a message that was to go to every nation, kindred, tongue, and people. Some of the old pioneers tell of the meager ideas that they had, and how the vision of a world-wide movement gradually unfolded to them.

But this Conference gathering, above any which has ever preceded it, bears witness to the fulfilment of the prophetic forecast. In the representatives of our world-wide work the ends of the earth are brought together. In the Conference assembly of three thousand people, are men and women from India, Korea, Burma, China, Japan, from the various sections of the African continent, from the great European field, from the West Indies, from Central America, Mexico, and the states of South America, from Australasia and the islands of the sea. And every missionary has a testimony of victory.

Difficulties are reported without number. Mountain-like obstacles have hedged up the way. Our workers have had to cope with unknown tongues, with strange social systems, with orders of casts, with pestilence, famine, and disease. Some of their associates have fallen in death, but they have closed up the ranks and pressed forward. A truly noble and heroic band of workers are the men and women who have gone out into the regions beyond to carry to those in darkness the glad news of a crucified, risen, and soon-coming Saviour. Surely they are deserving of our hearty support. Recreant would we be to our trust were they left without the necessary means to provide proper food and shelter and raiment for their temporal needs as they press the battle to the gate. We who are left to abide by the staff must furnish the sinews of war whereby our

representatives may go forth equipped for the battle.

The earnest appeals of our missionaries as contained in this number of the REVIEW and as printed in the *Bulletin*, should arouse us to renewed earnestness. We begin to see the revealings of God's power; we shall live to see, before the work closes, his great salvation extended to the ends of the earth. Let us be true to the trust committed to us.



Our Responsibility

How Will We Respond?

THE responsibilities of Seventh-day Adventists will be greatly increased as the result of this General Conference. In a vivid and striking manner have the representatives of the church been brought face to face with the conditions confronting us in giving to every nation the everlasting gospel. The crying needs of our great cities, of the heathen world, and of Catholic countries particularly, have been brought before the delegates and the large congregation in forcible appeals. The call for consecrated men and women to give themselves to the finishing of the work, the call for further means to supply the necessary equipment, has been sounded. And even above this call for men and means has come the call of Heaven, through those who have ministered in word and doctrine, to a new consecration.

What response will be made to these appeals? The response in the way of missionary offerings and of consecrated workers will be largely contingent upon the response made by the call for a new consecration, and this, after all, is the greatest need. In fact, the response to this call will carry with it the response to every other call in the cause of God. It is willing service that God can abundantly bless.

Read on another page in this number the striking words of Elder I. H. Evans, the vice-president of the Asiatic Division of the General Conference, under the heading "Zeal for God in Finishing His Work." Well does Elder Evans ask, How can this work ever be finished in this world and we go home to glory unless this church arouses itself, and we have a mighty outpouring of the

Spirit of God upon us to fit us for service? If the time has not come now in the history of this work to place all upon the altar of God, when will that time ever come? How many years can we continue to increase our bank-accounts, to add farm to farm, to spend all the means we can obtain in erecting fine houses and providing ourselves with creature comforts?

We believe indeed, with all our hearts, that the time has been reached in God's providence when a mighty wave of consecration should sweep over this people and take possession of every heart. The first love needs to be revived in many souls, the former simplicity of living which once characterized this people should be resumed. The old-time simplicity of faith and zeal in personal missionary labor for souls, should possess every heart.

Some lives have lost the spirit of the message. They hold it only in form; their hearts are turning back into Egypt and after the things of the world. The resources of heaven await our demand and reception; the heavenly intelligences stand ready to cooperate with us. Let us relate ourselves to God by the surrender of self, the forsaking of sin, and the consecration of all upon the altar of service. Then he can work through us, and use us in the accomplishment of his design and purpose in our lives.



Our Assurance

THERE are many encouraging developments in connection with the progress of this work throughout the world. But nothing that we are today seeing with our own eyes is more encouraging to us than the assurance from God himself that this work will triumph.

It is not an uncommon thing for men to undertake a work of whose success they cannot possibly be certain. Not so with this. As truly as God is, the message committed to this people will be proclaimed to all tongues and tribes and nations; and when that is done, the reign of sin will be brought to a close, and the eternal kingdom of righteousness will be set up in the earth.

It is a great privilege to be connected with a work whose success is made certain by the fiat of God, and whose suc-

cess brings with it the fruition of the Christian's hope. As Elder O. A. Olsen said, "This message is stronger and firmer than ever in the past. It has weathered every storm that has beaten upon it, and will continue to do so till the end." C. M. S.

A Great Need

ONE of the greatest needs of this people at this time is greater zeal for the accomplishment of the work. Elder I. H. Evans said, in his first sermon at the General Conference: "If we had the zeal that God wants us to have, we could accomplish a mighty work in the world in a very little while. The cause of God needs men who are wholly given to God, whose hearts are on fire with the message. When the church as a body has that experience, then God can use each individual member as a living instrumentality to carry on his great closing work. It is now the night of time; the Lord is coming soon; and yet many of our people are not willing to give themselves and their children to God for service. Every son and daughter ought to be on the altar ready to go where God calls."

When that time is reached, we shall not have to wait long for the consummation of our hope. Our slowness in reaching that point is delaying the work of God; while millions are dropping into their graves without a hope in Christ.

C. M. S.

Abiding by the Stuff

THERE are thousands of devoted Seventh-day Adventists who for various reasons have been prevented from attending the representative gathering of the church at the General Conference. They were compelled to stay by the stuff, to be the keepers at home and of home and local interests. Their hearts, however, are with their brethren in the Conference, and many times do they direct prayers to the great Father above, asking him to give divine wisdom in the important problems that shall be considered. Eagerly do they welcome the reports of the meetings which come to them through the *Bulletin* and the *REVIEW*.

It was a law in Israel in the days of David that the ones who abode by the stuff should share equally with the ones who went forth to war. This is a heaven-born principle, and we believe that God recognizes its application at the present time. The faithful mother and housewife who must abide at home will share equally with her husband who goes forth to labor for others. The faithful conference worker who must remain to look after local interests will share with the more favored one who

is chosen to represent his field as a delegate. The lonely worker in the mission field who must remain to look after the interests of the work will be remembered by the Lord of the harvest equally with the one who is favored in being permitted to visit the home land.

Let all remember this, and let every soul remember also that the blessing of God is not confined to the General Conference. God is as near his people today in Africa, in Asia, in South America, in Australia, in the remote islands of the sea, as he is to the representatives of the church assembled in Conference. There are no geographical centers of divine influence. Every one, without reference to place or circumstance, will be given of God freely that for which he seeks. Hence, from all parts of the world let there arise a general chorus of prayer and praise and supplication. Our blessed Lord by his Holy Spirit is near wherever we are. We have only to invite his blessed presence in order to enjoy his companionship.

Note and Comment

The Story of Adam and Eve Discounted

AND now comes the *Pacific Christian Advocate*, the representative of the Methodist Episcopal Church on the Pacific Coast, through its contributor Rev. George H. Bennett, throwing its influence in favor of that subtle infidelity known as the higher criticism, which discounts the Bible record of creation. Says Dr. Bennett: "The story of Adam and Eve is a beautiful allegory, as also is the story of Santa Claus which we relate to our children."

It is to be regretted that Christian journals and Christian ministers should lend their influence to the propagation of a belief which in fact as truly sets at naught the Scriptures of Truth as do the open avowals of professed skeptics.

Encouraging Discomfiture

THIS is the term by which the editor of the *Word and Way* of April 17 denominates the situation prompting an editorial in a recent number of the *Brewers' Review*:—

The challenge has been sounded. The death-grapple has begun. Is the brewing trade going to allow itself to be strangled to death? That is the question before the trade. The passage of the Webb bill by Congress has demonstrated that the last great stage of the fight of one-half century has been entered upon. The small but well-defined army of the enemies of happiness, liberty, health, and morality, terrorizes our public men to that degree that Congress voted 240 against 60—100 not voting—to outlaw the drink traffic in interstate commerce. . . . The greatest blow has been struck,

and struck successfully. It has been demonstrated that the enemy is in possession of the citadel of the nation. . . . Prohibition is no longer a local issue. The last stage has been reached. Prohibition is a national danger. . . . The enemy has shown that he is the controlling power in Washington. . . . The enemy is not resting on his laurels. He is already marching forward to the next battle, and he knows what the next step is.

The editor of this liquor journal is evidently deeply concerned over the situation of the liquor traffic. Let us hope and pray that his greatest fears with respect to this unholy traffic will be fully realized.

Wealthy Men in the United States

THE *Washington Post* of April 8 copied from the *New York World* the following list of wealthy men in the United States, giving their estimated wealth and annual incomes:—

	CAPITAL	INCOME
John D. Rockefeller..	\$500,000,000	\$50,000,000
Andrew Carnegie ...	300,000,000	15,000,000
William Rockefeller.	200,000,000	20,000,000
Estate of Marshall Field	120,000,000	6,000,000
George F. Baker....	100,000,000	5,000,000
Henry Phipps	100,000,000	5,000,000
Henry C. Frick	100,000,000	5,000,000
William A. Clark ...	80,000,000	4,000,000
Estate of J. P. Morgan	75,000,000	7,500,000
Estate of E. H. Harriman	68,000,000	3,400,000
Estate of Russell Sage	64,000,000	3,200,000
W. K. Vanderbilt...	50,000,000	2,500,000
Estate of John S. Kennedy	65,000,000	3,250,000
Estate of John J. Astor	70,000,000	3,500,000
W. W. Astor	70,000,000	3,600,000
J. J. Hill	70,000,000	3,500,000
Isaac Stephenson...	74,000,000	3,700,000
Jay Gould estate....	70,000,000	3,500,000
Mrs. Hetty Green...	60,000,000	3,000,000
Estate of Cornelius Vanderbilt	50,000,000	2,500,000
Estate of William Weightman	50,000,000	2,500,000
Estate of Ogden Goelet	60,000,000	3,000,000
W. H. Moore	50,000,000	2,500,000
Arthur C. James ...	50,000,000	2,500,000
Estate of Robert Goelet	60,000,000	3,000,000
Guggenheim estate...	50,000,000	2,500,000
Thomas F. Ryan....	50,000,000	2,500,000
Edward Morris	45,000,000	2,250,000
J. O. Armour	45,000,000	2,250,000

The name of Frederick Weyerhaeuser, of St. Paul, the "lumber king," does not appear in the above list. He is regarded as one of the wealthiest men in the country. He owns, it is said, 60,000 square miles of standing trees, and it has often been stated in print that he is "richer than Rockefeller."

In the \$25,000,000 to \$35,000,000 class, yielding incomes of \$1,250,000 to \$1,750,000, are James Stillman, J. H. Schiff, Charles M. Pratt, J. H. Flagler, Quincy A. Shaw, E. T. Bedford, E. T. Stotesbury, John Claffin, Henry Walters, E. C. Converse, Clarence H. Mackay, Nathaniel Thayer, W. H. Moore, and the estates of H. H. Rogers, Robert Winsor, George Smith, W. B. Leeds, W. Scully, John Arbuckle, J. Crosby Brown, John F. Dryden, W. L. Elkins, and O. H. Payne.

The General Conference

Thirty-Eighth Session, May 15 to June 8, 1913

Third Meeting May 16, 10 A. M.

L. R. CONRADI in the chair.
O. A. Olsen offered prayer.

A number of delegates not present at the first day's session responded to the roll-call.

By action of the Southwestern Union Committee, the following names were added to the list of Southwestern Union delegates: J. W. Dancer, C. S. Lightner.

By vote of the Conference, J. Vuilleumier, of the French Canadian work, was seated as a delegate.

W. T. Knox rendered his report as treasurer, an abstract of which will be found on another page.

Many amens were heard as the splendid figures were read, showing how the believers are standing by the cause of God with their means.

The treasurer also gave the financial statements of the General Conference Corporation and the General Conference Association. The report of the auditor, R. T. Dowsett, was read. It was voted that the reports be adopted. As supplementary to the regular financial statements, the treasurer presented the figures of tithes and offerings in all the world by decades since 1863. He stated that the amount of tithes for each of the five decades has been as follows:—

First decade	\$ 176,826.03
Second decade	505,136.60
Third decade	1,837,915.94
Fourth decade	4,342,193.08
Fifth decade	11,086,438.41
Total	\$17,948,510.06

The amount of offerings has been as follows:—

First decade	\$ 8,552.57
Second decade	56,700.86
Third decade	496,467.01
Fourth decade	1,271,527.24
Fifth decade	5,936,924.82
Total	\$7,770,172.50

The grand total of both tithes and offerings amounts to \$25,718,682.56.

Following the report, the congregation united in singing, "Praise God, from whom all blessings flow."

I. H. Evans was then called to the chair, and L. R. Conradi, vice-president for the European Division, presented his report, which is as follows:—

Report of the European Division, 1909-13

The Best Harvest of Souls

The great aim of all gospel work is to win an untold number of precious souls, every one of which is worth more than all the treasures of this world. It is not only for a warning that the everlasting gospel is to be preached, but that a rich harvest of souls may be reaped out of all nations, tongues, and peoples, to walk by living faith in the commandments of God. On looking at the development of the work in the European Division during the last four years from this point of view, we

can truly praise the Lord, as during this time there has been yielded the best harvest of souls we have ever had. A short retrospect might elucidate this. Nearly twenty years passed after 1844 before a General Conference could be organized, with a membership of 3,500 and an annual income of \$8,000. Six conferences in the free Protestant country of the United States constituted this whole General Conference. Twenty years passed, and this number had increased, chiefly in the same country, to 17,000 with an income of \$100,000. Only 800 members, or but one-twentieth part of the total number in the world, were now to be found in the most favorable Protestant countries of Europe, and they contributed \$1,800, or one sixtieth of the entire means. In 1902, or about 60 years after the commencement, the denomination numbered altogether 73,000 believers, with an income of \$800,000. It was at this time that the European Division first took shape, having 8,200 members, or one ninth of the entire number in the world, and an income of \$65,000, or one twelfth of the total. Ten years more elapsed; the members have in this short period increased from 8,200 to 28,300; the tithe, from \$59,000 to \$325,000; the offerings, from \$8,500 to \$85,000. The members have more than tripled, the tithe more than quintupled, and the offerings decupled. The European Division now constitutes one fourth of the total membership and finances. If we compare the three quadrennial periods, the result is as follows: The net gain from 1900-04 was 4,000 souls; from 1904-08 was 6,300 souls; from 1908-12, 11,000 souls. At the close of 1908 our total membership was 17,360, but our gross gain during the last four years alone amounted to 17,870. More were gained since the last General Conference than our membership of the previous thirty years amounted to. Our finances increased in like proportion. The total tithes and offerings, from 1900-04 amounted to \$295,000; from 1904-08, to \$633,000; and from 1908-12, \$1,246,000; they doubled every fourth year. The present membership of the European Division equals that of the total General Conference in 1889, and our present-day finances are the same as the whole General Conference reported as late as 1895.

Increase of Organizations

With the growth and extension of the work, the organization must keep pace. The first conference in Europe was organized in 1880; in 1887 there were four; in 1898, only five; and when the German and British Unions were organized, in 1902, there were only ten conferences in Europe. Since 1908 the unions have increased from five to eight; the union missions, from one to two; the conferences, from twenty-four to thirty-nine; the mission fields, from twenty-eight to forty-five, and the total organizations, from fifty-eight to ninety-four, or a total of thirty-six in four

years. The East and West German, Central European, and Danube Unions, and the Siberian and Levant Union Missions, have been organized since our last session, as well as fifteen new conferences and seventeen mission fields. These ninety-four organizations not only bind together the believers of one strong nation speaking the same language, but many stronger and weaker nations, who are more or less hostile to each other, and therefore need frequent general meetings, where a large representation of all can meet and consolidate.

Again, some twenty of these organizations, on account of diverse circumstances, cannot have regular meetings, and should by all means benefit by such a general meeting just outside of their own border. To have such a meeting in North America alone deprives most people of its privileges, on account of the expense, distance, and difference in language. The divisional committee therefore appreciates it all the more that plans have already been considered by the General Conference Committee to fully perfect the European divisional organization, and thus secure a representative meeting for Europe.

Gathered Out of All Nations, Tongues, and Peoples

It was comparatively easy to gain a firm hold in the freer Protestant countries of Europe, and yet years passed by ere this object was gained. As our work extended to intolerant Catholic and Mohammedan countries, stringent laws against all sorts of propaganda were met. Religious prejudice of the worst kind, lack of native workers and suitable literature, were difficulties that towered up before us like the walls of Jericho. But strange to say, the countries where the difficulties seemed greatest, the outlook the worst, and where the work was commenced the latest have outstripped the more favorable countries, such as Great Britain, Scandinavia, and Switzerland, where the work was begun first.

The largest membership in the European Division is found in the German Empire. This empire is now divided into 17 conferences, belonging to 3 unions, with a membership of 12,100. The mighty Russian Empire, with its great Asiatic possessions, comes next. It has 5,500 members, 17 organizations, 2 unions, and 1 union mission field. Then follow the three Scandinavian kingdoms, with 8 organizations and 3,100 members. Great Britain has 6 organizations and 2,350 believers. Strange to say, Austria-Hungary, where the work is of so recent growth, has already 3 unions, 11 organizations, and 1,970 members. Switzerland follows, with 2 conferences and 1,300 members. It has two separate unions on account of the different languages. Holland and Belgium come as the seventh, with 410 believers; the four Balkan States, with 400; the French Republic, with Algeria, having 390 members; Turkey, 340; Spain, Italy, and Portugal, 280; and East Africa, 220. In the Protestant sections of the European Division, there are about 16,000 believers; in the Roman Catholic, 6,100; in the Greek Catholic, 5,800; in the Mohammedan, 340; pagan, 220.

Preaching is now being carried on in German, English, Russian, French, Swedish, Danish, Norwegian, Finnish,

Icelandic, Dutch, Flemish, Welsh, Spanish, Italian, Portuguese, Polish, Estonian, Lettonian, Livonian, Bohemian, Hungarian, Slavonian, Croatian, Roumanian, Bulgarian, Servian, Turkish, Arabic, Armenian, Greek, Swahili, Chassu, Kavirondo, Wasinaki, Majita, Tigrene, and Wasakuma, or nearly forty languages and dialects, while there are believers who speak many other tongues.

Territorial Extent of the Work

From Iceland's snowy mountains to Africa's sunny fountains this gospel of the kingdom is being preached. A belt of churches and companies of believers stretches all around the Old World, from Lisbon on the Atlantic to Vladivostock on the Pacific. The truth is fast penetrating virgin pagan soil in equatorial Africa, and is forging its way into the Moslem centers of Samarkand and Tashkent, in the very heart of Asia. Every country in Europe has been entered, and this continent has now 76 organizations, with 26,700 members. Northern and central Asia, with its immense territory, has been divided into 12 organizations, with 1,400 members. The greatest work, however, awaits us yet in the Dark Continent, where we have thus far in the north and east territories only 6 organizations, with 240 members. Our utmost border lines are more or less staked out, but if we glance over this vast territory, 8,000 miles from east to west and 6,000 from north to south, we find immense tracts of land which have never been entered.

Increase of Workers

An interesting and encouraging omen is the steady growth of native workers, who speak most all of the many various tongues in our division. The ordained ministers have increased from 116 to 179; the licentiates, from 70 to 135; the Bible workers, from 194 to 324; or a total of those who devote their time to pure gospel work, from 380 to 680. Our other workers in conference employ have increased from 54 to 56. And yet, though our gospel workers have nearly doubled, how scarce is our ministerial help when compared with the United States. Among the 92,000,000 people and 65,000 believers in the States, they have 534 ordained ministers against our 179 among 550,000,000 people and 28,000 believers. Having 94 organizations to supply with ordained leaders, scarcely one additional ordained minister is left us for each field. In the entire European Division there are 680 gospel workers; in the United States, 1,400. The fact that in 1912 our 680 workers gained 5,486 new members, or an average of 8 per worker, and yet looked after the large membership scattered over an immense territory, speaks of the earnest work done by our ministry in general. It made us sad to see promising ministers return to fields so much better provided, and the sadder, because so many of our promising young people, rather than face the difficult problem of military service by faith in the living God, emigrated, and are thus lost to our division. We need to pray more than ever to the Lord of the harvest that he will send forth laborers into his harvest.

Difficulties to Surmount

War, rumors of war, great strikes, famines, earthquakes, and financial and political crises of all sorts, have dark-

ened the horizon of the European Division during the last four years. But again and again the Lord of hosts has held the four winds to avoid a general outburst.

The greatest empire, where laws for a while seemed to become less severe, has turned the wheel of progress more and more backward, and curtailed our privileges, so that since the spring of 1910, no conference of any sort could be held there. Not only are our members deprived of all these benefits, but in a number of places even their Sabbath meetings were forbidden. Our gospel workers were hindered, and in some cases their meeting-halls closed, and they placed on trial and imprisoned. For three years our people along the Volga have been suffering from continual droughts and famine. In many parts none but orthodox Christians can secure farm land, and thus quite a number of our people have almost been forced to emigrate.

The Levant Union Mission has greatly suffered from the long war and its new military laws, now enlisting also Christians, who were hitherto exempt. Help must also be rendered there to some of our poorer people, many of whom are suffering on account of the war. In the Balkan States our workers meet with great difficulties, not only because of the late war, but on account of the intolerant attitude of these governments to the free preaching of the word.

Preaching is still prohibited in Austria, and workers have had to flee from place to place, some even suffering imprisonment. The new military laws on the Continent throughout, exempting barely any, have their effect on our young people, and it takes much faith to persuade them to remain at their post, and, as brave soldiers of Christ, face all difficulties. If the patience of the saints is needed anywhere in our work, it is in the European Division, with its many perplexing issues.

Gospel Support

The Lord has indeed been true to his promise, and increased the income of our division in keeping with our ever-growing needs. At our last General Conference our report stated that Europe, with its 450,000,000 people, was self-supporting. Appropriations had still to be granted to the immense territories in Asia and Africa, which contain another 150,000,000. Two years ago, at Friedensau, the European Division attained its full age, and shouldered the financial responsibility of all its territory in Asia, Africa, and Europe. None of the ninety-four gospel organizations are in debt; most of them have sufficient means ahead to meet the necessary advances from their own treasury; about half have deposits for emergencies.

Eighteen conferences in the West and East German and the Central European Unions have paid a second tithe since Jan. 1, 1913, to the European subtreasury; eleven others pay it to their union treasury. All the German and Swiss conference organizations are pledged to turn their surplus into their union treasury, and they in turn to the subtreasury. Only such close cooperation in financial matters has enabled the European Division not only to shoulder existing responsibilities, but to push with vigor into new unopened fields and to con-

stantly strengthen the work already begun.

Our tithe has not only increased in proportion to our growing membership, but from an average of \$9.38 — which was paid annually per member in 1908 — it has now advanced to an average of \$12.61 for each member in 1912. The vast difference in the tithes paid by our several fields can be seen from the fact that, while the German unions give between \$14 and \$15 per member annually, and the British \$13.61, the Russian Union sinks as low as \$6.57, and Siberia \$3.96. The increase of tithes has enabled us to advance the standard of wages to meet the growing expenses of living.

The offerings and the income of the subtreasury have been about doubled during the last four years. In 1909 our expenses amounted to \$53,000, and we then had to receive appropriations amounting to \$9,543; in 1910 our income had increased to \$62,000, and the appropriations were \$6,961; in 1911, with \$81,000 income, we received \$4,792 appropriations; and in 1912, with an income of about \$100,000, no appropriations whatever were necessary from the Mission Board. Including the \$10,000 appropriations, in 1909 our income amounted to \$53,000. Without any appropriation in 1912, it passed \$100,000. All our conferences and unions are paying their five per cent toward the Sustentation Fund; a reserve fund of \$5,000 has been created; and at present quite a sum can be turned annually into the regular mission funds. Our offerings per member have increased from \$1.85 in 1909 to \$3.15 in 1912. Here also the same diversity is seen as in the average tithe. The West German Union averages as high as \$4.41; Siberia, as low as 90 cents. A few conferences and union districts are on the honor roll, having reached the ten-cent-a-week standard. But it will take quite an effort, in view of the smaller earnings in many portions of our division, to attain the ten-cent-a-week standard throughout. Comparing the average income of the European with the American, 10 cents a week in the European Division would more than equal 15 cents a week in North America.

The Institutions in the European Division

Union centers are located at Watford, Gland, Hamburg, Friedensau, Skodsborg, and Christiania. There are also institutions at Caterham, Copenhagen, and Nyhyttan. Of the twenty-nine conferences, only the three Scandinavian hold real estate. Friedensau and Hamburg serve at present five unions and one union mission, with a membership of 21,000. During the last four years no new institutional center has been created in Europe proper, but the existing ones were all enlarged and improved. New buildings have been erected at Watford, Gland, Hamburg, Friedensau, Skodsborg, and Nyhyttan, and an addition has been built at Christiania. In East Africa nine new stations were bought and built, making our completed stations thirteen. Ten more are in course of erection. Two good sailboats were also secured.

Comparing 1908 with 1912, we find that the investment of real estate and buildings has risen from \$546,000 to \$740,000 and the inventories from \$251,000 to \$410,000, or a total of \$797,000 against \$1,150,000, a gain of \$353,000.

On the other hand, the institutions show a marked advance in earning capacity. In 1909 the gain was 46,000; in 1910, \$59,000; in 1911, \$104,000; and in 1912, \$123,000, or a total of \$332,000. Besides these net earnings, legacies and donations have added another \$194,000, increasing the total present worth from \$609,000 to \$1,135,000, or a gain of \$526,000. Thus, though our institutions have invested \$335,000 more in the four years, this has been covered, within \$18,000, by the increased earnings, while the legacies and donations left a margin of \$176,000 to lower the liabilities. In 1902, when the European Division worked up the first financial statement, our total liabilities were \$240,000, against \$290,000, the present worth. Then the Scandinavian Union had \$138,000 liabilities and a present worth of only \$59,000; today their liabilities are \$240,000 and their present worth \$224,000. All considered, we have surely every reason to praise the Lord for the general prosperity he has granted our institutions, and that the last year has proved to be the best.

Our Educational Interests

There are at present schools at Watford, Friedensau, Skodsborg, Gland, and Nyhyttan. The first two have nine months' school, the others only six months; but the shorter terms enable the smaller schools to rent their buildings to the sanitariums at a good rate, and thus meet their expenses. The students have also a better opportunity to earn sufficient means between the terms to pay for their schooling. Advanced students are employed in gospel work during the long vacations. The attendance has increased to 430 students, and 32 teachers are employed. This number looks indeed small if compared with the attendance of our American schools, but it only illustrates the fact that situations differ in the world. Yet the great question is not how many attend school, but how many enter the work from these schools, and become efficient workers. Of the 200 students attending the German and Russian departments at Friedensau, from 95 to 100 per cent enter the work as gospel workers or nurses the moment they leave the school. This is more or less so with all our schools. The students are of ripe age, carefully selected, and they chiefly come with the intention of preparing for some branch of our work. As our people in general are not so well situated nor so independent, but few can afford to send their young people. Our school fees have to be small, about \$2.25 to \$3 per week. When the scholarship plan is workable, as in Great Britain, this is relied upon. Otherwise we have educational funds, amounting to about twenty thousand dollars, which advance help to students, with the expectation that these advances shall be returned.

The financial standing of our schools is improving constantly. Friedensau, which had to add a second building, stands clear of debt again. Its accounts payable are more than covered by good accounts receivable. The Latin Union school is two thirds paid for. Stanborough Park College is held by the British Union Limited, and it is also free of debt. The debt of our Skodsborg union school has been about wiped out, as the brethren have turned over the proceeds of Frydenstrand to apply on the remaining debt. Our excellence,

however, in school work is in dark Africa. Among the 25,000 heathen Wapare, the whole school system is in the hands of Seventh-day Adventists. There are now 21 schools, taught by 33 teachers, and having 2,066 pupils. The whole east side of the Victoria Nyanza, with a million people, presents a still mightier school problem. On the German side, there are now 10 schools, with 1,214 pupils, taught by 24 teachers; on the British side, 11 schools, taught by 26 teachers, and with 500 pupils. Among the Abyssinians, there is a growing school at Asmara, with 23 students, taught by 3 teachers. Thus there are now 43 schools in East Africa, with 3,783 pupils, taught by 86 teachers, of whom 61 are native Christians. This number will undoubtedly fast increase. A number of these teachers, themselves but recently converted from heathenism, do not only teach the natives the elementary rudiments of learning, but they are real soul-winners among their pupils.

Our Health and Philanthropic Work

In Europe proper there were sanitariums and treatment-rooms at Caterham, Gland, Friedensau, Skodsborg, Nyhyttan, Christiania, Frydenstrand, Rostrevor, and Leicester; the last three, however, have lately been dropped, and Watford added. During 1912 eight doctors and 150 nurses have been employed in these institutions, and 2,500 patients treated. All the sanitariums now operated manage to do so without loss. Skodsborg, where over 1,100 patients were treated in 1912, had not only the best gain at the end of the year, but also received several good donations from patients benefited by their treatment. The Gland sanitarium is also enjoying an increasing patronage. What rejoices our hearts the most, however, is the growing missionary spirit among our employees. At all these sanitariums, a ready response is being made to calls for nurses to Asia and Africa.

In connection with the health institutions, one of a purely philanthropic nature ought also to be mentioned, and that is the Old People's Home at Friedensau. This institution has sufficient room for at least 60 old people; thus far the number of inmates has been about 45. Some 6 of its inmates are blind; others are too feeble to look after themselves. The cost of building and inventories, amounting to \$27,000, has not only been collected, but above this \$12,000 has accrued from legacies. As to the current support, which amounts to \$130 per inmate annually, the inmates themselves have contributed \$2,410, while the rest of the deficit, amounting to 2,800, has been covered by the capital interest of our German conferences and unions, which they gladly dedicated to this noble purpose.

Outside the regular sanitarium work, about fifty nurses have been working under conference and sanitarium management, in Germany, Russia, Austria-Hungary, France, Scandinavia, etc. In the Levant, our Jerusalem health home has been doing good work. Dr. Pampaian is trying to secure his Turkish diploma at Constantinople. Our Greek nurse, Sister Keanides, has been employed in the military hospital at Saloniki. In East Africa, Dr. Vasenius and Sister Mertke have been giving their attention to medical missionary work.

As a number of our missionaries and their wives in Africa are trained nurses, they are able to do considerable medical mission work in connection with their ministry. Our sisters had such success in midwifery that in one place the heathen propose to put up a small building near the mission station for this purpose.

Prospering food factories are located at Watford, Gland, Friedensau, Copenhagen, and Vasteras. Health food stores are successfully operated at Hamburg, Geneva, and Paris. Monthly health journals are now published in English, German, French, and Danish. Our health literature is being constantly enlarged and improved.

Our Publishing Interests

Printing plants are located at Hamburg, Watford, and Christiania. The Hamburg House has publishing centers also at Riga and Budapest and a depository at Basel. Publishing is being carried on at Gland, Barcelona, Stockholm, Helsingfors, Reykjavik, Florence, Lisbon, and Leipzig. The International Tract Society at Hamburg put up last year a four-story factory, but with the fast-increasing business this is already fully occupied. The printing and publishing work in Europe employs about two hundred. There are now 30 missionary journals, published in 17 languages: English, German, Swedish, Danish, Finnish, French, Spanish, Italian, Dutch, Russian, Bohemian, Roumanian, Lettonian, Estonian, Polish, Hungarian, Servian. The *Herald der Wahrheit* has the largest circulation, having a semimonthly edition of 110,000; next comes *Present Truth*, with 25,000 weekly. All our publishing houses are gaining, and they are not only using their gains to meet their own fast-increasing needs, but they are turning over thousands of dollars of their earnings to help to build up the institutional work in general. Thus the International Tract Society at Watford has turned over \$60,000 to the British Union Limited toward the plant at Stanborough Park. Some of the difficulties our publishing work has to meet are best illustrated by what our Riga branch has had to pass through, it having been closed twice.

Our great pioneers, the canvassers, have also increased much in numbers and in efficiency. At the close of 1908, there were 490 canvassers; now there are 897. The sales have increased as follows: 1909, \$312,000; 1910, \$313,000; 1911, \$332,000; 1912, \$424,000, or a total of \$1,381,000 against \$935,000 the previous four years; a gain of \$446,000. The faith of our leaders has not only been larger in the more favorable fields, but new and difficult fields have been entered with success. Thus, Brother Brown has done good work in Catholic Spain; Brother B6x, in opening up the work in Austria and Hungary, and even in the Eastern Empire; Brother Voigt, in encouraging the workers in the difficult Moslem field. Untold obstacles, unknown in the New World, meet the canvasser in the Old World, among Catholics and Moslems, at every step. And yet, as never before, the printed page pushes ahead.

Considerable pioneer work has also been done in the African languages. Brother Kotz and his associates have the whole Testament about ready for print in Chassu. Our brethren in British East Africa have been hard at work

getting the primer, hymn-book, and part of the New Testament prepared in the Kavirondo. The hymn-book is now completed. In the German Victoria Nyanza field, they are now busy preparing primers and hymn-books in the three languages spoken there.

The Young People's Work

Although we cannot report large figures for this department of our work, yet it is not being neglected. We realize that the young people of today are our workers and supporters of tomorrow, and feel that the very important work of educating them needs our special attention. Here, also, no comparison can be made between the European and North American Divisions. In the United States it is possible to send out literature, pamphlets, and blanks to all the societies, and thus assist them in their work and get complete reports of what has been done. We cannot do this in Europe — we would have to have literature especially for the young people printed in about a dozen different languages. Our General Conference office cannot send out circular letters in one language to all the societies as can the Young People's Department in Washington. Our work in this department would be greatly simplified if that were possible. We must be content with instructing the union secretaries; they in turn write to their local secretaries, and these endeavor to inspire the young people in their fields. Thus the figures that we bring for this work are small. But we are making strenuous endeavors to get our young people in Europe thoroughly organized, and hope soon to be able to give a more complete report.

At the end of 1912 we had about 60 reporting societies in the German unions, with 1,200 members; 6 societies in Scandinavia, with 161 members; 2 in the Latin Union, with 60 members; 10 in Great Britain, with 180 members; and several societies in Russia. These figures by no means represent the real number of young people who are doing active missionary work, as many do not report. We hope, however, that the next report we give will contain more accurate figures. If we take our work in the African missions into consideration, we might call our members there one large young people's society, as most all of the church-members in those fields are not yet out of the twenties. There we have the best-organized societies, and our young people are doing splendid work. The societies at home also remember their black brothers in the heathen fields, and many large donations have been given for the work in Africa and elsewhere. Some societies have been trying to support a worker in one of the missions; others have started Sunday-schools in the large cities, invited children to attend, and in this way have become acquainted with people and interested them in the truth. We are thankful to God that he has put the missionary spirit into the hearts of our youth, and shall as a divisional committee do our best to support them in their efforts.

Our Fallen Workers

It is always necessary when a bridge is being built that some stones be below the water. In order to obtain fruit, the seed must be buried in the ground. So in achieving results in our mission

work, some one must lay down his or her life for God's cause. It pains us deeply to have to report the deaths of nine noble workers in our division — five in Africa, one in Scandinavia, one in the Latin Union, one in the West German Union, and one in the Danube Union. Sister Drangmeister of the Pare Mission, died in December, 1909; Brother E. Rässler, of the Victoria Nyanza Mission, on April 8, 1911; Sister Kaltenhäuser, of the same mission, on July 29, 1911; Brother P. Creanza, of Italy, Oct. 27, 1911; Brother F. Anderson, of Scandinavia, Jan. 22, 1912; Sister J. Mertke, of the Victoria Nyanza Mission, Dec. 29, 1912; Sister Vasenius, of the Victoria Nyanza Mission, passed away Jan. 22, 1913; Brother Luchtenberg, of Holland, Jan. 24, 1913; and Brother Todor Peter, of Hungary, Jan. 26, 1913.

Our Needs

A solid foundation has been laid. In Europe proper, with its 450,000,000, there is now an ever-growing constituency, and the workers are gradually increasing. Some of these unions, however, with 40,000,000 to 110,000,000, have only from 60 to 70 gospel workers. Northern Europe is better provided than southern Europe. Italy, with 35,000,000 people, has one ordained minister; Spain, with 20,000,000, has 2, and yet when the calls from fields beyond are presented to them, they willingly respond, even beyond their power. Urgent calls for help come from Mesopotamia, Mauritius, Asiatic Russia, and East and central Africa.

We are glad that good, strong ministers are now under appointment for Mesopotamia, Madagascar, and Siberia, and a number of young men and lady nurses for Africa. Our young men in East Africa are willing to heed calls for the Kongo and other portions of central and western Africa, as the way may open. Their experience in African mission fields fits them far better to lead out in new fields again than men direct from the home field.

Never were our needs greater and our prospects brighter. The Lord is not only opening the doors and restoring "the preserved in Israel" in Christian lands, but he is demonstrating his great spiritual power in Mohammedan lands and on virgin pagan soil. This threefold message is doing a great work there. It is becoming indeed a light unto the heathen Gentiles. Young men among them are not only being converted by the hundreds, but, as they are enlisting and swelling the band of workers in the Dark Continent, we can truly see the greatest of all signs nearing its fulfillment. "This gospel of the kingdom" is reaching out to one nation after another, is penetrating the darkest regions of Africa and Asia, is encircling the globe with its sturdy band of workers, and the glory of its truth is enlightening the earth. Yet a little more labor of love, a few more works of faith, a little more patience of hope, and He that shall come, will come, and will not tarry, to place his divine seal upon a finished world-wide work.

L. R. CONRADI, *Vice-President.*

This report impressed the Conference with the rapid progress which has been made in the European field during the last quadrennial period.

Fourth Meeting

May 16, 2:30 P. M.

L. R. CONRADI in the chair.

Elder Allen Moon offered prayer.

The chairman called upon N. Z. Town, secretary of the General Conference Publishing Department, to present the report of this department. The report showed the wonderful growth of this branch of the cause during recent years.

This report was given in the REVIEW of last week. Prof. W. W. Prescott next gave an excellent report of the work of the Religious Liberty Department for the past year. This likewise was published in our last number.

Fifth Meeting

May 18, 10 A. M.

W. T. KNOX in the chair.

Charles Thompson led the Conference in prayer.

The following additional delegates were seated from the North Pacific Union Conference: Dr. W. B. Holden, Dr. J. Reith, M. H. St. John, O. A. Johnson, J. E. Graham.

W. T. Knox: The first order of business will be the report from Elder Evans, vice-president of the Asiatic Division of the General Conference.

Elder Evans then submitted the following report:—

The Asiatic Division of the General Conference Territory

The countries embraced in the Asiatic Division of the General Conference are Japan, Korea, China with her dependencies, Formosa, Hainan, Indo-China, Siam, the Federated Malay States, the Straits Settlements, the Dutch East Indies, and the Philippines. This territory covers the southeastern portion of the great continent of Asia with the adjacent islands east and south, most of the countries being contiguous, except the island fields.

A territory so vast and extending from the far north to below the equator gives a variety of climate, reaching the two extremes. The Asiatic Division of the General Conference constitutes the most densely populated portion of the earth, having a population of some 625,000,000, or more than one third of the entire population of the globe.

Religions of the Orient

The religions of the people of the Asiatic Division are as complex and mysterious to the foreigner as the languages. The majority of this vast population are heathen, as judged from the Christian standpoint. Confucianism, Buddhism, Shintoism, and Mohammedanism are the great religions permeating the masses of the people, while there are still devil-worshippers, animism in all its multiplicity of deities, and all shades of heathenism descending down the ages from ancient Bible times.

Until very recently the masses of these peoples lived secluded from the Western nations who had come under the influences of Christianity, and knew nothing of civilization save what they saw about them. They were content with their condition. The last century was the day dawn to the East, and the leaven of progress and unrest has been

working in various ways, till today the Orient is a restless, surging mass of dissatisfied humanity. The majority of the people are not yet aroused; but seeing the foreigner, hated as he is, leading the way in all advancement, power, and wealth, the people, through their leaders, are seeking enlightenment, and are stretching forth their hands to the Christian nations for help.

Not a few, especially of the more educated and influential class, believe the ancient religions are unable to save the people from stagnation and the countries from national death. They see with amazement what an uplifting influence the Christian religion has had on the character and conditions of the people, and they desire the results which they see in Europe and America, and are seeking the means to attain these ends.

In the East the doors which but a few years ago were closed to the foreigner now stand ajar, and the nations are waiting to be taught by the Westerner both the Word of God and modern science.

Four Years of Progress

In our new field the work of giving the message to this people has made some progress since the last session of the General Conference. I have no statistical report of the work at that time, hence shall confine my remarks to a statement of how the work stands at the close of 1912. In the Asiatic Division at the present time we have 21 ordained foreign ministers, 4 ordained native preachers, 12 foreign licentiates, 50 native licentiates, 17 foreign Bible women, 29 native Bible women, 54 colporteurs, and 110 other workers, as teachers, chapel boys, printers, etc., making a total corps of 298 workers under pay. This does not include the wives and families of our missionaries, but simply the heads of families and the single workers on the pay-roll.

We have 40 churches, with a membership of 1,157. There are 62 companies of believers not yet organized into churches, with a membership of 388, and a scattered membership numbering 341. This makes a total of 1,886 Sabbath-keepers; and many more pretend to be keeping the Sabbath and reckon themselves as belonging to the Adventist denomination, but they are probationers and not ready for baptism.

The total native tithe paid last year, as reported from the various fields, was \$2,148 gold. In addition to this the foreign missionaries pay a tithe on their salaries. The fields did not report this amount.

We have 104 Sabbath-schools, with a membership of 2,743. The Sabbath-school donations aggregated \$1,073. Of this, \$937 was donated to missions, the balance being used in supporting local Sabbath-schools.

Our Publishing Work

We have no record of the number of papers distributed, but our book sales amounted to \$1,810, and we received from the sale of magazines \$4,914.

We have three printing plants in successful operation, one each in China, Korea, and Japan. In China and Korea we have suitable buildings erected for our printing work, and Japan has funds on hand for building as soon as title to the land can be secured. Of course the outfits in these plants are

crude and the machinery not of the best; but they answer for our work, and with this small beginning we hope to print much literature laden with truths for these times.

The Philippines greatly need a small printing outfit to enable them to do their own printing. This is equally true of the Malaysian mission field. These small printing plants create centers, give permanency to the work, and also give the denomination a standing among the people. It will not require a large outlay to equip these fields, and once such little plants are fitted up, they will place those carrying on the work in a position to do better service than heretofore. At present we are compelled to have our literature printed by those who are opposed to our work in the Philippines, while the Malaysian field is getting most of its literature printed in Australia.

The combined monthly circulation of our missionary periodicals in the Asiatic Division is over 70,000 copies. The Chinese magazine, *Signs of the Times*, takes the lead, with a circulation of 64,000 copies a month. Considerable literature has been brought out in some of the leading languages. The Chinese, Japanese, Korean, and Malaysian fields, and the Philippines are each year making progress in the preparation of standard literature.

We have not demonstrated in the Asiatic Division that bookselling can be made a success. We are anxiously waiting for a bookman to arrive in China, when we purpose to make an effort to see to what extent printed books can be sold among the Chinese people. We believe that in all these fields we shall be able to sell books bearing on the message, if we can sell them at a moderate price, and to this end our committees are working. They are putting forth their best efforts to get proper translations of some of our standard works in a condensed form, that we may give the people the message through our literature.

Homes for Our Missionaries

We have six dwelling-houses in Korea, five of which were provided out of the \$300,000 Fund. A printing plant and a chapel were also provided out of this fund. In China we have already built nine foreign-style houses, ten Chinese houses, one semiforeign house, and our printing plant, and have under construction in China eight foreign houses and a central training-school. Surely this is a good start in providing homes for our workers in the East, and Japan has funds on hand to provide most of its workers with accommodations such as they require. I am sure I voice the sentiments of every worker in the East when I express to our brethren and sisters throughout the world our hearty thanks for the liberality they have shown in supplying us with these homes.

Our Educational Work

In China we have six schools under foreign supervision; in Korea, two; and in Japan, one. In addition to these we have about twenty church-schools in operation, and are establishing more as rapidly as we can secure competent teachers.

In China, Japan, and Korea we are conducting what we call training-school work, where young people whom the brethren believe to be promising are taken and given instruction and training

for some time, with the hope that they will become strong workers in the cause of God. Of course these schools are as yet far from what we hope to make them; but a beginning has been made that gives promise of greater things as the work progresses. In these training-schools we plan to receive only bona fide church-members of our faith, who are recommended to us by the native brethren who know them best. In this way we hope to bring into our work many young people who have experienced a real conversion of heart, and who, by being in touch with and under the instruction of consecrated foreign men, may become efficient workers in giving the message to their own people. Already Korea has sent out from their school several evangelists, who are now in the field doing good work for the Lord.

We are planning in most of the fields in the Asiatic Division to prepare a goodly number of native women to enter upon Bible work, and to teach in our church-schools. Up to the present time we have not been able to fill the many calls that come to the superintendents of the various fields for this class of workers.

In China we have over three hundred students in our schools, which are conducted by foreigners; in Korea, there are about seventy; in Japan, about thirty. In both China and Korea we are planning this season to erect suitable buildings for a central training-school, and we expect to have them ready for the opening of the next school year. This will greatly increase our facilities for doing good work in this line.

The Philippines are greatly in need of facilities for conducting a training-school, and this is almost equally true of the Malaysian field. The Philippines have quite a number of promising young people who would make efficient workers for the Lord if they could be properly trained for such work. It can hardly be expected that these young people who come out of Catholic and Protestant church-schools, or from the public school, will be able to go into the field and do good work in this cause. We must have training-centers where they can be taught the truth by consecrated men who believe this message. In this way we hope to build up a strong working force among our natives in each field. At the present time there are no school facilities in either the Philippines or the Malaysian field, and these fields will never be as strong as they should be until they have their young people in training for the work of the Lord.

The Vastness of the Work Before Us

When one travels through the vast area of the Asiatic Division and sees the millions to be warned of the soon-coming doom of the world, it takes faith to believe that the warning can be given in a single generation. One thing is most encouraging, and that is the open doors everywhere waiting for the missionary to enter. There is not a country nor a province in the whole Asiatic Division whose doors are not wide open for the missionary, and the Macedonian cry reaches far and wide, "Come over and help us."

Nowhere is the message preached by consecrated evangelists but persons accept the truth and give themselves to this great and closing work. In not a few places men and women will travel

long distances to find those who can teach them the Word of God. Through reading the printed page they have become interested in present truth, and are thus led to seek for further light. Instead of waiting indifferently for some one to come to them who can teach them, they go in search of believers in the message, and earnestly urge them to come and give instruction in the doctrines which we believe.

In the province of Hunan a party of eleven traveled three weeks to reach a Bible institute. They had come on foot and by rowboats more than three hundred fifty miles. When they reached the institute, the meeting had closed. They refused to leave the place until they had been instructed in the Word of God. No foreign worker has yet visited this little company of believers. Still they are holding on to the truth, and last fall they sent several of their number a thousand li to attend our general meeting.

In the great empire of China we have undertaken work in only seven of the eighteen provinces, to say nothing of the four dependencies. In the western part of China is one province with a population of seventy million, in which so far as we know not a foreigner who believes this message has ever put foot. Yet this very province is one of the great provinces of China, having a larger population than any country in Europe outside of Russia, and only thirty-one million less than the population of the United States. For four years we have been hoping and planning each coming year to enter this promising field, but so far we have been unable to send a worker.

In the province of Shan-tung, with a population of thirty-eight million, the one province in China that bears the name of a healthful climate, we have not a single worker. Here the population is so dense that it averages 683 persons to the square mile, and still no worker has ever entered this field. So we could name province after province in the great Chinese field where no foreigner is at work, and where we have done nothing in giving this message to the people.

Other boards are rushing their workers into these fields by the hundreds. Last year the mission boards sent between nine hundred and a thousand new workers to the Chinese field. They realize the importance of the present as a strategic time for opening up work among China's millions, and surely it is time that our people threw a strong force into China to seize the vantage that is presented under existing conditions for giving this truth to that great nation.

The Need for Additional Workers

Our workers in the East are carrying heavy burdens. We have not a man who is not loaded beyond his physical strength; and yet when he sees unentered doors, with groups of people beginning the observance of the Sabbath and importuning for help, with no one to go, it seems imperative that he should work beyond his strength in order to reach these out-of-the-way places where believers have already begun to spring up. In every one of these fields we are so short of help that we cannot lose nor move a man without creating a condition that we know not how to remedy. The other day a leading officer

of the General Conference wrote me, "If one man cannot do the work, why can you not give him help?" forgetting that every man is already loaded to the limit of his working strength, and that there is no man to go without creating another need as great as the one we tried to relieve.

Not only is China in need of additional workers, but so also are Japan, the Philippines, and the Malaysian field. We can never expect to make our work in Japan a success without a new force of workers. It is impossible for us to handle our work in that field under existing conditions. We must have young men sent to this field who will learn the language and be able to preach the truths of this message in the vernacular of the people.

Japan is a most promising missionary field. Last year it is reported that the Protestant missionaries reaped a harvest of more than six thousand souls there. They report that there has never been a time since Protestantism entered Japan when the promise was so great for an abundant harvest of souls as at the present. We are wholly unable to meet such conditions with the corps of workers we now have in Japan.

We ask for at least six families to go to Japan, learn the language, and give their lives to this great work. We must have young, well-trained men who can meet the conditions, and who will give their best endeavors to studying the Japanese language, until they can preach this truth in the vernacular of the people. In this country every condition invites the worker to enter,—a polite, pleasing people, a healthful climate, favorable conditions under which to live, and open doors, with liberty to preach the message everywhere.

The same pressing conditions appeal to us in the Philippines. We made a great mistake in not entering the Philippines years before with a strong corps of laborers. Already Brother Finster and his collaborators have demonstrated that missionary work can be made a success in the Philippines, and we must have more workers sent to this needy island field. We have seen that wherever the consecrated worker goes he finds a whitened harvest ready for the sickle.

The East Indies

We find the same condition in the East Indian field. It is certainly most astonishing how God has gone before in that island field and planted the standard of truth in islands where the foreigner has never done any work. A Chinese brother was sent to the island of Borneo from Singapore, and already there are more than thirty believers in this message, earnestly pleading that we send some one to instruct them more fully in the truth.

The opportunities to preach this message are so great that it almost staggers our faith when we see what could be done with consecrated workers, and we have none to send. Surely the Lord is calling us to this great work. It seems that he can no longer wait our planning and our hesitancy, but plants his own standard in these heathen lands, calling upon his people to follow where he leads. He sort of thrusts us into these fields, and wherever we go the harvest is white.

The country of Siam is ready for the message; and Indo-China, with its thirty millions of people, is waiting for some one to enter and preach the truth.

Our Appeal

Is not the opening of these long-shut doors a call of God to enter and proclaim the truth for this time? What means the almost universal Macedonian cry from these age-benighted heathen lands if the Spirit of God has not gone before and prepared the way for the worker to follow? For eighteen long centuries after the Master commanded his disciples to go into all the world and make Christians of every nation, these doors were closed to the preaching of the gospel. Now, since the rise of this message in 1844, these doors have been opening one by one, and the cry rings to all the world, "Come over and help us."

We appeal to our young men and women, to the brave, the strong, and the hopeful, in behalf of these whitened fields, and ask for help. We appeal to those who are willing to follow in the footsteps of the Master, Christ the Son of God, who left all that he might save some, who beggared himself that he might enrich us, that they send the best to these needy fields, that a harvest of souls may be gathered for our coming Lord. To those who hear the voice of God calling them to some of these needy fields, we say, Welcome, a thousand welcomes, to these lands of need and promise.

In behalf of 25,000,000 human beings in the Asiatic Division who annually are dying without the least ray of hope in God, some of whom would believe could they but hear, we ask for help. We ask it in behalf of the 625,000,000 living souls who within another quarter of a century will be numbered with the dead. We ask it in behalf of the workers already in the field, whose hearts are breaking with the great work before them, and whose strength is not sufficient for the reaping. We ask it in the name of the Lord, whose coming is delayed by our failure to quickly do the work committed to this people. We ask for help in your own behalf, that the work may speedily be finished, and we go home to rest and glory when the work is done.

I. H. EVANS, *Vice-President.*

Following this excellent and comprehensive report by Elder Evans, two interesting letters were read, one from Brother F. E. Stafford and the other from Elder R. F. Cottrell. Both letters spoke of the earnest demand existing for additional workers and help in the great needy Oriental field. Reports were rendered of the Central China Mission by F. A. Allum, of the East China Mission by Dr. H. W. Miller, of the South China Mission by Elder W. C. Hankins. We regret that we cannot reprint in the columns of the REVIEW the excellent experiences related. They are necessarily crowded out to give space to the more general and comprehensive reports that must receive first consideration.

The sixth meeting was held May 18, at 2:30 p. m. Elder J. P. Anderson presented an interesting report of his work among the Hakkas in south China. This was followed by a good report from C. L. Butterfield, of the Korean Mission. The closing part of the hour was occupied by Elder G. F. Jones, who gave a report of the progress of the work in the Malaysian mission. The publication of these reports in the REVIEW must also be deferred for the present.

The seventh meeting of the Confer-

ence was held May 19, at 10 A. M. After the opening prayer the following persons were seated as delegates: C. L. Stone, L. D. Randall, C. M. Snow, P. P. Adams, and L. C. Christofferson in place of Dr. J. D. Shively, who was detained at home. The name of S. E. Wight was added to the committee on finance.

The secretary read a memorial regarding the further organization of the European Division of the General Conference, which was presented to the General Conference Committee last autumn. The memorial and the response of that committee were referred to the committee on finance.

At this meeting Elder O. A. Olsen presented the report of the North American Foreign Department, which was printed in the REVIEW of last week. After Elder Olsen's excellent summary of the work of this department, more detailed reports were presented of the German work in North America by Elders G. F. Haffner and J. H. Schilling; of the Swedish work in North America by S. Mortenson; of the Danish-Norwegian work in North America by L. H. Christian. Following the report of Elder Christian the meeting adjourned.

Words of Greeting From Sister White

"ELMSHAVEN," SANITARIUM, CAL.,
May 4, 1913.

To those assembled in General Conference, Greeting.

MY DEAR BRETHREN: "Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish."

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

It is the privilege of our representative men in attendance at the General Conference to cherish a spirit of hopefulness and courage. My brethren, the Saviour has revealed himself to you in manifold ways; he has filled your heart with the sunlight of his presence while you have labored in distant lands and

in the home land; he has kept you through dangers seen and unseen; and now, as you meet once more with your brethren in council, it is your privilege to be glad in the Lord, and to rejoice in the knowledge of his sustaining grace. Let his love take possession of mind and heart. Guard against becoming over-wearied, care-worn, depressed. Bear an uplifting testimony. Turn your eyes away from that which is dark and discouraging, and behold Jesus, our great Leader, under whose watchful supervision the cause of present truth, to which we are giving our lives and our all, is destined to triumph gloriously.

The attitude that our representative men maintain during the Conference will have a telling influence upon all throughout the field, as well as upon the delegates themselves. O, let it be seen, my brethren, that Jesus is abiding in the heart, sustaining, strengthening, comforting! It is your privilege to be endowed, from day to day, with a rich measure of his Holy Spirit, and to have broadened views of the importance and scope of the message we are proclaiming to the world. The Lord is willing to reveal to you wondrous things out of his law. Wait before him with humility of heart. Pray most earnestly for an understanding of the times in which we live, for a fuller conception of his purpose, and for increased efficiency in soul-saving.

Often in the night-season I am bidden to urge our brethren in responsible positions to make earnest effort to follow on to know the Lord more perfectly. When our workers realize as they should the importance of the times in which we live, there will be seen a determined purpose to be on the Lord's side, and they will become in truth laborers together with God. When they consecrate heart and soul to the service of God, they will find that an experience deeper than any they have yet obtained is essential if they would triumph over all sin.

It will be well for us to consider what is soon to come upon the earth. This is no time for trifling or self-seeking. If the times in which we are living fail to impress our minds seriously, what can reach us? Do not the Scriptures call for a more pure and holy work than we have yet seen?

Men of clear understanding are needed now. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for his laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed.

During the General Conference of 1909, a work should have been done in the hearts of those in attendance that was not done. Hours should have been given up to heart-searching, which would have led to the breaking up of the fallow ground of the hearts of those who were at the meeting. This would have given them insight to understand the work so essential to be done by them in repentance and confession. But, though opportunities were given for confession of sin, for heartfelt repentance, and for a decided reformation, thorough work was not done. Some felt the influence of the Holy Spirit, and responded; but all did not yield to this influence. The

minds of some were running in forbidden channels. Had there been on the part of all in the assembly a humbling of heart, there would have been manifested a wonderful blessing.

For a number of months after the close of that meeting, I bore a heavy burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. Finally some of those in positions of trust in connection with the general work, after much prayer and careful study of the various messages given, ventured to undertake by faith the work called for,— a work they could not fully understand; and as they went forward in the fear of God, they received rich blessing.

It has brought great rejoicing to my heart to see the marvelous transformations that have been wrought in the lives of some who thus chose to advance by faith in the way of the Lord, rather than to follow a way of their own choosing. Had those brethren in responsibility continued to view matters in a false light, they would have created a condition of things that would sadly have marred the work; but when they heeded the instruction that was sent and sought the Lord, God brought them into the full light, and enabled them to render acceptable service and to bring about spiritual reformations.

When the Lord sets his hand to prepare the way before his ministers, it is their duty to follow where he directs. He will never forsake nor leave in uncertainty those who follow his leadings with full purpose of heart.

"I rejoice," my brethren, "that I have confidence in you in all things." And while I still feel the deepest anxiety over the attitude that some are taking toward important measures connected with the development of the cause of God in the earth, yet I have strong faith in the workers throughout the field, and believe that as they meet together and humble themselves before the Lord and consecrate themselves anew to his service, they will be enabled to do his will. There are some who do not even now view matters in the right light, but these may learn to see eye to eye with their coworkers, and may avoid making serious mistakes, by earnestly seeking the Lord at this time, and by submitting their wills wholly to the will of God.

I have been deeply impressed by scenes that have recently passed before me in the night-season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed his voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light-bearing, for action.

"I therefore . . . beseech you," brethren, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

ELLEN G. WHITE.

WRITING from Singapore, Straits Settlements, F. A. Detamore reports the baptism of fifteen Chinese.

Zeal for God in Finishing His Work

Sabbath, May 17, 11 A. M.

I. H. EVANS

I SHALL read a text from the second chapter of John, the seventeenth verse: "And His disciples remembered that it was written, The zeal of thine house hath eaten me up."

We read in the Bible of two kinds of zeal. One kind the Lord seems not to accept on the part of his followers; the other I believe ought to possess the hearts of those who believe the message for this time. I want to read about the first kind of zeal,—a zeal for doing things, but lacking consecration, and without God in the heart. Now, men may have that zeal, and the church may have it; it has had it in the past; and men who have been called of God and have been doing God's work, and have been leaders of God's people, have had that zeal,—the zeal of *doing* without the zeal of *consecration*. Oftentimes, from a human standpoint, it seems the easiest way to work, for a man to take upon himself the entire responsibility and by his activity leave God out, doing all in human strength. I want to cite one or two examples of men who have thus exemplified zeal not according to the wisdom of God. Paul wrote to the church at Rome, as we read in Rom. 10: 1, 2: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." They had a zeal of doing, of acting, of sacrificing, but it is not pleasing to God. It was a wasted zeal, bringing no salvation, no rest, and little satisfaction. Yet they had great zeal, and were willing to sacrifice, and suffer, and endure, but their hearts were not right with God.

In 2 Kings 10 I read about the experience of a king of Israel. This king was a zealous man. One day he met a fellow patriot, one of his own kind. He took him into his chariot, asking him to come and see his zeal for the Lord. Now, I think Jehu had zeal. God had told him to go out and destroy the children of that wicked Ahab. Jehu went about it in a very forceful way. He was most active, and destroyed the children of the house of Ahab. Yet God said of this man, "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin." Verse 31. Notwithstanding all Jehu's zeal, his heart was not right with God. I have sometimes thought that is the reason why men and women sometimes give up this truth, why preachers apostatize and turn their strength in opposition to the work of God. They have had zeal, but their hearts were not right with the Lord. While they were thus active and working with all their might and strength, they had lost, in a way, that precious experience that binds the heart to God. And when a man has zeal without God in his life, he is sometimes going far from what God would have him do.

I have heard not a few men say, "I cannot understand how a man that is so zealous and earnest and self-denying can be a man that God does not accept." Yet that man may later fight the truth of God. It is a strange thing. The Jews were in that very condition when

Christ was here. The high priest and all his assistants in the priesthood were zealous for the cause of God; they were ardent worshippers. They were very punctilious in offerings and sacrifices, in their tithes, and in all the little details of their lives; and yet, notwithstanding all this zeal, they demanded that Christ should be crucified, and they set the mob on to take his life.

I believe every man ought to know by personal experience that his heart is right with God; that his zeal is not born from ambition; that his enthusiasm is not of this earth; that his consecration is to God and not to man. Loyalty should be given to right principles, to the Word of God, and not simply to church or organization. All men should examine themselves carefully whether they be in the faith or not, because if we are putting forth this zeal and making these sacrifices for anything in this world but the love that we have to God, we miss the mark. There must be in the soul a burning fire, a spirit of loyalty, not to man, not to the church, but to the Lord God, and to Jesus Christ, the Son of God.

Now I want to read about the zeal that is according to God (Isa. 59: 16, 17): "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." This is Christ our Saviour; he was clad with zeal as with a cloak. What is this zeal? What are its characteristics? It is a consuming, burning love in the heart for God and the kingdom of God. It is a love that burns with intensity, that consumes utterly soul and body and strength and mind of the one possessed of this love. It is wonderful for a man to have the whole life and soul and body so burning with love, so consumed with devotion to God, that it seems as if he was clothed with zeal as with a cloak. That is what the prophet said of Christ; but notice what kind of man he was: he put on righteousness as a breastplate. He was not like Jehu; he was not like those Jews and that priesthood at Jerusalem; for he put on righteousness as a breastplate, and was clad with zeal as with a cloak. I tell you, my friends, one who goes out with righteousness as his breastplate, in the fear of God, and with this burning zeal in his soul, will do a mighty work for God. That man will be a mighty power, a power as irresistible as any force you can think of in nature. Wherever he goes, he will burn his way into the hearts of the children of men. There is no power in this world that can withstand the onslaught of such a man as that. No power, either kingly or governmental, can withstand the influence of a man whose heart is covered with a breastplate of righteousness, and who is clothed, as it were, with a zeal that is like a coat. Such men are absolutely irresistible forces in this work. This was the experience of Christ, our Saviour.

There have been men with zeal for God, mighty zeal. I will call your attention to one. There had been a great apostasy in Israel, and when there is an apostasy in the church, the tendency is for everybody to be affected by it. A great

sin had come into Israel. The Moabites had tempted the people of God, had gotten the men of Israel to marry the women of Moab, and the men of Moab had married the women of Israel. The people of God were mingling on equal terms with that heathen nation which God had said should not come into his house. The Lord's wrath was mightily stirred. He sent his angel down from heaven and began to slay the people. There was a great slaughter.

When Phinehas the priest saw one of the sons of Israel and a Moabitish woman sin at the door of the tabernacle of the Lord, what did he do?—In his zeal for God he took a javelin and thrust them through. We say this was an awful thing to do; yet God approved of it, for he said of Phinehas, "Behold, I give unto him my covenant of peace." Why?—Because Phinehas had in his zeal for the Lord tried to put this sin out of the camp.

Oftentimes now men will stand hesitating and criticizing and finding fault, when they ought to take hold with the people of God and help to cleanse the camp of sin. We are living in the most critical time of the work of God; because everything that we are doing is so prosperous, and we are so filled with what we are doing that we are very liable to leave God out of our reckoning and believe we can finish his work in our own strength. One of the great things we need to do now, while we have zeal and are in earnest in this work, is to be sure that we are all the time individually on God's side. If we do not have the zeal according to God, but our zeal comes because of selfish ambition or because of some worldly interest, we shall make an awful mistake. The work of God will triumph, but we shall be lost when the final reckoning comes. What the church needs is to have each individual member of the body on God's side all the time, and to have the zeal which is according to the righteousness of God.

This zeal, this earnestness, is a thing that belongs to this people. I believe that there has never been a people in the history of the Christian church that is so much entitled to this zeal as this remnant church. Why?—Because there has never been a people in the whole realm of Christianity that made such wonderful professions of religion as we do. There never was a people that pretended to give the message we are giving to a perishing world. We say to the people that we are living in the end of time. I suppose there are very few here today that do not believe that in a way, that we are in the *last* end of time. Now how should you expect a man to act if he actually believed that he was living in the very last generation and that probation was about to close? Would he be a man to take things easy? Would he be indifferent whether men heard the truth he believed or whether they did not? I think if a man really believed the truth, he would be very much like a Methodist preacher I once met. He said: "If I believed what you say you believe; if I were an Adventist who believed what you are teaching, I would work with all my heart and mind. I could do ten times more work than I am able to do now if I knew the Lord was soon coming." The very fact of knowing that the coming of the Lord is so near should of itself set a man on fire, and

consume him with zeal. The very fact that a man is not going to leave his goods to his children, but is going to live on until the Lord comes, ought to cause him to cut every cord that binds him to this world, and consume him with zeal for God's service. If that does not do it, what can?

And yet, my friends, how weak we are, with such a great and mighty truth as we have. I tell you there is something wrong. To believe this is the last generation of men, and this the last message of mercy going to the world—to believe it with all the heart—will fire a man's soul with such zeal that he will be an irresistible force.

I remember once when I was preaching to a congregation about giving their children to the Lord's service, one mother would not make the sacrifice of giving up her daughter for training in the Lord's work. I talked very earnestly with her, but she would not make the sacrifice. She wanted to have her daughter always with her, and could not bear to have her go to some foreign land. She was not willing to let the girl go out of her sight. What do you think became of that girl? That woman held on to her and would not let her go to school to get a training for the Lord's work. The girl afterward married out of the truth and apostatized.

Do you think a parent who will not give her children to God believes this truth? We have the last message of mercy to be given to the world. This is the end of time; for the Lord is soon coming. Yet men are not willing to give themselves and their children to God. Do you believe that is right? Do you believe, my friends, that is the spirit that ought to prompt and permeate a church?—No. I believe every Seventh-day Adventist parent in this world ought to give himself and his children to God for service [amens], that they may go wherever God shall call them, whether to Africa, India, China, or any other field in the wide world where there is need. Every son and daughter ought to be on the altar to go where God calls, when God calls, and because there is suffering and hardship and trial. That should be an incentive, not a hindrance.

Do you say, I do not feel, Brother Evans, as though I could give myself to go where God might call? Why not? Why should a man hesitate to go and do the finishing work for God? Because of hardships? These hardships depend a good deal on how you look at them. A man might think he was having a very hard time when he was having a very good time if he but knew it. When you get into a foreign field it is not half as hard as you think it is. I talk to young men about going to China. I set before them the conditions. I tell them of the language that is to be learned, and they shrug their shoulders and say, "I think I am better adapted to school work at home."

But, brethren, who is going out to these great heathen lands if you do not go? Who is going to make the sacrifice if you do not make it? Who is going to take the message to those people who are dying by the millions if you hesitate to do it? If every one of us believed this truth with all his heart, there would be no hindering cause to prevent your or my going to any field in this world for God, if the need was there and the opportunity presented itself to go. To-

day we are paralyzed in our work because we cannot get young men and women fast enough to go out into the work. I believe, my friends, as fast as we can get the men, the people of God will give the money.

Think of the tremendous increase in the offerings. Why, yesterday when I heard the treasurer's report, my heart was wonderfully cheered. I said, "The people are ahead of the ministry, and the people are going ahead of even our boards in making provisions to fill these great and needy fields. Where are the men who are ready to go?" Do you ask, Isn't there sacrifice? Isn't there hardship?—Yes, of course there is. But why in the world would a man believe this message if he is not willing to sacrifice for God? I could believe that if a man thought the Lord was not coming for a hundred years, or two hundred, he might want to look out for a rainy day, but if we believe this message it should stir every heart to cut loose and give all for God. Do you not believe that? Do you not believe, my friends, that every one of us ought to be willing to do anything for God, to go anywhere for God? I think so.

And yet look at the great fields in Asia unoccupied—look at them from a reasonable standpoint. In the Asiatic Division there are 25,000,000 souls dying every year without Christ. Think of it! Twenty-five million! Do you say, I cannot do anything; for I am not sufficient; I am not qualified? It is not great ability that wins in the work of God, but great consecration. The consecrated man, the consecrated woman, whose heart is full of fire and zeal for God, who is willing to give and suffer, can do much more than a man that is better trained yet lacks entire consecration.

I tell you, my friends, there is need of a mighty awakening in the church of Christ today. How are we going to finish this work? How are we going to ever get it completed? When I come here and hear these splendid reports, and see what is being done, my heart burns with fire and zeal, and it seems as though we could finish it soon; but when I go back to that great Asiatic Division, with its 600,000,000 people, and see that there is not one man for 20,000,000 population; when I see our men failing in health, being scattered hither and yon, long distances apart, my heart cries out, How can this work be done without more help? How can it ever be finished in this world, and we go home to glory, until this church arouses itself and we have a mighty outpouring of the Spirit of God upon us to fit us for service? And, brethren, I will tell you that awakening must come if we close the work in our day. If the people would give themselves wholly to God, with heart and soul and body, we could do a mighty work for God. A wonderful work could be accomplished in a short time.

Brethren, we must not forget what God can do with a consecrated instrument. It does not take great men to do a great work for God when he works with them. You remember the story of Israel going around Jericho—how all the hosts marched around, but did not have to fight any battle; they just had to obey God. When they came around the seventh time, and gave the shout of triumph, God did the work. But Israel must follow on. God works: they must show zeal, and service, and consecra-

tion, and obedience, and God can do the work.

I believe the time must be very near for the fulfilment of those statements given to us from the servant of the Lord, that there would be a host of our people cutting loose from the world, from the farms, from the shop, and going out to preach this truth to the world. Why, bless your souls, if it is not soon now, when will it be? When will those prophecies ever meet fulfilment if some do not arouse themselves and set themselves to work with intense activity? I say the time is now. It is now the time when every Seventh-day Adventist ought to set himself to work definitely for the coming of Jesus Christ. Do you say, I can not preach well? My dear friends, let your soul burn with fire and zeal for the coming day, and God will lead you out. He will lead you to your neighbors and your friends, and you can give your goods, you can give your children, and in some way God will lead you into a work that will be mighty.

I knew a man over in Michigan, a poor old blacksmith. He was a very untidy man, and had no education; yet that man had great zeal. When he was introduced to me as one who had raised up a church of forty members, I said, "How in the world did he do that?" He did it by Bible readings, by distributing literature, by praying with the people. He had raised up a better church that year than had any minister in the conference. And what one man can do other men can do. Suppose the one hundred fourteen thousand men and women in the United States, in Europe, and in all the world, should give themselves definitely to work for God like that, would not there be a stir in the world, men going out with their satchels filled with literature, talking about the Lord's coming, distributing this message, telling of the Lord's coming near at hand. Then a man would not be looking on his acres, on his fine possessions, nor reckoning up his bank-account; his soul would be burning with zeal for God, and he would be giving every fiber of his being to God,—his wife, his children, his soul, his money, his time.

God can take every man and woman who will give themselves to him. If you and I are possessed of this zeal, this earnestness, brethren, we shall impart it to another, and that one to another, and so on, and these things will extend and expand more and more, until soon the whole world will be reached. The message will be given, and our Lord will come.

Of Christ it was said that the zeal he had for God consumed him,—it ate him all up, his life, his strength, his all. Now, what are we going to do? I have talked with many a man since I reached the United States. Some say, I am going to be a doctor; I am going into private practise. Others say they are going to do this or that. My friends, what is your object in doing this or that? Why do you want to be a great doctor? Why do you want to be a great man in the world? It seems to me that the greatest thing in the world that a man can be is to be an instrument of God to finish this work. What will you do with that greatness by and by? Can you take it with you? It will last during your lifetime, and then it will go out. But if a man will give his life to the work of soul-saving, by and by

he will have eternal riches. He will not be flattered; he will have few friends, and no worldly greatness, no social prestige; but, O brethren, he will have a great harvest of souls in the kingdom of God! I should rather have that for my inheritance, I should rather have that for my treasury, than to have all the riches and honor of this world, and then go down to ruin at last. The great thing is to build so solidly, to work so truly, to be so loyal to God, that every fiber of the being will live through all eternity.

I appeal to you with all my heart to cut loose from every earthly tie, and to swing clear into the service of God, and give yourself with great zeal to the finishing of this work. May the text be true of us, "The zeal of thine house hath eaten me up." I want this to be true of me. I should rather have it true of me than to have anything in this world,—to know that I have given all I have on earth to get heaven; that I stand for righteousness; that I stand for hard work, that I stand to finish this work. I do not care for riches, or for the honor or glory of men, but that I may have it said of me by God himself that "the zeal of thine house hath eaten me up." I want to be consumed wholly in God's service, to put all he has given me into his service, and to hear these words said to me by the Lord himself when I have finished my work.

The General Conference Treasurer's Quadrennial Report

Jan. 1, 1909, to Dec. 31, 1912

In submitting the quadrennial report of the Treasury Department of the General Conference, it is recognized that, to a very large extent, it will indicate the spiritual condition of the people, the degree of their devotion and self-sacrifice, and their love of the truth. It will be a telling index of their attitude to that cardinal feature of their faith, the second coming of Christ. In this report we may also expect to find material evidence of the degree of prosperity the Lord may have given to his cause and people during the time covered. It is with great satisfaction, therefore, that this financial statement of the operations of the General Conference is submitted, for it certainly reveals a remarkable growth in our mission work.

The operations of the General Conference Treasury Department may be segregated into four divisions: first, the administrative and departmental work of the General Conference; second, those large cities of North America where conferences have not sufficient financial strength to properly care for them, the many foreign nationalities settling in the East and Middle West of the United States, and the Negroes of the Southern States; third, those organized fields other than North America, such as Europe, Australia, South Africa, South America, and the West Indies; fourth, those great divisions of the world designated under the general term of heathen lands, such as India, China, Korea, Japan, the Malay Peninsula and islands, the great island territory of the South Seas, and the scattered mission fields, such as West Africa and Mexico.

With the ever-expanding work of the

denomination, and the resulting increased demands made upon the General Conference, we should expect to see an increased expenditure of funds upon the first of these divisions. Additional helpers and expense in administrative and departmental work are unavoidable in an increasing work. A study of this report in detail, however, is most gratifying, in that it shows but very slight increase in cost to the denomination.

In the second division, pertaining to the large cities of America, the foreign populations of the United States, and the North American Negro Department, increased appropriations have been granted in the years 1910, 1911, and 1912 to some of the union conferences of the East and South, due chiefly to the fact that some of these conferences, formerly barely self-supporting, by adopting the general policy of a liberal division of their tithe with the General Conference, have required corresponding assistance to enable them to care for their fields. One union conference, the Western Canadian, that has been receiving aid from the treasury, has become self-supporting, and is, according to its membership, one of the most helpful in securing funds for the mission treasury. Others give promise of soon being able to do likewise.

The rapidly increasing foreign populations have necessitated increased expenditures for the North American Foreign Department also. It is with much satisfaction, however, that attention is called to the fact that notwithstanding much of the expense involved in these first two divisions is for the support of work entirely devoted to the general features of the denomination, the results of which contribute in a very large measure to the gathering of mission funds and the recruiting of laborers for foreign fields, the entire outlay for them is met without encroaching upon the gifts of the people to foreign fields; the tithe of the General Conference, the division of tithe from the local conferences, and special gifts being ample to meet all the expense involved, and leave a handsome surplus for foreign mission work.

In the third division referred to, the European Division and Australia, which formerly made large demands upon the mission treasury, have not only become self-supporting, but are now, by the blessing of God, able fully to relieve the General Conference of all financial responsibility in sending the gospel message to large portions of the earth. A glance at the map of the world will reveal what this means to the General Conference treasury. To all the European nations, Iceland, Siberia, Syria, Palestine, Egypt, Morocco, Algeria, German and British East Africa, Australia, New Zealand, and the South Sea islands, the message is now being carried independent of our treasury, leaving us free to devote greater energy and more attention to the great, needy fields of heathendom.

South Africa gives encouragement that it will soon be able to care for its own territory. Two mission stations that in the past have received a large portion of the South African appropriations, are now financially independent. South America, while forging ahead and making a most gratifying record, will

probably require our assistance for some time, as will also the West Indian Union Conference.

Of the fourth division specified—the dark heathen lands of the Far East—the most encouraging word that can be said, is that the Lord is most wonderfully opening doors before us, and from them are coming many Macedonian cries. Their millions are reaching out their hands to us, calling for the best of our young men and women, for our means, and for our prayers,—calls that evidence that the Lord is rapidly preparing the way for the coming of his Son and the termination of this long reign of sin. This financial report is some evidence of how the Lord's people are relating themselves to his final work of mercy in behalf of those who have so long been in darkness and ignorance concerning him.

In the body of the report are given the different sources from which we have drawn our funds, and the amounts received from them each year during the quadrennial period, a marked increase being almost always shown each year, with the exception of the Religious Liberty Offerings and the second tithe, there being nothing received from the latter source since 1909, the surplus or per cent of tithe from local conferences taking its place. The same is also the case with conferences that in the past have undertaken the support of laborers in other fields.

Special attention is called to the Annual Offerings, which amounted in 1909 to \$27,066.29, in 1910 to \$54,374.08, in 1911 to \$48,676.47, and in 1912 to \$71,676.46. The First-day Offerings increased from \$18,789.68 in 1909 to \$25,236.14 in 1912; the general mission fund from \$87,832.92 in 1909 to \$102,477.45 in 1912. The Harvest Ingathering Fund, beginning with \$41,183.46, reached the sum of \$50,164.45 in 1912. The most remarkable showing, however, is found in the Sabbath-school Offerings, which in 1909 contributed to the treasury \$81,911.65; in 1910, \$99,779.95; in 1911, \$115,651.65; and in 1912, \$188,421.82; the Sabbath-schools thus contributing to our funds during 1912, \$8,000 in excess of the entire mission offerings to the General Conference in 1906. It is evident that we can learn valuable lessons in raising mission funds from the Sabbath-schools. Their constant education concerning our mission efforts, their catchy devices and their special features to maintain a live interest in the fields, and their weekly appeals for contributions, without doubt, have largely contributed to the remarkable success made in this line of work by our Sabbath School Department.

Great relief has also been brought to the treasury by the liberal attitude of the local conferences in sharing their tithe with the General Conference. Without this aid, the Mission Board would not only not have been able to make an increase in its mission work, but it would have continued in the dire distress prevailing in 1910, during which year a heavy deficit was created. This division of tithe gave the treasury in 1912 the sum of \$157,688.38, and has placed the General Conference where, if nothing unforeseen occurs, it can carry its work through the trying summer months with-

out embarrassment to the mission fields or itself.

For a number of years we have been endeavoring to educate the denomination to a systematic giving to missions that would equal ten cents a week per member. At one time it was thought that the amount thus raised would be ample for all the needs of the Mission Board. Some advancement has been made in this effort each year, as shown in the reports from the Treasury Department; but the rapidly advancing movement of the message has, in the past two or three years, made it very evident that our ideas and plans concerning mission work and offerings must be enlarged. At the Friedensau meeting in 1911, with some trepidation and misgivings, it was decided to appeal to the churches of America to increase their offerings to equal an average amount of fifteen cents a week per member, the necessities of such a request being placed before them. The result has been most gratifying, the offering for 1912 amounting to \$472,610.87, or a weekly basis of only a fraction of a cent less than fifteen cents a week per member.

The summary of the report gives the total receipts and disbursements of mission funds in a way that all can see the growth of the work during the period under consideration. There were in—

	RECEIPTS	DISBURS'TS
1909	\$377,972.79	\$357,532.56
1910	374,639.37	410,611.48
1911	427,861.98	404,922.53
1912	653,458.28	495,361.92

A total of receipts for the four years of \$1,833,932.42, in contrast with \$888,607.45 for the previous four years, a gain of \$945,324.97. The total disbursements for the four years have been \$1,668,428.49, as compared with the previous four years' disbursements of \$833,871.04, an increase of \$834,557.45.

During this same period, there was received by the treasury on the \$300,000 Fund, \$177,999.30, the fund being closed July 1, 1912. Of this there was disbursed as follows:—

China	\$57,119.76
Japan	1,414.34
Korea	14,729.02
India	29,039.68
Europe	7,972.40
Australia	1,000.00
South American Union	14,000.00
Brazil	4,500.00
West Africa	1,500.00
West Indian Union	4,500.00
Cuba	300.00
Canadian Union	571.23
Montreal church	1,949.89

Total 138,596.32
Balance 39,402.98

\$177,999.30

In the past, one of the perplexing problems of the denomination has been a proper provision for the care of the aged and infirm conference workers. During the fall council of 1910, the present plan, known as the Sustentation Fund, was adopted,—a fund created from five per cent of the tithe of all the conferences of America. Thus far the plan has afforded universal satisfaction, and has proved a great blessing to the denomination. Since it has been in operation, from Jan. 1, 1911, it has yielded

\$110,963.60; one hundred eighty-five ministers, Bible workers, and other conference laborers have regularly drawn their support from the fund, at an outlay of \$103,538.16. Temporary assistance has been given to the amount of \$3,801.07. From the rapidly increasing demands made upon the fund, it is evident that it will be necessary in the near future to raise the per cent of tithe devoted to this work.

We have in this report much to encourage us. The funds connected with our evangelistic work are all in healthy condition. Much of the heavy financial pressure of the past years has been removed. With this there comes to our brethren in distant and difficult fields a feeling of security that has not always characterized their labors. This is as it should be. But, without doubt, this Conference will give voice to many pleas that should be granted, and if they are, they will call for still greater outlay, all of which should only confirm us in the faith in which we hold the message, but will necessitate greater devotion and liberality than in the past, in order that not only every opportunity to advance the kingdom of God may be improved to the full, but also that every phase of our denominational finance may be properly cared for. W. T. KNOX.



General Conference Departmental Resume

THAT this denomination is making an earnest attempt to fulfil the commission given to it is evidenced by the many tongues in which the message is now being made known to the world. The publishers' display of books and pamphlets in the large room assigned to the Publishing Department at this General Conference is concrete evidence of that fact. In seventy-one different languages the truths held by this people are now being published.

The first meeting of the Publishing Department at this session of the General Conference was held on May 15, with representatives present from the Review and Herald Publishing Association, the Pacific Press Publishing Association, the Southern Publishing Association, and from the publishing houses in England, Australia, Germany, China, Japan, the Latin Union, Mexico, South America, Scandinavia, and Finland.

At this meeting the secretary of the Publishing Department made brief reference to the first meeting of the department's representatives, which was held in Battle Creek, Mich., twenty-three years ago. At that time nothing whatever had been done in the book work outside of the United States. In that year six agents who were sent to England to begin the book work there were able to sell but little over seventeen dollars' worth of books in one hundred forty hours. From this very unpromising beginning the publishing work has gone on in the regions beyond, until a very large proportion of the publishing done by this denomination is done in other languages than that in which this message started. What would we have thought twenty years ago if it had been announced that the truths of the third angel's message were being printed in Iceland? But such is the case now. The printing-press is busy, even under the arctic circle, pro-

claiming the gospel of the kingdom and the soon coming of our Lord.

At the second meeting of the Publishing Department considerable attention was given to the important part borne by the publishing work in the proclamation of the message. The wonderful progress of this department of the work was dwelt upon by Brethren C. H. Jones and J. N. Loughborough. It was estimated that one third of those who have accepted this message have done so as a result of reading our literature.

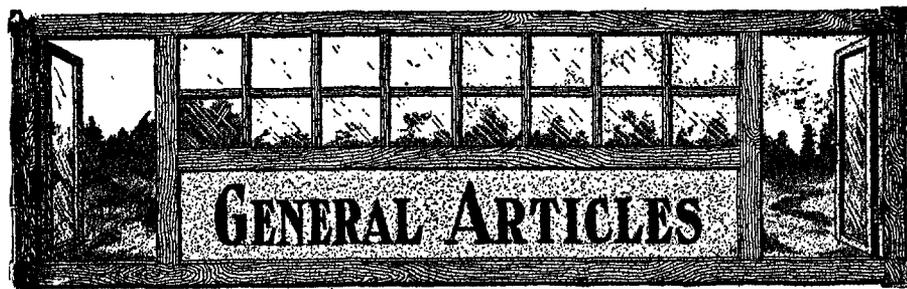
The first meeting of the Educational Department was a very interesting one, and was calculated to set a new pace for the denomination in the matter of educating and training our youth for a part in the proclamation of the gospel message committed to us. There had been improvement all along the line. The past four years had shown striking growth both in the number of schools and in the number in attendance at the schools. State schools had grown more rapidly than they could be manned or equipped, and church-schools had sprung up rapidly. The secretary of the department urged the necessity of having the work done in all our schools thorough in all intellectual essentials and true to the principles of Christian education.

The first meeting of the Missionary Volunteer Department was a call to devotion and consecration on the part of all who hold positions of responsibility in connection with this branch of the work, that the influence thus set and the work thus accomplished by these consecrated lives may be blessed of God in the salvation of the young and in the preparation of other workers to carry on the same great undertaking. The testimonies borne by the many secretaries present indicated that they sensed the importance of heeding the counsel given by those in charge of the meeting.

At the second meeting of the department Elder A. G. Daniels gave a stirring address upon "The place of the Missionary Volunteer Movement in Our Denominational Work." He indicated the purpose of that department to be the conservation of the thousands of our young people, saving them to the work, that they may become forceful factors in its completion. Personal work for others was set forth by Elder Meade MacGuire as the supreme qualification for leadership in this work. The necessity of such a department in our work can hardly be overestimated. One of the most valuable assets of the denomination is its young people, reared, for the most part, in Sabbath-keeping homes, and made familiar, through the Sabbath-schools, with the fundamental principles of the message. To save these thousands to the work and fit them to carry it on is one of the most important undertakings of the denomination.

In the meetings being held by the Medical Department much emphasis is laid upon the spiritual side of the work and the opportunities offered for personal soul-saving endeavor. Dr. Ruble emphasized the necessity of a real spiritual awakening among our medical men, and urged the importance of having the work of the medical secretary so arranged that he can give his entire time to that line of work. Elder W. J. Stone urged the necessity of cooperation on the part of all our workers if the medical branch of our work is to accomplish what God

(Concluded on page 22)



Trust in Him at All Times

PEARL WAGGONER

WHEN the path seems hedged before you,

When dark clouds obscure the day,
Then just trust in God, who loves you;
He will hear you when you pray.

Trust in him in time of sorrow;
Trust him though the tears should start;

Roll on him your heavy burden,
Him who knows so well the heart.

Trust in him when strength has failed you,

When you feel undone and weak;
'Tis his strength must win the battle,
And 'tis given to all who seek.

Trust in him when doubts are pressing,
When the enemy is nigh;
Draw upon his changeless promise,
He will all your need supply.

Trust in him when all is pleasant,
When the heart can but rejoice;
Though the way seems light before you,
Listen for his guiding voice.

Trust him, too, though round about you
Other friends should faithless prove;
One whose trust in him is anchored
Storms of earth can never move.

And if down the darksome valley
It should be you're called to go,
Trust in him who lives and loves you,
Who has conquered every foe.

Trust in God, your Friend, Redeemer,
Trust in him forevermore;
He will guide you surely, wisely,
Safely, to the better shore.

Trust in him, yes, trust him always;
Trust in him when fears assail;
Find in him your mighty Helper,
Refuge that shall never fail.

Hinsdale, Ill.

From Egypt to Canaan

CLARENCE SANTEE

PERHAPS the greatest trial of faith that can come to a human being is to be brought face to face with hunger and thirst, with no visible means of satisfying either.

When encamped at Rephidim, waiting for the pillar of cloud to move, there being no water in that place and that which they had carried with them being all spent, the children of Israel did what others have done, and sought the men whom God had led, determined that they should bring relief or be put to death.

Ex. 17: 3, 4. Thus ever has Satan led his subjects to vainly believe that to silence the voice of God's ministers who have faithfully warned them of the results of their wicked course, would bring relief. It was so when Samaria was besieged by the Syrians, while the prophet of God, Elisha, was one of the sufferers from the famine in the city. They said, Kill Elisha. 2 Kings 6: 26-31. It was so when Jeremiah earnestly pleaded with Zedekiah to obey the Lord. The counselors said, Put Jeremiah to death. Jer. 38: 4, 5. So it will be when the final warning has been given to this world. "It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof. . . . In every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death."—"Great Controversy," page 635.

But now, as then, God will deliver his tried ones who have trusted in him. The message they gave was not theirs, but God's. They had simply followed the guiding pillar, not being responsible for where it led, knowing that it led toward Canaan. But for this, the wrath of the enemy must concentrate upon the visible representative, because it could not reach the God who sent them.

Moses sought the Lord for the relief so sorely needed by the short-sighted people who had followed him from Egypt's darkness. The Lord commanded him to take of the elders of Israel, and go before the people to the rock in Horeb. He was to smite the rock with his rod, but God must give the water. "Moses smote the rock, but it was Christ who stood by him and caused the water to flow from the flinty rock."—"Spirit of Prophecy," Vol. I, page 228. See also 1 Cor. 10: 4.

Moses' weary heart was refreshed as he stood once more at the feet of that rock in Horeb where many times he had rested his sheep. Ex. 3: 1. It had been to him, indeed, "the shadow of a great rock in a weary land." Isa. 32: 2. What a lifetime of experience had been his since he heard the call of God to deliver Israel. It was here that he had received the promise from God when called to return to Egypt: "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Ex. 3: 12. Wonderful events had taken place in that short time. If, when pleading in that place with God to send some other man, the meek shepherd of Midian had known all

that he was to pass through before again reaching that mountain, he would no doubt have still refused, to his rejection of God and his own ruin. But seeing and walking but a day at a time, he had learned lessons of divine power, resource, and love, that were fitting him to become a messenger to bear words of encouragement to the Son of God when in his time of temptation and trial. Luke 9: 30, 31.

Even so today; we can see but a step, but by taking that step another is revealed, and again power is given. Is it not all we need? God never calls upon any person to take more than one step at a time. Then, weary, care-burdened soul, trust God and take another step. It is all you need now. The last one—though but one—will carry you across the threshold of the great pearly gate, and inside of the city of God.

As Moses smote that time-remembered rock, in the shadow of which he had rested from the heat, the waters flowed out, not a feeble, trickling stream, but a mighty fountain. "He brought streams also out of the rock, and caused waters to run down like rivers." Ps. 78: 16.

O that Israel had now learned the lesson of faith! They had been delivered from the bitterest servitude. Their lives had been preserved from the armies of Egypt; they had been fed with the "corn of heaven" (Ps. 78: 24), water had been given from the flinty rock. Could they not now trust their all—wives, children, cattle, goods—with God?

They had barely camped when Satan made another attempt to thwart the plan of God by their destruction. He instigated Amalek to gather their armies, hoping to blot out the posterity of Jacob from the earth. The old hatred of Esau was in their hearts, they being his descendants. Gen. 36: 12.

Amalek began by seizing those who had lagged behind. God here taught a lesson through Moses that should never be forgotten. While Moses, with the shepherd's rod pointed toward heaven, prayed, Joshua and the men of Israel fought. The prayers and the doing continued until the close of day, and the enemy was defeated. Ex. 17: 9-13. God has prepared no place in which to lay off the armor until the day is gone. Prayer and faithful battling will be sure to win. To dispense with either, will leave the other weak and profitless. "Divine strength is to be combined with human effort." As a result of that day's battle, it is said: "Nor was any one of the Hebrews slain, but the slain of the enemy's army were too many to be enumerated."—"Antiquities," book 3, chap. 2, sec. 5.

Again many hundreds of years after, Amalek made another, a supreme, attempt to blot Israel out in the days of Esther, but was himself destroyed from under heaven. (See the book of Esther. Haman was an Agagite. Agag was king of the Amalekites. 1 Sam. 15: 8.) Because they, as the descendants of Esau,

"had a perpetual hatred" (Eze. 35:5), the Lord had said, "I will utterly put out the remembrance of Amalek from under heaven." Ex. 17:14.

While encamped before Sinai, Jethro, Moses' father-in-law, came to meet him, bringing his daughter, Moses' wife, with her sons. Moses' wife and children had been sent back to the quiet of Jethro's home while those stirring events, the trials in Egypt and on the way, were taking place.

Loma Linda, Cal.



The Holy Spirit—No. 20

The Latter Rain

G. B. THOMPSON

"Ask ye of the Lord rain in the time of the latter rain; so the Lord will make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1.

On the day of Pentecost, when the Holy Ghost came in fulfilment of the Saviour's promise given in the upper room, that "another Comforter" would come to take his place in the church, there took place what is called in the prophecy of Joel, the "former rain." Joel 2:23. This same prophecy also speaks of the "latter rain,"—a second outpouring of the Spirit,—for the strengthening of the church, the ripening of earth's harvest, and the completion of the work of the gospel. And as surely as the former rain came upon the church, the latter rain will also come.

We are exhorted to "ask," or "pray," for rain in the "time of the latter rain." The time is here. Are we praying for and receiving the rain? In response to the prayer, the Lord promises to give "showers of rain." The result of this outpouring of the Spirit is that "the floors shall be full of wheat, and the fats shall overflow with wine and oil." Joel 2:24. The latter rain will give force and power to the message of the third angel, and the earth will be lightened with the glory of the truth.

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All the fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"

"Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I

saw that this will close with power and strength far exceeding the midnight cry.

"Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance, and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'"—"Early Writings," pages 133, 139.

For this glorious result we are to look and to pray earnestly, under the influence and power of the latter rain. We must not make the mistake of looking for the evidence of the latter rain in some great demonstration or spectacular performance. Rain does not convey the idea of show or display. From a special testimony I quote: "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern nor receive it."

This is a startling statement. It is only those who are "advancing" in "Christian virtues" who will either recognize or receive the power of the latter rain. All about them are those whom God is visiting, but those who are failing to make advancement in the Christian life are passed by. Surely this is a very sad experience.

This brings us face to face with what it means to us individually to receive the latter rain and share in the final triumph of the work of God. From the testimony from which I have already quoted, I make another extract:—

"It was by the *confession and forsaking of sin*, by earnest prayer and *consecration* of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, *only in a greater degree*, must be done now."

The key, then, that unlocks the storehouse of blessing, and brings us to the blessed experience of the latter rain, is *consecration*. Earnest and importunate prayer, and forsaking of all sin, are included in this. This consecration, we are told, is to be carried forward to a "greater degree" than before Pentecost, when the promised *Paraclete* took his place in the church. The reason, then, why the latter rain is withheld must be that those who are expecting it are not ready to receive it.

Nothing is clearer than that a Christian receives power from God in proportion to the completeness of consecration, or surrender. So before the ful-

ness of the latter rain, there must be the *fulness* of consecration. *Great power means great surrender*. "In conversion we receive, in consecration we give; in the one we accept eternal life from God, in the other we offer up ourselves in self-surrender to God; in the one we appropriate the work of Christ done for us, in the other we fulfil the work of the Spirit in us."

True consecration is illustrated by the device seen on an ancient seal. It is that of a burning candle, and underneath it the superscription, "*I give light by being myself consumed*." We give light only by *giving up our lives*. All must be laid on the altar, a living sacrifice. And when we unreservedly place ourselves on the altar, God will kindle the fire.

The seal on the tomb of Adam Clarke is a candle burned down to the socket. Underneath are the words, "In living for others I am burned away." Rev. Charles L. Goodell says: "A good picture for every pastor's study is the scene of Newburyport with Whitefield, on the last night of his life, 'weary in his Master's work, but not of it,' standing on the stairs of his humble home, holding a light in his hand and talking to the people till the candle burned to its socket and went out. Then the old hero goes up to his chamber. As the light of the morning breaks, the lamp of his life goes out. There you have your burning and shining light."

These illustrations are all similar, and express the idea of what consecration to God means. When this fulness of consecration comes into any life, the latter rain will begin.

An impressive illustration of consecration, and the power of the Holy Spirit which was manifested as a result, is seen in the life of Whitefield, the noted divine. He was the companion of the Wesleys in their work. He tells us that he spent whole days wrestling, Jacob-like, with God for his blessing. He found this blessing, and thus speaks of his experience at his ordination:—

"When the bishop laid his hands upon my head, if my evil heart doth not deceive me, *I offered up my whole spirit, soul and body, to the service of God's sanctuary*. Let come what will, life or death, depth or height, I shall henceforth live like one who this day, in the presence of men and angels, took the holy sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church." "*I call heaven and earth to witness that, when the bishop laid his hand upon me, I gave myself up, to be a martyr for him who hung upon the cross for me*. Known unto him are all the future events and contingencies. I have thrown myself blindfolded, and I trust without reserve, into his almighty hands."—*Stevens's "History of Methodism," Vol. I, page 105.*

Concerning the results of this complete surrender in the life of Whitefield, Rev. A. J. Gordon says:—

"And from the very first sermon of Whitefield, when fifteen were driven to

an agony of conviction, to the last, this was the uniform result of his ministry. John Newton records of him that in a single week he received no less than a thousand letters from those distressed in conscience under his preaching. Surely this was not the fruit of his 'graceful oratory,' which Franklin and Chesterfield so much admired; but of that power from on high which is promised to those who are ready to tarry in Jerusalem until they be endued with it."

Is there any reason why the people who expect Christ to come in a few brief years, the people who are longing and praying for the latter rain to come and finish the mystery of God in the earth, should not make as full and unreserved surrender to God as did Whitefield? Should not every minister, on whom the hands of ordination are laid, place himself "without reserve" in God's hands, "to be a martyr for him who died on the cross"? Should not our consecration go as deep as Whitefield's? Should not workers in every line do the same? If not, why not? Should not the lay members of the church throw themselves "blindfolded" into his hands? Can we trust God and his truth as far as this?

In view of the awful hours which are drawing near, when the test will come to every soul, will anything less than this do? And as surely as God gave to Whitefield, and to others we could mention, the power of the Spirit, he will pour upon his remnant people the latter rain. Shall we not individually get ready for the latter rain?

Economy

M. HARE

THAT voice of the divine Teacher, echoing through the centuries down from the grassy slopes of the rising hills near the sea of Galilee, breaks upon our ears, in distinctive clearness, in those words "simply stated, yet involving principles high as heaven and that compass eternity," "Gather up the fragments that remain, that nothing be lost."

This command, like all the commands of God, is of binding character and is exceeding broad; and in the keeping of it there is great reward. Its observance in the individual life would mean "the glorious privilege of being independent," and in the home the smile of gladness and sunshine through the disappearing shadows of poverty and want, while its magic influence would mold into better shape and stability various departments of our institutional work, give uniformity to the efforts and aims of men, and reaching into the beyond, would secure to the faithful a right to the tree of life, with a happy entrance through the pearly gates into the city of God.

All that our Saviour taught during his sojourn among men—the golden rule, the new commandment, God's care for the sparrows, and the value of the fragments—was but the magnification of the divine precepts, the law of God,—

precepts in themselves the embodiment of righteousness and judgment, the principles on which the throne of the Eternal is established. To come into harmony with these precepts is to come into harmony with the divine mind, of which the teaching of Christ is a transcript. John 17:8. Loss, disaster, and ruin come as the result of little things, little digressions from right principles. "It is the little foxes" that "spoil the vines." "Watch the little outgoes. Stop every leak."—"Testimonies for the Church," Vol. VI, page 206. "A lack of economy will surely bring debt upon our institutions. Although much money may be received, it will be lost in the little wastes of every branch of the work." "Every man or woman employed . . . should be a faithful sentinel, watching that nothing be wasted."—*Id.*, page 207.

Very much might be quoted from the Testimonies on this subject, but this is sufficient to show that the commandment of which we speak brings a responsibility upon all anywhere and everywhere who have the privilege of acting a part in the Lord's work. Would that all could realize this responsibility to the extent of placing Heaven's estimate upon the fragments, and begin to gather them up.

"Waste not the minutes in talking; wasted minutes mar the hours."—*Id.*, page 206.

My brother, my sister, can you hear the Saviour's voice? He speaks of the fragments of your time, "the moments that carry the threads to and fro in the loom of your life." Are they gathered up for usefulness and gain to the cause of God, or are they allowed to slip through your fingers and be lost, to witness against you? Ah, those wasted minutes, the careless words and their scattering influence, the marred hours and faulty records, registered in heaven! O, that we might sense the truth that the habits which govern our lives to-day be-token our to-morrow and decide our destiny for the ages beyond, and that "slowly the mark of God or of Cain is coming out on our foreheads day by day." A kind Providence has caused means to pass into your care as a test of loyalty; are you interested in the cause of him "who for your sake became poor"? have you heard the Macedonian cry? and have you gathered up all the fragments, as Jesus taught, or are they lost? Only a little spent to please the taste, and you bow at the shrine of habit instead of at the mercy-seat. A little spent in adornment that the ever-reappearing camera in its pleasing shadows may flatter pride, presenting all that there is untrue.

Quite an amount of means has been expended in multiplying copies of their [the youth's] pictures. Could all enumerate the amount given to the artist for this purpose it would swell to quite a large sum . . . squandered, invested for self-gratification."—*Id.*, Vol. II, pages 127, 128.

"Every shilling wasted on self-indul-

gence, or given to special friends who will spend it to indulge pride and selfishness, is robbing God's treasury. The money expended for garments to make a pleasing show is so much that might have been used to advance the cause of God in new places."—*Id.*, Vol. VI, page 215.

Only a little, you say? Only fragments, yet a divine Watcher has his eye upon them. *Their value* decides the balances, and opens heaven or traces the awful characters of doom on the plaster of the palace hall.

That church which appears in heaven without spot, on whose banners are inscribed the commandments of God; that remnant church, which stands upon the sea of glass and waves the palm of triumph over sin, is composed of fragments from every nation and kindred and tongue and people, gathered up through the obedience of that living word, which sounds to us from the hills of Galilee.

One writer said of economy that it was "the parent of integrity, of liberty, and of ease. Goldsmith, writing to his brother, said, "Teach your son economy."

O, that humanity would learn to love those magic letters that spell that divine word! not for selfish purposes, but that they might stand where Heaven designs they should stand,—in the interests and for the cause of God. Then very soon would be heard the glad proclamation of emancipation from debt, and we could join in the jubilee. The command, "Owe no man anything," would become the foundation of the establishment of our institutions, and in advancing light "the wilderness and the solitary place would be glad for them."

Loma Linda, Cal.

How to Be Happy

MANY of us miss the joys that might be ours by keeping our eyes fixed on those of other people. No one can enjoy his own opportunities for happiness while he is envious of another.

We lose a great deal of the joy of living by not cheerfully accepting the small pleasures that come to us every day, instead of longing and wishing for what belongs to others. We do not take any pleasure in our own modest horse and carriage because we long for the automobile or victoria that some one else owns. The edge is taken off the enjoyment of our own little home because we are watching the palatial residence of our neighbor, and longing for his advantages.

We can get no satisfaction out of a trolley ride or a sail on a river steamer because some one else can enjoy his own carriage or yacht.

Life has its full measure of happiness for every one of us, if we would only make up our minds to make the very most of every opportunity that comes our way, instead of longing for the things that come our neighbor's way.—*Selected.*



Effect of Tale-telling

MRS. J. S. PADGETT

"WHERE no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth." Prov. 26: 20.

The ancients have illustrated the effect of tale-telling on busybodies themselves by a fable to the effect that the crow, once snowy white in color, wears his present garb of black as a punishment for the crime of tale-bearing. A poet says:—

"The raven once in snowy plumes was dressed,
White as the whitest dove's unsullied breast,
Soft as the swan; a large and lovely fowl;
His tongue, his prating tongue, has changed him quite
To sooty blackness from the purest white."

The person who allows himself to be a talebearer, who indulges in backbiting and slandering, tarnishes his own character and stains it with shades of guilt and sin. The effect upon the person slandered may not be lasting, for good always outlives the envious assaults of meddlers; but the spirit of calumny is interwoven into the very nature of persons who speak evil of their neighbors.

Can a leopard change his spots?—No. Can a tale-telling mischief-making troubler refrain from playing havoc with the good name of men?—He can; but only by keeping his mouth as with a bridle. "A froward man soweth strife; and a whisperer separateth chief friends." Prov. 16: 28.

White City, Fla.

The Noon-Hour Prayer

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

"LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants, of daily life. Whatever affects you,—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose,—turn it into prayer, and send it up to God. Disclosures you may not make to man, you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever the occasion that calls for it."

Requests for Prayer

218. An afflicted Iowa sister asks

prayer for the healing of herself and her son.

219. A sister in Texas, who suffers with rheumatism, desires to be restored to health if it is the will of God.

220. An anxious mother writes from Missouri, begging that we pray God to remove the hindering causes which keep her children from entering the work of God.

221. From a sister in Wisconsin comes the request for prayer that her health and hearing may be restored.

222. "I ask prayers for my son, who has just been placed in an asylum, that he may regain his right mind," writes a mother from Minnesota.

223. A sister in Oklahoma desires the prayers of this people for the healing of herself and her son.

224. An afflicted Indiana sister requests prayer for healing.

225. A sister writing from Michigan asks that we pray for the healing of her husband, who has been afflicted for fifteen years.

Home

WILLIAM COVERT

"Home is the sacred refuge of our life."
—Dryden.

It is the place in which one resides. It is the spot, or place, dedicated to us and our family circle, where others may not come without permission. It is our place, set apart and enclosed for ourselves. To the eye on the outside there is seen only the measured place or material wall of our dwelling, but on the inside is that which is really home to us.

Spurgeon says: "The word home always sounds like poetry to me. It rings like a peal of bells at a wedding, only more soft and sweet, and it chimes deeper into my heart. It does not matter whether thatched cottage or manor house, home is home be it ever so homely, and there is no place on earth like it."

To all God's children the word home should mean that place which is brightest and best, where there is purest love and truest confidence. Home can be just what home should be only where Christ rules and domestic love presides. Indeed, it is difficult for people to get away from the shade or the sunshine of their own domicile. They may travel far, but the memory cable seldom cuts loose from home. Home is on the mind when they lie down, when they dream, and when they wake up. No matter where the body may be, the thought most generally stays at home. The physical man may ride over the ocean, and yet the mental

man for the most part abides at home. His heart and his treasures are in his home. That little place where his family resides, where his own garden grows, and where even his neighbors knock when they wish to be admitted, is bigger and dearer to him than all the world besides.

Home is the place where he goes when he wants to rest or when he wishes to pour out the secrets of his soul and divide counsel with that part of himself who keeps the home. Home is the place to which a man returns when his work is done. In that dear old place where we have studied and worked, have eaten and slept, have received our friends and loved our own with all our souls, not only every face but every thing there has become to us sacred and sublime.

The old armchair, the consecrated place in the corner, and those who sit in them, are so indelibly written on the home tablet that neither time nor distance can remove them. And that tablet abides in the mind and becomes more and more deeply embedded while passing decades carry us onward in their cycles of time. But neither we in mortal life nor the place we call home on this sin-cursed earth can long abide the wear and ravage of time; yet our home here may be made a place so completely connected with heaven that the abiding presence of God is actually in it. Indeed, our home on earth can in truth become the vestibule of our great eternal home, and so we shall step from it into our mansion in the New Jerusalem.

Truly, we are divided by only a little space from our glorified and everlasting home. And so we are to live in our transitory home in such a way as to bind our relatives and household members to heaven with cords too strong for sin to sever.

Home should be a happy and holy place, a little church on earth under the control of Him who rules in heaven. There is no period of one's lifetime when home influences are not needed. When the days of infancy have passed by and the months of childhood have flown, then the years of youthfulness come, during which time the guiding hand of home is needed to direct the vigorous steps leading into the fulness of maturity. Then in the full tide of life, while the responsible years of home-making show their spring-time, their summer, their autumn, and their winter, how careful we should be in our sowing, our culture, and our harvest! For in the strength of these years we show our character, make our history, and seal our destiny.

The home of the aged should in a special sense manifest a richness of Christian experience, and the living in it should be enacted vespers for the entering into heaven. In this home the veterans should show the courage of the soldiers that they have been, and proclaim their ripened loyalty to the cause for which they have stood.

But in every stage of home life let there be exemplified the true spirit of

kindness which is breathed in the pronouncement of the word itself. It was in exhortation for the people who compose the home and for their betterment that Margaret Sangster wrote,—

"If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We might never take back again.

"For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of heart should cease.
How many go forth in the morning
That never come back at night!
And hearts have been broken
For harsh words spoken
That sorrow can never set right.

"We have careful thoughts for the
stranger,
And smiles for the sometime guest,
But oft for 'our own'
The bitter tone,
Though we love 'our own' the best.
Ah, lips with the curve impatient!
Ah, brow with that look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of morn."

The Resurrection

L. D. SANTEE

MANY are sleeping whose years have
been few,
Resting in peace 'neath the daisies and
dew,
Stricken in childhood, in darkness they
lie
Waiting the trump that shall sound from
the sky,
Waiting the time when the Saviour in
love
Opens their prison, and calls them above.
Lips unreplying shall burst into song,
Life shall be given them, blissful and
long.

Many who've perished by battle and
sword
Are waiting in silence the call of the
Lord;
Sleeping in valleys that smile in the sun,
Calmly they rest, with their life-journey
done;
Lying on shores where the angry waves
sweep,
The thunder of ocean disturbs not their
sleep;
Resting on hillsides, afar and alone,
Waiting the call from the King on his
throne.

Hands that were palsied, and heads that
were gray,
Sank to their rest at the dying of day,—
Sank to the silence, so long and so deep,
Where none of the sleepers e'er waken
to weep,
Passed from a world that shall know
them no more,
Calmly they're waiting for heaven's
bright shore;

Resting in peace till the trumpet shall
sound,
Then waking to life from their couch in
the ground.

Heads that were heavy, and hands that
were worn,
Feet that the thorns of the journey had
torn,
Eyes that were sunken and heavy with
tears,
Closed in their darkness, till Jesus ap-
pears.
Infant and sire are alike in the dust,
Waiting the call that shall waken the
just,
Waiting the trumpet that sounds from
the skies
Bidding the righteous to glory arise.
Moline, Ill.

State and Church

Reports, Notes, and Comments Pertaining to the Current
History of Religious Freedom, and the Campaign "to Make
America Catholic."

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

Pennsylvania Sunday-Law Hearing

A most interesting hearing on the Standard Bill for One Day of Rest in Seven, "and that Sunday," was held May 14 at the Pennsylvania Legislature before the Committee of Labor. The bill was introduced by a special committee of the American Association for Labor Legislation, at the request of the Commission on the Church and Social Service, a department of the Federal Council of the Churches of Christ in America.

It will be interesting to know that this Sunday bill had already passed the first and second readings of both the house of representatives and the senate without any opposition to it. Elder A. R. Bell, however, had asked for a hearing on the bill before it was reported out of the committee for a second reading, and the chairman had promised our people a hearing in case it would be reported. But the religious element brought much pressure to bear upon the chairman. It was charged in the house that he was attempting to chloroform the bill in committee. Because of this pressure, he reported it out of committee without granting the hearing promised to our people.

Brother Bell demanded that the bill be sent back to the committee and that the hearing which had been promised, be given. Some of the legislators did not want to do this, but they found out that if they did not, a member of the house would demand it, and expose the fact that they had broken their promise, hence the sponsor of the bill recommitted it, and we were granted the hearing.

This seems to have been providential. We were given a most respectful hearing on the part of the committee, and those who were present said it was apparent that the Spirit of God worked on the hearts and minds of the committee as they listened to the truth. Elders Bell, W. A. Westworth, and H. M. J. Richards and the writer spoke in opposition to the bill. Four lawyers also filed briefs in opposition to the bill in

behalf of railroad companies that they represented. A representative of the Committee on Labor Legislation and the sponsor of the bill were the only ones who spoke in its favor. So far as we could judge, the committee had their minds completely changed and are now opposed to the passage of the bill. We are hoping that it will be truly chloroformed in the committee. I believe the hearing resulted in a glorious victory for the truth and that steps will be taken to repeal some of the drastic Sunday laws Pennsylvania has now on her statute-books. One of the penalties still in existence for breaking Sunday laws in Pennsylvania is to put the offenders in the stocks as they used to do in Puritan New England. Another Pennsylvania Sunday law requires the keeping of Sunday from sunset Saturday night to midnight Sunday, a period of thirty hours.

C. S. LONGACRE.

THE *Christian Statesman* for September, 1912, contained a declaration so completely in harmony with the reason given for demanding a Sunday law in the days of ancient Rome, that it will be of interest to our readers. Commenting on the proposition to have moving pictures exhibited in Pittsburgh on Sunday evenings under the supervision of the Department of Public Works, the *Statesman* says:—

"Such a proposal originates from an improper conception of the Lord's day and the method of its observance. It would mean labor on the part of many to entertain others. It would mean competition with the churches.

"Rev. C. R. Zehlinger, pastor of the Lemington Presbyterian Church, wrote a letter of objection to the authorities. . . . He asserted that such pictures on the Lord's day would be a desecration of the Sabbath, and would decrease attendance at the churches, which have difficulty in securing audiences during the summer evenings."

It will be remembered that in 401 A. D., a convention of bishops in Carthage sent up a petition to the emperor of Rome, asking "that the public shows might be transferred from the Christian Sunday, and from feast-days, to some other days of the week" for the reason that "the people congregate more to the circus than to the church."—*Church History, Neander, Vol. II, page 300, note.*

"It is easier to feel strongly than to be strong. Yet our strong, deep feelings are well worth while—if we put them to work. We need to remember that 'emotion is power when it is caught in the cylinder and does not escape in the whistle.' If a sermon sends worthy emotions charging through us, it is easier to commend ourselves for this feeling than to let our whole life be permanently lifted; but we are worse off if we do nothing about it than if we had never heard the sermon. Every stirring of our right emotion is God's call to us to become empowered for service."

WE should live continually so that our life shall make it easier for others to live; never to be hinderers, but always helpers, of others.—*Things to Live For.*

News and Miscellany

Notes and clippings from the daily and weekly press

—The commercial fleet of Hamburg consists of 750 steamships and 640 sailing vessels, a total tonnage of 1,700,000. The crews number 131,000 men, 30,000 more than ten years ago.

—Prof. Willis I. Moore, who has for many years been chief of the government Weather Bureau, was summarily dismissed from office recently by President Wilson on charges of gross irregularities and misuse of power.

—A monumental gateway and doors in artistic wrought iron for the Carnegie Palace of Peace at The Hague have been contributed by Germany, and are now on exhibition at Berlin. The two large portals contain designs symbolic of peace.

—Only about one per cent of the total wealth of the United States is invested in church property, but, according to Dr. Booker Washington, over eight per cent of the wealth of the Negroes of the country is invested in this way. They have 35,000 churches, with 3,700,000 members.

—According to the officers of the Public Health Service at Washington, the ordinary stable-fly has been conclusively identified as the carrier of the dread infantile paralysis. A report just issued gives the results of experiments carried on with animals inoculated with the virus of the disease.

—Serious efforts are being made to establish a Jewish university in Jerusalem. As the vast majority of Russian Jewish students are not admitted to the Russian universities, and there is a feeling against them in other countries also, this move is strongly urged by leading Jews of the Continent.

—Mississippi has passed a law intended to do away with the tipping nuisance. The law imposes a fine of \$100 on owners of hotels or restaurants who permit their employees to take tips. It also provides for a fine of \$50 for the waiter who takes the tip, and \$50 for the person who gives it.

—One fish in New Zealand has had the honor of having a law passed by the legislature for his especial protection. It is the big dolphin called Pelorus Jack. He is fifteen feet long, and is of a light-bluish color, whereas most dolphins are black. For thirty years he has accompanied every steamship through the narrow and dangerous French Pass in Pelorus Sound.

—Excavations carried on in the peninsula south of San Francisco by Prof. Harold Heath, of the zoological department of Stanford University, indicate that this part of the continent was once inhabited by a race of giants. Skeletons of men of unusual height have been unearthed. A prehistoric village covering nearly two acres has been the scene of these investigations, yielding stone hammers, bone awls, and ornaments which reveal a considerable advance in artisanry and civilization.

—Clayton Cooper, in a recently published work, gives the college statistics he has gathered in this country. Sixty per cent of the students are church-members; one in every seven attends the Bible classes of the Y. M. C. A. The others, it is to be supposed, go to the Bible classes of their respective churches. The students gave to foreign missions last year \$146,000. Six hundred graduates went as foreign missionaries in 1910.

—A new station which is ready for the reception of immigrants has been dedicated at New Orleans, La. In its dimensions and also in the completeness of its equipment it is second only to the immigrants' station at Ellis Island. The government has spared no expense in the erection of this group of magnificent buildings. The dedication was attended by prominent officials from Washington, by Governor Hall of Louisiana, and by the immigration and agricultural commissioners of several Southern States.

—New York has just enacted a law providing for State aid to students. Five State scholarships in each legislative district in the State will be established, and each holder of a scholarship will receive from the State \$100 a year for four years, to be applied toward the payment of the tuition fee of the college attended, which must be within the State. The scholarships are to be awarded according to the school standing of the students. As there are 150 assembly districts, this will give 750 scholarships each year, so that there will be eventually 3,000 students constantly in receipt of aid from the State.

—Chinese scholars, after making a study of all the alphabets of the world with reference to their adaptability to the language-sounds of their people, have formulated a new alphabet of forty-two characters. The new alphabet is unusually strong in vowels, apparently having one letter for each vowel sound, and so simplifying pronunciation. Five vowels have been taken from the Latin, four from the Greek, four from the Russian, one from the Chinese, and two are elongated signs, and seven are reversed ideographs. Fourteen consonants are Latin, three Russian, and two Greek. With these it is declared to be possible to write all the words used in any part of China. An effort is to be made at once to introduce the new alphabet into official circles.

—Working under the Mann act, the federal authorities are expending every energy to prevent interstate traffic in women for immoral purposes. Already a large number of persons have been convicted under this statute. A new move has been made by the authorities in order to stamp out this form of vice, in ordering a card-index classification of immoral women. Officials are at work on this index in the large centers of the country. When completed, it will give full information concerning each inmate in the levee districts. The records will be kept in local offices, and also at Washington. With this in hand, the authorities will have evidence upon which to base prosecutions against any of these women who are shipped from one State to another.

—“Swan Girl,” a squaw, planted an orchard of a dozen apple-trees in the Yakima Valley fifty-one years ago. For forty-nine years under her cultivation the trees have borne fruit, and a new, unknown variety of apple has been produced. Her orchard is said to be the oldest with a continuous bearing record.

—According to the Philadelphia mayor's vice commission, which has been investigating social conditions in that city, there is spent annually in Philadelphia alone over six million dollars for vice. And that city is no exception to the rule. Similar conditions may be found in every large city in the land. It is but one more indication of the times in which we are living, and of the fulfilment of our Saviour's prophecy that the last days should be like unto the days of Noah and the days of Lot.

—The fire tax in the United States, according to recent statistics, is about three dollars per capita of the population. Every year \$250,000,000 in property is destroyed by fire in this country. This sum is sufficient to build a Panama Canal every two years, to give 250,000 young men a business start of \$1,000 each, to pay the national debt in four years, to support the United States Army and Navy for a year, and to pay the entire pension list. If all the buildings burned in one year in the United States were placed close together on both sides of a street, they would reach from Chicago to New York City. It is estimated that at least seventy-five per cent of these fires are preventable.

—The British post-office has finally decided not to admit claims to compensation on account of registered mail lost on the ‘Titanic.’ Under an international convention an indemnity of fifty francs (ten dollars) is payable to the owner of any registered letter or package lost in transit to any foreign country through negligence on the part of the mail service or transportation line; and if negligence had been admitted in case of the ‘Titanic,’ the amount payable as compensation would have been something like \$3,960,000, which would have fallen eventually on the steamship company. But the post-office has somewhat tardily taken the ground that the loss was ‘due to causes beyond control,’ and is now sending out notices to claimants to that effect.”

—Following the example of the United States, the commonwealth of Australia, made up of seven states, is to have a capital city in a federal district laid out by order of the nation. Canberra is to be the name of the new city, which is to take the place of Melbourne, the temporary capital. The Yass-Canberra district, as that part of the country has been known, was taken over by the general government in 1911. It is on the Molonglo River, some distance from the coast. For the laying out of Washington, Pierre Charles L'Enfant, a French officer who had come to this country with Lafayette, was selected. And now, after one hundred years, it is to the United States that Australia turns for the plans for Canberra, the design of Walter Hurley Griffin, of Chicago, being selected after an elaborate competition. His scheme is, generally speaking, like that of Washington, with important modifications.

General Conference Departmental Resume

(Concluded from page 15)

designs it should. Our message is delayed, said he, so long as there is a lack of interest in any phase of the work. There must be a combination of medical and evangelical work. This was manifested in the life and work of Christ, and must be manifested also in his followers who are giving this message.

The meetings being held by the Sabbath School Department are intensely interesting. In the place where these meetings are being held is an interesting exhibit, consisting of maps of the various States and countries, with a star to indicate the location of each Sabbath-school. A chart makes prominent the growth in our Sabbath-school donations to foreign missions from the first \$700, given previous to 1887, to the \$228,000 given last year. Forty-eight State Sabbath-school secretaries are in attendance, and each of them brings words of encouragement concerning the progress of the work in the field he represents.

If the world needed a striking example of unity in diversity, it has it in the wonderful unity and harmony prevailing among the many departments of this work, all of which are putting forth their utmost endeavors for the success of the work as a whole, each contributing its portion, and God pouring out his blessing upon them all.

C. M. S.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

ATLANTIC UNION CONFERENCE

New York, Rome June 17-29
 Massachusetts, Lowell June 26 to July 6

CANADIAN UNION CONFERENCE

Quebec, Ayer's Cliff June 12-22

COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Allentown (Emmanuel Grove) June 19-29

NORTH PACIFIC UNION CONFERENCE

Western Oregon, Portland June 19-29

NORTHERN UNION CONFERENCE

Minnesota, St. Paul June 17-23
 North Dakota, Bismarck June 23-30
 South Dakota, Sioux Falls June 23-30

SOUTHEASTERN UNION CONFERENCE

Georgia July 31 to Aug. 10
 South Carolina Aug. 14-24
 North Carolina Aug. 21-31
 Cumberland Sept. 4-14
 Florida Oct. 2-12

SOUTHWESTERN UNION CONFERENCE

South Texas June 26 to July 6
 North Texas July 10-20
 Arkansas July 17-27
 West Texas July 31 to Aug. 10
 New Mexico Aug. 7-17
 Oklahoma Aug. 21-31

Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE sixteenth annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1913 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., Thursday, June 26, 1913, at 3 P. M., standard time, for the election of trustees and the transaction of such other business as may properly come before the meeting.

By order of the board of trustees.

E. L. EGGLESTON, Acting Secretary.

New York Conference Association

NOTICE is hereby given that the New York Conference Association of Seventh-day Adventists (incorporated) is called to convene in Rome, N. Y., on the Seventh-day Adventist camp-ground, at 9 A. M., June 23, 1913, for the purpose of electing officers and transacting other necessary business.

W. H. HOLDEN, President;
 F. N. JOHNSON, Secretary.



New York Conference

NOTICE is hereby given that the next annual session of the New York Conference of Seventh-day Adventists will be held in connection with the camp-meeting in Rome, N. Y., June 17-29, 1913, for the purpose of electing officers and transacting necessary business. The first meeting will be held at 7:30 P. M., June 17, and the first two days will be devoted to transacting conference business exclusively. Every delegate should be present at the first meeting.

W. H. HOLDEN, President;
 F. N. JOHNSON, Secretary.



Western Oregon Conference

THE eleventh annual session of the Western Oregon Conference of Seventh-day Adventists is hereby called to be held at Portland, Oregon, in connection with the annual camp-meeting, June 19-29, 1913, to enjoy a spiritual feast and to transact such business as may be the pleasure of the delegates. Conference will organize for work Friday, the twenty-seventh, at 9 A. M. Each church is entitled to one delegate for the organization and to an additional one for every fifteen members.

H. W. COTRELL, President;
 J. L. KAY, Secretary.



Pennsylvania Sanitarium and Benevolent Association

THE annual meeting of the Pennsylvania Sanitarium and Benevolent Association will be held in connection with the Eastern Pennsylvania Conference and camp-meeting at Emmanuel Grove, near Allentown, Pa., June 19-29, 1913, the first meeting to be held on Monday, June 23, at 2 P. M., for the election of trustees, and the transaction of any other business that should properly come before the meeting.

A. R. SANDBORN, President;
 S. D. HARTWELL, Secretary.



Western Oregon Conference Association

THE Western Oregon Conference Association of Seventh-day Adventists (a legal corporation) is hereby called to meet on the camp-ground in Portland, Oregon, Thursday, June 26, 1913, at 10 A. M., for the purpose of electing a board of five trustees, whose offices shall continue for one year, or until their successors are elected and are qualified, and of transacting such other business as the delegates may desire. The accredited delegates to the religious body are the delegates to the association.

By order of the board of trustees.

H. W. COTRELL, President;
 C. E. OLCOTT, Secretary.



Pennsylvania Tract and Missionary Society

THE annual meeting of the Pennsylvania Tract and Missionary Society will be held in connection with the Eastern Pennsylvania Conference of Seventh-day Adventists, on the Emmanuel Grove camp-grounds near Allentown, Pa., June 19-29. The first meeting to be held on Monday, June 23, 1913, at 9 A. M. This meeting will be for the election of constituent members for the ensuing year, and for the transaction of any other business that may come before the meeting.

H. M. J. RICHARDS, President;
 S. D. HARTWELL, Secretary.

The Minnesota Conference Association

THE Minnesota Conference Association of Seventh-day Adventists will meet on the camp-ground in St. Paul, Minn., at 9:30 A. M., Friday, June 20, 1913, for the purpose of electing officers for the ensuing year and of transacting such other business as may properly come before the delegates. The regularly accredited delegates to the conference are delegates to the association.

G. W. WELLS, President;
 H. R. GAY, Secretary.



South Dakota Conference Association

THE constituency of the South Dakota Conference Association of Seventh-day Adventists will hold the first session of its annual meeting at Sioux Falls, S. Dak., at 11 A. M., June 24, for the purpose of electing its officers and transacting such other business as may come before the meeting. All regularly appointed delegates to the conference are delegates to the association.

C. M. BABCOCK, President;
 I. G. ORTNER, Secretary.



North Dakota Conference

THE tenth annual session of the North Dakota Conference will convene in connection with the camp-meeting at Bismarck, N. Dak., June 23-30. The first meeting will convene Tuesday morning at ten o'clock.

As the announcement is already late, it will be necessary for our churches to elect their delegates at once. Delegates' credentials are sent to each church, and should be filled out after the election. If any church fails to get the credentials, it should not wait for them, but send the names of its delegates to D. D. Kurtz, Cathay, N. Dak.

Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members. Every delegate should be at the first meeting of the conference.

C. J. BUHALTS, President;
 D. D. KURTZ, Secretary.



Upper Columbia Mission Society

THE fifteenth annual session of the Upper Columbia Mission Society of Seventh-day Adventists will be held in connection with the conference at Colfax, Wash., June 19-29, for the election of officers and transaction of such other business as may properly come before the society at this time. All regularly accredited delegates to the conference are delegates to this body. The first meeting will be held on June 24, at 10 A. M.

P. A. HANSON, President;
 E. W. CATLIN, Secretary.



Southern Idaho Conference Association

THE regular annual session of the Southern Idaho Conference Association of Seventh-day Adventists will be held on the camp-ground at Boise, Idaho, for the purpose of electing the board of five trustees and transacting any other business pertaining to the association. The first meeting will be held at 10:30 A. M., July 11, 1913.

A. M. DART, President;
 A. C. BIRD, Secretary.



Publications Wanted

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

Leslie Littell, Putnam, Tex. REVIEW, Signs, Watchman, and tracts.

Miss Myrtle Lyons, 4028 Avenue P, Galveston, Tex. A continuous supply of papers and tracts for use in depot reading-racks and ship mission work.

Miss Bertha B. Friesen, Burrton, Kans., Box 325. Life and Health, Signs, Watchman, Temperance Instructor, and especially the Protestant Magazine.

Obituaries

KELLOGG.—Albert Kellogg was born in Flint, Mich., April 7, 1836, and died at Cedar Lake, Mich., March 20, 1913, aged 76 years, 11 months, and 13 days. He accepted present truth in 1853, and from that time until his death was a firm believer in the third angel's message. He died in the hope of soon seeing his Lord.
A. J. CLARKE.

COLLETT.—Sarah Frances Collett, of Montezano, Wash., died April 17, 1913. She was born in Illinois, Feb. 15, 1850. In 1896 she heard and accepted the third angel's message, and from that time until her death was a consistent Christian. Her faith in the soon coming of Jesus was unwavering. She is survived by her husband and two stepchildren.
T. GODFREY.

LATHAM.—Warren William Latham was born in Columbia County, Wisconsin, Oct. 14, 1900, and died at Milton, Oregon, March 29, 1913. Warren gave his heart to God and was baptized in October of 1912. He fell asleep peacefully in Jesus, and now awaits the call of the Life-giver. His parents and two sisters survive, but they sorrow not as those who have no hope.
W. W. STEWARD.

LANGDON.—Maryette, daughter of Robert P. and Caroline Thompson, was born in Warren County, Pennsylvania, May 2, 1842. During her early years the family moved to Michigan, living for some time at Berrien Springs. In 1856 she removed to Mendon, Mich., where two years later she was married to John B. Langdon. For forty-seven years the deceased lived upon the farm which by their united efforts was literally hewed out of the forest. One of their two children is left to mourn. Comforting words were spoken at the funeral service from 1 Thess. 4: 16-18.
CLIFFORD A. RUSSELL.

STECK.—Julius H. Steck was born near Bellville, Tex., June 25, 1867, and died at Sanitarium, Cal., April 27, 1913. He was an ardent lover of present truth, and until the very last maintained a most intense devotion. The last four years of his life were spent in the St. Helena Sanitarium. His wife and three children, together with many friends, are left to mourn.
C. L. TAYLOR.

CARPENTER.—Emma Ridall Carpenter, wife of A. J. Carpenter, died at Shine, Wash., April 17, 1913. She was born at Wilkes-Barre, Pa., Oct. 16, 1844. Some fifteen years ago Brother and Sister Carpenter embraced present truth through reading our publications. The deceased was a patient sufferer for several months before her death, and fell asleep trusting in Jesus for resurrection and life eternal. She leaves a husband and two daughters. The writer spoke words of comfort from 1 Cor. 15: 26.
DANIEL NETTLETON.

KELLER.—Robert Gabriel Keller was born Nov. 30, 1841, and died April 24, 1913, near Fort Worth, Tex. He leaves a devoted wife, one son, and two daughters to mourn their loss. Brother Keller was converted and united with the Seventh-day Adventist Church in 1885, and until the last was a faithful, devoted Christian. He fell asleep with full confidence of having a part in the first resurrection. The funeral service was conducted by the writer, assisted by Elder G. F. Watson.
H. S. PRENER.

WORTHEN.—Mary L. Boyd Worthen was born in Dorchester, N. H., Nov. 5, 1840, and died at her home in Lynden, Wash., May 3, 1913. She was married to Charles F. Worthen Oct. 12, 1859. To this union were born twelve children. Two sons and two daughters, with their aged father, survive. In early life the deceased gave her heart to God, and was baptized by Elder James White in 1857, uniting with the Seventh-day Adventist Church at Charleston, Vt. She faithfully observed the Sabbath of the Lord for about fifty-

seven years. The family moved to Washington about eight years ago. Sister Worthen was indeed a mother in Israel. Her home was always open to the stranger, and her heart ever responded to the cry of the needy. The writer conducted the funeral services, assisted by Pastor Jones (Methodist).

J. W. BOYNTON.
(Atlantic Union Gleaner please copy.)

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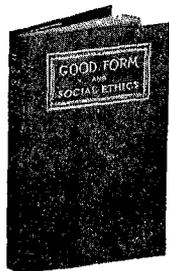
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WASHINGTON, D. C., MAY 29, 1913

EDITOR - - - FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW - - WILLIAM A. SPICER

CONTENTS

EDITORIAL

A World Message — Our Responsibility
— Our Assurance — A Great Need —
Abiding by the Stuff 3, 4

THE GENERAL CONFERENCE 5-15, 22

GENERAL ARTICLES

From Egypt to Canaan, *Clarence Santee* 16
The Holy Spirit — No. 20, *G. B. Thompson* 17
Economy, *M. Hare* 18

HOME AND HEALTH 19, 20

STATE AND CHURCH 20

NEWS AND MISCELLANY 21

MISCELLANEOUS 22, 23

We reprint in this issue the notice of the Western Oregon Conference in order to rectify an error which appeared in the notice as previously published. The mistake was in the number taken as a basis for the appointment of delegates.

TAKEN ill while on his way to the Conference, Elder M. C. Wilcox, editor of the *Signs of the Times*, was confined to his room during the greater part of the first Conference week. His friends were glad to welcome him to the delegation Wednesday.

We stop our presses to record the sad death from heart failure of Elder G. A. Irwin, which occurred May 23, five days after his arrival at the Conference. His death at the age of sixty-nine removes from this work a devoted and valuable worker, and brings to a close a long and useful life. Further particulars, with a sketch of his experience in connection with this movement, will be furnished later.

It is in the departmental meetings, which are held each day at 4:30 P. M., that many of the hard problems of the Conference are threshed out. In these meetings papers are read and addresses given dealing with different phases of the work, followed by free discussion of plans and policies. As the result of this free consideration, resolutions will be adopted passing on to the general committee on plans recommendations regarding the prosecution of the department work for presentation to the Conference in session.

THE culinary and dining arrangement for the accommodation of the Conference has elicited well-merited commendation. The food is of excellent quality, well prepared, and liberally and efficiently served. From sixty to ninety minutes is sufficient to furnish meals to the 1,500 to 2,000 patrons of the cafeteria, hence there is no tedious waiting. Brother E. G. Fulton, who has this work in charge, is rendering a distinct and valuable benefit to the Conference by his faithful and painstaking efforts.

IN his excellent report of the progress of this movement in European countries, Elder L. R. Conradi stated that the message is now going in forty different languages and dialects in his field, and that there are believers in the message in still other tongues. This truly shows that the message is reaching out to all nations, kindreds, tongues, and peoples. One sad note was sounded in the word which Brother Conradi brought, and that was in reference to the death of nine noble workers during the last quadrennial period, who have sacrificed their lives in the European Division. But these all died in a triumphant faith, and we believe that even in death will prove a savor of life.

Being Made Tame

ELDER J. P. ANDERSON reported that in one of the villages in his territory some of the heathen appeal for a Christian teacher, in order that they might become "tame," as they express it. This word is truly expressive of the changed condition that the grace of God will bring about in man's nature. The apostle Paul employs the same thought when he speaks of the good olive graft taking the place of the wild.

Every man outside of the Lord Jesus Christ is wild and untamed, even as the wild animals of the forest. It is only by a change of his evil heart, forsaking his evil propensities, and taking on the meekness and gentleness of the Lord Jesus that he becomes tame. We should make it the prayer of our hearts, even as it is the desire of these heathen inquirers, that God will tame us through the grace that there is in the Lord Jesus.

The North American Foreign Department Report

THE following corrections should be made in the report of the North American Foreign Department, prepared by Elder O. A. Olsen, which appeared in the REVIEW of May 22:—

The last clause in the second paragraph should read, "the Danish-Norwegian Division, with Elder N. P. Nelson as superintendent, who soon after fell at his post in death; Elder L. H. Christian was later appointed to fill the position of superintendent."

Under the heading "Present Status of Our Work," paragraph six should give the membership as 8,000 instead of 7,405.

At the close of the third paragraph on page seven, the words, "This is not saying that the school does not need further financial assistance for better equipment and further improvements," should be added. In the fifth paragraph on the same page the value of the property should be \$75,000 in place of \$95,887.

THIS Conference is constituted of a large number of delegates whose heads have grown gray in this movement. Elders J. N. Loughborough, S. N. Haskell, O. A. Olsen, G. A. Irwin, A. C. Bourdeau, J. O. Corliss, R. A. Underwood, H. W. Decker, H. W. Cottrell, C. P. Whitford, William Covert, and C. P. Whitford, William Covert, D. T. Shireman, George I. Butler, J. W. Raymond, and others might be mentioned. These devoted men who have long borne the heat and burden of the day are still sources of inspiration and enthusiasm to their associates. Long may this movement have the benefit of their godly counsel.

IN the dining-hall of the Foreign Mission Seminary, visitors at the General Conference find an interesting exhibit, prepared by the Publishing Department, illustrative of the world-wide scope of its work. The United States is represented by tastefully decorated booths supplied with books produced by the Review and Herald, Pacific Press, International, and Southern Publishing Associations. The publishing work in Australia, Great Britain, Germany, China and Japan, Switzerland, Mexico and South America, and Scandinavia and Finland, is also well represented. The two mottoes "Our Field — the World" and "Two Million Dollars for 1913" tell us of the aim of our earnest colporteurs and canvassers.

As nearly as we can estimate, about two thirds of the readers of the REVIEW are subscribers to the General Conference *Bulletin*. This, therefore, leaves a large number of our readers without the excellent reports which are being brought before this gathering, also the proceedings of the regular Conference session. It is for the benefit of these that we shall give, for the next few weeks, a condensed report of the proceedings of the Conference. The full official reports appear in the *Bulletin*, and to this journal we must refer our readers who desire a complete account of the doings of the Conference and of the addresses that are delivered.

THE spiritual interests of the present Conference are particularly marked. Bible studies are held daily. Important lines of prophecy are made the subjects of the evening discourses. The early morning hour is one of praise and prayer. In six different divisions the camp is gathered. After a short, impressive lesson the time is occupied in praise and supplication. Separate meetings are held for children and youth.

A THICK layer of sawdust covers the floor of the large pavilion at the General Conference. This constitutes a noiseless carpet, and serves greatly to lessen noise ordinarily occasioned in large public assemblies.

THE good words addressed to the Conference by Sister E. G. White, as published in this issue, will be read with interest.