

# The Advent Review and Herald Sabbath

Vol. 90

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No. 33



## In Twilight Fields

L. M. MONTGOMERY

O'er dewy meadows, dim and gray,  
There comes a breath of balm,  
And winding slopes of far away  
Are wrapped in pensive calm.  
Afar the lustrous skies are deep,  
And crystal planets shine  
Where roaming winds have dropped asleep  
Among the hills of pine.

The daisies float above the grass,  
Like spirits of the dew,  
And low, sweet voices faintly pass  
The lush green thickets through.  
Slow fades the mellow sunset light,  
The dusker shadows creep;  
Beneath the soothing touch of night  
The world has found its sleep.

No echoes of the troubled day  
Can stir this wondrous hour;  
Noon's feverish breath is far away,  
And care has lost its power.  
Lulled on her broad, maternal breast,  
Our kind earth-mother yields  
A deep, untainted peace and rest  
In tranquil twilight fields.

— *Zion's Herald.*

# HYMNS AND TUNES

At a recent meeting of the California-Nevada Conference and camp-meeting, the following resolution was passed with reference to the use of "Hymns and Tunes" in our church services:—

"Believing in the injunction that we should sing with the spirit and with the understanding, and believing that this message should be expressed more fully than it is in many of the popular songs of today, therefore,—

"Resolved, That we as a conference urge the use of 'Hymns and Tunes' in all our churches."

Doubtless many of our churches throughout the land have missed the singing of the good old advent hymns that are found in "Hymns and Tunes." At the General Conference held four years ago it was voted that "Hymns and Tunes" be revised. This action caused many of our people to cease purchasing the book, waiting for the revised edition. Considerable time was spent in studying the revision, but the committee appointed to do this finally concluded that it would be impracticable, for many reasons, to undertake a revision of the book. The good, stirring, advent hymns which were an inspiration to our song services for twenty years or more are just as inspiring today as at any time since they were written. "Hymns and Tunes" will not be revised, and we suggest that our churches make use of this book regularly in their Sabbath services. Prices and bindings are as follows:—

Full cloth, plain edge, 75 cents	Half leather	-	\$1.50	Russia	-	-	-	\$2.00
Turkey morocco	\$2.25	-	Levant flexible	-	\$3.25			

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## TWO VALUABLE BOOKS

### The PRINTING-PRESS AND THE GOSPEL

A Recruiting Agency for Gospel Workers, by E. B. Palmer. It is a record of the "courage and devotion, sacrifice and success, of the printers and colporteurs who have pioneered the way for other great religious movements," and "an inspiration to those who are called of God to proclaim the gospel in its final setting."

The book gives an outline of the history of printing from the invention of type to the time when Catholicism said, "We must root out printing or printing will root out us."

From the revival of letters, and the illustrious battle waged by Luther with his mighty pen, the narrative takes us to the time when printing, "the engine of the Reformation," had gathered to its standard Zwingli of Switzerland, Wyclif of England, the Huguenots of France, and the Waldenses of Italy, and with its powerful projectiles made breaches in the walls of Catholicism.

Leaving the strenuous days of the middle ages, we are taken by the author to the remote portions of the earth, where Morrison, Mackay, Judson, Moffat, Williams, and others blazed the way among heathen and barbarous tribes, and where missionaries of our day are traveling in comparative safety. Incidents in the lives of Christian workers, stories of God's providences, and experiences, achievements, and successes of other servants of the Master occupy the latter portions of the book.

Thrilling in its narratives, fascinating in its descriptions, and inspirational in the lessons drawn from its illustrations, the book will be a valued addition to any library. It contains 224 pages, is printed from clear type on thin paper, and is bound in red flexible leather, stamped in gold. Price, 60 cents.

### The CONFLICT BETWEEN CAPITAL AND LABOR

A fair, candid, and impartial treatment of the subject from a non-partizan and Christian standpoint, by E. T. Russell. One writer has well said, "The terrible struggles between capital and labor, with the appalling prospects of world-embracing organizations on both sides, are the darkest aspects of an irresistible tendency."

This new book is brimful of the most interesting information regarding one of the greatest problems facing our country at the present time. What has led to the present strained relationship between employer and employee? What is the remedy? This is fully described in the volume "Capital and Labor." Unlike other books on the same subject, which have been written by partizans of one class or the other, and which therefore have presented but one side of the subject, this book was written by a non-partizan from an unbiased standpoint, and points out not only the evils involved, but a remedy for these evils.

With hundreds of labor organizations championing the cause of their members, regardless of the merits of their cases, and with a thousand trusts operating in this country and others under consideration, the industrial problem must be a serious one, and demands the attention of every sober-minded person. Many valuable facts and figures have been collected for this book, which make it a volume not to be overlooked in the study of important present-day subjects.

The book contains 208 pages, 51 illustrations, besides tables and diagrams showing the production of gold; the increase of wealth; the formation and capitalization of various trusts; the strikes from 1881 to 1911, with the number of men involved, and the effect of these strikes upon the country in general. An emblematic cover design in four colors. Price, 75 cents.

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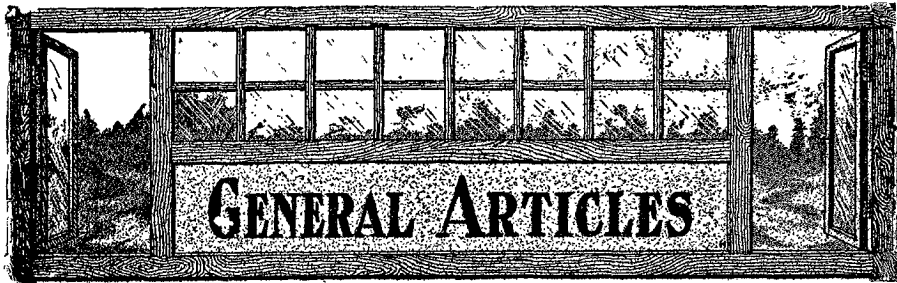
# The Review and Herald

"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., AUGUST 14, 1913

No. 33



## Grace Abounding

ARTHUR W. SPAULDING

Not worthy, Lord, to touch thy garment's hem!

Not worthy that thy power shouldst thrill me through!

How should I feel the pulse of life anew,

Whom life hath looked on only to condemn?

Not worthy, Lord, that thou shouldst pass my door!

My craft hath led me with the violent;  
Apart from thee my youthful strength was spent;

And now for others can I ask for more?

Not worthy, Lord, that thou shouldst call my name!

Thine own, I once professed, I have profaned;

The ardor of my early love hath waned;

Not favor, Lord, is due to me, but blame.

But ah, that touch, that look, have healed my soul!

That word, far speeding, hath its wonders wrought!

That honor given, all my powers hath bought!

Not half, as once, dear Lord; I give the whole!

*Sanitarium, Cal.*

## Elijah the Tishbite

A Call to Repentance

MRS. E. G. WHITE

EVER since the death of Solomon the evil of idolatry had been spreading among the Israelites. The glory of the earlier years of Solomon's reign had made a profound impression on the heathen world, and many had been led to worship Jehovah. But the apostasy that followed the division of the kingdom caused the name of the God of Israel to be dishonored in the eyes of the heathen. In the days of Ahab the tide of corruption threatened to overflow the land like a flood. No barrier, it seemed, could prevail against its ruinous influ-

ence, or prevent the torrent of idolatry from sweeping all before it.

By the adoption of the shameless worship of Baal and Ashtoreth in the time of Ahab, the chosen nation forfeited all claim to the protecting care of Jehovah. In every direction they had reared the altar of profanity, before which prophets and loyal men, servants of the God of heaven, had poured out their blood. The moral atmosphere was clouded with the smoke of national idolatry. So deep, so widespread was the apostasy that only by means of terrible judgments could the purposes of God for Israel be fulfilled.

It was at this time that Elijah was sent, as God's chosen messenger, to the people of Israel. Elijah was not called from a high station in life or from a city of renown, to take his place in the work of God. He was born among the mountains of Gilead, east of the Jordan, and came from a nation that was overspread with the abominations of the Amorites. But he entered upon his work with the word of faith and power on his lips, and his whole life was devoted to the work of reform. His was the voice of one crying in the wilderness to rebuke sin and press back the tide of evil. And while he came to the people as a reprover of sin, his message offered the balm of Gilead to the sin-sick souls of all who desired to be healed.

As Elijah saw Israel going deeper and deeper into idolatry, his soul was distressed and his indignation aroused. God had done great things for his people. He had delivered them from the Egyptians, and brought them through the Red Sea and the wilderness into the promised land. As the prophet beheld the wide-spread unbelief that was fast separating the chosen people from the Source of their strength, he was overwhelmed with sorrow. In anguish he besought God to arrest them in their wicked course, to bring upon them, if need be, the judgments of Heaven, that they might be led to see in its true light their departure from Heaven. He longed

to see them brought to repentance before they would go to such lengths in evil-doing as to provoke the Lord to destroy them utterly.

Elijah's prayer was answered. Appeal, remonstrance, and warning had failed to bring Israel to repentance. The time had come when God must speak to them by means of judgments. The worshipers of Baal claimed that the treasures of heaven, the dew and the rain, came not from Jehovah, but from the ruling forces of nature. The priests of Baal taught that it was through the creative energy of the sun that the earth was enriched and made to bring forth abundantly. That Israel might be shown the folly of trusting to the power of Baal for temporal blessings, the curse of God was to rest heavily upon the polluted land. Until Israel should turn to him with repentance, and acknowledge him as the source of all blessing, there would fall upon the land neither dew nor rain.

To Elijah was entrusted the mission of delivering to Ahab Heaven's message of judgment. He did not seek to be the Lord's messenger; the word of the Lord came to him. And jealous for the honor of God's cause, he did not hesitate to obey the divine summons, though to obey seemed to invite swift destruction at the hand of the wicked king. The prophet set out at once, and traveled night and day until he reached Samaria. On reaching the palace, he solicited no admission, nor waited to be formally announced. Clad in the coarse garments usually worn by the prophets of that time, he passed the guards, apparently unnoticed, and stood for a moment before the astonished king.

Elijah made no apology for his abrupt appearance. A greater than the ruler of Israel had commissioned him to speak, and lifting his hand toward heaven, he solemnly affirmed by the living God that the judgments of the Most High were about to fall upon Israel. "There shall not be dew nor rain these years," he declared, "but according to my word."

It was only by the exercise of strong faith in the unfailing power of God's word that Elijah delivered his message. Without implicit confidence in the One whom he served, he would never have appeared before Ahab. On his way to Samaria, he had passed by ever-flowing streams, hills covered with verdure, and stately forests that seemed beyond the reach of drought. Everything on which the eye rested was clothed with beauty. Elijah might have wondered how the streams that had never ceased their flow

could become dry, or how the hills and valleys could be burned with drought. But he gave no place to unbelief. He fully believed that God would humble apostate Israel, and that through judgments they would be brought to repentance. The fiat of Heaven had gone forth; God's word could not fail; and at the peril of his life Elijah fearlessly fulfilled his commission.

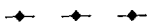
Like a thunderbolt from a clear sky the message of impending judgment, so unexpected, so terrible, fell upon the ears of the wicked king. He was paralyzed by its suddenness. Before he could recover from his astonishment or frame a reply, Elijah disappeared, taking with him the key of heaven.

Without waiting to see the effect of his message, Elijah went as suddenly as he had come. His it was to utter the word of woe; this accomplished, he immediately withdrew. His word had locked up the treasures of heaven, and his word only could open them again.

No sooner had Elijah left the presence of Ahab than the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee."

Ahab did not realize that the prophet had left his presence unrebuked until the man of God had gone beyond recall. He made diligent inquiry concerning Elijah, but the prophet was not to be found. When Ahab told Jezebel of the message of Elijah, she was very angry, and lost no time in conferring with the priests of Baal, who united with her in cursing the prophet of Jehovah and defying the wrath of Heaven. The tidings of Elijah's denunciation of the sins of Israel, and his prophecy of swift-coming punishment, spread throughout the land, arousing the fears of some and the scorn and ridicule of many.

(To be concluded)



## The World's Armageddon Battle in Prophecy

(Concluded)

R. C. PORTER

### Where and When Will the Armageddon Battle Be Fought?

ARMAGEDDON is north of Jerusalem, in the Holy Land. It is situated near Mt. Megiddo, from which its name is derived. Speaking of this battle in which the kings of the earth and the whole world are to share, the Scriptures declare: "And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:16. The prophet Joel says, "Let the heathen be wakened, and come up to the valley of Jehoshaphat." Joel 3:12. The valley of Jehoshaphat is also situated in the Holy Land. Ezekiel refers to some of the combatants as follows: "Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal." Eze. 38:2, 3; 39:1, R. V. Rosh is Russia. See Gesenius, Smith's Bible Dictionary, and McClintock and Strong. Russia, coming from

the north with a mighty army, is to join in this last-day battle in the land of Israel. Eze. 38:15, 16. God will overthrow this army upon the mountains of Israel with the plagues of his last-day judgments. Eze. 38:21-23; 39:2-4.

### Armageddon's Sequel

The Russian army becomes a part of the prey of this last-day conflict. Eze. 39:17-21; Rev. 19:11-21; Jer. 25:31-33.

The professedly Christian nations that gather at Jerusalem, in anticipation of reestablishing Christ's kingdom of eternal peace by the sword of international conquest over the heathen nations, meet the same fate as Russia and the heathen nations, under God's last-day judgments. Jer. 25:33-38; Isa. 2:1-21. Paul speaks prophetically of the sequel to the attempt of the nations to establish Christ's kingdom of peace as follows: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1-4. There is deliverance for none but the children of light.

From the scriptures cited, it is unquestionable that Armageddon is this world's closing conflict. It ends with the second advent of Christ. Rev. 6:12-17. The kingdom of God is not to be established by national conquest. If it were thus established, all nations would enter it in the last great battle with which the world's history closes; for at that time it is said: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Does the Lord accept this attempt to reestablish the kingdom of Christ by the conquest of professedly Christian nations, and by their enforcement of a profession of Christianity? Let him answer, "Therefore thou hast forsaken thy people." "And the mean man boweth down, and the great man humbleth himself: therefore forgive them not." Isa. 2:6, 9.

The kingdom of God is not established in that way. There is but one door into it. Christ said, "I am the door: by me if any man enter in, he shall be saved." "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:9, 1. The pathway into the kingdom of God is by the new birth. Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. The new birth is individual. It can no more be accomplished now nationally than in the days of ancient Israel. By the new birth the law of the kingdom of God is reestablished in the heart of the penitent sinner. Heb. 8:10. A sinner

is a rebel against the government of God. No rebel is ever reinstated as a citizen until he has ceased his rebellion, and sworn everlasting allegiance to the law of the government. So it is with the kingdom of God. When one is thus born by faith into the kingdom of God, Christ declares, "The kingdom of God is within you." Luke 17:21. Peter says: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The attempt to establish the kingdom of God by the conquest of the sword is a scheme of Satan with which to ensnare and ruin the world in the last days. The end of that way is death, for Christ has said, "All they that take the sword shall perish with the sword." Matt. 26:52. How thankful we should be that we may make our calling and election sure! In the face of the prevailing apostasy of the last days—that shall bring trouble and unrest throughout the world, we may accept the invitation of Christ: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Matt. 11:28.

The kingdom of God is not war and unrest. The kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. In the midst of the world's Armageddon, when there is to be "a time of trouble, such as never was since there was a nation" (Dan. 12:1), the people of God will rest in peace, quietness, and assurance, as unshaken as the throne of God. Isa. 32:17-19. When the Armageddon conflict closes, God's people will "be delivered, every one that shall be found written in the book." Dan. 12:1. Reader, is your name written there? When the Armageddon battle comes, it is too late to have our names enrolled in the book of life. Probation has then closed. Probation closes before the beginning of the seven last plagues. Rev. 15:8. Armageddon takes place under the sixth plague Rev. 16:12. The seventh plague brings the end. A voice from the throne announces, "It is done." Rev. 16:17. Then follows the great earthquake that breaks down every city, and closes the Armageddon battle by depopulating the earth. Rev. 16:18-21; Jer. 4:19-26; 25:31-33.

While banished to the isle of Patmos, the sequel to the world's Armageddon battle was graphically portrayed before John the beloved, in holy vision: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his

wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

Thus ends the awful last-day Armageddon tragedy for which the world, from the schoolboy of tender years to the man of gray hair and mature experience, is today in training. Each should stop and consider the harvest for which he is sowing. The question, Who shall be able to stand? which faces the participants in this last-day carnage in the blackness of despair, is answered by the prophet Daniel: "At that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

Shanghai, China.

### Gospel Finance—No. 4 The Wealth of the World

E. K. SLADE

In our study of gospel finance, it will not be a serious digression to consider conditions relating to financial matters and how the wealth of the world is held and controlled in our time. As time advances, the seeds of sin and selfishness ripen into a harvest of extremes and perversions until we are permitted to see the full results of a reign of sin. This downward course, this departure from God, is becoming more apparent every day in the manifestations of evil of every sort. In the full revelation of the man of sin we may reasonably expect to see a more marked manifestation of departure from heaven's ways in this one particular; and who can fail to find, with only a superficial investigation, a financial situation, a condition of extreme wealth and extreme poverty, that is positively perilous? The condition is such that it outweighs every other consideration in the minds of the world's statesmen and legislators. Not only is the largeness of the possessions of a few and the extreme poverty of so many appalling, but the situation is much more appalling when there is taken into consideration how recently and how rapidly this state of things has developed.

One hundred years ago, very few if any could lay claim to possessing a million dollars. Fifty years ago but a small number of men had ever acquired that much wealth. The sinful nature had actuated men since the days of Adam, yet in this matter of possessions the most startling extremes and perversions have developed in recent years. In spite of all attempts at regulation by law, the thing goes on unchecked, and even with acceleration, the bulk of the wealth of the world being held by a few men and controlled by fewer, and the number of those in need of the common comforts and necessities of life ever increasing. Never was there anywhere nearly so much wealth possessed by humanity in any time as now; yet in no time has there been so large a class in poverty and need.

This condition of extreme poverty and extreme wealth is a last-day condition that the prophet points out as a way-mark indicating the nearness of the

end of the gospel age; it is a distinct and definite sign. To us, in this study, it indicates that the nearer we are to the end and the more fully sin develops and ripens, the more striking the contrast between God's perfect plan and the world's way in the question under consideration. It helps to emphasize the importance and need of the gospel arrangement for man's restoration as related to this question of ownership.

The Lord does not recognize the world's standards. He counts as a fool the worldly wise. "There is that maketh himself rich, yet hath nothing." The weak man is strong, the humble man is exalted. The primary purpose of gospel finance is to bring humanity to a point of recognizing, appreciating, and possessing true riches. The idolatry of covetousness prevails in the unregenerate heart, and is just as wicked in one who "would be rich" as in the one who becomes rich. The Lord's kingdom is a commonwealth where ownership cannot be had on the world's basis. We do not count it wrong to possess property here, neither do we advocate a commonwealth in the world or in the church until God places it there; but we do want to point out that every man and woman must have a preparation for the commonwealth which is to be wrought in us through the grace of God in the way the gospel provides that our possessions and earnings shall finance the gospel work. We want to make emphatic the thought that the spirit of the world in this matter is to be wholly overcome; and that if it is not, one cannot be safely admitted into the true commonwealth. The warning recently given us that "on this point many will fail" is significant. As we behold the extremes in the world that constitute a sign of the nearness of the end, shall we not permit it to bring us into full harmony with God's plan and purpose in financing his work and fitting us for his kingdom?

Mount Vernon, Ohio.

### God's Method of Saving

G. B. STARR

BECAUSE of his great desire to save us, and because for our sakes he can find no just ground to save us, God has planned for his own sake to blot out our transgressions and save us. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43: 25.

"For his sake" makes a sure ground of hope for every sinner. There is no room for doubt here. It depends not now upon our worthiness, but his; not upon our weak desire for salvation even, but upon his strong desire to save, his love that cannot let us perish. And in order to make a sure ground of salvation he has laid all our sins upon his own innocent, loving Son. "On him the iniquity of us all" has been made to meet. Isaiah 53. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21.

This is God's sure method of dealing with sin,—to put it upon an innocent one, and destroy it, and put upon the sinner the righteousness of the innocent one. Wonderful redemption! How successfully great and grand, and how infinitely simple! Taken out of the hands of all who could only fail to achieve salvation and placed in the hands of one who could only succeed, and then presented as a free gift to us, this complete salvation!

"By faith I view my Saviour dying  
On the tree, on the tree;  
To every sinner he is crying,  
Look to me, look to me;  
He bids the guilty now draw near,  
Repent, believe, dismiss their fear;  
Hark! hark! what precious words I  
hear:

Mercy's free, mercy's free.

"Jesus, the Lord of life, hath spoken  
Peace to me, peace to me;  
Now all my chains of sin are broken,  
I am free, I am free.  
Soon as I on his name believed,  
His pardoning grace my soul received,  
And was from sin and death retrieved;  
Mercy's free, mercy's free."

— "Christ in Song," No. 83.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2: 9.

Do we, dear reader, see Jesus tasting death for us, personally? He tasted death for every man. Then it was for you, for me; in your stead and mine, he died, and it was by the grace of God that he died in our stead. Love, which planned our escape, put him where the arrow of death struck him in our stead. It is when we see and believe this that we are free. This is the ground of our emancipation. He signed our papers with his own blood, and we are free. Precious substitute! I love him, I love him!

At the late General Conference word came that a missionary (Lynn Bowen) had fallen in death at his post in Africa. Immediately another missionary (M. C. Sturdevant) arose in the great congregation and with broken utterance endeavored to tell us of his emotions. "Why," he said, "that man died in my stead. He was filling my place while I came to this Conference."

Another instance illustrating God's method of saving, was related by Elder R. C. Porter in the closing Sunday night address. In France, in the time of Napoleon, a man was drafted for the war, but hired a substitute. In an engagement his substitute was killed. A few months later another draft was made, and this same man was again conscripted, but he refused to respond, either in person or by substitute, claiming that he was dead; that when his substitute died, he died, and so was free from the law. The military officers failed to see the force of this reasoning, and the case was appealed to Napoleon, who, after listening to the man's argument, sustained him, and sent him home



free, stating that a man could die only once.

So we are free. We died upon Calvary, in the person of our Substitute. "Ye are dead, and your life is hid with Christ in God." Safe from the attacks of Satan; safe, eternally safe!

*Melrose, Mass.*



### The Greatest Religious Movement of the Ages; Another Pentecost Due

G. W. REASER

FOR fully threescore years and ten a series of great prophetic messages has been proclaimed to the world. This series of messages is fittingly called the Great Advent Movement. This movement is foretold in Revelation 10 and 14. If any class of events ought to be pre-announced in prophecy, we should naturally expect such announcement to be made of the world's greatest religious movements, as these are events in which all heaven is directly interested. The Great Advent Movement is the very last proclamation of "the everlasting gospel," and reaches its focal point in the glorious event of the second coming of Christ. Rev. 14: 14.

While we feel encouraged with the progress of our message, yet doubtless no believer in present truth is satisfied with the present rate of advancement, and but few persons can understand how our work can be accomplished in "this generation." If the message is to be completed and our Lord is to return in this generation, what agencies will accomplish the awakening and the energizing of our people to a supreme effort in finishing our work,—the evangelization of the world,—and what agencies will attract the honest in heart to the truth, that they with us may find places in the ark of safety when mercy ceases to linger?

The purpose of the following lines is to supply from the Scriptures and from the spirit of prophecy, the answers to these vital questions.

#### A Patience-Testing Time of Waiting

We need not be disappointed that the giving of the message has required more time than we at first expected, for the very first specification of character development in those who become obedient to the truth in the last generation of men is expressed by the word patience (Rev. 14: 12); and again, these words are addressed to God's children in the same generation: "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10: 36. What is the promise? It is, "He that shall come will come, and will not tarry." Verse 37. Thus we are forewarned that those who have embraced the promise—the hope of our Lord's return—must develop the grace of patience while waiting for the fulfilment of the promise. But will there come a time in the very near future when the message will speed on under "a new order of things," hastening the coming of our King faster than any of us can

appreciate? Are we warranted in expecting that our message will soon reach the zenith of power in—

#### The Mightiest Revival in All Earth's History?

In seeking to gain correct conceptions of the rapidity of progress to which it is possible for our message to attain, we may draw true conclusions by considering, in the light of Revelation and history, the following questions: First, What have been the agencies which have entered into all the great religious awakenings since the ascension of Christ to heaven? And, second, What elements, what energizing agencies *must* therefore enter into our message and our people to supply *all* the impetus, *all* the power, necessary to the completion of this message?

It must be evident to all thorough Bible students that every Heaven-appointed religious movement that has stirred the world possessed the following characteristics: First, every such movement was clearly a matter of prophecy, and when the time came for its accomplishment, heaven must cooperate for the fulfilment of the prophecy. Second, when the fulfilment of the prophecy was due, God had human instrumentalities ready, waiting, to give the message. Third, these human agents, being emptied of self and in accord with God and righteous men, were baptized with the Holy Spirit for the proclamation of their message, the fulfilment of the prophecy.

A review of the Heaven-appointed, world-wide religious movements from Pentecost to our own time will demonstrate whether our premises are true, and also enable us to discover what elements, what energizing influences, *must* enter into this message, this people, if the message is to attain a rate of progress that will finish the mystery of God in the earth in this generation.

#### What Agencies Produced the Results of the Day of Pentecost?

It is clear that this mighty movement was a definite and literal fulfilment of prophecy, for Peter's answer to those who heard the apostles "speak with other tongues" and made the accusation, "These men are full of new wine," was, "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, . . . and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2: 13-18. Christ had also foretold this event, charging his apostles, before he was parted from them, to tarry in the city of Jerusalem until they were endued with power from on high. Luke 24: 49-51. Thus the premier requisition for a mighty, world-wide, Spirit-filled religious movement is that it shall be appointed of Heaven, through the spirit of prophecy.

The second essential to a mighty, world-wide religious movement, was

met in the fact that, walking by faith in God's word and waiting for the fulfilment of the promise, "they [the disciples] were all *with one accord* in one place" (Acts 2: 1); and the third essential was abundantly supplied when "they were all filled with the Holy Ghost." Verse 4.

As a partial result of this Pentecostal movement three thousand souls were converted in a single day (verse 41); and the gospel of a crucified and risen Saviour was soon spread abroad to all the civilized world, for "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (verse 5), who acted as messengers to spread the glorious news everywhere.

Praise our God, he can organize and carry forward a mighty world movement with a handful of consecrated men, from the humbler walks of life, when in his great plan the time is ripe for such a movement. And, renewed praise to him, the time is almost ripe in this generation for the mightiest Spirit-filled movement of all the ages.

*Phoenix, Ariz.*

(To be continued)



#### Weaving in Shadow

IN one of the famous lace-shops of Brussels there are certain retired rooms devoted to the weaving of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one lace-maker in the room, and she sits where the narrow stream of light falls upon the thread she is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker is in the dark and only her pattern is in the light."

Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, disciplines, or physical limitations to its divinely appointed task, the one thing it is best fitted to do or teach in this world, how marvelously the pattern is wrought! What new power and beauty appear in both work and character! That one small window through which falls the light of heaven full upon our task is, how often, the essential condition of highest achievement! — *The Continent*.



"It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us strong. It is not what we read, but what we remember, that makes us wise. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a lifelong struggle, that makes us valiant."



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## Editorial

### The Personal Touch

How much of so-called missionary and philanthropic work done by professed Christians is carried on by proxy? Comparatively by far the larger part of the work done by Seventh-day Adventists is done in this way. We pay our tithe for the support of conference laborers. We give of our means to send missionaries to other lands as our representatives. We encourage faithful brethren and sisters to go out and sell publications. All this is very good, and an irreparable loss would come to the church if this kind of work should cease. In fact, it is through these means of missionary effort largely that this movement has attained its present growth. But there is great danger that we shall content ourselves with doing missionary work by proxy, and fail to gain that personal experience in direct personal contact in labor for souls that is really necessary to the fullest development of Christian life.

We find pleasure in rendering to God his own. There is joy in giving for the support of the needy cause of missions, but O, this joy is as nothing compared to the joy of personal soul-saving service! To reach down the hand and lift up a fallen fellow; to point the repentant sinner to the Lamb of God that died to save him; to speak words of comfort to the broken-hearted; to feel the thankful hand-clasp; to see the gratitude in the eyes that speaks louder than words; to hold the consciousness in your own soul that you are a laborer with the Lord Jesus Christ; to close your eyes in sleep at night feeling that through God's grace you have made some life purer and nobler and stronger, that you have uttered a word, given a smile, which has brought hope and courage and cheer,—in this experience is more satisfaction and joy than can come to us in any other service. This is the joy of the Lord Jesus Christ,—the joy which he must experience even now during his ministry

as high priest above,—the great joy he will have when he "shall see of the travail of his soul, and shall be satisfied," in the last great day.

Are any who read this word strangers to this joy? Have we put forth for those in our own family, for our neighbors and our associates, earnest, persevering, prayerful labor? Have we made to the Lord definite requests for the salvation of definite men and women, presenting their cases by name and pleading for their salvation? And then have we sought to cooperate with God in bringing an answer to our prayer by personal labor in their behalf? If we know the joy that comes in this service, we do not need urging to continue it. If we have not experienced it, let us enter upon its quest, and we shall be surprised at the revelation that awaits us.

In seeking to help others we ourselves shall be warmed with new zeal for the Master, and that which we impart by his grace will return with sevenfold blessing into our own hearts. Let us seek the personal touch with the Lord Jesus Christ, and then pass on this personal touch to others needing our help.



### The Great Undertow

THERE is a great undertow at work at the present time which is seeking to engulf and overwhelm the children of men. The world is becoming infatuated and the minds of men hypnotized by the spirit of evil. God is being forgotten and shut out of mind. In the mad rush for wealth, in the struggle for existence, in the sharp competition of business interests, in the rivalry of national prestige, in the mad whirl of social life, in the excess of sports and pleasures, the world is being led captive by the prince of evil. We see it on every side.

In the midst of these disintegrating elements which are at work; in the confusion of tongues, the babble of voices, God is calling out a people to raise aloft the standard of truth, to sound in the darkness and confusion a loud, clear, ringing trumpet-call, warning people of their danger and inviting them to the only true source of peace and rest.

The call of God today is for men and women who will face the situation as it is, who will stand against these evil influences, who will be true to God and the right at whatever cost. Heaven calls for young men and young women who will stand as did Daniel amid the corruption of the Medo-Persian court, as did Joseph in the midst of the luxury of ancient Egypt. Never did the world's history afford such an opportunity for true heroism as at the present time. Never was the call of God so urgent for faithful men and women to stand in the breach as today. And it is only as we answer this call of Heaven and undertake this work

of reformation that we shall be able to withstand the influences of these evil principles in our own experience. Our only safety against the hypnotism of sin is to enlist in the warfare against it. We as a church, we as individuals, will succumb to these worldly influences which are honeycombing and permeating the great professed Christian church around us, unless we stand as heralds of warning. We can save our own souls only as we seek to save the souls of others from impending ruin.

The line of demarkation between vital Christianity and a Christianity of form and profession merely, must be drawn. We must stand on one side of the line. We cannot grasp heaven and the things of this world at the same time. We cannot, as Seventh-day Adventists, be governed by the spirit of commercialism in the world and be true to our profession. We cannot as believers in this message allow the spirit of worldly pleasure and dress and show to enter our hearts and control our lives and be true to our high and holy calling in God. He that is not for Christ in this great crisis of affairs is against him. There can be no neutral ground.

God calls today for positive men and women, for young men and young women of moral backbone who will die rather than consent to depart from the path of integrity, who will follow the dictates of an enlightened conscience and regard the leadings of the Spirit of God above the beck and bid of worldly associates. It will be hard to resist; it will take all that we can muster to buy the field; it will take the full exercise of every power in order to gain the prize at last, but O, it is worth while!

What are a few years of sacrifice, of self-denial, of turning aside from selfish, worldly pleasure, compared with the life that measures with the life of God? We are striving not for a bank account, not for farms, not for pleasant homes in this world, not for the honor the world can give. We are striving for a crown of eternal glory, a life of endless joy and pleasure, an eternity of bliss in the world beyond. This only is worth our effort.

F. M. W.



### Christianity's Solution of the Problem of Capital and Labor

IN the great Los Angeles Auditorium, on July 11, at one of the meetings of the Christian Endeavor Convention, Hon. J. A. McDonald, LL. D., of Toronto, Canada, editor of the *Globe*, spoke on the theme which the heading of this article represents. In that address two points were made specially prominent. One was the leadership of America in the affairs and progress of the world, and the other was the mistake of the church

in effecting an alliance with the state. The following excerpt from his address will be of interest to the readers of the REVIEW AND HERALD:—

Upon the two nations of this continent (the United States and Canada), more than upon any other nations of the world, lies the responsibility of facing the problems of this time, the serious, menacing problems of living together peaceably and working together helpfully.

Christianity does not settle dogmatically any of the great problems of life. It lays down fundamental principles which are to be applied by the intelligence of the people. The motive of great service is not self-interest but love.

Because the church lost that vision splendid; because it lost that simple brotherhood manifested in the first centuries; because of the church's social apostasy; because it allied itself with the worldly institutions of its day,—it lost its evangelical fervor, and the world lost the Christian solution of the problems of life.

Because the church came to be a department of the state, and because the hierarchy of the church came to rank with the great officers of the state, these two things happened: the bishops of the church became absorbed in the mere machinery of the organized church and lost their evangelical fervor; and the church lost its primary social impetus. The church allied itself with the state, and its eyes were blinded to the things that ought to be. It was the tragedy of history.

But what about our day, with our problems of work and wages, our problems of capital and labor? The modern situation is simply a repetition of history. The experiences of the early church were repeated in the days of the church after the Reformation. The Reformation came with new fervor in the emphasis of the old idea; but what happened? In Germany and in Britain the church again allied itself with the state as a department of state. In England the bishops of the national church were called upon to defend the divine right of kings, and to stand for the Stuarts or the Tudors against the rights of all the people. And what did Scotland do? Scotland denied the divine right of prelacy to defend the divine right of presbytery. So Germany lost, and England lost, and Scotland lost, because the churches repeated the social apostasy.

But what about America? We have no national church. But all over America there has grown up an industrial absolutism more baneful, more arrogant, than any Stuart queen; and the call is loud for a John Knox or a church of John Knox to stand for the truth of God and the rights of common man against the arrogance and tyranny of protected monopoly on the one hand, and against the equal tyranny and arrogance of organized labor on the other hand.

If the church in America allies herself with either capital or organized labor, how can she view with level eyes the problems of work and wages? It is our business in our own lives and ideals to make quite sure that we are on Christian ground. "A new commandment I give unto you, That ye love one another." There is no other solution of the social problem because the deepest sin is selfishness. Let love come into your board of trade, your bank, your

corporation, your labor-union, into your heart and my heart and the hearts of all the social order, and the problems of capital and labor, and all other social problems, will have been solved.

These are true words. In a Christian community, every member of which is completely governed and thoroughly actuated by the principles enunciated and lived by Jesus Christ, there will be no social problem to be solved. A heart thoroughly converted to God and completely consecrated to his service will seek always the interests of others before its own; and with that spirit ruling absolutely every member of a community, there would be no difficulties to be settled. Whenever and wherever self is thrust into society, trouble begins, and there are at once problems to be solved.

But we have no such community, and never shall have in this present world. Self is everywhere in evidence, and therefore there are problems everywhere. Socialism professes to be able to solve those problems by mechanical adjustments of conditions; but its weapons are wholly inadequate to the task. Its weapons or tools are law and compulsion. But the disease is in the hearts of men, and cannot be reached by any such mode of treatment. Dr. McDonald sees the conditions, and the failure of a united church and state to relieve them; but it is evident from his remarks that even he is looking for a time in this present age when men are going to be ruled by love, are going to approach these problems in the spirit of love instead of selfishness, and are going to solve them, and replace the present distressing conditions with a condition of love and joy and peace, domestic tranquillity, international good will, and fair dealing everywhere between man and man. That is the dream of the Socialist, and it is equally the Utopian hope and ambition of the National Reform Association and the Christian Citizenship movement in the various organizations that are working for what is designated by that term. They look for no such consummation of this world's history as the Bible plainly foretells. Says that Word: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." But each and all of these great organizations have set themselves the task of proving that declaration of God untrue. They will bring in righteousness through the operation of the ballot-box and the legislature, and will then crown Christ as king of the world they have thus re-created and transformed.

This warning of the Word, "Go to now, ye rich men, weep and howl for your miseries which shall come upon you," receives no consideration by those who are determined to bring in Christ's kingdom by legislation and by the de-

feat of certain men and the election of other men. The coming of Christ in the clouds of heaven to destroy the workers of iniquity and to reward the true children of the kingdom is completely lost sight of by those who are bent upon setting up the kingdom of Christ in their own way.

It is one of the wonders of this age that Christian bodies numbering far into the millions can be so deceived, and that, too, when the Bible is being distributed as never before. It is one of the evidences of the marvelous working of Satan in our day; and as we witness that, we may understand in a measure that other anomaly which we are yet to see when united Christendom, professing allegiance to Jesus Christ, will turn with murderous wrath against the little company that persist in worshipping God according to the dictates of conscience and keeping his law as it reads.

The statements which Mr. McDonald makes in reference to the union of the religious and civil forces in the early centuries of the Christian era and again in Reformation times are both a warning against the present Christian Citizenship movement and a denunciation of the attitude of the religious bodies that are seeking to bring it about, whether he meant it so or not. What the church did in those days was to use the state to further her own aims. The result in both periods which he mentioned was disastrous, "the tragedy of history." But that is exactly what is proposed in the present movement, to accomplish the church's purposes through the instrumentality of the state.

If that was the tragedy of history in earlier centuries, it will be doubly so in our day when the consequences of those early mistakes and tragedies are written for our admonition. Will the church make the same mistake for the third time? She is doing everything she can possibly do to accomplish that very thing. All the forces of federated churches, of National Reformers, Lord's Day Alliances, and Christian Endeavor unions are concentrating their energies upon the task of making this present world the kingdom of Christ through the instrumentality of the state. That will be spiritual Babylon over again, and spiritual Babylon over again closes up the story of sin in the world when God metes out to her the reward of her doings. There is a terrible surprise in store for federated religious tyranny when it sees the result of its operations, and the frown of divine displeasure resting upon its consummated work. It is a fearful thing to pursue in God's name a course which God has never authorized, and attempt to force upon him a kingship which he disowns. Into that inconsistent course great leaders of religious organizations are today leading



the rank and file of the professed followers of Christ. It is another of the unmistakable signs of the hastening end of the age.

C. M. S.

### The Advent and Sabbath Message

THIS is an age of changing emphasis in religious teaching. Doctrines that a few years ago were held as cardinal by the Christian church are now discounted by many professed Christian teachers. The great Book of truth is no longer regarded as the final appeal in matters of faith. Human philosophies and reasonings have supplanted in many hearts the old-time Christian faith of the fathers.

This condition of things chronicles a sad departure from Bible teaching. That it would come, the Scriptures of Truth clearly indicate. But though every religious teacher in the world might proclaim a new gospel, it would not affect one iota the truth or stability of the old. The truth of God remains unchanged through the ages. Heaven's plan for the salvation of the human family is precisely the same today as it was in the days of Wesley, of Luther, and of the apostle Paul.

Different ages have marked the discovery and development of new truth, but these new truths have taken their places as a part of the great setting of truth of which Christ is the central figure. And while this is true of the great system of truth during the centuries, it has been true of every special truth that God has given to his church. There was no changing emphasis in the message which Noah proclaimed. For one hundred and twenty years he preached the coming of the flood, and so far as the record shows there was no departure in the last days of his ministry from the original message of warning which he bore to the people. In the warning to the world of the coming deluge of fire there will be no occasion for a change of emphasis regarding the message or any feature of the message.

Years ago this church adopted the name Seventh-day Adventists. This name was chosen because it represented the distinctive features of the faith of this people, and the message which they were called upon to proclaim. The commandments of God and the faith of Jesus,—this has been the watchword of this movement since its origin, and it will continue the motto till the work closes. Years ago this journal was named THE ADVENT REVIEW AND SABBATH HERALD. For years it has reviewed the growing evidences of the soon coming of our Lord. It has stood as the herald of the Sabbath truth. This name today as truly represents its message as when it was first chosen.

Allied with the advent and Sabbath

truths have been other important doctrines designed to correctly represent the plan of salvation and meet the existing erroneous teachings of the religious world. Among these have been the nature of man; the state of the dead and the question of final awards; gospel finance or the Bible plan for the support of gospel work in the earth; Christian temperance in its relation to the physical and spiritual life; the principles of Christian and civil liberty, denying the right of the state to interfere in matters of conscience wherein is not involved civil conduct; the prophecies relating to this special age; the great plan of salvation as symbolized in the ministry of the earthly sanctuary service, and as carried on in antitype by our great High Priest in the heavens above; the work of the judgment; the resurrection; and the future home of the people of God. These for the most part are the great cardinal principles upon which this movement has been built. These great truths were preached by the pioneers in this message. Elders James White, Joseph Bates, J. N. Loughborough, and others whose heads have grown white in the service of this cause, preached this message in their early ministry. Those still living are preaching it today. It was timely in the days of their youth, it is more timely now.

Occasionally a brother has discovered some new ray of light. He has felt that it demanded marked emphasis, but has learned in a little time that it was a detail, perhaps an important detail, of the great system of truth with which this movement began. We need still to place emphasis upon these cardinal truths. These today constitute our basis of operation. Let not the enemy drive us from this proposition or switch us off from this base. No additional light which will ever come to this people will call for changing emphasis. Light will come; we should search for it, and gladly receive it, but it will never bring separation from these fundamental principles, and there will always be found for it its proper setting in the circle of truth.

These specific truths have made us a separate and distinctive people. May God forbid that we should ever lose this distinctive character. We may increase our facilities, we may add to our equipment, we may place before our youth higher ideals of attainment, we may raise the standard of education in our schools. All this should be done, but it should be done with the one purpose in view of giving to the world this second advent message, of conserving among men the truth of the Sabbath of the Lord. Losing this objective, we lose all. In the pursuit of this purpose is our salvation as a denomination and as individuals.

F. M. W.

## Note and Comment

### Another Military Mass

THE *Western Watchman* (Catholic) of St. Louis, Mo., for July 3, 1913, gives the following description of a mass recently held at Cleveland, Ohio:—

CLEVELAND, OHIO, June 29.—One hundred thousand men and women, the largest gathering ever assembled in Cleveland at a religious service, attended the first open-air military mass in the history of Ohio Catholicism this morning in Rockefeller Park.

The mass was celebrated by Rt. Rev. John P. Farrelly, bishop of Cleveland.

The big crowd, composed of Catholics and non-Catholics, stood in a huge semi-circle, banked thousands deep before the altar.

Preceding the mass was a parade of ten thousand uniformed members of the Knights of St. John and other Catholic military organizations.

At 10:20 a salute of thirteen guns of Battery A, located on the upper boulevard of Rockefeller Park, announced the arrival of the vanguard of the parade. Facing the altar and at the left of the audience were especially constructed stands for the united choir of two hundred voices.

Inspired by the enthusiasm and eager anticipation of his audience, Bishop Farrelly extended his informal address scheduled to occupy ten minutes' time to half an hour. "My heart is seething with emotion as I contemplate this immense gathering," said Bishop Farrelly. "It represents in every sense of the word the true manhood and womanhood of Catholic societies in Cleveland. It is a spectacle which charms the eye."

Commenting upon this occurrence, the *Christian Herald* of July 23, justly observes:—

Witnessing such a scene as this, one might almost conclude that patriotism had died out in the land which Thomas Nelson Page, author, and our new ambassador to Italy, recently declared to be a country that was "made by Protestantism." Before him, a long line of distinguished American patriots reached the same conclusion. Hence, when Rome, in the name of religion, sets her spectacular mechanism in motion to fascinate the masses here by the same methods she has always employed in older lands, she becomes a fair subject for criticism. She has the same right of religious freedom in all respects that other churches enjoy, and no one is disposed to deny her that right. If Rome can "make America Catholic" by her spiritual activities, it is her privilege; but the mingling of her own uniformed legionaries with American soldiers and American guns, and all the pomp and display incident to such an assemblage, make up a picture of Rome militant which, however it might be regarded in Spain, or Austria, or the Catholic states of South America, is an anachronism here.

It is only a few weeks since a so-called "military mass" was celebrated in Texas City, Tex., at which, according to the reports in the *Boston Pilot* (May 10), six thousand American soldiers and civilians attended. Now Cleveland, the sixth city of the Union in importance,

permits a "military mass" to be held in a public park, with gates closed to traffic, while a salute of thirteen guns is fired by a battery of the Ohio National Guard in honor of the event. Shades of Washington, Jefferson, Franklin, and Lincoln! These are times of change, indeed, when such things can happen and never a word of protest or warning arise from a single village newspaper.

What would be thought of any other religious body—Methodist, Presbyterian, Lutheran, Congregational, or Baptist—attempting a demonstration like this? Could it be done with any justification in the name of religion?

A few weeks ago a Protestant officer in Spain dared to assert his rights by refusing to kneel at a "military mass" in that country. He was punished for his courageous independence. You can read the story in the *Christian Herald* of June 25 last. Not one American soldier or civilian is reported as having raised a voice of protest at Cleveland. Is it any wonder that the Roman bishop's heart "seethed with emotion," or that he found the spectacle charming to the eye? America has begun where Spain left off when it permits to pass unquestioned a gigantic military display with uniforms and swords, under the cloak of religion. Every "military mass" under the auspices of the Roman Church or of any church, is an open concession to the advocates of the union of church and state. It is an encroachment far beyond the boundaries within which every church and every religion has its true sphere of action.



#### Misplaced Emphasis

UNDER this head the *Northwestern Christian Advocate* of July 16, 1913, gives expression to the following sensible remarks regarding the present tendency to drift away from the fundamental principles and simplicity of the gospel:—

The tendency of the age is to put a lessened emphasis upon Jesus Christ as the only efficient Saviour from sin, as the one sure and indispensable source of moral victory in every conflict with evil. So much attention has been placed upon certain helpful agencies in moral reform, such as temperance, sanitation, hygiene, pure air, athletics, playgrounds, eugenics, legislation, political reform, social uplift plans, child training, etc., that religion is lost sight of. It does not have that conspicuous place that it ought to have, and the subtle feeling is creeping in that it is not quite so necessary as men imagined. Heredity and environment properly conserved are very good substitutes for conversion.

The drift is away from the central to the outlying themes of the Bible, in sermons, in books, and religious journalism. Our camp-meetings are coming to be places devoted to entertainment and intellectual discussions rather than to the old-time struggle to save sinners. Semi-religious sermons, the themes of which lead the people to believe that religion is only remotely treated, are those we see advertised in the daily press. There is danger that the cultural in our Sunday-school work may be so pushed to the front as to occupy the minds of teachers and workers to the exclusion of the salvation part.

So on every hand Jesus Christ is obscured by the growths he has promoted. The inmost cry of hungry hearts, "We would see Jesus," is not met in any broad and capacious way. People are shown where he has been rather than where he is; what he has done rather than what he is doing. Sin is a derangement to be cured by change of circumstances rather than a malignant growth that must be removed by the surgeon's knife. The doctor has gone, and his office is filled with nurses.

The mind of the minister is so apt to be crowded with plans, schemes, and methods of social reform, the books and papers he reads are so crammed with near-religious themes, that the great facts of sin and of Christ are overlaid in his consciousness, and have not their legitimate commanding positions in his ministrations.

The freedom and feeling with which people once spoke of their religious experience and of their comfort and triumph in Christ have given way to entire loss of testimony, to brief and stereotyped forms of expression that ring of emptiness and insincerity, or to little preachments that present Christ rather as a valued acquaintance than an indwelling Saviour, and our prayer and social meetings have lost the charm and power they once had.

We would not decry the great importance of many of these things, genuine fruits of the gospel, that are moving so conspicuously in the forefront of religious thought; but we do lament the disproportionate emphasis that is placed upon them as compared with Christ crucified. We regret to see them usurping the place that Christ ought to occupy. The vitality will die out of the moral advance of the race, if Christ is neglected or forgotten. In him all fulness dwells, and without him was not anything made that hath been made, or will be made, or will endure.

Let him fill our private devotional hours; let us be supremely conscious of him in pulpit, in pew, and in choir; let him speak to us out of the words of Holy Writ; let him be with us in the Sunday-school hour; let him shine out of our faces, ring sweetly in our voices, and glow in our human touch as we walk along life's highway, and we shall find that the old gospel has lost none of its attractiveness and power.



#### Seceding From the State Church

THE rapidly increasing expenditure of the German government for war preparations is very materially affecting the state Protestant church of the country. This at least is the statement of the *Pacific Christian Advocate* of July 23, 1913. Every nominal member of the church, whether Protestant or Catholic, is compelled to pay for the support of the church to which he cleaves not less than twenty per cent of his income. Tax is collected from the church adherents, and if one refuses payment, an officer is sent to see that the demands are satisfied. It is claimed that many seek relief from this church tax, which they can do by seceding from the church, in order to meet the military tax, from which there is absolutely no escape.

It is estimated that in 1905 there was a secession of more than twelve thousand persons. This was increased in 1911 to sixty thousand, in 1912 to one hundred thousand, and it is believed that the present year will show a loss of two hundred thousand. Many of these who withdraw from the church have a struggle for existence, and feel that this course is the only hope of meeting the demands made upon them.



#### Decline of Public Worship

QUOTING the *New York World*, the *Washington Post* of July 25, 1913, declares that there are upward of one thousand abandoned houses of worship in the State of Kansas. A State conference of pastors and teachers in Kansas recently considered this situation. The opinion prevailed that the decline of popular interest in church services is due mainly to fondness for motoring. What may be said of the decline of interest in religion in the Sunflower State applies with equal force to conditions existing in other States and other countries. The conveniences of this modern age, the influences which work in the social and business life of the present time, do not make for devotion and piety.



#### No Divine Command

INTELLIGENT laymen who are willing to give fair consideration to the evidence in the case, are fully convinced that there is no divine command for the observance of Sunday as the Sabbath. Here is recent testimony to this fact. Rev. Joseph Keevil, the corresponding secretary of the Kings County Sunday Observance Society, wrote under date of July 17, 1913, to Hon. W. J. Gaynor, the mayor of New York, declaring that games of baseball were being played in the city on Sunday contrary to the law, and urging Mr. Gaynor to have the law enforced. We quote a paragraph from the mayor's reply:—

I am unaware of any divine law forbidding us to play games on Sunday. If you think there is such a divine law, I should be glad to have you cite it to me and correct me. When the great Christian minister, John Knox of Scotland, went to Geneva, in Switzerland, to visit that other great Christian minister, John Calvin, and called on him at his home of a Sunday afternoon, he found him out back in the fields, playing at bowls with his sons and neighbors. He knew of no divine law prohibiting him from doing so, nor did John Knox know of any. Do you?

We are positively sure that Mr. Keevil will be unable to cite any passage from the Scriptures which will be accepted as proof by the legal mind of Mr. Gaynor, who was formerly a judge on the bench; for the simple reason that there is no such command.



### He Knows

I KNOW not what will befall me,  
God hangs a mist o'er my eyes,  
And o'er each step of my onward way  
He makes new scenes to rise;  
So every joy he sends me  
Comes as a sweet and glad surprise.

I see not a step before me  
As I tread the days of the year;  
The past is still in God's keeping,  
The future his mercy may clear,  
And what looks dark in the distance  
May brighten as I draw near.

For perhaps the dreaded future  
Is less bitter than I think;  
The Lord may sweeten the water  
Before I stoop to drink;  
Or if Marah must be Marah,  
He will stand beside the brink.

It may be he has waiting  
For the coming of my feet  
Some gift of such rare blessedness,  
Some joys so strangely sweet,  
That my lips can only tremble  
With the thanks I cannot speak.

Ah, restful, blissful ignorance!  
'Tis blessed not to know;  
It keeps me quiet in the arms  
That will not let me go,  
And hushes my soul to rest  
On the bosom that loves me so.

So I go on not knowing,  
I would not if I might;  
I'd rather walk in the dark with God  
Than walk alone in the light:  
I would rather walk with him by faith  
Than walk alone by sight.

My heart shrinks back from trials  
Which the future may disclose,  
Yet I never had a sorrow  
But what the dear Lord chose.  
So I hush my heart's wild beating  
With the whispered words, "He  
knows."

— Selected.

### West India

M. D. WOOD

WHILE Mrs. Wood was on a visit to our old hill station, Igatpun, a few days ago, one of her friends said, "There are two ladies in town who keep the Sabbath and call themselves Adventists." When she asked who they were, she was told they were both school-teachers, and that one of them had taught in the Igatpun Railway school for some time. The other held a position as teacher in a government school in another part of India, but was for the present in Igatpun on a visit to her friend.

Naturally Mrs. Wood was greatly interested, and planned to meet them as soon as she could. We knew of no other Adventists in Igatpun. So on making another trip there in connection with her

medical work, Mrs. Wood made it a point to call on these women. Both she and they were delighted with the meeting, for the women had never met an Adventist, although both believed in the Sabbath. Mrs. Wood had a copy of "Great Controversy" with her, which she lent them, and, in the time she had, taught them all she could about the Sabbath. They had already read all they could find, and one had been keeping the Sabbath since last October, the other since December. I can imagine how isolated and lonely they must have felt, not knowing where to find others of like precious faith. No wonder they wept as Mrs. Wood responded to their numerous questions, and told them how she was herself led into the truth.

One has a position where she has no work on the Sabbath, and so has no difficulty in that line; but the other holds a position in a Mohammedan community where she has been obliged to teach on the Sabbath. She told Mrs. Wood that she should return to her post and resign immediately, as she had fully decided to keep God's holy day. "Why," she said, "when you keep the Sabbath, how other blessed truths are made plain, are they not?"

Both of these are Anglo-Indian women of refinement and culture. They were greatly encouraged during that short visit, and they were much surprised to learn that there are so many Seventh-day Adventist missionaries in India. As Mrs. Wood told them of our work in India, the United States, and all over the world, they were made very glad and greatly helped. They asked if they might come to Kalyan to visit us and study more of these precious truths with us. Of course we gave them a cordial invitation, and shall look for them ere-long. They want to be present at our next quarterly meeting and meet their Seventh-day Adventist brethren and sisters.

So we see evidences that God's Spirit is at work in Moslem India, and we believe he has sent us here to gather these jewels for him. Pray for us and for these dear souls also.

Kalyan, India.

### From the European Division

L. R. CONRADI

WITH the new year 1913, the European Division started out with two additional unions, the Central European and the Danube Union Conferences, making a total of eight union conferences, two union mission fields, and eight local missions under general management.

The first quarter's summary is indeed a promising omen for this year. Not less than 1,284 new members were received into church fellowship, and 1,107 of these were by baptism. This exceeds the additions in the same quarter of 1912 by 275. Our net gain was 655 against 529 last year. The largest net gain is shown by the West German Union, 242, with 340 additions. The next is the East German Union, having a net gain of 102, with 182 additions. Next come the General Conference missions in Africa, which show 81 gain and no loss whatever. The British Union added 119, with a net gain of 53. The Danube Union shows a net gain of 40, with 69 additions. The Latin Union, with 9 additions, has a net gain of 17, undoubtedly occasioned by accessions from other fields. The Scandinavian Union, with 47 additions, shows a net gain of 13. Three fields had losses. Though the Russian Union added 79 members, yet it shows a loss of 90. The Siberian Union added 10, and yet shows a loss of 4. The Levant Union added 2, and shows a loss of 1. These losses are partly accounted for by death, and 26 moved to America.

As far as the financial outlook is concerned, our tithe also shows a steady increase. The reported tithe for the first quarter was \$86,701, but \$1,200 was overlooked by the Scandinavian Union, and so the total was really \$88,000, or \$14,000 more than for the same quarter last year. The average tithe per member has again increased this quarter. The same is true of the offerings, which total \$19,166, or \$2,500 more than last year, and average per member sixty-six cents against sixty-five cents last year. Our book sales also show an increase of \$3,500.

This increase is not so great when we take into consideration the increase in the number of our workers. In the same quarter of 1912 we had 165 ordained ministers, now we have 198, and our total number of gospel workers increased from 613 to 692. We are surely grateful to God for these additions to our working staff, and we hope and pray that as the old workers grow in efficiency, and the new workers multiply, we shall see greater results throughout the field.

With the increase of our conferences and missions, the general meetings also multiply, and it is quite a study to so distribute them throughout the year that the few general laborers can attend most of them, and that too much of the preaching force may not be tied up by them. During the first quarter of the year we have arranged to hold the twenty conferences in Germany proper, and the union committee meetings and audits throughout Europe. While in the past I generally arranged my work so as to be able to attend at least some of the German conferences, it was impossible this time on account of my visit to Africa. However, by starting the meetings in the West German Union early. Elder H. F. Schubert was able to attend some of them, and Elder J. T. Boettcher spent two months in assisting in these confer-

ences. The rest of the help was supplied locally. All these meetings were well attended by our own people, and in many places there was an excellent outside attendance. A good spirit seemed to prevail everywhere, and the same officers were reelected throughout.

As Brother Guy Dail and I were busy in Africa until the last of January, we returned only in time for the union district and committee meetings. Reaching Naples February 17, I immediately proceeded to Gland, where the Latin Union committee was in session, and we had a very good time there.

Arriving in Hamburg, I found the West German Union District meeting convening, the union committee meeting to follow immediately. There was a good attendance, and this union voted something like \$10,000 surplus tithe to our mission treasury. March 6-9 the East German Union District held its session at Magdeburg. This meeting was also well attended, both by our own people and outsiders. The union committee meeting was held in Friedensau, and all the East German conferences came forward nobly with surplus tithe to the union. After strengthening the working capital of the many mission fields and dividing with the Danube Union, they also turned in a surplus of about \$2,500 to the European Division Conference.

From here I went immediately to Watford, where the British Union Committee met, and March 20-23 we held our district meeting in London. We were pleased to see so many of our people at this important meeting, and also such an excellent spirit prevailing. The work in this great city is making decided advancement since the district has been organized. The week following we were in Skodsborg, where we had the Scandinavian Union Committee meeting. Our last union meeting we held in St. Petersburg, April 9-13. The Lord indeed blessed us there. Elder Schuberth and I were in attendance from the outside, and all the members of the union committee were present. We so distributed throughout the city that we had three or four meetings every evening, and the halls were overcrowded. The work in this large city has made wonderful progress during the last few years since I have been there. Sunday I spent in Riga, and spoke several times to a crowded house.

After thus making the round throughout the division, we had a meeting of the division committee from April 29 to May 1, and then took the boat for New York, continuing our work all the way across to the General Conference.

Thus the first quarter of 1913 was in truth a busy time, but a blessed one. While we rejoice to see the number of members increasing throughout the union conferences in Europe, we are especially grateful that in this quarter not less than seventy-four souls were added in our oldest African field, the South Pare Mission, making a total of over one hundred members increase in East Africa.

Though our workers have increased

faster than ever, and we try to keep pace as far as possible with the general advance in the cost of living, we were very thankful that the means coming in in tithes and offerings, with the additional and surplus tithe from conferences, amounted to so much that there was even a balance in the treasury after settling all the accounts for 1912. Thus still greater plans could be laid for the advancement and extension of the work.

We shall mention a few of the difficulties that have faced us. They seem to be increasing in different parts of the field. Our only depository in the Eastern Empire we found closed. Some of our canvassers in other fields were imprisoned, while many of our workers are under trial. In the Balkan States we were troubled and hindered by the cruel war. The uncertainty of political conditions in Europe also brought a financial depression. But in spite of all this our means increased, our institutions showed greater prosperity than ever, and there was a general advancement all along the line. But what might we see if we enjoyed the fulness of God's Spirit and power, and were fully awake to his providences?

### Hupéh (China) General Meeting

FREDERICK LEE

THERE were seventy-six believers in attendance at our meeting. To say the least, these are all grateful for a knowledge of this truth. They all plan for, and look forward to, these meetings just as we look forward to our camp-meetings at home. Some of these people began, several months ahead, to plan for their board during the meeting by giving a few coppers every week to our evangelist, who kept the money for them so they might be sure to have the right amount at the right time. As for their traveling expenses, they walked, some a distance of four hundred li [133 miles] each way. This they did in order that they might be able to testify to what the Lord has done for them, and also that they might gain a greater spiritual blessing. Indeed, these seasons are times of great refreshing to us all. Brethren get right with brethren, sins are confessed, heathen are converted, and many times scoffers are turned to praisers. They must also endure just as much ridicule and persecution for the truth's sake as any in the home land. Sometimes I feel they bear much more slander. Some Chinese Christians say they had to endure much more persecution when accepting the truth of the third angel's message than when they first accepted Christianity many years ago.

We first planned to have our meeting across the river at Wuchang; but the last few days before the meeting were very unsettled over there. A plot had been laid to assassinate Li Yuan Hung, vice-president of the republic. The plot was discovered, and as a result a score or more were executed. The gates were closed at sunset and the streets patrolled at night. So at the last moment we changed the meeting-place to Hankow.

We had to provide beds for about fifty persons, which were procured at the reasonable sum of \$1.40. They were only coarse straw mats laid on the floor.

We were glad to have Elder R. F. Cottrell and his wife to assist in the meeting. Our home is about two and one-half miles from the chapel, and it was not very convenient to go back and forth, as we have no street-cars. We rode in very poor jinrikishas, which would go bouncing and swinging first one way and then the other. When our wives went, we had to go through the trying ordeal of hiring chairs for them. Before a reasonable price can be agreed upon for one of these chairs, one must stand, surrounded by a dirty crowd, and coax and argue, and make a great stir with the chair-bearers. Often jinrikisha coolies will grab hold of us till we give them more money, though we know they have already been well paid. These things are very trying, especially as they are the rule and not the exception by any means. What we need is a chapel in a better location, so we shall not be obliged to pass through this dirty, wrangling crowd every time we go to our chapel. We hope to secure means with which to buy land and build a chapel. This is one of our many needs in this large metropolis of China.

At this meeting our little company pledged and donated seventy-five dollars, Mexican (thirty-seven dollars gold). Our Sabbath-school donations for the last quarter were ten dollars gold. The average attendance was one hundred and thirty-four, the church-membership at that time being thirty-nine. This does not seem large, but when we consider that the average man does not earn more than ten cents a day, we are thankful that they are learning to give so well.

We thank the Lord that twenty-one were baptized, Brother Cottrell performing the ceremony. Sixteen out of this number came to us direct from heathenism. We now have a church-membership of sixty, and plan to open a new station in the north of this province. The Lord has gone before us and opened a place where no work has been done; one of our workers will be sent there.

The meeting, we believe, was a great blessing to all, and especially at our communion service heart seemed to meet heart. As confessions were made, these seventy souls, most of whom had some time bowed down to "wood and stone," and who naturally would be hard to make of one purpose and heart, united as one, and God's quiet Spirit rested on all. As we sang to close our meeting, all hearts seemed to echo the song,—

"Blest be the tie that binds  
Our hearts in Christian love!  
The fellowship of kindred minds  
Is like to that above."

Now they have all scattered, some to their farming, others to their small business duties, still others to their hard toil of coolie work; yet all go forth as witnesses, with the hope of meeting Christ at his coming.

Hankow, China.



### Out of Date

E. C. SILSBEE

(Eph. 5:25)

You may think it rather strange, sir,  
That we love each other so,  
That for this we both arrange, sir,  
As we hurry to and fro;  
But it's so.

E'en the little loving word, sir,  
And the moment's fond embrace—  
How can we the time afford, sir,  
Do you say, in life's mad race?  
By his grace.

Do you leave such for the youth, sir,  
Say—our married years are long—  
That we're old, too wise, in truth, sir,  
And for us is not love's song?  
O, the wrong!

See that darling baby boy, sir,  
Whom his mother loves so dear!  
Such, the master artist's joy, sir;  
Such the angels which are near  
Would revere.

Only husband, stern and wise (?), sir,  
Guarding self so carefully,  
Scarce would greet those loving eyes, sir,  
Lest he lose his dignity.  
Can it be?

Yes, 'tis strange, but very true, sir,  
Love excels the best of wine;  
And we oft would it renew, sir;  
It is heaven's great ensign,  
And divine.

*Kolo Mission, Basutoland, South Africa.*

### Unwise Confidence

M. L. H.

MUCH has been written on this subject, but not enough, for often one hears the cry, "Why didn't I know?" "Why was not I told of the danger?" For such a one I will tell a bit of experience which was a warning to me and has helped me in helping others.

I was a young widow returning home to my parents. Completely absorbed in my grief, I paid no attention to the other occupants of the car. At length my baby tugged at my sleeve to call attention to some candy in her chubby hand. "Nice man gave it to me." Absent-minded, I turned my thoughts upon my own lonely condition. I was aroused by hearing baby say, "Why, don't you know about my papa? Him's dead, and dey put him in the cold ground." Then I noticed a well-dressed man leaning across the aisle engaged in conversation with my little daughter. Drawing her to my side, I called her attention to objects to be seen through the window.

"How did you happen to speak to the

man, dear?" "Him asked me where my papa was, and I told him——"  
"Yes, but mother doesn't talk to strange gentlemen in the train."

I was very young, and knew absolutely nothing of the tactics of such persons, but I felt that this action on the man's part was ill-bred. I was brooding vaguely over the incident, when the same voice, close at hand, said, "Excuse me, madam, but do you not spend the night in El Paso?"

"So the conductor says."

"Well, as you are alone with your baby, may I not assist you to a good hotel? A friend of mine keeps one there, and I'd like to help him, and you, too"—all this with a winning smile. I hesitated, with an inborn dread of being unconventional.

"No, thank you; baby does not cause me trouble," I replied with an air of having closed the conversation.

We were nearing the city; and in spite of the bustle of preparation, this man kept his seat until I arose to leave the car. Stooping quickly, he took my heavy suit case, and with a smiling "Allow me," he was out of the car before I realized the situation. Naturally I followed my suit case, and reached the platform in time to see a cabby swing it up on his coach and to hear my "friend" say, "Turner House." He turned toward me with outstretched hand to assist me in entering the carriage.

By this time I had collected my senses enough to demand my suit case; but a policeman had to be called before it was delivered to me. My new acquaintance put on an aggrieved look and explained that I had completely misunderstood his kind intentions.

Puzzled over the incident, I related it to my parents and brothers, who explained to me that this was one method of entrapping innocent girls and women into dens of vice. My first question was, "Why didn't you tell me before? I might have believed him to be an honest man with a good heart endeavoring to help baby and me to a good hotel."

I resolved then and there that whenever I had the opportunity I would warn my sex against the advances of unknown men—yes, and women too, for they also are engaged in this pernicious business.

A young friend was showing me a postal card signed "Jack." She explained that she had met the young man en route to the city. He had helped her find a certain address, and now he was writing to her as familiarly as her brother would. No harm? In some cases we may see no apparent harmful results, but how *dare* we run the risk?

A gentleman will always respect a lady; there are those who cannot be classed as either; it is of these we must beware.

Children should be taught to avoid eating candy, cakes, or fruit offered them by strangers.

A young man was persuaded to purchase some "headache tablets" of a vender. He did not regain consciousness for three weeks, when he awoke to find himself hundreds of miles from home, his shoes worn from his feet, his clothes in tatters, and his pockets empty.

Many girls disappear annually or lose their virtue, and they cannot account for themselves.

I feel that it is our plain duty to warn the young of the pitfalls yawning to receive them, although the subject is not one upon which we delight to dwell.

It fills my heart with happiness to think of love, joy, peace, fruits of the Spirit; but we know that the tree of transgression is also bearing fruit, and a warning should be given against plucking its enticing, tempting product.

### How to Drink Milk

Don't swallow milk fast and in such big gulps. Sip it slowly. Take four minutes at least to finish that glassful, and don't take more than a good teaspoonful at one sip.

When milk goes into your stomach, it is instantly curdled into one big mass, on the outside of which only the juices of the stomach can work. If you drink it in little sips, each little sip is curdled by itself, and the whole glassful finally finds itself in a loose lump made up of little lumps, through, around, and among which the stomach's juices may percolate and dissolve the whole speedily and simultaneously.

Many persons who like milk and know its value as a strength giver, think they cannot use it because it gives them indigestion. Most of them could use it freely if they would drink it only in the way I have described, or if they would better still, drink it hot. Hot milk seems to lose a great deal of its density; you would almost think it had been watered; and it also seems to lose much of its sweetness, which is cloying to some appetites.

If the poor only knew and appreciated the value of milk taken in this way, I am sure there would not be so much beer drinking among them. There are thousands of hard-working scrub-women, washerwomen, factory-girls, and even shop-girls in this city, who drink beer with their meals because it gives a little stimulant to their tired bodies; they do not understand that it is only like applying a whip to a weary horse instead of giving him oats. If they only knew, they would find in this simple draft as much real strength as in a barrel of beer.—*New York Tribune.*

"AN hour of triumph comes at last to those who watch and wait."





### The Message Among Foreigners in North America

FROM time to time the attention of the readers of the REVIEW has been called to the large percentage of foreigners among us. The annual influx of immigrants to the United States alone has been averaging one million and more a year. Then add to this the hundreds of thousands that come to Canada, and enormous figures are presented.

Speaking of the United States alone, one writer has made the following statement: "If you were to divide these people into groups and put them into cities by themselves, you could have an Italian city as large as Minneapolis, containing 220,000 inhabitants; an Austro-Hungarian city the size of Detroit, 270,000; a Jewish city as large as Providence, R. I., with 180,000; and you would have one hundred cities of from 2,000 to 20,000 without an English-speaking person in them."

If this were only for one or two years it would be considerable, but this rate of influx has now continued for more than ten years, and there is no evidence of any abatement. Thus we have right here in North America a foreign mission field not second to any in the world; and a very unique and peculiar situation it is, for instead of one foreign tongue or nationality to deal with, we have them all. In an ordinary little camp-meeting, such as the recent one held at Bulyea, Saskatchewan, Canada, the message was preached in more than half a dozen languages. This is indeed a unique situation.

But this is just as it should be, and comes as a fulfilment of the Saviour's declaration that this gospel of the kingdom should be preached in all the world as a witness to all its people.

This home foreign mission field is one of special interest. While we rejoice over the progress the gospel is making in foreign lands, we are glad to report some progress also among the foreigners in the home land. A beginning, though as yet small, has been made among a few of the many nationalities here.

During April this year we had the pleasure of ordaining the first Hungarian minister in this country, Brother John Sivak, of New York. Recently at the camp-meeting at Bismarck, N. Dak., the writer enjoyed the privilege of participating in the ordination of S. G. Burley and J. A. Litwinenco, two Russian brethren, the first of this nationality to be ordained in this country; and later at the Saskatchewan, Canada, camp-meeting, he participated in the ordination of Brother Milan Ostoics, a Servian, the first of this nationality to be ordained to preach the closing message to the world. Thus during the present year four brethren of three different nationalities have been ordained to the gospel ministry in this closing work. This indeed is a

source of much encouragement, and marks a decided advance in the work of the message among these people.

But after all, this is only a small beginning after so many years. We ought to have had scores of laborers in not only half a dozen or so of the different tongues, but in all the sixty and more languages that are spoken by these nationalities. It is time that a more decided and earnest effort was made to extend the message among the foreigners of North America. They are not only as eligible to the gospel as are Americans, but also as ready to respond to the call when it comes to them in a language they can understand.

May we be fully awakened to the importance and the needs of this home mission field among the many foreign nationalities, while conditions are as favorable as they now are. O. A. OLSEN.

### Chicago

THE West Side gospel tent-meetings in the city of Chicago opened Sunday evening, July 6, with an excellent attendance, which has continued every evening when the weather was at all favorable. On account of two severe storms it was impossible to carry on the regular services. This, of course, has hindered us to some extent in our work thus far. We also have had some extremely hot weather, the hottest that Chicago has experienced in years. One day no less than forty-eight persons died in this city as a result of the excessive heat that prevailed.

Our tent is located in a part of the city where quite a per cent of the people are Protestants, and we are glad to report that those who are regularly attending our meetings seem to be a solid and substantial class. We feel convinced that the Lord in a very signal way led in our efforts thus far. At times in our preparation for these meetings it seemed as if we were going to be diverted in our plans, but at the last moment the Lord overruled and success followed.

The Sabbath before our tent-meetings opened, there was an earnest call made to our people in Chicago to devote one Sabbath as a day of fasting and prayer in the interests of evangelistic work in Chicago during the coming summer. The day was generally observed, and as a result we are confident that great good will be accomplished. Not only will souls be saved as a result, but it will prove a great blessing to our people who have participated in this most important service. It has also been decided that every day between the hours of twelve and one our people should make the evangelistic work here a subject of special prayer.

I am confident that when we can rally our people generally to join with our workers in assuming a part of the responsibility of this great work, it will

prove a signal blessing to all concerned.

We expect to introduce the Sabbath question in several days, and we most earnestly solicit the prayers of all our people who read this report, that God will send home like an arrow this great truth to the hearts of the people.

Remember when writing your friends who you think may be interested to attend these meetings, that they are held at the corner of California and Wilcox Avenues, two blocks south of Madison Street, on the West Side.

K. C. RUSSELL.

### South Carolina

LEAVING Charleston, S. C., on the twenty-seventh of June, the writer spent ten days with the Lincolnville church. Meetings were held every night, and the interest was good. This church was organized the latter part of June, with a membership of seven. The church building and the lot on which it stands are paid for.

The church in Orangeburg is at work. A lot on which to build a church has been purchased for three hundred dollars, a part of which has been paid.

The church in Columbia is growing. Some new members are added nearly every Sabbath. The annual camp-meeting will be held here this year, September 4-14. We hope that every church in the conference will be represented.

The writer spent three days with the church at Johnston. The hearts of our people were cheered by the communion service held on Sabbath, July 12. The believers are carrying forward the work earnestly, and hope soon to have their new church.

The little company at Darlington is of good courage. The Sabbath-school has a membership of twelve, with a growing interest. Brother W. H. Abrams donated a lot to the church, and has erected a church building on it, eighteen by twenty feet. The cost was about five hundred dollars. Brother Abrams is doing Bible work from house to house, and has a good interest. We hope to have a tent-meeting soon for the Darlington company. C. G. MANNS.

### Looking Backward

SOMETIMES it is well for us to look backward. When the Israelites of old were established in the land of promise; when they had entered into full possession of those houses which they had not built, and of those vineyards and olive groves which they had not planted, they forgot God, the Giver. And so it often is today. When the way is hard, we are tempted to complain; but when the early hardships are over and we are enjoying a season of prosperity, then we forget the God who delivered us, and in forgetting him put ourselves out of the channel where he can use us.

We have come to a time in the history of this denomination when it is helpful for us to look back a little and recount the many providences of God in connection with the advent movement; yes, and to dwell on the spirit of earnest devotion and cheerful sacrifice that was manifested by the pioneers. Our work has grown to large dimensions. We have a strong organization, and we have large, well-manned institutions; but these things, however effective they may be as

means and instrumentalities, cannot in any way supply the place of personal initiative and personal devotion to the cause. The great thing today, as at the very beginning of the work, is the development of a people prepared for their Lord, and in this all-important matter we younger men and women can learn precious lessons from the fathers and mothers in Israel who are yet with us.

During the last few weeks it has been my privilege to visit some of our oldest churches in order to interview old Sabbath-keepers and gain information to fill certain gaps in the denominational history upon which I am at work, and I have been repeatedly struck with the richness of the material which has never come to light in any of our books and papers. Truly we have a precious heritage in these noble pioneer workers and lay members, whose lives, some of them covering more than fifty years in this message, are still spared to remind us of the simplicity of aim and high-minded devotion to the work which characterized the founders of this movement.

It is my warm appreciation of the help already received from these sources, and my desire to obtain more information and to get in touch with still others of the pioneers, that lead me to write this article. The book upon which I am at work will be our first complete denominational history, giving in their proper order all the most significant facts and incidents in the rise and development of this people from the first preaching of William Miller up to the present time. But the history aims to do more than this. It aims to give these facts in their proper setting, to give some insight into the spirit of the work in early days, and to show the providence of God guiding the minds of those who were called to be leaders in that critical, formative period, and thus placing a divine mold on the work. In fact, the book will be essentially an account of how God has called out a people in these last days, and how he is fitting them in a special sense to represent him in the world. Obviously, for such a history to be even reasonably complete and satisfactory, it is necessary that the writer should obtain the fullest possible information from the pioneers in the work, and from the old members of our churches throughout this country and in certain other parts of the world where the message had an early beginning.

I would, therefore, earnestly request of members of the REVIEW family who have personal knowledge of incidents in our early work that throw light on those times and on the spirit of the workers, that they write out such experiences, however roughly, and send them to me. In many cases the incidents themselves may be trivial, but often little things are interesting because of the light they throw on matters of larger importance. I have received in response to the note appearing on the last page of the REVIEW some months ago a number of interesting communications, some of them from obscure members of the denomination whom I should otherwise not have come in touch with; and I feel sure that there is much other material of this character that ought to be sent in. I should be glad to have the writers, as far as possible, give dates and names of places and of persons involved, though in some cases the names may not be used in the history. I shall be especially glad to hear from such as have personal recollections of

Joseph Bates, James White, J. N. Andrews, and others of our earliest workers.

Another matter might be mentioned: It is perhaps not generally known that the General Conference is making a collection of old books, papers, photographs, and prints that have a connection with the beginnings of our work. These rare reminders of an earlier period are carefully arranged, and classified, and kept in a fire-proof vault, where they are accessible to those who wish to consult them. Any of our brethren and sisters who have any such articles in their possession and would like to have them placed in this little museum at the headquarters of our work are cordially invited to send them in. The photos and prints will be helpful in illustrating the history, and the publications will be of use as throwing light on the early phases of the message.

Any information sent in response to the foregoing request should be addressed to the writer, at Takoma Park Station, Washington, D. C., in care of the General Conference, under whose auspices the book is to be published. The work on the history, as well as the plans for illustrating it, being well under way, promptness on the part of our brethren will be appreciated. Let us unitedly pray that God's blessing may attend the effort to give this full and connected account of his dealings with this people, and that the book, when it comes out, may be a means of enlightenment to many honest inquirers as well as a source of encouragement to our own people, and a stimulus to greater endeavor on their part to give the message to the world.

M. E. OLSEN.

### Georgia

SAVANNAH.—We are glad to report that the tent effort on the east of the city has met with much success during the past three weeks. An unusual interest has been manifested on the part of the people who live near the tent, and each night our large tent is filled with those who seem glad to know the true way. Last Sunday morning, twenty persons followed the blessed Lord in baptism, and since that time others have accepted the truth, and are willing to do all for Jesus.

Our third annual camp-meeting for the colored people will convene in Savannah, August 28 to September 8. Delegates are expected from Austell, Atlanta, Macon, Brunswick, and Albany. Several tents will be erected on the grounds for the accommodation of the delegates, and for those who wish to camp.

A special effort will be put forth to have strong preachers from other fields to add to our present force in the presentation of truth adapted to the occasion. We extend a cordial invitation to all our brethren and sisters to attend this meeting. If your faith is strong in God, and in the soon triumph of this message, you should come; your presence is needed.

A commodious dining-tent will be conducted on the grounds. Thus all can be speedily served, and with as great a degree of economy as the individual may desire. Meals at fifteen cents each will be served. Delegates and all visiting brethren who expect to be supplied with tents or rooms, should write me at once. Pray for us, that the blessing of God may bring great progress in this field the coming year.

J. W. MANNS.

### The Mothers' Normal Department of the Fireside Correspondence School

For several years individual mothers whose children did not have access to a church-school have taught their children in their own homes. Church-school superintendents have encouraged and aided this work until probably every conference has one or more of these home schools. Good work has been done, but the need of systematic and specific help for these mothers has been increasingly felt. At the council of union conference educational secretaries, held at College View, Nebr., Dec. 5, 1911, this subject was given careful consideration, and it was recommended that a mothers' normal school be organized, the instruction to be carried on through correspondence, under the direction of the Department of Education of the General Conference.

In endeavoring to carry out this recommendation, the Department of Education sought for some time for a suitable person to take charge of this work,—a person at the same time a mother and a teacher. At last Mrs. C. C. Lewis was suggested. She had passed through all the experiences of a mother, and had for many years been connected with our schools as preceptress and teacher. During the years when, on account of the care of her small children, she was unable to engage in school work, she conducted a little paper for mothers, called *Early Education*, which attained a circulation of several thousand subscribers, and is still gratefully remembered by many mothers for the helpful hints it gave them in the early training of their children. These experiences combined to qualify her for the work suggested, and she has consented to take up this work for mothers, which will be a department of the Fireside Correspondence School.

When completed, this department will embrace eight courses, or years, of study, only two of which can be offered at present. The others will be prepared as fast as the time will permit.

1. Early education. This course begins with the prospective mother, and tries to answer the questions of Manoah, "What shall we do unto the child that shall be born?" "How shall we order the child? and how shall we do unto him?" See Judges 13. It will direct the reading of the mother, and will aim to give her a just view of the meaning of motherhood, and to instruct her in the duties and responsibilities of that sacred office. It will go with her step by step during the first four years of the child's life, and by means of reading, instruction, and personal correspondence will help to lay broad and firm and deep in the Christian religion the foundations of the child's character. It will help the mother through kindergarten principles and methods to develop normally her child's growing powers, and will prepare her for the time when more formal instruction should begin. It will give much attention to the formation of right habits. This course should be taken by mothers having children under five years of age.

2. First Grade. The work of the first course is here continued and the two blended happily together, so that there will be no break between them. The lessons will help the mother to guide the

child's mind during the beginning of the period when more formal instruction is needed, and will conduct the child through the first grade of work, as outlined by the General Conference Department of Education, using as a basis the First Reader of the True Education Series. Two years are given to this grade, so as to avoid the possibility of overcrowding or cramming the child's mind. But it may be taken in one year if the child is old enough and strong enough.

The remaining courses will be continued, one for each grade, up to and including the seventh grade, where the regular work of the Correspondence School begins. During the first of these years the instruction will be directed to the mother, but will be transferred gradually to the child, all the lines of work in a grade being carried forward in the lessons together until the eighth grade is reached. Here the subjects will be separated, and the instruction will be continued in separate courses for different subjects, the lessons being directed personally to the child, now grown to be a youth.

Mrs. Lewis would be glad to receive letters from interested parents and educators in regard to what grades are most needed at present, so as to determine what course of lessons to prepare next.

These courses will be ready September 1. Enrollment should begin at once, that we may soon know how large the classes are to be.

Other courses of the Correspondence School are open the year round. Pupils may begin at any time. Send for enrolment blanks and the new calendar containing full information.

Other papers, please copy essential facts.

Address C. C. Lewis, principal, Takoma Park, Washington, D. C.



### Work for the Colored People in New Orleans

NEW ORLEANS has three hundred and seventy-five thousand inhabitants. This city figured prominently in slave times, and in the days of the civil war. In the old St. Louis Hotel there still remain the cells where slaves were kept, and the block upon which they were sold to the highest bidder. But both the North and the South are glad that those days are over, and are now seeking the good of the race once treated as chattels.

There are about one hundred thousand colored persons in the city of New Orleans, most of whom are descendants of the old slaves. Though it has been but a short time, comparatively, since their freedom was granted to them, they have made remarkable progress. Members of their race may be found in nearly all professions and occupations in the city.

There are many honest hearts among them susceptible to the truth. At this writing we are holding a tent-meeting for white people in the city of Alexandria, and every night a number of colored persons sit on the curbstone across the street from the tent to listen to the proclamation of the truth.

About eight years ago Elder S. B. Horton held a tent-meeting in New Orleans. A small congregation of colored people assembled each night in the vicinity of his tent, and several took their stand for the truth. Shortly thereafter

he organized a colored church of fifteen members. They have passed through some unpleasant experiences, but the Lord has had a care for his little flock, and has continually added to their numbers, until at the present time they have a membership of about sixty. They are loyal to the truth, and faithful in supporting the cause as far as their finances permit.

Real estate is very high priced in New Orleans. The city is growing, and the colored people are being gradually crowded back farther from the center. The most suitable place that they have been able to obtain for their meetings is half of a double house. By opening a folding door they have a meeting-room 12 x 24 feet, with no openings on one side, and only one opening in one end, communicating with another room. A large house stands beside this room, which cuts off the air from that side. Will the reader imagine the condition in that overcrowded room on these hot days in this semitropical city?

For these accommodations they have to pay a monthly rental of twelve dollars. This is such a heavy tax on them that they are unable to make much headway in the matter of obtaining a permanent church home. If they had a good church building, their numbers would certainly rapidly increase.

Elder T. B. Buckner and Sister Jones are now working there, and in spite of the lack of conveniences, the number of believers continues to grow. But it seems imperative that a church building be erected for them without delay. This fruitful field must not be longer hampered. Property is advancing in price all the time, and the colored people are being crowded back continually unless they own their homes or churches. It will now take about three thousand dollars to purchase the lot and erect a suitable building. Just how this is going to be accomplished, I do not know. Will not our brethren and sisters make this work a special subject of prayer?

R. W. PARMELE.



### The Wyoming Conference

THE Wyoming Conference is composed of the State of Wyoming, Black Hills territory of South Dakota, and the Panhandle portion of Nebraska, including eleven counties.

The camp-meeting and conference was held July 17-27 at Hemingford, Nebr., on the Northwestern branch of the C. B. & Q. R. R. It was a good meeting from the beginning to the close, and the unanimous expression from those in attendance was to the effect that it was the best meeting they had ever been privileged to attend in that conference.

There were present fifty delegates, representing nineteen churches. Three new churches were admitted to the conference. The outside help was more than in the past. There were present Elder Charles Thompson of the Northern Union, Professor Griggs of Union College, Elder W. C. Hankins formerly of China, Mrs. J. P. Anderson of China, and the writer. Very few left the ground without giving themselves to the Lord. Brother F. B. Jewell, who was formerly State agent of Wyoming, was present the last few days of the meeting. He and his wife are under appointment for South Africa, and are booked to sail from New York on August 28.

The business of the conference passed off very harmoniously. But few changes were made in the officers. E. H. Meyers was chosen missionary secretary of the book work, relieving H. A. Fish, who takes up ministerial work. Elder D. U. Hale was reelected president, and Asa Smith secretary and treasurer. The conference committee remains the same as last year.

The president's report showed that there had been an increase in the membership, and also in the offerings, over the previous year. The increase in Sabbath-school offerings was over one hundred per cent better than the previous year. The book work shows an increase of more than \$6,000 over the same period of 1912, also the work in the conference office has increased twenty-five per cent during the year just passed.

About thirty-five family tents were occupied. Over two hundred were encamped on the grounds. The amount of donations to missions during the meeting amounted to \$1,511.46. Of this amount \$89.07 was Sabbath-school offerings, and the remainder was for the Midsummer Offering. Of the above amount about \$300 was cash.

Not a word of criticism or complaint was heard. The Lord is giving his people more of the spirit of unity and love for his cause. Twenty-two were baptized. These were very largely young men and women. One sister nearly four-score years of age, was converted and baptized. It was a meeting long to be remembered by all who were privileged to attend.

E. T. RUSSELL.



### Teaching Public Speaking by Correspondence

THREE years ago, at the Berrien Springs Educational Council, the teaching work of our denominational colleges was divided into sections, and I was asked to take charge of the public speaking section, and to promote, if possible, the teaching of public speaking throughout the denomination.

Seemingly I have done nothing to justify this appointment, but I have been thinking about the matter and trying to see where and how to take hold. During the past two years I have been teaching classes in public speaking at Pacific Union College, and I have learned a good deal, whether my students have or not; and now I am engaged to teach the same subject at the Foreign Mission Seminary during the coming year. I have also decided to prepare the instruction in the form of lessons for the Fireside Correspondence School, thus letting the Seminary lessons and the Correspondence School lessons develop together.

I am not wholly without preparation for this work, although not much of a public speaker myself. In the matter of public speaking I know a good thing when I hear it, even though I may not be able to produce it myself. More than twenty years ago, while teaching English at Union College, I conducted special classes in this subject, because I saw the great need in this direction, and no one else seemed to have a burden to supply it. Since that time I have heard a number of my old pupils say that they received more benefit from this subject than from any other which they pursued while in college. At that time, also, I took regular work in the public speak-

ing class of the University of Nebraska, principally to see how such a class was conducted. During the past year I have taken through correspondence the lessons of Mr. Grenville Kleiser, so widely advertised by the Funk and Wagnalls Company, and I drew from these lessons what could be adapted to the needs of my pupils in regular class work.

These studies in the university and these lessons by Mr. Kleiser have been of much benefit to me, chiefly in helping me to see that I could do nearly as well myself, though I am far from being the one that ought to say so. Indeed, I think that for our own people, and for our own work, I can do better; for my lessons will be prepared from the standpoint of the message that God has called us as a denomination to deliver to the world. These other lessons are, of course, prepared from the worldly standpoint, and hence are not so good for our particular use.

Mr. Kleiser's lessons cost twenty-five dollars for twenty-five lessons, and they are well worth the money. But his lessons are entirely one-sided; that is, he does all the work. The lessons are printed, are mailed evidently by clerks, and are just the same for all persons. In this respect the Fireside Correspondence School lessons will be like them; but in another respect there will be a great difference. Mr. Kleiser's lessons come week by week, with exercises for the student to take, with good examples for him to follow, and with exhortations for him to be faithful in his work; but they do not ask the student to report to the school week by week his progress and his experience. Our work will require responses from the student week by week, and these responses will include written exercises, will bring the pupils into personal touch with the teacher, and will give them the privilege of asking such questions as they may desire. Mr. Kleiser's lessons are twenty-five in number and cost twenty-five dollars; the Fireside Correspondence School lessons will be forty in number, and will cost fourteen dollars plus one dollar enrolment fee. I have succeeded in finding what I consider a better series of books than those I have used in the past. They are entitled Phillips's "Effective Speaking" and "Natural Drills in Expression," Straw's "Lessons in Expression," and Gregg's "Parliamentary Law" (I should have said that I connect the study of Parliamentary law with my lessons in public speaking). I have not yet learned what the cost of these books will be, but I think it will be from three to four dollars for the set.

The first numbers of these lessons are ready, and those who desire may begin work at any time, the sooner the better. I would suggest that tent companies, Bible schools, and college classes might study the lessons together, and divide the expense. They could organize little public-speaking societies, order the lessons in the name of the secretary, pursue the instruction together, and unite in preparing the matter for the recitation papers.

And now, will not all who are interested in promoting the practise of public speaking throughout the denomination unite in securing a large class of pupils for the public-speaking course in the Fireside Correspondence School during the coming year? Will not our editors assist in advancing this good cause by printing this article, or the

substance of it, in their papers? And will not our ministers and missionary workers, who would be most benefited by such instruction, arrange to take the lessons, either singly or in groups, as may be most convenient?

Those who are interested are invited to correspond with the undersigned if they desire further information. Enrolment blanks and copies of the new calendar of the Fireside Correspondence School will be sent free upon application. Address C. C. Lewis, principal Fireside Correspondence School, Takoma Park, Washington, D. C.



### Field Notes

THERE are six new Sabbath-keepers at Alamosa, Colo.

ON a recent Sabbath Elder H. C. Hartwell baptized eight persons into the church at Taunton, Mass.

A NEW church has been organized by Elder E. L. Maxwell at Lawrenceburg, Ky. The membership is nine.

ELDER WILLIAM WOODFORD reports the baptism of seven new believers in the vicinity of Hillyard and Pleasant Valley, in Upper Columbia Conference.

ELDER B. W. BROWN recently visited Davisville, Ky., and at the close of his labors six persons were baptized, and a church of ten members was organized.

BROTHER H. GOEBEL writes of the baptism of ten souls in Iman, Siberia. These are the first-fruits in that town, and have been organized as a church. This city is not far from the Chinese border, being in the vicinity of Vladivostock.

## Medical Missionary Department

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

### Advancing Requirements for Entrance to the Medical Course

THERE is a tendency among educators toward a higher standard of education in all branches of learning. The times in which we are living demand this. It is a noticeable fact that in all grades of school work the students in the respective grades are much younger than was the case a few decades ago. Young people are completing the ordinary high-school course at a much younger age than formerly. For this reason and others, it is necessary to provide for more advanced education than heretofore, and to urge upon young people the necessity of securing a thorough training before entering upon their life-work.

In no preparation for service is there greater need of a thorough education than for missionary endeavor. Seventh-day Adventists are primarily a missionary people. Their means is given for the advancement of the gospel message. Their lives are devoted to the carrying

of the present truth to the world in this generation. Their children are dedicated from birth to the advancement of the truth.

There is no people that need a more thorough preparation for service than do Seventh-day Adventists. They must go to the uttermost parts of the world to carry the message. They must associate with the rich and the poor, the high and the low, the sick and the well. For these reasons the young people of the rising generation among us should receive a thorough preparation for service. This is evident in every department of our denominational work.

At the recent General Conference urgent calls were made for young men and women with a thorough preparation to go to needy fields. Missionaries in attendance at that great council urged the necessity of a more thorough preparation for service. Missionaries of other denominations are well trained. Many of them are college graduates. Repeatedly the comparison was made between some of these missionaries and a few of our own who have gone to these foreign fields without adequate training. It was urged by these men from the front that our young people be given a thorough preparation in our schools.

In medical education especially is the movement for advancement conspicuous. Governments are recognizing the responsibility placed upon medical men in carrying the lives of their fellow men in their hands, and these governments are requiring that very thorough preparation for such responsibility shall be required of men and women to whom such responsibilities are given. Not only are governments prescribing the courses of study in medical courses, but they are also demanding that certain thorough preliminary preparation for medical study shall be provided.

Up to the present time most of the medical colleges in this country have held as a standard for entrance to medical studies a high-school education, covering twelve grades of work. The requirements, however, have been raised of late, and after Jan. 1, 1914, it will be necessary for students entering upon the study of medicine to have completed at least one year of college work before entering. This must comprise a year's study in biology, chemistry, advanced physics and language. In 1915 the requirements will be raised one more year, making it necessary for students entering the study of medicine to have at least two years of college work.

It will be seen that this fall is the latest date when students may enter upon the study of medicine with no more than a high-school education, covering thirty points of academic work; hence the necessity for all who plan to take up the study of medicine to give this matter thorough consideration and begin the study of medicine not later than this autumn, unless they desire to take one or more years of college work before entering.

There is a provision in most colleges that where students have had fourteen grades,—that is, a high-school education and two years of college work,—they may be granted during the medical course a Bachelor of Arts or Bachelor of Science degree. Upon their graduation they are given the degree Doctor of Medicine. This provides for what is known as a combined course, leading to the degree B. A. or B. S. and M. D.

In this way a young person can save two years if he desires the two degrees by taking fourteen years of study in a literary college, then completing the medical course, which gives him the combined degree.

Such a provision is made by the College of Medical Evangelists at Loma Linda, Cal., and a number of our students have already availed themselves of this privilege, and many others are doing so. It is quite desirable that students generally follow this plan. Where a student desires to complete the full college course before entering upon the study of medicine, this may be done.

The prospects for a fairly large class in the college the coming year at Loma Linda are good. Our facilities are fast being perfected for giving a thorough medical course. There is one of the best laboratories in the West in connection with the college. A new seventy-bed hospital will be completed for use by the opening of the college year this fall. A new dispensary is being fitted up in the city of Los Angeles, where part of the course will be given. A number of strong teachers are being added to the faculty this year, which will greatly strengthen the course.

While we would not urge upon any to take up the study of medicine, we are very desirous that every Seventh-day Adventist young person who contemplates the study of medicine will prepare to enter our own medical school. Much instruction has been given on this point and should be heeded.

The new calendar for 1913-14 of the college has been completed, and will be sent to any who contemplate entering this school in the near future.

All desiring to enter the medical course must secure a State medical student's certificate, which is accepted by this college for entrance. If you cannot secure one in your own State, you should apply for a Michigan or a California certificate.

A medical-evangelist course is also offered. Those entering this course must have completed at least ten grades of preparatory work. A large number of young people should secure this training to go out as medical evangelists into the large cities and mission fields. We invite correspondence regarding this course.

A strong nurses' course is conducted in connection with the institution. This is a three-year course, and is based upon ten grades of preparatory education. Applications for entrance to this course will be received for a short time. The course begins August 24. A number of young men are especially desirable for the next class.

The college also offers a strong post-graduate course for those nurses who have completed their work in other acceptable schools.

Other courses, such as a cook's course and a special missionary course are offered.

None but consecrated young people who are seeking a preparation for service in connection with the work of the denomination are desired. It is not the object of the college to give merely a technical medical training, but to prepare missionaries with a very thorough medical training to go out to labor in this message in all parts of the world. Correspondence is solicited.

W. A. RUBLE, M. D.

Loma Linda, Cal.

## Missionary Volunteer Department

M. E. KERN  
MATILDA ERICKSON

General Secretary  
N. Am. Div. Secretary

### The Standard of Attainment Plan

EVERY Missionary Volunteer should be a soul-winner, for truly, as Amos R. Wells says, "A Christian that is not making other Christians is as much a contradiction in terms as a fire that is not warming or a flame that is not lighting." Christ was the ideal Christian worker. His recorded talks with the lonely sinner are as marvelous as his sermons to the eager throngs that pressed about him. We need to be filled with the same knowledge and with the same spirit that he was in order to be successful in Christian service. Every Missionary Volunteer should learn how to lead a conversation pleasantly and easily from secular topics to the theme of all themes.

The Standard of Attainment is a plan for getting acquainted with Bible doctrines and our denominational history. It is an important landmark on the road to thorough preparation for service; and reaching it will give one confidence and courage to press on to greater heights.

#### Growing Rapidly

This plan was launched at Mount Vernon, Ohio, in 1907. For years it grew slowly though steadily, but in the fall of 1912 it received a remarkable impetus. Workers in many places seemed to awaken suddenly to the importance of the plan. Hundreds of young people entered the race for the Standard of Attainment goal. Scores of societies organized bands for studying the important subjects for which the Standard of Attainment plan stands. Last spring the conference secretaries called for nine times as many sets of examination questions as at any previous test.

The Missionary Volunteer workers in the Columbia Union are aiming to have one hundred new Standard of Attainment members by March, 1914, while the workers in the Lake Union have made their aim two hundred new members of Attainment by the same date.

#### Who May Take This Course

All our Missionary Volunteers are urged to become members of Attainment. Others, old and young, who desire to take these studies, will find a hearty welcome. Any one with a moderate capital of diligence may become such a member. One becomes a member of Attainment by passing satisfactorily the tests in Bible doctrines and denominational history issued by the Missionary Volunteer Department of the General Conference.

#### Examinations

When the Standard of Attainment was launched at the Mount Vernon convention several years ago, the following resolution was passed:—

"(a) The General Conference Young People's Department shall prepare questions once every six months, and in response to orders shall send them to the young people's secretaries of the local conferences, or if there is no such secretary, then to the church elder.

"(b) The church elder or some one appointed by him shall conduct these examinations during the first weeks of March and September of each year."

This plan is still followed; so when a candidate wishes to take the examination, he should write to his conference Missionary Volunteer secretary, asking for the test questions and giving the name and address of the examiner to whom these questions are to be sent.

A Bible may be used as reference during examinations, but no concordance, personal markings, or other helps.

Liberal time will be allowed for answering the questions, but the examination in one subject must be completed at one sitting and in the presence of the examiner, to whom the paper will then be given. The examiner forwards the same to the local conference Missionary Volunteer secretary.

The test need not be taken in both subjects at the same time. For instance, the candidate can take the examination in Bible doctrines in the spring and denominational history in the fall or later.

The examination paper should bear the name and address of the candidate. All writing should be done with ink.

The conference Missionary Volunteer secretary corrects the papers, and sends the names of all who pass the tests in both Bible doctrines and denominational history to the General Department, where the certificates are issued. When a certificate is filled in, it is sent to the conference Missionary Volunteer secretary for her signature, and she then passes it on to the successful candidate.

#### Importance of These Subjects

"Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty."—*Review and Herald, Nov. 19, 1908.*

As to the importance of knowing our denominational history, the spirit of prophecy says: "The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment and with confidence in Christ as our leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history."—*General Conference Bulletin, Vol. V, No. 2, page 24.*

Surely all parents and church officers who are acquainted with this standard of efficiency in Bible doctrines and denominational history will strive to get the youth about them to reach the goal. The spirit of prophecy teaches us the importance of this study in these solemn words: "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*"Great Controversy," page 593.*

M. E.

THE next Standard of Attainment examination will be held during the first week of September.

FOUR hundred and eighty-four young people in the Australasian Union are studying Bible doctrines.

RECENTLY the General Missionary Volunteer Department sent seven Standard of Attainment certificates to Central America.



## Publishing Department

N. Z. TOWN  
W. W. EASTMAN

General Secretary  
N. Am. Div. Secretary

### A Fourfold Blessing

SEVENTH-DAY ADVENTISTS who live in the United States and Canada have many privileges. Times are good, and wages high; so that while living is high, too, there is still enough to provide for all the comforts of life. Above all, there are abundant opportunities to do missionary work, to have a part in giving the truth to others. We can give of our money; and we have many about us well able to buy our literature, so no one who wishes to work for the Lord is prevented from doing so from lack of means.

In some other countries it is not so. Our people are extremely poor, living on the border line of starvation much of the time. They have no money with which to buy literature to give away, nor can they sell, for their neighbors are as poor as they are. Yet they long to be able to have a part in giving this truth to others, because they love the Lord and his cause as we do.

Should not the strong help the weak? We would suggest a plan whereby this could be done, with very little trouble to our people in this country.

Let every Sabbath-keeper in the United States and Canada sell one ten-cent magazine during the month of September, and give the five cents' profit to a fund for providing our brethren in China, Japan, Korea, and India with literature for free distribution. We have 68,000 Sabbath-keepers in the United States and Canada. Five cents from each of them would give \$3,400. This would buy a large quantity of reading-matter in countries where it can be produced very inexpensively.

Some may say that if it is only five cents that is needed from them, they will give that rather than be to the trouble of selling the magazine. Brethren and sisters, do not do that. If you have five cents to spare, give it to the regular mission offerings, for they are in great need of every cent that can be obtained. Secure this fund from the public. The Lord says that "the forces [ "wealth," margin] of the Gentiles shall come unto thee." Isa. 60: 5. By every Sabbath-keeper's selling one magazine, we may obtain \$3,400 of the wealth of the Gentiles. Is it not worth this small effort?

Let all who decide to unite in this effort—and we hope every one will—order through their church missionary secretary, who will order the magazines in clubs, in order to get the fifty-percent discount. If some desire to sell more than one magazine to benefit this fund, so much the better. The larger the fund, the more missionary work our people in China, Japan, Korea, and India will be able to do with it.

There is in this plan a fourfold blessing,—the Sabbath-keepers in this country will receive a blessing as they sell the magazine, the people who buy the magazines will be helped by them, our people in those heathen lands will be blessed as they use the fund to help their friends and neighbors, and the people who receive the literature will have the

opportunity of receiving the light of the gospel.

We must also remember that the big end of the warning work yet to be done is in the foreign fields, and everything we can do to hasten the giving of the message in them brings the end of our work nearer. This plan will be especially helpful in China, with its 450,000,000 people. To reach all these in the short time left by living preachers alone would be a hopeless task. Literature must be scattered from one end of the country to the other, in order to warn these vast numbers of people. That this is a successful method of working has been proved, for whole companies have accepted the truth in China from reading alone.

Who will sell one magazine on behalf of India, China, Japan, and Korea?

E. M. GRAHAM,

Secretary Home Missionary Dept.

### Home Workers' Books

THE title of this article stands for one of the latest advance steps taken in the development of our literature work. For many years we have been accustomed to the terms subscription books, trade books, tracts, pamphlets, and periodicals. Later we added ten-cent magazines. Now come the home workers' books. As indicated by the name given them, these are not designed to be sold by the regular canvassers, but by home workers, or "opportunity workers," as they are called in Germany. By *home workers* we mean the fathers and mothers and young men and women who cannot consistently leave their home duties to engage exclusively in the sale of our large subscription books, but who can from time to time spend a few hours working among their friends and neighbors.

Our publishing houses have given careful study to the preparation of this line of books, and as a result have developed a splendid assortment, with attractive cover designs and fully illustrated. There are in this collection good books for all classes. Among them are the following:—

For small children:—

"New Testament Primer"  
"Gospel Primer"  
"Little Folks' Bible Nature"

For the older children:—

"Best Stories From the Best Book"  
"House We Live In"  
"Bible Child Life"  
"Uncle Ben's Cobblestones"  
"Elo the Eagle"

For the youth and older members of the family:—

"Story of Pitcairn"  
"Advance Guard of Missions"  
"Making Home Happy"  
"Making Home Peaceful"  
"Those Bible Readings"  
"Steps to Christ"  
"Mount of Blessing"  
"Christ Our Saviour"  
"Our Paradise Home"  
"His Glorious Appearing"

#### The Way Made Easy

In order to facilitate the handling of these books, a very attractive prospectus has been prepared, containing samples of each book. These samples consist of the front cover of each book, and sixteen carefully selected pages. The samples are arranged in a neat binder, and one

may carry all or only a portion of these, as he may wish.

Preparation for taking up this work is made easy by the arrangement of the prospectus. The front cover sample of each book has on the inside a well-worded description, which may be used as a canvass in describing the book.

#### The Outfit

Those who wish to take up work with this collection of books should write their tract society for the following outfit:—

The prospectus; a duplicating ordering book, to use in taking orders; report blanks for weekly reports to the tract society; order blanks on which to order books.

Liberal discounts are given on all these books to those who engage in their sale.

As special efforts are now being made to reorganize and revive the home missionary work among all our people throughout the world, we believe that this line of books will afford opportunity to many to engage in a profitable line of work among their friends and neighbors.

#### Not an Experiment

Many of our people have already demonstrated that these books sell very readily. One sister, a member of a country church, tells her experience as follows:—

"I think I went out only five different days, and worked about five hours a day. I enjoyed my work, and made many friends, also removed prejudice from some minds and opened the way for reading-matter in some places."

Her sales were reported as follows: Four "House We Live In," four "Uncle Ben's Cobblestones," four "Making Home Happy," four "Making Home Peaceful," five "Best Stories," four "Pitcairn Island," two "Little Folks' Bible Nature," one "Steps to Christ," one "Sketches of Bible Child Life," one "New Testament Primer." Total value, \$23.75.

Another young sister in twelve hours sold 23 copies of these books, value \$17.30.

Other experiences might be given, but these show what can be done. Will not those who are interested write their tract society at once, ordering an outfit, and take up this profitable line of missionary work among their friends and neighbors?  
N. Z. T.

## Educational Department

J. L. SHAW  
W. E. HOWELL

General Secretary  
N. Am. Div. Asst. Secretary

### Talks on Education

It would be very unfortunate for any one to gain the impression from these talks that nothing substantial is being done to strengthen and extend the work of providing our children and youth with the blessings of Christian education. I have just attended a council of the educational secretaries and superintendents of the Central and Northern Union Conferences (July 16-20), at College View, Nebr., in which much evidence was brought forth that earnest, persevering effort to build up the church-schools and academies in that territory is meeting with most encouraging suc-

cess. A few concrete examples will be of interest:—

*Case 1.*—The church-members are all women but one or two, mostly wives of miners. With no resources but their own earnings, these mothers were determined to provide their children Christian instruction. They bought a building for \$35 (worth \$200), and with their own hands built a chimney, outhouses, and other equipment. To pay the teacher they take in washings, go out and paper rooms, and do any kind of work they can get to do. Last year they had eight months of school, twenty pupils, a praying teacher, and three of the pupils who were not Christians were converted.

*Case 2.*—This school is supported chiefly by one man, a farmer, with thirteen children. He has to raise the teacher's pay from his farm and other work he can get to do. His three oldest children went on from the church-school to the academy. One of them is now a nurse, another earned his way to the bookman's convention in Mountain View by selling \$1,000 worth of books, and a third started out the other day with his father's best horse and buggy to canvass for a scholarship.

*Case 3.*—An uncle with four orphans whose mother had been killed by lightning, secured a teacher with twelve grades of education, paid her wages promptly each month, gave her board and room, and met the running expenses with an unusually good sorghum crop which the Lord gave him. One neighbor's child attended, and the school ran six months.

*Case 4.*—This school had been carried on for thirteen years. At one period of discouragement, it had been almost decided to drop it, but some one counted up the number of workers who had gone out from there, and finding it to be forty, they decided to go on, and now have as high as forty pupils enrolled.

*Case 5.*—Three years ago this school had run down in attendance to fifteen. One sister who was determined it should not break up, visited dealers in building material in the town, told their need of a better school building, asked contributions of lumber, doors, shingles, etc., then found a building offered for sale at a remarkable bargain, agreed to take it, and raised the money among church-members. They then leased a piece of ground, moved the building there, fitted it up, had school nine months, with an attendance of fifty-two last year, and twenty-five turned away for lack of room.

*Case 6.*—This church was warned by the county superintendent of public schools not to start a school, but on learning from the county attorney that they could not be hindered legally, they opened a school. The truant officer took the children to the court, but the judge let them go free, and the school went on. One poor man with four children moved near enough to send his children, and though he had no prospects of work, was prospered of the Lord so that he paid seven or eight dollars a month on school expenses.

*Case 7.*—This is a Danish school. A Lutheran neighbor said that the Seventh-day Adventist children advanced faster and better than his own, and though he had previously felt bitter toward the school, decided to send his children there. He has now kept them in this school three years, they receiving

the same instruction in every respect as the Seventh-day Adventist children. He pays about fifty dollars a year in tuition, and now feels very friendly. The county superintendent came to visit this school for half an hour one day, but became so interested that she remained half a day, keeping a livery rig waiting at her expense. Later she drove twelve miles to attend the closing exercises, and with tears rolling down her cheeks, said, "It's been many a year since I've seen or felt a spirit like this, and I know it's because you teach God's Word here." Three public-school teachers were also present. The school has forty pupils and two teachers.

These are only a few selected from many. Little do we sense how great blessings the church is missing by being content to patronize the secular school. In one conference of nine hundred and thirty membership, there are nine church-schools and one family school. In another of four hundred and seventy-four membership there is a prospect of five church-schools and one family school next year. The great cry everywhere is for more and better-trained teachers. One conference with nine schools has eight teachers with a twelve-grade education, but lacking in normal training. There are about seventy teachers and prospective teachers in training this summer at the joint summer school of the Central and Northern Unions, at College View. Our reason for courage is that both the development of schools and the training of teachers is decidedly on the upward trend.

W. E. H.

## News and Miscellany

Notes and clippings from the daily and weekly press

—The Norwegian Parliament has refused to vote a proposed credit of \$40,500 to cover the expense of Norway's official participation in the Panama-Pacific Exposition of 1915.

—An Illinois man has invented a calendar pen. The barrel contains a revolving rod with the dates on it. Every morning the piston is turned to show the date, and it remains in that position till altered the next morning.

—Recently the seventieth anniversary of the introduction of the first adhesive stamp was observed in London by philatelists. Sir Rowland had recommended its use three years previously, but they came into force in 1841 only. There is but one block of nineteen stamps of this issue now extant, which is valued at \$1,500.

—State Excise Commissioner Farley has announced that New York State has officially gone into the liquor business in having passed a law which provides for the selling at auction of all wines, liquors, and malt drinks confiscated through his department. The first item on the list for the forthcoming sale is 900 barrels of wine. Previously all such liquors were poured into the sewers.

—Plans for extension, improvement, and reduction in rates of the parcel-post have been announced by Postmaster-General Burleson. The changes which have been proposed include an increase from eleven to twenty pounds in

maximum weight of parcels, a material reduction in the postal rates in the first and second zones, and the abandonment of the parcel-post map as a means of computing rates and the substitution for it of a rate chart individualized to every post-office in the United States.

—A bill to pension old people over sixty-five years of age whose income is under ten dollars a week has been introduced in Congress. The provision is to pension those with incomes of less than \$6 a week at \$4 a week; incomes of from \$6 to \$7 at \$3; between \$7 and \$8, \$2 a week; and from \$8 to \$9, \$1 a week. The bill would disqualify all criminals, lunatics, and inmates of almshouses, and all men over sixty-five years old who, for any extended period, failed to earn according to their ability. The bill is drawn upon the plan of the British old-age pension law now in operation.

—The report of the American Bible Society for 1913 states that the total issues of the society at home and abroad amounted to 4,049,610 volumes. These consisted of 399,734 Bibles, 713,891 New Testaments, and 2,935,985 portions. It was an advance over any previous year in the society's history. It was more than twice the issues of five years ago. For twenty-five years preceding, the annual issues averaged 1,500,000. Of the total issues, 2,107,859 volumes were issued from the Bible House in New York, which is an advance over the issues of last year of 270,503 volumes, and 1,941,751 volumes were issued by the society's agents abroad, being printed on mission and other presses in Turkey, Syria, Siam, and Japan. The total issues of the society in the ninety-seven years amount to 98,268,175 volumes.

—July 27, marked the end of the Paterson, N. J., strike, when the handful left of the original 26,000 striking silk-mill workers, refused permission by the authorities of Haledon to hold a final protest meeting in the little borough on the outskirts of Paterson, decided to go quietly back to work as fast as the mills can make places for them. The strikers are returning to the wages and the conditions they left on February 25; they have a loss in wages of \$5,600,000 to struggle against, the city of Paterson is out \$50,000 spent for extra police protection, the manufacturers estimate their loss at \$1,000,000, and admit it may take years for the silk city to entirely regain its prestige as a manufacturing center. Hundreds of merchants, doctors, lawyers, bankers, and small capitalists, who have faced extinction during the bitter industrial war, when sixty per cent of the working population was not earning a dollar, are bravely trying to recoup their losses.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1913

ATLANTIC UNION CONFERENCE	
Maine, Camden .....	Aug. 14-24
Vermont, Montpelier .....	Aug. 21-31
CANADIAN UNION CONFERENCE	
Maritime, Hopewell Cape, New Brunswick .....	Aug. 21-31
CENTRAL UNION CONFERENCE	
South Missouri, Clinton .....	Aug. 7-17

Nebraska, Seward ..... Aug. 21-31  
 East Kansas, Ottawa ..... Aug. 21-31  
 Colorado, Denver ..... Aug. 21-31  
 West Kansas, Lyons ..... Aug. 28 to Sept. 7  
 Western Colorado, Grand Junction .....  
 ..... Sept. 9-19

**COLUMBIA UNION CONFERENCE**

Virginia, Portsmouth ..... Aug. 14-25  
 Ohio, Hamilton ..... Aug. 21-31  
 West Pennsylvania, Corry ..... Aug. 14-24  
 West Virginia, Charleston ..... Sept. 4-14  
 Chesapeake, Chestertown, Md. .... Sept. 18-28

**LAKE UNION CONFERENCE**

East Michigan, Bay City ..... Aug. 7-17  
 Southern Illinois, Taylorville ..... Aug. 14-24  
 West Michigan, Hastings ..... Aug. 21-31  
 North Michigan, Gaylord ..... Aug. 28 to Sept. 7  
 Northern Illinois, Allen Park, Ottawa ..  
 ..... Aug. 28 to Sept. 8  
 Indiana, Hartford City ..... Sept. 4-14

**NORTHERN UNION CONFERENCE**

Iowa, Cedar Rapids ..... Aug. 28 to Sept. 8

**NORTH PACIFIC UNION CONFERENCE**

Western Washington, Auburn ..... Aug. 14-24

**SOUTHERN UNION CONFERENCE**

Kentucky, Nicholasville ..... Aug. 14-24  
 Tennessee River, Jackson, Tenn. ....  
 ..... Aug. 28 to Sept. 7  
 Mississippi, Hazlehurst (colored), Sept. 3-13  
 Alabama, Anniston (colored) .... Sept. 5-12

**SOUTHEASTERN UNION CONFERENCE**

South Carolina, Laurens ..... Aug. 14-24  
 North Carolina, Greensboro ..... Aug. 21-31  
 Cumberland, Athens, Tenn. .... Sept. 4-14  
 Florida ..... Oct. 2-12

**SOUTHWESTERN UNION CONFERENCE**

West Texas, Clyde ..... Aug. 7-17  
 New Mexico, Albuquerque ..... Aug. 14-24  
 Oklahoma, Oklahoma City ..... Aug. 21-31

**WESTERN CANADIAN UNION**

British Columbia (Eastern), Armstrong ..  
 ..... Aug. 18-24

**Northern New England Conference**

THE fifty-first annual session of the Northern New England Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Montpelier, Vt., Aug. 21-31, 1913, for the election of officers for the ensuing year and for the transaction of such other business as may come before the conference at that time. The first meeting will be held at 9 A. M., August 21. Each church is entitled to one delegate for the church and to one additional delegate for every ten members. It is greatly desired that our churches be fully represented.

F. W. STRAY, *President*;  
 D. K. ROYER, *Secretary*.

**New Jersey Conference Association**

THE sixth annual session of the New Jersey Conference Association will be held in connection with the regular annual conference to meet in the Trenton church, 200 Columbus Ave., Trenton, N. J., Aug. 28 to Sept. 1, 1913. The first meeting of the association will be called at 10 A. M., August 29.

A. R. SANDBORN, *President*;  
 W. B. WALTERS, *Secretary*.

**New Brunswick Legal Association**

THE annual meeting of the Executive Board of the Seventh-day Adventist Church in New Brunswick will be held in the Seventh-day Adventist church at Hopewell Cape, New Brunswick, at ten o'clock, Monday, Aug. 25, 1913.

J. A. STRICKLAND,  
*Secretary*.

**Tennessee River Conference Association**

THE annual meeting of the constituents of the Tennessee River Conference Association of the Seventh-day Adventists, incorporated under the law of the State of Tennessee, will convene on the camp-ground at Jackson, Tenn., Monday, Sept. 1, 1913, at 10:30 A. M.,

for the election of the board of trustees for the ensuing year, and for the transaction of such other business as may come before the association.

E. L. MAXWELL, *President*;  
 F. C. VARNEY, *Secretary*.

**Ohio Conference Association**

THE annual session of the Ohio Conference Association of the Seventh-day Adventist Church will be held in connection with the camp-meeting at Hamilton, Ohio, Aug. 21-31, 1913. The first meeting will convene at 10 A. M., August 22. All delegates to the conference are delegates to the association.

E. K. SLADE, *President*;  
 J. J. MARIETTA, *Secretary*.

**Northern New England Conference Association**

THE next session of the Northern New England Conference Association of Seventh-day Adventists will be held at Montpelier, Vt., in connection with the annual conference session and camp-meeting, Aug. 21-31, 1913. Officers will be elected for the ensuing year, and such other business transacted as may properly come before the association. The first meeting will be held August 26 at 10 A. M. The regularly appointed delegates to the conference session should be present.

F. W. STRAY, *President*;  
 CLARENCE F. BALL, *Secretary*.

**Southern Illinois Conference Association**

NOTICE is hereby given that the annual meeting of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting and conference at Taylorville, Ill., Aug. 14-24, 1913. A board of trustees consisting of five members will be elected by the delegates, and such other business transacted as may properly come before this association.

A. J. CLARK, *President*;  
 R. B. CRAIG, *Secretary*.

**North Michigan Conference Association**

THE eleventh annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Gaylord, Mich., in connection with the annual conference and camp-meeting, Aug. 28 to Sept. 7, 1913. The first meeting will be called August 29, at 10 A. M., for the election of officers and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the North Michigan Conference are delegates to this association.

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

**The Iowa Conference Association of Seventh-Day Adventists**

THE regular meeting of the Iowa Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting of that body at Cedar Rapids, Iowa, Aug. 28 to Sept. 8, 1913. This association is the legal corporation of the Iowa Conference of Seventh-day Adventists. Officers will be elected and such other business transacted as may properly come before the association. The first meeting will be held at 10 A. M., Tuesday, September 2.

A. R. OGDEN, *President*;  
 A. L. BAYLEY, *Secretary*.

**Nebraska Conference Association**

THE annual meeting of the Nebraska Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Seward, Nebr., Aug. 21-31, 1913, for the purpose of electing officers and transacting necessary business. The first meeting will be held at 10:30 A. M., August 25.

J. W. CHRISTIAN, *President*;  
 ANNA M. PETERSON, *Secretary*.

**West Pennsylvania Conference Association**

THE next session of the constituency of the West Pennsylvania Conference Association of Seventh-day Adventists will be held at Corry, Pa., Aug. 18, 1913, at 10:45 A. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting. The constituency will meet in connection with the camp-meeting to be held in Corry, August 14-24.

B. F. KNEELAND, *President*;  
 H. K. HACKMAN, *Secretary*.

**East Kansas Conference Association**

NOTICE is hereby given that the first annual session of the East Kansas Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting, on the Seventh-day Adventist camp-ground, one block west of the Santa Fe depot, at Ottawa, Kans., Aug. 21-31, 1913, for the purpose of electing a board of trustees, and transacting such other business as may properly come before the association. The first meeting will be held Tuesday, August 26, at 4:15 P. M.

W. F. KENNEDY, *President*;  
 B. M. EMERSON, *Secretary*.

**East Kansas Conference**

NOTICE is hereby given that the third annual session of the East Kansas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Ottawa, Kans., Aug. 21-31, 1913, for the purpose of electing officers for the ensuing year, and transacting any other business that may come before the conference.

The first meeting will be held Friday morning, August 22, at 9 A. M. We hope to see a large attendance at the first meeting.

W. F. KENNEDY, *President*;  
 B. M. EMERSON, *Secretary*.

**Kansas Conference Association**

THE annual meeting of the Seventh-day Adventist Conference Association of Kansas will be held in connection with the annual conference and camp-meeting, on the camp-ground located one block west of the Santa Fe depot at Ottawa, Kans.

The first meeting of said association will be called at 9 A. M., Aug. 26, 1913. The election of a board of trustees, and the transaction of such other business as may be necessary or proper, will come before the meeting.

W. F. KENNEDY, *President*;  
 E. HARRIS, *Secretary*.

**West Michigan Conference**

THE twelfth annual session of the West Michigan Conference of Seventh-day Adventists will be held in connection with the camp-meeting on the fair-grounds at Hastings, Mich., Aug. 21-31, 1913. The first meeting will be called at 10:30 A. M., August 21. The purpose of this meeting is for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. A full delegation is requested from all our churches.

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

**The Iowa Sanitarium and Benevolent Association**

THE Iowa Sanitarium and Benevolent Association will hold its legal annual meeting in connection with the annual conference and camp-meeting of Seventh-day Adventists at Cedar Rapids, Iowa, Aug. 28 to Sept. 8, 1913. The constituency of this association is called to meet in the main pavilion of said gathering, Thursday, Sept. 4, 1913, at 10 A. M., for the transaction of any business that may properly come before it.

A. R. OGDEN, *President*;  
 C. W. HEALD, *Secretary*.

### Nebraska Sanitarium and Benevolent Association

NOTICE is hereby given that the next annual meeting of the Nebraska Sanitarium and Benevolent Association (incorporated) will be held in connection with the Nebraska conference and camp-meeting at Seward, Nebr., Aug. 21-31, 1913, for the election of officers, and the transaction of such other business as may properly come before the association. The first meeting will be held Tuesday, August 26, at 10:30 A. M. Accredited delegates to the Nebraska Conference are delegates to the Nebraska Sanitarium and Benevolent Association.

J. W. CHRISTIAN, *President*;  
GEO. A. WILLIAMS, *Secretary*.

### Maine Conference Association

THE first meeting of the regular annual session of the Maine Conference Association of Seventh-day Adventists will be held on the Adventist camp-ground in Camden, Maine, Tuesday, Aug. 19, 1913, at 10 A. M., in connection with the Maine Seventh-day Adventist camp-meeting. At this meeting members of the board of trustees will be elected to fill the vacancies occurring on the board at this time, also such other business will be transacted as may properly come before the association. All the accredited delegates to the regular session of the Maine Conference of Seventh-day Adventists, unincorporated, are members of the corporation.

E. E. OSBORNE, *President*;  
W. O. HOWE, *Clerk*.

### Maine Benevolent Association

THE fifteenth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held on the camp-ground at Camden, Maine, Aug. 25, 1913, at 9 A. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, *Clerk*.

### Cumberland Conference Association

NOTICE is hereby given that the annual session of the Cumberland Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Athens, Tenn., Sept. 4-14, 1913. The first meeting of the association will be held at 9 A. M., September 10. The purpose of this meeting will be to elect officers for the ensuing year, and to consider all other matters of business that should come before the association at this time.

W. H. BRANSON, *President*;  
A. B. RUSSELL, *Secretary*.

### West Michigan Conference Association

THE annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in connection with the meeting of the West Michigan Conference on the fair-grounds at Hastings, Mich., Aug. 21-31, 1913. The first meeting will be called at 10:30 A. M., August 21. The regular delegates to the West Michigan Conference (unincorporated) are the constituency of the West Michigan Conference Association. This meeting will elect a board of trustees for the association and transact such other business as may properly come before the association.

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

### The Illinois Conference Association

THE twenty-third annual session of the Illinois Conference Association of Seventh-day Adventists will be held at Ottawa, Ill., in connection with the camp-meeting to be held Aug. 28 to Sept. 7, 1913. Officers will be elected and such other business transacted as may properly come before the association. The first meeting will be held at 10 A. M., Tuesday, September 2.

G. E. LANGDON, *President*;  
H. E. MOON, *Secretary*.

### West Kansas Conference Association

THE third annual meeting of the West Kansas Seventh-day Adventist Conference Association will be held at Lyons, Kans., in connection with the annual camp-meeting, Aug. 28 to Sept. 7, 1913. The purpose of this meeting is to elect a board of trustees for the ensuing year and to transact such other business as may be deemed necessary. All duly accredited delegates to the West Kansas Conference (unincorporated) are entitled to take part in the proceedings of the association. The first meeting of the association will be held Tuesday, September 2, at 10:30 A. M.

N. T. SUTTON, *President*;  
E. HARRIS, *Secretary*.

### Publications Wanted

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

Mrs. Iza E. Clement, North Loup, Nebr.

James Harvey, 1729 Grove St., Oakland, Cal. Continuous supply of papers and tracts.

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio. *Life and Health, Liberty, and Protestant Magazine*.

Ollie Henslee, Vamoosa, Okla. *Signs of the Times* (weekly and monthly), *Watchman, Protestant, Liberty, and tracts*.

J. R. Watson, Holdenville, Okla. Tracts. *Protestant, Liberty, Signs of the Times*, weekly and monthly, and *Watchman*.

### Nurses Wanted

YOUNG men and women of Christian experience are wanted to enter the nurses' class, beginning October, 1913. Three years' course of instruction given. Excellent experience in medical lines. Address Superintendent of Nurses, Paradise Valley Sanitarium, National City, Cal.

### Addresses Wanted

THE Seventh-day Adventist Church of Aurora, Ill., desires the address of Mrs. Alzina Fick. Any one who can give the desired information should address the same to the church clerk, Miss Anna Frazier, 290 Hardin St., Aurora, Ill.

### Business Notice

WANTED.—Two first-class coat makers; one for men's coats and one for ladies'. Address G. F. Rusch, 325 Stark St., Portland, Oregon.

## Obituaries

FARRINGTON.—Adelaide E. Farrington, of Milford, N. H., passed away on May 20, 1913, after a long illness. The remains were taken to her former home in Greenfield, N. H., for burial. Her sister and two brothers survive. For many years the deceased was a firm believer in present truth.

### RELATIVES.

ADAMSON.—Peter Christian Adamson was born in Denmark, Feb. 17, 1840, and died July 3, 1913. He came to America in 1860, and was married to Anna M. Anderson, also a native of Denmark, in 1868. Seven years later they embraced the Seventh-day Adventist faith under the labors of Elders J. F. Hansen and Louis Johnson. In the year 1910 the family moved to Mountain View, Cal., where he spent his last days. Nine children were born to Brother and Sister Adamson, of whom seven, with their mother, are left to mourn the loss of a kind, devoted, Christian father and husband. The deceased was a firm believer in the third angel's message, and did much during his long connection with this people for the advancement of the same. He fell asleep confident of a part in the first resurrection.

A. O. TAFT.

MILLER.—Mrs. Robert F. Miller, *née* Mosberger, after several months of illness, died at the Kansas Sanitarium, Wichita, Kans., aged 46 years, 8 months, and 19 days. Sister Miller was born at Nevada, Mo., and from childhood was a devoted member of the Seventh-day Adventist Church. Besides her aged father, her husband, four daughters, and one son survive. Funeral services were conducted by the writer, assisted by Elder C. M. McDonald, at Tulsa, Okla.

W. R. HANSON.

DICKERSON.—Louis B. Dickerson was born in Missouri, Feb. 1, 1849, and died suddenly near Imperial, Cal., July 10, 1913. He was a firm believer in the third angel's message, and for several years a very successful canvasser. He left the field because of ill health. One of his last statements was that he desired the early and triumphant close of the work of God. Funeral services were conducted by the writer at Fernando Academy. A wife, two sons, and two daughters sorrow, but not without hope.

C. L. TAYLOR.

LOCKEN.—Gladys Bertha Locken was born at Cadott, Wis., May 19, 1902, and died June 26, 1913, at Greeneville, Tenn., where her father, Elder J. B. Locken, has been laboring for the past year. Through his efforts there a church has been raised up and a new church building erected. The first service to be held in the edifice was the funeral of his daughter. Gladys was a charter member of the church, and a faithful, devoted Christian. Her pleasant face and sweet voice will be greatly missed, but we have the assurance that she rests in hope. Words of comfort were spoken by the writer.

W. H. BRANSON.

GLENN.—Victoria Elizabeth Tripp Glenn, widow of the late William N. Glenn, who for years was editor of *Our Little Friend* and associate editor of the *Signs of the Times*, was born at Richmond, Va., April 19, 1845. She came to California when six years of age, and in 1866 was married to William N. Glenn at Stockton, Cal. Nine children were born to them, five of whom are living. Two brothers and one sister also survive. Sister Glenn was led to accept the truth through reading. The tract "Who Changed the Sabbath" was the instrument that first turned her attention to the true day of rest. She began the observance of the Sabbath in 1875, and for thirty-six years was a member of the Oakland (Cal.) church. After an illness of over five years she fell asleep in Jesus July 13, 1913.

B. E. BEDDOE.

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WASHINGTON, D. C., AUGUST 14, 1913

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CHARLES M. SNOW . . . . . WILLIAM A. SPICER

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We are gratified to learn from the *Atlantic Union Gleaner* that the Melrose Sanitarium is having a most successful year. The receipts from patients for the week ending July 12 were more than two thousand dollars, the largest amount ever received in any one week in the history of the institution. The registry shows an enrolment of more than eighty patients. Those connected with the work feel greatly encouraged and thankful to the Lord for the prosperity which is attending their efforts.

BROTHER J. H. SMITH and wife left the States early in July to take charge of the work in the Bahama Islands, made necessary by the return of Brother and Sister W. A. Sweany for the purpose of placing their children in school. Brother Smith had charge of the school at New Market, Va., last year. The Bahama Islands are an interesting field, and the readers of the REVIEW will watch with interest for reports from Brother and Sister Smith.

BROTHER L. R. CONRADI reports good meetings in Scandinavia and Friedensau. About two thousand believers attended the latter meeting. Elder G. W. Schubert was chosen president of the Central European Union to permit Elder O. E. Reinke to take the Russian Union Mission field, and so release Elder J. T. Boettcher for vice-president of the European Division Conference. About forty of the brethren, among whom are nearly all our workers, in the Roumanian part of their field, are under draft for the war. Let us remember to pray for our brethren in this troubled section of Europe.

ELDER W. A. SPICER reached Washington Wednesday night of last week from camp-meetings in the Northwest. He reports excellent meetings in each conference it was his privilege to visit.

THE complement of physicians making up the staff of the Washington Sanitarium is now complete. Announcement has already been made of Dr. H. W. Miller's connection with the work. Last week Dr. E. D. Haysmer, son of Elder A. J. Haysmer, connected with the work of the institution. This week Dr. M. N. Canfield, for a number of years the lady physician at the Portland (Oregon) Sanitarium, came to Washington to occupy the same position in the institution here. The friends of the institution are gratified in being able to secure the assistance of these physicians, and it is believed that great blessing will come to the Sanitarium through their ministry. Quite a number of patients have come to the institution during the last month, and there is every prospect of an excellent patronage for the future. Our brethren throughout the East may render the institution much help by recommending it to those in need of its ministry.

LAST week Thursday W. B. White and wife, O. K. Butler and wife (daughter of Brother and Sister White) and their two children, Marjorie and Grace, also Miss Florence White, left New York, on the "Baltic," for Europe. Here another family tie must be broken, as Florence goes on to Persia to unite in marriage with F. F. Oster laboring in that field, while the remainder of the party go to South Africa, their future field. Brother White has made many friends during his stay in the Atlantic Union Conference while serving as its president, but cheerfully accepted the call to South Africa at General Conference, to serve in like capacity there,—because of R. C. Porter's removal to China,—where the brethren await his coming to give him and his associates a warm welcome. In this same party Elder I. J. Hankins and wife returned to South Africa from about a year's furlough in the States.

SEVERAL notices and announcements published in this number are worthy of careful reading. Note the request of Prof. M. E. Olsen, on page 14, for data and material to be used in the preparation of the denominational history which he is writing; the announcement of the mothers' normal department of the Fireside Correspondence School, by Prof. C. C. Lewis, on page 15; "Teaching Public Speaking by Correspondence," on page 16. Prospective medical students will be interested to read the statement made by Dr. W. A. Ruble on page 17, regarding advancing requirements for entrance to the medical school. In the Publishing Department Miss E. M. Graham proposes a simple plan which, by general cooperation, would result in the creation of a fund of more than three thousand dollars to provide our brethren in India, China, Japan, and Korea with literature for free distribution. Those uniting in this plan will secure an experience in personal missionary work, the beginning of the broader experience needed in the life of every Seventh-day Adventist.

SINCE leaving this country Elder A. G. Daniells has found much to engage his attention and enlist his most earnest efforts in connection with general meetings in Europe. He will be absent until the first of October. Writing from Friedensau, July 23, he says: "I am leaving this place at the close of the Sabbath, July 26, for Brussels, where I am to spend a day with Elder Klingbeil, and speak to the church there. Monday, the twenty-eighth, I reach London for the Nottingham meeting. Then I leave England for the north Swiss meeting. From there I go to the Lansanne meeting. Then I attend a meeting in the south of France, and from there I go to Barcelona, Spain; next to Vienna, Austria; and my last meeting will be a ministerial institute in Sweden, September 11. I plan to sail for New York the twenty-fourth, where I should arrive about the first of October." Brother Daniells promises reports of these meetings, and we hope to receive these from time to time. It is to be regretted that Brother Daniells has not been enjoying the best of health since starting on this journey. His long years of arduous labor and extensive travel have not left wholly unimpaired his natural strength and vigor. These years, however, have afforded him a rich experience in the things of God, and our brethren in the outlying fields greatly appreciate the help his long experience enables him to give. Let us pray that God will sustain his faithful servant and give him health and strength and courage for the important responsibilities of his world-wide labors.

THE political outlook throughout the world has brightened somewhat during the last few days. The latest reports from the Far East indicate the probable suppression of the recent revolution, with the prospect of more settled conditions throughout China. Cable despatches from Bucharest, where the Balkan Peace Commission has been in session for several days, state that a treaty of peace between the Balkan allies was concluded August 6. By this treaty Bulgaria will fall far short of the realization of her hopes, in the matter of territorial extension. Following this treaty the powers have made formal demand of Turkey for the evacuation of Adrianople, and for the recognition by her of the territorial boundary established by the London treaty. The situation in Mexico remains practically unchanged. Ex-Governor Lind has been despatched to Mexico as the personal representative of President Wilson in an endeavor to secure the pacification of the country. Conditions have engendered much war talk throughout the country, and the nations generally are watching the outcome with keen interest.

AFTER attending the Seminary the past winter, W. O. Cluff and wife, of Southern New England, left Washington last week en route for Bolivia. They sail with the west coast party, August 16. Brother and Sister Cluff are nurses, and go out to the west coast of South America to join Brother and Sister Stahl in their work among the Indians, who so long have been pleading for help, and while waiting have both been near death's door because of overwork. Their hearts rejoice at thought of new recruits on the way.