

The Advent Sabbath Review and Herald

Vol. 90

Takoma Park Station, Washington, D. C., August 28, 1913

No. 35



Invitation and Promise

“ATTEND unto Me, O My people; and give ear unto Me, O My nation: for a law shall go forth from Me, and I will establish My justice for a light of the peoples. My righteousness is near, My salvation is gone forth, and Mine arms shall judge the peoples; the isles shall wait for Me, and on Mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner: but My salvation shall be forever, and My righteousness shall not be abolished. Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation unto all generations.

“Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, the generations of ancient times. . . . The ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away.” Isa. 51: 4-11.

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APOSTASY

**INFALLIBILITY
AND
INSPIRATION**

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— George Salmon, D. D.

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SEPTEMBER, 1913

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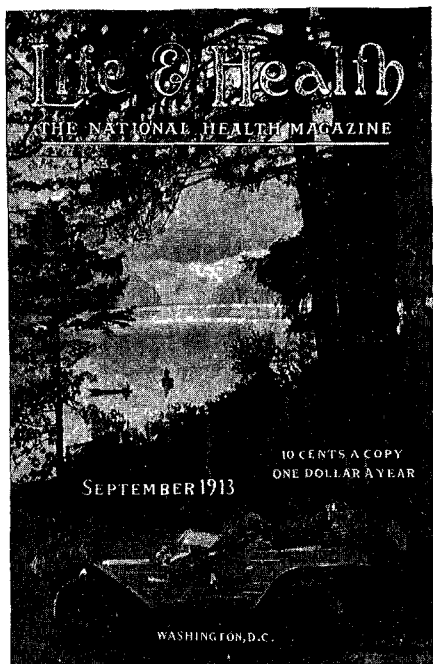
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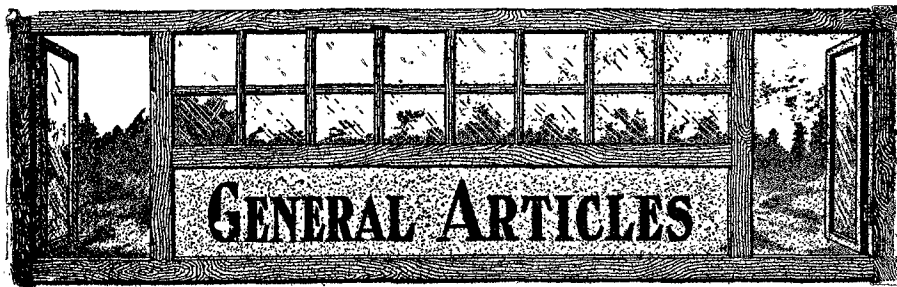
The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 13

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 28, 1913

No. 35



Watching and Waiting

L. D. SANTEE

O, THE days are passing, fading,
And the years glide slow away,
And our hearts are aching, yearning,
Longing for the coming day
When the warfare will be ended
And the weary rest in peace,
When our Lord, from heaven descended,
Gives from pain a long release.

Day by day, our loved ones perish,
Sparkling eyes grow dim with pain,
Fair forms stiffen into silence;
All our tender care is vain.
Sadly and with tears we lay them
Low beneath the sod to rest;
Free are they from all earth's troubles
And the storms that sweep its breast.

O, the weary, weary ages!
O, the years so filled with woe!
Still there follow in their seasons,
Summer heat and winter snow.
Patience, patience, ye despairing!
Soon will come the King sublime,
And eternal hands are weaving
Off the measured thread of time.
Moline, Ill.

The Reward of Hospitality

Be Not Forgetful to Entertain Strangers

MRS. E. G. WHITE

For a time after appearing before Ahab, Elijah remained hidden in the mountains by the brook Cherith. There he was fed morning and evening by an angel from heaven. Later on when, because of the continued drought, the brook became dry, God sent his servant to find refuge in a heathen land. "Arise," he bade him, "get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."

This woman was not an Israelite. She had never had the privileges and blessings that the chosen people of God had enjoyed; but she had walked in all the light that was shining on her pathway. And now when there was no safety for Elijah in the land of Israel,

God sent him to this woman to find an asylum in her home.

"So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there, gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand."

In this poverty-stricken home the famine pressed sore; and the pitifully meager fare seemed about to fail. The coming of Elijah on the very day when the widow feared that she must give up the struggle to sustain life, tested to the utmost her faith in the power of the living God to provide for her necessities. But even in her dire extremity, she bore witness of her faith in the presence of the stranger, who was now asking her to share her last morsel with him.

In response to Elijah's request for food and drink, she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." "Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

No greater test of faith than this could have been required. The widow had hitherto treated all strangers with kindness and liberality. Now, giving no thought to the suffering that might result to herself and child, but trusting in the God of Israel to supply her needs, she met this supreme test of hospitality by doing "according to the saying of Elijah."

Wonderful was the hospitality shown to God's prophet by this Phœnician

woman, and wonderfully were her faith and generosity rewarded. "She, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

"And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. . . . And he stretched himself upon the child three times, and cried unto the Lord. . . . And the Lord heard the voice of Elijah; and the soul of the child came unto him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

The widow of Sarepta shared her morsel with Elijah, and in return her life and that of her son were preserved. And to all who in time of trial and want give sympathy and assistance to others more needy, God has promised great blessing. He has not changed. His power is no less now than in the days of Elijah. And no less sure now than when spoken by our Saviour is the promise, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." These words have lost none of their force through the lapse of time. Our Heavenly Father still continues to place in the pathway of his children opportunities that are blessings in disguise; and those who improve these opportunities find great joy. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

To his faithful servants today Christ

says, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." No act of kindness shown in his name will fail to be recognized and rewarded. And in the same tender recognition Christ includes even the feeblest and lowliest of the family of God. "Whosoever shall give to drink," he says, "unto one of these little ones,"—those who are as children in their faith and their knowledge of Christ,— "a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Gospel Order—No. 6

Tithing System God's Plan for All Time

E. K. SLADE

A SYSTEM based upon a principle as enduring as the law of God commands our highest regard. It cannot be of human origin or merely typical in nature, but it must be applicable to the needs of humanity from the beginning to the close of the gospel age. Under the Levitical priesthood, God required that his people pay tithes into the Lord's treasury, but is it not as clearly revealed that it was required under the Melchizedek priesthood which preceded and followed the Levitical period? Abraham, many years before the Levitical age, "gave him tithes of all." Christ, a priest under the Melchizedek order, taught his disciples that tithing is required even on the smallest items of increase. Matt. 23:23.

The tithing system did not originate with Moses or in the days of Moses. "God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin."—*Testimonies for the Church*, Vol. III, page 388. In harmony with the foregoing is the following statement: "Just in proportion as God has given his property to man so man is to return to God a faithful tithe of all his substance. This distinct arrangement was made by Jesus Christ himself."—*Id.*, Vol. VI, page 384. "The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam." "Instead of being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age."—*Id.*, Vol. III, pages 393, 392. "God never designed that the law of the tithing system should be of no account among his people; but instead of this, he designed that the spirit of sacrifice should widen and deepen for the closing work."

By these important statements, which are in perfect harmony with the Bible record, it is clearly seen that the tithing system is of divine origin, that the arrangement was made by Jesus Christ, that it extended back even to Adam's time and is to be in force until the gospel work is finished, and that instead of

its being minimized or inoperative in the closing work, it is to be more fully carried out and more extended in our time. By these statements it is made clear that God's ancient financial arrangement is to be a distinct part of the closing work with which we are connected. It is not to be set aside nor severed from the plan of God, nor is it to be counted of human origin, possessing only claims of convenience and expediency.

To dwell upon and emphasize these vital truths would seem uncalled for, were it not for the fact that there are those who love to count themselves as connected with the remnant people and the closing work who disregard the tithing system. There is a class who accept the theory, but allow covetousness to lead them to rob God. There is another class who say they believe, but argue that it is not required of them at this time. Both of these classes are on dangerous ground; and that such classes do exist in the church today makes a clear statement of these truths fitting and timely. It is a matter that concerns the whole church, and the burden of responsibility to give enlightenment and bring relief rests upon all members. We have not held these truths in as high esteem as we should. We have come short of giving the proper instructions to those received into church fellowship. Especially is this true of the young. Concerning them it is concluded that from home influences and association with believers they understand all that is required, and gospel finance is scarcely mentioned. When we carefully consider the origin, nature, purpose, and need of the tithing system, and that it is to have a broader and fuller application in the closing work, it will lead to more careful teaching and a stricter regulation in the churches in reference to this point of faith.

Mount Vernon, Ohio.

The Greatest Religious Movement of the Ages; Another Pentecost Due

G. W. REASER

The Last Angel in the Series and the Power to Be Manifest in the Proclamation of His Message

Is there yet before us a great, prophetic revival movement? And if so, may we also obtain a correct impression of the power that will attend it?

With the mere mention of a more full measure of power to accompany God's closing message in the earth, it would seem that the thoughts of every student of the prophetic word, would go quickly to the first five verses of Revelation 18, for here another angel is represented as coming "down from heaven, having great power," "and he cried mightily with a strong voice." The effect of his message is that the whole "earth was lightened with his glory." Notice how much stronger are the descriptive adjectives applied by inspiration to this angel and to the glorious re-

sults of his message than to any of the preceding messengers and the effects of their messages. What does all this indicate for the climax of the Lord's last series of religious movements in the earth? What blessed hope is herein held out before God's patiently waiting, commandment-keeping people? Will their hearts ere long be gladdened by seeing this message laid hold of, as it were, by the mighty hand of our God, a new order of things ushered in, and a new era of power, reviving his people and hastening on his work in the earth to a glorious culmination?

That the message of Revelation 18 is not a separate movement organized and proclaimed by another people than those who have given the threefold message, is proved by the fact that that message embodies in a loud cry,— "a strong voice,"—the very essence of the second angel's message, which thus far we have presented softly. But when Babylon is wholly fallen,—when apostate Protestantism has fully spanned the gulf hitherto existing between the Reformation movement and the Papacy,—and when we ourselves are so dedicated to God for service that he can trust us with the full baptism of the Holy Spirit, then we will raise our voices and swell the loud cry, saying "Babylon the great is fallen, is fallen." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," and thousands will respond to the call.

Christ's Personal Relationship to the World's Great Religious Movements

It is surely significant that never in the history of the world has there been a full Pentecostal experience, except at a time foretold in prophecy for a worldwide religious movement. To meet the necessities of such a movement, in its inauguration and progress, the Holy Spirit is given without measure. Such was the famous day of Pentecost and the work of the apostles which followed it, and such will be the closing work of this world's history. Not my word, but the Word of the living God proves the assertion true.

How significant is the truth that the world's greatest revivals are coincident in point of time with special dispensations of the work of Christ as our great High Priest in the heavenly sanctuary. A brief explanation will verify this statement. It was important that Christ, having triumphed over sin, Satan, and death and having finally cast Satan out of heaven (Rev. 12: 5-13), and just at the time when he was to begin his work as our great High Priest in the sanctuary above, should send announcement of these facts, and clothe his apostles with power to proclaim him as the crucified and risen Saviour, now occupying a place "on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1, 2. These very facts were embodied in Peter's argument when he declared that Joel's prophecy pointed forward to the infilling of the apostles with the Holy Spirit (Acts 2: 14-21), and that "this

Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Verses 32, 33.

The beginning, then, of Jesus' work as our great High Priest in the sanctuary above was marked on earth by the wonderful manifestations that came on the day of Pentecost, and Pentecost was therefore a mighty pulse-beat from the throne of the universe to our world, carrying the glad intelligence to fallen humanity that the kingdom of our God and the power of his Anointed had triumphed over the powers of darkness.

Such was Pentecost, and such was Christ's relationship to the Pentecost movement. The arrival of the Spirit on the day of Pentecost was virtually the announcement of the glorious truth that Jesus had reached the throne of his Father, had cast Satan out of heaven, and was beginning his ministry in the heavenly sanctuary. While yet with his apostles in person, and only a few moments before his ascension, he promised that on reaching heaven he would send the promise of the Father, the Holy Spirit (Luke 24:49-51), and Peter declared that Christ *had* reached the Father's throne and *had* received the promise from the Father, and sent it forth to rest upon his apostles.

(To be continued)

Phoenix, Ariz.

A Short Sermon

H. A. ST. JOHN

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

The Final Reward

JESUS was an overcomer. His conflicts with the powers of darkness were many and severe. He was tempted in all points like as we are, but without yielding, or defeat, in a single instance. His faith, love, and loyalty never failed him. He was obedient unto death. Even his death was a crowning triumph. When on the cross, having committed his life to his Father, he said, "It is finished," and bowed his head and died. All Heaven rejoiced at his complete and everlasting victory. Three days later he had a triumphant resurrection, followed soon by a triumphant ascension to a place at the right hand of his Father, on the throne of the universe. Was there ever such an example of deep trial and humiliation, followed by such a glorious victory and exaltation? Our Heavenly Father exalted Jesus above every creature, and gave him a name above every other name. And all this glory and exaltation is eternal.

As he overcame, even so we may overcome. He is on the throne of grace, and to this throne we can always have access. We are invited to come boldly, and receive grace and strength and all things necessary to help us in every time of need. The victory of Christ assures us of a like final and glorious victory, if

we only hold fast the profession of our faith and love unto the end. All such, in that glad day soon to come, will have their mortal, corruptible, and vile bodies changed, and fashioned like unto Christ's glorious body; and when he sits upon his own throne of glory, they will be privileged to sit with him on his throne, and reign with him forever in his kingdom of glory. In all the universe of God will there ever be another kingdom whose King, subjects, capital, and territory have had such an experience? Christ's kingdom of glory will ever be a monument of the highest expression of the mercy and love of the eternal Father, and of loyalty and love to him.

Sanitarium, Cal.

Spiritual Gifts

A. T. ROBINSON

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12:28.

EITHER of two constructions might be placed upon the language of this text. The enumeration of these gifts might be understood to mean their relative importance one to the other, or it might be understood to state the order, in point of time, in placing these gifts in the church. Two other translations of this text read as follows: "For God hath placed in his church, first legates; after them, prophets; after them, teachers; after them, workers of miracles; after them, the gifts of healing, and helpers, and leaders, and [various] kinds of tongues" (Syriac translation). "And these indeed placed the God in the congregation first apostles, second prophets, third teachers, after that powers, then gracious gifts of cures, helpers, directors, kinds of tongues" (Emphatic Diaglott).

"First apostles." Apostles are defined as "men called and sent as leaders to lead out and lay the foundation of any great religious movement." In the establishment of the early church God raised up apostles, men endowed with a special gift of leadership. These men of God laid the foundation upon which the whole superstructure of the gospel church has been reared. They did their work so faithfully and well that not a beam nor a timber nor even a pin has ever had to be readjusted. The structure has withstood all the attacks of higher criticism. The church of God still stands secure, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2:20.

"Secondarily prophets." The gift of prophecy served its place in the development of the early church, supplementing the work of the apostles, and saving the church from distraction and confusion. The record in the book of Acts is a testimony to the value of the gift of the spirit of prophecy in the early church.

"Thirdly teachers." We have but to turn to the inspired records of the early church to find that the gift of teaching was developed as the work progressed.

The apostle Paul, in vindication of his ministry says, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." Acts 20:20.

"After that miracles." The word miracles is from the Greek word *dunamis*. The definitions of this word, as given in the Greek dictionary, are "miraculous power," "a miracle itself," "power," "strength," "violence," "mighty work." This same Greek word in Luke 24 is translated as follows: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The meaning of this word is different from that of the Greek word usually translated power. This word means the special power of God bestowed directly upon his work in the earth. In other words, it is not delegated power, but the direct power of God upon his work. A manifestation of this power, in the development of this gift in the order named in the text, was seen on the day of Pentecost when God set his hand of power to his work, and thousands of souls were converted in a day. The gift of healing and all the other gifts mentioned in the text followed.

"And by the hands of the apostles were many signs and wonders wrought among the people; (. . . And believers were the more added to the Lord, multitudes both of men and women.) Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." Acts 5:12-16.

The church of Jesus Christ was made richer in spiritual gifts at the time when Christ ascended to heaven. "Wherefore he saith, When he ascended up on high, he led captivity captive ["a multitude of captives," margin], and gave gifts unto men." Eph. 4:8. The purpose and duration of these gifts in the church are clearly stated by the apostle. "For perfecting the saints, for the work of the ministry, for the edification of the body of the Messiah; until we all become one and the same, in faith and in the knowledge of the Son of God, and one complete man according to the measure of the stature of the fulness of Messiah." Eph. 4:2, 13 (Syriac translation). Another translation of this text reads as follows: "For the complete qualification of the saints for the work of service, in order to the building up of the body of the anointed One; till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full-grown man, to the measure of the full stature of the anointed One (Emphatic Diaglott).

The Gift of Prophecy and the Keeping of the Law Associated

The gift of prophecy, which the apostle Paul mentions as the chief of all the

gifts, has never been manifested in the church when God's people have departed from the law of God. "Now for a long time Israel hath been without the true God, and without an instructing priest, and without law." 2 Chron. 15:3 (Spurrell). "Her king and her princes are among the heathen where is no law; also her prophets meet with no vision from Jehovah." Lam. 2:9 (Spurrell). "When there is no divine communication, the people shall perish; but whoso obeyeth the commandment blessed is he." Prov. 29:8 (Spurrell). "They have set the sanctuary on fire. The habitation of thy name profaned they by leveling it to the dust. They set up their ensigns as tokens of victory." Ps. 74:7, 4.

The result of casting down the fourth commandment, and setting up a counterfeit sign in place of the Sabbath of the fourth commandment, which is God's sign, is stated in the ninth verse of this psalm. Quoting still from Spurrell's translation, "We see not our prophetic signs, now there is no prophet left, neither is there among us who discerneth for how long."

The remnant church in fulfilment of prophecy is designated as a commandment-keeping church. "Here [under the sounding of the threefold message of Revelation 14] are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The remnant church, the church developed under the sounding of the threefold message of Revelation 14, comes upon the stage of action in response to a call of God for his people to come back to the principles of the early church, and as they return, to the keeping of the commandments of God, these gifts, which have seemingly been withdrawn from the church for centuries, must again take their place and do their office work in the church. It is reasonable to conclude that when these gifts are reinstated in the remnant church, they will be reinstated in the same order in which they were placed in the early church.

"First apostles." Just as truly as men were raised up and endowed with the spirit of leadership in the early church, so truly men of God have been raised up and thus endowed in the establishment of this message.

"Secondarily prophets." The gift of prophecy just as really came in to supplement the work of the leaders in this message, as it did in the early church. Many times in the development of this third angel's message, from its beginning until the present time, the exercise of this gift has saved this movement from division and perhaps disintegration.

"Thirdly teachers." It is evident to every Seventh-day Adventist that this work has assumed in a very marked way educational features. Aside from our denominational educational system, every institution connected with our work carries forward the work of teaching. Hundreds and thousands of men and women give their lives going from house to house with the Bible and teaching the people the truths of this message.

"After that miracles." The next complete development in this reinstatement of gifts in the remnant church will be the mighty outpouring of God's power in the loud cry of the third angel's message, and then, as in apostolic times, the gift of healing and all these gifts will come in and do their work in the finishing of this message in this generation.

One of the Scriptural characteristics of the remnant church is that the people composing that church shall keep the commandments of God and have the testimony of Jesus, which is defined to be "the spirit of prophecy." No people can rightfully claim to be the remnant church without claiming this gift in its midst. "Even as the testimony of Messiah was confirmed among you; so that ye are not inferior in any one of his gifts; but are waiting for the manifestation of our Lord Jesus Messiah; who will confirm you unto the end, so that ye are blameless in the day of our Lord Jesus Messiah." 1 Cor. 1:6-8 (Syriac). John, "who bore witness to the word of God, and to the testimony of Jesus the Messiah, as to all that he saw." Rev. 1:2 (Syriac). "I John, your brother, and partaker with you in the affliction and sufferings that are in Jesus the Messiah, was in the island called Patmos, because of the word of God, and because of the testimony of Jesus the Messiah." Rev. 1:9 (Syriac).

When the angel Gabriel, whose mission has always been to bring messages from God to his people in this world, visited John, this servant of the Lord was so overawed by the angel's presence that he fell down at his feet to worship him. The angel Gabriel said to him, "See [thou do it] not; I am thy fellow servant and of those thy brethren who have the testimony of Jesus." Rev. 19:10 (Syriac). "And he said to me: See [thou do it] not; I am thy fellow servant, and of thy brethren the prophets; and of them that keep the sayings of this book." Rev. 22:9 (Syriac). A fellow servant is one who serves with others. Gabriel's message being to minister in the spirit of prophecy would make him the fellow servant of those who have the gift of prophecy in their midst. He declared himself to be the fellow servant of John, of John's brethren the prophets who lived before his time, and of those who were to keep the sayings of the book of Revelation.

In Rev. 1:3, the benediction of Heaven is pronounced upon those who keep the sayings of this book. Under the sound of the threefold message, a people is brought to view of whom it is said, "Here are they that keep the commandments of God." The same spirit of the dragon that sent John to the isle of Patmos because of the testimony of Jesus—the spirit of prophecy—is manifested against the remnant church because of the exercise of the same gift in their midst. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

College View, Nebr.

To All Nations

G. B. STARR

ONCE more, and finally, God has planned to give to all nations a revelation of his power, his love, and his salvation. The gospel of the kingdom of Christ is to be preached to all nations "for a witness,"—not against them, but to them and for them,—and then shall the end come." Matt. 24:14.

The gospel is the power of God unto salvation. In it is revealed the power and love of God; and as converts are won to it from every nation, they become witnesses to their households and peoples of a power to save from the weaknesses and follies of humanity, from which all else has failed to save them. The changed life is the witness to the gospel. The light heart revealed in the happy countenance bears witness to the work of grace within. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before Me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." Isa. 43:10-12.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:22. Those who look unto God and experience the power and joy of his salvation become his witnesses unto the ends of the earth. To carry this "everlasting gospel . . . to every nation, and kindred, and tongue, and people" is the work of the threefold message of Rev. 14:6-12; and when witnesses of its power to save are raised up in every nation, and through their testimony, their labor of love, their victorious lives, their kindred are reached, and he "that made heaven and earth" is worshiped and known again in every land, "then shall the end come."

But this is the very work now being accomplished by the everlasting gospel. These witnesses are now in the field, and their living testimony is winning many to the worship and service of God, until it can be said truthfully in every land and among every people, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." They are here,—God's witnesses of his power and love and salvation; and they are also witnesses to the soon coming of the Son of man in the clouds of heaven, for their presence and work are to be the final and sure sign of the approaching end. Matt. 24:14; Rev. 14:12, 14.

Melrose, Mass.



USE thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Use it as the spring-time which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—*Sir Walter Raleigh.*



WASHINGTON, D. C., AUGUST 28, 1913

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Editorial

She Hath Done What She Could

THIS is the record which the Master bore of Mary. He was in the house of Simon, the leper, partaking of his hospitality and preaching the gospel to him and to his associates. Mary, for whom he had rendered a great service in delivering her from the power of the evil one, brought "an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." This offering doubtless represented her all. For its purchase she had toiled and economized. She presented it as the token of her highest love for her Saviour.

Some were inclined to question the service. Why had the ointment not been sold and the money given to the poor? Why should not Mary have shown her appreciation in some other way? The Master recognized the motive prompting the sacrifice, and he said, "Let her alone; why trouble ye her? . . . She hath done what she could."

This is the standard of divine commendation. The test of service is in proportion to the light, the opportunities, the privileges given to each disciple. In the day of final reckoning God will take account of every man,—of the natural ability bestowed, of the place of his birth, of his early environment, of the opportunities afforded him, of the light of which he has been the recipient. Ps. 87:4. The determining factor in the settlement of every destiny will be, Has this man done what he could? Has that woman been faithful where she was placed? Has the minister of the gospel been true to his holy trust? Has the mother been faithful in her home?

Dear reader, have you done what you could? Are you doing it day by day? Have you the consciousness as you lay down the burdens of life at the close of every day that you have done for God and your fellows the best you knew?

Have you followed the light? Have you improved your opportunities? Have you been true to your convictions? Have you lived in all good conscience before God? Have you availed yourself of the privileges of prayer? Have you taken Christ at his word and made him your strength and power? Are you doing what you can? This will prove the determining factor in the matter of divine acceptance.



The Gospel of Peace Amidst War

ANOTHER good missionary report comes to us from Mexico. Usually it would be but an ordinary report of progress. But with the news we have lately had from outlying portions of Mexico, it is especially cheering to hear that the work of giving the message of the Lord's soon coming goes right forward in that country, despite troubled conditions in some parts. Soon after his return to Mexico City from the General Conference, Elder G. W. Caviness reports:—

I baptized six here in Mexico City two weeks ago. Brother J. Robles writes from Monterey that eight are ready there to go forward in baptism, and others are interested in studying the message. Their meeting room will not hold the congregations, nor can he and the lady Bible worker give all the Bible readings that the people ask for. Brother J. A. P. Green has taken a company of six canvassers to Puebla, where they are having splendid success.

This is indeed good news from Mexico. May more settled conditions soon prevail in all parts of that distressed country.

But more and more it is borne in upon us that the distressful conditions described in the last-day prophecies are coming upon the world very rapidly. Our work has spread out into nearly all lands; and now it is pretty certain to mean hardship and hindrance to our work wherever war and tumult break upon the world. Once a war in the Balkans had a far-away sound to our ears, save as we saw events leading on toward the gathering Armageddon. Now it has meant to us in the last year scores of our own brethren in trial, and many of them in peril, with the regular conduct of the work sadly interrupted. What the new emergence of conflict in southern and central China may be meaning to our brethren there and to their work, we shall doubtless learn ere long.

Peace is being taken from the earth; and we shall know to the full, no doubt, the meaning of the warning given years ago by the spirit of prophecy, that the work we have not done in times of peace will have to be done amidst the times of war and upheaval that the sure word of prophecy tells us will close the history of the nations.

The angels are holding back the elements. We see it plainly. These gusts that blow here and there, threatening to break into the whirlwind of strife that the prophet saw coming up from all the coasts of the earth, are checked and held in. The threatened storm that the nations are preparing for does not break. "Now, just now, is the time to work for foreign missions." And it is true of home missions as well. Everything in the world cries to us, "Now, just now."

But while the gathering storm-clouds bid us hasten on, it is good to know by these experiences that come that even amidst war and revolution God's work will move forward to victory.

W. A. S.



The Second Coming of Christ

CHRIST will come the second time. No doctrine of the Scriptures is more positively or clearly set forth. Says the apostle Paul: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

Other apostles and prophets bear similar testimony, and Christ himself, when among men, stated very plainly that he would return to this earth. To the heart of the Christian no Bible truth appeals with greater power. And well may it rejoice the heart, for that event will usher in the long-looked-for deliverance from sin and all its attendant evils of sickness, suffering, and woe. He will come to take his children home, so that they shall be no longer pilgrims, but at home with all the members of the heavenly family. He will come to banish sin and sinners from the earth, and bring in everlasting peace and righteousness. All this is comprehended in Christ's return. In consequence this blessed truth has been, in all ages of the world,—

The Hope of the Church

It has been the grand objective point of faith, the time of glorious fruition of cherished hope and longing desire. Of this day Enoch, the seventh from Adam, prophesied; and Abraham, the father of the faithful, saw in it the fulfilment of God's promise through the Seed. It was the comfort of Job in his affliction, and of Jeremiah in his prison pit. Isaiah, Ezekiel, Daniel, David, Solomon, Joel, Zephaniah, Amos, Micah, and Malachi all proclaim Christ's coming in words of heavenly inspiration. It is none the less the theme of the New Testament writers. The Lord himself promised to return to his waiting ones. The apostles Paul and Peter and James find in this faith inspiration for their labors, while John closes the canon of Sacred Scripture with the earnest prayer, "Even so, come, Lord Jesus."

Luther believed that the day of judg-

ment would come within three hundred years of his day. Calvin, Wesley, Alexander Campbell, Richard Baxter, Spurgeon, and hosts of other eminent religious teachers cherished this same faith, and this blessed hope affords joy of heart to Christians in every land at the present day. It has indeed been the hope of the church throughout all the ages of her history.

The Manner of Christ's Coming

is also plainly revealed. It will not be a local event, known only to a few; it will not be in the secret chamber, nor yet in the desert. Nor will it be in some spiritual manner at conversion or death. His coming will be —

1. Personal. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3.

2. Literal. He will not come by a representative, he will come himself. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18.

3. Visible. When he ascended from his disciples, a cloud received him out of their sight, and two angels appeared to their astonished gaze. These said: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. To this truth the apostle John bears witness in these words: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1: 7.

Christ Will Come Soon

We may not know the day or the hour. The definite time has not been revealed, hence they deceive themselves who seek by juggling with figures and prophetic periods to determine the definite day. But very plainly the Bible teaches that we may know when the event is near, even to knowing the generation in which it will occur. Matt. 24: 29-32. Several important lines of prophecy clearly indicate that the last generation of men has been reached, that in the lives of many now living on the earth the opening heavens will disclose the coming of the Son of man in power and glory. We find evidence for this faith in the great prophetic symbols of Daniel 7, 8,

and 9, in the line of events recorded in chapters 11 and 12 of that book, in the prophecies of the seven churches, seven seals, and seven trumpets of the book of Revelation, and in the thrilling events recorded in Revelation 12, 13, and 14, culminating in the great world-wide movements now in process of fulfilment before our own eyes. The Lord himself gives an unbroken chain of events reaching from his day to the close of time. This chain has been formed link by link, and we are rapidly nearing the end. The apostles Paul and Peter and James tell us of conditions which would exist in physical, political, social, and religious worlds just prior to the coming of Christ. Those conditions exist today. Prophecy and nature and human events combine to point the way to the coming of the King of kings and Lord of lords.

Based upon these fulfilling prophecies and signs there will be given the world just prior to the end of all things —

A Message of Warning

Says the Lord through the prophet Joel: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. In accord with this is the message contained in Rev. 14: 6, 7, which is to go to every nation, proclaiming, "Fear God, and give glory to him; for the hour of his judgment is come."

In consequence of this warning and of the great issues involved in the closing days of earth's history, in the conflict between truth and error —

Two Classes Will Exist on the Earth

To the larger class, that day will come as an unwelcome visitor, cutting short their sinful plans and pleasures, and calling them to account for all their ungodly deeds. To them Christ's coming will be a day of darkness and distress. Zeph. 1: 14-18. They will cry to the rocks and mountains to fall on them and hide them from the face of the One who comes with devouring glory. Rev. 6: 15-17. This is the dark picture which sin has made, but there is a brighter scene. To another class, longing for deliverance from sin's thralldom, that day will come as one of light and gladness. They will look up and say, "Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation." And why should they not rejoice? They have learned to love the Lord. Into all their experience he has entered, bearing their burdens, comforting their sorrows, inspiring their hopes, as their true and tried Friend. They have learned to love him while absent, and they will doubly rejoice in his presence and personal association.

This inspiring truth Satan has ever sought to veil and to enshroud in mystery. The doctrine of rewards and punishments at death, that the world will be converted before the end of time, and other delusive teachings, have served to cast discredit upon the truth of Christ's second coming. Such views stand in direct antagonism to the inspired word. In the midst of the confusion and babel of tongues in the religious world, the prophetic word speaks with a clear and certain sound. It tells us where we are living in earth's history, and what we may expect from the conditions now existing around us. May we heed the warning which God seeks to impart to us in the disclosures of fulfilling prophecy. His voice is speaking in the world today; may we recognize it, and heed its pleadings in our behalf. F. M. W.

Exalt the Word

Many of the records found in the Word of God were placed there as warnings that men might escape the consequences of an unwise course, or might refrain from taking a course which was bound to have disastrous consequences. But the Bible is not devoted wholly to these. Much of it is written that we might know the right by seeing it in active operation.

Inspiration says: "Thou hast magnified thy word above all thy name." Ps. 138: 2. The record of that fact is given us that we, too, may exalt God's Word. But the moment we do, we may expect opposition from him who is the enemy of God, of his Word, and of all God's children. It is a remarkable fact that when Bible societies began to scatter the Word of God by the millions, Satan began an insidious, subtle, and persistent attack upon that Word, that its teachings might be discounted and discredited. This is more than a coincidence; it is an adroit move on the part of the enemy of souls. The deductions of science, which have been overthrowing one another year by year, are supposed to have overthrown the Bible; and among a great many educators the Bible is looked upon as the product of human thought and human aspirations in the childhood period of the race. Its high standard of morality is looked upon as merely the expression of local and human sentiment, and not as a binding obligation laid down by the King of kings, for whose transgression that supreme Judge will hold every individual accountable. Its record of the origin of man is scoffed at, and a humanly devised scheme which is dishonoring to both God and man, is thrust forward to take its place. Against every portion of God's Word we find some self-appointed censor or sapper working away with desperate diligence, as if in the

overthrow of that portion of divine truth he would win the approbation of humanity.

If such persons could but see that they are being used by the adversary as mere pawns in his great game for the conquest of humanity, they would not feel that their position or their work is worthy of the honor or attention they now claim for it. God has set us the example in this matter which we should follow, and it is our only safe example in that matter. He has magnified, exalted, his Word. We must do the same.

God has placed in our hands his Book. It is his own gift to humanity. It reveals God the creator to man the creature. It reveals Jesus Christ the Saviour to men and women in need of salvation. It shows the way out of the wildernesses and swamps and deserts of this world, into the paradise of God. It is the most wonderful book that has ever come into the hands of man—and the most neglected book. And that paradoxical fact is the wonder of the ages—that we should neglect as we do that which means so much to us, and comes to us from such a Giver.

In that Book we learn what we are, and whence we are, and whither we go. In it we learn what we were, and what we became through sin, and what we may become through the unspeakable gift of God.

Being such a book as it is, how can we overestimate the importance of its study? No time is ever lost that is devoted to its perusal; and no time is ever gained that is gained at the expense of the study we ought to give that blessed Book. The farther we get away from that Book, the farther we get from the divine Author of it.

I repeat: from that book I learn whence I am. It declares: "And God said, Let us make man in our own image, after our likeness: and let them have dominion," etc. "And God created man in his own image, in the image of God created he him; male and female created he them. . . . And God saw everything that he had made, and, behold, it was very good." Gen. 1:26-31.

In this record of creation man comes forth a complete man and "very good" right from the hands of God. There is something satisfying about that record. We do not read anything about a long upward climb of millions of years from protoplasmic jelly to the estate of manhood. But the great God himself fashions the human in the divine image, and places the divine hall-mark of his own approval upon the finished work of his hands. That is godlike. The divine and the human have come into very close relation. The Creator and the creature have been in closest con-

tact, and into the creature the Creator has breathed the breath of life. That is God's record of his own doings; and the faithful child of God draws nearer and nearer to God as he studies and believes God's own version of the origin of man.

But there is no portion of the divine Word that has been so persistently attacked as this record of creation. As Satan scoffed at God's word to Adam and Eve in Eden, so does he and his assistants scoff today at God's word to man concerning the origin of man. We are told that the Bible version of man's origin is unscientific—as if God must be bound by some rule of "science" laid down by his own creatures.

The "scientist" therefore, starts the beginning of things with a bit of tremulous jelly slipping about among the slime and ooze of the ocean-bed, down under the dark waves of an untenanted sea. Through some process which even the scientist has never explained and knows better than to attempt to explain, that bit of jelly became inoculated with the principle of life. He does not know how it was done or whence it came. Right there with that failure the theory has hung itself; and yet men will continue their frantic efforts to make it live and move and control the world.

In God's record man came fresh from the hand of his Maker; but in this substitute for the divine record, this contradiction of the Almighty, man's origin reaches back through millions of years to a bit of protoplasm in the slime of the sea. There is a vast difference between the two statements of man's origin, a difference as great as the gulf between God's government and Satan's counterfeit. In one, man is the child and handiwork of a loving Creator. In the other, man comes up from the slime of the sea, wriggles up into daylight for a time, and goes out into the darkness again. He comes from nowhere and goes nowhere and consumes millions of years in transit. Satan is shouting in our ears today what he whispered to Eve in Eden, a contradiction of God's word, "Yea, hath God said!"

Yet ministers of the gospel are preaching that theory as a gospel today, and acquiescing in Satan's sneer at the origin of the race. When Satan taught man that by disobedience he would evolve into a higher order of being, he was teaching the first lesson in evolution. That progress upward would come through disbelief of the word of God. So does the evolutionist today mount upward, in his own eyes, through casting aside, and turning his back upon, the Word of God. The exponents of that theory have boldly declared that "man will yet fling himself into the heavens and abide." That was the as-

piration of the Babel builders of old when they sought to construct a tower that would be for them the gate to heaven. The theories of man's origin expounded today in pulpit and college class-room are but the renewal of that old contest of Satan against the word of God. There is nothing of the gospel in them. These theories do not start right to be a gospel. The gospel of God must start with God; for he only can lift man out of the pit into which his disobedience plunged him.

What is the meaning of this bitter attack in this generation upon the Word of God? It means that the culmination of the conflict is near at hand. By undermining the people's confidence in the Bible, Satan weakens or dissipates the force of all its admonitions and warnings. They will not believe the fulfillment of prophecy or the significance of the signs which show the Saviour's coming near, and the day of destruction for the ungodly.

At such a time it is the duty of every Christian to follow the example of God in exalting or magnifying the Word, and to study it more diligently that he may exalt it more understandingly and more forcefully. Inspiration furnishes the key to the situation: "Thy word have I hid in mine heart, that I might not sin against thee." Hidden in the heart, it will show in the life and prove a savor of life unto life. Exalt the Word.

C. M. S.

Note and Comment

Unnatural Affection

THE Scriptures declare that in the last days there will be found those "without natural affection." Affection will run riot, turning from its natural exercise, and will be placed upon that which is unholy and unlawful. One indication of this is seen in the sentimental bestowal of love upon, and the unwise expenditure of means for, animal pets.

A recent news note tells of a funeral for a pet dog in Connecticut in which six thousand dollars was expended for embalming, casket, etc. Another news item tells of a woman in the West who has placed her affections upon a pet pig. He is given a daily bath, his body is perfumed, he is given his food with a spoon, and is cared for by a maid. At night piggy, attired in a beautiful gown, sleeps beside his mistress on a downy pillow. This is only a step farther than the multitude of exhibitions of unnatural affection bestowed upon pet dogs and other animals. And all this while there are thousands of homeless waifs in every city whose pitiable condition cries out for maternal love and sympathy, which are

in the power of Christian women to bestow. To the normal mind these exhibitions of affection are disgusting in the extreme.

A Perfect Wife

A NEW YORK preacher lays down the following set of regulations as the gage of the perfect wife:—

She will not run her husband in debt.

She will not nag.

She will use her tongue wisely.

She will not neglect her husband and children to learn scientific bridge or make society calls.

She will be neither a gadabout nor a spendthrift.

She will be at home when her husband comes from his business.

She will know that the things for which she asks can be afforded.

She will live and practise her religion, and will endeavor to convert her husband, not by theological arguments, but by Christian example.

Confederacy or Paganism

REV. A. C. HILL, a London pastor now visiting the United States, declares that Americans are losing their religion, and will become a pagan nation within a century unless they return to the fundamental thoughts of Christianity. He says:—

Both the orthodox and the heterodox churches are responsible for this state of affairs. They should seek a common ground of religion rather than a diversity of creed, and on this foundation erect the ethical structure that is necessary for the continued existence of a democratic society.

This is another appeal for such a confederacy of religious forces as will save Christianity from shipwreck. But the same one who warns us against a confederacy also says: "Neither fear ye their fear, nor be afraid."

Rome Appeals for Help

At a meeting of the American Federation of Catholic Societies recently held in Milwaukee, Wis., a resolution was passed directing that the President of the United States and the American Congress be petitioned to the end that this government should "make vigorous protest to Portugal against the despoliation of Catholic church properties in that country." Portugal has been a Catholic country for centuries. It is somewhat of an anomaly that Rome should feel it necessary to call upon a Protestant country to protect her against her own children in a country that has been subject to her undisputed sway for hundreds of years. It emphasizes the fact that where Rome rules unhindered she is finally unable to protect even her own interests.



I Know Not, Lord

LUCINA MOON

I KNOW not, Lord, how dark the night
Through which my feet may grope;
But this I know, thou art my light,
Thy Word my only hope.

I know not, Lord, the devious paths
O'er which my way may tend;
But this I know, thy Word is sure,—
Thou'lt keep me to the end.

I know not, Lord, what I can do
To haste this message sweet;
But Lord, I consecrate my all,
And rest in thee, complete.

And then whate'er thou hast for me
Of changes, I'll abide,
In storm or calm, in shade or sun,
Safe sheltered by thy side.

And when the sheaves are garnered in,
And thou, my Lord, dost come,
May I be numbered with the blest
Who hear the glad "Well done."
St. Helena, Cal.

Here and There in Central China

R. F. COTTRELL

FOLLOWING our Hunan general meeting, held April 23 to May 4, Elder C. P. Lillie and Evangelist Hwang started on a trip to the southward among our out-stations. They will be away from Changsha some five weeks, and will visit seven or eight stations. From the reports thus far received from them, we are assured that the Lord has richly blessed their labors.

Leaving Changsha at about the same time, with a Chinese assistant, I boarded a small, dirty, overcrowded steam-launch, on which was passed a most uncomfortable twenty-four hours. Another day by rowboat brought us to Hwa Yung, the station which was mobbed by a party of angry Roman Catholics during the visit of Mrs. Cottrell and the writer a year ago.

Within this year marked changes have taken place. The Catholics, who were fined by the magistrate and required to restore the chapel furniture they had smashed, now make no open opposition to our work. The audiences, which did not then understand how to behave in a religious service, are now quiet and orderly; and the singing, which was nondescript, has some semblance of music. The believers who were then reaching out for something they scarcely comprehended, are now organized into an active church of over twenty members. Six shops witness for the Creator's memorial by closing their doors to

business each Sabbath. A goodly class presented themselves for membership, eleven of whom were accepted and received baptism.

This station has been largely self-supporting, and during my visit about thirty dollars was given toward the maintenance of the work. On our departure, a company of thirty escorted us two miles on our journey. We then knelt on the ground, each committing the other to our Heavenly Father's care, after which the good-bys were spoken. What a contrast to the farewell of a year ago, when fear and apprehension were in every heart!

That night we stayed with a family of inquirers, in a little town that had never before been visited by a foreigner. When a large crowd gathered to see the white man, we took occasion to tell them the gospel story. Later, when the crowd had largely dispersed, our friend gathered in his neighbors and acquaintances, and we held a meeting in his home.

Two days' travel by rowboat and launch brought us to Ih Yang. Here we established work some two years ago. At the beginning of this year, a church-school was started with forty-two pupils. Over fifty others applied for admission, but for lack of accommodations had to be turned away. Five persons were baptized at this place; and on the last evening of our stay two church-members were united in Christian marriage. Ih Yang has been a fruitful field, and we believe the Lord has yet much people in that place.

Continuing our journey, one day by sedan-chair brought us to Ning Siang. Here Evangelist Li and his wife and the believers gave us a most hearty welcome. Satan has buffeted the little flock at this place through the agency of a crafty, unprincipled magistrate. Although this has dampened the ardor of many of the inquirers, our people are glad to report that every church-member has stood firm. At a previous baptismal service at this place, the candidates were all men, mostly heads of families. At this recent visit, nearly all of the twelve who were buried with their Lord were wives, mothers, or daughters of the former. We rejoice to see whole families taking hold of this message. It is no less an indication of stability here than in the States. Of one family, grandmother, mother, and daughter—three generations, the first seventy-three, and the last thirteen years of age—entered the water together. This makes ninety-two persons whom I have had the privilege of baptizing thus far this year.

Another day by chair brought us to Changsha, where we were glad to find Mrs. Lillie, Mrs. Cottrell, and our native believers all usually well. It had been my expectation to remain in Changsha but a few days, and then pass on to the east of the province, visiting stations; but other matters developing made necessary a visit to Hankow, and at present writing I am aboard a small Japanese steamer for that place.

In Honan and Hupeh the brethren are busy erecting mission cottages, two in each place, so that by early autumn all the buildings should be ready for occupancy. We assure our brethren and sisters that these comfortable homes will be greatly appreciated, and should enable the workers to have added strength and vigor to prosecute the work that is so precious to the hearts of advent believers in every land and clime.

Medical Missionary Work in Mexico

ALICE M. SWAYZE, M. D.

Nearly twenty years ago the medical mission was opened in Mexico. From the very beginning many came for treatments. Gradually the influence of the work extended, until for a radius of one hundred miles or more the fame of the mission was made known, and many came to receive the benefits of the treatments; and God blessed their coming by restoring their health.

The work has not at all times been carried on as it should be, but the light has never entirely gone out. We still have a dim candle burning, and are praying that the Lord will send young workers, full of the Spirit, to brighten the light and to water the seed that has been sown.

Through the providence of God, the power of the Roman Catholic Church is being broken, that this people may receive the gospel. The real issue of the present revolution is for liberty from Rome. Now is the time to enter the field. Only one third of the people can read; but the most ignorant are learning, and they are buying a one-cent paper daily, to learn what is going on around them. In the country the priests are even forbidding the people to read a newspaper, because they see that the people are being enlightened and that they cannot hold them. Thus the way is opening for our literature.

I shall relate two experiences. A gentleman was taken sick. A doctor was called, and he at once gave powerful sedatives, but not medicine that is called a remedy. The man's relatives begged me to see him only as a friend. I told them that with a few water treatments he would be well; but I had no nurse to give the treatments. He kept on taking the doctor's medicine, and in one month died, leaving a wife and five children. With proper care, we feel certain his life might have been spared.

A father came to the house and begged me to go to see a child of five years, who had been sick with fever for three

weeks. In the evening I went. I had just put the child to bed when the doctor came. He reprimanded me for having given the child a bath, as he said it had pneumonia. But on examination I found that it was suffering from calomel poisoning. In three days its temperature was reduced from one hundred and three degrees to normal. The child is now well, and the mother insists that with-

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MOHAMMEDAN WOMEN AND CHILDREN

Our Mohammedan Sisters—No. 1

MRS. G. F. JONES

“THE threshold of the house weeps for forty days when a girl is born,” is one of the Mohammedan proverbs. “Unwelcome at birth, unloved in her lifetime, without hope at her death,” or, as another puts it, “As a babe she is unwelcome; as a child, untaught; as a wife, unloved; as a mother, unhonored; in old age, uncared for; and when her miserable, dark, and dreary life is ended, she is unmourned by those she has served.” What a sad picture of a hundred million women in the world today!

When a girl is born, it brings sadness to the mother, both because it may mean divorce for herself, and because it will certainly mean a life of misery for her child such as she herself has experienced. In a few short years she must leave her mother and live a life of seclusion in her husband's house. If she should be among the comparatively few

out the treatments it would have been dead in three days.

Had I the strength to attend them, I could have many such cases; but I can do no more than spend three hours in the treatment-rooms in the morning.

Some of my patients of years ago, among the best families, now ask me about our faith. Only in eternity shall we know the results of this medical mission. Satan has fought hard against it; for this reason we know that the work is of the Lord, and we must not give it up. The priests say, “Do not go to that mission, even if you can get well, as once going will have a lasting influence upon you.”

On account of the equable climate, and the fact that this state is not revolutionary, many people are coming into it. Consequently it is a good place for missionary work.

The Lord told Abraham, “Get thee out of thy country.” It was that he might better serve him. So it is with any one who leaves former associates and surroundings,—the bands are broken that hold him, and he is able to let his light shine clearly for this time. We send the Macedonian cry, “Come over . . . and help us.”

who go to school, then at the age of ten, or at most thirteen, she must lay aside her books and be “hidden” just at the time when she is beginning to love her studies, and naturally it does not take long to forget entirely what little she may have acquired.

Many a little girl of six years of age is compelled to perform heavy household duties, and is scolded and beaten for the slightest offense, and often for none at all. At meal-time she must take the last seat and eat only what is left, but she must never complain.

Many of the children of the better class who do not have to work are allowed the greatest liberty to run the streets without restraint until the time of their betrothal or marriage, which usually takes place between the ages of ten and fifteen. Then they must don the trappings of a harem lady, and in some countries be forever after “hidden.” Although the lot of the women differs somewhat among the numerous nations and tribes where the religion of Islam prevails, those countries adjoining Christian nations being to some extent influenced by them, and there being also a difference according to social position, yet fundamentally the conditions

are the same. The evil is there, and at best is revolting and degrading to womanhood.

In Egypt the poorer classes of women have to work hard for a living, and of necessity have a certain amount of freedom, and escape from many of the sufferings of those whose lot is cast in a higher sphere. During the cotton season they labor from four o'clock in the morning till nine at night. Others are venders of fruit, vegetables, etc. Their strength and powers of endurance are marvelous.

Whether rich or poor, veiled or unveiled, in every case they are considered inferior to their husbands. They are not allowed to walk together. In some countries the wife must walk in front, so that the husband can watch her carefully; in others she must walk quite a distance behind, to show her inferiority. If he rides a donkey, she walks behind, making the donkey go; and she also carries the burdens. It would be thought scandalous to be seen side by side; nor must they sit down at meals together. It is not good form to ask a man concerning his wife's welfare, nor does a man mention his wife under any circumstances.

The following is an instance of how they manage when help for the wife is actually needed. A villager asked a doctor to come and treat his mother. "How old is she?" the doctor inquired. "Thirty," was the reply. "And how old are you?" "Forty." "Then how can she be your mother?" A bystander whispered, "It is his wife, only he does not like to say so."

The Moslem thinks it altogether beneath his dignity to address his wife, except to give orders, and he does not lower himself to answer her questions. She has no title until she has a son, when she is called "the mother of so-and-so."

While the lot of the poor is sometimes extremely hard, yet it is infinitely preferable to being shut up within four walls from the age of ten for the rest of life, with never an opportunity to enjoy the beauties of nature. A missionary tells of a woman whom she was in the habit of visiting, who had never been outside her home since her marriage, forty years before, and who begged her missionary friend to tell her something about the flowers. Without exception, the higher the rank, the greater the seclusion, except perhaps in Palestine, where it is said the women are not shut up.

◆ ◆ ◆

"THE qualities that make a boy so indispensable to all departments of our modern life are not hard to distinguish or define. They are evident on the front of all the boy's activity—his frankness and honesty, his versatility, his abounding vitality, and endurance, his teachableness, his obligingness, his good spirits, his readiness and enthusiasm for subordinate service. Because of these characteristic qualities, the right kind of boy is a treasure to any employer."



Abide With Me

PHYLLIS LEE

JESUS, abide with me;
I need thy help divine.
O, grant me heavenly graces
And seal me ever thine!
Abide with me in sorrow;
Abide with me in joy,
Let me each glad tomorrow
For thee my time employ.

Abide with me; I need thee,
For I am weak and sore.
With heavenly manna feed me,
And go thou on before,
Leading in paths thou seest
Best for my weary feet,
Until at last I find in thee
My rest and joy complete.

Live Your Life Over

ARTHUR W. SPAULDING

◆ ◆ ◆

It is one of the most common and seemingly most futile wishes of dissatisfied humanity: "I wish I could live my life over again. The knowledge I have gained would enable me to avoid the mistakes of my youth, and to build a better manhood."

If you are a father, I wish, in good faith, to invite you to do just that,—to live your life over. Now do not put to me in scorn the question of Nicodemus. It is true that you cannot take yourself back to the age of five or ten; but in your child you have as a gift from God your childhood over again. Your little son is, in all probability, the replica of your boyhood. In him you have your life at its beginning; in yourself, you say, you have the wisdom to form that life aright. Live over your life in your child; make him what you would like to have been. If you cannot do this, it is good evidence that you could not make your own life over, if there should be the miracle of restoring you your youth. You might, indeed, have dreams of what you would be, but so had you dreams when a boy. Demonstrate the practicality of your garnered wisdom by applying it to your second life, your son.

"The trouble with that," remarked a father the other day, "is that your child will not do what you tell him."

And the trouble with that remark is that it confuses telling with teaching, very likely, if you had your own life to live over, you would not do what you might tell yourself to do. Is that not the trouble now? "For to will is present with me; but how to perform that which is good I find not." It takes more than telling to form right living. The father who can *only tell* has not learned

how to live; and it is not strange if his boy has through experience discovered that fact, and so discounts the telling.

"What, then, would you have us do?" you ask. I would have you *live your life over again*.

First, when you were living your boyhood life, how much time did you spend with yourself? You could never get away from yourself, could you? Summer and winter, day and night, workday and Sabbath, in schoolroom and at supper table, on ball ground and in cornfield, there you were, Johnny Smith, working out with yourself that puzzle called life. Never a joy came to Johnny Smith that you did not share, never a trouble in which you had no part, never a problem that you did not have to tackle. Now if you were going to live your life over again, would you be just that intimate with yourself? Or would you spend most of your time with the man you hoped to be? Your attitude toward your little son will show whether you are sincere in your wish to live your life over again, or whether, if you had that miraculous chance, you would reject it for the sake of catering to your man's life.

For, fathers, it is certain that if we are going to be successful in applying our wisdom to the better shaping of our other lives, we shall have to be very intimate with our sons. We shall have to think their thoughts, grasp their conceptions, perceive their difficulties, join in the formation of their ambitions, participate in their joys and sorrows. To be a little more specific, we shall have, for instance, to take pleasure in an automobile ride on a tip-tilted chair, to see in the stars the winking eyes of the angels, to feel as great an anxiety over a problem in fractions as over the meeting of a mortgage, to find a plausible reason for choosing to be a Wilberforce rather than a Bonaparte, and to sense in all their keenness the ambrosial delight of raspberry jam and the throat-contracting smart of a hickory switch. The having of such experiences means that we are very intimate with our sons. And unless we are so intimate, let us drop the pretense of wishing to live our lives over again.

Of course, not every father can be so constantly with his son as the boy is with himself, but nearly every father can be with his son a great deal more than he is. I know it does not seem easy to drop the burdens of our workaday lives, to enter the realm of childhood. But there is a divine word that touches that: "Except ye . . . become as little children, ye shall not enter

into the kingdom of heaven." The worries belong to the devil: drop them, and enter the kingdom of heaven, which is the realm of childhood. You will find that to think the thoughts of a little child is a great destroyer of anxiety, a great simplifier of life's problems. And it is the first step in a most delightful work of romance,—the remaking of your life. When through this means you have established the confidence of your child in yourself, you will find that, though he gets from you much more than talk, he will also do what you tell him.

In the second place, you must work out some plans. You must make an environment that will shape aright this other life of yours. For if you will remember, when you were a boy it was not merely what you heard, it was chiefly the circumstances into which you came, that shaped your life. If you expect your son to escape your errors and build worthily, you must make his environments such as will help him,—not an easy place, understand, neither too hard a place, but a situation chosen judiciously for the purpose you have in mind.

Let me use for illustration one little boy whom I know well. His father recognizes in him some very familiar traits. He is eager but dreamy, tender-hearted but stubborn, reticent, with a dread of punishment or reprobation that tempts to prevarication, having a sense of humor that is apt to go beyond bounds, and an appetite that always needs curbing. Awaiting development in the period of puberty are, on the one hand, strong elemental passions, and, on the other, moral concepts that promise great powers of control. Left to himself, he would be a lazy, greedy bookworm, delighting in dreams of wonderful accomplishments he could never realize, and in the world of ideas lost to practical life.

Now, if his father should merely talk to him, saying: "Willie, you mustn't read so much, you must work more, you must control your appetite, you must tell the truth, you must not play practical jokes," Willie, secretive by nature, would soon learn how to dissemble before his father, in order that he might follow his natural tendencies, to overcome which his father would be giving him no real help.

But his father realizes that, besides instruction, the boy must have conditions given him wherewith to build his life. He has therefore taken him into the country, where he has the best chance to deal with concrete things, and not merely with ideas. He is given his regular duties; the wood-box, the stable, and certain features of the garden work belong to him. In the first of these he has now graduated from his father's tutelage; in the second he needs only supervision and the encouragement of an occasional lift; the third has too many advantages of companionship ever to allow father and son to be long separated.

The books he reads are selected by his parents, and include not merely story-

books, but books of juvenile science. And his father helps in his efforts to put into practise what he reads. The flying-machine over which for months he dreamed, and which, after long trying to create, he was about to throw aside for some new fancy, was brought, by his father's advice and assistance, to a wheeled creation with wings, that would at least run on the ground. Through that experience he learned somewhat the limitations of his powers, but yet was gratified and encouraged with the production of something real. Otherwise, he would have withdrawn further into his dreamland.

The danger of his becoming a recluse is met by his participation in his parents' neighborhood missionary work, in which are also opportunities to teach forgetfulness of self and self-control in appetite and passion. And further, there is an occasional trip to more distant places, in which his love of adventure overcomes his shyness in meeting strangers. And by the active physical life he is made to lead, in work and in play, it is sought to forestall, as he approaches manhood, the dangers of the sedentary life his tendency toward literature would induce. In all this, it is true, he must be told many things, but the telling comes as a part, and not the whole, of the teaching.

It is through such a living of life with our children, such a particular thought for their training, and such a participation in their activities, that there comes to the parent the opportunity of living life over again. It is a very real opportunity, a very real joy; and I think, because it carries more of the element of unselfishness, it is very much more of a joy than the mystic trick of starting ourselves in life again could possibly be. And in the effort it takes to direct these fresh young lives aright, will be found the best corrective of our twisted and distorted lives. There will be a double triumph of reform.

Sanitarium, Cal.

◆ ◆ ◆ Boy Wanted

WANTED — A boy that stands straight, sits straight, acts straight, and talks straight.

A boy whose finger-nails are not in mourning, whose ears are clean, whose shoes are polished, whose clothes are brushed, whose hair is combed, and whose teeth are well cared for.

A boy who listens carefully when he is spoken to, who asks questions when he does not understand, and does not ask questions about things that are none of his business.

A boy that moves quickly and makes as little noise about it as possible.

A boy who whistles in the street, but does not whistle where he ought to keep still.

A boy who looks cheerful, has a ready smile for everybody, and never sulks.

A boy who is polite to every man and respectful to every woman and girl.

A boy who does not smoke cigarettes and has no desire to learn how.

A boy who is more eager to know how to speak good English than to talk slang.

A boy that never bullies other boys nor allows other boys to bully him.

A boy who, when he does not know a thing, says, "I don't know," and when he has made a mistake says, "I'm sorry," and when he is asked to do a thing says, "I'll try."

A boy who looks you right in the eye and tells the truth every time.

A boy who is eager to read good books.

A boy who would rather put in his spare time at the Y. M. C. A. gymnasium than to gamble for pennies in a back room.

A boy who does not want to be "smart" nor in any wise to attract attention.

A boy who would rather lose his job or be expelled from school than to tell a lie or be a cad.

A boy whom other boys like.

A boy who is at ease in the company of girls.

A boy who is not sorry for himself, and not forever thinking and talking about himself.

A boy who is friendly with his mother, and more intimate with her than with any one else.

A boy who makes you feel good when he is around.

A boy who is not goody-goody, a prig, nor a little Pharisee, but just healthy, happy, and full of life.

This boy is wanted everywhere. The family wants him, the school wants him, the office wants him, the boys want him, the girls want him, all creation wants him.—*Dr. Frank Crane.*

◆ ◆ ◆ Don't Give Up

AN aged woman was supposed to be on her death-bed. Her life had been one of particular usefulness in many directions. She had worked hard, age had come upon her, and she felt her service was past, and that there was nothing more for her to do, so she began to regulate her affairs and prepare for the end. As she lay on what she thought was to be her death-bed, her son came into the room. The feeble woman raised her eyes and looked upon him as she murmured, "My dear boy, my time has come." "Why do you think so, mother?" he inquired. "Because there is nothing more for me to do," she wearily explained. "O, yes, there is, mother, something more for you to do; some one wants your help. An aged Jew was here yesterday, begging for your assistance. He is in want; can you not help him?" On hearing this, the apparently dying woman exclaimed, "I will help him, I will help him; send for him immediately." When the old man came, she arose from her bed to minister to his wants. She now felt that her usefulness was not past; she willed to do more. so the vigor of life returned to her limbs and she lived eight years longer to help all who came to her door for material assistance or helpful advice.—*The Christian Herald.*



Meetings in the East

THE first week after General Conference we spent Sabbath and Sunday with the church at Keene, N. H. Many pleasant memories of my younger days were revived by visiting this place.

We had good meetings on the Sabbath. Sunday we held a missionary meeting. Brother Royer, the tract society secretary, was present with a good display of message-filled literature. The brethren and sisters appreciated the effort Brother Royer had made in bringing the books to them, and cheerfully bought his entire stock.

As they left the meeting, many carried an armful of books and, what was better still, a heart full of love for souls and a determination to work for the salvation of their neighbors.

From June 26 to July 4 we attended the Massachusetts camp-meeting at Lowell. Lowell was the home of Timothy Cole. Mr. Cole was in charge of a popular church in Lowell, and hearing of William Miller's power in speaking, in the summer of 1839 he invited Mr. Miller to visit Lowell and hold meetings in his church. From the reports of Mr. Miller's success, Mr. Cole expected him to look like a distinguished doctor of divinity. When he saw Mr. Miller in his homely attire, he was ashamed to walk by his side in the street, and walked ahead, letting Mr. Miller follow. In the evening Mr. Cole took his seat in the audience, leaving Mr. Miller to go alone into the pulpit and open his own meeting; but when he had heard him expound the Scriptures for about fifteen minutes, he walked up into the pulpit and took his seat. Timothy Cole was ever after an eloquent proclaimer of the first angel's message.

It was at Lowell, also, during this same visit, that William Miller became acquainted with Josiah Litch. Lowell was mightily stirred by the preaching of the first angel's message, and it was with no small interest that I viewed the encampment located on the edge of this old battle-field in the first message.

We earnestly pray that as a result of the camp-meeting, together with the labors of the earnest company of workers left on the ground to follow up the interest, many souls may take their stand to obey the Lord.

From the beginning the meetings were good. Missionaries from Japan, India, Burma, and Africa were present, and spoke of the work in their fields, which added much to the interest of the meeting, and brought the needs of the work in the foreign fields vividly before our brethren.

The spiritual and missionary interest was good throughout all the meetings. Some who had thought they could not sell literature purchased sets of books when offered from the desk, and found that they could do good work with the literature.

Sabbath and Sunday, July 19 and 20, we held meetings with the Haverhill (Mass.) church. They have a neat church building and are trying to reduce the debt by selling literature. Sabbath, July 26, my wife and I met with the Somerville church in the forenoon, and with the Boston church in the afternoon.

I remember attending general meetings in Somerville about fifty years ago; but it is many years since death, apostasy, and removals have obliterated the last trace of the company of fifty years ago. About three years ago Elder A. E. Sanderson and a company of workers opened work in Somerville, and there is now a strong church in that place. Elder Sanderson has always made it his practise to scatter large quantities of literature in connection with his preaching efforts, and as a result he has a live, working church.

As I looked over the company assembled Sabbath afternoon in Tremont Temple, Boston, vivid memories of the members of the first Boston church crowded into my mind. I thought of Sister Temple, to whom the testimony on "Deceitfulness of Riches," in "Testimonies for the Church," Vol. II, was given many years ago. Of her the Lord said, "I have proved her in poverty and affliction, and she has not separated herself from me, nor rebelled against me. I will now prove her with prosperity. I will reveal to her a page of the human heart with which she is unacquainted. I will show her that money is the most dangerous foe she has ever met. I will reveal to her the deceitfulness of riches; that they are a snare, even to those who feel that they are secure from selfishness, and proof against exaltation, extravagance, pride, and love of the praise of men." Many besides this dear sister have been given this same test. Years ago I preached her funeral sermon, and we laid her to rest at peace with God and her fellow men. But the Lord had to remove her prosperity in order to draw her to him.

When I remember the faithful souls who belonged to the early Boston church, whose prayers for the work in that city are still lodged on heaven's altar, and then read the earnest appeals from the servant of the Lord saying, "Instruction has been given me that the message should go again with power in the cities in the Eastern States," I feel like saying, "How long, O Lord," before that day will come?

Sabbath and Sunday, August 2 and 3, we spent at the Jewish Home at Concord, Mass. The family at that time numbered about twenty, several of them being Jews. Elder Gilbert has recently erected a building large enough to accommodate the printing-office on the first floor and a food factory on the second floor. They expect to print literature in the Yiddish and Hebrew, and are hoping to sell enough of the health foods

to help carry the expense of the printing.

The Jews who embrace Christianity are immediately cut off from all their friends. The object of having the industries connected with the home is to furnish employment for those who are cast out of their homes, until they can secure positions where they can keep the Sabbath.

There is a great work to be done in a short time, and all need to arouse and work for souls. One of the most important things today is to encourage our lay members to work for the souls in their immediate neighborhood, and thus all help swell the loud cry of the message.

S. N. HASKELL.

California Conference and Camp-Meeting

THE forty-second annual camp-meeting of the California Conference of Seventh-day Adventists was held in San Jose, Cal., July 23 to Aug. 3, 1913. Nearly eight hundred persons were encamped on the ground, occupying one hundred and eighty-five tents. The afternoon and evening preaching services were exceptionally well attended by the people of San Jose. The one thousand six hundred chairs placed in the main pavilion were all occupied at every evening service.

The local press was especially courteous, each daily paper devoting a column to a column and a half of each issue to camp-meeting news. A week before the meeting opened, one of the dailies published an unusually full account of the development, mission, and present status of our denomination throughout the world.

During the first five days of the meetings we were favored with the exceptionally helpful services of Elder W. A. Spicer, of the foreign mission department of the General Conference. His sermons and other addresses not only confirmed anew the faith of our brethren in the truth of the great message, but led us all, by the help of the Holy Spirit, to make a more thoroughgoing consecration of our lives to God. Sinners were born into the kingdom, and the discouraged and backslidden were reclaimed. The labors of Elder I. H. Evans, who was with us during the closing days of the services, and of Elders R. C. Porter and E. E. Andross, contributed signally to the same blessed end. The missionary talks given by Elders W. A. Spicer; R. C. Porter; R. W. Munson, of the East Indies; J. S. Jones, of Southern India; C. L. Butterfield, of Korea; and Walter Bond, of Spain, proved most inspiring. The evidence that the advent message is going to all the world with unprecedented progress was shown to be overwhelmingly convincing.

Approximately five hundred dollars was contributed to the cause of missions by the members of the Sabbath-school on the two Sabbaths of the camp-meeting. About four hundred dollars was also given to special phases of foreign missions in response to urgent calls.

The camp services closed with an excellent interest on the part of the people of the city who attended the services. Nearly a score of these arose in the closing meeting, thus expressing their determination to walk in all the commandments of God. Quite a large company of workers was left in San Jose to ripen off the interest and to give those

who did not attend the camp services an opportunity to hear and obey.

The California Conference held its yearly session in connection with the camp-meeting. One hundred regularly elected delegates and alternates were seated, besides the delegates at large, representing the General Conference, the Pacific Union Conference, and the local conference committee and ordained ministers. As nearly as could be ascertained, two hundred and fifty persons were added to the denomination in this conference during the past year. The tithe for 1912 was \$48,476.98, an increase of a little more than \$2,000 over the previous year. The whole amount given to missions by the Sabbath-schools for the year was \$6,298.65. It is interesting to note that the offerings in this conference alone amounted to \$354 more than the offerings made by the whole conference the corresponding quarter before it was divided into three conferences.

Our conference has thirteen church-schools, with twenty teachers employed. Over four hundred children are enrolled in these schools. The expense of annual maintenance is over \$8,000. Every one of the schools has an organized missionary society. The total offering reported by these societies for the year is \$222.82.

The delegates voted unanimously that, in order properly to maintain and support the constantly increasing army of workers throughout the world, and in order to liquidate the liabilities of our institutions, the standard of offerings to missions be raised from fifteen to twenty cents a week per member.

The uniform testimony of those who attended these services was that it was spiritually the most profitable camp-meeting that the conference has ever had. In the preaching services, in the young people's meetings, and in the missionary rallies the Holy Spirit was present in unusual fulness, and as a result, sinners were converted and believers were constrained to yield themselves in deeper consecration to the Master. It is especially gratifying to have the privilege of reporting that our ministers and other laborers have received a fresh baptism of the divine Spirit. Assuredly, then, they will resume their labors in the field with a degree of courage, inspiration, and power that will greatly multiply the effectiveness of their ministries. We are deeply grateful to God for these wondrous tokens of his grace.

E. W. FARNSWORTH.

Texas Camp-Meeting for the Colored

THIS meeting was held at Corsicana, July 26 to August 3. We had a very desirable location for the camp, within reach of the leading colored element of the city, who attended the meetings, and showed a great interest in the discourses that were given.

Among those who once cared not for the message was the principal of the Corsicana high school. Having come in touch with the truth in a way as never before, this man has ceased to be a hater of truth, and now shows a spirit to learn. He spoke at one of the afternoon sessions on "The Place of Education in Religion."

To our people the meetings brought joy and gladness. The spirit of unity prevailed, and victories were gained by

many. In fasting and prayer the whole camp reconsecrated themselves to God.

Six went forward in baptism on the last Sunday of the ten days' stay. The meetings increased in interest until the close.

Besides the regular colored workers of the conference there were present Elder G. F. Watson, president of the Southwestern Union; Elder J. I. Taylor, outgoing president of the South Texas Conference; Elder Chas. Lightener, of Oklahoma; Elder R. L. Bradford, of San Antonio, Tex.; and Brother O. B. Watson, of Keene, Tex., who represented the young people's work of the union. These all contributed largely to the general interest of the meetings, through the timely instructions in sermons and Bible studies.

Our colored ministers, Elders Lightener and Bradford, remained with us until the close. Since the camp-meeting two colored young persons have given themselves to the paper work.

Truly we have been blessed of God.

M. G. NUNES.

The North Texas Conference and Camp-Meeting

THIS meeting was held on the Texas Wesleyan College campus at Terrell, Tex., from July 31 to August 10. This place is well in the eastern part of the conference, and in consequence, or for some other reason, the attendance was not so large as it had been in former years. Still there was a goodly number present and a good spirit seemed to pervade the camp from the start. Elder W. A. McCutchen presided at all the meetings of the conference, which passed off harmoniously. Among the resolutions passed was one adopting the twenty-cent-a-week plan of raising money for the support of foreign missions. This resolution elicited much enthusiastic discussion on the part of the delegates, and was unanimously adopted.

For some time, a meeting had been in progress in the town, by some of the local workers of the conference, but apparently not much interest had been awakened. The evening services of the camp-meeting were devoted mostly to sermons upon doctrinal points, and by the close of the meeting a good interest was created. It was decided to let the tent remain, in order to develop the interest.

Elder John I. Taylor was elected president of the conference, in the place of Elder McCutchen, who had been chosen as the religious liberty secretary of the union conference. Not much change was made in the other officers of the conference.

The book work received its due share of attention, and under the enthusiastic administration of Brother A. F. Harrison, the standard was set to sell one hundred thousand dollars' worth of literature in the Southwestern Union during the present campaign. At the present, they are ahead of the average required to accomplish this work in the given time.

About twenty-five persons came forward on the last Sabbath of the meeting in response to the call for all who wished to make a start in the service of God, and those who wished to consecrate themselves anew to the Lord. The tearful eye and broken spirit indicated that

the Spirit of God was at work upon the hearts of the congregation.

On Sunday, though quite a number of the campers had left the ground, a call was made for money to defray the expenses of the camp-meeting, and to replenish the tent fund. More than eight hundred and forty dollars was pledged for this purpose, which shows the loyalty of the brethren and sisters in the old Texas Conference.

The young people's work was well represented by Brother O. B. Watson, and we hope to see many of the young people from this conference engaged in some branch of the Lord's work.

Besides the regular workers in the conference, there were present Elder Geo. F. Watson, president of the Southwestern Union; Elder J. P. Anderson, of China; Profs. C. B. Hughes and H. H. Hamilton, representing the educational interests of the conference; and the writer.

EUGENE LELAND.

Where the Responsibility Rests

SINCE the close of the Christian Citizenship Conference, in Portland, Oregon, there has been considerable criticism of the methods employed by the promoters of the meeting, and the failure on their part to give value received for the cost of the conference to the city. A good part of this criticism has been directed against Dr. Clement H. Congdon. The writer has carefully followed the work of the Christian Citizenship Conference, both in its preparation and in its sessions. It can truthfully be said that the National Reform Association is in the fullest sense responsible for all that was done, both before and during the conference.

In the July, 1911, number of the *Christian Statesman*, the official organ of the National Reform Association, it was stated that Henry Collin Minton had gone to Europe to secure speakers for the Second World's Christian Citizenship Conference, and that Clement H. Congdon was making a tour of the Middle and Far West seeking a location for the meeting. These men were both working under the auspices of the National Reform Association, and clothed with the authority of the association. When Portland had been chosen and duly announced, the September issue of the *Statesman* had a three-column article on the conference. It is here stated that the purpose of the conference is to secure "a revival of national religion." Again in the October, 1911, *Statesman* is issued the first call for the conference. Contained in this call are the following words: "The immediate result to be sought through this conference, and through all the work of preparation for it, is the revival and diffusion of national religion." The only way for a nation to speak or make a profession is by and through its laws. For a nation to make a profession of religion, it must legislate upon the subject. That would be religious legislation. Religious legislation inevitably results in a union of church and state. Clement H. Congdon was the regularly authorized publicity manager for the conference, appointed as such as verily as any of the other officers. Again, as to the principles enunciated at the conference, there were two questions emphasized more than any others. These were the teaching of religion in the public schools

and Sunday legislation. This was in perfect accord with the avowed purpose of the association holding the meeting. On the inside front cover of the *Christian Statesman* each month one can find the following:—

"The *Christian Statesman* is a monthly magazine of thirty-two pages, designed to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

To show that the carrying out of these ideas was the central thought of the conference, note the following taken from the November, 1912, *Statesman*:—

"The Second World's Christian Citizenship Conference will, therefore, serve the greatest practical use by not only awakening and deepening popular sentiment in behalf of Christian legislation, but by bringing to bear at the same time upon political organizations and governments some definite pressure that may lead ultimately to their open espousal of Christian political principles."

The enforcement of religion is not within the purview of human government. The true American principle is that government should have nothing whatever to do with the control of religious belief. Whenever the National Reform Association or any other organization or any man sets himself against this, he is setting himself in opposition to true American principles.

W. F. MARTIN.

Ontario

BRANTFORD.—July 10 we began our meetings at this place, with a large audience, having been successful in getting a good location for our tent on the principal street of the town. On Sunday, July 13, a terrible storm swept over the city, striking our tent, and tearing a large hole in it. But by eight o'clock the storm had ceased, and we had an audience of about three hundred.

A week ago Sunday night I presented the change of the Sabbath to a large audience, and the attendance since has increased. Some threats were made about burning our tent and driving us out of the city, but we paid no attention to them.

On Thursday, August 7, at 8:30 P. M., while the tent was full of people, the small tent used by the tent master was set on fire and completely destroyed in a few minutes, with all its contents. It was only a few feet from the large tent, but we succeeded in saving the latter. This created considerable excitement for a short time, but in fifteen minutes the people took their places in the tent and we went on with the meeting.

We have held meetings every evening since, with a large audience, and four or five have already begun to keep the Sabbath. We are of good courage, and be-

lieve the Lord will give us the victory. We ask our brethren to remember us in their prayers, as the dragon is determined to stop our work here.

MATT. J. ALLEN.

News and Miscellany

Notes and clippings from the daily and weekly press

—The papers report the Panama Canal practically completed. The water in the Gatun Lake is now forty-eight feet deep, and it needs to be eighty-five before the canal can be opened. If the rains are as abundant as usual, the water will reach this level December 1.

—England, Germany, and France have declined to take part in the exposition at San Francisco in honor of the opening of the Panama Canal. There are too many expositions and the merchants of those countries say the advantages they receive do not at all compensate for the expense. It is thought the other European nations will make the same decision.

—Prof. John Milne recently died on the Isle of Wight, aged sixty-three years. He was the most eminent seismologist and was the designer of seismographs. For twenty years he was employed by the Japanese government and established a chain of nearly 1,000 earthquake-recording stations. He was the author of several valuable scientific books.

—Beginning in June and shifting its destructiveness over a great part of the territory of the Middle West, a drought, a cloudless sky, and a burning sun has wrought steadily during the last two months for the increase of the "high cost of living." It probably has diminished the corn crop by about 600,000,000 bushels, seriously affected the other grain and the hay crop to a point making a feed famine a possibility, and caused a great money loss to the farmers in the territory where it has held its sway.

—On Wednesday, August 13, Governor William Sulzer of New York was impeached by the State assembly on the charge of using campaign funds in speculation. Lieut.-Gov. Martin H. Glynn has been declared the lawful chief executive, by the attorney-general, pending the outcome of impeachment proceedings against Governor Sulzer, who still holds control of the executive offices in the Capitol at Albany and transacts official business. This situation has been aptly styled a "double-barreled government."

—Early on the morning of August 17, Harry K. Thaw, slayer of Stanford White, escaped from the Matteawan State Hospital for the Criminal Insane in a high-power automobile. Within an hour after his dash for liberty he had crossed the line dividing the States of New York and Connecticut and headed for Canada, where he was arrested August 19, in a small village. The authorities are of the opinion that extradition is impossible, and that Thaw's freedom is assured, unless he is held for insanity in another State, and committed to some asylum there.

—The Interstate Commerce Commission has made a sweeping and radical order covering the business of the express companies of the country. The order establishes classifications and rates which, it is alleged by the companies, will render their business unprofitable. In some directions the rates will be lower than those established for the parcel-post. The Interstate Commerce Commission has made a painstaking and thorough investigation of the business, and it is probably safe to assume that it would not adopt a policy which would be destructive or confiscatory. The rates are to go into effect this fall, and are to be tried for two years, unless it shall be shown to the satisfaction of the commission that they are unfair.

Missionary Volunteer Department

M. E. KERN - - - - - General Secretary
MATILDA ERICKSON - - - - - N. Am. Div. Secretary

Reading as a Factor in Character Building*

To parents God has given the greatest and most blessed work ever given to human beings. He says, "Take this son, this daughter, train it for me; give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever." Few parents realize their responsibility and their *privilege* till it is almost too late to make the most of it.

"The world is full of snares for the feet of the young. Multitudes are attracted by a life of selfish and sensual pleasure. They cannot discern the hidden dangers, or the fearful ending of the path that seems to them the way of happiness. . . . Parents must remember that their children must encounter these temptations."—*Ministry of Healing*."

The work of the parents, from the time a child is given them, is to prepare that child to pass safely and successfully through life, and be fitted to occupy the place that the Lord has planned for him in his kingdom. "Work as if working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*Testimonies for the Church*, Vol. VI, page 199.

The mother of Moses understood something of the importance of the *early* training of her child. She knew that he was to be placed amid all the temptations—the pomp and pride—of a heathen court. But she knew that she had the blessed privilege of planting in his mind and heart the seeds of truth which would be a safeguard to him through all that Satan could bring against him. This is the privilege of every mother.

Probably nothing else has so great an influence in character building as the literature which we read. As a man "thinketh in his heart, so is he." And

* NOTE.—The Missionary Volunteer Reading Courses begin about October 1. The first assignments will appear in the *Instructor* of September 30. Upon request, the Missionary Volunteer Department, Takoma Park, D. C., will send you a leaflet explaining these courses.

the thoughts are largely shaped by what we read. How carefully parents protect their children from poisons which would destroy the body; but many are thoughtlessly allowing poisons of the most deadly character to be taken into the mind.

An incident occurred some years ago which forcibly illustrates the influence of both good and bad reading. Two young men had read stories of the escapades of Jesse James till they were fired with a desire to follow in his footsteps. The result was that they committed a crime which lodged them in the penitentiary. While there, in some way, a copy of the book "Daniel and the Revelation" fell into their hands. One of the boys was converted by the reading of this book; and upon his release from prison, he went to Battle Creek to find Elder Uriah Smith, the author of the book, for the purpose of learning more perfectly the way of salvation. Thus the reading of a bad book sent him to prison, and the reading of a good book brought him to Christ.

Officers in charge of the juvenile courts have stated that the reading of cheap, trashy literature, as well as the moving-picture show (which is an evil of the same nature), is responsible for a great many of the cases that come before them. In a large number of the cases requiring discipline in our own schools, it is learned that the offenders are habitual story readers. But we need not spend much time in considering the effect of bad books, for probably no one doubts their pernicious influence.

There is another class which some one has called "water soup." These books are not bad; in fact, many of them seem to point out a good moral, but they really amount to nothing. They contain no real food to nourish or strengthen the mind. Those who read them do so simply to pass away the time, thinking that they are receiving no harm because there is nothing bad about the books.

The habit of reading in that way is in itself pernicious because it weakens the mind; in other words, it makes a strainer of the mind, causing it to lose the power to retain and digest what is placed in it. Besides, the reading of such literature destroys the taste for anything solid and substantial. The brain becomes indolent and is satisfied with that which requires no mental effort.

Solomon said, "Of making many books there is no end." These words are surely true in this age of the world. It is estimated that, throughout the world, the average daily output of books is two hundred. There was a time when book lovers found it hard to obtain anything to satisfy their hunger for reading, but that time is past. Now the problem is to choose from the mass that which is worth reading.

It is not enough to see that our children do not read that which is harmful. We must give them a taste for the good. Some children are allowed to grow up without ever forming the habit of reading anything. These miss one of the greatest means toward mental growth and culture, as well as a source of infinite pleasure all through life. One who loves good books need never be lonely, for he can have with him the best companions to be found. Unless a taste for reading is formed in youth, it is not likely to be gained in later years. An old man once said:—

"I have no love for books. I know I am to blame. When a boy of fifteen I gave up reading, and by habit I am left today without a desire to read the best books. A few years ago I might have had a good position, but my knowledge was so sparse they could not employ me. I made a grave mistake, and I hope, while young, you will not be so unwise as I was; for it is hard to change the habits of an old man. If I were to speak from my own experience, I should say: Begin early to cultivate a love for the best books,—books which have influenced men, manners, and matters. Even a few books will work wonders in a young person's career."

A taste for good books, formed in early life, gives any person the foundation for a good education. Through reading we may have the benefit of the best thoughts of the best men and women of all ages; we may, while seated cozily at home, travel through all countries of the world, becoming acquainted with the history and customs of different nations; we may, through their biographies, become the intimate associates of the successful men and women who have made the world better by their lives. Thus the reader, instead of living within the narrow environments of his own little corner, is enabled to store up the information gained by a world-wide vision. He also is inspired with desire and courage to make his own life worth living.

Parents, is not such a foundation for the characters of our children worth any effort we can make? Their whole future will be affected by the habits formed during their early years spent in the home nest. What if many little things that we should like to do have to be left undone in order to find time to interest our children in good reading? Many things which we allow to take our time are of small importance compared with the desire "that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12. Shall we not feel well repaid when we see them turning away from the chaff and developing a real interest in wholesome, strengthening literature?

Soon the new Missionary Volunteer Reading Courses will commence. What a splendid opportunity this affords for beginning the habit of family reading! Young children are usually much more interested in what they read with their parents. Soon we shall have long evenings which can be made very pleasant and profitable by taking up the books of the Reading Courses. One member of the family can read aloud while others are working with their hands; thus all get the benefit without spending so much time.

Another helpful way is to assign certain pages to different members to read by themselves, and then when the family is assembled, each in order to tell the story of what he read. This is an excellent practise, as it helps the mind to retain what has been read, and also improves the language of the children.

Great efforts have been made by the Missionary Volunteer Department of the General Conference to choose the best books for these courses, those especially adapted to the children being given in the Junior Course, the Senior Course being for the young people. But all

members of the family will find both courses most helpful and interesting.

Shall we not, as parents, give earnest heed to this matter, realizing what it means to our sons and daughters? Let us prepare now to give a happy answer to the question which all parents must meet, "Where is the flock that was given thee, thy beautiful flock?"

MRS. CARRIE R. MOON.

Educational Department

J. L. SHAW - - - General Secretary
W. E. HOWELL - - - N. Am. Div. Asst. Secretary

Education Afield

ON the fourteenth of July, I left Washington for College View, Nebr., to hold a four-day council with the educational superintendents and union secretaries of the Central and Northern Union Conferences. This first council of its kind was held in pursuance of the desire of the Department of Education to come into fuller and more intimate touch with the work in the field; in harmony also with a recommendation passed at the recent General Conference that the department define more fully the duties of superintendents and secretaries. To serve these two purposes, a series of such councils is being held in the stronger unions, the second also having been held in the Lake Union on this trip.

One deep and lasting impression was made on my mind in these two councils,—that in the face of trying and at times all but insuperable difficulties in promoting educational reform, our brave superintendents and secretaries are standing courageously at their posts and gaining victories that promise much for the future education of our children and youth. At the College View council there were present six superintendents and two secretaries; at Berrien Springs, seven superintendents and one secretary. The frankness with which these men and women told of their experiences, and the eagerness with which they sought wise means of improving their work, assured progress in developing the efficiency of our church-schools and academies in those unions the coming year. An excellent spirit of co-operation with the general department was manifested in all the discussions.

A few recommendations of general interest adopted by these three unions are given here, that our churches may be in touch with them and assist in carrying them out:—

1. That in churches where there is an academy, the church-school operate separately from the academy, under the same supervision by the educational superintendent as other church-schools; and that where it is necessary to hold the church-school in academy quarters, the principal have general supervision of such discipline as may affect the welfare of the academy.

2. That our local conferences consider the advisability of making the educational superintendent a member of the academy board.

3. That our academies send monthly reports to the parents or guardians of each pupil.

One purpose in recommendation two is to bring the superintendent into closer touch with the work of the academy for the help it will be in working for the academy's interests in the field, and in shaping the church-school pupil's work for entrance to the academy, to the end that fewer pupils may stop work on completing the elementary course. The purpose of recommendation three is to cultivate closer relations between the academy and the home, a relation indispensable to the welfare of both.

A committee on church-school library made the following report:—

1. A list of books to begin with: "Early Writings," "Story of Daniel," "Seer of Patmos," "Acts of the Apostles," *Youth's Instructor*, Webster's Collegiate Dictionary, and selections from the Junior Volunteer list on missions, travel, biography, manners and customs, history, geography, natural science, and occupations, these selections to be reported later.

2. Suggestive ways of getting means to start a library: (a) Suitable programs, charging a small admission fee or taking up a collection; (b) making and selling small articles; (c) taking a special church collection for the purpose; (d) asking for donations of suitable books, to be first examined by the teacher.

3. Securing five subscriptions to the educational journal for a globe offered by that magazine.

Union College

President Griggs, with his board and faculty, is laying plans for a strong school the coming year. Professor Benson will remain at the head of the history department, carrying at least three classes. Mrs. Rowell returns after a year's furlough to resume her work at the head of the English department. Professors Morrison and Wood continue as heads of the mathematics and science departments, respectively. Prof. H. C. Lacey, recently from Stanborough Park College, England, will be at the head of the Bible department after spending six weeks at the Bible teachers' summer institute in Takoma Park, D. C. Miss Peck is revising and improving her plans for the normal department.

Last May, Union College graduated twenty students in the college course, the largest class of its kind in the history of our denominational schools, and has another large class in prospect for next year. The summer school, in session while I was there, had about seventy students enrolled, largely church-school teachers. For the first time the work was conducted, under the leadership of Prof. M. B. Van Kirk, the union secretary, on such a basis that teachers without full normal training could obtain definite credits on the normal course, thus making it possible, by a few summers' work, to obtain a normal diploma without any break in their teaching.

Oak Park Academy

This academy is ideally located for a Christian school, at Nevada, Iowa, the geographical center of the State. The building is new, substantially built, and well arranged. After very arduous work in establishing this school on the principles of Christian education, Professor Lamson is taking a furlough from school work, and Prof. S. M. Butler, for

five years president of Mount Vernon College, assumes the principalship. Prof. S. A. Smith is doing most efficient work in building up the agricultural industries of the academy, both educationally and financially.

Broadview Swedish Seminary

I was more than gratified to see how substantial a beginning has been made in this school. On calling for Principal Nord by telephone, I was informed that he was "out in the field at work." So also were some of his teachers and students. Two men were working on a brick addition to the main dormitory, which, when completed, will provide for all the ladies, the dining service, and a commodious chapel. The farm of seventy-eight acres is well and profitably cultivated, and the premises and buildings are a model of neatness, order, and cleanliness. The seminary is situated about thirteen miles from Chicago, with rapid trolley connections, making it possible to carry on missionary work in the city in connection with the school work. Chicago has a larger Swedish population than any other city in the world, except Stockholm. The past year the enrolment of the seminary was double that of the first of its three years of work. This school deserves the prayers and financial support of God's people.

Emmanuel Missionary College

Here I found the summer school just closing its session, with an enrolment of one hundred and ten, a large increase over any attendance the last five or more years. One feature that contributed to the strength of this school is the fact that out of the total number in attendance only fifty had not been in school there before. This is a gratifying sequel to the regular college enrolment last year of two hundred and twenty-nine, more than double the attendance of six years ago, and fifty more than the previous year. Numbers would not count for so much were it not for the fact that this school is keeping close to the principles of Christian education enunciated in the spirit of prophecy, and is graduating students whose first and highest ambition is to have a part in denominational work. President Graf told me that their balance-sheet shows a net gain on operating expenses of over five thousand dollars, after allowing depreciation of all kinds, and that the farm made a substantial gain this year, after charging it with all student labor. All the five academies of Lake Union are cooperating harmoniously with the college on a ten-grade basis, and the college does not receive ninth- and tenth-grade students except local residents.

After close confinement in an office for several years, this trip afield has opened my eyes to the substantial advancement of our school work in the territory visited, church-schools and all, and to the wonderful possibilities that lie immediately before us if we take our stand squarely upon the principles of true education specially committed to us.

W. E. H.

An Error

By a slip of the pen, the writer was made to say last week in the talk on education that "four out of five of our children and youth of school age are yet in the secular schools." I rejoice to say that that statement is not correct.

It should have read "for every five of our children and youth of school age in our denominational schools, there are yet four in the secular schools." To put it in an easier form to keep in mind, we may say *nearly half of our children* are still being educated for the world— not directly to help save the world. That is bad enough when we think of the salvation of our children and youth and of the needs of our growing work.

W. E. H.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

Scope and Work of the General Conference Publishing Department¹

I AM very much interested in this department, and rejoice to see it moving forward, making steady progress.

Suitable Literature

First of all, the scope and work of this department means providing suitable literature for the world, for all sorts and conditions of men. This is the first step. It is of no use to train canvassers unless we have something for them to put out; it is of no use to hammer away at a system of salesmanship and distribution unless we have something to distribute; it is useless to establish a printing-house and install machinery without something to print; so one of the chief duties of the Publishing Department is to be active in providing up-to-date literature for all the people of the world. We have people in different circumstances and conditions, from the educated in countries of advanced civilization to the poor, illiterate people in Africa, who know nothing about education, the poor of China and India. These people must have literature adapted to them, so written that their simple minds can grasp its teaching, and find it a source of inspiration and encouragement and instruction; and, of course, in the civilized countries there must be literature for the educated and advanced that will command their attention and thought, that will appeal to the very best thinkers. So our department must always be on the lookout, must always remember that we are expanding, enlarging our borders, constantly coming in contact with new people, new tribes, and we must endeavor to provide the sort of books and pamphlets and tracts of various kinds to meet their needs.

Translations

We must not only secure this literature, but it must be put into the language of the people. Perhaps the author of this kind of literature that may be adapted would not be able to put it into the language of the people; and yet I suppose that the men and women who live among the people and associate with them are best able to provide the literature, and, of course, in that case can provide it in the language spoken by the people. But at any rate, the work of translation comes into the scope of the General Conference Publishing Department.

¹Talk given in Publishing Department meeting at General Conference, May 27, 1913.

ment. The secretaries, Brother Palmer and Brother Town, together with the publishing men, the managers of our various publishing houses, have all the way along made that a part of their study. The General Conference Publishing Department cannot be indifferent in the matter of translations; and if they do not lead out, they must keep abreast of those in these institutions who are endeavoring to get the literature and books into the languages of the people as fast as we get them together in our missionary endeavors. This requires the securing of writers. Not every one who can use the pen can edit. There must be an editorial instinct, I think, just as much as a teaching instinct. It is a talent, a gift from God that flows out of the individual. When a man has a talent for business, whatever he touches falls into line; he knows how to round up things. The man who has not that talent makes a mess of things, and they melt away from him; he cannot get on. There is a great difference, as we all know.

Some little time ago I was in a camp-meeting where two young women were teaching the children. One of the teachers, who seemed to be well equipped educationally, whose language was proper and prim, was trying to teach the little fellows; but her teaching instinct was poor. The children were wriggling around, and she spent half the time in pressing them to be quiet and look at her. They did not appreciate what she said, so did not heed it. The other teacher stepped up, and it was not two minutes until every eye was riveted on her, and the children watched her as she moved about, following her with open-mouthed interest until she finished. She had the teaching ability. So it is in writing. Some write laboriously, get things out in good and proper shape, but what they write is not interesting. I think our General Conference Publishing Department should watch the development of writing ability, and we should encourage and foster this. I have done that a few times, and it paid. There is one man now in our work, doing general writing, whom I picked out from reading his articles in the REVIEW. They were so direct, so entertaining, so clear, that I concluded he was the sort of man we wanted for certain things, and he is proving good all the time. We can watch and lay hold of writing talent in that way, so that what we provide for the people in magazines, and papers, and books will be of the best.

Printing

Another thing follows, and that is the printing,—this great system of printing-houses. Our department does not have a printing-house of its own,—we do not want any,—and yet we have a great many of them. They are all ours. I am glad that the department manages to keep in direct touch with most of them. A good sympathetic relationship is maintained, and there is cooperation. There must be cooperation. No publishing house in the cause of Seventh-day Adventism can exist but for advancing this work and getting out the literature for this cause. I am glad our publishing houses have seen the importance of putting away all commercial work and all that relates to the world, that they are devoting their facilities and powers to the production of our own literature. Our General Conference Publishing De-

partment is in sympathy with this, and we are always anxious to see our publishing houses prosper. I take great pleasure in reading these balance-sheets, and seeing how the brethren are coming on, and the way they are digging out of the pit, and our department is anxious to cooperate with the publishing houses until they are entirely free of debt. So the scope of our work does relate closely to the management and the work of every publishing house. That gives us the understanding that a brother who is working conscientiously in a publishing house is a messenger of God in this great movement, just the same as the preacher in the field; and I put no difference between the minister and the manager of a publishing house, and the other people in the work, so far as the character of the work is concerned before God. One is an instrument in his hands just the same as the other. So you people in the publishing houses, tied up with machines, working with the business and commercial affairs, compare with the ministry, and you have the prayers and the best wishes and the cooperation of the General Conference Publishing Department and the General Conference Committee as well.

Circulation

Now we have provided the literature from the author, the translator, and the printing-house; and when we have taken that into account, then comes the work of getting it into circulation, placing it in the hands of our people in a way to impress them and lead them to join us in this work. The first thing is to create an interest and a conviction and a consecration in the minds and hearts of our people. That means that this department shall lead along the lines of interesting them in this publishing work, causing them to look on the book work differently than they naturally would. When you go to a bookstore, you see and handle a great many books you don't care for; but when you go into a second-hand bookstore, or any bookstore, or a public library, and see one of our books there, you feel a thrill, your eyes brighten, there is something about that book that is different from any other book in that place. I travel a great deal, and when I see one of our books in a public library, there comes a feeling like that of meeting an old friend. We have had created in our minds an interest in our books that we have not had in other books, and that is the work we must set ourselves about in others. If we had not worked at this, we should never have put out the many books that we have. But we must keep at it as the children grow up and as others come into the truth; we must all the time be creating this interest in these books, be giving men and women the conviction that they ought to do something to circulate and distribute them.

I might relate instances in which young men in New Zealand accepted the truth. I interested them and convinced them that this is God's message to the world, that this is his movement in the world, and that men and women who know this message ought to give themselves to the work of teaching it to others. They asked what they could do, and the first thing I did was to show them one of our larger books and tell them what we did with our books in this country, and also about the canvassing work.

Finally I got a dozen young men in one church to consecrate their lives to the canvassing work, and when I went to another town I took the twelve with me as a body-guard, and what a glorious time we had! Some of the young men in another church joined us, and we had a good company of canvassers. Now we must study all the time and work to the point of making this impression on the young men and women who enter our work through our tent efforts, our Bible readings, etc. As our children grow up and these new ones come in, we must endeavor to interest them in this work; it helps to bind them to the message. Not many canvassers backslide and go to the world; most of them stick to the message and to the work.

But we must do more than provide the "arousement." As a colored preacher said when he took his text for his sermon: "The text is here, clear before you; the logic you do not need; but you do need the arousalment, so I shall go about the arousalment directly." We need the text and a logical conclusion all along. That means the providing of a system of endeavor,—a system of circulation; a system to work to, built on good, rational, solid, honest principles to be adhered to the world over; and if there is anything in this department in which I do rejoice, it is the fact that it is founded on a really good system, good common sense, businesslike, and honest. It inculcates honor in a man; he doesn't have to run around a corner and hide; he can do his work and be honest and true and open. When the system is provided, there must be all the careful work of training people to work to the system, teaching them what it is, and to work to it continually, because there is always danger of drifting. This department stands for continuous, untiring effort in turning new recruits to this system, and encouraging the old ones to stand by it.

One other thing I want to mention, and that is the follow-up work. When we have all this other work provided and launched, we can never take our hands off. We have to follow it up, and stick to it and hang on all the time. Our secretary must constantly send out impulses throughout the field, and these must be caught up by the next men under him, and these men must send them on to the field agents, and these field agents must send them on to the churches, and get them before the people, and in this way we shall keep up our ranks, fill the places of the fallen and departed, for whatever reason, and even multiply our forces.

Home Missionary Work

And there is still one more thing: Foster home missionary work. Our General Conference Publishing Department should stand for more than the selling of subscription books and papers and magazines; we should endeavor to put the rank and file of our people into the field of activity, into the circulation of our literature, getting out thousands and millions of pages of our papers and tracts, doing house-to-house work, and telling present truth to their neighbors. What a great work sixty or seventy thousand people could do if they were endeavoring to put tracts and papers into the hands of their neighbors and friends! My brethren, the department stands for this.

A. G. DANIELLS.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

ATLANTIC UNION CONFERENCE	
Northern New England, Montpelier, Vt.	Aug. 21-31
Southern New England, Auburn, R. I.	Sept. 2-7
CANADIAN UNION CONFERENCE	
Maritime, Hopewell Cape, New Brunswick	Aug. 21-31
CENTRAL UNION CONFERENCE	
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. 9-16
COLUMBIA UNION CONFERENCE	
Ohio, Hamilton	Aug. 21-31
West Virginia, Charleston	Sept. 4-14
Chesapeake, Chestertown, Md.	Sept. 18-28
LAKE UNION CONFERENCE	
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
SOUTHERN UNION CONFERENCE	
Tennessee River, Jackson, Tenn.	Aug. 28 to Sept. 7
Mississippi, Hazlehurst (colored) ..	Sept. 4-14
Alabama, Anniston (colored) ...	Sept. 5-12
SOUTHEASTERN UNION CONFERENCE	
North Carolina, Greensboro	Aug. 21-31
Cumberland, Athens, Tenn.	Sept. 4-14
Florida	Oct. 2-12
SOUTHWESTERN UNION CONFERENCE	
Oklahoma, Oklahoma City	Aug. 21-31

Chesapeake Conference Association

THE Chesapeake Conference Association of Seventh-day Adventists, a body corporate under the laws of the State of Delaware, will hold its annual meeting in connection with the camp-meeting at Chestertown, Md., Sept. 18-28, 1913. The first meeting will be held on Monday, September 22, at 11 A. M., for the purpose of electing officers, and transacting such other business as may properly come before the meeting.

R. T. BAER, *President*;
W. T. DURST, *Secretary*.

Indiana Medical Missionary and Benevolent Association

NOTICE is hereby given that at the meeting of the annual conference of Seventh-day Adventists of Indiana, to be held at Hartford City, Ind., Sept. 4-14, 1913, three persons will be chosen to serve for two years as members of the board of directors of the Indiana Medical Missionary and Benevolent Association.

E. A. BRISTOL, *President*;
F. A. LOOP, *Secretary*.

Northern Illinois Medical Missionary and Sanitarium Association

THE eighth annual session of the Northern Illinois Medical Missionary and Sanitarium Association will be held in connection with the annual camp-meeting to be held in Allen Park, Ottawa, Ill., Aug. 28 to Sept. 8, 1913, for the election of three trustees to serve for three years, and for the transaction of any other business that may properly come before the association. The first meeting will be

called at 10:30 A. M., September 3. Accredited delegates to the Northern Illinois Conference are delegates to this association meeting.

G. E. LANGDON, *President*;
W. C. FOREMAN, *Secretary*.

Western Colorado Conference Association

THE Seventh-day Adventist Association of Western Colorado will hold its fifth annual meeting in connection with the annual conference and camp-meeting, at Grand Junction, Colo., at 9 A. M., Sept. 11, 1913. This meeting is called for the election of officers, and the transaction of such other business as may properly come before the association.

E. A. CURTIS, *President*;
J. A. NEILSEN, *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*.

Indiana Association of Seventh-Day Adventists

NOTICE is hereby given that at the meeting of the annual conference of Seventh-day Adventists of Indiana, to be held at Hartford City, Ind., Sept. 4-14, 1913, a board, consisting of seven members, will be elected to serve for one year as directors of the Indiana Association of Seventh-day Adventists.

E. A. BRISTOL, *President*;
W. A. YOUNG, *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*.

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*.

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*.

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*.

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*.

Training Course for Missionary Nurses, Loma Linda, Cal.

THERE are still a few vacancies in the training-class to begin Aug. 24, 1913. A few earnest young men are desired for this training. Address Superintendent of Nurses, Sanitarium, Loma Linda, Cal.

The Fall Opening of the Nashville Agricultural and Normal Institute

THE tenth annual opening of the Nashville Agricultural and Normal Institute comes on Oct. 15, 1913. The training offered by the institute is intended to be of a character that will prepare in an efficient and speedy manner those who desire to become self-supporting missionaries in the South. A school of this character has been recognized by our General Conference as necessary. They have expressed themselves concerning this institution and those in need of a preparation such as it is giving, in the following language:—

"We further recommend, That our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and the workers thus selected be encouraged to pursue a course of instruction at the Nashville Agricultural and Normal Institute."

Already over two hundred workers have left the school to engage in self-supporting missionary work. Students attending the institute have not only the advantages of an equipped training-school, but also the training of a sanitarium and the experiences gained from a large farm, managed wholly in the interest of those desiring to solve problems of Southern agriculture. The entire plant is directed by one management, with the object of giving its students such a training that they will be equipped to carry the gospel to this needy field, and when the proper time comes, to fill openings as successful missionaries in foreign countries.

Individuals who have a limited education, but desire to be quickly prepared for a useful place in this field, will receive special attention from the faculty.

The right kind of students can earn, if they wish, the most of their school expenses. Only those who are of mature age and of developed character are invited to enter the class of 1913. Those who are interested should correspond at once with E. A. Sutherland, Madison, Tenn.

Diary for 1914

To those of our people who are accustomed to keeping a diary, we wish to say that the General Conference is preparing a diary for 1914, which, aside from the diary portion, will contain about twenty-four pages of condensed information regarding the beginning and growth of the work of Seventh-day Adventists in its different departments. The booklet is now being prepared, in order that we may have it in good time.

Concerning the edition of 1913, the editor of the *Signs of the Times* said: "It is a valuable little volume, much more so than many of the vest-pocket diaries which are published. For instance, it has a reminder index of two pages, covering every month and every day in the year. It takes up the work of the denomination under evangelical work, work in non-Protestant and heathen lands, Publishing, Sabbath School, Medical, Educational, and Missionary Volunteer Departments, with the progress which each of these departments has made from its beginning to the present time. It has a table of weights and measures, interest, antidotes for poison, help in case of accidents, and eighteen pages for cash-account. Pages for notes, bills receivable and payable, summaries of sales for various months, order record, pages for memorandum, addresses, various data, blank for every day in the year, and calendars for 1912, 1913, and 1914. It is an excellent little pocket companion, and it would seem as if every worker ought to have it."

The 1914 edition will contain all these good things, giving the calendars for 1913, 1914, and 1915. The price will be twenty-five cents. Order through your tract society.

Business Notice

FOR SALE.—One hundred twenty-five acres joining Tunesassa School farm. Good spring, some young timber, hilly but good land, all uncleared. Terms, \$8.25 per acre; \$200 cash, balance on time at 5 per cent. Address E. A. Manry, Tunesassa, N. Y.

Publications Wanted

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

Leslie Littell, Clyde, Tex., *Signs* (weekly and monthly), *Watchman*, *Life and Health*.

Harriet U. Webber, R. F. D. 5, Box 49, Hickory, N. C., *Signs*, *Watchman*, *Protestant*, *Youth's Instructor*, and tracts.

Edw. Quinn, Jr., 4 Hickory Ave., Takoma Park, D. C., *Signs* (weekly and monthly), and *Watchman*. A continuous supply desired.

Mrs. H. M. Burleigh, of Friend, Nebr., wishes to thank those who have sent her literature. She can use no more at present.

Miss Pearl Grosjean, care Wendell, Sycaway, Troy, N. Y., *Signs* (weekly and monthly), *Life and Health*, and *Youth's Instructor*.

The Southern Band of the Nashville Agricultural and Normal Institute, Madison, Tenn., desires periodicals, song-books, Bibles, and Testaments for use in their work as teachers among the mountain whites. Address Southern Band, care N. A. N. I., Madison, Tenn.

Obituaries

LEE.—Helen Grace Lee was born near Marsland, Nebr., April 12, 1912, and died near Hemingford, Nebr., July 29, 1913, aged 1 year, 3 months, and 17 days. The funeral was held at the home of her grandparents, and she was laid to rest by the side of her little sister. The father, mother, and four brothers sorrow, but in hope of the fulfilment of the promises of God.

G. W. BERRY.

MADDOCK.—Edna Marie Maddock, aged 1 year, 10 months, and 23 days, fell asleep in Jesus July 30, 1913, after an illness of only four days. Her parents, Mr. and Mrs. George Maddock, are left to mourn. The writer conducted the funeral service. Text, *Hosea* 13:14.

S. A. RUSKJER.

SKEEN.—Lorin Orvill Skeen, aged about six months, died July 30, 1913, at the home of his parents near Academia, Ohio. He was ill only two days. Many kind friends gathered at the funeral service to show their sympathy for the parents. Words of comfort were found in *Jer.* 31:15-17.

D. E. LINDSEY.

BINDER.—Caroline Binder was born in Trenton, N. J., Oct. 28, 1862. She accepted present truth in 1901, uniting with the Seventh-day Adventist Church at Trenton, N. J. She lived a consistent Christian life, and was a faithful member of the church until her death, which occurred June 12, 1913. An aged father, and two sisters survive. Words of comfort were spoken by the writer from *Heb.* 9:27, 28. We feel confident that our sister will have a part in the first resurrection.

A. R. SANDBORN.

CRAWFORD.—Mrs. L. M. Crawford was born in the State of New York, May 30, 1844, and died May 17, 1913, aged 68 years, 11 months, and 17 days. She came to Ithaca, Mich., with her parents when quite young, and lived there until her health failed two years ago, when she went to make her home with her daughter. Sister Crawford accepted the truth as taught by Seventh-day Adventists over forty years ago, and lived a consistent and godly life, always trying to let the truth shine forth from her life to others. Two children are left to mourn.

MRS. E. HUTCHINS.

BLAND.—Dr. Seth Thornton Bland was born at Bloomfield, Ind., March 24, 1832, and died March 15, 1913, lacking only nine days of reaching his eighty-first year. He was married to Mary Elizabeth Combs Dec. 5, 1860. Of their four children the two oldest, with the wife and mother, survive. In 1875 father, with his family, accepted present truth as the result of tent-meetings conducted by Elder C. H. Bliss at Oakland, Ill. From that time until the end of his life he was a firm believer in the third angel's message. Brief services were conducted from our home in Albion Ill., by Pastor T. J. Clark (Christian), after which the remains were taken to Oakland, Ill., for interment.

MRS. W. WOODFORD.

LYON.—Richard L. Lyon was born in Vermilion County, Illinois, April 14, 1839, and fell asleep in Jesus at Garfield, Wash., July 20, 1913, aged 74 years, 3 months, and 6 days. He served in the Union army from 1861 to 1865, and in 1905, through the labors of R. N. Steward, was led to accept present truth. Brother Lyon was a faithful, earnest Christian, and took an active part in the circulation of the printed page, only a few hours before his death giving a paper to a caller. His devoted companion, four daughters, a brother, and a sister survive. The funeral sermon was preached by the writer, assisted by a Christian minister.

J. W. LAIR.

DEPAS.—Rebecca Depas died May 1, 1913; at the home of her mother, near Harris, Mich., in the twenty-fifth year of her life. She was born near Green Bay, Wis., where she lived with her parents until about six years ago. From early childhood she loved the Saviour, and was baptized at the age of fifteen years. Rebecca spent some time in training at the Bethel (Wisconsin) Academy. Later she entered the nurses' class at the Madison Sanitarium, but her health failed when she was about to complete the course. She was a successful teacher in one of our denominational schools for two or three years, and by her bright, amiable disposition won many friends. Her mother, four brothers, and four sisters are left to mourn, but they sorrow not as those who have no hope. She was laid to rest by the side of her father, who died three years ago.

R. J. BELLOWS.

NEWMAN.—Elsie Eugenie Newman was born in Victor Township, Ontario Co., N. Y., Sept. 23, 1846, and died at Los Angeles, Cal., July 10, 1913. She was a Seventh-day Adventist in faith and practise from her girlhood. Elder W. H. Saxby conducted the funeral services.

G. D. BALLOU.

GOERLITZ.—Died suddenly at Midnapore, Alberta, Canada, July 17, 1913. John Goerlitz, in his sixty-ninth year. He came from Russia to Alberta about twelve years ago, and accepted the third angel's message one year later. His deep Christian experience was an encouragement to his brethren and sisters in the faith. He attended the camp-meeting held at Calgary, July 7-13, and seemed exceptionally happy in the love of Jesus. Four days after returning home he passed away.

H. A. NIERGARTH.

WILSON.—Charles W. Wilson was born at Wright, Ottawa Co., Mich., April 8, 1867, and died Aug. 2, 1913, at Bauer, Mich. The deceased was reared in the truths of the third angel's message, and lived in Battle Creek, Mich., during his young manhood, where he was married to Miss Dora Seymour. Two children were born to them. For some time Brother Wilson had been in poor health, and he was found dead in his room, kneeling at a chair with an open Bible before him. One son and five brothers survive, and were among the large company present at the funeral services, which were conducted by the writer.

S. B. HORTON.

MORRIS.—Mrs. Mary Morris, *nee* Painter, was born Jan. 30, 1837, at Paintersville, Ohio, and died in New Sharon, Iowa, Aug. 7, 1913, aged 76 years, 6 months, and 8 days. She moved with her parents to New London, Ind., in 1853, where on August 16, the following year, she was united in marriage with Dr. D. C. Morris. Six children were born to them, all of whom survive, as do also her three sisters. In 1858 the family moved to Hesper, Iowa, and later to New Sharon. The deceased accepted present truth in 1882, and remained a loyal, faithful Seventh-day Adventist until the end of her life. She will be greatly missed in the community, and her memory will be cherished by many to whom she has ministered in times of sickness and need.

* * *

BURCH.—Clinton Burch was born in Indiana, Oct. 9, 1835, and died at Mount Vernon, Wash., July 20, 1913. He was united in marriage with Eliza Butler Jan. 1, 1856, and to them seven children were born. His widow, one son, and one daughter survive. About forty years ago Brother Burch and his wife accepted present truth in the State of Minnesota, and soon afterward he began preaching the message he had learned to love. His public labors covered a period of twenty-five years, and only failing health induced him to lay down the burden. He died in the faith, and we confidently expect to see him come forth in the first resurrection. Words of consolation were spoken by the writer from *John* 5:24.

J. W. BOYNTON.

THAYER.—Sarah Jane Grant, daughter of Christopher and Johanna Grant, was born in Constantine, Mich., March 25, 1834. A few years later her parents moved to Wisconsin, and her early life was spent on the frontier where visits from the Indians were frequent. In her youth she taught several years in the public schools of Wisconsin, and there accepted the truths of the third angel's message. In October, 1857, she was married to C. W. Thayer, and ever after her home was in Massachusetts. Three years ago she was called to bury her husband, with whom she had lived for nearly fifty-three years, and she has since been tenderly cared for by her children at South Lancaster, Mass. After a brief illness, she fell asleep in Jesus, July 23, 1913, aged 79 years, 3 months, and 28 days. She leaves one son, one daughter, and a large circle of relatives and friends to mourn her death. Her entire life was one of devotion to the truths she espoused in her early years. The funeral services were conducted by the writer at the home of her son.

S. N. HASKELL.

SMITH.—Sarah Althea Smith died April 7, 1913, at Flint, Mich., aged 4 years, 10 months, and 17 days. She was a bright little one and a great comfort and blessing. Sarah loved the name of Jesus, having been taught from infancy that she was one of his little children. In our sorrow we are comforted with the hope of a soon-coming Saviour.

MR. AND MRS. E. L. SMITH.

ROGERS.—Died at Moral, Ind., May 7, 1913, Nicholas C. Rogers, aged 70 years. He served his country for three years during the civil war, and in 1886 accepted the third angel's message. In this belief he remained loyal and zealous to the last, contributing largely of his means for its advancement. A large company gathered at the funeral service to pay a last tribute to his memory. We sorrow, but not without hope.

W. A. YOUNG.

MILLER.—The many friends of Sister Florence Booth Miller will sympathize with her in the loss of her devoted companion, H. H. Miller, who died suddenly July 10, 1913. The deceased was an earnest Christian all his life, and for years a faithful worker in the Baptist denomination, as both a singer and an evangelist. Several months ago, after careful and prayerful deliberation, he accepted present truth. From this time until his death his Christian experience was remarkable. The funeral services were conducted by four of his former evangelistic associates. Text, Ps. 37:37.

E. E. V.

SPRAGUE.—Margaretta Amanda Webb was born at Springfield, Mo., Nov. 23, 1843. On Sept. 25, 1865, she was married to Richard R. Sprague. She became a member of the Seventh-day Adventist Church in 1876, and remained faithful until her death, which occurred at Waurika, Okla., July 7, 1913. While her health would permit, her greatest joy was in helping to spread the gospel truths of a soon-coming Saviour. Sister Sprague died in full assurance of a part in the first resurrection, and is survived by four of her seven children. Words of comfort were spoken by the writer from Job 14:14.

W. P. SEALS.

CUSHING.—Died at his home in Dixville, Quebec, July 13, 1913, A. B. Cushing, in his eighty-fifth year. With his faithful companion he was one of the first to embrace the truth in Canada, and was a member of the Seventh-day Adventist Church for over forty years. For a number of years certain personal convictions led him in a different path from ours, but two years ago he again took his stand with this people, and at our camp-meeting in June bore repeated testimony to his hope and confidence in the ultimate triumph of the message. Sixty years ago last winter he was united in marriage to Electa Martin. To this union eight children were born, three of whom, with their mother, survive. A brother of the deceased is also living. The funeral services were conducted by the writer, assisted by Pastor England (Baptist). Text, Rev. 14:13.

W. J. TANNER.

SCHOONARD.—Mildred L. Rathbun was born at St. Charles, Saginaw Co., Mich., May 10, 1891. When she was twelve years of age her mother died, and soon after she, with her brother, went to Battle Creek, Mich., where they made their home with an uncle, C. C. Rathbun. After finishing her education at Adelpian Academy, the deceased taught a church-school in east Michigan for one year. Upon her twentieth birthday, May 10, 1911, she was married to Forest A. Schoonard, of Bedford, Mich. One child came to bless this union. For many months our sister made a most heroic fight for life, but gradually sank under the ravages of disease until she fell asleep July 11, 1913, aged 22 years, 2 months, and 1 day. Mildred was converted while at school in the academy and united with the Seventh-day Adventist Church, of which organization she remained a faithful member until her death. Naturally of a loving and winsome disposition, she drew about her many warm friends, who today unite with the bereaved husband, brother, and other relatives in mourning for one whom to know was to respect and love.

CLIFFORD A. RUSSELL.

NICHOLS.—Frances A. Bliss Nichols was born July 30, 1838, and died June 1, 1913, at Elgin, Pa. She accepted present truth at Waterloo, Quebec, many years ago, and was a member of the South Stukely (Quebec) church, remaining faithful until her death. We laid her to rest beside her companion in the cemetery at Northfield, Vt., to await the Redeemer's call.

I. N. WILLIAMS.

RICHARDSON.—Mrs. Margarette L. Richardson was born in Des Moines, Iowa, Nov. 15, 1846, and died suddenly at Colorado Springs, Colo., July 29, 1913. She accepted the truths held by Seventh-day Adventists, at Wichita, Kans., several years ago, and was faithful to the last. Two daughters are living. The last solemn rites were rendered at her humble home, whence we bore her to her final resting-place, where she awaits the call of the Life-giver.

MRS. ANNIE SUFFICOL.

WHITE.—Emma, only daughter of Brother and Sister A. D. White, was born near Amory, Miss., Aug. 25, 1906, and died July 18, 1913. She was a patient little sufferer during her long illness, and always enjoyed learning the Sabbath-school memory verses. All who knew the child loved her, and she will be greatly missed by her many friends as well as by the immediate family, consisting of the parents, two brothers, and grandmother. Words of consolation were spoken by the writer.

T. C. COLTRIN.

DECKER.—Jeannetta McAuley was born at Greenock, Scotland, March 4, 1836. During her childhood she came to America, and was married to Henry A. Decker at New Florence, Pa., in 1855. They moved to Houston, Tex., where both observed the Seventh-day Sabbath and attended church services. During the last part of her sickness she was with her daughter in Ashmont, Mass., where she fell asleep July 16, 1913. An aged companion, one daughter, and two sons survive. Funeral services were conducted by the writer.

G. B. STARR.

BAKER.—Martha Arabella Prentice was born in Marion County, Iowa, Sept. 16, 1852. She was married May 16, 1871, to Dr. J. S. Baker, of Iowa, who died in 1887. Two children were born to them, one of whom, a son, survives. The writer knew Sister Baker for over twenty-two years, and the acquaintance has given assurance of her devotion to the cause with which she was so long identified. She won a large place in the hearts of her brethren and sisters in the church, being always ready to serve individual needs or the demands of the cause at any sacrifice. The deceased was an invalid during the last two years of her life, and fell peacefully asleep in Jesus at her home in Glendale, Cal., July 16, 1913, aged 60 years and 10 months. The funeral service was conducted by the writer, assisted by Elder W. H. Saxby and Dr. B. E. Fullmer.

F. M. BURG.

COPENHAVER.—Camillus Jacob Copenhaver was born in Winchester, Va., Dec. 28, 1831, and died in the same city June 18, 1913, aged 81 years, 5 months, and 21 days. Brother Copenhaver accepted the third angel's message about thirty years ago under the preaching of Elder M. G. Huffman and others, and was baptized at that time by Elder A. C. Neff. He joined the Mount Williams church, of which he remained a faithful member until his death. He was present at the time of the organization of the Virginia Conference in 1883, and took part in its organization. He served the church a number of years as elder. When he accepted the truth, he was living in the country. His home was always a welcome place of rest for the workers. He is survived by his wife, eight children, and a number of grandchildren and great-grandchildren. He was a member of the Ashby Camp of Confederate Veterans. The funeral service was conducted by the writer at Brother Copenhaver's home in Winchester. The Methodist minister and Brother B. F. Purdham were present and assisted. During the past year three aged members of the Mount Williams church have been laid to rest. We trust that others will be raised up to take their places in the closing work of the Lord in the earth.

R. D. HOTTEL.

HARRISON.—Etta E. Harrison, daughter of Edward and Louise Chism, was born at Albion, Ill., April 18, 1871, and died after a lingering illness at her home in Decatur, Ill., June 24, 1913. She accepted present truth some twenty years ago, and died in the full assurance of the blessed hope. Twelve years ago she was married to James U. Harrison, who bears a splendid testimony as to her faithful life. Her husband, parents, and many relatives and friends are left to mourn. The writer conducted the funeral service, assisted by Elders R. B. Craig and C. L. Burlingame.

JOHN E. HANSON.

POSTMA.—Alta May Frazier was born Oct. 14, 1854. She was united in marriage with Robert Postma April 4, 1875, and five years later embraced present truth. On July 5, 1913, she fell asleep in the hope of eternal life, near Richland, Kans. The deceased was the mother of seven children, all of whom are living, and with the husband and father mourn their loss. Elder Hoover (Dunkard) conducted the funeral service.

ROBERT POSTMA AND CHILDREN.

HAMLIN.—Sophia Fuller was born April 3, 1849, and died July 22, 1913, at Sebeka, Minn., aged 64 years, 3 months, and 19 days. She was married to F. A. Hamlin on Sept. 22, 1867. To them were born ten children, of whom seven are living, and with the husband and father mourn their loss. The deceased was beloved by all who knew her. The funeral service was conducted by the writer in the Methodist church, and a large concourse of people listened to the words of comfort and hope based upon Rev. 14:13. Our sister sleeps in Jesus.

ANDREW MEAD.

FUNDEBURG.—George W. Fundeburg was born March 3, 1848, near Fairfield, Greene Co., Ohio. When he was nine years old, the family moved to a farm in Darke County, the same State, and there he spent the greater part of his life. Some thirteen years ago he and his wife removed to Spring Valley, Ohio, at which place our brother fell asleep in Jesus July 26, 1913, aged 65 years, 4 months, and 23 days. Brother Fundeburg was baptized and united with the Seventh-day Adventist Church at Laura, Ohio, soon after its organization. He was an earnest Christian. Their only child having died in infancy, his companion, who has stood nobly by his side for thirty-nine years, is left alone, but she sorrows in hope. A lesson of comfort and assurance was drawn by the writer from John 12:24.

J. O. MILLER.

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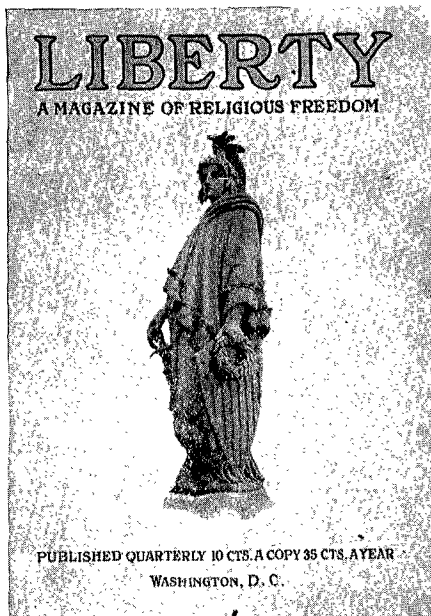
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WASHINGTON, D. C., AUGUST 28, 1913

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 MISCELLANEOUS 20-22

THE editor of the REVIEW left Takoma Park last week to attend a number of camp-meetings in the Central Union Conference. He will be away from the office until about the middle of September.

IN some of the countries where the gospel message has made the greatest progress, obstacles to its advancement have been the most marked. The manner in which this movement has gone forward in Russia and other lands where apparently almost insurmountable obstacles threaten its progress, is a remarkable demonstration of its power. The Lord, as in times of old, causes the wrath of man to praise him.

THIS week Thursday another party left New York for South Africa on the steamship "Cedric." Brother and Sister M. C. Sturdevant, who reached the States just before General Conference, are returning from their short furlough to again take up their work at Tsungwesi Mission, in eastern Rhodesia. Accompanying them F. Burton Jewell, wife, and little boy go out to Africa to join Brother and Sister Sturdevant in their work. This addition to their force is made necessary by the death of Brother Lynn Bowen. Brother and Sister Jewell have had a burden for Africa for some time, and, too, their minds had been directed to this particular mission even before it was known that help was especially needed at this station. The providences of the Lord clearly indicate that he has been calling them to this needy field.

THOSE who have seen the new Harvest Ingathering REVIEW pronounce it one of the very best documents ever published by the denomination for general circulation. Now it all rests with the denomination whether or not it will have this deserved circulation. One thing is certain, when this beautiful number is placed within a home, an opportunity is given the Holy Spirit of impressing the importance of this worldwide message upon the inmates in no uncertain tone. Let no church officer rest until provision is made for every member in the church to secure such a supply of the Harvest Ingathering REVIEW as will enable him to do a thorough work in the vicinity of his home in soliciting funds for missions.

THE past week arrangements were completed opening the way for Elder R. E. Harter, of Eastern Pennsylvania, to take the presidency of the District of Columbia Conference. This was made necessary by the removal of Elder J. L. McElhany to New York to take the presidency of the Greater New York Conference. Brother Harter is in the midst of a large and very successful tent effort in the city of Philadelphia, and will not be able to assume his new duties here until about the first of October. J. S. Washburn, of Memphis, Tenn., connects with the Eastern Pennsylvania Conference in city evangelistic work, thus releasing Brother Harter for Washington. It is felt that Brother Harter's long experience in large city efforts will admirably fit him to do a good work in this important city, the capital of the nation, and to the end that souls here will be reached with the truth the prayers of God's people are earnestly solicited. Clear evidence has been given that the Lord has guided in this important move.

MANY of the conditions which the religious world is today compelled to face are revolting and intolerable; and the great religious bodies feel that they are unable to cope with these conditions without a federation of all religious forces. Many feel that the utter disintegration of Christian society is impending unless this federation of all Christian bodies takes place without delay. *Zion's Herald* of August 20, depicting the fearful drift toward the immoral in amusement places and advocating a Christian crusade against these conditions, says: "Good Catholics can unite with good Protestants in this crusade. All over the land the issue today is joined between a stark and brutal naturalism, and a decorous and reasonable use of the good things of this life in the interests of the life eternal." The adversary would make conditions so intolerable in this last generation that Christendom will think it necessary to unite for its own protection. Never in this world has there been such a throwing of modesty to the winds, and such a cultivation of the vulgar and suggestive. When fashion-mongers have gone to such lengths, one wonders what new thing can be invented in that line and how any lower step can be taken. All who think recognize the evil and its power to breed depravity. The only remedy Christendom sees is confeder-

acy; but when that has been accomplished in its fulness, the head of the Roman hierarchy will be the head of that confederacy. That is the purpose of the adversary in forcing these intolerable conditions upon this generation; and when that confederacy is effected, we shall see a professedly Christian world forcing its will upon subservient states, and speaking with the voice of the dragon against the people of God.

THE most blessed part of the camp-meeting is lost by a large number of our people each year by their inability or disinclination to remain at the encampment until the close of the meeting. The business of the conference and association is then generally finished, and the spiritual interests of the people are receiving more attention. The Holy Spirit has been working upon and impressing hearts. Under the cumulative influence of that work, the preaching of testing truths, and the personal efforts of the workers, hearts are yielding, and decisions are being made for eternity. The fullest success of the meeting as a whole and the soul interests of individuals demand that the last days of the meeting should be its best and strongest days. This cannot be so with a dwindling congregation. Therefore, brethren and sisters, stay through; and if you have not done so this year, determine that you will next year. It is to your own interest that you do so, as well as to the interest and advancement of the cause you love.

THE Harvest Ingathering number of the REVIEW AND HERALD is now on the press. The first order calls for an edition of five hundred thousand copies. Several thousand have already been stitched and trimmed and sent out as sample copies to our State conferences. This number, in addition to the thirty-two pages of excellent missionary matter, has a four-page cover printed in colors. The first page is a beautiful, artistic design showing a representation of the world through the open portals of a doorway. An angel is descending from above, bearing to the world the everlasting gospel. Underneath are the words, "Open doors to all the world." This is one of the most beautiful first-page designs ever got out for this journal. The last-page cover presents a beautiful shepherd scene. A shepherd is shown out on the wild range, surrounded by his sheep. Accompanying the picture is the beautiful poem "Every One by Name," by Margaret E. Sangster. These artistic features of this Missions number, together with the excellent mechanical work in printing and as shown in the cuts and illustrations, with the thrilling reports from the mission fields, constitute this by far the best number of the REVIEW ever used for the Harvest Ingathering campaign. This number will meet with a ready reception on the part of the people, and we believe that our brethren and sisters can take part in its circulation, assured of open doors to the appeals that will be made in behalf of the work which this issue of the paper represents.