

The Advent Sabbath Review and Herald

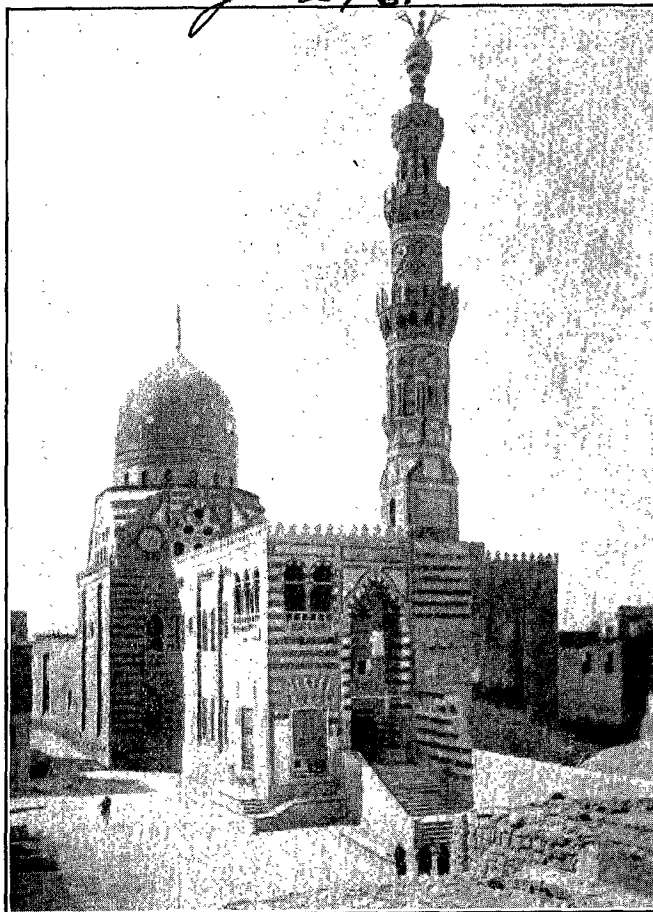
Vol. 90

Takoma Park Station, Washington, D. C., September 18 1913

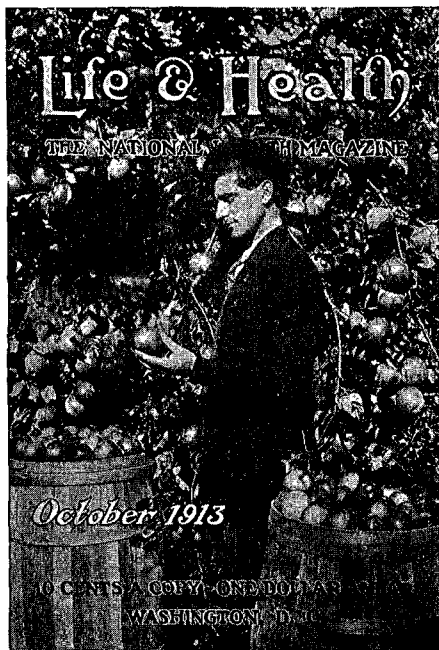
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MOHAMMEDAN MOSQUE KAIT-BEY
See article, "Our Mohammedan Sisters," page 12.



Fruit Cure, Healthful Cookery

— AND —

Digestive Disorders Number

Read also "Questions and Answers," "Chronic Constipation," and "Reducing Meat Diet." For real enjoyment, read "COTTER'S SATURDAY NIGHT" (revised)

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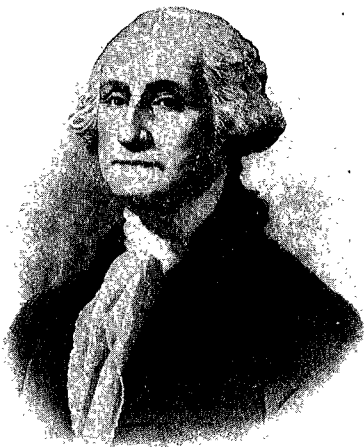
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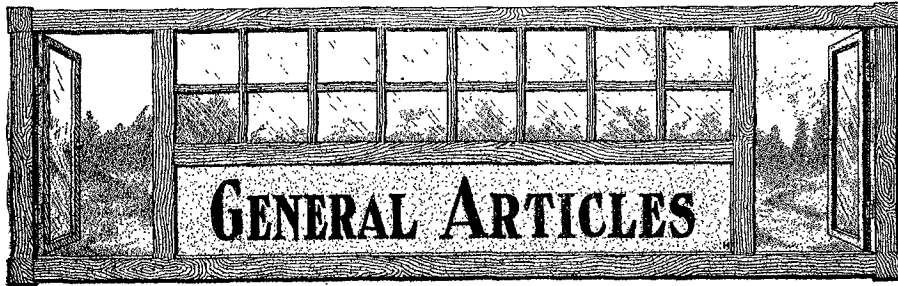
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 18, 1913

No. 38



The Truest Heart Friend

WORTHIE HARRIS HOLDEN

THERE'S many a smile that but covers
A lonesome and grief-laden heart,
There's many a feigning of laughter
That shrouds where quick tear-drops
would start;
The woe that lies deep in its hiding,
Its secret too proud to bestow,
Is the keenest and bitterest sorrow
That human affection can know.

No grief hid from thee, Man of sorrows,
Forever the truest heart friend;
No mortal can fathom thine anguish
That thronged all earth's path to its
end.

'Tis joy on thy bosom reclining
To sense thou art gracious and strong,
And grantest each seeker thy blessing
For solace and cheer all day long.

There's no aid like thine, blessed Sa-
viour,

No arm can support like thine own;
Thou liftest us up from destruction
To bring us at last to thy throne;
And in thy compassion thou givest
The soul who on thee will depend,
Each morning some word for the weary
To point them to Jesus, their friend.

Portland, Oregon.

A Reasonable Proposition

MRS. E. G. WHITE

STANDING before Ahab, Elijah de-
manded that all Israel be assembled to
meet him and the prophets of Baal and
Ashtoreth on Mt. Carmel. "Send," he
commanded Ahab, "and gather to me
all Israel upon Mt. Carmel, and the
prophets of Baal four hundred and fifty,
and the prophets of the groves four hun-
dred, which eat at Jezebel's table."

The command was issued by one who
seemed to stand in the very presence of
Jehovah; and Ahab obeyed at once, as
if the prophet were monarch and the
king a subject. Swift messengers were
sent throughout the kingdom with the
summons to meet Elijah and the proph-
ets of Baal and Ashtoreth. In every

town and village the people prepared to
assemble on Carmel at the appointed
time. As they journeyed toward the
place, the hearts of many were filled
with strange forebodings. Something
unusual was about to happen; else why
this summons to meet Elijah? What
new calamity was about to fall upon the
people and the land?

Before the drought, Mt. Carmel had
been a place of beauty, its streams fed
from never-failing springs, and its fer-
tile slopes covered with fair flowers and
flourishing groves. But now its beauty
languished under a withering curse.
The altars erected to the worship of
Baal and Ashtoreth stood now in leafless
groves. On the summit of one of the
highest ridges, in sharp contrast with
these, was the broken-down altar of Je-
hovah.

Carmel overlooked a wide expanse of
country, and could be seen from a large
part of the kingdom of Israel. At the
foot of the mount there were vantage-
points from which could be seen much
of what took place above. God had been
signally dishonored by the idolatrous
worship carried on under cover of its
wooded heights; and Elijah chose this
elevation as the most conspicuous place
to display God's power and vindicate
the honor of his name.

Early on the morning of the day ap-
pointed, the hosts of apostate Israel, in
eager expectancy, gather near the top
of the mountain. Jezebel's prophets
march up in opposing array. In regal
pomp the king appears and takes his
position at the head of the priests; and
the idolators shout his welcome. But
there is apprehension in the hearts of
the priests as they remember that at the
word of the prophet, Israel for three
years has been destitute of dew and rain.
Some fearful crisis is at hand, they feel
sure. The gods in whom they have
trusted have been unable to prove Elijah
a false prophet. To their frantic cries,
their prayers, their tears, their humilia-
tion, their revolting ceremonies, their
costly and ceaseless sacrifices, the ob-

jects of their worship have been
strangely indifferent.

Standing Alone for God

Facing King Ahab and the false
prophets, and surrounded by the assem-
bled hosts of Israel, Elijah stands, the
only one who has appeared to vindicate
the honor of Jehovah. He whom the
whole kingdom has charged with its
weight of woe is now before them, seem-
ingly without support, either human or
divine; apparently defenseless in the
presence of the men of war, the prophets
of Baal, the monarch of Israel, and the
surrounding thousands. But Elijah is
not alone. Above and around him are
the protecting hosts of heaven,—angels
that excel in strength. Realizing his
source of power, Elijah could say, "The
Lord is with me as a mighty, terrible
One: therefore my persecutors shall
stumble, and they shall not prevail: they
shall be greatly ashamed; for they shall
not prosper: their everlasting confusion
shall never be forgotten."

In that vast multitude the prophet is
undaunted. Unashamed and unterrified,
he stands before the people, his counte-
nance lighted with an awful solemnity.
In anxious expectancy the people wait
for him to speak. Looking first upon the
broken-down altar of Jehovah and then
upon the multitude, Elijah cries out in
clear, trumpet-like tones, "How long
halt ye between two opinions? If the
Lord be God, follow him: but if Baal,
then follow him."

The people answer him not a word.
Not one in that vast assembly dare utter
a word for God, not one dare reveal
loyalty to Jehovah. Like a dark cloud,
deception and blindness had covered Is-
rael. Not all at once had this fatal
apostasy closed about them; but grad-
ually, as from time to time they had re-
fused to heed the words of warning and
reproof that the Lord sent them. Each
departure from right-doing, each refusal
to repent, had deepened their guilt, and
driven them farther from Heaven. And
now, in this crisis, they refused to take
their stand for God.

God abhors indifference and disloyalty
in a time of crisis in his work. The
whole universe is watching with inex-
pressible interest the closing scenes of the
great controversy between good and evil.
The people of God are nearing the bor-
ders of the eternal world; what is of more
importance to them than that they be
loyal to the God of heaven? All through
the ages, God has had moral heroes, and
he has them now: those who, like Joseph

and Elijah and Daniel, are not ashamed to acknowledge themselves his peculiar people. Such men make their wills and plans subordinate to the law of God. For love of him, they count not their lives dear unto themselves. Their work is to catch the light from the Word, and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto.

The Lord prepares his messages to fit the times and occasions in which they are given. Sometimes his messengers are bidden to sound an alarm day and night, as did John the Baptist, who proclaimed to the assembled multitudes, "Prepare ye the way of the Lord." Then, again, he inspires men of action; men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?"—men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords.

While Israel on Carmel doubt and hesitate, the voice of Elijah again breaks the silence: "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God."

The proposal of Elijah is so reasonable that the people dare not evade it, so they find courage to answer, "It is well spoken." The prophets of Baal dare not lift their voices in dissent; and addressing them, Elijah commands, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under."

With terror in their guilty hearts, though outwardly bold and defiant, the false priests prepare their altar, laying on the wood and the victim; and then they begin their incantations. Their shrill cries reecho through the forests and the surrounding heights, as they call on the name of their god, saying, "O Baal, hear us!" The priests gather about their altar, and with leaping and writhing and screaming, and with tearing of the hair and cutting of the flesh, they beseech their god to help them.

The morning passes, noon comes, and yet there is no evidence that Baal, whom the priests serve with frenzy and apparent sincerity, hears the cries of his deluded followers. There is no voice, no reply to their frantic prayers. The sacrifice remains unconsumed.

As they continue their frenzied devotions, the crafty priests are continually trying to devise some means by which they may kindle a fire upon the altar.

and lead the people to believe that the fire has come direct from Baal. But Elijah watches every movement, and the priests, hoping against hope for some opportunity to deceive, continue to carry on the senseless ceremonies.

"It came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded."

A Short Sermon Physicians

H. A. ST. JOHN

"Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103: 3.

By far, Jesus was the greatest physician the world ever knew. It seems to me that this must be conceded by every one. He practised in many places, had many hundreds of cases, and we know not a single instance of his losing a case. He was not a specialist, but succeeded equally well in healing all kinds of disease. The leper, deaf, dumb, blind, lame, and deformed all found in Christ a physician fully equal to their greatest need. He healed every one that came to him, and the cure was quick, radical, and complete. They were made every whit whole. All his healing was by the power of God through the ministration of holy angels. Only a touch, and darkened eyes could see his smiling face. Only a touch, and deafened ears could hear his words of grace. He needed not to make a diagnosis of any case, for he had but one remedy for all, and that was infallible.

The work of healing the sick is an important element in the science of salvation. Christ's great commission to his church and children, to the end of the world, includes healing the sick as he healed them. It is an important part of the glorious gospel to a sinful and sickly world, and the Lord is disappointed and robbed of his glory when the gospel is preached and practised only in part. Christ has all power in heaven and earth today, and he is the same yesterday, today, and forever.

To the early Christian church, from Pentecost onward for a season, the great gospel commission was fully accepted, and acted upon. The disciples of Jesus, filled with the Holy Ghost and the power of living faith, went forth preaching the gospel and healing the sick, just as they had heard and seen Jesus do when they were in the school of Christ. But alas, then came a falling away through apostasy and false teaching, and living faith and power were lost.

But we are comforted with the assurance that the remnant church of

Christ will soon be anointed with the Holy Ghost and with power, as was her divine Lord, and go forth to all the world, with a *whole gospel*. The great commission will be fully accepted and obeyed; all its glorious promises will be fully verified to them; and earth will be lightened with the glory of God.

Gospel Finance—No 9

How Should the Tithe Be Computed?

E. K. SLADE

MANY questions arise as to the proper way to determine what one's tithe should be or just what is to be counted as an income on which tithe is to be computed. Varied and vague ideas have been advanced which in some cases have led to confusion and discouragement. We have known of teachings on this point advocating the computation of tithe on certain transactions that would be a mathematical impossibility.

The Bible outlines our duty in this matter only in general terms, dealing with fundamental principles. The binding obligation and the sacredness of the requirement are clearly declared as well as the blessing or curse resulting from obedience or disobedience. That small items are to be taken into account is made evident by Christ's approval of the Pharisaical exactness in tithing the mint, cummin, and anise. This is where many fail. Any ordinary conscience will require an exact account of the smallest items in a financial settlement between man and man, but many professed Christians seem satisfied to adopt a most careless and inaccurate method of keeping and settling accounts with the Lord. The Bible teaching on this point clearly indicates that God requires honesty, accuracy, and liberality of his children. Anything short of this would rob the plan of its true purpose in the building of character.

If in all our churches each member would be honest and exact in his accounts and in the payment of a full tithe, we should see a large increase in our tithe receipts and a decided change in the spirituality of the churches. With many it has been a practise to hand in an even sum of money from time to time with a request that it be credited as tithe, while it does not represent one tenth of the income and has not been based upon an accurate account. Such a course may serve to soothe a troubled conscience, but it comes far short of satisfying God and serving his purpose in the plan. Many have treated this matter lightly and with laxness while consoling themselves with the thought that they are tithe-payers. As long as such laxness exists in our churches, the call for reform in this requirement will be heard.

This question of the proper and honest computation of the tithe especially relates to two classes. There are those who are conscientious and faithful, but who are in doubt and perplexity to know just what is required in certain transactions. With them it is a question of

duty not to be disregarded when understood. The other class is composed of those who fail to compute on a correct basis because they are not conscientious in the matter and do not keep a correct account, but pass in what they choose to call tithe, from time to time. From this class are those who lapse into much irregularity and failure entirely in tithing, and who allow debts and private affairs to interfere with their duty to God. There is help for this class but more hope for the former.

It is in the purpose of God that we should benefit from working out what we believe to be right in this matter of computing tithe. It is left to the individual to do what he thinks is required. No man is to say just how another is to compute tithes. Words of inspiration on this point are very clear. "Of the means which are entrusted to man, God claims a certain portion—a tithe; *but he leaves all free to say how much the tithe is* and whether or not they will give more than this."—*Testimonies for the Church*, No. 31, page 145.

"As to the amount required, God has specified one tenth of the increase. *This is left to the conscience and benevolence of man, whose judgment in this tithing system should have free play.*"—*Id.*, Vol. III, page 394.

These words come with encouragement to the conscientious class, for they reveal the fact that God designs that we shall work out the problem in such a way as to rebuke selfishness and grow in benevolence. The temptation to be niggardly and dishonest is to be met in the strength of God and overcome by practising liberality. Where doubt exists as to what is really required it is stated, "In determining the portion to be given to the cause of God *be sure to exceed rather than fall short* of the requirements of duty."

This arrangement is another evidence of divine wisdom in the plan. Man's benevolence is constantly to be brought into exercise. His decisions and practises in the computation of tithes will give ample opportunity for rebuking covetousness and cultivating liberality. There are those who pay a "liberal" or "honest" tithe based upon the principles set forth above. This class is found devoted and faithful and loyal to all branches of the work. Those who permit covetousness to govern them in their computations are inviting defeat to themselves as well as to the cause.

God's Weights and Measures

MRS. N. A. HONEYWELL

God weighs and measures. "He hath . . . weighed the mountains in scales, and the hills in a balance." Isa. 40:12. The weight of the earth and each heavenly body is accurately fixed, for upon this depends the equilibrium of the universe. He "weigheth the waters by measure." Job 28:25. It is estimated that during the recent flood in Ohio and Indiana 6,000,000,000,000 gallons of water fell, or enough to cover fifteen

million acres of land to a depth of one foot. This would weigh about 25,000,000,000 tons, and yet God had it all weighed and measured.

Every government has its standards of weights and measures fixed by law, and God's government is no exception. God has scales in which he weighs moral worth, or character. He weighs the nations,—the men of high as well as of low degree,—and finds them lighter than vanity. They weigh absolutely nothing in God's scales. Isa. 40:15; Ps. 62:9.

The law of God is the standard of weights and measures in his government. Christ's character meets the standard in every particular; it is full weight and perfect measure. John 15:10. All have sinned and come short; all have failed to measure up to the standard. Rom. 3:23. The only way to make up the deficiency is to have Christ dwelling in us; and the more of Christ we have, the heavier will be our weight in the scales of heaven.

Some are so unwise as to measure themselves by others. 2 Cor. 10:12. If we do this, we shall place our standard too low, and shall be satisfied with ourselves and our own course of action. Prov. 16:2. But unless Christ is in it all, when weighed by God we shall be found wanting. "By his actions are weighed." 1 Sam. 2:3. The motive which prompts the act determines the value of each act in the sight of God. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10.

Every character is to be weighed, every one to be measured. Close and searching will be the test, exact will be the measurement. "Judgment also will I lay to the line, and righteousness to the plummet." Isa. 28:17.

This work is now going on in heaven. The angel was commissioned to "rise, and measure the temple of God, and the altar, and them that worship therein." Rev. 11:1.

Let us not give up in despair, feeling that we can never reach the standard, for God has provided the way. "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. What is the measure of this gift? "In the gift of Jesus, God gave all heaven. . . . To human reasoning the whole plan of salvation is a waste of mercies and resources. Self-denial and whole-hearted sacrifice meet us everywhere. . . . The atonement for a lost world was to be full, abundant, and complete. Christ's offering was exceedingly abundant to reach every soul that God had created. It could not be restricted so as not to exceed the number who would accept the great Gift. All men are not saved; yet the plan of redemption is not a waste because it does not accomplish all that its liberality has provided for. There must be enough and to spare."—*"Desire of Ages,"* pages 565, 566.

What kind of service are we rendering to God in return for all his gifts to

us? Are we giving him "scant measure," which is abominable in his sight? Micah 6:10, 11. "With what measure ye mete, it shall be measured to you again." Matt. 7:2. The only measure of God's gifts to us is our capacity to receive. He gives his Spirit without measure (John 3:34); the latter rain is already falling, but what kind of vessel have we prepared to receive it? See 2 Tim. 2:20, 21. If it is only a pint cup, that will be our measure. The only way to receive more is to give more; for giving enlarges both our capacity and our desire to receive. "Give, and it shall be given unto you." "For he that hath, to him shall be given."

The things that weigh most in the Lord's scales are judgment, mercy, and faith (Matt. 23:23); so if we leave these out of our lives, we shall surely be found wanting. No amount of attention given to outward ceremonies will make up the deficiency. We need to use the faith which God has dealt to us (Rom. 12:3), and it will increase, bringing every other blessing with it.

The Lord weighs our paths (Isa. 26:7) and measures our tears. Ps. 56:8. He knows our strength and adapts the trial to it, for he has promised that he will not allow more to be placed upon us than we are able to bear. Job 6:2; 1 Cor. 10:13. If we endure the trial, however heavy it may seem, we shall find that it works out for us a far more exceeding and eternal weight of glory. 2 Cor. 4:17.

God's measuring rod is his law of love. It is only as his love dwells in us and we are rooted and grounded in it that we can begin to measure the breadth, and length, and depth, and height of God's gift to man in his Son. Eph. 3:17, 18.

Punta Gorda, Fla.

Catholicism and Americanism

L. L. CAVINESS

IN Archbishop Ireland's address at the Catholic Federation on "Catholicism and Americanism," printed in the *Catholic Standard and Times*, is this interesting paragraph:—

"Church and state cover separate and distinct zones of thought and action; the church busies itself with the spiritual, the state with the temporal. The church and the state are built for different purposes,—the church for heaven, the state for earth. The line of demarcation between the two jurisdictions was traced by the unerring finger of him who is the Master of both; the law of God is, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's.'"

After quoting Pope Leo XIII to the same effect, the archbishop continues:—"The position of the Catholic Church, consequently of Catholics, toward the nation or state, is defined in clearest terms by the highest authority of the church. What is to be feared from the Catholic Church? To priest, to bishop, or to Pope, who—I am willing to consider the hypothesis—should attempt to

rule in matters civil and political, to influence the citizen beyond the range of their own jurisdiction, that of the things of God, the answer is quickly made: Back to your own sphere of rights and duties; back to the things of God!"

We are led to query why the Catholic press rejoices to print such news as this, which is taken from *America* (August 30):—

"Some time ago the anticlericals of Brazil, in imitation of their congeners in Europe, succeeded in having all the crucifixes removed from the courts. Now there is a universal protest against the outrage, and Sao Paulo has already brought back the sacred emblem. So also has San Salvador. The archbishop and the governor took part in the ceremony which marked the restoration in San Salvador."

Does Archbishop Ireland forget that Leo XIII also said in his encyclical letter *Longinque oceani*, Jan. 6, 1895:—

"The church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for state and church to be, as in America, dis-severed and divorced. . . . She [the church] would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

The archbishop goes on to speak of our republican form of government:—

"America is a republic; the spirit, the form of government is democracy,—the government of the people, by the people, for the people. Is there not here, it is asked, at least a touch of conflict between my religious faith and my civil and political faith? I tread upon easy ground, so plain are the teachings of the Catholic Church in favor of the rights of the people in matters of civil and political government. . . . In America the government is the republic—the government of the people, by the people, for the people. With you, fellow Catholics, with you, fellow Americans, I salute the republic. I thank God that the people of America are capable of possessing a government of this form. The republic—it is the fullest recognition of human dignity and human rights, the fullest grant of personal freedom, that due respect for the rights of others and the welfare of the social organism may allow."

Though the archbishop quotes Pope Leo XIII, he does not quote the following, which occurs in that Pope's encyclical on Christian constitution of states:—

"The sovereignty of the people . . . is held to reside in the multitude; which is doubtless a doctrine exceedingly well calculated to flatter and inflame many

passions, but which lacks all reasonable proof, and all power of insuring public safety and preserving order. . . . The opinion prevails that princes are nothing more than delegates chosen to carry out the will of the people; whence it necessarily follows that all things are as changeable as the will of the people, so that risk of public disturbance is ever hanging over our heads."

Evidently the Pope would not care to live in a republic. It is also very clear that the teachings of the Catholic Church are un-American in two so fundamental matters as its separation of church and state and its form of government.

Importance of Tithing and the Promptness Needed

WILLIAM COVERT

PROVIDING funds for the sacred cause of God brings a divine consideration into all the business that a Christian does. The tithing question makes God a partner with man in all legitimate things. Therefore a Christian cannot follow a business that God cannot bless, neither can he in conscience take anything out of his business without accounting for it to God, because God is his partner.

From these considerations we know that a man cannot spend his time in idleness and be clear before God. His eating, his sleeping, his resting, and his working should all be talked over with the Lord, for he asks to be consulted and to be honored, and especially so since the interests of his cause are either forwarded or retarded according to the course men pursue in business.

God's people cannot be unfaithful now and at the same time carry the gospel quickly to all the world. Indeed, nothing short of a whole-souled, earnest devotion to all the varied interests of a world-wide message will suffice to accomplish the work that must be done.

The Scriptures teach and reason says that man's service in the support of God's cause should correspond to the light that shines upon his way. Jesus says, "Unto whomsoever much is given, of him shall be much required." Luke 12:48. "Freely ye have received, freely give." Matt. 10:8. A man's soul, like a lamp, is lighted to shine for the benefit of many. And when much truth is given to a man, that man is placed under great responsibility to others who need the truth which has been committed to him. Should he fail in passing it on to others who might be saved by it, he cannot long retain it in his own heart. The apostle was writing to encourage liberal giving and soul-winning work when he said, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

Since God ordained the tithe of man's income to be the financial support of gospel work, it is the Lord's sacred money reserved by him for the most sacred purpose known under heaven; and the man who uses it for secular purposes

is charged by the Lord with robbing the treasury of heaven. It must be very grievous in the sight of God to see a professed Christian actually take money which Heaven decreed should be invested in soul-winning work, and use it in the ordinary affairs of life, leaving the unsaved to perish without the light of life. But many do it. They permit covetousness to control their souls, then rob the Lord and lose their hope of heaven. Their love for money crucifies their love for saving souls, and makes them doubt every promise written in the Bible. But the Christian who cultivates a spirit of hearty liberality in gospel finance, will find the very windows of heaven opened to him, and showers of blessings coming down like an avalanche from glory, until his largest measures are full and running over. Then it will come to pass that instead of asking to be excused from tithing and from giving, he will see ways and means to multiply these benefits so as to meet every call that the widening cause shall make.

When to Pay

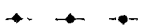
Any one entrusted with conference or mission interests knows how important it is to have funds at hand to settle bills or to pay salaries when due. Business principles require promptness, but if funds are long withheld, it is impossible for the treasury department to be prompt.

The conference is to pay the salary to workers as often as once a month, and to settle accounts for purchases made when the bills are presented; but this cannot be done if tithes and other funds are held back. It is very embarrassing to have salaries due and no tithes on hand to pay them, or business accounts piling up and no money to cancel them. Canvassers, solicitors, and donors should forward funds without delay; and tithe-payers should turn in their holdings not less frequently than once a month. Those receiving a salary from the conference are not able to wait long for their money, therefore the tithe should be paid into the church treasury at the earliest opportunity, and then forwarded to the conference office in time for the laborer to receive it at the beginning of each month.

Christian Ambassadorship

Speaking to Christians, Paul says, "Our citizenship is in heaven." Phil. 3:20, R. V. So it appears that the business of the Christian in this world is to look after the interests of God's kingdom here and not to benefit self. He is entrusted with the chiefest of heaven's work, and so should promote those things which strengthen the kingdom of heaven. He is an ambassador sent by the authority of heaven into this world to look after the interests that heaven is promoting here. The tithes and the offerings which get into his hands belong to the kingdom that sent him on his divine and royal mission, and he should not dare to use any of heaven's funds for his own selfish ends. If an ambassador sent from some European kingdom into our coun-

try should get into possession of money belonging to the kingdom that sent him, and should proceed to purchase stocks and lands in this country with it for himself, what would his kingdom do about it? Would he still be regarded as an honorable and loyal ambassador for the kingdom that sent him? The reader knows he would not; yet his conduct would in that case be no worse than the conduct of the man who selfishly uses the tithes and offerings which belong to the Lord's cause. Can the man who takes holy funds from God's work to build up his own business continue to hold his heavenly citizenship, and also be an honored ambassador for God's cause? God in his Word says that men who take these funds from his cause are robbing him. They are asked to return to the treasury what they have taken away, and bring with it a trespass-offering, as a confession of their sin in doing the deed. Who will do it?



A Time for All to Work

A. SMITH

OF his remnant people God has said, "The abundance of the sea [people] shall be converted unto thee, the forces [wealth] of the Gentiles shall come unto thee." Isa. 60:5. God's church is his highest appointed authority upon earth. When, therefore, the church appoints a certain time in which to do a special work, such appointment is, indirectly, the call of God to his people. Such a call is that for the Harvest Ingathering campaign. At that time God will move upon the Gentiles to give of their wealth to his cause. If you are not ready then, brother, it may be that when your convenient time comes, the Holy Spirit will be flowing in some other channel, and you will be excused.

"It shall be when thou shalt hear a sound of going in the tops of the mulberry-trees, that then thou shalt go out to battle: for God is gone forth before thee." 1 Chron. 14:15. The time and place for us to work are in God's appointed time and channel. "Thy people shall be willing in the day of thy power." Ps. 110:3.

Byron Center, Mich.



The "I Come" Which Has Been

L. F. STARR

"Then said I, Lo, I come: . . . I delight to do thy will." Ps. 40:7, 8; Heb. 10:7-9.

THE truth contained in the prophetic and apostolic utterance of the Saviour embraces the plan of human redemption by his offering himself as man's sacrifice and his coming again with power and great glory a King of kings.

We are invited to accept this heart-lifting and cheering message, which brings good tidings of great joy which shall be to all people, "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Let us look up to the heavens and ponder a little while that great ante-

cedent to Bethlehem, the self-consecration of the eternal Son, to his incarnate life and work.

The will of the Father to redeem sinners by his incarnation and death was most pleasing to the heart of Christ. It is said (Prov. 8:31, R. V.), when he was solacing himself in the sweetest enjoyment of his Father, that the very prospect of this work gave him pleasure, that his "delight was with the sons of men."

It became him to give himself cheerfully and with delight that thereby he might give his death the nature of a sacrifice. This was necessary to commend the love of Jesus Christ to those for whom he gave himself.

That he came into the world to die is a mercy of the first magnitude; but that he came in love to our souls, and underwent untold sufferings with such willingness for our sakes,—this heightens it above all comprehension.

The Scripture (Ps. 40:7, 8; Heb. 10:7-9) lifts the veil and discloses to us the mind which was in Christ Jesus when, in eternity, he, the Son, beloved before the foundation of the world, willed to come down and tabernacle in the flesh. John 1:14.

It gives to us the thought with which he, being true God (John 1:1), elected to become true man. John 1:14. It reveals his resolve to come and do the Father's will in the work of the restitution of all things, which God hath spoken since the world began. Acts 3:19.

"Lo, I come . . . to do thy will." What is the aim set in the foreground of the eternal thought, indicated in the psalm and developed in the epistle?

It is immediately to knit up mankind together into one with himself and the Father. It is to redeem the race, by incarnation, and to be "sacrifice and offering." It is to do the last work which the ceremonial service could have done. It is that the incarnate being might put away sin by the sacrifice of himself. Such was the ruling purpose of the self-consecrated Son of God.

This self-consecrator had in view, above all things, his death, his sacrifice, his expiation, his propitiation. To this end the Scriptures gravitate upon his crucifixion. "A body hast thou prepared me." He took share with his brethren in the flesh and blood, "that through death he might destroy him that had the power of death." Being the brightness of his Father's glory, by himself, he purged our sins. He became obedient unto death, even the death of the cross.

The Scriptures speak convincingly of the pain and yet of the joy and the untold humiliation of our Lord. They tell us of his willingness to take upon himself "the form of a servant," and be "made in the likeness of men," which would be no mere figure of speech, but a reality to its very depths. They reveal his divinely free and full consent, in the heavenly council with the Father, to enter personally within the essential limitations of a sinful humanity, and drink the cup of sorrow to its dregs.

He willed, as a man, to experience what is meant by growth and development, what it is to weep and wonder, what it should be to say, "Thy will be done," not only as the begotten Son of God, but as the Son of man under the olives of Gethsemane. He willed to cry, when the mantle of darkness enveloped the cross, when he felt the awful separation that sin makes between God and man. He who had been one with God felt in his soul the awful results of sin, but was content to do the Father's will in paying the penalty of sin by the sacrifice of himself. But the roots of our Christian joy are watered with the tears, the sorrow, and the sacrifice of our Redeemer. "It was to redeem us that Jesus lived, suffered, and died. He became a 'man of sorrows,' that we might be made partakers of everlasting joy."

His sacrifice to rescue man from sin cost him dear. It involved his infinite humiliation. In view of his cradle and his cross, let us bless his name with the love of penitents; let us follow him with the love of witnessing disciples, for he saw it all far above the heavens, and said to the Father, "Lo, I come . . . to do thy will," and we are his forevermore by his grace.

Garland, Wyo.



Character Building

WE are sent into this world to build up characters that will be blessed and useful in that great future for which we are being trained. There is a niche which only we can fill, a crown which only we can wear, music which only we can waken, service which only we can render. God knows what these are, and he is giving us opportunities to prepare for them. Life is our schoolhouse. Its rooms may be bare, but they are littered with opportunities of becoming fit for our great inheritance.

Knitting-needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them, as the material foundation, we may build the unseen but everlasting fabric of a noble and beautiful character. It does not so much matter what we do, but the way in which we do it matters greatly. What we do may or may not live; but the way in which we perform our common tasks becomes an indestructible part of our character, for better or worse, and forever.

We ought, therefore, to be very careful how we fulfil these common tasks of daily life. We are making the character in which we have to spend eternity. We are either building into ourselves wood, hay, and stubble, which will have to be burned out at great cost, or the gold, silver, and precious stones that will be things of beauty and joy forever.—F. B. Meyer.



"HEAVEN knows nothing of the bended knee until the heart is bowed also."



WASHINGTON, D. C., SEPTEMBER 18, 1913

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Editorial

THE Bible was made necessary and made possible by two characters that stand out with special prominence in its pages. The one was the personification of sin; the other the personification of righteousness. The one brought sin into the world in his own person; the other brought the remedy for sin, and brought it in his own person. Satan was sin itself, and he has left through the world a trail of misery and death. Jesus Christ was the gospel, and wherever he has gone misery has been assuaged and death has been robbed of its sting. That is the controversy toward whose culmination we look with fondest hope. But the remedy must go as deep as the disease and as wide as its devastating sweep has been. So it is only when "this gospel of the kingdom shall be preached in all the world" that the end will come. Do we look to that consummation with eager longing? Then our course is clear. "Go work today in My vineyard."

"A Seething Caldron"

LONG years ago the prophet foresaw and foretold the political conditions which would characterize the last days of earth's history. He predicted that the industries of peace would be made to contribute to carnage and bloodshed, that the heathen would be awakened, and with the other nations of earth engage in the last great conflict immediately preceding the second coming of Christ.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down: for the press

is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:9-16.

That this prediction is in rapid course of fulfilment before our very eyes is too plainly and too painfully evident. To the ordinary reader the citation of statistics is unnecessary to prove that we have reached a period of great national preparation for coming conflict.

A strenuous competitive struggle exists between the nations as between their individual factors. It is a strife for national existence and expansion. In every mart of commerce and trade are found the flags of the nations. Commercial interests are in conflict. It is a struggle for supremacy.

The promotion and protection of these interests require the creation of armies and navies. That nation possessing the swiftest and most-destructive war-ships, the most-efficient and best-drilled armies, is regarded the most secure. This equipment can be obtained only by the investment of immense sums of money, wrung by burdensome taxation from an already-overburdened people. National rivalry, jealousy, intrigue, unpaid scores—all contribute to the intensity of the situation.

The end of it all will be Armageddon. This is conceded by those who know little of the prophetic utterances of Holy Writ. What the Scriptures declare will come, many careful students of the present situation say is inevitably coming. Men in leading governmental positions see clearly the outcome, and seeing it, tremble, but are powerless to stay the on-sweeping flood.

In an article contributed to *Leslie's* of August 28, ex-Senator Chauncey M. Depew speaks of the present political situation in the Old World. Under the heading "All Europe a Seething Caldron," he says in part:—

More than at any time since Waterloo, Europe is an armed camp. The talk of the clubs, the articles in the press, are all of peace, and preparations for war. Germany is making what is practically a supertax on her people to raise \$250,000,000 to increase her army to near a million of men, and France is straining to the limit of her ability with her smaller population to meet the invasion which may come any day and without notice.

The ethics of present-day warfare as illustrated in the internecine struggle among the Balkan allies, is to attack first and without notice, hoping to find the friend of last night, but the enemy of the next morning, unprepared. If the invasion is successful, the declaration of war and the reasons for it come in

the terms imposed on the vanquished. If the adversary is ready and the assault repulsed, then come apologies and repudiation of the commanding general. Under these circumstances even the Socialists admit that the only safety for any of the great powers is to be armed to the teeth.

Sir Edward Grey, the British foreign minister, said in the House of Commons the other day that a general European war was averted only at the last minute and that the future is uncertain, while Lloyd George, speaking for the government, was anything but optimistic unless his country was too strong to be attacked. It is generally admitted that peace depends on the *entente*, or understanding, between England and America, Russia remaining stronger than if bound by treaties and therefore able to prevent the triple alliance of Germany, Austria, and Italy from consummating their ambitions to alter the map of Europe. France by this *entente* comes again to the front in European councils. England's fleet, with that of France, commands the sea, and Russia's countless millions of possible soldiers, combined with the army of France (in better condition now than at any time since the third republic) gives to France prestige, position, and safety.

An old word has acquired a new and sinister meaning in Old World diplomacy. It is "compensation." When either of the great powers covets territory another possesses, it claims that it has not its fair share and wants "compensation." Germany complained that that portion of France in Morocco gave France undue prominence, and forced France to surrender half of her territory in Africa as "compensation." France in turn did the same to Spain in Morocco. Austria did the same when she took Bosnia and Herzegovina from Turkey; and Italy went to war and took Tripoli from Turkey to be "compensated." That word is playing the mischief with The Hague Tribunal.

I attended the debate in the House of Commons recently on the naval budget. Winston Churchill, first lord of the Admiralty, equivalent to our Secretary of the Navy, made a brilliant speech for "the two-power" or a navy equal to double that of any other nation. While he talked of a cruiser to be launched every thirty days, and a superdreadnaught in size, power, and cost every forty-five days, for the next twelve months, and the opposition took him fiercely to task for neglecting to provide against the increasing navies of Austria and Italy as well as Germany, I could not help contrasting this feverish preparation with our endless debates whether we shall have one battle-ship or two.

The Scriptures also foretell that while the nations are engaged in this preparation for warfare, many will be making earnest efforts for peace. Read Isa. 2:1-5. But these efforts to maintain peace will prove unavailing. This peace-and-safety cry proves but a siren song to lull people into the sleep of a carnal security, leading them to disregard the plain warnings of the day of wrath which have been given. 1 Thess. 5:1-4.

Heeding the times and the seasons, we need not walk in darkness. With un-

ruffled, measured steps the day of wrath is approaching. We have opportunity now to prepare our hearts to stand in that fearful time. Christ will prove the refuge of his people. May we find in him a shelter from the coming storm.

R. M. W.

The Imperial Sunday Alliance

We have had occasion to speak at different times of the work and object of the Imperial Sunday Alliance,—that organization which is carrying on in England the same work that has been undertaken in Canada and the United States by the Lord's Day Alliances. Many of our readers would doubtless be interested in seeing the Imperial Alliance's own statement of—

"What It Is, and Why It Is Wanted"

Under this heading the alliance publishes its answer to the question above quoted. We quote the document entire that our readers may see what the organization comprises and what it proposes to do.

It is a rallying point which has long been needed by those who, in all parts of the country, are taking part in the great battle for our English Sunday, as the national weekly day of rest and of worship.

It is a broad and simple bond of union, based on the bed-rock of the divine law and of human necessity, for one great purpose—to win back our Sundays for all classes and sections of the people of England.

It is an association of the people,—men, women, and children,—who feel deeply on this great subject; and who are conscious of the loss and injury to their own lives and to their homes that will assuredly result if, little by little, the people's rightful claim to their "Sunday rest" is taken away from them. They know its priceless value.

"Of all the days within the week,
They dearly love but one day,—
And that's the day that comes between
A Saturday and Monday."

They know, too, how, in all directions, this grand bulwark of our liberties as a home-loving and God-fearing people is being undermined. Everywhere they are asking, "Who will help us? who will show us the way to get us back our Sundays?" . . . It is a question they have the right to ask; and the Imperial Sunday Alliance is ready and able to answer it.

It is formed in response to the people's demand for a free Sunday,—a Sunday free from the selfish and cruel encroachments of needless and unjustifiable labor upon a day which, all through "our rough island story," has been kept distinct from all other days; the day that is declared by English statute law to be at once both holiday and holy day, as being "the Lord's day, commonly called Sunday," the true weekly rest day for a Christian people.

It is an alliance as wide and comprehensive as the nation itself; it is not a new society for dealing with the religious side only of this great institution. This task is left by the alliance to the

churches themselves, and to the various societies already existing, and doing such admirable work for this special purpose. On this side of the Sunday question the alliance contents itself with affirming principles; it lays down no hard-and-fast rules as to any man's use (or abuse) of his Sundays. But while confining its efforts mainly to a somewhat different purpose, the alliance is none the less founded on those great foundation facts which alone give meaning to "our English Sunday," and which are held in common by all the churches. This will be seen from the names of those who, directly or indirectly, have taken part in the movement which has resulted in the Imperial Sunday Alliance.

It is led by a notable combination of representative men, drawn from all sides of the religious, parliamentary, municipal, literary, scientific, commercial, and industrial life of the nation; and has twice within two years (in January, 1907, and in February, 1909) given occasion to a unique official pronouncement, or "message to the nation," signed by the heads of all three sections of our national religion,—the Archbishop of Canterbury, the (Roman Catholic) Archbishop of Westminster, and the Rev. J. Scott Lidgett, for our non-conformist fellow countrymen. The alliance has further received the cordial approval of labor leaders and other representatives of industry and trade, including one hundred and fourteen associations of shopkeepers, trade and labor councils, federations of railway, municipal, postal, and other public servants, employees in factories, policemen, officers and seamen of the merchant service, deep-sea fishermen, clerks, journalists, omnibus, tram-car, and taxicab drivers, barmaids, hospital nurses, and many more representative workmen (and working women) of the country.

This organization proposes to bring all the forces of religion, state, and industrialism to bear upon the question of an enforced day of rest. English Catholic, Roman Catholic, non-conformists, and the labor unions are clasping hands in England to force upon all the people this ordinance of the church.

The struggle for religious liberty is not a North American struggle; it is a struggle that will continue until the controversy with sin is closed. It will be waged in every country, among every people. It will be coextensive with the third angel's message. Wherever "this gospel of the kingdom" is preached for a witness to the nations, there will be brought to bear upon those who accept the message the same test that was brought to bear upon Daniel and the Hebrew worthies, upon the faithful children of God during the dark ages, and upon conscientious Christians during colonial days in America. They will have to decide whether they will yield to compulsion and go through a form of worship at the command of men, or whether they will obey God and worship him according to the dictates of their own consciences.

The question of soul liberty is not a

local issue, except in the sense that, being universal, it will be local everywhere. In every nation forces are at work and conditions are developing that will try the souls of men upon this point of man's right to freedom in his worship of the Almighty. Upon that point the culmination of the conflict will come; and at that time, and by man's attitude toward that test, there will be made very plain the distinction between "him that serveth God and him that serveth him not."

C. M. S.

New Testament Conferences

TITUS had been appointed to work in the island of Crete. Paul wrote him:—

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1:5.

For the time being, Titus was assigned the oversight of the churches in Crete, laboring among them and organizing them for service. It is just the kind of service that falls to the presidents and other officers and laborers of our conferences today. The churches of Crete, we should say in modern terms, composed the Cretian Conference; and for the time being, Titus was acting president of that conference.

The New Testament gives us a view of the church as one body throughout the Roman world, organized and officered. Individual churches located in the same territory acted together as a conference of churches, members one of another, just as the individual believers were united in local churches, as members one of another. Thus, on one occasion, the churches of Macedonia took united action in appointing a delegate to represent all Macedonia in accompanying Paul to Jerusalem,—"who was also chosen of the churches to travel with us," as the apostle wrote. 2 Cor. 8:19. Thus churches of a district acted together, just as churches in a State conference act together in our work.

And the work in those states and provinces of the eastern Mediterranean, the Greek and Roman territory, was under the general oversight of the apostle Paul, whose calling to the work among the Gentiles had been formally recognized by the general conference of representatives of all the church, at Jerusalem. Acts 15:22; Gal. 2:9. It was a great union or divisional field, more or less closely related in language and by national and commercial interests. Thus it formed naturally one great division of the world-wide work and was so administered.

All the brief record that the New Testament gives us of the church in action shows a growth in systematic organization and administration to keep

pace with the needs of the growing, spreading work. Order is heaven's first law. The church, filled with the Holy Spirit, added this office and that, as the needs arose, all laboring together, as harmonious members of the one body, to carry the gospel message into all the world.

And from time to time, these laborers far separated in fields, met "in conference" (Gal. 2:6) — General Conference, we should call it — for counsel and planning and study, so that perfect unity might be maintained in the common work.

The New Testament shows us a church with the gifts of government and organization planted in it by the Holy Spirit. The same thing is seen in the organization of Israel, the church of God in olden times. The same gifts of the Spirit are for the development of system and order in the work of God in the remnant church. W. A. S.

A Serious Outlook

GRADUALLY but surely, and, we might say, section by section, this world is coming to realize that it is facing a tremendous problem and a most ominous situation. Amid the turmoil of contending nations the Palace of Peace has been dedicated to the cause of international amity and world-wide peace. While the cry of peace goes ringing through the world and statesmen are formulating and approving plans for universal peace, the plans for a universal war are progressing as never before. The race for military and naval supremacy is taxing the sinews and drawing tremendously upon the very vitals of the mightiest nations of this world, and no statesman will venture a guess as to when the fearful competition will reach its climax. The editor of the *Evening News* (London, England) of July 21, 1913, under the heading "World Convulsions," draws up an epitome of the situation, and closes with the question which no man can answer. We quote: —

World Convulsions

Only the cynical or the torpid human brain can open a newspaper without a tremor of apprehension in these days. In the movement toward greater velocity that is the chief physical occupation of mankind, no less a matter than world politics has its part. In this age of speed even an empire may not come toppling to the dust with majestic slowness; it falls with a sudden crash. And the very morrow may see the sudden ruin of its conqueror.

Take the news of the journals of this day. It would appear that the gods are playing odd, fantastic tricks, indeed, with the peoples here below. Turkey is no sooner risen from the green table of the diplomats, with Adrianople as one of her losses, than her crescent is flying again over that mighty fortress. Only a few weeks ago, Bulgaria was the second

Prussia — the heart of a new-born Slav union that enormously disturbed the balance of European military power. The Bulgars had crushed the unspeakable Turk, avenging his long tale of outrage and tyranny of the Christian community. The statesmen of western Europe had solemnly informed the Turk that henceforth his destiny lay in Asia, and that, all things considered, this was the best thing that could have happened in his own interests. He was asked to be grateful that he had not been kicked clean out of Europe, and to be content with Constantinople and an allotment of land about it.

Today the Turk is back in Adrianople, and with the most extravagantly heavy irony making believe that Adrianople must be included within his new boundary line! His note to the powers is a precious document. He is almost mournful of the fact that he has felt compelled to recover his stronghold from a foe who (which must shock the gentle Turk!) has behaved himself with "indescribable barbarity and vandalism." True, the reports of Bulgarian savagery are as horrifying as anything we used to read of the Turk. The king of Greece's telegram to this journal on Saturday reiterated charges which cannot be disposed of by mere pointblank denial. But who would have expected a month ago that today's papers would contain the account of the Turk's return, of Bulgaria's almost complete downfall, of the revelation that the Christian community of the Near East is not a community at all?

And farther east we have another amazing spectacle. China as a republic seemed to be the most stunning event in world politics that the human mind could witness and still retain its sanity. Now we behold Sun Yat-sen engaged in trying to destroy the strong man he himself set up — Yuan Shi Kai. There is a revolution today against the revolutionary government of yesterday; and nothing is more probable than a generation of Chinese internal conflict, during which, in that vast and mysterious land of mixed races, groups will form and quarrel until —

But why use the word until? Will there be finality in these huge convulsions in our time or in any other? Never were the pacifists stronger or their arguments more appealing and incontrovertible. And yet we cannot look upon a newspaper page without finding the narrative of tremendous and shattering conflicts and preparations for others beside which these are mere tribal squabbles.

What would he not give to be able to answer his own question, "Will there be finality in these huge convulsions in our time or in any other?" The same divine Record which foretells these "huge convulsions," with the accompanying clamorings for and protestations of "peace, peace, when there is no peace," points out the "finality" for which the editor asks. There is no reason why the Christian should not know what that "finality" is when the faithful and fast-fulfilling prophecies of God's Word so plainly delineates it. How true it is that the "pacifists" are stronger than ever both in numbers and resolutions and in arguments as to why peace

is preferable to war. But thus it was to be in the days when that finality was imminent. These conditions testify to the truth of the Bible, and in doing so they leave man without excuse for not knowing what these things mean and what is soon to come upon the world.

C. M. S.

Our European Division Meetings — No. 2

LEAVING Friedensau at the close of the East German Union Conference for Great Britain, to attend the North England Conference and the summer meeting of the British Union Conference Committee, I spent a day in Brussels, Belgium, with Elder R. G. Klingbeil and our workers associated with him in that country. It was a great pleasure to meet the laborers who are pressing the battle in that hard field. We spent the afternoon talking over the progress of our cause in all parts of the world, and in considering some of the difficult problems that have to be met in the endeavor to carry forward our work in Belgium. These brethren all seemed hopeful and of good courage, although the reports they gave of their experiences showed that Belgium is a hard field. It is surely the "wayside" described by the Saviour in the parable of the sower.

Belgium was at one time intensely Catholic, but the church has to a large extent lost its hold on the people. Its domination was not broken by the direct, transforming, molding influence of the Protestant Reformation, and instead of following the course taken by Germany, Scandinavia, and England when they broke away from Rome, the people of Belgium turned from their superstitions to hard, deep-seated infidelity. This is the general attitude toward everything of a religious character at the present time. Having cast aside the restraining influences of the gospel, they live for the gratification of their natural desires. It is very difficult to induce the people to come to public religious services or to open their homes for any kind of religious efforts.

But there are some here and there who want God, and it is for such that our brethren work hard, battling with these great difficulties. As a result of years of unremitting toil, we have one hundred and fifty Sabbath-keepers in Belgium. These brethren show their gratitude for the light of the truth that has come to them by paying an annual tithe of about twelve dollars a member. Their annual offerings to the cause of foreign missions reaches nearly four cents a member. As they are very poor, these sums give evidence of conscientious faithfulness and loyalty. And as our laborers see these believers rejoicing

in the triumphs of the gospel and the hope of eternal life, they are strengthened and encouraged to struggle on with their work.

The North England Conference

The North England Conference was held in the city of Nottingham, about one hundred miles north of London. The meeting was attended by the members of the British Union Conference Committee, a full delegation from the churches, and quite a number of visiting brethren and sisters residing in near-by cities. In this delegation were a number who were the first to embrace the third angel's message in Great Britain. I enjoyed a very pleasant interview with a dear old sister who rejoices in the honor of being the first person in England who took a stand for the Sabbath as a result of the proclamation of the threefold message of Revelation 14. It was most encouraging to witness the confidence, assurance, and loyalty of these brethren and sisters who have been with the cause in England from the first. They believe the message with all their hearts, and entertain no doubts regarding its triumphant consummation in this generation. The preacher could feel that his audience had a good spiritual appetite. They brought their Bibles to the meetings, and showed the deepest interest in all the studies and sermons that were given. It is a delight to expound the Word of God to such audiences.

The reports presented by the laborers for the year 1912 were very encouraging. A number of them stated that the past year had been one of the most encouraging and successful in their ministry. They had enjoyed the blessing of God in their work, and the Lord had given them good results. The report of the secretary showed that during the year the membership of the conference had been increased by one hundred and seventy-six. These reports greatly cheered the hearts of the brethren and sisters. There is nothing that lifts our people so much as to see men and women taking their stand for the truth.

In addition to the regular business of the conference an advanced step was taken in the development of the work in the northern part of England. The population of this conference was 17,000,000, and the membership was a little more than 800, with an annual tithe of \$10,000. In view of the long stretch of territory and the vast population, it was thought best to organize a new conference. The southern part of the territory was cut off and organized into what is called the Midland Conference. According to the division made, the North England Conference now has a population of 11,000,000 and a church-membership of 450, with a tithe close to \$6,000. The Midland Conference has

a population of 7,000,000, a membership of 350, and an annual tithe of a little more than \$4,000. Elder W. H. Meredith, who had been president of the North England Conference, was elected president of the Midland Conference, and Elder H. E. Armstrong, president of the Welsh Conference, was elected president of the North England Conference. It is the hope of the brethren and sisters in both these conferences that about the same progress may be seen in each conference that has been had in the whole territory heretofore. Thus they are planning for a strong move forward.

During this meeting the members of the British Union Conference Committee held their summer council, and planned their work for the coming year. The biennial session of the conference will be held in the summer of 1914.

At the close of the meeting at Nottingham I had the privilege of visiting our British headquarters at Stanborough Park. Here I found the publishing house, the food factory, and the new sanitarium all pressed with work. Our brethren have a beautiful place for their headquarters, and all branches of the work are making substantial progress. I was pleased to find the new sanitarium under the superintendency of Dr. C. H. Hayton enjoying a full patronage. This institution has been opened a little more than a year, and it has made steady progress from the first. Dr. Hayton greatly enjoys his work. These institutions, with the college, make our headquarters an interesting and important center in Great Britain.

While at Stanborough Park, I had the privilege of a farewell visit with Prof. and Sister H. R. Salisbury and Dr. H. C. Menkel, who were on their way to India. They were of excellent courage, and are going to their new field with the earnest desire and prayer that God will greatly bless their labors in behalf of India's suffering, perishing millions.

A. G. DANIELLS.

Note and Comment

Free and Equal

It is possible even for great men to be mistaken. At a meeting held under the auspices of the New York Association for the Blind, former President Taft gave an address in which he said that he often wondered what a blind man thought when he read that statement in the Declaration of Independence in which it is declared that "all men are created *free and equal*." He continued:—

This isn't true in the sense in which it is generally understood. We are not all equal in opportunity, nor in friends,

nor in environment. What that clause meant was that under the new form of government, which the signers of the Declaration believed to be the best yet devised, every effort would be put forth to bring about a condition where everybody should be free and equal.

The fact is that it isn't true at all, and neither is it true that the Declaration of Independence makes that statement. It says: "We hold these truths to be self-evident that all men are created *equal*," etc. What the Declaration of Independence teaches is that every normal human being that is born into this world has as much right to be in the world as any other human being, and an equal right to the privileges and opportunities which this world affords; that no individual has rights that are above those of any other individual; that before the law all men are equal. Some of the State constitutions do express the idea that "all men are created free and equal;" but the Declaration of Independence contains no such expression.



The School and the Bible

ONE of the world-wide plans of the Christian Citizenship Conference was the setting apart of one day in the year when special sermons would be preached in all Christian churches on the subject of moral and religious instruction in the public schools. The aim of the organization is to have the Bible made a text-book in all the public schools. To that end prayers were to be offered in all churches. The day set apart for that service this year was September 14. We understand that many pastors have fallen in with the idea. Would it be facetious to suggest that on one or two Sundays in the year all the churches unite in a special service looking to the adoption of the Bible in its unmutated form as the fundamental text-book of the church as well as of the day-school? If there is any one thing that the Christians of America should pray for more than another, it is that those who profess to be children of God should make his infallible Word their chart and compass, and turn a deaf ear to the philosophical vagaries of the higher criticism. If the church will do that, she will see less need of hiring the public-school teachers as expounders of theology and religion. The church was ordained to teach the Word; but she has been criticizing it instead. As a result, she is unable to hold or to reach the masses, and this has brought about that condition which causes the church now to make a plea for the teaching of the Bible in the public school. If the church, commissioned by her Master and infallible Guide to teach the Word, will carry out her commission, she will never need to call upon the state or any other organization to do her work for her.



In Honolulu

JAMES E. SHULTZ

JULY 26 we again turned our faces toward the Far East. Five years have we awaited the slow process of physical repair, and now, assured by our examining physician that we are physically able to return, our hearts are indeed glad.

We had arranged to stop over between boats in Honolulu to visit relatives for a period of three weeks, but it was not without a feeling of regret that we said good-by to Elders T. H. Okohira and C. L. Butterfield, with whom we had traveled thus far; however, the pleasure of meeting our relatives and the brethren here has amply repaid us. We were not a little surprised to see here Brother Bartholomew and family, whom we had so favorably known in the city of Washington. They are doing a good work at the treatment-rooms, which they have established, in reaching the higher classes here. We also found Miss Young, whom we knew in Kobe, Japan, doing a like work.

The first Wednesday evening here, I attended the church prayer-meeting in the city and found an earnest little company of believers seeking God for his blessing, that others may be led to accept the special message for this time. Present truth has long been known here, but our work has not progressed as in other fields. One reason is that the worker has so many nationalities with which to deal. It matters not what language is used in the public service, there are always those to whom the message is veiled by a strange tongue. At this prayer-meeting we had three distinct races and five nationalities represented. However, in the social service which followed the study of the Word, all bore testimony to the goodness of God and expressed their appreciation for a knowledge of present truth.

Having met with this church on two Sabbaths, I will give you the program of one, that you may know how the Sabbath is observed in the mid-Pacific:—

At half past nine in the morning, teachers' meeting was held for the various departments of the Sabbath-school. At eleven o'clock I spoke to the church. In the congregation could be seen natives, Americans, Englishmen, Portuguese, Russians, Chinese, and Koreans. —seven nationalities in all,—and all equally anxious to hear the word of truth. It seemed like a return to Pentecost, when all heard the message with gladness of heart.

I was especially glad to meet our Russian brother who lived fourteen years

in Manchuria, and received the truth through reading literature sent him by one of his Sabbath-keeping friends in Riga. Although he does not understand one word of the service, save when his little son interprets, still he is faithful in attendance at all our meetings, and also brings others of his countrymen to hear, who are benefited only by reading the texts used in the service, which are found for them by our brother's son.

Not a few of the congregation are Chinese, the result of Brother Ching's earnest work in behalf of his countrymen. Brother Ching is a dentist who accepted the third angel's message about six years ago under Elder Williams's labors. Brother Ching's first work was to lead his wife to Christ, and since that time, they have unitedly labored with success to bring their relatives to an intelligent knowledge of the truth.

At three o'clock in the afternoon, Brother and Sister McKeague, who are at present in charge of the work here, took us to the Territorial Penitentiary, where services have been conducted for the prisoners every Sabbath afternoon for eight years. We met under the spreading branches of a beautifully blooming tree. A native male quartet composed of prisoners furnished acceptable music, after which earnest words of admonition were spoken in the English and native tongues. Nor have these services been without good results. At least one native has heard and accepted the message here. He was a member of the legislature, and was arrested on a political charge. Hearing the truth in prison, he readily accepted it, and has been a faithful member ever since. Being possessed of more than average abilities, he has been a great help to the church here.

At five o'clock in the evening, we again assembled in the church building for the Missionary Volunteer meeting. About thirty were present, and nearly all had some work to report. It was gratifying to hear their responses to the roll-call. Without hesitation, each one arose, repeated a Morning Watch text, and then told of the work God had helped him to perform. It appealed to me that many of our home societies would be edified by attending one of the meetings of this little band.

While assisting in the services at the Adventist church, it has also been my privilege to preach in the local Congregational church. It was the first time many of the congregation had heard a sermon by an Adventist, and I prayed God that the impressions made might tell on the side of right and lead some

to an investigation of the message which has made us a people. About twice the usual number were in attendance at the service and gave close attention to the word spoken.

Last Sabbath was a good day for the little church. In addition to the regular forenoon and afternoon services, at which I spoke, it was my privilege to bury one believer by baptism. The candidate, an English woman, is a governess in the home of the English consul at this place, who chanced to travel on the same steamship with Miss Scharffenberg, of Korea. Against Miss Scharffenberg she had been warned by some missionaries on board the same vessel, they claiming that Miss Scharffenberg seemed to be a putter forth of a strange doctrine. This aroused the curiosity of the governess, and she demanded of Miss Scharffenberg a reason for her faith, with the result already stated. Thus are the precious ones of earth being garnered for the kingdom. A word in faithfulness spoken may decide the destiny of some honest soul.

Three weeks have passed, and the "Shinyo Maru" nears port with fourteen recruits for China. We shall join them here, and together, for Prince Immanuel, invade the land of Sinim. As we go, we ask an interest in your prayers that God's Spirit may go before us and his angels surround us.

Our Mohammedan Sisters—No. 4

MRS. G. F. JONES

ALTHOUGH something has already been attempted for the Mohammedan women by woman missionaries, naturally there are many difficulties to surmount. One of these missionaries say: "While polygamy and divorce exist and there is no standard of purity equally applicable to both sexes, more freedom than woman now possesses cannot with safety be granted her. I fail to see any remedy but in the doctrine and practise of Christianity. The fact known to be true of a school in Syria, points out the solution of the problem. Of the pupils of a Protestant school conducted there for many years and largely attended by Moslem girls, it is stated that a case has never been known where a pupil who had passed through their hands had been divorced, or obliged to accept a second wife into her home. These women have learned lessons of duty, of personal responsibility to God, of self-respect, self-control, kindness, and love, which cause the hearts of their husbands safely to trust in them."

Another says she believes from experience that there is little doubt that a medical missionary can find access to their homes, and get nearest to them. A missionary in south India, where work has been extensively carried on for Moslem women, says that there divorce is rare, and it is seldom that a woman is married in succession to half a dozen husbands. Another says: "In a recent tour I was a welcome guest in several Turkish homes, and warm approval was

expressed by the women of their Protestant neighbors. Only one failing was regretted, they ate pork. But still they begged me to come again and read to them from our Great Teacher's Book."

Speaking of unclean foods, which is a very strong point with them, I might mention here my husband's experience with Mohammedans while traveling in Sumatra. At first they did not care to have much to do with him, but no sooner did they discover that he did not eat swine's flesh than all prejudice was at once removed. Their interest was aroused, and they would follow him and listen to whatever he had to tell them, and when any others met them on the way, they were informed that "this Christian is not unclean like other Christians." Since that time some of these men have become Christians.

To illustrate their feeling toward Christians in general: A woman medical worker could gain access to a patient only by entering through the stable door, as the main entrance was "too near a so-called saint's place." In another instance she was asked to treat a very sick person in the open street, "to avoid standing on their holy ground and defiling the spot."

Speaking from my own experience in working for Mohammedan women, I can say that when they are converted, they are not a whit behind their white and more fortunate sisters. In Singapore, a Mohammedan servant, whose mistress was having Bible studies, would sit on the stairs to listen and pick up the crumbs of the gospel, as it were. On learning of this, I at once began giving her studies, adapting them to her case. A more receptive, appreciative, and joyful reader I never had, and her mistress told me that every day she would count the days till the *meni* would come to teach her the gospel story. At times she would laugh aloud for joy, and say, "O, how good it is!" Another woman whom my husband recently baptized in Java, had been divorced from several husbands, like the majority of these women, and was living with one who was not her husband, like the woman of Samaria, and, like her, became converted. The man also became an earnest Christian, and they were both most anxious to be baptized after being married. However, this latter was by no means an easy matter, for it was found on investigation that their former lives were so involved and complicated with other marriages and divorces, that it took much time and patience, with many prayers, to unravel the difficulties, so as to have a legal marriage in the eyes of God and man. At times it looked like an utter impossibility; but finally, with the help of the Lord, it was done, and they were able to be baptized, to their great joy. The woman was brimful of love to her Saviour for what he had done for her, and never failed to give a heartfelt testimony whenever opportunity offered. A more devout, humble, and joyful Christian it has never been my privilege to meet.

But there must be scores, even hundreds, of others among all the millions of

these benighted, downtrodden souls who are longing for light and liberty, if only we would go and tell them. What opportunities! What a wide field to be entered by our humble, Spirit-filled sisters who have the love of God shed abroad in their own hearts, to go as teachers, medical missionaries, Bible workers! And who can gain the confidence of these women better than Seventh-day Adventists, who have not the great obstacle of unclean food to surmount, as other Christians have.

"Who then is willing to consecrate his [her] service this day unto the Lord," and say, "Here am I; send me?"

Egypt

GEORGE KEOUGH

BENI ADDI is situated on the west side of the Nile valley, at the foot of the hills that separate the green fields from the Libyan desert. The town is built almost entirely of sun-dried bricks, and



COMPANY OF BELIEVERS BAPTIZED AT BENI ADDI, EGYPT

plastered with mud mixed with finely chopped straw. Very few of the houses are whitened, either inside or out. There is, I believe, not a pane of glass in the whole town, and the houses generally are only partly roofed over. However, surrounded as it is by palm-trees, and having the sandy hills for a background, it is a pleasant sight to travelers. Caravans sometimes gather here, for there is a path between the hills leading to the Inner Oasis.

The inhabitants number over eighteen thousand, and are chiefly peasants, weavers, and traders; and, being some six miles from the railway, they are not so civilized as in the towns on the railway. Of the eighteen thousand inhabitants, three fourths are Moslems and one fourth Christians. There are three Coptic churches and two Presbyterian places of worship.

The people live very simply. Bread is the staff of life in the fullest sense. They eat bread which is made of a native corn, called *dura*, at every meal, dipping it in something to give it relish. Two eggs cooked with a little butter, with plenty of bread, make dinner enough for four persons. One does not realize how much the use of knives,

forks, and spoons adds to the cost of living until he sees how cheaply these people live.

To this town we were invited by letter in June of last year. One man had been keeping the Sabbath, in a way, for over five years. He preached everywhere and was a source of great trouble to the religious powers that be. He had convinced another, and they two thought they were the only Sabbath-keepers in Egypt, when they accidentally heard of us. The same day they heard of us they wrote inviting us to visit them. We went, and feeling that the Lord had opened a door before us, decided to come here to work. Accordingly, last November we came and took up residence among the people of Beni Addi.

The Lord has been with us, and on May 3 we were able to baptize twenty-four persons who had decided to obey their Lord in all things. There were many difficulties to be overcome, and much opposition to contend with, but thanks be to God who gives us the victory through Christ Jesus. The accompanying illustration shows those who have taken their stand for the Master. Two others have begun to keep the commandments since the baptism. We are sure that the readers of the REVIEW have been praying for the work in Egypt, and will be glad to hear that the Lord has answered so fully.

Continue to pray, for the Lord has great things in store for us.

Into the Harvest

JOEL C. ROGERS

AFTER furlough the worker who has experienced his call into the harvest-fields abroad, welcomes the time of his return. The writer has found little to attract his attention from his chosen work while sojourning in America. He has learned "to love his country and people none the less, but his work for souls the more." He has appreciated and been thankful for the kindly greetings and hospitality of many friends and brethren. He is grateful for the liberal provision made by the General Conference for his rest. And now he is most happy to be off again to greet his waiting native friends and brethren. He feels sure of a warm welcome back among them.

We found comfortable accommodation on the "Oceanic," leaving New York June 28. By this boat we were able to connect with the East African mail-boat at Southampton, transferring all baggage without the expense of crossing England. Then we could have a week

in London while the steamer made the passage around the Mediterranean to Naples, where we embarked July 19. The trip overland to Naples from London occupies only two days direct.

In London we were able to secure a few supplies not found in Central Africa, such as a nice little tent, 8x8 feet, for traveling. Two natives can easily carry it, including poles and a water-proof canvas floor-cloth. It can be set up in a few minutes, and easily made mosquito-proof. Its cost was \$32. We purchased also a small camp cooking outfit, camp-chairs, a supply of simple medicine, lead- and slate-pencils for native school, linoleum for blackboards, and little items of personal supplies. All these were packed in a large hamper and put on the steamer, which called at London July 9. After all business was finished, we had the Sabbath for rest, attending the North London church service. On Sunday Brother Bacon was on hand as usual at Victoria Station. This is the third time he has seen us off to Africa, the first time being almost twenty years ago. We very much appreciated his attention to our business affairs in London.

While crossing to Naples, our time did not permit us to visit any of our people, but we enjoyed seeing Elder Tieche and his son at the customs house on the border of Italy. We were hoping to have the pleasure of his company to Genoa, but train arrangements prevented even this.

To break our long journey and save expense, we stopped for a night each in Lyons and Marseilles. One is obliged to pay first-class fare to get a chance to sleep on these trains, which would be about double ordinary fare. In Rome we had only four hours, but in Naples nearly two days, our boat being a half-day late. We availed ourselves of this opportunity to see the ruins of Pompeii, and I to ascend to the Vesuvius crater. It is an awe-inspiring scene to stand on the hot, steaming lava at the brink of that mighty hole in the top of the mountain, large enough to make a lake that could float several big ships; to see steam and smoke issuing from the small crater which fills the greater crater, the steam and smoke rolling from side to side and forming a cloud over its top; then to push off a ledge of crumbling lava, and listen as it rolls down, down, a thousand feet into space, with echoing sounds! My heart was lifted in prayer for God's lingering mercy to spare the people of Italy until they hear the message that is able to save them from the coming destruction of all the world.

We are now in the Red Sea, midway from Suez to Aden. We are both in good health and looking forward anxiously to the day of our arrival at our destination, still six weeks or more ahead of us. A missionary of the London Missionary Society, located near Lake Tanganyika, where we intend going, tells us that sugar, flour, and oatmeal each costs thirty-two cents a pound at the nearest store. So they get all their supplies from London, which comes out one fourth less!



Where Shall We Glean?

M. E. YERGIN

BROAD are the fields of God,
Swinging heavy with tares and wheat.
Yellow to harvest the wheat-heads sway.
Workers with God, earth's autumn day
Are we faring forth in the field's broad way

Where the large wheat grows?

Narrow the roadside is.
How are the reapers disposing strength?
Out in the corners? the roadside strays?
Bending all effort and time of the days
Gleaning the scantness from these by-ways,

When the fields are full?

Shall we neglect a head?
Never! not one must be passed by.
When sinks earth's sun in the darkening west

And reapers for heaven go home to rest,
Pathways in valley, on mountain crest,
Will have been close gleaned.

Precious is God's stray wheat;
But shall fields that are full be passed?
Shall we neglect the strays or the field?—

Neither! In heaven, the glad some yield
Will come from byway, will come from field,—

From a well-gleaned both.

Lost in Her Song

J. S. WASHBURN

'Twas a night in June in the year 1896. I stood in the topmost gallery of Royal Albert Hall, the finest concert-hall in England, and looked down upon the many thousands in the vast auditorium. What rare attraction had so filled the great hall that late comers found only standing room?

Madame Adelina Patti, the most noted living singer and in some respects the most wonderful singer of modern times, was to sing that night. She has sung before all the royal families of Europe, and after nearly a half-century of public singing still draws the crowds as no other singer. What can be the secret of her marvelous success in her chosen life-work?

The singers are so far from me that I cannot without a glass distinguish Madame Patti from the other singers in her concert company. Now she sings difficult Italian music, and her voice is wonderfully flexible and bird-like, clear and marvelously penetrating. But this is not the secret. Listen! I hear the opening bars of "Home, Sweet Home;" the piano is faint, so far is it away, but a deathlike silence has fallen upon the vast throng. I fear I shall not hear the

singer; I strain my ears, intently listening. Ah, yes, I *can* hear, so slow and soft, like a spirit voice,—

"Mid pleasures and palaces, though we may roam,

Be it ever so humble—"

The hall fades from sight, the brilliant lights vanish. I see no more the great fashionable crowd. I forget that I am listening to the greatest singer in the world. Only a dream whisper, silver clear, yet faint and sweet and far away: "Home, home, sweet, sweet home." I am borne swiftly across the wide sea that has for years separated me from the land of my birth. The years of manhood vanish. I am a child again. I see once more the dear old home—the old brown farmhouse in Iowa. The old orchard is here. I am swinging careless and free with my dear little brother under the old oak-tree. I hear the sweet voices of my sisters; I see my father, so true and good; and O, I see my mother's dear face, full of tenderest, sweetest love! She is singing, and her voice comes to me as an angel's. Scarcely had I dared hope to see my home again. Yet *now* truly I see it all clear and bright,—the blessed innocence of childhood, the sweet, free country air; yes, I hear the sweet music of gentle breezes whispering through the trees and over the waving grain—the dreamy hum of nature. Ah! it is too sweet to last. Almost with a shock I awake. I hear the last echoes of the piano notes. The singer is retiring, and the crowd, awakening from the wondrous spell, is beginning to applaud.

The vision was mine, yet not mine alone. There are tears in the eyes of many whose faces were weary and hardened. They, too, have seen the dear old home, and lived over again the dear dead days of childhood; and to many has come the longing for the Heavenly Father's home.

Truly Madame Patti is a great singer. Now I know the secret of her magic power. What is it?—She went out of sight and hearing, behind her great art, her subject. Though born and through the early days of childhood living in poverty, she had been brought before the great, yea, even the crowned heads of the world through her wondrous talent of song. Truly she has roamed "mid pleasures and palaces," yet tonight her true heart returns in memory to early days. Forgetful of the years of fame, the tender visions of her childhood's home ("be it ever so humble") bring tears to her own eyes—eyes that see not the great throng of the wealthy and noble before her. Her heart sings, she sees her

own childhood's humble home. We therefore behold our own, and forget the singer and all else. Our heart hears not the singer, but the song; we see not Madame Patti, but home, dear, sweet home.

This is true art. This is inspiration. This is divine talent. Keep self out of sight. Let your glorious work, your calling, however humble, appear; be unconscious of self and of selfish desire to be seen, to be applauded, to grasp, to seize for self, and you will succeed. Die to self. Let God be seen in you. Live to love, for the good you may do, the blessing you may be, and you shall have a home, a "sweet" and everlasting home, in the Father's house of many mansions.

The Gospel of Health—No. 1

FREDERICK M. ROSSITER, M. D.

THE gospel, Paul tells us in Rom. i: 16, is the power of God unto salvation. It represents all that is necessary to make the perfect man. The perfect man is one who has developed the three phases of his nature; namely, the spiritual, the mental, and the physical. In the study of the development of life we observe that the physical is the first that matures in man.

At twenty-five a man or woman has fully matured physically and should be in the prime of physical health and vigor. Not so, however, with the mental and spiritual powers. They have made only a beginning. It is not necessary that a man should be stronger physically at fifty than he is at twenty-five, but it is necessary that the health be preserved and guarded carefully in order to develop the mental and spiritual powers to the highest degree of efficiency not only at fifty but for later years of service. The world is only too full of men and women who stop growing mentally at twenty-five, and the spiritual life has hardly made a beginning. At fifty very few men and women can endure what they could at twenty-five, but at fifty a man or woman should be in the very prime for mental and spiritual endurance. Only too often, however, this is not the case, and for various reasons; it is principally due to sickness or loss of physical power.

Poor health and physical debility not only rob one of the active desire for mental and spiritual progress, but actually produce the obstacles making such progress laborious and difficult. From this it does not follow that the strongest men and women have the greatest minds and the deepest spirituality, but there must be a proper poise between the three.

If a person with a weak and sickly body has great mentality and spirituality, as we sometimes observe, what might he be if he had abounding health? It must be apparent to all that good health is the very foundation to a successful life, whatever the calling may be.

In 3 John 2 we read, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Not only is our Heavenly Father concerned about our health and wishes us prosperity, but he has given us

abundant light and knowledge so that we actually may have good health if we desire to have it.

Never in the history of the race have men had such knowledge pertaining to health and the prevention of disease as they have today. There is a reason for this. More is expected from this generation of Christians than of any preceding age or people. I do not believe that this is the only reason why there is so much light on the subject of health. The middle-aged portion of the race are dying off faster than ever before, and all chronic diseases are rapidly on the increase. The individual as a unit has less disease-resisting powers. Then, we are living in a world of compensations. A hundred years ago wheat stood up long enough after it was ripe so that men could cut it all with a cradle, now it falls to the ground so soon after being ripe that self-binders are necessary to save the crop. A few hundred years ago human beings were carried off by the millions because of insanitary conditions, and of those that survived these conditions, there were more persons out of every hundred that lived to an advanced age than at the present time.

In the days of Moses God gave to Israel definite knowledge concerning the laws of sanitation and the preservation of health, but in the closing days of the gospel message the light of truth shines much brighter. Light causes growth. Can we show progress commensurate with the light given? Vegetation will grow in prolonged darkness, but it is not a healthy growth. One reason why we have not made more progress in healthful living is because each one has tried to apply the principles to his neighbor instead of making an intelligent personal application of it.

Soul prosperity is an individual matter. There are outside means by which spiritual growth can be assisted, but after all it is the personal application of the Bible truths that gives the results. So health is an individual matter. All the Biblical and scientific knowledge in the world on the subject of health will not give us abounding health unless it is made personal and adopted into the life as a practical matter.

"As thy soul prospereth," the apostle says. If the physical health of most people were no better than their soul prosperity, what a state this present generation would be in, and among professed Christians, too! But even the physical condition of the nations today is the cause of considerable alarm among scientists; yet in the church and in the world the physical health is better than the spiritual conditions. When the individual health of the soul and body is put on a higher plane, we shall witness a power and efficiency in the message that we have not yet seen.

When Israel was on the border of the promised land and ready to go over, we are told that there was not a sick nor feeble person among that great host. Through a period of forty years, under testing trials and adverse circumstances, they had learned obedience to the statutes

and commandments of the Lord. These statutes covered the physical as well as the spiritual. With the giving of obedience was the promise that no sickness should come upon them. But you will notice from the record that most of this great host died prematurely because of sin. What a terrible mortality there must have been in the camps of Israel during that forty years in the "great and terrible wilderness," and all because of sin. Sins affect the physical life and cut short our usefulness, even though we repent of the sins.

Does the Lord expect less of the people in the last days who are being prepared for the promised land? These things were written for us, for our admonition and learning. As the gospel dispensation is greater than the former one, and as the latter rain will be more abundant than the Pentecostal showers, so the work of the closing message is greater than that of any former period. It has far more searching requirements and is more far-reaching in its final results. For these reasons the gospel of health and the practical application of the principles of right living have a very important bearing at the present time. Health is an asset of the message that we cannot afford to jeopardize with the liabilities of sickness and premature decay.

Men and women need physical vigor and vitality in order to cope with the tests of endurance to which the body is often subjected in carrying this message to a successful issue. This is true in temporal matters; it is more true in spiritual things.

The Lord's declaration to Zerubbabel (Zech. 4: 6, 7) is equally his declaration to this people: "Then he [the angel] answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." It is an easy matter for the Lord to make a plain out of the great mountains of difficulties? to make plains to let the Lord smooth out some of our mountains of difficulties? to make plains out of our mountains of worries and troubles, many of which never happened? If we should, we should have more energy and clearer minds to devote to successful missionary work. The success of the work depends upon the power and spirit of the Lord. We need to pray more. If we did this, we should save physical force and have more energy of body and mind with which to meet the issues, and we should have more joy and gladness in it all. If we prayed more, we should have fewer doubts, less worry and fear, and hence more physical and spiritual vitality. Luther said that to know how to pray well was the better half of work. We have been told that "prayer is the most holy exercise of the soul," and anything that exercises the soul, the very highest of all the mental forces, imparts health and vigor to the body. This is a well-recognized law of psychology.



Kentucky Camp-Meeting

THE Kentucky camp-meeting and the sixth annual session of the Kentucky Conference were held at Nicholasville, Ky., August 14-24. This gathering was the largest of its kind ever held in this State. Some of the people came several days before the opening of the meeting and remained until its close. Much interest was manifested in every meeting held on the ground. All departments of the work made a good substantial growth during the last year. One feature which impressed the observer was the earnestness with which the people studied methods of work. The Louisville church is a good example of what is being done in many places in this field. The church, numbering about eighty members, has a standing order for one thousand magazines each month. In this way they are paying for their new church building and getting converts to the faith. The result of the circulation of this literature is seen in the many additions to the church.

The live workers in this conference brought into the meeting a spirit of work and enthusiasm that made it one of the best ever held in Kentucky. Plans were laid to develop other centers of influence like that of Louisville, and several volunteered their services.

This conference has a bright, intelligent, and enthusiastic class of young people fitting themselves for active service in this cause. Territory was assigned to eighteen colporteurs; nine of these were given colporteur's credentials. One hundred members were added to the conference during the past year; two churches were organized and admitted. The tithe increased \$685.44 over the previous year. The Sabbath-school offerings increased \$280.26. There has been an increase of \$500 in the sale of books. The brethren were mindful of the great world-wide work, and voted to pay twenty cents a week per capita to support the constantly increasing army of workers throughout the world and to liquidate the debts of our institutions. More than \$800 was given in cash and pledges for home and foreign missions.

Elders G. B. Thompson and W. W. Eastman gave some valuable instruction, which was much appreciated by all in attendance. Many were heard to say, "We have received some helpful ideas which we can put into practise when we get home, and we intend to do so."

Elder B. W. Brown was reelected president of the conference. Very few changes were made in the other departments of the work. On the last day of the session nine were baptized. Elder Brown had been holding meetings in the city of Nicholasville previous to the camp-meeting and will continue them. The prospect for a church in this place is good. During the last Sunday-night meeting eighteen arose signifying their

intention to keep the commandments of God. That same day one of the ministers in the city undertook to smooth over the Sabbath doctrine, and in this way created a great interest to hear the truth as it is given by Seventh-day Adventists.

By previous arrangement, Monday morning, August 25, while en route from Nicholasville to attend the Tennessee River Conference camp-meeting, the writer had the privilege of a consultation with Elder J. H. Lawrence in Louisville, Ky., regarding the Negro work. The day before the writer's visit at Louisville, Elder Lawrence baptized fourteen who united with the church in that city. The future of the work in Kentucky among both colored and white never looked brighter than it does at the present time.

S. E. WIGHT.

Progress of the Work Among the Jewish People

THERE have been a number of interesting experiences in the work among the Jews this summer which indicate that the Spirit of the Lord is really at work among these people. The more the Jews learn of our people, the more they are inclined to the gospel of the Lord Jesus and to the message of God for today.

While attending the North Dakota camp-meeting this summer, I met several Jews who were present at the meeting. One young man came to me at the close of the service, and said, "I wish you could give that talk in every city in the United States. It would be such a help to the Jews as well as to the Gentiles, and it would enlighten the people." The young man's heart seemed to be touched.

There was another man at the same camp-meeting, who came from quite a distance to spend a few days. I had a number of talks with him, and found him to be quite interested. There were several things that rather puzzled him, but these seemed to clear away after we opened to him the Word of God as seen in the light of present truth. On Sunday morning I gave a talk on the work among the Jews, to the German brethren. He was present, and frequently nodded his head in assent. At the close of the talk, he asked the privilege of speaking a few words. He said he would like to tell them a few things in confirmation of what was said, and also to state some matters that would make other things still clearer to their minds. It was certainly interesting to hear that Jew talk to our people about the Jews and their manners. He told the brethren that, while it was true that the Jew was cut off when he became a Christian, they should remember that the Jewish people who did not know the gospel had been wrongly educated, and that the Christian people must bear with these

poor, prejudiced Jews till they became enlightened.

It was very evident from the way the young man talked that he was not far from the kingdom. Before he left the grounds, he came to me and said: "Well, Brother Gilbert, I want to tell you that I am not going to open my place of business any more on the Sabbath. As for being a Christian and believing in Jesus, time accomplishes a great deal. I am glad that I am here, and I have been greatly helped. Please send me a New Testament, and some day everything will come out all right." We certainly hope and pray that the Holy Spirit will lead that man to fully give his heart to the Lord Jesus.

At the Lowell, Mass., camp-meeting, one young man, a Jew, was baptized. This young man has been passing through a bitter experience. He was one of the first converts we had about six years ago through our mission work in Boston, and was one of the most interested and enthusiastic young Christians I believe that I ever saw. He was with us at the Good Tidings Home, Concord, Mass., for three months, and seemed to be growing in grace splendidly. His people kept coming after him, and finally they got him away. For five years we knew nothing of what had become of him, but we felt that some day the Lord would bring him back. Earnest prayers ascended to God for this young man, as his case was such a promising one. The Lord heard the prayers. Some months ago he came to see me, and told me all about the experiences that caused him to leave. He was so sorry he had lost his grip on Jesus, and said he still loved the Saviour.

While I was at the sanitarium at Melrose a while ago, he came to see me, and there he decided that if the Lord Jesus would forgive his great sin and pardon his iniquity, he would serve him the rest of his life. The blessing of the Lord came into our little meeting, and he was surely accepted. Since then he has been endeavoring to let his light shine in his home, and while his parents and relatives have been persecuting him bitterly at times, still we believe that he will yet win his wife to the truth. Only a day or two ago I saw her at her home and had a long talk with her, and she gave me to understand that she did believe, and that she did want to know more about the Lord Jesus.

A Jewish woman on Long Island, New York, is about ready for baptism, and it is evident that unless the Lord works a miracle, her husband will leave her. But she feels so thankful for what the Lord Jesus has done for her since this light came to her that she is willing to endure anything for Jesus' sake. We trust that God will give her grace and strength to walk in all the light.

There are many other Jews who are interested in the truth; and while it takes a long while at times to see the seed develop, we feel sure that the Holy Spirit is at work among them. Word comes to us from the workers in different parts of the land, of Jews who are interested in the truth. There are some in California who seem about ready to decide to obey the truth, and a Jew of about forty was recently baptized in Salt Lake City, Utah. A number of Jews have attended tent-meetings in different places this summer, and many questions come

to us from workers in the different parts of the field who desire to know how to work for the Jews.

We are endeavoring to do what we can, with the help of the Lord, to answer the many questions which come to us. It is very difficult to convince some of the Jews with reference to the gospel until they come to learn more of our people and of our work. During the past two months we have sent out many thousands of pages of tracts, and we believe that they will prove a great blessing to many. The needs of this work are great. We should have more literature to scatter among the people, and especially we need laborers who will interest themselves in these lost sheep.

We have had about a dozen Jews at the Good Tidings Home this summer. Some have been there part of the time and others all the time. We believe there is yet a great work to be done in connection with the Good Tidings Home, and we ask all our people everywhere to pray for the work at the home.

One young Jew went there with his brother who was sick. He was there but a few days when the Spirit of the Lord came upon him, and sent a strong conviction to him that what he saw and heard was the truth. He arose one evening in the prayer-meeting, made a confession, and said that he wanted to be a consecrated Christian. The Lord has visited us at the home, and there have been others who have been converted and given their hearts to the Lord.

Looking at the work from various points, we feel to thank God and take courage that the Holy Spirit is working for the Jewish people, and we believe that we shall yet see a great work done, and that many of these sons of Abraham will come to the light. We ask a special interest in the prayers of the people of God for this work for the lost sheep of Israel.

F. C. GILBERT.

The West Pennsylvania Conference and Camp-Meeting

THE brethren in the West Pennsylvania Conference this year chose Corry in the northern part of the State for their annual conference and camp-meeting, August 14-24. They secured the use of the fair-ground which is near the city and which has many commodious buildings for the holding of the assembly.

The attendance from the outside was good. But like all the camp-meetings in the Columbia Union, the number of our own brethren was affected by the fact that many had gone to the General Conference. There were in attendance about two hundred and twenty-five. Nevertheless what was lacking in human presence was compensated for by the divine presence.

There was a good spirit in the meeting. Many important items came up for consideration. The report of the president showed an excellent increase in tithes and offerings. Cash and pledges taken for foreign mission work amounted to \$1,486.88, while for the local work there was raised \$685. A grand rally was held for the purpose of taking orders for the Harvest Ingathering number of the REVIEW. This resulted in 4,500 copies being subscribed for, or more than half the total number taken last year throughout the entire conference. In order to bring up well the Twenty-

cent-a-week Fund, Elder R. A. Underwood, the newly elected president of the conference, arranged for a series of general meetings to be held throughout the churches this fall.

Life and activity were manifested in connection with all the work of the camp. The Spirit of God was present in the revivals, and wrought a good work in the hearts of the people. Elder Underwood was elected president and nearly all the other officers and the same committee were reelected. The book sales amounted to \$250. Fifteen persons were baptized. The prospects for the work in West Pennsylvania Conference this coming year are very bright.

B. G. WILKINSON.

The Next Thirteenth Sabbath a Great Opportunity

How it thrills our hearts to know that one hundred missionaries have turned their faces to the "regions beyond" in response to the action of the last General Conference. Even now some of them are tossing upon the seas, outward bound. We have set our hands to the finishing of the work, and there must from henceforth be no wavering. When workers are willing to go, the means to send them must be supplied. The transportation expense of one hundred workers from the home land to the "uttermost parts of the earth" calls for a large cash outlay of means, and the resources of the General Conference treasury are strained to the utmost in consequence. Indeed, it is doubtful if the plans in full can be carried out if special help is not given.

To meet this emergency the General Conference Committee has turned to the Sabbath-schools in the home land for help, and set apart September 27, the thirteenth Sabbath of the third quarter, as the time when the schools may give for the special purpose of paying the transportation expenses of the one hundred missionaries who are to go this fall to foreign fields. Shall we not work and pray for an especially liberal offering? It will truly be a sad thing if any of these missionaries under appointment remain at home on account of lack of means to pay their fare to the mission field. As we love this truth, as we believe it is soon to lighten the whole earth with its glory, let us deny self, and plan to give on that Sabbath, as we have never done before, that every selected missionary may be hastened on his way.

Remember the date, Sabbath, September 27.

Remember the object, the transportation expenses of one hundred appointed missionaries to their mission fields.

Remember to pray that God will give his people liberal hearts, that his work be not hindered nor his coming delayed.

MRS. L. FLORA PLUMMER,
Secretary Sabbath School Department.

The Georgia Camp-Meeting for Colored People

THIS meeting was held in Savannah, August 28, to September 7. A good location was secured in the thickly settled section of the city, accessible to car lines. The attendance was very good. The large tent was often overflowed at night.

Elder J. W. Manns has labored in this

city for over a year, with the result that a church with a membership of one hundred and eighty has been organized, and many others will soon connect with the church. This is a strong Catholic city.

The laborers from abroad were Brother V. O. Cole, union field agent; Elder Sydney Scott; and the writer. Among the home workers were Elder N. V. Willess, president of the conference; Brother Fulbright, conference field agent; Elder J. W. Manns; and Brother R. E. Williams.

The blessing of the Lord was present in a marked manner. The order was perfect, though the crowds were large, no disturbance being experienced. A number were added to the church and others are in the valley of decision. The business passed off harmoniously. The resolutions were heartily discussed, and we believe the conference will result in increased efficiency in service the coming year. I was glad to be present at the beginning of the meeting and to assist in organizing the conference. We feel that we are entering upon a system of organization that will prove very helpful in carrying forward this branch of the work.

The subject of missions was especially considered in one of the night meetings. Short mission talks were given, being lead by Sister Knight of Atlanta, who has been abroad. Over five hundred dollars was pledged. This was a splendid meeting. Many of the visitors from the city were greatly impressed with our earnestness in endeavoring to send the gospel to the unsaved world.

Thursday morning, September 4, Brother R. E. Williams was set apart to the gospel ministry. The Lord, by his Spirit, came very near and set his seal upon the service, as was evinced by tender heart and tearful eye.

The outlook for a prosperous year in the Georgia Mission is very bright.

I am now attending the South Carolina camp-meeting, which has made a good beginning. I shall send a report of this meeting later.

C. B. STEPHENSON.

Tennessee River Camp-Meeting

THE annual camp-meeting of the Tennessee River Conference was held in Jackson, Tenn., August 28 to September 8. The regular session of the conference was held in connection with the meeting. The attendance of our people was fair, and a most exemplary Christian spirit was manifested during the entire meeting.

Elder E. L. Maxwell, who had served the conference faithfully and efficiently as president during the past year, having accepted a call to Peru, South America, and already left for his field of labor, it was necessary to select some one else for this position. Brother J. W. Norwood, who for several years has been president of the Arkansas Conference, was unanimously chosen to fill this position. Brother Norwood was present during the meeting, and entered upon his duties at once, with the confidence and cooperation of all who were present.

Brother Curtis Pound, one of the stirring colporteurs of the Kentucky Conference, was elected to head the canvassing work in this conference. Judging by the sturdy band of book and magazine agents who attended the meeting, we believe that the outlook for a

prosperous year in this branch of the work is assured. The other officers elected were practically the same as for the past year.

The reports rendered by the various departments for the year were of an encouraging nature. Strong evangelistic efforts have been in progress in the two largest cities of the conference,—Nashville and Memphis,—and the churches in these cities have been strengthened by the addition of a number of believers. Efforts put forth in other places have also been attended with good results. The unity and cooperation seen in all the business of the conference speaks well for an encouraging growth the coming year.

The attendance from the city was very good; and as in all other meetings I attended in the South, close and earnest attention was paid to the fundamental truths of the message which were presented each evening. Many became deeply interested, and it is reported that some are arranging to keep the Sabbath. To the writer the outlook seemed decidedly favorable for an encouraging ingathering of souls to strengthen the church here, if the interest is followed up and properly developed.

Prof. C. L. Stone, of Graysville, and the writer shared with the union and local laborers in the burdens and blessings of the meeting. A revival spirit was early developed in the meeting, which remained till the close. Excellent instruction was given the youth by Profs. R. G. Ryan and A. N. Atteberry. I left the meeting before the close, to attend the Cumberland camp-meeting at Athens, Tenn., so was unable to learn the number who were baptized.

Personally, I greatly enjoyed attending the meetings in the Southern Union. I believe that if strong, consecrated laborers can be found to fill the many calls for labor, this field will prove a fruitful one.

G. B. THOMPSON.

The Maine Camp-Meeting

THE Maine camp-meeting and forty-fifth annual conference were held at Camden, August 14-24. The location of the camp was all that could be desired. Camden is on the coast of Maine, in plain sight of the ocean, and the cooling breezes were very refreshing to the campers.

The meeting was well attended by our own people, and a splendid spirit prevailed throughout. On the first Sabbath there was a general response to the preaching of the word and a call to repentance. As far as could be seen, every one in the tent came forward, with the exception of one man—an elderly gentleman not of our faith. As the meeting progressed he arose and stated that he had been a Christian for thirty-five years, but had come to the conclusion that there was still a greater blessing for him to receive, and came forward with the rest to seek the Lord.

Elder F. M. Dana, recently of the Greater New York Conference, was unanimously elected president of the conference. Brother Dana enters upon his labors in that field with the fullest confidence and support of all his brethren.

Considerable attention was given to the call that has come from the spirit of prophecy to work Portland, and Elder and Sister Haskell were invited to return in the near future and hold a ten

days' institute to open the work in the city again. Five hundred dollars was received on the Maine camp-ground for this purpose.

One of the very encouraging features of the meeting was the splendid attendance on the part of the people of the city at the evening services. An excellent interest had been awakened before the conference began by Elders A. J. Verrill and E. E. Osborne and the Bible workers associated with them. Quite a number have taken their stand for the truth, and some were baptized at the close of the camp-meeting.

The following laborers outside of the local conference were in attendance at the meeting: Prof. W. W. Prescott, Elder and Sister S. N. Haskell, Elder N. Z. Town, Prof. B. F. Machlan, Elder Geo. B. Starr, Brother C. J. Tolf, and the writer. We bespeak for the Maine Conference a bright future and a growing and developing work.

R. D. QUINN.

ELDER C. A. BURMAN baptized four new Sabbath-keepers a few weeks ago at Botha, Alberta, and organized a company of twelve members.

THE tent company working in Buffalo, N. Y., is rejoicing over the baptism of four new believers.

Educational Department

J. L. SHAW

W. E. HOWELL

General Secretary

N. Am. Div. Asst. Secretary

Education for the Ministry

THE important and sacred calling of the gospel ministry should appeal strongly to the earnest, intelligent young men of this denomination at this time. There is a growing need of consecrated, well-trained ministers. The call for wide-awake, intelligent, consecrated ministers is far greater than the supply. It is one of the greatest needs of the cause today, and is second to no other in importance. One or two hundred Spirit-filled, well-trained evangelists could be located in various places in the home land and in the mission field, with very little delay. The rapid growth of the cause in the regions beyond has drawn upon the ministerial forces in this country almost to an alarming extent. Our conferences in America have freely given of their best for the mission fields, and often have done so to the limiting of their own work.

The only way of strengthening the ministerial force in the home land is by encouraging many of our brightest and most intelligent young men to prepare for the ministry. And surely it is a worthy calling, of which there is none more important. Realizing this, the following action was taken at the last General Conference:—

"According to the instruction given in the inspired Word of God, the specific work of the minister is to preach the gospel; the object sought is to deliver those who are under the power of Satan, and to reconcile them unto God; this is to be accomplished by preaching the salvation which is found in Christ; in

order to obtain the desired results, it is necessary that one should give his undivided attention to his specific work, in order that he may be 'approved unto God.'

"The application of these principles is seen in the ministry of the apostles, who refused to be burdened with the administration of temporal affairs, and declared, 'It is not fit that we should forsake the word of God, and serve tables.'

"In order that the ministry of this denomination may become more efficient, and may approach more closely to the apostolic standard, we, therefore,—

"Recommend, 1. That those who are ordained to preach the word devote themselves wholly to the work of the gospel ministry.

"2. That they put forth earnest efforts to make their work as efficient as possible, by prayerful study of the Word of God and by personal consecration to the specific purpose of winning souls to Christ.

"3. That they constantly strive for self-improvement, by systematic private study and by pursuing such ministerial reading courses as may be arranged.

"4. That candidates for the ministry be encouraged to take a course of study in one of our training-schools, as a necessary preparation for their work.

"5. That it is the policy of the denomination to select and train laymen possessing suitable qualifications for the business management of institutions, and for directing business affairs generally, in order that those who have been set apart for the work of the ministry may be relieved of these burdens, and may be able to give their time and strength to soul-winning."

It is true that many young men who might have made a success in the ministry have failed, through lack of thorough training before beginning their work. To stand before the world as a minister of God, proclaiming the message for this time, is a high and sacred trust, and demands of those who accept it earnest, painstaking study and care. Emphasizing the need of thorough preparation for the gospel ministry, "Counsels to Teachers," page 538, speaks as follows:—

"Whenever the Lord has a work to be done, he calls not only for the commanding officers, but for all the workers. Today he is calling for young men and women who are strong and active in mind and body. He desires them to bring into the conflict against principalities and powers and spiritual wickedness in high places, their fresh, healthy powers of brain, bone, and muscle. But they must have the needed preparation. Some young men are urging their way into the work who have no real fitness for it. They do not understand that they need to be taught before they can teach. They point to men who with little preparation have labored with a measure of success. But if these men were successful, it was because they put heart and soul into the work. And how much more effective their labors might have been if at the first they had received suitable training!

"The cause of God needs efficient men. Education and training are rightly regarded as an essential preparation for business life; and how much more essential is thorough preparation for the work of presenting the last message of mercy to the world! This training can-

not be gained by merely listening to preaching. In our schools our youth are to bear burdens for God. They are to receive a thorough training under experienced teachers. They should make the best possible use of their time in study, and put into practise the knowledge acquired. Hard study and hard work are required to make a successful minister or a successful worker in any branch of God's cause. Nothing less than constant cultivation will develop the value of the gifts that God has bestowed for wise improvement."

At the time of the last General Conference, in seeking for men for various lines of work, much difficulty was found in obtaining young ministers with ample qualifications for foreign service. Calls which have been entered with all the earnestness of foreign missionaries in the field remain unfilled because laborers cannot be obtained to go. The reply to the recent call to enter the cities of this country, with their teeming millions who are waiting for the word of truth, is greatly hindered. Men of more than ordinary ability, who are possessed of good education and address, are greatly needed to present the truth in the great centers of this country.

The time is surely upon us, when the interests of the work in our conferences, and in the great cities of this country, and the growth of the message in mission fields, demand that more careful consideration be given to the preparation of men for the sacred calling of the gospel ministry. And to such as have gifts that lead in that direction we make this appeal. Seek God upon your bended knees. Ask him if it is his will that you prepare to preach the word of God, and if so, that he incline your heart to yield to the call, and open the way whereby you may obtain a preparation in one of our schools. Time is rapidly passing, and much is yet to be done at home and abroad. Our leading educational institutions, such as Pacific Union College, Walla Walla College, Union College, Emmanuel Missionary College, South Lancaster Academy, and others, have ministerial courses for those having the ministry in view. The Washington Foreign Mission Seminary is giving special consideration to the preparation of young men for the ministry, and has a well-arranged course of study covering three years.

Our great hope for the work in the regions beyond, as well as at home, lies in the effectiveness of the gospel ministry. To study selfish aims and the call of the world, and reject the work and the Word of God at this time, is the greatest mistake that a young man can make. For your own sake, and the sake of God's cause and his kingdom, we cannot but ask you to give prayerful consideration to the Lord's service and his plans for your future work.

J. L. S.

Lessons Now Ready

THE new lessons of the mothers' normal course—"early education" and "first grade"—are now ready. Also the course in public speaking. Students may begin at any time. Those who wish further information about these courses, or who desire copies of the new calendar, should address Fireside Correspondence School, Takoma Park, Washington, D. C.

C. C. LEWIS, Principal.

News and Miscellany

Notes and clippings from the daily and weekly press

— It will cost \$2,500 to make changes in the State senate-chamber necessary to accommodate the high court of impeachment for the trial of Governor Sulzer.

— The marriage of Miss Jessie Wilson, second daughter of President Wilson, to Francis B. Sayre, of New York, is to take place at the White House in Washington on Tuesday, November 25.

— Andrew Carnegie has transferred a trust fund of \$10,000,000 to the Carnegie Dunfermline Trust (London), the interest of which is to be used for the good of the masses of Great Britain and Ireland.

— A tabulated list of aeroplane fatalities since the first man was killed in 1908 has been prepared by the New York Times, and is as follows: 1908, 1; 1909, 4; 1910, 32; 1911, 73; 1912, 113; 1913 (to date), 77; total, 300.

— Automobiles for children are the latest French novelty. These are not the toys with which the American public is familiar, but real motor vehicles with a three-quarter horse-power engine. They are so designed that they cannot exceed four miles an hour in speed, even on a down grade.

— The champion polygamist of the British Empire has been discovered among the Bantu tribesmen of the Transvaal, according to the returns of the census office at Johannesburg. He has forty-six wives and is thirty-five years of age. His nearest competitor in this matter boasts of only twenty-eight wives.

— By an overwhelming vote, the French Chamber of Deputies recently put into force the principle of a three-year term of service in the army, a measure which will increase the military strength of the republic by one third. Hereafter recruits will be available for military service at twenty years of age instead of twenty-one as at present.

— Dogs are again being used in war. Three centuries before Christ the Teutons used dogs as fighters, and the Romans dreaded them more than the men. But now the French army is using dogs as aid to the Red Cross doctors in finding the wounded. Dr. Durand, who is in charge of them, says the dogs show remarkable intelligence. They will take a command from no one who has not a red cross on his arm.

— Chicago is to have a unique isolation hospital. It is claimed that it will be the finest public hospital in the world. It is to be on "individual cubical system," each patient having a private room, with a clear glass wall on each side through which relatives and friends can see him. There will also be a telephone at the bedside of the patient so he can talk to his friends. This glass-walled corridor running through the center of the entire building with a telephone opposite each patient's room, so visitors can see and talk to the patient at the same time and not be exposed to danger of contagion, is the most striking feature of the hospital. Then on each side of

this main corridor there will be a nurses' corridor. The glass walls will be perfectly air-tight, so visitors will be fully protected while seeing and talking with the patients.

— In consequence of the killing of a number of Japanese in the city of Nan-king, China, it is reported that a Japanese force armed with quick-firing guns has been landed at that place. Three Japanese cruisers and a gunboat are backing up the landing party.

— Statistics compiled recently show that only 20,000 Americans are now in Mexico, where last year there were 40,000, and that American investments have depreciated about 50 per cent. This is attributed to the unfortunate condition of affairs existing in that country.

— The Denver and Rio Grande Railroad Company is to install a telephone despatching system. The work on this system will start this week, and it will require about three months to complete it. This system will make it possible to establish instantaneous connection between despatching headquarters and trainmen. All trains will carry instruments, making it possible for trainmen to make connection at any point between telephone stations, and all side-tracks and blind-sidings will be equipped with telephone boxes.

— The dry excavation of the Panama Canal has been completed, the steam-shovels working in the Culebra cut having been removed September 6. The further excavation of the canal will be completed by dredging. Completion of the dry excavation, just ten days ahead of the schedule time, advanced the work on the great waterway almost to the final stage. Much digging and cleaning out remains to be done in the Culebra cut and at other points along the route, but all this will be accomplished by mammoth dredges floating on the surface of the canal. An army of men will be busy during the next two weeks removing steam-shovels and other equipment and material, including thirty-six miles of railroad track, from the nine-mile channel in Culebra cut, between Gamboa dike and Pedro Miguel locks. This is preparatory to turning water into the channel from Gatun Lake, on the Atlantic side, on October 5, five days in advance of the date set for the dynamiting of Gamboa dike. While the cut is being cleared of railway and equipment, drilling and blasting will be going on at the bottom of the channel, loosening up rock and earth for the dredges that soon will be clawing away through water. On August 1, 998,000 cubic yards remained to be taken out of the "theoretical canal prism," and since that time the steam-shovels have reduced the amount to approximately 650,000 cubic yards, which is left for the dredges. Six of the shovels will be retained, however, for the work of removing material from the east and west banks near Culebra to lessen the danger from slides. The destruction of Gamboa dike will leave only one such obstruction along the canal route,—the dike over which the railroad crosses at Gatun locks, and which can be removed at any time. The last barrier on the Pacific side, the Miraflores dike, was dynamited three weeks ago, turning Pacific tide-water into a channel 5,000 feet long, 500 feet wide, and 41 feet deep. Dredges are now navigating this channel, and a fortnight ago, on the

Atlantic side a big suction-dredge steamed on Gatun Lake up to a point near the Gamboa dike. Small vessels probably will be able to pass through the canal from end to end by October 10, and the waterway should be ready for shipping proper early in December.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

The Summary

WHILE we regret that our summaries this month are somewhat smaller than for the corresponding month last year, we are glad to report that the totals for the first seven months of 1913 show a substantial gain, in both the home and foreign fields in both book and periodical sales, over the same period last year. We naturally rejoice over the exceptionally large reports which we get, especially from the home field, during this portion of the year, but we rejoice more to see the steady growth that is being made from month to month.

In a letter received from Brother R. L. Pierce, manager of the Fort Worth Branch of the Southern Publishing Association, we read: "The sales of the Fort Worth Branch for the first six months of this year show an increase of sixty-one per cent over the corresponding period of 1912. Every month thus far during 1913 has shown a substantial gain over the corresponding month of last year." It is this steady, constant increase which counts most for the permanent growth in our colporteur work. The earnest efforts of the leaders in this branch of the work, to bring about this permanent growth, are being richly rewarded.

Why the Work Is Not Finished

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

When we stop to consider this, it is so strong a statement that it almost startles us. It lays a large share of the responsibility of finishing the work on the lay members, and puts the responsibility for delaying its finishing upon them.

A large number of our people in all parts of the world are working faithfully and continually to give the message to all they can reach, and through their efforts an immense amount of seed has been sown. But some are not doing their part, evidently, or the Lord would not have spoken as he has.

We all long to see the work finished, that we may meet our blessed Saviour, that we may be forever free from sin, that we may be reunited to loved ones torn from us by death. We may, by a united effort, bring this about, for the Lord says: "If every church-member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Id.*, page 32.

Colporteurs' Summary for July, 1913

	Books				Periodicals		
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
ATLANTIC UNION							
Maine	6	281	\$ 788.00	\$ 2257.60	2690	\$ 269.00	\$ 309.50
N. New England	10	606	765.90	486.95	1516	151.60	192.00
Massachusetts	18	675	1031.20	452.60	2134	213.40	401.50
S. New England	7	765	905.35	1138.40	1890	189.00	303.50
New York	16	1344	1545.61	4088.42	1420	142.00	262.40
W. New York	28	1816	1996.20	1323.25	1075	107.50	128.50
Gr. New York	18	1178	1342.04	556.02	7179	717.90	561.00
Totals	103	6665	8374.80	10303.24	17904	1790.40	2158.40
COLUMBIA UNION							
Ohio	35	4008	4610.95	1722.40	5353	535.30	438.40
W. Virginia	12	1278	1871.86	1768.80	695	69.50	118.50
Virginia	15	1363	1802.80	515.50	1465	146.50	109.00
Chesapeake	11	1309	1593.80	1833.20	1106	110.60	114.50
E. Pennsylvania	16	1580	1740.10	2589.35	3272	327.20	471.50
W. Pennsylvania	13	1633	1584.45	1314.76	3453	345.30	482.50
New Jersey	12	1069	1098.89	1527.70	2526	252.60	266.30
Dist. of Colum.	11	624	756.55	.....	1671	167.10	56.00
Totals	125	12864	15059.40	11271.71	19541	1954.10	2056.70
LAKE UNION							
E. Michigan	10	1305	963.05	1647.05	4117	411.70	515.00
W. Michigan	5	677	409.75	881.30	1740	174.00	101.00
N. Michigan	11	1510	869.12	456.10	790	79.00	36.00
Wisconsin	9	1086	812.55	3686.85	2303	230.30	206.50
N. Illinois	10	758	1476.93	2914.85	4181	418.10	768.90
S. Illinois	29	4021	3270.95	1569.60	710	71.00	142.50
Indiana	9	1254	951.75	1083.10	3718	371.80	176.50
Totals	83	10611	8754.10	12238.85	17559	1755.90	1946.40
EASTERN CANADIAN UNION							
Ontario	3	374	431.90	429.00	5936	593.60	817.60
Quebec	..	....	.....	.....	110	11.00	81.00
Maritime	2	254	483.10	399.95	230	23.00	3.64
Newfoundland	..	....	.....	.....	....	.....	19.50
Totals	5	628	915.00	828.95	6276	627.60	1282.10
SOUTHERN UNION							
Louisiana	13	948	662.95	109.25	935	93.50	32.50
Alabama	18	1852	1236.15	1075.50	1540	154.00	74.50
Kentucky	18	1877	1383.15	1058.72	2100	210.00	102.50
Mississippi	18	1894	1567.00	1585.45	390	39.00	80.50
Tennessee River	19	2805	1551.45	1554.00	1563	156.30	130.00
Totals	86	9376	6400.70	5382.92	6528	652.80	421.00
SOUTHEASTERN UNION							
Cumberland	15	1969	1345.20	1495.97	432	43.20	205.00
Georgia	15	1496	1057.37	1605.85	1075	107.50	185.50
North Carolina	10	1504	1770.25	2812.05	1060	106.00	77.90
South Carolina	10	1046	706.60	1475.75	895	89.50	30.00
Florida	7	400	489.69	2129.25	560	56.00	81.50
Totals	57	6415	5459.11	9518.87	4022	402.20	579.90
SOUTHWESTERN UNION							
Arkansas	14	1434	1846.45	1529.65	600	60.00	78.50
Oklahoma	33	3947	6392.25	6931.15	855	85.50	143.50
West Texas	13	1067	967.20	1343.40	75	7.50	7.50
South Texas	20	1554	3159.55	3815.90	385	38.50	35.00
North Texas	38	3111	4480.35	5738.25	1701	170.10	523.20
New Mexico	12	1285	3246.05	509.90	550	55.00	69.00
Totals	130	12398	20091.85	19868.25	4166	416.60	856.70
CENTRAL UNION							
N. Missouri	8	643	467.25	1554.50	3090	309.00	507.00
S. Missouri	1	180	125.00	1058.10	1651	165.10	95.30
E. Colorado	10	204	870.80	1052.55	1075	107.50	77.00
W. Colorado	..	....	.....	320.65	265	26.50	44.50
Nebraska	15	1519	2649.70	2268.50	2985	298.50	385.90
Wyoming	15	1684	943.20	1694.30	270	27.00	21.00
E. Kansas	22	1787	1200.10	1250.45	675	67.50	196.50
W. Kansas	9	663	574.95	807.50	235	23.50	83.00
St. Louis Mis.	..	....	.....	133.95	....	.....	157.20
Totals	80	5680	6831.00	10149.50	10246	1024.60	1567.40
NORTHERN UNION							
Iowa	7	569	774.65	2159.75	4145	414.50	602.20
Minnesota	27	2941	3161.00	2896.25	3629	362.90	766.10
North Dakota	23	2517	4269.95	3823.95	1645	164.50	144.40
South Dakota	14	1722	2350.05	1785.48	350	35.00	66.20
Totals	71	7749	10555.65	10665.43	9769	976.90	1668.90

			Books		Periodicals		
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
PACIFIC UNION							
N. Calif.-Nev.	2	571	\$ 758.60	\$1219.99	360	\$ 36.00	\$ 61.50
Arizona	2	278	336.40	555.59	130	13.00	.....
S. California	14	535	1912.10	2015.51	2696	269.60	107.00
Utah	4	266	677.90	169.00	175	17.50	46.00
Gen. California	6	475	906.90	886.70	1100	110.00	8.60
California Coast	1	75	73.50	1385.05	3966	396.60	666.00
Totals	29	2200	4665.40	6231.84	8427	842.70	889.10
NORTH PACIFIC UNION							
W. Washington	10	1291	1952.40	2928.70	1548	154.80	311.00
Upper Columbia	7	468	1097.25	2194.15	4682	468.20	10.00
W. Oregon	12	1115	1442.40	1171.65	2555	255.50	255.00
S. Idaho	..	....	.....	609.95	1595	159.50	33.00
Montana	5	629	1496.40	716.00	1505	150.50	52.50
S. Oregon	..	....	.....	941.45	160	16.00	40.50
Totals	34	3503	5988.45	8561.90	12045	1204.50	702.00
WEST CANADIAN UNION							
Alberta	8	1128	1697.00	522.50	1846	184.60	279.00
Manitoba	10	1041	2185.15	998.10	1266	126.60	70.00
British Columbia	..	....	.....	685.60	1180	118.00	205.20
Saskatchewan	16	1581	3731.65	5574.40	1780	178.00	12.50
Totals	34	3750	7613.80	7780.60	6072	607.20	566.70
Subscription lists					42097	4209.70	3784.10
Foreign and miscellaneous					12120	1212.00	714.30
FOREIGN UNION CONFERENCES AND MISSIONS							
British	71	7863	4855.11	4753.40	149097	3025.41	3218.33
Australasian	68	4459	8608.85	7157.30	....	2141.72	1856.54
South African	8	831	1093.74	1227.78	228	9.06	107.10
Indian	4	642	379.36	403.10	....	.....	.....
Scandinavian	111	12771	5634.12	7846.48	3632	213.22	606.83
German (2)	224	20958	5385.40	12340.90	130731	3384.44	5812.80
Danube	18	2353	563.65	.....	1830	31.71	.....
Gen. European	88	9832	3047.11	.....	19059	536.85	.....
Russian	37	....	410.47	1692.29	....	6.03	.....
Siberian	1	....	22.37	55.30	....	.....	.....
Latin	13	2451	1477.32	1549.66	14626	390.47	230.41
Brazil	41	....	1278.90	553.50	....	.....	.....
Mexican	1	30	176.00	.....	8379	346.49	420.49
Cuban	9	514	2305.23	2834.50	1425	117.57	74.44
Porto Rican	..	....	.....	.....	....	.....	.....
West Caribbean	..	....	1535.32	221.90	2701	199.30	276.82
Philippine Is.	..	....	.....	.....	....	.....	.....
Levant	9	311	24.78	128.25	....	.....	.....
Korean	..	....	8.48	.....	2964	74.10	.....
South America	29	1856	2923.08	1949.53	....	312.98	26.68
Japan	..	....	8.69	4.34	1098	39.07	144.29
Venezuelan	..	....	1.60	14.00	....	.60	.....
East Caribbean	1	78	127.90	.....	....	1.00	.....
Totals, foreign	733	64949	39867.48	43364.84	335770	10831.02	12774.73
Totals, N. Am.	837	81839	100709.26	112802.06	176772	17677.20	19193.70
Grand totals	1570	146788	\$140576.74	\$156166.90	512542	\$28508.22	\$31968.43

Comparative Book Summary

	1908	1909	1910	1911	1912	1913
Jan.	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88
Feb.	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12
March ..	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42
April ...	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45
May ...	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01
June ...	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38	139,217.06
July	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74
Aug. ...	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69	.....
Sept. ...	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70	.....
Oct.	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07	.....
Nov. ...	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87	.....
Dec. ...	39,873.18	45,759.73	54,663.93	58,386.24	57,291.91	.....
Totals, \$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	.....	.....

Comparative Summary of American Periodicals

	1910	1911	1912	1913		1910	1911	1912	1913
Jan.*	89462	122202	121666	177080	Aug.	152520	215773	183119	.....
Feb.	116198	99234	144257	201659	Sept.	120020	135179	173077	.....
March	132165	244003	207529	166499	Oct.	116157	164537	587830	.....
April	183981	192757	189498	152088	Nov.	102795	110326	108755	.....
May	174886	141204	162220	166465	Dec.	99137	98541	111199	.....
June	193727	145025	163120	156550					
July	222146	197582	191937	176772	Totals,	1703194	1866363	2344207	.....

* Multiply number of magazines in any month by ten cents to get value.

How can we do this? "This is the way light is to be communicated,—by private, personal effort."—*An Appeal for Home Missionary Work.*

Church officers may do much to bring about this closing of the work. They can plan together to get every member of their churches to do some personal missionary work every week. To do this they will need to become personally acquainted with every member, so as to suggest suitable work for each individual. Some can work best with our tracts, others with papers, or magazines, others with books. Some prefer to sell, others to lend, others to give away literature. Some have a gift for missionary visiting and Christian Help work, some have a talent for giving Bible readings, some work best in missionary correspondence. It is the duty of the church officers to see that each one finds suitable work. The youth and children should not be forgotten, for all can do something; and nothing will hold the youth and children to the cause of God like working for it will do.

Our people are, in almost all cases, willing to work, but not all know how to set themselves to work. This is why the Lord asks the question, "Will those who have charge of the flock of God awaken to their duty?"—*Id.* This is their duty, "Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work."—*Testimonies for the Church, Vol. IX, page 116.*

In view of all these messages from the Lord, shall we not plan for a general revival of home missionary work in every church? Will not the church officers everywhere meet together and plan to set their members to work, that the work of God may speedily be finished?

E. M. GRAHAM.

Comparative Summary for Foreign Periodicals

January, 1912, 457,122 copies, value \$11,248.02; 1913, 402,908 copies, value \$10,301.63.

February, 1912, 384,735 copies, value \$9,671.61; 1913, 394,257 copies, value \$12,342.06.

March, 1912, 378,416 copies, value \$10,170; 1913, 395,933 copies, value \$12,987.49.

April, 1912, 358,150 copies, value \$9,540.85; 1913, 630,998 copies, value \$17,795.92.

May, 1912, 383,087 copies, value \$14,418.45; 1913, 481,712 copies, value \$15,547.70.

June, 1912, 353,606 copies, value \$11,583.20; 1913, 331,775 copies, value \$13,610.33.

July, 1912, 369,898 copies, value \$12,774.73; 1913, 335,770 copies, value \$10,831.02.

Books by the Car-Loads

THE following encouraging note comes from Fort Worth, Tex., the supply-house in the Southwestern Union:—
"During the latter part of August we received two car-loads of books from our home office at Nashville, besides several tons of books and Bibles from other houses, for the fall deliveries, which have already begun in the south-

ern part of our territory. One day this week our shipment from this office amounted to three and one-half tons lacking eighty-two pounds. All these books were shipped into the North and South Texas Conferences."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

COLUMBIA UNION CONFERENCE

Chesapeake, Chestertown, Md. Sept. 18-28

PACIFIC UNION CONFERENCE

Arizona Oct. 30 to Nov. 3

SOUTHEASTERN UNION CONFERENCE

Florida Oct. 30 to Nov. 9

Southeastern Union Conference Association

THERE will be a meeting of the board of trustees of the Southeastern Union Conference Association of Seventh-day Adventists held at the union conference office, 169 Bryan St., Atlanta, Ga., Oct. 16, 1913, at 9 A. M., for the purpose of transacting such business as may properly come before the association.

C. B. STEPHENSON, *President*;
W. H. WILLIAMS, *Secretary*.

The Washington Sanitarium Nurses' Training Class

THE Washington Sanitarium announces the beginning of another class for nurses, and makes a call for applicants. A new calendar has been issued, presenting an outline of studies, together with terms of admittance, requirements, and general conditions. Those in charge of the work aim for the highest standard possible in the training of nurses. Particular attention is given to thoroughness in branches covering the essentials of a real medical missionary course.

The Washington Sanitarium is prepared to give a nurses' course in harmony with the outline accepted at the last General Conference. It has the facilities for doing this, both in its faculty and in its equipment. Its patronage is such as to give a varied experience to its nurses. Considerable surgery is being done, together with all other lines of general sanitarium work.

It should be understood by all applicants that this is distinctly a course intended for persons who wish to qualify as missionary nurses. This means all the more emphasis on professional requirements of technique and skill, as well as greater attention to spiritual fitness. A requisite of paramount importance on the part of students is a missionary purpose in taking up this work. Only those are wanted who can give reasonable evidence of a Christian experience. Persons entering the course must be prepared to lend strength to the work of the institution. Such individuals as can enter under these conditions will find this a most excellent opportunity for further preparation as workers.

At present there is an opening for a few young men, and possibly one or two young women. Write at once, as the class begins soon. Address Superintendent of Nurses, Washington Sanitarium, Takoma Park, D. C.

Publications Wanted

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

S. L. Stafford, Statesville, N. C. A continuous supply of magazines and papers.

Mrs. L. P. Sheafe, 1223 S St., N. W., Washington, D. C. *Our Little Friend* and the *Youth's Instructor*.

Change of Address

THE address of Dr. H. N. Sisco, Dr. P. S. Bourdeau-Sisco, and Mrs. D. T. Bourdeau has been changed from Washington Sanitarium, Takoma Park, D. C., to 215 East North Ave., Baltimore, Md.

Business Notice

FOR SALE.—80 acres land, 4 miles from station: splendid location, excellent soil and climate, good market, church and church-school, rural mail route and telephone; new 10-room house, soft water in house. Must seek high altitude. \$7,000 for quick sale. Address S. C. Salter, Carrollton, Wash.

Obituaries

CHASE.—Amasa Chase was born in New York, May 18, 1822, and died at San Fernando, Cal., Aug. 22, 1913. For more than thirty years Brother Chase was a firm believer in present truth. Six children born of his first wife, and his companion of later years, are left to mourn. C. L. TAYLOR.

GLASIER.—Edwin R. Glasier, of Horicon, N. Y., an old and much-respected resident of the town, died at his home Feb. 14, 1912. He was a member of the Seventh-day Adventist Church at North Creek for about forty years, living an exemplary Christian life. He is survived by two daughters, with whom he spent the last year of his life. The funeral service was conducted by Rev. F. M. LaBar, from the Baptist church.

ELLA B. WILSON.

LOUKS.—H. Louks was born in Benton County, Arkansas, Dec. 8, 1844, and died Aug. 22, 1913, in San Joaquin County, California. He was married in 1865 to Lucinda Hollingshead, who passed away about three months ago. Nine children were born to them, of whom six are living. The deceased accepted present truth nine years ago. His hope was firm to the end, and his loved ones are comforted with the thought that he sleeps in Jesus. The funeral services were conducted by the writer. D. T. FERRO.

ANDREWS.—Myrtle Alice Bristol Andrews was born Oct. 19, 1874, in Michigan. As a child she was very conscientious and of a deep religious spirit. At the age of fourteen she was baptized into the Seventh-day Adventist Church at Hanover, Mich. She was graduated with honors from the high school at that place, and afterward spent some time in Battle Creek College. She then spent a number of years in Bible work in Michigan, before going to Washington, D. C., where she was engaged in office work with the Review and Herald Publishing Association. It was there that she met Dr. L. L. Andrews. In the spring of 1910 she was employed as the Sabbath-school and Missionary Volunteer secretary of the Eastern Pennsylvania Conference. Sept. 30, 1911, she was married to Dr. Andrews, coming to Atlanta immediately. They have given their best efforts to the up-building and work of the Atlanta Sanitarium. She died Sept. 1, 1913, at 3:53 P. M., from peritonitis. Sister Andrews leaves a devoted husband, a baby boy one week old, a father, three brothers, one sister, and numerous friends to mourn their loss. In response to a special request by the deceased, the funeral services were conducted by the writer, assisted by Elder O. Montgomery. The latter part of Ps. 30:5, and the second clause of Matt. 13:28 formed the basis of the words of comfort spoken. Sister Andrews was greatly endeared to all who knew her. As the solemn service was in progress in the Atlanta church, the entire congregation seemed to be completely overcome by the sadness of the occasion. Magnificent floral decorations were lavishly bestowed by friends and sanitarium guests as a last tribute to the deceased. The interment took place in the new cemetery on the outskirts of Atlanta. On a beautiful land-

scape hill, overlooking the city of Atlanta, the body now rests. Her life of kindness, devotion, and sacrifice culminated in the yielding up of her own life that another might live, fit emblem of the Christ life which was cheerfully sacrificed in order to perpetuate the life and happiness of others. Her firm trust in God to the last, and perfect reconciliation give us the assurance that we shall again meet her when Christ comes to gather his ransomed home. LE ROY T. CRISLER.

WILSON.—Edna Lydia Wilson, daughter of Lewis and Alice Wilson, was born April 24, 1894, in Oakland, Cal., and died July 29, 1913, in Salem, Oregon. For weeks before our recent camp-meeting at Portland she felt impressed to live for Jesus, and at that meeting took her stand publicly. Her Christian experience, though short, was certainly a real one, and had its influence upon her young friends. The funeral service was conducted by the writer, assisted by Elder M. H. St. John. JAY J. NETHERY.

FREY.—Mae Hill was born near Charlotte, Mich., Dec. 7, 1870, and died at her home in that city Aug. 31, 1913. All her life she was a believer in the truths held by Seventh-day Adventists. For some time she engaged in canvassing for our books, and she also spent nearly a year in Detroit as a Bible worker. On Nov. 29, 1903, she was married to Phillip C. Frey. During the last two years of her life she suffered much, but was always patient. Her companion, parents, and an adopted daughter are left to mourn. H. G. BAYLEY.

POTTS.—Lydia Tillotson was born in Canadaigua, N. Y., Nov. 8, 1819. Her parents moved to Indiana when she was two and one-half years old. In 1842 she was married to Pastor Samuel Aaron Potts. Four years later the family moved to Wisconsin, later to Indiana, and then returned to Wisconsin in 1858. Sister Potts began the observance of the seventh-day Sabbath in 1864, but it was not until 1872 that she heard the message preached in its fulness and identified herself with our people. After years of residence in the States of Iowa and Washington, she came with her daughter to Portland, Oregon, in 1894, where she was a faithful member of the Seventh-day Adventist Church until her death, which occurred May 13, 1913. The deceased was a happy, trusting Christian, and gave cheer and courage to all who met her. Words of comfort were spoken by the writer from 1 Cor. 15:49. JAY J. NETHERY.

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CHOSEN religious liberty secretary of the Columbia Union Conference, the address of Elder S. B. Horton hereafter will be Takoma Park Station, Washington, D. C.

ONE of the most cheering tokens of progress is the word of courage that comes from the workers in the cities. We hear it east and west, north and south. The greater effort to reach the populous centers is bringing greater results in the winning of souls.

WE are glad to report the departure, on September 10, from San Francisco, of new missionaries for the Japanese field, P. A. and Mrs. Webber, of Michigan, and Alfonso and Mrs. Anderson, of California. Brother Webber was formerly teacher in one of the departments of the Oak Park Academy, Iowa.

HAVING spent a portion of his furlough time visiting his people in the West since the General Conference, Elder A. A. Carscallen, of the British East African Mission, sailed on September 6 for England, there to join his family, and to proceed to their field of labor among the Kavirondos of the Victoria Nyanza.

WE are saddened to learn by letter from Brother John Osborne, of Ecuador, South America, that our mission there has suffered severe loss in the death of Sister Cenovia Corina Mangold, wife of Elder Santiago Mangold, superintendent of the field. Our sympathies are with the husband and little ones, and with the little band of workers in Ecuador.

LAST week, Brother George Sabeff, of California, sailed from New York for Europe, to engage in work with the Danube Union Conference, doubtless in the Bulgarian Mission.

It is designed that the new Thirteenth Sabbath Offering Leaflet, and accompanying map of the world showing by lines where one hundred and fifty missionaries are going, shall be sent to each school and each isolated member. Any who have not received these should write for them. They are free for the asking. Address your conference Sabbath-school secretary, or the Sabbath School Department, Takoma Park Station, Washington, D. C. Those who are not connected with any Sabbath-school, but desire to contribute to this fund, are cordially invited to do so, stating when the money is sent that it is for the Thirteenth Sabbath Offering fund.

THE experience of the tent company in Albany, N. Y., is an intimation of what may be looked for in other places as city and state officials yield to the increasing dominance of the Roman hierarchy. Elder E. L. Cardey, of Albany, reports that his tent-meetings have been closed by the county sheriff. This followed a demand by Catholic newspapers that such action be taken. Elder Cardey is continuing his meetings in the Seventh-day Adventist church. A report of this significant affair will appear soon. Such an incident emphasizes the timeliness of the admonitions that have been coming to us to do without delay the work that must be done in the large cities.

Unwholesome Reading

THE gruesome and sickening details of crime and scandal published continually in the daily newspapers certainly afford anything but profitable reading. A few years ago all the revolting details of the crime of Harry K. Thaw in the murder of Stanford White in New York City were paraded before the public. The secret and shameful life of himself and his wife was laid bare. It is to be regretted that the public must again be treated to continued chapters in the experience of this unfortunate man. Whether he is responsible or irresponsible for his crime, whether he should have paid the penalty in the electric chair or have been sent as he was to an asylum for the insane, is not the point. In either case the minds of our youth and children would be a thousand times better off without having brought before them continually this, and records of similar experiences.

The parent who feels that he can place with impunity the daily newspaper in the hands of his children, and allow them to peruse it at will, seriously mistakes the character of the reading and the influence it will have upon their minds. We are deeply indebted to the daily newspaper for much in the way of valuable information. We need, however, to exercise discrimination in the time which shall be devoted to the reading of that which is worth while and that which is positively demoralizing in its tendency. Particularly do we need to safeguard the easily molded minds of the youth with respect to this matter.

Oneness of Spirit

IN his prayer, as recorded in the seventeenth chapter of John, our Saviour prays that his disciples might be one, even as he and his Father were one. This spirit of oneness is seen among the people connected with this movement. Wherever we go among Seventh-day Adventists we see manifested the same spirit of hope and faith and activity. This is emphasized in a recent letter received from Elder A. G. Daniells. Speaking of the general meetings he has been attending in Europe, he says:—

"We are having good meetings, and it is surely a great pleasure to meet these people in these different countries who have embraced the message that is so dear to us. There is no question that the message is doing exactly for them what it has for us who have had it so long in America. It transforms all people, of every nationality, just the same. It puts a certain stamp upon them which is perfectly plain to those who know it. I have now met our people in Germany, Belgium, German and French Switzerland, and France, besides England, and they are all exactly alike. Their complexion, language, and national characteristics differ widely, yet in spirit and soul they are exactly alike. This is a marvelous thing; it shows that the message speaks the same thing to every heart and does the same molding, transforming, regenerating work in all."

Our Chance

MUST any of the missionaries appointed to a foreign field and ready to go, remain at home for lack of the money necessary to pay their train and boat fare to the mission fields? Our Sabbath-schools have never before had just such a chance as this. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, *except they be sent?*"

Think of it! A hundred strong, sturdy recruits for mission work! A hundred light-bearers for dark, unentered fields! A carefully picked, carefully prepared corps of men and women with eyes and hearts set upon the needy mission fields, the outposts! Wanted—money to buy the tickets to the fields waiting for them!

Any one desiring to help is invited to pass in the gift in the Sabbath-school offering on September 27, the thirteenth Sabbath of the quarter. Out of our abundance, let us give liberally. It will help to finish the work.

MRS. L. FLORA PLUMMER,
Secretary Sabbath School Department.

ELDERS W. T. KNOX, W. W. Prescott, F. M. Wilcox, and Brother A. J. S. Bourdeau returned to Takoma Park last week from attendance at camp-meetings in the Central, Atlantic, and Lake Union Conferences. They all bring encouraging reports of the meetings attended.

ON September 6, Miss Minnie Hansen, of Washington, sailed for England, en route to German East Africa, to join the mission staff in the Victoria Nyanza field. Miss Hansen has labored for several years as a nurse in the city branch of the Washington Sanitarium.