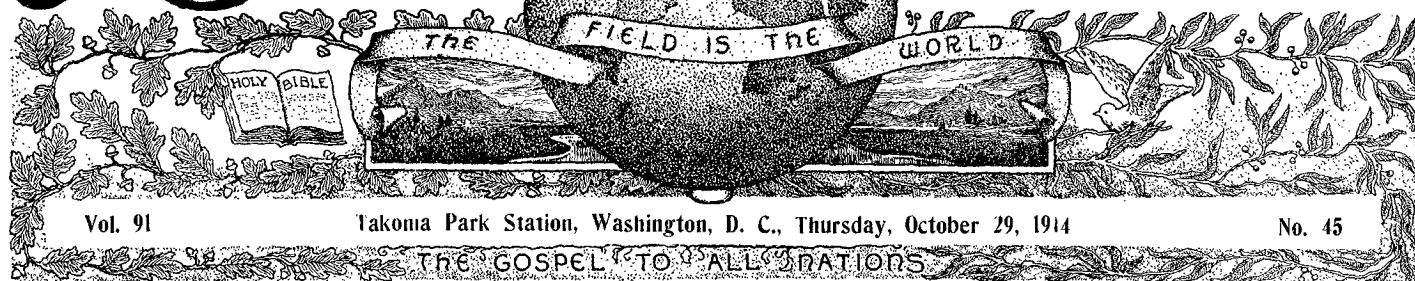


The Advent Review and Sabbath Herald

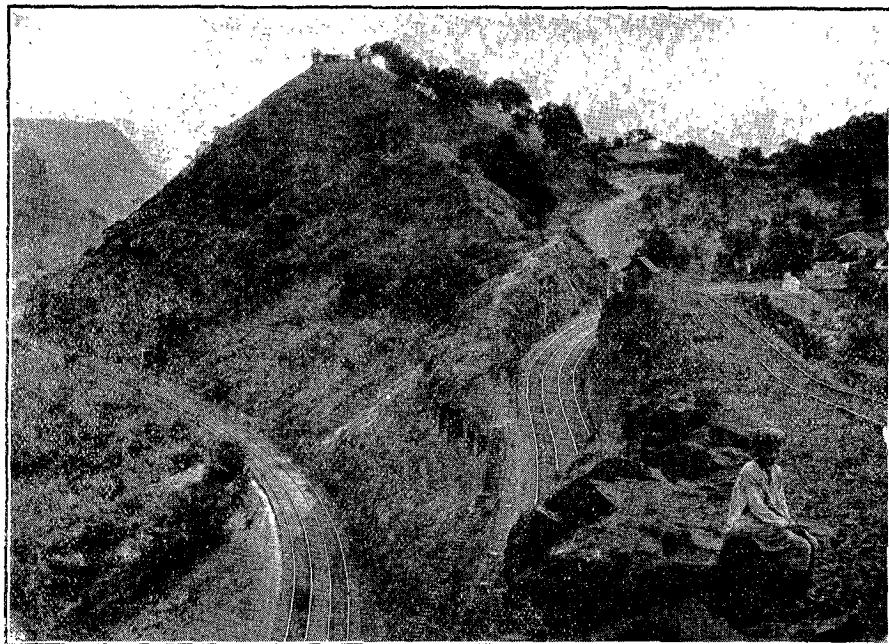


Vol. 91

Takoma Park Station, Washington, D. C., Thursday, October 29, 1914

No. 45

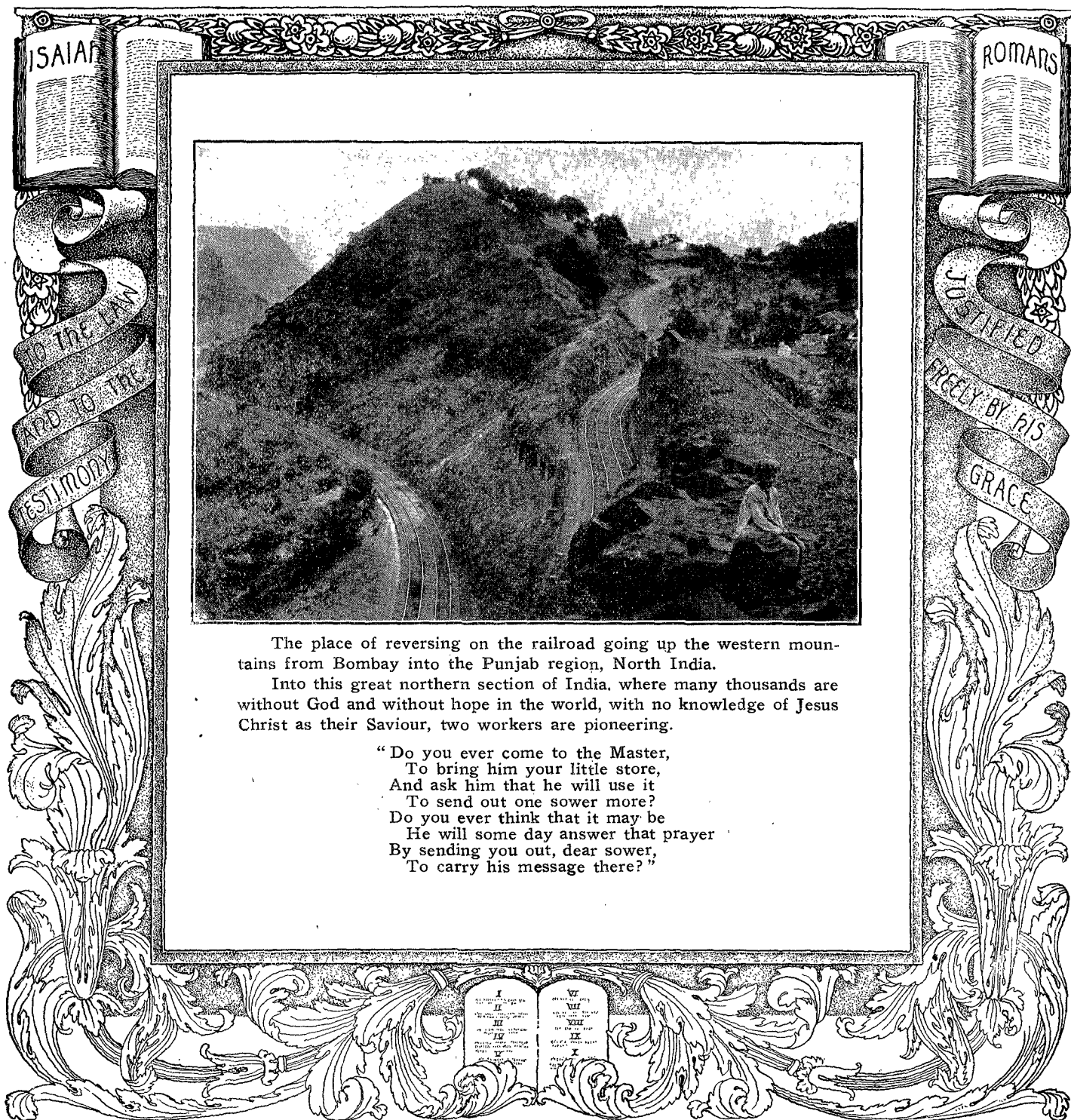
THE GOSPEL TO ALL NATIONS



The place of reversing on the railroad going up the western mountains from Bombay into the Punjab region, North India.

Into this great northern section of India, where many thousands are without God and without hope in the world, with no knowledge of Jesus Christ as their Saviour, two workers are pioneering.

"Do you ever come to the Master,
To bring him your little store,
And ask him that he will use it
To send out one sower more?
Do you ever think that it may be
He will some day answer that prayer
By sending you out, dear sower,
To carry his message there?"



THE WORK AND THE WORKERS

THE "Mind" number is really what the November *Life and Health* ought to be called. Get it.

THE beautiful three-color "Dutch Windmill" cover picture on the November *Life and Health* is well worth the price of the magazine.

"CURRENT Comment on the War," is the title of one of the new departments in the November *Life and Health*. There are also pictures of the hospital ship "Red Cross" and the volunteer nurses and physicians, and many other features—too many to mention.

A PROMINENT Presbyterian pastor of New Jersey sends his check for \$32.70 to pay for 109 six months' subscriptions for the *Protestant Magazine*. Every name on this list is that of a clergyman. He sends the list in behalf of a New Jersey Patriotic Society.

MR. C. W. BIBB, national secretary of the American Federation of Patriotic Voters, Minneapolis, Minn., writes: "We are indeed interested in the *Protestant Magazine*. I do not cease mentioning, nor do I cease recommending, this magazine wherever I go. I consider it the most trustworthy information we get."

THE November or "Papacy and the War," "Rome and Mexico," "Free Press," "Luther League," "Catholic Federation," and "Immaculate Conception of the Virgin Mary" number of the *Protestant Magazine* is now ready. Don't forget that Rome is deeply interested in the great European war. A fine "Picture Section" in this number also. Send 10 cents for sample copy, or \$1.00 for 20 or \$2.00 for 50 copies.

ONE of our Idaho lady agents for *Life and Health* writes concerning this "entering wedge" magazine: "*Life and Health* has brought me nine Bible readers here, which are all I can care for at present. So if you do not get any orders for a time, you will know I am busy giving Bible readings. It is the only magazine I have found that does not create prejudice. I enjoy reading it myself. May the Lord richly bless you." Have you tried this excellent prejudice remover?

TEN strong departments will be found in the November *Life and Health*. Note the contents of just two: QUESTIONS AND ANSWERS—"Chronic Nasal Catarrh," "Pellagra," "Swollen Feet," "Mineral Oils," "Minostrum Tablets," "Malarial Treatment," "Vegetable Gelatin," "Nettle Rash and Malaria," "Thyroid and Skin Disease," "Neurasthenic Symptoms," "Bed Wetting." WHAT TO DO FIRST—"Treatment of Poisoning," "To Remove Stains of Silver Nitrate," "Warts," "Toothache," "Felon," "Smallpox," "Obstinate Hiccup," "Rheumatic Joints," "Nosebleed," "Boils." Send \$1.00 for 20 or \$2.00 for 50 copies today. Sells rapidly.

The THERAPEUTICS OF OPTIMISM

H. M. LOME



IN no phase of human experience does the power of mind over matter manifest itself more emphatically than in ill

careful examination of the patient, he ordered her to get out of bed and walk to the adjoining room.

"What?" she gasped with wide-eyed



NERVES and WORRY

A. B. OLSEN, M.D., D.P.H.



HIS is an age of restlessness, of hurry and worry, and the conditions of average life, especially city life, are highly artificial and exciting. Large numbers of people are living under pressure and are always in a rush. Pushing others or being pushed themselves, their pace often becomes a wild, mad scramble, a sorry and miserable form of existence. Most persons possess a comparatively good heredity, and consequently

of excitement, which prevails everywhere and among all classes of society, is sufficient evidence of the perilous state of the nerves. There is a constantly growing demand for change, for something that is new, strange, or bizarre, and people almost innumerable are looking for the startling and the sensational.

Theaters, variety show houses, skating rinks, cinematograph shows, and other forms of entertainment are enjoying a great vogue, and the

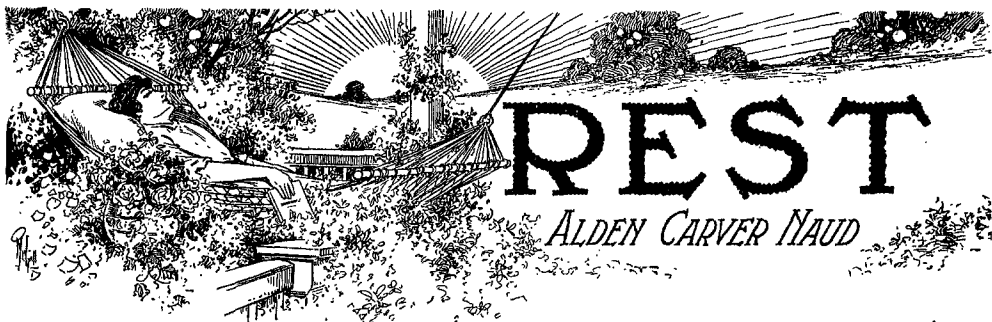
We are in the throes of a terrific world war. Just at the time when men were talking peace and safety, when arbitration was being proposed as a universal substitute, the war cloud appeared suddenly in a clear sky, and almost before it could be realized, nearly all the great nations were grappled in a death struggle.

War and war preparations are the result of national distrust and

FOR THE MOTHER



UNCOMFORTABLE BABIES



REST

ALDEN CARVER NAUD

SOME GOOD THINGS IN THE NOVEMBER "LIFE AND HEALTH," NOW READY

Read, circulate, and sell the beautiful and interesting and helpful November or "Mental Hygiene," "Rest," and "Optimism" number. Mothers especially will want to read the excellent series on "Uncomfortable Babies," beginning this month. Send 10 cents in stamps for sample copy, \$1.00 for 20 or \$2.00 for 50 copies. REMEMBER THE SPECIAL OFFER: Until Dec. 31, 1914, all who send \$1.00 for a 1915 subscription will receive, FREE OF CHARGE, the October, November, and December, 1914, issues—FIFTEEN MONTHS FOR \$1.00. When these three numbers are exhausted, we will send other back numbers. Mention the special offer when ordering.

The Advent Review And Sabbath 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. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 29, 1914

No. 45

GENERAL ARTICLES

The Foreigners in America

MRS. E. G. WHITE

WHILE plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as his providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by.

It is well that those in responsibility are now planning wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in America. God desires his servants to do their full duty toward the unwarned millions of the cities, and especially toward those who have come to these cities in our land from the nations of earth. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time.

Great benefits would come to the cause of God in the regions beyond if faithful effort were put forth in behalf of the foreigners in the cities of our homeland. Among these men and women are some who, upon accepting the truth, could soon be fitted to labor for their own people in this country and in other countries. Many might return to the places from which they came, in the hope of winning their friends to the truth. They could search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message.

Had the work of warning the cities of America been carried forward in past years with an earnestness in harmony with the importance of this part of the harvest field, we might now be standing on vantage ground. In urging this matter upon the attention of our brethren in responsibility assembled in a union conference in 1909, I said:—

"In New York City, in Chicago, and in other great centers of population, there is a large foreign element—multitudes of various nationalities, and all

practically unwarned. Among Seventh-day Adventists there is a great zeal—and I am not saying there is any too much—to work in foreign countries; but it would be pleasing to God if a proportionate zeal were manifested to work the cities close by. His people need to move sensibly. They need to set about this work in the cities with serious earnestness. Men of consecration and talent are to be sent into these cities, and set at work. Many classes of laborers are to unite in conducting these efforts to warn the people.

"When God's chosen messengers recognize their responsibility toward the cities, and in the spirit of the Master Worker labor untiringly for the conversion of precious souls, those who are enlightened will desire to give freely of their means to sustain the work done in their behalf. The newly converted believers will respond liberally to every call for help, and the Spirit of God will move upon their hearts to sustain not only the work being carried forward in the cities where they may be living, but in the regions beyond. Thus strength will come to the working forces at home and abroad, and the cause of God will be advanced in his appointed way."

In "Testimonies for the Church," Vol. VIII, counsel is given concerning this same matter. From pages 34-37 I quote:—

"I must write something in regard to the way in which our cities in America have been passed by and neglected,—cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field. . . .

"Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,

—in the cities of California, New York, and many other States. . . .

"We repeat the prayer, 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' Matt. 6:10. Are we doing our part to answer this prayer? We profess to believe that the commission which Christ gave to his disciples is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God.

"There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the needy fields close to them. Christ says, 'Go work today in my vineyard.' 'Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.' Matt. 21:28; John 4:35.

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church.

"The Lord lives and reigns. Soon he will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. 'Haste thee, flee for thy life,' is the call to be given to those dwelling in sin. We must now be terribly in earnest. . . .

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help his people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet him. Now is the time for us to give the warning message."

Recently we were favored with a visit

from Elder O. A. Olsen, who has been appointed by the General Conference to have the general oversight of the work among foreigners in America. We were greatly cheered by the encouraging report he brought concerning the progress that has been made in a few places. He told us of the continued prosperity of the cause of present truth among the Scandinavians and the Germans in America, and of the plans for continuing the work among the French. We rejoice that the efforts put forth by the pioneer workers among foreign nationalities in the United States and Canada, have borne a rich harvest of souls; and we pray that our brethren and sisters who have sacrificed to establish schools for the training of their children in their own mother tongue, may continue steadfast in the faith. Their labor of love will not be in vain. The workers trained in these schools should be encouraged to find their places quickly in the Master's vineyard, and to labor perseveringly in behalf of those who know not the truth for this time. God will go before them, and give them many souls for their hire.

Elder Olsen told us also of the encouraging beginnings among the Italians, Servians, Roumanians, Russians, and several other nationalities. We rejoiced with him in all that has been done, and yet our hearts were made sad by the knowledge that much that might have been done has been left undone because of lack of means. We hope that the special collection recently taken in all our churches in America, will enable our brethren having this department in charge, to do more aggressive work in the great cities of the land. Thus many may be won to our ranks, and from among these may be developed laborers who can proclaim the message to those of their own nationality in our own land and in the other nations of earth.

God would be pleased to see far more accomplished by his people in the presentation of the truth for this time to the foreigners in America than has been done in the past. Let us strengthen the hands of Elder Olsen and his associates in labor. Let us not permit them to struggle on, alone, with only a meager allowance for the prosecution of their great work. As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in his providence has brought men to our very doors and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues.

There is a great work before us. The world is to be warned. The truth is to be translated into many languages, that all nations may enjoy its pure, life-giving influence. This work calls for the exercise of all the talents that God has intrusted to our keeping,—the pen, the

press, the voice, the purse, and the sanctified affections of the soul. Christ has made us ambassadors to make known his salvation to the children of men; and if we are clothed with the righteousness of Christ and are filled with the joy of his indwelling Spirit, we shall not be able to hold our peace. The truth will be poured forth from hearts all aglow with the love of God. We shall long to present the attractions of Christ and the unseen realities of the world to come.

The Old Story

I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.

—Katherine Hankey.

God's Strange Work in the Earth

ELIZA H. MORTON

"For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act," Isa. 28: 21.

THE following from Talmage is a graphic description of what he saw from the summit of a high mountain. It has its lesson:—

"On the top of the mountain was a crown of flashing gold, while all beneath was rolling, writhing, contorting cloud. But after a while the arrows of light shot from heaven began to make the glooms of the valley strike tent. The fogs were lifted and dashed and hurled. The mists went scurrying up and down like horsemen in wild retreat. Then the whole valley became one grand illumination; and there were horses of fire and thrones of fire and chariots of fire and the flapping wings of angels of fire. Gradually, without sound of trumpet or roll of wheel, they moved off."

This pen picture well represents the going forth of the agencies God uses in his last work for fallen man. Great moral darkness and dense fogs of skepticism and wickedness hang over this earth. The armies of heaven are astir while Satan is marshaling his unseen host for battle. Above all and through all, the light of the everlasting gospel is shining, and soon there will be great changes. The clouds will lift, the heavens will depart, the graves will be opened, and shining beings will be caught up to meet shining beings in the air, and together they will rise and march through a gleaming corridor of glory straight up to the throne of God.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on

the sea of glass, having the harps of God." Rev. 15: 2.

Portland, Maine.

The Fullness of the Gospel —No. 4

It Should Be Revealed in Every Institution Connected With This Closing Work

O. A. OLSEN

"WE are nearing the end of this earth's history, and God calls upon all to lift the standard bearing the inscription, 'Here are they that keep the commandments of God, and the faith of Jesus.' He calls upon his people to work in perfect harmony. He calls upon those engaged in our medical work to unite with the ministry; he calls upon the ministry to cooperate with the medical missionary workers; and he calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields. No word is to be spoken to discourage any, for this grieves the heart of Christ and greatly pleases the adversary. All need to be baptized with the Holy Spirit; all should refrain from censuring and disparaging remarks, and draw near to Christ, that they may appreciate the heavy responsibilities which the coworkers with him are carrying. 'Press together; press together,' are the words of our divine Instructor. Unity is strength; disunion is weakness and defeat."—*Testimonies for the Church*, Vol. VI, page 292.

"God's purpose for his institutions to-day may also be read in the purpose which he sought to accomplish through the Jewish nation. Through Israel it was his design to impart rich blessings to all people. Through them the way was to be prepared for the diffusion of his light to the whole world. The nations of the world, through following corrupt practices, had lost a knowledge of God. Yet in his mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with him through his church. He designed that the principles revealed through his people should be the means of restoring in man the moral image of God.

"Christ was their instructor. As he was with them in the wilderness, so after their establishment in the Promised Land he was still their teacher and guide. In the tabernacle and the temple his glory dwelt in the holy Shekinah above the mercy seat. In their behalf he constantly manifested the riches of his love and patience.

"God desired to make of his people Israel a praise and a glory. Every spiritual advantage was given them. God withheld from them nothing favorable to the formation of character that would make them representatives of himself.

"Their obedience to the laws of God would make them marvels of prosperity before the nations of the world. He who could give them wisdom and skill in all

cunning work would continue to be their teacher, and would ennoble and elevate them through obedience to his laws. If obedient, they would be preserved from the diseases that afflicted other nations, and would be blessed with vigor of intellect. The glory of God, his majesty and power, were to be revealed in all their prosperity. They were to be a kingdom of priests and princes. God furnished them with every facility for becoming the greatest nation on the earth."—*Id.*, pages 221, 222.

"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words but by our practice. Precept and practice combined have a telling influence."—*Id.*, page 112.

The proclamation of the gospel to all the world as outlined in the threefold message of Revelation 14, is now in process of fulfillment. In the accomplishment of this work many agencies will be employed, and the fullness of its power is to be revealed. Much will be accomplished through the circulation of literature, but the first and foremost is the preaching of the gospel of the kingdom, and with that the medical missionary work is most closely connected. Christ is our example, and of him we are to learn.

"Christ, the Great Medical Missionary, is our example. Of him it is written that he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. He healed the sick and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated."

"The gospel minister should preach the health principles, for these have been given of God as among the means needed to prepare a people perfect in character. Therefore health principles have been given to us that as a people we might be prepared in both mind and body to receive the fullness of God's blessing. The medical missionary work has its place and part in this closing gospel work."

"The Christian physician has a high calling. With his fuller knowledge of the human system and its laws, he is in a position to preach the gospel of salvation with much efficiency and power.

"The first and chief object of the gospel and all that pertains to it is to seek to save that which is lost. The ministry of the gospel, whether by the minister or the physician, is to reach out to man a helping hand wherever it is needed. It is to minister to the sick and suffering physically as well as to the sin-sick soul.

"Here the gospel minister and the Christian physician unite, and the Bible worker in her visit from house to house as well."

"The nurses who are trained in our institutions are to be fitted up to go out

as medical missionary evangelists, uniting the ministry of the word with that of physical healing."

"The purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness. Christ is the one to be revealed in all the institutions connected with the closing work, but none of them can do it so fully as the health institution where the sick and suffering come for relief and deliverance from both physical and spiritual ailment. Many of these need, like the paralytic of old, the forgiveness of sin the first thing, and they need to learn how to 'go, and sin no more.'

"If a sanitarium connected with this closing message fails to lift up Christ, and the principles of the gospel as developed in the third angel's message, it fails in its most important feature, and contradicts the very object of its existence.

"At the same time our health institutions are also to be training centers for preparing and training workers." "There should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude. To prepare to receive the higher education in the school above, is now to be our purpose."—*Mrs. E. G. White, MS.*

From this study it would appear, first, that the great work to be done for the world is the preaching of the gospel of the kingdom; second, that every line of work, such as medical missionary, health reform, publishing, the circulation of literature, schools, city missions for the training of workers, and all and every agency that will contribute to the saving of the lost and the building up of God's kingdom in the world, is comprehended in the preaching of the gospel of the kingdom.

Chicago, Ill.

Comment on Isa. 53:9

J. E. WHITE

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

In the earlier editions of "Coming King" this text was treated in the following manner:—

"Seven hundred years before the crucifixion, Isaiah testified that the Saviour would make his grave 'with the rich in his death.'

"To make 'his grave with the wicked,' would have been to cast him out without burial, with criminals. But they [the Jews] were foiled in this design by one of their wealthy rulers, Joseph of Arimathea, who, in this darkest hour for the followers of Christ, stepped out boldly and took his stand for the crucified Saviour.

"Joseph had great influence with Pi-

late, and begged from him permission to take the body from the cross to give it honorable burial. Pilate, who was conscience-stricken because of the weak and wicked part he had acted, readily gave Joseph the desired permission.

"Tender, loving hands took the Saviour from the cruel cross, and bore his body to the new tomb, which had never before been used, and there he was laid, thus literally fulfilling the statement of the prophet. Although poor while in life, in death his body was laid in the new, rock-hewn tomb of the wealthy ruler of Israel. No greater honor could have been shown to the dead than was accorded to Jesus by Joseph and Nicodemus."

The foregoing comment has been questioned by some, as it does not seem to accord with the reading of the text. But in Clarke's Commentary, edition of 1837, is quoted the translation of the verse by Bishop Lowth, which he considers "very satisfactory," and which accords with the treatment in "Coming King:"—

"And his grave was appointed with the wicked;

But with the rich man was his tomb."

Jesus was crucified with thieves. All such criminals were refused burial, and were burned in the Valley of Hinnom. The enemies of Jesus intended that his body should receive this ignominious treatment, but the Father protected carefully the sacred body of his Son. The designs of the murderers of Jesus were frustrated by the prompt action of the wealthy rulers of Israel, Joseph and Nicodemus.

The most careful protection of the body of Jesus was foretold in prophecy. David wrote, "Thou wilt not . . . suffer thine Holy One to see corruption." Ps. 16:10. And John testifies regarding the thrust of the spear, "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." John 19:36. See Ps. 34:20.

Says Paul, "Christ our passover is sacrificed for us." 1 Cor. 5:7. The Passover lamb was the type of Christ, and it is significant that in preparing the lamb for the Passover celebration, the Hebrews were carefully instructed that not a bone of it should be broken. See Ex. 12:46; Num. 9:12.

Habit Breaking

A STORY is told of an English minister who offered a prize to the boy who would write the best composition in five minutes on "How to Overcome a Habit."

At the expiration of five minutes the composition was read. The prize went to a lad of nine years. The following is his essay:—

"Well, sir, habit is hard to overcome. If you take off the first letter, it does not change 'a bit.' If you take off another, you still have a 'bit' left. If you take off another, the whole of 'it' remains. If you take off another, it is wholly used up. All of this goes to show that if you want to get rid of habit you must throw it off altogether."—*Selected.*



VOL. 91

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No. 45

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EDITORIALS

No More War

THE terrible war now in progress in the Old World has shocked the sensibilities of the people of all lands. So great is the feeling of horror over the fearful price the nations are paying that many are declaring there will never be another great war; that the people will force their governments to arbitrate their international differences, and thus preclude the possibility of another such murderous holocaust.

Up to the time of the outbreak of the present war it was being freely declared that a thorough preparation for war was the surest preventive of war. The European struggle now on has proved such a declaration a false prophecy, which has entailed the most tremendous and disastrous consequences. It was also declared that the terribly destructive weapons of war now in the hands of the military forces of the nations were a guaranty against war, because men would not face such deadly inventions. And this prophecy has been proved as false and deceptive as the other. The acute and complete preparation for war made the war inevitable.

There is no guaranty against war in this present world, because there is no assurance that the gospel of Christ and the mind of Christ will ever be accepted by the great bulk of the people; and where these are not accepted, there lingers still the living germ of war. The Bible teaches that wars spring from the lust of the human heart, and nothing but the power of God can uproot that.

Nevertheless, this terrible war is paving the way for a greater false prophecy and a greater deception than those that are now causing the world to bleed. Prophets of peace are proclaiming to the war-harried nations that this will be the last great war — the last parade of legalized destruction this world will ever see. It is flung to despairing humanity as a substantial hope to cling to in their deluge of sorrow and misery. But it is a false hope, and more cruel because of the disappointment and despair that will

follow its unmasking in the torn and bleeding countries of the world.

A writer in the *Christian Advocate* of October 8, speaking of his visit to the Peace Palace at The Hague, and deploring the fact that Europe had not sought to settle her disputes in an arbitration council there, makes the following observations and prophecy: —

Dust gathers upon the desks in the Hall of Justice, light filters through rich cathedral glass and falls upon empty chairs; and because dust gathers, and because chairs are empty, the world suffers, and men who were hopeful hide their faces.

I still believe that this building is Mr. Carnegie's noblest gift. It is a constant plea and invocation for peace, a strong reminder and a fervent invitation for bloodless international settlements. *It is an incarnate prayer for a warless world.*

It will be used hereafter. When Europe has been drained to despairing weakness; when women have only the memory of husbands, and children forget that there are fathers; when earth and air are loathsome from the sowing of ball and shell; when ten million cups of sorrow have been drained, and living men stagger out deliriously from the mad fury of it all, — then the palace of peace will not be empty. And those who live and behold their country spoiled and stricken by the jealous folly of the war lords and masters, will take the scepter from their wicked hands and with it crown the people. And when the pall lifts and men see for themselves what war has done, they will come from the east and west and north and south to register the solemn judgment and decision that in all the world to the end of time this shall be the last war. — *Carl Gregg Doney, Ph. D.*

But the fire of the nations' anger will not be quenched by this deluge of human blood. Animosity, hatred, and distrust brought on the war; and if ever it could be said that nations went into battle in the white heat of anger, it could certainly be said of those who have flung themselves at each other in this bitter contest. Witness monarchs, who had been decorated by each other, stripping off their decorations and flinging them to the ground, in token of their feelings toward those who had bestowed the deco-

rations. Hear the declarations of soldiers: "May God have mercy on our enemies; for they will receive none from us."

Wars do not dissolve distrust, alleviate animosities, dissipate discord, remove the lust for revenge, nor transmute hatred into love. As the surgeon's knife often scatters new nuclei of cancer through the system, so do these periods of international bloodletting scatter new nuclei of war infection throughout the world. War always leaves other "scores to settle," and other debts of vengeance to be paid. War can never wipe out the cause of war any more than indulgence in opium smoking will remove the desire for the drug. Yet such is the delusive hope held before the world today, when the eagles of war are sinking their talons deeper than ever into the vitals of the world. The cry of peace and safety will be heard with greater vehemence than ever before, because the horrors of war will be brought home to earth's inhabitants with more vivid realism than ever before, and the desire for peace will be the strongest desire in the hearts of many millions. "Peace, peace," is the cry of many a modern prophet; but the only true peace there will be in this world till time shall end is the peace that reigns in the heart of the individual who is fully surrendered to God; and the world should know that when the cry of "peace and safety" is lulling the people to sleep, the great day of earth's doom is drawing nigh.

C. M. S.

A Missionary Clock

So far as we know, it was a little church of believers in Delaware who originated the missionary clock plan of recording and stimulating giving for missions in the Sabbath schools. Elder F. H. Seeney, who is leading in the colored work in Delaware, reported at the recent meeting of the Chesapeake Conference that the original clock is still running and keeping splendid time. For the benefit of Sabbath schools and churches that have adopted the clock plan, and for those who have not yet secured one of these paper clock devices that are now available for all, we quote the following from Elder Seeney's annual report of his work in the Chesapeake Conference: —

In collecting our money for missions we have adopted the missionary clock plan, and we believe it is the only system which will succeed in the faithful collection of mission funds. We never close our Sabbath school until our quota of fifteen cents is fully made up, and the old hand on the clock goes on as usual. We have been running this old clock for nearly two years, and it has never failed to be on time. It registers fifteen cents for each church member every Sabbath, and has not failed in two years. Every Sabbath we look at the old clock, and

we see that beautiful motto on its face in large letters, and it is always an inspiration to us to see the money made up for missions.

At the close of the quarter, on the thirteenth Sabbath, we collect the other five cents, making our total of twenty cents for each member for the quarter. The close of the quarter just passed, finds the Second Seventh-day Adventist Church of Wilmington up with its mission funds of twenty cents a week for each member.

There are many good features about the old clock. It tells us each Sabbath how much has been given to missions up to date, it always faithfully registers how many members we have in our church, and there are many more good things which will be added later.

We believe the Columbia Union Conference is supplying the little clock device to all its churches for use in keeping time for systematic missionary giving.

W. A. S.



The Sabbath of the Lord

A General Survey of the Sabbath Institution

At the present time a great controversy is engaging the attention of the Christian world regarding the Sabbath institution. Earnest efforts are being put forth to secure on the part of Christian peoples a more careful regard for Sunday observance. There exists, however, a wide divergence of opinion as to which day of the week is the Sabbath. Thousands of earnest Christians recognize the seventh in place of the first day of the week as holy time. Upon which side of the question does the burden of proof rest? Our stand on this question cannot be based upon the opinions of men. These, as has been stated, are widely at variance. What say the Scriptures of Truth? The Word of God is the standard by which every religious doctrine must be tested. Isa. 8:20.

Christ the Author of the Sabbath

In the Scriptures of Truth Jesus Christ is set forth as the creator of the world, as the author of eternal salvation. See Col. 1:15-18; Heb. 12:2. He was in the beginning with God, the Father, and shared with him in the great creative act. John 1:1-3. As a fitting complement to the creation of this earth, with its myriad forms of life, and of man in his image, Christ made the Sabbath institution, that through its weekly observance the attention of man might continually be called to the Creator, giving to him the honor which is his due.

By three distinct acts the Sabbath was made: 1. Out of the weekly cycle God chose the seventh day as his Sabbath of rest. It thus became the Lord's rest day. 2. He honored this day above all its fellows, by placing upon it his divine blessing because he had rested upon it. This made the seventh day holy time. 3. Throughout the Levitical priestly

dispensation, during the forty years' self in resting upon it and blessing it, he sanctified it, or set it apart for the use of the human family. Gen. 2:1-3. Therefore the Sabbath, created by Christ Jesus, was distinctly and emphatically a Christian institution, and as heaven's blessed heritage to man was dedicated to the use of the whole human family. Mark 2:27.

Early History of the Sabbath

There is evidence to show that the seventh-day Sabbath, as a part of the divine law, was observed by Adam and his posterity throughout the patriarchal dispensation (Gen. 4:3, 7); that Abraham, the father of the faithful, with Isaac and Jacob, observed the holy rest day (Gen. 26:5); that through Joseph and his father and brethren a knowledge of it was carried to the Egyptians, and that when, in after years through hard bondage, the Israelites became lax in Sabbath observance, the preparation for deliverance from Egyptian bondage was a signal for them to return to the observance of the Sabbath of the Lord. Ex. 5:1-12.

That the Israelites were fully conversant with the nature of the Sabbath institution is made evident by the record of the miracle of the manna. For six days the bread from heaven fell in the fields, a fresh supply to be gathered every morning for each day's needs. On the sixth day a double portion fell, to provide for the needs of the seventh day, when the regular order was suspended and manna could not be obtained. When some of the Israelites went out on the seventh day to gather it, the Lord charged them with having long refused to obey his laws. Read Ex. 16:14-30.

The Character of the Sabbath

The character of the Sabbath institution was clearly indicated when the law was given from Mount Sinai, where, amid thunders and lightnings, with his own voice, God spoke the law of ten commandments. In the very bosom of this moral law, buttressed before and behind as if to shield it from the assaults of error, the Sabbath commandment was placed, showing unmistakably that it partakes of the same moral character as the other nine. Ex. 20:8-11. The commandment states emphatically that "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

The moral character of the Sabbath institution is shown further in the fact that God has made it the sign of sanctification. Ex. 31:12-17. It stands as a memorial of the creative power of God in calling the material world into existence, and as a sign of the work wrought through the Holy Spirit by the same creative power in the sanctification of the believer.

Throughout the Levitical priestly

dispensation, during the forty years' wandering in the wilderness, in the reign of the judges and the kings, the seventh-day Sabbath was observed by the chosen people of God.

Repeatedly, when there developed a tendency to depart from its holy requirements, the people were called back to its observance. God promised Israel of old that if they would observe his Sabbath and refrain from carrying burdens in and out of Jerusalem on that day, he would exalt the city and cause it to stand forever. Jer. 17:21-27. He also threatened that in the event of their failure to do this, he would bring about the destruction of their chosen city. This threatened judgment was literally fulfilled in the destruction visited upon Jerusalem by Nebuchadnezzar, king of Babylon. 2 Chron. 36:14-21.

Christ and the Sabbath

The Jewish people learned some severe lessons in their captivity, one of which was to pay scrupulous regard to the letter of Sabbath observance; but while doing this, they failed to appreciate and observe the spirit of the divine institution; they made Sabbath observance burdensome through their many traditions. When Christ came to earth, he sought to restore the Sabbath to its rightful place in the regard and observance of his chosen people. He taught that the institution is designed as a joy rather than a burden; that while the commandment requires men to cease from their own works, the day should be used in the ministry of love and good will to men; that on that day relief should be carried to the sick, and even suffering animals should receive necessary attention. In other words, that it is lawful, or in harmony with the divine law, to do good on the Sabbath day. Matt. 12:1-12.

It was customary for Christ himself to take part in religious services on that day. Luke 4:16. He employed the day in ministry to those who came to him. Those disciples most intimately connected with the blessed Master continued to observe the seventh-day Sabbath after his decease. On that eventful crucifixion day, preceding the Sabbath of the Lord, after they had laid the body of the Master in the tomb, they returned to their homes to prepare spices and ointment for his anointing. Unable to complete these preparations before the beginning of the Sabbath, they rested from their labors until the Sabbath was past. Luke 23:56. Early on the morning of the first day of the week they went to the tomb to perform for the Lord the service which they would not do on the holy day. Luke 24:1.

Paul, the great apostle to the Gentiles, some years after the passion of our Saviour, observed the seventh-day Sabbath in a manner similar to that followed by the Lord. At Thessalonica he entered

the synagogue, as his manner was on this day, and for three Sabbaths preached to the assembled people the gospel message. Acts 17:1-3. Later at Corinth, where he spent a year and six months, "he reasoned in the synagogue every Sabbath and persuaded the Jews and Greeks." Acts 18:4, 11. And it was his custom to meet not only with the Jewish congregations on this day, but with the Gentiles as well. See Acts 13:42-44.

In contrast with this special regard for the seventh day, we have the striking fact that not a single intimation is given in the New Testament scriptures that the first day should be observed as a sabbath. The first day is never called a holy day, or Sabbath day, nor is any sacredness whatever attached to it by any of the Bible writers.

The Double Witness

That Christ and his disciples should thus regard the Sabbath of the Lord was made a subject of prophecy years before the first advent. The Spirit of God, speaking through the psalmist, declares of Christ's attitude toward the law: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8. The prophet Isaiah bears this witness of the relationship which Christ would sustain to the law of the ten commandments: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. That Christ regarded the law in his heart and expressed it in his life, the Gospels abundantly testify. He himself declares:—

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

The apostle Paul bears similar testimony as to the relationship faith sustains to the law of God: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. Surely in this agreement of witnesses we have positive evidence that Christ wrought no change in the law of God with reference to the Sabbath commandment.

Who Changed the Sabbath?

But as neither Christ nor his apostles changed the Sabbath from the seventh to the first day of the week, who has wrought this change? This likewise has been made a subject of prophecy. Two witnesses definitely state that there would arise a power that would seek to bring about a change in the Sabbath institution; that would presume to do what Christ, the author of the law, never

attempted. In Dan. 7:25 there is brought to view a power which is clearly Rome in its papal form. This power Daniel declared should "think to change the times and the law." Dan. 7:25, A. R. V. It would not be thought strange, nor considered a matter for remark, for a power to change the law of a conquered enemy. Without question reference is here made to the law of God. The apostle Paul referred to the work of this same system. He declared that there would come in the church a falling away; that there would develop a power that would oppose and exalt "himself above all that is called God, or that is worshiped: so that he as God sitteth in the temple of God, showing himself that he is God."

Admitting the Charge

Has there arisen in the world a power which meets these specifications of the prophecy? What authority has presumed to stretch forth its hand and effect a change in the law of God, and to exalt itself above God in setting aside his precepts? We have not far to search to find a fulfillment of the prophecy, nor are we left in doubt as to the credibility of the proofs in the matter. Papal Rome answers to the fulfillment of the prophetic delineation, and this power, far from denying that she is responsible for it, candidly and plainly admits that she has done the very thing which the prophecy said she would do. In other words, this power is responsible for the change of the Sabbath from the seventh to the first day of the week.

In the "Abridgment of Christian Doctrine," by Rev. Henry Tuberville, D. D., of Douay College, France (1649), page 58, occurs the following question and answer:—

Question.—How prove you that the church hath power to command feasts and holydays?

Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feast days commanded by the same church.

The *Catholic Mirror*, official organ of Cardinal Gibbons, in its issue of Sept. 23, 1893, declares:—

The Catholic Church . . . by virtue of her divine mission, changed the day from Saturday to Sunday.

"The Convert's Catechism of Catholic Doctrine," by Rev. Peter Geiermann, C. SS. R., page 50, third edition, 1913, a work which received the "apostolic blessing" of Pope Pius X, Jan. 25, 1910, contains the following statements:—

Question.—Which is the Sabbath day?
Answer.—Saturday is the Sabbath day.

Ques.—Why do we observe Sunday instead of Saturday?

Ans.—We observe Sunday instead of Saturday because the Catholic Church,

in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday.

Did space permit, many similar testimonies might be quoted from other standard Catholic works.

Steps in the Transition

We cannot take space to trace in detail the steps by which the change from the observance of the seventh day to that of the first day came about. It was the fruit of the workings of the mystery of iniquity, which the apostle Paul said had begun to manifest itself even in his day, and which afterward developed into the man of sin. The passing away of the early disciples of the church was the signal for subtle error to begin its deadly workings.

Says Robinson, a Baptist historian:—

Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared, and insensibly as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause.

"Opposition to Judaism," a desire to gain influence with the heathen world, together with motives of "patriotism and expediency," combined to place at a discount the Sabbath of the Lord and to exalt in its place the heathen festival of Sunday.

Says Morer, a clergyman of the English Church, in his "Dialogues on the Lord's Day," pages 22, 23:—

It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him. And we find by the influence of their examples, other nations, and among them the Jews themselves, doing him homage; yet these abuses did not hinder the Fathers of the Christian church simply to repeal, or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel.

These changes were wrought slowly. For several centuries both days were observed in the Christian church. During this early period the title of Sabbath was not applied to the first day. It was regarded like other church festivals, the

same as Good Friday, Christmas, etc., resting wholly on ecclesiastical authority. Nor was its observance based upon the instructions of the fourth commandment. The decree of Constantine, in A. D. 321, requiring its observance on the part of "judges and townspeople, and the occupation of all trades," and the decree of the Council of Laodicea, in 364, ordering that "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's Day they shall especially honor," gave increased impetus to first-day observance.

Says Lyman Coleman, in chapter 26 of his "Ancient Christianity Exemplified":—

Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.

To this testimony we add that of Prynne in his "Dissertation on the Lord's Day Sabbath," page 163:—

The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea [A. D. 364] . . . first settled the observation of the Lord's Day.

Many similar testimonies might be quoted showing the steps by which the first-day Sabbath supplanted the Sabbath of the Lord. As the controlling force in all these changes, we find the workings of the man of sin, the papal principle, which in thus seeking to tear down the Sabbath of the Lord exalted itself in an apostate, fallen church.

The Final Issue

When we come down to the closing days of earth's history, where fulfilling signs in the political, social, religious, and industrial worlds clearly indicate that we are now living, the Scriptures of Truth indicate that there would go to the world a great reform message regarding the law of God, and particularly that part of the law relating to the Sabbath commandment. That message is now going by voice and pen to earth's remotest bounds. The attention of the world is being called to the downtrodden Sabbath of the Lord. Rev. 7:1-7; Isa. 56:1-8.

At the same time the Scriptures of Truth clearly show that in the last days of earth's history an earnest effort will be made through legal enactment to force Sunday observance upon the nations of men. Rev. 13:11-18. We see a literal fulfillment of that prophecy in the efforts which are now being made to secure the enactment of a Sunday law throughout the United States and in other parts of the world. But the Word of God gives positive warning that those who turn their back upon the Sabbath of the Lord, disregarding its holy re-

quirements, and thus giving their allegiance to the counterfeit Sabbath, shall receive God's everlasting displeasure. Rev. 14:6-14.

This controversy over the Sabbath of the Lord is one of the great controversies of the ages. It will prove a test of character to every believer. Dear reader, on which side of this controversy will you stand? Will you obey the law of the Lord Jesus Christ by following his example in keeping holy the day which he has ordained, or will you give your allegiance to the counterfeit sabbath which has been set up in the place of the Sabbath of the Lord? It is not a mere question of theological difference and discussion. It is a question of obedience to our Lord and Master. He says, "If ye love me, keep my commandments." John 14:15.

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. Let us show our love for the Lord Christ, who died that we might live, by walking in his footsteps and doing as he did when he lived among men. To us as to his disciples of old he says, "Follow me."

F. M. W.

Holding the Winds

THE world has just witnessed the most marvelous transition from peace to general war in Europe that has ever been seen.

For twenty-five centuries the prophets have been declaring that the history of the world would close with the Armageddon battle, which would involve the whole world in the most awful conflict ever known. The skeptics have asked in unbelief, How can such a condition of universal war be brought about? The general conflict in Europe, precipitated with such dispatch and assuming such vast proportions, is the answer. The time for Armageddon is not yet; but when the time is reached, with the same rapidity a world-wide conflict will develop. The European situation is a clear prelude to that great catastrophe that the prophets predict will just precede the close of the history of nations and the end of the world.

These sudden and universal outbreaks show that the nations are angry, and unless restrained by divine agencies, the conflict would speedily break in Armageddon fury upon the world before it was prepared for the issue. It is now easy to see the significance of the following prophetic utterance:—

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud

voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

Unless the winds were held, the work of the reform movement which prepares the people to receive the seal of God, would be hindered. Hence the messenger from the throne of God commands the four angels standing at the four points of the compass, to hold the winds until the sealing work is finished. What intensity is now taking possession of the movements of organizations and nations! It is just such conditions that are foretold in the prophecy.

Go Out Quickly

Under these tense conditions the great world powers are restrained by the hand of Omnipotence for the definite purpose of making it possible that the message may finish its mission.

What does the Lord expect of his people under these circumstances? He says, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." This done, the Master adds, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:21-23.

The forces of the nations are mobilizing for war, and the winds of strife are being held by the Lord's command until the sealing message has finished its work. Under these conditions the Lord's urgent commission is not merely to "go out quickly," but go to bear a message of such convincing and convicting power and urgency that the honest will be compelled to accept it speedily.

While the world is mobilizing its forces for war, he who still pleads for sinners before the mercy seat, is calling all his reserves into action for the finishing of his work before the winds are loosed.

In the "eleventh hour" call, none are to wait because "no man hath hired us." The Master's call is unprecedented in its urgency at this time. Hear his appeal to all who are unemployed: "Why stand ye here all the day idle? . . . Go ye also into the vineyard; and whatsoever is right, that shall ye receive." To remain idle in these times of stern and awful strife, while the Master holds the winds, is inexcusable. It is a plain declaration of neutrality in the world's closing conflict. Only the laborers will be rewarded. He that is not with Christ is against him.

The Lord is calling upon his people to go speedily to the whole world with the last invitation of the gospel of the kingdom. "Special Testimonies to Ministers," No. 2, page 13, says:—

The controversy between the two great powers of good and evil is soon to be

ended; but to the time of its close there will be continual and sharp contests. We should now purpose, as did Daniel and his fellows in Babylon, that we will be true to principle, come what may. The flaming fiery furnace heated seven times hotter than it was wont to be heated, did not cause these faithful servants of God to turn aside from allegiance to the truth. They stood firm in the time of trial, and were cast into the furnace; and they were not forgotten of God. The form of the Fourth was seen walking with them in the flames, and they came forth not having even the smell of fire upon their garments.

The den of lions did not deter Daniel from a steady adherence to duty. He did not hide his purpose nor lower his colors because death threatened him if he stood faithful to his God. Three times a day, in the face of the king's decree, he sought his Lord in his chamber, with his window open toward Jerusalem. He was cast into the den of lions, but God delivered him.

So now while by divine command the winds will be held for a little season for the finishing of the work of the third angel's message, every believer in the message should spring into active service, placing life, property, and all at the disposal of him who is holding the winds that the warning message may finish its work. Anything less than whole-hearted consecration and complete surrender for service now is disloyalty.

How must he who holds the winds view indifference to his call to service in this last closing hour of a lost world's opportunity for repentance? Unless the eyes of indifferent Laodiceans are now anointed so that they may discern the meaning of these rapid and almost world-wide movements, the prelude to the soon-coming Armageddon; unless they read in the rapid movements of angry nations the signs of a soon-coming Saviour and the demand for a consecration that will insure a Pentecostal outpouring of the Holy Spirit for the finishing of the work, they will not share in its closing trials, its closing labors, its closing blessings, and its final triumphs.

We should now lay plans for an aggressive campaign such as has never been seen in the history of our work. As the triumphs of Israel were seen when Joshua took all the people with him and organized them from least to greatest for the finishing of the conflict, so now a mighty missionary movement embracing every believer in the message, from the oldest pioneer whose faith still burns with the holy fire of consecration, to the little children who can give out a paper or a tract, will speedily finish this work, and bring its glorious consummation.

God forbid that any should withhold his whole-hearted service in this hour of final labor and certain victory when the Lord is about to appear.

R. C. PORTER.

Saved by a Hymn

THERE is great power in a simple hymn sung from the heart. Many have been converted by the effective power of a song sung in the simplicity of a converted heart. Oratorios and anthems, be they ever so beautifully rendered, do not move the heart to consecration like the simple words of a hymn.

It is related that a party was one night sailing on a steamer down the Potomac River. A gentleman on board had been entertaining and delighting the party by singing many beautiful hymns. Among others was "Jesus, Lover of My Soul," which he sang with such fervor and power that a deep hush fell upon all present. When the musical notes of the song had died away, a gentleman approached the singer and said:—

"Beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered, "I fought under General Grant."

"Well," the first speaker continued with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was near you one bright night eighteen years ago this very month. It was such a night as this. If I am not mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand—the shadows hid me. Your beat led you into the clear light.

"As you paced back and forth, you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work because I was a sure shot. Then out upon the night floated the words,—

"Cover my defenseless head
With the shadow of thy wing."

Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. I felt sure when I heard you sing this evening that you were the man whose life I was spared from taking."

The singer grasped the hand of the Southerner and said with much emotion, "I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends and all that life holds dear. Then the thought of God's care for all that he has created came to me with peculiar force. If he so cares for the sparrow, how much more for man created in his own image; and I sang the prayer of my heart and ceased to feel alone.

"How the prayer was answered I never knew until this evening. My Heavenly Father thought best to keep this knowledge from me for eighteen years. How much of his goodness to us we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, Lover of My Soul,' has been a favorite hymn; now it will be inexpressibly dear."

Those to whom God has given the talent of music, and who can render with a good voice the hymns of Zion, have indeed a great gift. There is no more effective agency by which to move the hearts of men to give themselves to Christ than the words of some simple melody, sung from a heart in which the love of God reigns.

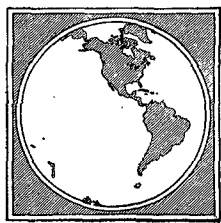
G. B. THOMPSON.

Rome in Austria

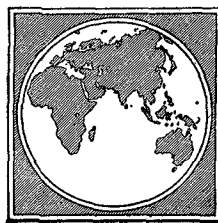
FROM the *Religious Telescope* of Sept. 2, 1914, we clip the following:—

An interesting side light on the waning power of Roman Catholic intolerance is seen in a recent occurrence in Austria. An Austrian citizen, named Boruska, stood by the wayside while a religious cortège, headed by a priest bearing the Eucharist, passed by. Boruska did not kneel nor remove his hat, even after being reproved by the priest, whereupon he was taken by the priest before a magistrate and charged with irreverence and lack of conformity to the state religion. He was adjudged guilty and sentenced to prison. Appeal to the higher court of Vienna secured his release, on the ground that, as a Protestant, he could not be compelled to observe religious customs contrary to his conscience and will. It is said that some American soldiers in the Philippines have been compelled to attend mass, irrespective of religious belief. Our readers are at liberty to make their own comment.

ERNEST P. BICKNELL, national director of the American Red Cross, issued the following statement upon his return from Europe last week: "Let no man imagine that the American Red Cross can do too much or enough. Nurses and surgeons are needed more and more. Medical and hospital supplies are needed in such vast quantities that we can never hope to supply them. The deplorable truth is that over the vast stretch of country that has been laid waste by the appalling struggle, countless thousands of wounded men have been left helpless and dying. Many wounded, of course, have been gathered into trains by Red Cross surgeons and nurses and taken to hospitals in the larger cities. One by one the hospitals have been filled, the public and private buildings have been taken for hospitals, and still the wounded come in ever-increasing numbers. Still other thousands lie in the trenches and on the bleak battle fields, or crawl into the villages in such numbers that nothing can be done for them; and to these the end comes from thirst and exposure and uncared-for wounds."



THE WORLD-WIDE FIELD



The Punjab, India

F. H. LOASBY

As we have now been a little more than a year in India, we feel that it is well for us to take a retrospective glance over our labors of the past year.

When we first arrived, we were expecting to devote the whole of our time to the study of the vernacular. It soon became apparent, however, that in the mission field one cannot always do as he would like, for our workers are often few and far between, and one has to fit in where he is most needed.

Brother G. W. Pettit was the first worker we met when we arrived in Bombay, and we found that he was looking for assistance for the opening of the English work in the great city of Bombay, the "Gate of India." He at once desired us to unite with him in this work. This was finally decided, and also that I should have three hours each day for the study of the Urdu, also the services of a *munshi*.

We enjoyed our part in the English work. I had the privilege, on Thursday evenings, of giving lantern lectures on the prophecies and various points of our faith.

Like most English people, the people here do not always receive the new doctrines so quickly as in some countries. However, we were all greatly rejoiced at the close of the effort to see quite a good company who had decided to walk in the light. What is very encouraging, these people are all studying their Bibles, and are also desirous that their friends may know the truth for this time.

I shall tell of the many pleasant occasions we spent at Lonovla, in the Western Ghats. Here we have a stanch little company raised up by the labors of Brethren G. F. Enoch and S. A. Wellman. I think that we shall always remember our first trip up the ghats (the mountain ranges) that separate the narrow strip of coast land from the great plains of the Deccan. The monsoon (yearly rain) had broken about two weeks before, and the mountains were deluged with the rain that falls in great sheets and gives to this vicinity about two hundred and ten inches of water in three or three and a half months. This water brings new life to the parched and gaping soil, and as it rushes down the side of the rugged mountains, forms hundreds of waterfalls and rushing streams. As we make our way up the side of the mountain on the splendidly built double-track railway, cut through the solid rock in many places, and pass in and out of the twenty-one tunnels on the way up, it is a wild picture of steaming mountains, valleys over which black and burst-

ing clouds hover, and dashing streams that look as if they must burst in volume upon our train as it fights its way up between the rugged overhanging stone walls. The valleys that two weeks ago were scorched brown by nine months of burning sun, have sprung into a wealth of green that excites our admiration and makes us rejoice with the grateful soil.

By and by we reach the reversing station seen in the picture. The ascent has become so steep that it cannot be attempted on a straight course, therefore we go up in a zigzag fashion. At this point two engines are used in the ascent.

Most of the people at Lonovla (where we came to labor) are engaged on the railway, and are acquainted with our work. It was a great pleasure for us, from time to time, to conduct the Sabbath services with our little company here, and to hold lantern lectures, to which some not of our faith came and heard the message.

We find the same smile of welcome here, the same desire "to give the truth to others," as well as the faithful payment of tithe and giving to missions. The new view of life is plainly felt with all those things which stamp the man or the woman an Adventist the same here as elsewhere.

As we had been asking for some time to be allowed to enter the native work, and our first year's labor had come to an end, it was decided that we should be transferred to that great province of India, the Punjab, the land of the Five Rivers, there to begin native work in a part of India heretofore unentered by our mission. It was decided that in company with Brother S. A. Wellman, I should look over the new field and find a house in which to live. Accordingly, I set out for Lahore, the capital of the Punjab, early in May. Lahore is nearly 1,500 miles from Bombay by rail. The trains make regular trips to this city, even going farther north, to Peshawar. It took me only a little more than thirty-six hours to travel this distance; and as we missionaries travel, it cost only a little more than fourteen rupees, or less than five dollars. Surely these are the days of running to and fro, and of the preaching of the gospel to all the world.

During the first month that I was in Lahore, Mrs. Loasby was at Kalyan, near Bombay, assisting in the dispensary there while Mrs. Wood was away in the hills on a much-needed vacation.

After looking over our new field of labor, we believe that there are splendid prospects for a strong work in the Punjab. What we need is more men and more money in order to get among the people. We are glad to be getting hold

of the language. I expect to take my first year's examination in a few weeks. We feel grateful to God for the good measure of health and strength he has given to us during the past year. Lahore is one of the hottest places in India. The temperature ranges from 117 to 120 in the shade in the summer time, and for about a week just recently it held the record for all India. We trust that we may continue in good health so that we may be able to remain long in service in India among its teeming millions.

Missionary Biography—No. 2

David Livingstone

(Concluded)

LORA CLEMENT

LIVINGSTONE'S mind was one of that broad character which at the outset grasps the whole of a problem, and to those who have followed his later course it is clear why he saw no duty in settling down on one fixed spot to teach and preach in a slavery-harrowed land. He knew that, first, there must be a mighty clearing out of this evil. As for his own intent, he said, "Cannot the love of Christ carry the missionary where the slave trade carries the trader?" And so, right through to the west coast he marched, carrying and diffusing everywhere a knowledge of the redeeming Christ, and illustrating by his own kindly life and words the mercies of God.

The physician and the scientist, the minister and the reformer, were all combined in this one purposeful man. The people believed him to be a wizard, and even credited him with power to raise the dead. Heathen, sick and curious, crowded about his wagon, but not an article was stolen. One day the chief of a savage tribe said: "I wish you would change my heart. Give me medicine to change it; for it is proud, proud and angry, angry always."

Livingstone left on record in his journals invaluable data of rivers, lakes, and streams, treacherous bogs and boiling fountains, plants, animals, seasons, products, and tribes, together with the most accurate maps.

Near the mighty but then unknown Zambesi, Livingstone found the Makololo people, a tribe from which came his most devoted native helpers. When he left them to journey toward the west coast, as many men as he needed willingly agreed to accompany him. After a terrible journey of seven months, involving imminent starvation and endless exposure, the party at last reached their destination, St. Paul de Loanda, a Portuguese settlement.

Full as this journey was of incident, one of the most impressive things about it all was the horrors of the slave trade, which came home to the missionary with heart-rending directness. "Every day he saw families torn asunder, dead bodies along the way, gangs chained and yoked, skeletons grinning against the trees by the roadside. As he rowed along the beautiful river Shire, the paddles of his boat were clogged in the morning with

the bodies of women and children who had died during the night, and were thus disposed of by their masters." And when he was sure that the wretched system was entrenched from the center of the continent to the coast, is it any wonder that he determined to make the exposure of this gigantic iniquity his principal work until "the open sore of the world" should be healed?

The slave raiders were Livingstone's bitter enemies, and did everything possible to hinder his work; but the poor heathen learned to know and love the missionary as their friend, and often-times as their deliverer. He never once betrayed their confidence. Almost immediately after reaching the Portuguese settlement on the coast he was prostrated with a very severe illness. An English ship in the harbor was about to sail. In his great weakness, Livingstone longed for the bracing air of the Scottish Highlands, and a sight of his beloved wife and children in the homeland. But he prepared his reports, charts, and observations, put them aboard the ship, and, after watching it set sail, made ready to march back into the interior. Why did he not go home? There was just one reason. He had promised his native helpers that if they would journey with him to the coast, he would see them back safely to their homes, and "his word to the black men of Africa was just as sacred as it would have been if pledged to the queen. He kept it faithfully as an oath made to Almighty God. It involved a journey of nearly two years in length, a line of march two thousand miles long, through jungles, swamps, and desert, through scenes of surpassing beauty." But the result was worth the cost; for two years later, when he came out on the east coast at Quilimane, "he was the best-known, best-loved, and most perfectly trusted man in Africa."

Many times through all these wanderings he was in danger. Once during his early explorations, he had an adventure with a lion which nearly cost his life. He says of it in a letter: "The beast rushed from the bushes and bit me on the arm, breaking the bone. I hope I shall never forget God's mercy. It will be well before this reaches you. Do not mention it to any one. I do not like to be talked about." He never voluntarily referred to it; but "for thirty years thereafter, all adventures and exposures and hardships were undertaken with an arm so maimed that it was painful to raise a fowling piece to his shoulder." After his death the body was identified by that scar and the compound fracture made by the lion's teeth.

Livingstone's visits to the homeland were brief, and each day was filled to the brim with interviews, lectures, and literary work. He returned to Africa for the third and last time in 1866, ascended the Rovuma, and for three years was lost to the outside world. During this time he visited Lakes Moero and Tanganyika, preaching the gospel to thousands and tens of thousands waiting in heathen darkness.

In 1871 his strength utterly gave way, and on October 23, reduced to a living skeleton, he reached Ujiji, after a perilous journey of six hundred miles taken expressly to secure supplies. He was bitterly disappointed to find that the one to whom the delivery of the goods had been charged had disposed of the whole lot. For eighty days he was obliged to keep his bed, and during this time he read his Bible through four times. On the flyleaf he wrote: "No letters for three years. I have a sore longing to finish and go home, if God wills." Relief, letters, and supplies had all been sent him, but he never received them. Many of the letters which he wrote never even reached the coast, as the Portuguese destroyed them whenever possible.

During all this time England—and, in fact, the world—waited with intense anxiety for news of the hero. A report came that he was dead. Then a relief expedition brought back word that he was alive, and in Africa, but that they had not been able to find him.

Just at this crucial moment Henry M. Stanley was sent out by James Gordon Bennett, of the New York *Herald*, with the order: "Take what money you want, but find Livingstone. You can act according to your own plans in your search, but whatever you do, find Livingstone—dead or alive." Stanley went. For eleven months he endured incredible hardships, but his expedition pressed forward into the interior. One day a caravan passed and reported that a white man had just reached Ujiji. "Was he young or old?" questioned Stanley anxiously. "He is old; he has white hair on his face; he is sick," replied the natives. As the searching party neared the village, flags were unfurled, and a salute fired from the guns. They were answered by shouts from hundreds of Africans. Stanley was greeted by Susi, Livingstone's servant, and soon stood face to face with the great missionary explorer. He had found Livingstone.

The brief visit which they enjoyed meant much to both men. In vain did Stanley plead with the doctor to go home with him. The old explorer's heart was resolute, and he set his face as a flint. He felt that his work was not done. At length the newspaper man and his company started eastward. Livingstone went some distance with them, and then, a broken old man, "clad in faded gray clothes," with bowed head and slow step, returned to his chosen solitude. Five months later the relief party reached Zanzibar, and news of Livingstone's safety and whereabouts was flashed to all parts of the world.

As the explorer again took up his weary way, physically weak and in constant pain, the buoyant spirit rose above hardship, and Scotch pluck smiled at impossibilities. He wrote in his diary: "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God, and go forward." Weary months followed, filled with travel, toil, and physical suffering.

The last of April, 1873, a year after Stanley left him, he reached the village of Ilala, at the southern end of Lake Bangweolo. He was so ill that his attendants were obliged to carry him as they journeyed, but the heroic spirit was still struggling to finish a work which would make possible the evangelization of the Dark Continent.

While the spirit was willing, the flesh was weak indeed, and on the morning of the first of May, his faithful servants found him kneeling at his bedside, with his head buried in his hands upon the pillow. "He had passed away without a single attendant, on the farthest of all his journeys. But he had died in the act of prayer,—prayer offered in that reverential attitude about which he was always so particular; commending his own spirit, with all his dear ones, as was his wont, into the hands of his Saviour; and commending Africa, his own dear Africa, with all her woes and sins and wrongs, to the Avenger of the oppressed and the Redeemer of the lost."



Kolo Mission, Basutoland, South Africa

SISTER FANNY C. BOURNE, reporting the work at the Kolo Mission, in the upland of Basutoland, tells how the good hand of the Lord is over the work there. She writes:—

"We are just a small company, but week by week we prove the promise found in Matt. 18:20, at our Friday evening meetings.

"Brother and Sister Silsbee are both doing all they can among the sick. This week they have visited and given treatment to three persons who were seriously ill. Brother Silsbee has various experiences, as I suppose is common to all missionaries. A few weeks ago he was called from work in the garden to make a coffin for a little child that had just died; the relatives were so pleased that they asked him to 'preach a sermon at the grave.' This gave him an opportunity to tell of the state of the dead and the resurrection, to about one hundred persons, including the chiefs of several villages.

"Last week a minister of the Jerusalem Church came representing his people and asking that they be admitted to our church. He has nine ministers under him, with five hundred members, and he says they are in harmony with the Sabbath truth. Brother Silsbee told him they would need more instruction first, and he is planning to visit them. This is the second visit from this man, with the same request.

"Brother Lazarus and Brother Peter are having good times in the school and the canvassing work. At our last Friday evening meeting Lazarus told of one man who was very anxious to have a Sesuto copy of 'Daniel and the Revelation.' This man said if even one copy could be translated for him, he would give three pounds for it. Several near here are interested, and we pray they may be led to accept the whole truth."

After Forty Years

Report of Foreign Missions for 1913

H. E. ROGERS

Statistical Secretary

SEVENTH-DAY ADVENTISTS believe that the Saviour's command, "Go ye into all the world, and preach the gospel to every creature," is of binding force, and is today obligatory upon them; and so in obedience to that command, they have gone into nearly all parts of the world to pro-

In 1894 work was begun in what may be denominated a heathen country, when representatives of this people entered Matabeleland (now Rhodesia), South Africa, selected a mission site, and began their work. Other heathen and non-Protestant countries were soon entered, and one country after another has been added to the list, until there is now quite a large force of laborers engaged in service in sixty-seven different heathen and non-Protestant countries, and includ-

The total force of foreign missionaries now stands at 648, and of native laborers 958, a total of 1,606 laborers in mission fields; total church members in mission fields, 19,335, of whom 3,289 were baptized during 1913. The total contributions for mission work outside the United States raised by the entire denomination from 1869 to 1913 aggregates \$5,340,289.68. Nearly one half of this amount has been raised during the past five years, the exact figures being \$2,580,802.82; that is, the total contributions for the past five years have been nearly as much as for the preceding forty years.

The contributions for mission work outside the United States by decades have been as follows:—

1869-79	\$ 40,560.90
1880-89	238,467.11
1890-99	837,280.85
1900-09	2,026,262.93
1910-13 (4 years)	2,197,717.89

Total \$5,340,289.68

Without attempting to draw an invidious comparison, or make any improper showing, but simply to show how our work stands as related to other missionary organizations at work in the field, attention may be called briefly to the reports of other missionary organizations engaged in foreign missions. The following facts are based upon the report issued during 1914 by the Foreign Missions Conference of North America for the year 1913, and represents the work of 179 Protestant organizations in the United States and Canada, all or a portion of whose revenue is devoted to work in other lands.

Considering our work as a unit, what is attempted in Europe and other Christianized portions being included to make up one complete statement, our total force of foreign men missionaries of all classes stands third in point of numbers engaged in service by the 179 Protestant missionary organizations in the United States and Canada. In the number of women missionaries of all classes, this denomination stands sixth, in total foreign missionaries fifth, and in native workers ninth; as to total force engaged in service, this body stands eighth. In the number of mission stations, it stands second, and in outstations sixteenth; in organized churches sixth, and in membership thirteenth. In contributions from the home base it stands eleventh as to total amount, and of native contributions sixth.

The total contributions from all Protestant missionary organizations in the United States and Canada for 1913 for the support of Protestant Christian missions outside those two countries were \$16,458,069.67, and the native contributions by communicants in mission fields were \$3,855,286.32.

The per capita amount for foreign missions from members of the Protestant bodies in the United States and Canada for the support of Christian missions during 1913 approximated sixty-eight cents; contributed by Seventh-day Adventists in the same territory for the



ELDER J. N. ANDREWS

(First missionary sent out by Seventh-day Adventists)

claim the tidings of a soon-coming Saviour. Representatives of this people are now carrying forward work in nearly every important country.

This phase of work was considered quite early in the history of this movement, but it was eleven years after the organization of the General Conference until the first representative was sent outside this country in behalf of this special message. It was on the fifteenth of September, 1874, forty years ago, that Elder J. N. Andrews, the first missionary sent by the denomination outside the United States, left Boston on this new undertaking. Some time elapsed before additional missionaries were sent outside this country. In 1886 laborers were sent to Russia, and from time to time other laborers have gone out to other lands, and missions have been established in various places.

ing Christian lands, the list of countries numbers eighty-five.

A report of this work for the year 1913 accompanies this article. The report is arranged on a little different basis than our regular annual statistical reports, but follows the plan of reporting adopted by various missionary boards and organizations. The figures in the table speak for themselves, but reference is here made to certain items.

The income from mission territory, or what may be called native contributions, for 1913 amounted to \$200,411.44. The income from the home base was as follows: North America, \$499,713.65; northern Europe, \$168,720.44; Australasia, \$38,330.76; South Africa, \$4,592.56; total, \$711,357.41. Including the amount raised as native contributions, the grand total expenditure in mission territory for 1913 was \$911,768.85.

Report of Work in Non-Christian and Non-Protestant Countries—for 1913

Country	Income from the Field	Ordained Ministers	Licensed Ministers	Men	Physicians	Women	Laymen (Miss. Licen.)	Wives of Missionaries	Unmarried Women	Total Foreign Missionaries (1)	Ordained Natives	Other Native Helpers	Total Native Helpers	Total Force in the Field (2)	Main Stations	Sub-stations	Organized Churches	Baptized Members	Baptized during Year	Total Adherents	Sabbath Schools	Pupils in Same	Training Schools	Pupils in Same	Head Schools	Out-Schools	Pupils in Same	Foreign Teachers	Native Teachers	
AFRICA																														
1 Algeria	\$517.93	2	1	..	..	..	2	3	..	8	..	..	..	8	2	3	3	43	14	43	5	43	..	..	..	..	..	..	..
2 Basutoland	3,240.37	1	1	..	..	..	2	3	..	7	..	9	9	16	2	2	1	92	35	98	3	125	..	..	3	2	142	2	6
3 British East Africa	490.40	3	..	..	..	..	6	3	..	12	..	2	2	14	2	5	2	72	4	72	3	72	..	..	4	9	500	9	2
4 British South Africa	5,568.29	4	3	..	..	..	4	8	..	19	..	36	36	55	5	4	2	227	26	237	10	339	1	22	3	19	535	13	33
5 British West Africa	..	3	1	..	..	..	4	..	..	8	1	13	14	22	2	3	6	165	36	165	6	163	1	30	1	2	150	1	2
6 Canary Islands	..	..	..	..	..	..	1	1	..	2	..	..	..	2	1	..	1	2	..	2	1	2	..	..	..	..	..	..	..
7 Egypt	285.33	1	..	..	..	..	1	1	3	..	..	2	2	5	2	3	3	40	25	40	5	40	..	..	..	..	..	..	..
8 Eritrea	181.71	1	1	..	..	..	1	2	..	5	..	..	..	5	1	..	1	5	..	5	1	5	1	15	..	..	..	2	..
9 German East Africa	1,713.09	7	9	..	..	..	5	10	..	31	..	55	55	86	12	27	7	303	174	303	7	303	..	..	17	27	4,206	20	55
10 Nyasaland	471.60	..	3	..	..	..	2	1	6	..	..	63	63	69	1	1	2	176	16	675	37	1,610	1	97	1	38	1,334	6	63
Totals (10)	12,469.32	22	19	..	..	..	21	37	2	101	1	180	181	282	30	48	28	1,125	330	1,640	78	2,702	4	164	29	97	6,867	53	161
ASIA																														
11 China	4,677.26	15	11	2	1	..	1	28	2	60	4	151	155	215	9	30	29	1,194	265	1,324	77	2,120	2	96	12	13	600	8	32	
12 India	8,000.00	12	9	2	1	..	18	37	11	90	..	85	85	175	15	5	10	450	100	450	21	768	1	25	10	12	900	6	40	
13 Japan	1,883.72	4	2	..	..	..	3	8	..	17	2	34	36	53	2	3	7	234	41	293	15	261	1	21	..	..	..	1	2
14 Korea	2,008.65	2	3	1	..	..	1	6	2	15	..	62	62	77	4	..	9	452	110	452	32	861	1	70	2	6	200	2	13
15 Persia	116.29	1	1	..	..	..	..	2	..	4	..	..	..	4	2	3	3	42	2	42	5	42	..	..	..	..	..	..	..
16 Siberia	5,971.53	..	..	..	..	..	..	..	..	7	11	18	18	7	11	66	1,138	171	1,138	66	1,395	..	..	..	..	..	..	..	..
17 Syria	406.17	2	2	..	..	..	4	1	9	..	1	1	10	2	2	2	31	2	31	2	31	..	..	..	..	..	..	..	..
18 Turkestan	835.30	2	2	3	..	7	7	2	2	6	108	1	108	6	193
Totals (8)	23,898.92	38	28	5	2	..	25	88	16	202	13	344	357	559	43	56	132	3,649	692	3,838	224	5,671	5	212	24	31	1,700	17	87	
AUSTRALASIA																														
19 Australia (aboriginal)	..	..	2	..	..	..	1	3	..	6	..	..	..	6	1	..	..	6	..	6	1	30	..	..	1	..	30	1	..
20 New Zealand (Maori)	..	..	1	..	..	..	..	..	..	1	..	..	..	1	..	..	..	4	..	4	1	8	..	..	..	..	..	..	..
Totals (2)	..	..	3	..	..	..	1	3	..	7	..	..	..	7	1	..	..	10	..	10	2	38	..	..	1	..	30	1	..
EUROPE (Southern)																														
21 Austria-Hungary	28,633.67	16	10	5	13	4	48	3	50	53	101	19	50	120	2,418	555	2,418	128	2,418
22 Balkan States	6,512.80	2	1	1	3	..	7	3	7	10	17	5	9	18	499	138	499	18	400
23 Belgium	3,482.25	4	3	4	11	11	1	5	6	146	28	146	6	160
24 France	1,755.69	4	15	19	19	4	15	20	346	2	346	23	290
25 Greece	78.61	1	1	2	..	4	..	1	1	5	1	1	2	11	..	11	2	8
26 Ireland	781.30	..	1	1	1	..	3	1	2	3	6	2	4	6	130	4	130	10	95
27 Italy	505.31	..	1	1	2	4	1	2	3	7	2	4	6	99	15	99	7	70
28 Portugal	390.20	2	2	..	4	4	2	..	2	65	19	65	2	66
29 Russia	39,445.14	2	1	2	1	6	26	67	93	99	28	60	168	4,599	667	4,599	168	4,902
30 Spain	..	2	2	4	..	5	5	9	2	3	6	127	15	127	9	81
31 Turkey (not inc. Syria)	1,509.44	1	1	1	1	4	3	13	16	20	3	8	28	332	34	332	25	313
Totals (11)	83,094.41	30	18	8	31	8	95	41	162	203	298	69	159	382	8,742	1,477	8,742	398	8,803
PACIFIC ISLANDS																														
32 British North Borneo	45.93	1	1	..	2	..	1	1	3	1	..	1	11	6	11	2	35
33 British New Guinea	400.00	1	..	..	..	..	1	..	2	..	4	4	6	1	..	1	8	..	8	1	8	..	..	1	..	14	1	..	..
34 Cook Islands	100.00	1	1	2	4	..	2	2	6	2	1	1	18	13	28	2	40
35 Fiji Islands	974.00	1	..	..	..	..	2	3	2	8	1	11	12	20	2	6	10	252	12	252	20	330	2	60	..	..	..	5	2
36 Friendly Islands	513.50	1	1	2	4	..	1	1	5	2	1	1	18	..	24	3	35
37 Hawaiian Islands	1,481.82	1	3	4	11	..	1	1	12	1	..	1	40	4	40	1	54
38 Java	1,714.40	1	3	2	1	7	..	3	3	10	2	..	2	49	11	54	6	85
39 New Hebrides	258.72	1	1	2	4	4	1	..	1	4	..	4	1	4
40 Norfolk Island	262.42	..	1	1	2	..	4	4	1	..	1	43	3	49	1	46
41 Philippine Islands	736.38	3	3	6	..	12	..	4	4	16	2	1	4	181	40	210	6	165
42 Pitcairn Island	..	..	1	..	..	..	1	..	2	..	..	..	..	2	1	..	1	74	13	74	1	139	..	..	1	..	64	1	1
43 Samoa	1	1	1	3	3	1	..	1	10	4	10	1	15
44 Singapore	847.49	1	2	2	5	..	4	4	9	1	1	1	87	18	87	2	136
45 Society Islands	876.00	1	1	2	4	..	1	1	5	1	3	2	30	2	35	2	66
46 Sumatra	1,095.29	..	1	..	..	..	1	1	..	3	..	2	2	5	1</														

Area, Population, Laborers, and Percentages, by Divisions. — 1913

1	2	3	4	5	6	7	8
Division	Countries	Area	Population	Laborers	Population for Each Laborer	Percentage of Total Population	Percentage of Total Laborers
NON-CHRISTIAN AND NON-PROTESTANT							
Africa	10	1,881,381	33,936,923	232	120,237	2.19	4.9
Asia	8	12,090,606	826,052,149	559	1,477,732	53.27	9.79
Europe (Southern)	11	5,603,690	341,516,798	298	1,146,029	22.02	5.22
Pacific Islands (3)	17	486,284	46,122,752	117	394,211	2.98	2.05
South America	9	6,513,794	44,383,425	228	194,664	2.86	4.00
West Indies and Mexico	12	1,047,868	24,822,661	122	203,464	1.59	2.14
Totals	67	27,623,623	1,316,804,708	1,606	819,866	84.91	28.11
CHRISTIAN							
Australia and South Africa (4) ..	..	3,559,822	10,304,312	346	29,781	.67	6.06
North America .....	..	7,888,207	99,002,503	2,364	41,879	6.38	41.39
Northern Europe .....	..	711,149	124,782,679	1,396	89,386	8.04	24.44
Totals	18	12,159,178	234,089,494	4,106	57,011	15.09	71.89
Grand Totals	85	39,782,801	1,550,894,202	5,712	271,515	100.00	100.00

1 Columns 3 to 10 give the number of "foreign" missionaries; that is, workers sent from the home base into mission territory.

2 In column 14 is given the total of foreign workers and native helpers. This total includes the foreign teachers indicated in column 28, and the number of native teachers given in column 29.

(3) Including work for natives and aborigines in New Zealand and Australia.

(4) Including only work in Christianized portions.

same purpose, was a per capita of \$6.95.

The per capita amount of native contributions raised by the 1,366,551 native communicants of all denominations in mission territory during 1913 was \$2.82; native contributions by Seventh-day Adventists in mission territory during the same time constituted a per capita of \$10.36.

The term "foreign missions" is elastic; it may mean one thing or another. This fact has become well recognized in the compilation of missionary statistics; and so the committee issuing the report already referred to states that the report tabulates "the results of work done by the Christian people of the United States and Canada for people outside the natural borders of these two countries." The report of this denomination is restricted to the territory named in the table. And it is quite possible that in the majority of cases the reports of other bodies cover practically the same territory.

While this denomination is today operating in sixty-seven different mission countries, so far as reports indicate no other religious body is carrying on work in more than half this number.

In mission territory we have 14 printing plants, 18 hospitals or dispensaries, and 9 mission boats. Languages in oral use number 100, with publications issued in 73. Including languages used in Christianized portions, the denomination now issues literature in 80 languages, and in oral use there are 107 languages. Surely this represents a vast amount of effort. In one case, our workers were the first to reduce the language of the natives to written form, issuing literature, including one of the Gospels. Another feature of promise is the fact that in mission territory we have 15 training schools, 59 head schools, and 132 outschools, taught by 93 foreign teachers and 269 native teachers, and having a total enrollment of 9,610.

But while something has been accomplished, much yet remains to be done.

Glance at the summary, and note that each laborer we have in Asia has for a parish nearly a million and a half of souls, while in the United States the population for each laborer is 41,879. The percentage of population outside Christianized portions is 84.91, and of denominational laborers 28.11; while the population in Christian portions of the world constitutes 15.09 per cent, and the laborers we have engaged in such parts are 71.89 per cent. These figures indicate that a greater equalization of conditions should be brought about.

Our Work at Port de Paix, Haiti

MICHEL NORD ISAAC

It is a good thing to make known the wonderful works of the Lord.

While the revolutionary movement in the northern part of Haiti was being conducted, our church members here were praying unceasingly for the maintenance of peace at Port de Paix. Our Heavenly Father answered our prayers in a marked way. Many times we saw the approach of awful scenes, but holy angels were holding the winds. I opened a series of lectures on the prophecies relative to the last days. Determined efforts were made to arouse the people. The church members, who manifest a real hungering and thirsting after righteousness, went out with the love of God in their hearts to invite the people to the meetings. During many weeks the meetings were well attended. Night after night I proclaimed the third angel's message. Each night a large number crowded into the house, which was too small to accommodate the hearers. Many stood outside to hear the word of God.

I directed their attention to the rapid and marked fulfillment of the prophecies concerning the last days, dwelling especially on the nearness of the end as prophesied long ago by the prophet Joel. I told them that in spite of the cry of peace and safety in the world, there was danger of universal war on account of

the immense armaments of the nations. I explained Matt. 24:6, 7, and Rev. 16:14-17. After they heard of the declarations of war between the great European nations, I met many in the streets who said: "The Seventh-day Adventists are right; we see today the fulfillment of the prophecies they were talking about." Some who were opposed to our message gave assent to its Scriptural foundation.

Among those who have signified their acceptance of the Sabbath and other points of our faith, there are a prominent Baptist woman and a cultured gentleman, both of whom are well liked by the people. The latter comes from the Catholic Church, and is being tried by cruel mockings. In spite of his trials, he is rejoicing in the message.

I am thankful that Elder Priege sent me this year a Bible worker, Brother Jules Jean Baptiste, who is a great help to me. I am enjoying the work in Port de Paix. Nine persons are under instruction for baptism. Some of them are living in a place three miles distant from this town. Every Friday, Brother Jules Jean Baptiste spends the Sabbath with them.

I thank the Lord for the privilege of helping to extend the work here. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

◆ ◆ ◆

Never Overcrowded

OUR circumstances never determine our condition; but what we do with them does. Said a business man of the heavy pressure of a certain day's work, as he explained why he knew he was not quite up to par in the handling of it, "I don't mind being crowded, but I don't like to feel crowded."

We can stand all the crowding that can be piled onto us if we let our Burden Bearer take all the pressure upon himself. Then we shall have none of the feeling of overpressure that always blocks one's highest usefulness. Our Master never feels crowded as he takes upon his own shoulders the heavy end of the yoke of the whole world. To be fairly overwhelmed with crushing circumstances while we are Christ's yoke-fellows is to find the heaviest and hardest things that can ever come to us only a part of the light burden that he guarantees.—*Sunday School Times.*

◆ ◆ ◆

"It is not so much where you are as what you are that makes your heaven. The bright, cheery soul who lives the life of trust, sees only the sunny side of everything, and has learned to endure cheerfully and with a bright face where everything looks dark."

◆ ◆ ◆

You cannot follow one thing without coming away from something else. . . . If you are moving onward, some things must be left behind. What are "the things which are behind" in your life? —*Frances Ridley Havergal.*

◆ ◆ ◆

THE kind of religion that one loses is seldom worth hunting for.



Conducted by Mrs. C. C. Lewis, Takoma Park, Washington, D. C.

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

Mrs. Middleton's Mistake and How She Corrected It

It was in the sunny Southland, where the air is filled with the perfume of jasmine and magnolia, that our friends, the Middletons, lived. They were well-to-do people, surrounded with happy boys and girls growing up amid scenes of plenty and comfort. They were warm-hearted and hospitable, universal favorites in their community.

Mr. Middleton was a prosperous business man, and it was his delight to bring into his home every convenience that would add to the happiness and comfort of his family. Mrs. Middleton was a good housekeeper, as well as a successful home maker. It means more to be a home maker than it does simply to keep a house. The housekeeper looks after the material comforts of the family; she sees that the laundry is cared for, the mending done on time, the baking attended to properly, and the meals served promptly. All this must be done in a good home, but the home maker, in addition, must look after the hearts of the family. Mrs. Middleton was a resourceful little woman, and with the aid of her helpers she created a wholesome, uplifting atmosphere in her home.

The Middletons were what we call worldly people, for though of fairly good habits they were not churchgoers, at least not regular members. They attended the theater and other places of worldly pleasure, and found much happiness in one another's society, as well as in entertaining their friends.

One day in the early spring there came into their town a company of people who pitched a large tent a few blocks from their home. It created no small stir in the neighborhood. Soon all the small boys in the town were plying the strange men with questions: "Mister, are you going to have a show?" "Where are the animals?" "Have you any Shetland ponies?" The men putting up the tent told the boys that they were going to have some meetings, and when the tent was ready and seated they would like to have their parents come to the lectures. Preaching in a tent! That was a new idea.

Every one was curious to hear what the new ministers would talk about. The meetings continued every night for several weeks. The congregation was greatly interested when the speakers unfolded the prophecies of Daniel and the Revelation. Their hearts were deeply

stirred when the signs of the times and the soon coming of the Lord were presented. Notwithstanding the solemnity of these themes, when it was made plain that the seventh day is the Sabbath of the Lord, and if we are true to God we must observe it as the Sabbath, many turned away and hardened their hearts against the truth.

Our friends, the Middletons, were divided. On account of his business and his popularity, Mr. Middleton tried to excuse himself, and decided, at least for the present, to go on in his usual way; but Mrs. Middleton was more conscientious. She said, "If these things are so,—and I believe they are,—I must obey," and she decided to abandon her worldly pleasures, give herself to the Lord, and keep all the commandments. Her husband did not seriously oppose her, but thought she was needlessly concerned about the matter.

All went well for a time, until a "fine play" was announced for a certain theater. Mr. Middleton expected to take his wife and daughter. He was not a little disappointed when Mrs. Middleton told him she could not attend such places any more.

Soon he noticed that she did not wear her prettiest evening dresses. Her jewelry was laid aside; and often when he was home in the evening she was away at the missionary meeting or the prayer meeting. This was a great change to him, and it was hard for him to see the justice of it all. He thought he would surprise his wife by buying her beautiful things to wear,—costly furs, elegant hats, and other articles he deemed suitable. He invited their friends to dine with them, and continued to enjoy the pleasures of this life as in the former days.

Once, when Mrs. Heartsease, one of the church workers, came to visit them, Mrs. Middleton gave her whole attention to this lady, and left her husband to entertain their old friends alone. In her zeal to be plain in her dress and simple in all her habits, Mrs. Middleton was unconsciously widening the breach between herself and her husband. She did not realize that if she failed to guard the avenue to his heart, Satan would creep in and work ruin in her home.

Matters continued in this way for some time. Mrs. Middleton was quite absorbed in her church work, attending meetings, distributing literature, and in other ways "advancing the cause," as she supposed. Mr. Middleton was learn-

ing to enjoy other society. The house did not seem so empty after all when his wife was away at her meetings. Sometimes he invited friends to spend the evening, or he went out alone to find congenial companionship at his club.

Poor Mrs. Middleton! How shocked she would have been if she could have realized how Satan was stealing a march on her! But God is good to his children. He says, "The meek will he guide in judgment; and the meek will he teach his way."

One day Mrs. Wiseheart came to visit Mrs. Middleton. She noticed that her friend was growing in the Christian graces of patience and kindness. She saw, too, that she had put off her jewelry and her gay colors. But she observed something else. She noticed with sorrow what Mrs. Middleton had not noticed,—that her husband was spending too much time away from home evenings. He did not invite his wife to go with him as often as he used to do. This grieved Mrs. Wiseheart deeply, for she thought a great deal of the family. It was sad indeed if the religion of Jesus Christ should thus be brought into reproach. She decided to have a talk with Mrs. Middleton.

(To be concluded)

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The Word That Spells Success

THERE used to be an old Irishman who was a ditch digger. But he made a profession of it; he made an art of it. When he dug a ditch it was dug, and it couldn't be dug better. Of how many ditch diggers can you say that today? That man's pride in his work was positively stimulating. The only thing old John knew was to dig a ditch, but he was an artist at it. He dug a ditch not for a day's wage, but because he loved it. He never did anything else; to the end of his time he dug ditches, and hundreds blessed him because they could rely upon him to dig their ditches well.

Yet how many would call old John a successful man? But he surely was. None more successful — in his line. He was a success in his work as ditch digger; and, what is better, he was a success as a man,—the very highest type of man. For the part that God gave him to do in the world he did honestly, lovingly, and well; the very best he could do. He was competent! To be competent: one man as president, the other as ditch digger; each in his own sphere—but competent! That spells success!—*Ladies' Home Journal*.

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When We Criticize

No one who habitually points out others' failures can be a success himself. There is something about the habit of criticism that prevents the free, full expression of good in the life of the critic. It has been said, for example, that "professional literary critics never turn out any good literature. Their habitual attitude of criticism dries up the sources of literary production."

Whether this sweeping statement is true in every case or not, it suggests a warning that most of us need to think about. To be habitually interested in seeing and speaking about the failures of others is to dry up our own powers of good. And the reverse is equally true; to be sensitively conscious of the good that is in others, to discover it and talk about it freely, is to bring good into being in our own lives that might otherwise never come into existence. How much better it is to discover that which makes for life than that which makes for death!—*Sunday School Times*.

When He Passed By

HELEN ADAIR

As Moses hastened to remove his shoes
In holy rev'rence, when the voice of God
Called unto him from out the burning
bush,

So men, in sudden, silent awe their heads
Uncovered, yesternight, before the sky
That burned and burned and yet was not
consumed.

A voice, the same that startled Horeb's
heights,

From whom the trembling Moses hid his
face,

Whispered from out the sky, "I am the
God

Of Abram, Isaac, Jacob, and of thee."

The autumn-tinted atmosphere was
charged

With glory dust, as though the leaves of
gold

And scarlet, brown and purple, red and
green,

Had all been mixed together, ground up
fine,

And each mote kindled with a bit of
God's

Own light, and then sent out to shine
for him.

Like shaded, shimmering banners swung
the trees,

Darkest at roots, and lightest at the tips;
The church spires glowed and flashed,
and roofs were bathed

In light reflected from the gorgeous
screen,

On which the earth was thrown in sil-
houette.

The lawns 'neath changeable bright car-
pets lay,

The pattern lum'ous oak leaves, tip to
tip,

With jagged spots of green just peeping
through.

The men and women, creatures, great
and small,

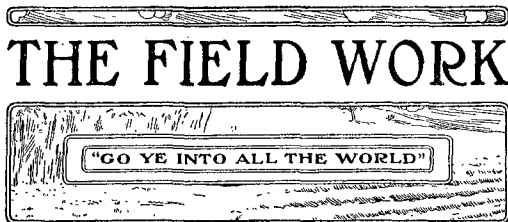
Were draped in dazzling autumn hues.
The fowls

Of air, like mocking birds, had, "russet
wings."

The streets and pavements, yea, and
star-pierced clouds,

Above, below, all nature caught the glow
Of God Omnipotent, who, passing by,
Permitted sinful, fallen man to gaze,
One little moment, on his loveliness.

A WORTHY purpose, as the purpose to
graduate, will often work wonders, con-
verting the careless girl and the way-
ward boy into attentive students.—*Jo-
seph Baldwin*.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"

Northern Illinois Conference

THE forty-third annual session of the Northern Illinois Conference was held at Downers Grove, twenty miles west of Chicago, in connection with the camp meeting, September 3-13. This place has a population of five thousand. The conference was given free use of the beautiful grounds located in the edge of the town. It was the largest meeting ever held in Illinois by our people. Six hundred and fifty tents were pitched on the ground, and on Sabbaths and Sundays the congregation consisted of about one thousand persons. Each evening there was a good attendance from the town. Several nights large numbers of seats had to be provided outside of the pavilion. H. P. Waldo and wife were stationed in the borough to follow up the interest after the camp meeting.

There was considerable rain during the meeting, which made a few days a little too cool for comfort. The large new tent, 70x90 feet, was rain-proof. It was dedicated to the Lord at the first service, Elder William Covert offering the dedicatory prayer. The Spirit of God came into the camp services from the very first. Elder O. A. Olsen took charge of most of the early six o'clock services, and the people pressed forward with earnestness and consecration from the beginning. Brother Olsen spoke the first Sabbath, and nearly the whole congregation responded to the appeal to seek God. Opportunity was then given for those who wished to make their first start in service, and for those who had wandered away. About fifty came forward. Half the congregation remained to the aftermeeting. The last Sabbath service was held by Prof. Frederick Griggs, and another remarkable moving of God's Spirit was manifest. Elder T. F. Hubbard and Prof. C. L. Benson took the principal burden of the young people's meetings during the week, as Prof. C. A. Russell was early called home. Twenty-five were baptized at the close of the camp, and several returned to their home churches for baptism. Brother R. Calderone was ordained to the gospel ministry.

The Sabbath school offering to foreign missions the first Sabbath was \$610. On the last Sabbath a special effort was made by Elder L. H. Christian, the union president, and \$4,400 was raised in cash and pledges, making a total of more than \$5,000; \$1,650 was received in cash and pledges for the Fox River Academy debt; \$250 was raised on tent and camp meeting fund; \$150 for the colored church school in Chicago.

Last year books sold on the camp ground amounted to \$775. Special plans were laid this year by Brethren J. W. Mace, H. E. Moon, and J. A. Applegate to reach \$1,000. It is gratifying to report that the sales were over that amount. One interesting feature of the meeting was the placing, by the young people, of two different tracts in every

home in the town, at the same time inviting the people to the meetings.

During 1913 Elder Calderone brought out a company of 15 Italians in Chicago, which have been organized into a church. Laborers' reports showed 181 baptized and 220 new members added to the churches. During the year nearly 200 old names of long standing were dropped from church records, so that the increase over last year's report amounted to only thirty-five. Three new church buildings were added, making sixteen in all. Book sales amounted to \$18,544. Mission offerings increased \$1,300. Judging from the present outlook, the conference will reach the twenty-cent-a-week apportionment this year. The first nine months show a gain of \$2,122. The tithe last year was \$28,800, the increase being \$600 above the previous year. This year the increase for nine months is \$3,615. We feel to praise the Lord for the good outlook for Northern Illinois.

The following elections were made: President, G. E. Langdon; secretary and treasurer, H. E. Moon; field missionary, J. A. Applegate; Sabbath school secretary, Gladys Seeley; educational and young people's secretary, Edith Shepard; religious liberty secretary, G. E. Langdon. Members of conference committee: G. E. Langdon, H. E. Moon, Wm. Covert, P. E. Broderson, J. W. Cummings, David Voth, W. C. Foreman, J. B. Clymer.

The farewell meeting was held Monday morning. The testimonies were full of good cheer and a determination to live for the Master and to help win others to the blessed hope.

G. E. LANGDON.

The Annual Chesapeake Conference

THE brethren of the Chesapeake Conference assembled for their annual meeting in the new church in Baltimore, Md., October 4-11. The number of delegates, small at first, increased toward the last of the meeting. An excellent spirit prevailed throughout all the meetings, all the brethren working together harmoniously for a better basis for the work the coming year.

The report of the president, Elder R. T. Baer, showed excellent progress for the conference during the year. Over two hundred persons have accepted present truth in that period of time. There was a very marked growth in tithes and offerings. Special mention should be made of the work of Brother Rodgers among the colored people in the city of Baltimore. About sixty have already accepted the truth as a result of the tent effort last summer, and the number will probably run much higher before the effort is concluded. The splendid growth in tithes and offerings in this conference is all the more marked when we consider the unusual number of new church buildings which have been erected in this field in the last two years. This has

drawn heavily upon the material resources of the brethren, yet in spite of this the conference shows excellent growth financially as well as spiritually.

Owing to the proximity of the meeting to Washington, D. C., many of the leading brethren came to Baltimore and occupied the pulpit in the evening meetings. The union men representing the various important departments were also present, and gave material assistance in the formation of plans and the preparation for their execution.

The blessing of God was experienced on Sabbath in an unusual manner. Many found new blessings in renewed covenants. About \$200 was given in the Sabbath school donation from an attendance of about three hundred. As the emergency call had been thoroughly presented in all the churches, no heavy call for foreign missions was made. The donations of the day, however, amounted to about \$500.

The brethren plan to hold a camp meeting next year under tents, in the early part of the season. This will no doubt be quite helpful to this conference, where it is not so easy to arrange for camp meeting as in some of our northern conferences. We look for good growth in the conference the coming year.

B. G. WILKINSON.

On the King's Business *

F. J. GREENWOOD

FIRST CHILD (carrying a bundle of papers, and coming from outside):

One, two, three, four, five, six, seven, eight, nine, ten—

Is that all there are left of my papers? I had better count them again.

One, two, three, four, five, six, seven, eight, nine, ten.

I'm sure I can sell them out quickly, And won't I be happy then!

SECOND CHILD (coming from other side):

Well, Evelyn, where are you going, And why are you thinking out loud? And what is that bundle you carry, As you go in and out through the crowd?

FIRST:

'Tis the Harvest REVIEW I am selling, And selling a lot of them, too! [Opens and shows paper]

Didn't you ever see it?

Then let me show it to you.

This picture, here on the cover, Shows an angel of light from above, Bringing a message of mercy, Telling the world of God's love.

God tells all his children who know him, To go to all parts of the world, Till in every nook and corner The gospel flag is unfurled.

Here is a picture from China, Of some people who knew not the Lord

Till our workers brought them the message,

And now they rejoice in his Word.

* Suggested dialogue for Harvest Ingathering services. For two boys or girls, or girl and boy. The two should meet on rostrum at beginning of second stanza. First should turn the pages at appropriate times, and second should be very intent on the pictures.

This shows us Friedensau College,

With its students, a hundred or more. I'm afraid that now they're all scattered—

Sent out to be killed in the war.

SECOND:

Such manly and noble young fellows!

And with such a good purpose in view!

To think some are now dead or dying,

'Tis really too bad to be true.

FIRST:

The dispensary out in Korea

Is given here in this view;

And there stands Dr. Russell,

With nurses and patients, too.

SECOND:

O, who are those cute little children

Dressed in such funny clothes;

With their eyes as bright as diamonds,

And no shoes on their little brown toes?

FIRST:

That's a Sabbath school class in Borneo.

Don't you think they're a bright-looking lot?

I'd like to have *him* for a brother, [Points at the picture]

He's such a dear little tot!

Here's a party of magazine sellers

In far-away little Japan.

If they can sell papers in their land,

Surely we in American can.

This Seventh-day Adventist family

Lives in Antioch, city of old,

Where first the good news of salvation

By Paul the apostle was told.

This group of unselfish workers,

Are heeding the call of the Lord,

And will soon be braving the billows

To bear to the far isles his word.

SECOND:

But who pays the fares of these workers,

And who gives them homes and food?

And how do they make a living

While they're teaching and doing good?

I know it must take lots of money

To send them all over the earth—

To the East and the West and the South-land,

And up to the frozen North.

FIRST:

Yes, it does indeed take lots of money;

So we who must stay home, you know,

Just make it *our* business to raise it,

So those who are able can go.

Our people all over the country

Have promised their leaders to raise

A good many thousands of dollars

In these Harvest Ingathering days.

That's why I am selling these papers;

The money will all go abroad,

And be used to support the workers

As they tell the poor heathen of God.

Our church should raise two hundred dollars [or some other sum],

And so, when Thanksgiving draws near,

We'll take up a splendid collection,

And we'll get that amount, never fear.

SECOND:

Why, I like that kind of business;

Why can't I go into it, too?

Give me some of your papers,

And I'll work right along here with you.

TOGETHER (advancing, hand in hand):

Now, together we'll do the King's business,

Selling the Missions REVIEW.

The papers are ten cents a copy—

Can we do any business with you?

Oakland, Cal.

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Texas

HOUSTON.—We began our meetings at this place August 15, and continued without interruption for six weeks. The workers connected with the effort devoted their time to personal work, holding readings, distributing literature, and inviting the people to the meetings. The members of the Houston church attended the services regularly and helped in the singing.

The Lord blessed our united efforts, and already twelve have begun the observance of the Sabbath. About twenty families are taking Bible studies, and some of these are deeply interested.

The church here has had no meeting-house of its own, but we are now building a neat little church, which will be ready for use in about three weeks.

The outlook is good, and we believe if we will all unite our efforts and go forward trusting in the Lord, we shall yet see many brought to a saving knowledge of this truth.

We were able to use the daily paper to quite an extent in these meetings, and some who attended and are now keeping the Sabbath, had their attention first called to the meeting in this way.

We are planning another public effort as soon as the church is finished.

E. L. NEFF.

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The Mount Vernon Tent Effort

IMMEDIATELY following the Ohio Conference held at Mount Vernon, a nicely located lot was secured in the city, where we pitched the large tent and advertised a series of meetings. Elder N. S. Ashton, assisted by Brother Merritt V. Eusey, was given charge of the work. There had been developed some interest during the camp meeting, and we had had some attendance from the city, but it was not especially large. There was some question in our minds as to the probability of an interest at the tent meetings, as our work had been established here for twenty years, and many opportunities had been granted to the public for hearing.

From the first, the meetings were well attended. There was not an interruption during the whole series on account of bad weather, and nearly every night the tent was full. Many times from one hundred to two hundred who could not be seated stood outside. The attendance ranged from about three hundred to five hundred. The Lord's especial blessing attended the preaching of the message, and it was made evident to all who attended the meetings that there is a special power in the message for this time, when presented in a plain, direct,

and clear-cut manner. No attempts were made at presenting something new and spectacular. The Lord greatly blessed the plain preaching of the word.

During this series of meetings Mount Vernon was stirred from center to circumference. The wonderful things presented at the tent, were the topic of conversation among the people of the city and the surrounding country.

Quite a number of business and professional men attended the meetings. The assistance given by the members of the Mount Vernon church by their presence, by distributing announcements and literature, and in the singing, was a great help to the meeting.

Between twenty-five and thirty have indicated their purpose to keep the Sabbath and unite with us as a people. It is hoped that as a result of the seed sown a number of substantial persons will unite with the Mount Vernon church. This work is being looked after by Brother Merritt Eusey and others in the church. The meetings have proved a great help and encouragement to the church in this place.

Though collections were not taken very often, yet during the meetings over one hundred dollars was donated, which considerably more than met all the expenses of the effort.

E. K. SLADE.

Field Notes

THERE are sixteen new Sabbath keepers at Coleman, Colo., and Elder G. O. States reports the addition of three members to the church at Cedaredge.

At the recent Ohio camp meeting, forty-three were baptized, twenty-two of whom were young persons. Of the latter number, fourteen were from churches where church schools are located.

SIX new believers have been received into the Neosho (Kans.) church. The tent meeting held in Kansas City by Elder J. W. Allison has resulted in the baptism of three persons, and five others are keeping the Sabbath. At Sparks the workers report that five have been baptized.

ELDER W. H. SMITH reports from Jacksonville, Fla., as follows: "Last Sabbath was a day of special blessing to the little church here, when eleven new Sabbath keepers gathered with us on the banks of the beautiful St. Johns River and were buried with their Lord in baptism. There will be another service of the same order in the near future, when six or seven others will follow their Lord in the same ordinance."

ELDER F. C. WEBSTER reports that nine have accepted present truth in St. Catharines, Ontario. A church and a Sabbath school have recently been organized in Toronto. During the past year forty persons have been baptized and received into the Brantford church. Reporting the close of meetings at Peterborough, Elder F. W. Johnston says: "An interesting feature of our accessions to the truth is a missionary to Japan, who has been here for her health. Having attended nearly every service, she has become thoroughly established so far, and when she returns to Japan she will preach the third angel's message. Her husband, who is a minister, is now on his way from Japan."

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

Why Not Let Well Enough in America Alone?

ABOVE the din and roar of the clashing armies of Europe the questions are being asked by pulpiteer and layman, by believer and unbeliever, Has Christianity broken down? Has our civilization proved a failure? These questions have an appropriate relationship to the times in which we live. We have reached the twentieth century of Christian civilization, and notwithstanding our boasting that we have progressed and that in the judgment of some we are living just before the millennium, we read such experiences as these:—

"If the churches throughout the world possessed the same candor as the stock exchanges, they would do what the latter have done—close their doors."

"What a spectacle we Christians are to the non-Christian world, whom we in our self-glory call heathen!"

These two utterances fell from the lips of G. Monroe Royce, rector of the New Windsor-on-Hudson church, and were quoted in the *Literary Digest* of August 29. Continuing in this strain, the rector is quoted as saying, among other things: "One has a right to expect that, after nineteen hundred years of civilization calling itself Christian, the church and her ministers should have influence enough, power—downright moral and spiritual power—enough, to prevent the savage, the brute instincts of mankind dominating not only kings and other rulers, but the whole body of people composing the nations of Europe. This much we have a right to insist upon; and if the combined influence of all organized Christianity cannot bring about such a result, then it is, I think, perfectly fair to conclude that the church machinery has broken down; that it does not do what it professes to do, and is not worthy the support it is receiving."

We believe there is a reason for this sad and calamitous condition of the churches that have been undertaking the work which would seem to be, from present results, an attempt to mold opinion and forms of godliness rather than to secure conversions by the preaching of the gospel, accentuated by the gift of the Holy Spirit. We do not charge that the churches have so labored wittingly, but we do believe that when the early church departed from the plan of gospel ministry devised by the Lord Jesus Christ and carried out by his apostles, it chose a plan of Christian endeavor devised by human ingenuity, propelled by human reasoning and laws, and adopting forms and ceremonies as a standard of Christian profession.

Nor do we assert for one moment that there was absolutely no Christianity in the churches. On the contrary, from the very beginning of Christ's church upon earth there has always been a percentage of loyal devotion to Jesus Christ, to his gospel, and to his Word, in all the churches. And were it not for this fact, there would be very little even of the forms of Christianity extant in the world. But it must be admitted that

apostasy and human devisings have had a hand in the control and management of church establishments during the nineteen centuries in question.

We have quoted the preceding, with what seems to us to be pertinent commentary, for the benefit of those organizations and movements which have for their purpose the Christianizing of the United States of America by civil law and Constitutional amendment. To prove that there is such a movement in this country at the present time, we quote from the platform of the National Reform Association: "The objects of this society shall be to maintain existing Christian features in the American government: . . . and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land."—Article 2. If this does not spell a union of church and state, then words fail to have any meaning.

What has the union of church and state, the Christianizing of European nations now engaged in mortal combat, done for them? It must be remembered that the European nations now engaged in wanton destruction of life and property are for the most part professedly Christian nations. Austria is a Catholic Christian nation, at whose head is a ruler who was titled by the late Pope as apostolic emperor. The late Pope had communicated to the emperor a prayer that he would not stain his life and rule with blood. His prayer was of no avail, and in connection with this it is interesting to note that Pope Pius X, while on his sick bed just before his death, made this statement: "In ancient times the Pope by a word might have stayed the slaughter, but now he is impotent."—*Literary Digest*, Aug. 29, 1914. Germany, Russia, and England have their state churches, and are professedly Christian nations. Each has been calling upon God to guide it through to victory.

If the union of church and state in these Christian nations has not benefited them to the extent of making war a remote contingency; and if the United States, which declares for the complete and absolute separation of church and state, appears to be the one nation in all the world prepared to mediate between the warring nations, why should America be afflicted with the strangely anomalous conditions now existing in Europe?

We sincerely believe that the National Reform Association and other kindred organizations engaged in the movement to make the United States legally a Christian nation should view the European situation with more than ordinary concern. What the National Reform Association is demanding for America most of the European nations have; but it has not prevented the greatest calamity of the age.

But can it be truly said that Christianity is a failure, predicating such conclusion upon the present situation in Europe?—Nay, verily, a thousand times no. Christianity is not a failure, and the war in Europe is not to be charged up to alleged failures of Christianity. The

conditions in Europe are the outcome of apostasy from Christianity. In the first place, pure Christianity demands the separation of church and state (Matt. 22: 15-21); Christianity demands that as individuals we should love our neighbors as ourselves (Matt. 22: 39; 7: 12); Christianity demands that the truth as it is in Jesus shall be taught the people by those commissioned to preach the gospel (2 Tim. 3: 14-17; 4: 1-4); Christianity demands that the ten-commandment law shall be respected, honored, and obeyed above all other laws (Acts 4: 19); Christianity demands that we put up the sword, and labor in those paths which make for peace and righteousness (Luke 3: 14; Matt. 26: 52; Luke 9: 56).

S. B. HORTON.

Educational Department

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

A Severe Loss for Our European Educational Work

IN the midst of the turmoil and confusion of war, our educational work in Europe has sustained a most severe loss in the premature death of Prof. Otto Luepke. Elder Luepke was born Aug. 14, 1871, in Magdeburg, where he attended the Lutheran school from 1877-85. From 1885-88 he attended the Royal Preparatory Teachers' Seminary in Quedlinburg, and from 1888-91 the seminary at Osterburg. Having successfully finished his course as teacher, he was at once called to instruct in the preparatory seminary at Quedlinburg, and until October, 1897, he taught in high schools for boys and girls. Having meanwhile heard of the truth, he, with his mother, embraced it. He resigned his position, and began to work in Hamburg. Later he held a course of lectures in Kiel and Flensburg. In 1899 he went to Berlin, and in November of the same year took charge of our mission school at Friedensau.

For nearly fifteen years he was in charge of our leading school in Europe, and through God's blessings, that school developed from very modest beginnings, until last year there were over two hundred students in attendance from all parts of the Continent. Professor Luepke had rare gifts for teaching. He took a deep interest in the spiritual welfare of his students, inspired them for mission work, and was also talented in music. Besides his regular school work, he did considerable literary work, editing our Sabbath school Quarterlies, and our German educational paper, writing for our other journals, and also did valuable work on our German hymn book. As he attended our General Conference in Washington in 1909, many of our brethren in America will remember him. Surely all those who ever visited Friedensau will deeply sympathize with us in our loss. Professor Luepke leaves an aged mother, a faithful companion, and three children, to mourn their loss.

For several years he was ailing, and fears were entertained that he was suffering from that dreadful disease, consumption. He spent a number of months

in the Harz Mountains, and seemed somewhat better, but failed in health again this spring, and went to Meran, in the Tyrol mountains. Only his dear companion was with him at the time of his death, August 13. On account of the outbreak of the war we did not even hear of his death until several days later. But it can be truly said of him: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

L. R. CONRADI.

The Opening of Our Schools

THE school year of 1914-15 has opened most auspiciously. The schools of all grades throughout the North American Division Conference have now begun their work, and the reports coming from them indicate a larger opening enrollment than that of last year. In many instances the boarding schools are already taxed to their dormitory limit. Reports have been received from the majority of the colleges and academies, but sufficient time has not yet elapsed since the opening of the church schools for anything like an accurate report of their enrollment to be received. However, we have received most encouraging general reports, indicating, in many instances, a large increase in the number of these schools. Several conferences have this year doubled the number of schools which they had last year, and other conferences where there is not such an increase in the number of schools, indicate a large increase in attendance.

The great forward movement which is taking possession of our people in this country most naturally expresses itself in our school attendance. As our people come to realize the shortness of time, and as our churches come to work unitedly for the salvation of souls, we shall see a deepening of interest for our children and young people.

We do not have space for even a word from all our schools, but a thought taken at random from the reports of a few of our older schools, in addition to the reports which have already appeared, will, we are certain, be of interest not only to our school workers, but to our people generally.

M. L. Andreassen, president of the Danish-Norwegian Seminary, Hutchinson, Minn.: "School opened September 23, with an attendance of 44, and it has been increasing, so that at the present time there are over 60. It now looks as if we shall have more students than we have room for. Everybody seems ready to do his part, so we are expecting to accomplish more this year than ever before."

B. F. Machlan, principal of South Lancaster (Mass.) Academy: "It was quite a question with us as to what effect the European condition would have on our school, as many of our students come from the mill districts, and many of the mills are closed. However, they began to come in on Monday, much to my surprise, and this continued until Wednesday noon. Every chair and seat in the chapel is taken. We are very thankful, indeed, for the way the Lord has blessed us with students. Our teachers and students all seem to be of good courage,

and we look for the best year we have ever seen at South Lancaster."

J. H. Schilling, president of Clinton (Mo.) German Seminary: "Our school opened auspiciously, and everything goes along nicely. There is a good spirit in the school. One hundred and ten students have registered. While this is not a large number, yet it is larger than ever before at this time of year. The students seem to be well satisfied. A good spirit controls them, and we hope that by God's grace the ending of our school may be just as pleasing as is its beginning."

C. W. Irwin, president of Pacific Union College, St. Helena, Cal.: "We are pleased to tell you that the college has opened this year under very favorable conditions. We enrolled during the first week or ten days about sixty more students than during the corresponding time last year. We have enrolled about 245 students in the academic and collegiate departments, 80 of whom would be rated as college students, doing regular college work or taking such courses as ministerial, normal, or medical preparatory. Twelve students have presented their application for graduation from the college course this year. We have enrolled 171 students in the homes, 67 young ladies and 104 young men. This is about double the capacity of the young men's dormitory. We are building a new dormitory, the first story of which will be used as a general store room."

H. G. Lucas, principal of San Fernando (Cal.) Academy: "School opened September 16. We had with us that day Elder F. M. Burg, Prof. I. C. Colcord, and Prof. M. E. Cady. Each of these brethren spoke to the students for a few minutes. The school was organized the first morning, orders were taken for books, and an automobile was sent to Los Angeles to secure them. The students bought their books that evening, so that they could prepare lessons for the next day. This idea of having classes immediately at the opening of school gets the students here at the opening instead of the following week. Our total enrollment is about 120, taking every seat in chapel. We are starting a broom factory so as to give work to boys who need help with their expenses."

O. J. Graf, president Emmanuel Missionary College, Berrien Springs, Mich.: "School opened with the largest number of students that we have ever had present at our opening. Seven years ago we opened with 40; this year with 180. There is also a larger per cent of advanced students than heretofore. We are especially glad that all our teachers of last year are with us for this year's work, with the addition of two new teachers. On the opening day, after the usual preliminary exercises, before dismissing the students all the teachers met their classes for a few minutes to make assignments for the following day. This we consider quite an advantage; for by getting the students to work promptly, we overcome tendencies toward homesickness."

H. T. Elliott, principal of Bethel (Wis.) Academy: "Our enrollment on the first day was 45, which is eleven more than the enrollment on the first day of the previous year. Of the 31 students in the academy homes, only 9 were students last year. The average outside of the academy homes is prac-

tically the same. Our outlook is good for a larger attendance before the first term passes. I know of about a dozen who plan to enter this term."

J. G. Lamson, principal of Cedar Lake (Mich.) Academy: "Our school opened the ninth, with a total enrollment upstairs of 50, and 32 in the first seven grades. The places of those who have become discouraged and dropped out have been more than filled by others coming in, so that we have a total enrollment in the academy of 60, with an actual membership of 55, and 36 actually present in the church school, making a total of 91."

C. L. Taylor, principal of Campion Academy, Loveland, Colo.: "We opened school with an enrollment of 60 the first day, September 2. At this writing (October 11) our enrollment is 102."

T. W. Steen, principal of Adelphian Academy, Holly, Mich.: "Although our enrollment last year was higher than any previous year, I am glad to be able to state that we started school on the eighth instant this year with six more than on the corresponding day last year. Since that time several others have entered, and our enrollment today is 74. We followed a little different plan this year, and enrolled our students and classified them as fast as they came to the school. In this way we had 60 students fully enrolled and classified when the first session of the school was called Tuesday morning. Thus, instead of wasting a day or so adjusting the program, we proceeded immediately to assign the lessons, and held our first study period that night. As a result of this plan and some other improvements that we have made in our methods of handling the details of school work, we have avoided almost entirely any delay in the starting of the school work, and have not been troubled with any cases of homesickness."

I recently visited our schools in Graysville and Huntsville. The schools had opened with an excellent attendance, there was a courageous spirit, and growth and progress were evident. I also attended the annual conference of the self-supporting school workers at Madison, Tenn. I found these school workers filled with zeal and earnestness in their work. The educational work in the Southern and Southeastern Unions seems to have a very bright future before it.

These reports represent very generally the good enrollment and excellent spirit found in the opening of all our schools. Let all who love this message unite more vigorously than ever in educating our children and youth in the way of truth and in the spirit of service. F. G.

THE addition of four members is reported by the church at San Antonio, Tex.

FROM the Upper Columbia Conference comes the report that six have recently been baptized.

At Montague, a mining camp in the suburbs of Graysville, Tenn., a Sabbath school of forty-eight members has been organized.

TWELVE persons have signed the covenant to keep all the commandments of God as a result of efforts put forth by workers at Gladstone, Oregon.

News and Miscellany

Notes and clippings from the daily and weekly press

—Cardinal Domenico Ferrata, the papal secretary of state, died recently, after an illness of several days. He was noted as a diplomat, and was regarded as the most successful nuncio of the reign of Leo XIII.

—Jefferson M. Levy, of New York, offers to sell Monticello, the estate of Thomas Jefferson (mansion and 700 acres), in Albemarle County, Virginia, to the nation for \$500,000, the property to be maintained as the Virginia home for the presidents of the United States. The property is valued at \$1,000,000.

—On October 18, an earthquake destroyed the villages of Kaparelli and Pyri, near Thebes. At Thebes the shocks were accompanied by subterranean rumblings. The Grecian province of Boeotia suffered most. Twenty distinct shocks were felt there. The number of casualties is not known. Provisions and tents are being hurried to those who have lost their homes.

—That the Negroes of the United States operate farms valued at \$1,144,181,000 will be a surprise to many. This is the statement which is made for the United States government by William J. Harris, director of the census, preliminary to a bulletin soon to be issued on the whole Negro question. This is an increase of more than twofold over the figures of the previous decade.

—The October crop report of the United States Department of Agriculture shows a probable corn crop of 2,676,000,000 bushels; wheat, 892,000,000 bushels; oats, 1,137,000,000 bushels. These figures indicate an increase over the same crops in 1913 as follows: corn, 78,000,000 bushels; oats, 21,000,000 bushels; wheat, 29,000,000 bushels. Potatoes show estimated increase of 11,000,000 bushels, and apples 10,000,000 bushels.

—Water shipping from ports on the Atlantic to the Pacific has increased 100 per cent since the opening of the Panama Canal, and the transcontinental railroads of the United States have appealed to the Interstate Commerce Commission for permission to lower their coast to coast rates. As much steel and iron is going by way of the canal now as by rail, and since the rate is lower, the railroads fear additional losses of profitable freights.

—Early in October the Navy Department secured bids for the building of two new battleships of the superdreadnaught class. The Newport News Shipbuilding Company will get the contract for one at \$7,195,000, and the New York Shipbuilding Company (Camden, N. J.) will receive \$7,250,000 for the other. The third ship of the same class will be built at a government yard. The vessels, which will be named "California," "Mississippi," and "Idaho," are the largest yet designed for our navy, being 624 feet long, 97 feet beam, 30 feet draft, displacement 32,000 tons. Each will carry twelve 14-inch guns, four torpedo tubes, and twenty-two 5-inch rapid-firing cannon.

—Hospital authorities are greatly worried over the threatened drug famine as the result of the European war. The imports from Germany, the main source of the American supply, have been entirely cut off, and prices have increased about 500 per cent. The work of relieving suffering will be greatly handicapped, it is asserted, unless American chemists and manufacturers come to the rescue of the hospitals.

—Elm Agiera, one of the largest oil wells in the world, is on fire. It is located in the Tampico (Mexico) district. Eleven acres surrounding the well are all a mass of flame. The well was capped down shortly after the capture of Tampico by the Constitutionalists several months ago. The seeping of oil all around the well had been noticed for some time, but just how it caught fire no one knows. Heavy field artillery has been brought up from Tampico, and an effort made to shoot the cap off the well in the hope that the pressure would be relieved, but the effort was unsuccessful.

—Great distress prevails in the cotton-growing States of the Union because of the collapse of the European demand for the staple. Among the plans to relieve the situation is the "Buy-a-bale" movement which is urging the Northern public to invest in cotton. A group of influential Southern women will stimulate the home consumption by setting the fashion of wearing cotton dresses. Southern Congressmen have proposed a law authorizing the deposit of \$250,000,000 of government funds in Southern banks to be loaned to the planters. A St. Louis committee of leading bankers asks the new Federal Reserve Board to approve its plan for a pool of \$150,000,000 shared by bankers from all over the country to buy a large portion of the cotton crop, in order to regulate prices.

Publishing Department

N. Z. TOWN - - - General Secretary
W. W. EASTMAN - - - N. Am. Div. Secretary

The College and Sanitarium Harvest Ingathering Campaign

It was my privilege to meet with the Washington Missionary College and Sanitarium church on Sabbath, October 10, morning and afternoon. The Harvest Ingathering campaign was the special theme. The importance of this great effort, as well as the essentials to success, was quite fully presented and emphasized.

At the conclusion of the morning service, Professor Shaw, president of the College, asked for a show of hands on the part of all who would join in a thorough canvass of the territory assigned, on Monday, October 12. The response was very gratifying. Teachers as well as students entered most heartily into the arrangement. Monday morning, bright and early, all were astir, and it surely was an inspiring sight to see so many leaving, with their papers in neat brown paper envelopes, for their assigned territory. All seemed happy, and yet a becoming solemnity characterized the conduct of both old and young. The

experiences of the day, as reported in the public meeting, can never be told on paper.

In order that all might have full time in the field, it was arranged that dinner be served at 6 P. M., rather than at noon. When the dinner hour arrived, almost without exception, the campaigners had returned. Every one was full of joy, and the dining room fairly rang with the recital of the day's experiences. Great joy was manifest in every countenance. The day was one of great profit. Every gatherer had some fruit. It was arranged that the regular chapel hour, Tuesday morning, should be given to the recital of experiences, as well as to report the amount each one had gained for the day's solicitations. I have heard some say since that they had never been in such a meeting. Beginning with Professor Shaw and his wife, who had gathered about \$8 in this their first experience in Harvest Ingathering work, and passing on down the line through teachers and students, most interesting and thrilling experiences were recited. The hour was altogether too limited. There was not time for all to report their varied experiences, but we were enabled to get the sum total of the amount collected, fully \$200. We all felt that this great campaign had afforded us a precious privilege and opportunity, and we feel confident that we shall see fruit as the result in the kingdom of God.

This is just the beginning. Many are planning to go out again at the first opportunity, and quite a number purpose, by God's help, to raise at least \$5 to help in sending the blessed gospel light to the regions beyond. F. W. PAAP.

NOTICES AND APPOINTMENTS

Virginia Conference Agency

THE Virginia Conference Agency of Seventh-day Adventists, Incorporated, will hold its annual session in connection with the Virginia Conference of Seventh-day Adventists, at Richmond, Va., Nov. 10-15, 1914. The first meeting of the session will be held Wednesday, Nov. 11, 1914, at 4 P. M. The delegates of the Virginia Conference in session constitute the constituency.

W. C. MOFFETT, President;
R. D. HOTTEL, Secretary.

Request for Prayer

A FRIEND writing from Indiana asks prayer for the restoration of her eyesight and healing from nerve trouble, that she may have a part in giving this last message to the world.

Publications Wanted

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

Mrs. J. A. Cartwright, Bridgeport, Nebr.
Mrs. I. F. Gorsage, R. F. D. 78, Box 108, Titusville, Pa.
Victor A. Klier, 235 S. Washington St., Wilkes-Barre, Pa.
Mrs. Marie Beermann, R. F. D. Mt. Home Box, Clatskanie, Oregon.
Mrs. Maria Tidrick, Astoria, Ill. *Signs, Instructor, Little Friend, and Watchman.*
Mrs. A. D. Peckham, Box 95, Bolivar, N. Y. Continuous supply of periodicals and tracts.
J. H. Downes, Care of Y. M. C. A. Cornhill, London, E. C., England. Continuous supply.

Mrs. Pearl Leitzmann, Red Level, Ala. Continuous supply of *Signs, Watchman, Instructor, Little Friend*; also denominational tracts and church-school books for self-supporting work.

Obituaries

MAY.—Amzi H. May was born in Wellsboro, Pa., June 28, 1851, and died Sept. 20, 1914. He was united in marriage with Miss Florence Winchester at Stevens Point, Wis., on April 10, 1881. The following year they came to Michigan and settled in Ingham County. Our brother died in the hope of meeting his Saviour in the resurrection morning. His companion, two of their three children, and many relatives and friends are left to mourn. D. P. WOOD.

GARDNER.—William H. Gardner was born in the province of New Brunswick, Canada, March 15, 1833, and died Aug. 25, 1914, in Modesto, Cal. In 1872 he united with the Seventh-day Adventist Church of Osceola, Iowa. Five sons and two daughters together with many friends, are left to mourn for a little while, but we believe not without hope. In a very marked way his works follow him. One son is a physician; and two sons, Elders C. M. and E. E. Gardner, are ordained ministers actively engaged in this work. C. L. TAGGART.

NICHOLSON.—Mrs. Harriet Seeley Nicholson was born in Buffalo, N. Y., Feb. 10, 1837, and died at her home in Beaver City, Nebr., Oct. 2, 1914. She was the mother of thirteen children, nine of whom survive. With their father they are left to mourn, but they sorrow in hope; for their loved one fell asleep with a bright hope of having a part in the first resurrection. For twenty years she was a devoted member of the Seventh-day Adventist Church. The pastor of the Beaver City Methodist Church assisted the writer in conducting the funeral service. B. L. HOUSE.

JUNE.—Robert E. June was born at Hammond, La., Oct. 3, 1895, and was killed in a railroad wreck Sept. 18, 1914. He was the son of Brother and Sister E. E. June, a good boy, and highly respected by all who knew him. With an earnest desire to prepare for service that he might have a part in this closing work, he started for Graysville, Tenn., to attend the Southern Training School, and it was on this journey that he met his death. The grief-stricken parents sorrow in the hope of the resurrection morning. The funeral service was conducted by the writer. R. W. PARMELE.

HALE.—Daniel Hale was born in Germany, May 13, 1841, and died at his country home in Michigan, Sept. 19, 1914. The family came to America when he was twelve years old, and settled in Madison County, New York. In 1858 they moved to Michigan. The deceased served in the Union Army during the Civil War. He was married to Miss Augusta Readels on Aug. 30, 1868. Seven children were born to this union, six of whom, with the wife and mother, survive. Brother Hale accepted present truth in 1871, and remained faithful unto death. Words of comfort were spoken by the writer from Rev. 14:13. D. P. WOOD.

MANN.—Anna Sidergge Mann was born in Holland, Nov. 6, 1844. She was married to C. J. Mann, Sept. 2, 1868, and became the mother of ten children, five of whom, with her husband, are left to mourn. Through a study of the Scriptures Brother and Sister Mann were led to begin the observance of the seventh-day Sabbath while in their native land. They came to America in 1889, but it was not until 1900 that they came in contact with Seventh-day Adventists. Gladly they both accepted the "faith which was once delivered unto the saints," were baptized, and united with the church. Our sister died with the assurance of a part in the first resurrection. J. D. ALDER.

RICHARDS.—John Richards was born in Switzerland, Jan. 29, 1827, and died in College View, Nebr., Sept. 10, 1914. He was married at the age of twenty-one to Marie Bachman, and to them were born three children. They came to America in 1854, and four years later Mrs. Richards died. In 1863 Brother Richards was married to Caroline Dorschlag. Of their six children three are filling places of usefulness in this cause, among them Dr. Franklin Richards, well known in England and Australia. The deceased was a kind father and husband, a good friend, and a man of sterling integrity. He is survived by his companion and nine children. Our brother "sleeps in Jesus, soon to rise." The writer preached the funeral sermon. R. F. ANDREWS.

FARNSWORTH.—Melbourn A. Farnsworth was born in Washington, N. H., Aug. 24, 1868, and died in Campion, Colo., Sept. 26, 1914. He lived in his native town until 1890, when he felt called to fit himself for work in his Master's vineyard. He attended South Lancaster Academy for two years. Soon after this he entered the nurses' training school at the Battle Creek Sanitarium. Only a year after finishing his course he contracted tuberculosis, which finally resulted in his death. He spent some time in the canvassing work in his earlier years, and from time to time did Bible work where he lived. Several persons are rejoicing in the third angel's message as the result of his efforts. He died with a bright hope in Jesus. He leaves, as near relatives, his wife, a mother eighty-four years old, ten brothers, and three sisters, of whom Prof. E. E. Farnsworth, Mrs. A. T. Robinson, and John Farnsworth were with him at the time of his death. Sister Farnsworth, mother of the deceased, who makes her home with Elder and Mrs. Robinson, is one of the few remaining links connecting us with early advent experiences. She is the widow of Brother William Farnsworth, the first man who ever kept the Sabbath under the third angel's message movement, and is one of the two living charter members of the Washington (N. H.) church, the first church in the denomination. The funeral services were conducted by the writer, assisted by Elder F. G. Specht, in the Campion school chapel, which was filled with sympathizing friends. Words of comfort were spoken from Rev. 14:13. Brother Farnsworth was laid to rest in a beautiful spot in the Loveland cemetery, where he awaits the call of the Life-giver. C. R. KITE.

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WASHINGTON, D. C., OCTOBER 29, 1914

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ON her way from South America to Porto Rico, to which field she has been appointed, Miss Frankie Stout spent a few days in Takoma Park, sailing for Porto Rico last week.

IN order that he may keep more closely in touch by correspondence with the mission fields of the European Division, Elder Guy Dail, secretary of the Division Conference, has established his office in the neutral country of Holland.

AT the time of the outbreak of the war in Europe, Elder J. T. Boettcher, vice president of the European Division, was in the eastern Siberian region visiting the churches. We learn of his recent return to Riga, in western Russia, and of good meetings being held, with the baptism of new believers.

FROM East Africa, H. Hener sends us the following post card appreciation of the REVIEW: "I read the REVIEW AND HERALD every week as I get it. I feel impressed to join my testimony to that of others. Although I am a German-Swiss, I appreciate the articles of our good denominational paper very much. It contains good spiritual food, and good information about our world-wide mission advancement. I would recommend it to all English readers. I myself have received great benefit already through reading it, and am still continuing to enjoy its benefits. God bless the REVIEW."

ONE of our faithful Chinese evangelists has suffered the loss of his oldest daughter under sad circumstances. "His wife and two daughters fell into deep water," writes Brother S. A. Nagel. "Brother Ang saw them and offered a large sum of money to the Chinese standing by if they would help him rescue them; but they refused, saying the water devils had them, and it was no use to try. Brother Ang himself jumped in and succeeded in saving his wife and one daughter, but was unable to reach the oldest, who was a teacher in our Swatow school." Our sympathies are with our brother and the mission staff.

An Early Victory

LAST week, Thursday, the first telegram announcing that a conference had raised its share of the \$100,000 fund was received from M. M. Hare, president of the Maritime Conference. Thus this same conference heads the list again this year. This is certainly an early victory. This means that, on an average, every member in the Maritime Conference has gathered in for missions \$1.54. We understand that our churches there are still hard at work to see if they cannot bring their average up to \$5 a member. Which conference will be next to report having raised its share?

Last year the total output of papers was 606,565. The Mission Board has already ordered 650,000, and on Thursday night, October 22, the REVIEW and HERALD had only 52,000 copies on hand. Evidently another good-sized edition must soon be printed to supply the demand.

This year a greater effort is being made to make every paper put out count in money gathered in. One sister here in Washington used four papers, receiving \$13. Some have carried a few War Extras in their pockets, and when the beautiful Ingathering REVIEW is handed back, or refused at ten cents, a copy of the Extra is left.

Only four conferences last year reached their share of the \$100,000 fund. Surely the list will be longer this year. T. E. BOWEN.

Our Growth in Forty Years

ON another page of this REVIEW AND HERALD is an interesting report of the growth of the denomination in missionary endeavor. This article, which has been carefully compiled by Brother H. E. Rogers, the statistical secretary of the General Conference, should be read in every family as well as in every church, as the remarkable figures in it will encourage our people with the thought that the hand of God has been guiding mightily in the progress of his work.

We want to suggest to every church elder to give this report to his home newspaper, and thus bring to the attention of its readers these facts. Large extracts from this report were gladly published by editors of three of the Washington newspapers, and readers were surprised over the progress our church has made. This report, given to the world through the newspapers, will set honest souls to thinking. Scores of persons have already accepted the truth through having first read of our message in the secular press, and we should always bear in mind that this agency reaches people who have never heard of the work the Lord is doing through his servants. WALTER L. BURGAN.

A good word comes from Brother F. A. Stahl, superintendent of the Indian mission on Lake Titicaca, Peru. "Elder Maxwell paid us a visit a few weeks ago," he writes, "and while here baptized fifty-one more of these dear people. We have now a church of over two hundred, and not one has gone back, not one has given up this precious truth. We believe in the keeping power of Jesus."

AT the last General Conference, Brother Enriques Mangold, then in Europe, was appointed to go to Ecuador, South America, to engage in the colporteur work. By a letter from Lima, Peru, we learn that Brother Mangold arrived in Ecuador in September last.

WE learn from Elder William Steele, of the Porto Rican Mission, that he has translated the matter in the recent War Extra of the REVIEW, and secured its publication in one of the leading dailies of San Juan. Our brethren are planning to republish the matter in a document for general circulation throughout Porto Rico.

WE learn of the arrival in Mexico City of Prof. and Mrs. G. W. Caviness and Brother and Sister E. R. Johnson, of the Mexican Mission, this party having found their way through from Torreon, notwithstanding irregular train service. They find that no injury has been suffered by the publishing house and mission headquarters, which have been in the hands of local Mexican workers.

THE total number of the REVIEW Extra sent out to date amounts to 1,400,000 copies, and the orders are still coming in. Our people recognize the fact that this Extra is not a back number,—that it is just as much up-to-date now as when first printed,—that it contains a message for this time, and presents it in a way that commands respectful attention and serious consideration. Abundant proof of this is found in the many inquiries and expressed interest coming in the daily mail of the REVIEW and HERALD as the result of the million copies now in the possession of the people. These are wanting to know still more along the line of the first Extra. We therefore recommend its continued use in missionary work.

Auditors' Convention

THE auditors' convention convened at Takoma Park, October 21, to consider the denominational system of accounting and other questions pertaining to the financial affairs of the conferences and institutions in North America. Auditors from all the unions in this territory, and a number of the union presidents and institutional men, are in attendance. Thorough work is being done in an endeavor to unify and perfect the systems now in vogue.

This is the second convention of this character that has been held by us in recent years. Much good was accomplished by the convention held in 1912. It contributed greatly to the efficiency of this important feature of our denominational work.

A report of the present convention, covering its deliberations and conclusions, and also the important papers presented, will be prepared in pamphlet form for general circulation among the treasurers, auditors, and managers of the denomination, in order that our work throughout the world may have the benefit of the convention.

W. T. KNOX.