

The Advent Sabbath Review and Herald

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No. 44



A Song of Patience

Live on, O life of mine!
Though often thou dost yearn to be at rest,
He who hath lent thee life hath thought it best
Thine to prolong till more through thee are blest;
Live on, and cease repine.

Work on, O hands of mine!
Ennobling thought that even thou canst share
A part with God in making earth more fair;
Then labor calmly on, and to complain forbear,
Fulfilling His design.

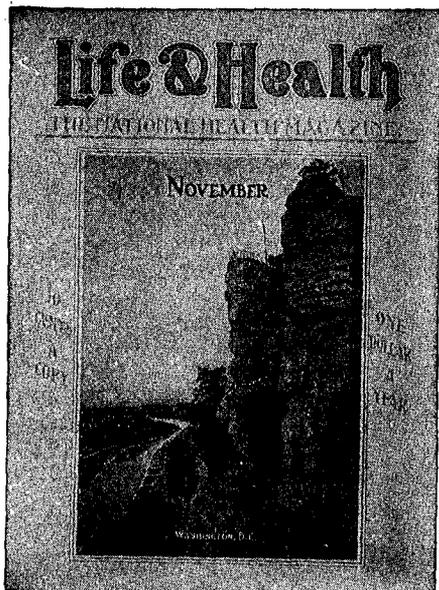
Trust on, O heart of mine!
Though dark the way and rough the angry sea,
Thy Pilot holds the helm, thy Father beckons thee:
One guides the course of every songster free,
To Him thine all resign.

Sing on, O soul of mine!
Sing songs of faith and hope and joy and cheer,
Outsound the discord grating on thine ear,
And bring celestial music, sweet and clear,
To lonelier hearts than thine.

—Martha Arnold Boughton, in "The Quest of
the Soul and Other Verse."

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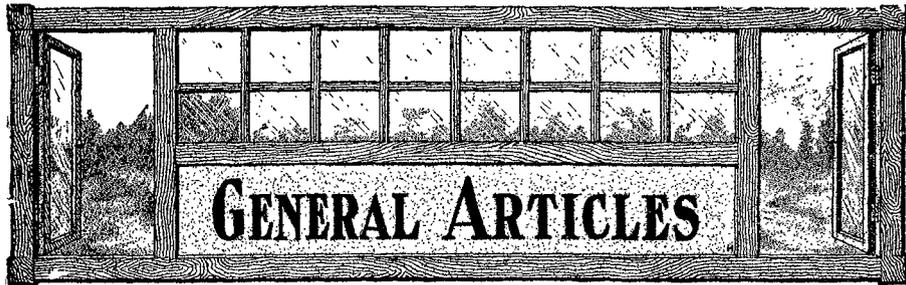
The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 2, 1911

No. 44



What Thinkest Thou of Me?

WORTHIE HARRIS HOLDEN

TO-NIGHT I ask thee, Lord, alone,
What thinkest thou of me?
My friends I know, their love I own;
But what am I to thee?

Have I thy talents sown abroad,
Reaping the increase due?
Called by thy name, am I, O God,
Faithful and meek and true?

Search all the corners of my heart,
Purge me till I am pure;
Let me not e'er from thee depart,
But to the end endure.

Would that I had some sheaf to bring
Humbly, O Christ, to thee!
My blest Redeemer and my King,
Thine I must truly be!
Portland, Ore.

Manifestations of Love

T. GODFREY

"AND this commandment have we from him, That he who loveth God love his brother also." 1 John 4:21. This text of Scripture is very plain, positive, and complete. It could not be made plainer or more positive. Love is of God; for God is love. God is the great fountain from which flows a constant, ceaseless stream of undying love, watering the thirsty, fainting child of God, reviving and refreshing every soul who is longing for greater and higher attainments. The love of God is imparted to God's children through the operation of the Holy Spirit. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. But, "if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

It is evident that a man can not love God and hate his brother, "for love is

of God." A fountain can not send forth sweet and bitter water at the same time. "He that loveth not knoweth not God; for God is love." 1 John 4:8. And we know that God is true, and in him is no lie. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is so are we in this world." 1 John 4:16, 17.

Love is manifested in acts of love, deeds of love; God's love was manifested in the very act of giving his only begotten Son to die for a lost and ruined world. Says the Inspired Record, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God's love was manifested in the gift of his dear Son, which was a gift of love. Says the Inspired Word, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:9. "Herein is love." In the act of giving his Son he manifested his love for a fallen world. "Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10.

"Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." 1 John 4:11, 12. Love is not manifested simply in feeling and in outward emotion, but in real acts; deeds of goodness, kindness, long-suffering, and mercy. Such are the real manifestations of God's love.

"My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18. Said Jesus, "This is my commandment, That ye love one another, as I have loved you." John 15:12. "Greater love hath no man than this, that a man lay down his

life for his friends." John 15:13. Christ did more than this. He gave himself for us while we were yet sinners, enemies against God's government. Says the Inspired Word, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We were reconciled to God by the death of his Son. Now that we are reconciled to God through the infinite sacrifice of his Son, ought we not to love one another? Says the beloved disciple, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:22-24.

Do we as professed children of God possess the characteristics of Christ, "who is the image of the invisible God, the first-born of every creature"?

Western, Wash.

The Trial at Caesarea

MRS. E. G. WHITE

FIVE days after Paul's arrival at Caesarea, his accusers came from Jerusalem, accompanied by Tertullus, an orator whom they had engaged as their counsel. The case was granted a speedy hearing. Paul was brought before the assembly, and Tertullus "began to accuse him." Judging that flattery would have more influence upon the Roman governor than the simple statements of truth and justice, the wily orator began his speech by praising Felix. "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness."

Tertullus here descended to barefaced falsehood; for the character of Felix was base and contemptible. It was said of him, that "in the practise of all kinds of lust and cruelty, he exercised the power of a king with the temper of a slave." Those who heard Tertullus knew that his flattering words were untrue; but their desire to secure the condemnation of Paul was stronger than their love of truth.

In his speech Tertullus charged Paul with crimes which, if proved, would have resulted in his conviction for high treason against the government. "We

have found this man a pestilent fellow," declared Tertullus, "and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple." Tertullus then stated that Lysias, the commandant of the garrison at Jerusalem, had violently taken Paul from the Jews when they were about to judge him by their ecclesiastical law, and had thus forced them to bring the matter before Felix. These statements were made with the design of inducing the procurator to deliver Paul over to the Jewish court. All the charges were vehemently supported by the Jews present, who made no effort to conceal their hatred against the prisoner.

Felix had sufficient penetration to read the disposition and character of Paul's accusers. He knew from what motive they had flattered him, and he saw also that they had failed to substantiate their charges against Paul. Turning to the accused, he beckoned to him to answer for himself. Paul wasted no words in compliments, but simply stated that he could the more cheerfully defend himself before Felix, since the latter had been so long a procurator, and therefore had so good an understanding of the laws and customs of the Jews. Referring to the charges brought against him, he plainly showed that not one of them was true. He declared that he had caused no disturbance in any part of Jerusalem, nor had he profaned the sanctuary. "They neither found me in the temple disputing with any man," he said, "neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me."

While confessing that "after the way which they call heresy" he had worshiped the God of his fathers, he asserted that he had always believed "all things which are written in the law and in the prophets;" and that in harmony with the plain teaching of the Scriptures he held the faith of the resurrection of the dead. He further declared that the ruling purpose of his life was to "have always a conscience void of offense toward God, and toward men."

In a candid, straightforward manner he stated the object of his visit to Jerusalem, and the circumstances of his arrest and trial: "Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had aught against me. Or else let these same here say, if they have found any evil-doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day."

The apostle spoke with earnestness and evident sincerity, and his words carried with them a weight of conviction. Claudius Lysias, in his letter to Felix, had borne a similar testimony in regard to Paul's conduct. Moreover, Felix him-

self had a better knowledge of the Jewish religion than many supposed. Paul's plain statement of the facts in the case enabled Felix to understand still more clearly the motives by which the Jews were governed in attempting to convict the apostle of sedition and treasonable conduct. The governor would not gratify them by unjustly condemning a Roman citizen, neither would he give him up to them to be put to death without a fair trial. Yet Felix knew no higher motive than self-interest, and he was controlled by love of praise and a desire for promotion. Fear of offending the Jews held him back from doing full justice to a man whom he knew to be innocent. He therefore decided to suspend the trial until Lysias should be present, saying, "When Lysias the chief captain shall come down, I will know the uttermost of your matter."

The apostle remained a prisoner, but Felix commanded the centurion who had been appointed to keep Paul, "to let him have liberty," and to "forbid none of his acquaintance to minister or come unto him."

It was not long after this that Felix and his wife, Drusilla, sent for Paul, in order that in a private interview they might hear from him "concerning the faith in Christ." They were willing and even eager to listen to these new truths—truths which they might never hear again, and which, if rejected, would prove a swift witness against them in the day of God.

Paul regarded this as a God-given opportunity, and faithfully he improved it. He knew that he stood in the presence of one who had power to put him to death or to set him free; yet he did not address Felix and Drusilla with praise or flattery. He knew that his words would be to them a savor of life or of death, and forgetting all selfish considerations, he sought to arouse them to a sense of their peril.

The apostle realized that the gospel had a claim upon whoever might listen to his words; that one day they would stand either among the pure and holy around the great white throne, or with those to whom Christ would say, "Depart from me, ye that work iniquity." He knew that he must meet every one of his hearers before the tribunal of heaven, and must there render an account, not only for all that he had said and done, but for the motive and spirit of his words and deeds.

So violent and cruel had been the course of Felix, that few had ever before dared even to intimate to him that his character and conduct were not faultless. But Paul had no fear of man. He plainly declared his faith in Christ, and the reasons for that faith, and was thus led to speak particularly of those virtues essential to Christian character, but of which the haughty pair before him were so strikingly destitute.

He held up before Felix and Drusilla the character of God—his righteousness, justice, and equity—and the nature of his law. He clearly showed that it is man's duty to live a life of sobriety and

temperance, keeping the passions under the control of reason, in conformity to God's law, and preserving the physical and mental powers in a healthy condition. He declared that there would surely come a day of judgment, when all would be rewarded according to the deeds done in the body, and when it would be plainly revealed that wealth, position, or titles are powerless to gain for man the favor of God, or to deliver him from the results of sin. He showed that this life is man's time of preparation for the future life. Should he neglect present privileges and opportunities, he would suffer an eternal loss; no new probation would be given him.

Paul dwelt especially upon the far-reaching claims of God's law. He showed how it extends to the deep secrets of man's moral nature, and throws a flood of light upon that which has been concealed from the sight and knowledge of men. What the hands may do or the tongue may utter—what the outer life reveals—but imperfectly shows man's moral character. The law searches his thoughts, motives, and purposes. The dark passions that lie hidden from the sight of men, the jealousy, hatred, lust, and ambition, the evil deeds meditated upon in the dark recesses of the soul, yet never executed for want of opportunity,—all these God's law condemns.

Paul endeavored to direct the minds of his hearers to the one great Sacrifice for sin. He pointed to the sacrifices that were shadows of good things to come, and then presented Christ as the antitype of all those ceremonies,—the object to which they pointed as the only source of life and hope for fallen man. Holy men of old were saved by faith in the blood of Christ. As they saw the dying agonies of the sacrificial victims, they looked across the gulf of ages to the Lamb of God that was to take away the sin of the world.

God justly claims the love and obedience of all his creatures. He has given them in his law a perfect standard of right. But many forget their Maker, and choose to follow their own way in opposition to his will. They return enmity for love that is as high as heaven and as broad as the universe. God can not lower the requirements of his law to meet the standard of wicked men; neither can man, in his own power, meet the demands of the law. Only by faith in Christ can the sinner be cleansed from guilt, and be enabled to render obedience to the law of his Maker.

Thus Paul, the prisoner, urged the claims of the divine law upon Jew and Gentile, and presented Jesus, the despised Nazarene, as the Son of God, the world's Redeemer.

The Jewish princess well understood the sacred character of that law which she had so shamelessly transgressed; but her prejudice against the Man of Calvary steeled her heart against the word of life. But Felix had never before listened to the truth; and as the Spirit of God sent conviction to his soul, he became deeply agitated. Conscience, now

aroused, made her voice heard; and Felix felt that Paul's words were true. Memory went back over the guilty past. With terrible distinctness there came up before him the secrets of his early life of lust and bloodshed, and the black record of his later years. He saw himself licentious, cruel, rapacious, unjust, and steeped in the blood of private murders and public massacres. Never before had the truth been thus brought home to his heart. Never before had his soul been so filled with terror. The thought that all the secrets of his career of crime were open before the eye of God, and that he must be judged according to his deeds, caused him to tremble with dread.

But instead of permitting his convictions to lead him to repentance, he sought to dismiss these unwelcome reflections. The interview with Paul was cut short. "Go thy way for this time," he said; "when I have a convenient season, I will call for thee."

How wide the contrast between the course of Felix and that of the jailer of Philippi! The servants of the Lord were brought in bonds to the jailer, as was Paul to Felix. The evidence they gave of being sustained by a divine power, their rejoicing under suffering and disgrace, their fearlessness when the earth was reeling with the earthquake shock, and their spirit of Christ-like forgiveness, sent conviction to the jailer's heart, and with trembling he confessed his sins and found pardon. Felix trembled, but he did not repent. The jailer joyfully welcomed the Spirit of God to his heart and to his home; Felix bade the divine messenger depart. The one chose to become a child of God and an heir of heaven; the other cast his lot with the workers of iniquity.

For two years no further action was taken against Paul, yet he remained a prisoner. Felix visited him several times, and listened attentively to his words. But the real motive for this apparent friendliness was a desire for gain, and he intimated that by the payment of a large sum of money Paul might secure his release. The apostle, however, was of too noble a nature to free himself by a bribe. He was not guilty of any crime, and he would not stoop to commit a wrong in order to gain freedom. Furthermore, he was himself too poor to pay such a ransom, had he been disposed to do so, and he would not, in his own behalf, appeal to the sympathy and generosity of his converts. He also felt that he was in the hands of God, and he would not interfere with the divine purposes respecting himself.

Felix was finally summoned to Rome because of gross wrongs committed against the Jews. Before leaving Cæsarea in answer to this summons, he thought to "show the Jews a pleasure" by allowing Paul to remain in prison. But Felix was not successful in his attempt to regain the confidence of the Jews. He was removed from office in disgrace, and Porcius Festus was appointed to succeed him, with headquarters at Cæsarea.

A ray of light from heaven had been permitted to shine upon Felix, when Paul reasoned with him concerning righteousness, temperance, and a judgment to come. That was his heaven-sent, opportunity to see and to forsake his sins. But he said to the messenger of God, "Go thy way for this time; when I have a convenient season, I will call for thee." He had slighted his last offer of mercy. Never was he to receive another call from God.



"Intolerant to the End of Days"

F. D. STARR

IN a work entitled "Spiritual Pepper and Salt for Catholics and Non-Catholics," by Wm. Stang, published by Benziger Brothers, New York, the following paragraphs appear on pages 119-122:—

"The Catholic Church is intolerant." We admit the truth of this charge. The Catholic Church is naturally intolerant in matters of religion. She is conscious of being the only true church of Christ, and of holding the eternal destinies of the human race; she considers herself to be alone in the possession of the truth, and all other creeds to be more or less in error. It is her duty to resist and to refute all such creeds, and thereby to cause the true doctrine to prevail. Truth is intolerant; wherefore the church, being the divine depositary of truth, is and must be intolerant. She abhors error and all offenses against the truth, especially apostasy and heresy. . . .

"But this religious intolerance of the church does not condemn and persecute persons in error, only false principles. People may be in error of faith, and yet be saved. We have no right to impute guilt to those who are in error; we should show to all the duties of brotherly love expressly enjoined by the church, and let them live in peace.

"But has not the Catholic Church in the past persecuted and punished heretics and those who differed from her doctrines?—Yes, when heresy was a political crime and operated against the civil law, and when religion was so bound into the frame-work of society that to disturb religion was to shake the foundation of government. Even the Justinian Code says: 'What is done against the divine religion is an injury to all.' Heresy was considered a graver crime than high treason: 'Far more grievous is it to offend the heavenly than the earthly king.' It may be difficult for us to realize this state of public sentiment when in our days we hear blasphemies against the majesty of God vomited forth in public, and his holy name profaned on all sides, and the government officials take no notice of such crimes which were formerly capital offenses. When Europe was Catholic, and the temporal order was united with the religious, sins against religion were sins against the social order, and heretics were rebels against society, and had to be punished on the principle that no man was allowed to teach and spread falsehood. But in our day, when society is no longer profess-

edly Catholic, religious toleration has become almost universal, not because people have become more charitable or more enlightened, but through sheer social necessity. In her doctrine, however, and form of worship the Catholic Church will remain intolerant to the end of days."

This is a very clear statement concerning the attitude of the Catholic Church toward dissenters. The reason for the present manifestation of toleration is not because of a greater degree of charity or enlightenment, but from sheer necessity. When Europe was Catholic, no toleration was shown to heretics, and of course it is the opinion of that church that Europe and America and every other country should now be Catholic; that the head of the church should possess the civil as well as the ecclesiastical sword. When that condition, to which the church aspires, shall be reached, where will toleration be found? It will be a thing of the past.

There is certainly an important lesson here for Protestant agitators to consider, who are determined to get religion "bound into the framework of society," just as it was in medieval times. Then, as formerly, "to disturb religion" will be "to shake the foundation of government," and heresy will be "considered a greater crime than high treason." Why pave the way for religious intolerance, and thus walk blindly into the very pitfall that the founders of our government saw so plainly would be the result of a union of church and state?

The position is logical that as long as the government makes no laws regulating religious matters, the person in "error," or the non-conformist, or one of different opinion from the majority, should be allowed to live in peace; but as soon as the state declares in favor of certain religious requirements, then intolerance and persecution must unavoidably follow. Which condition is preferable? Shall we accept the Christian-state idea, and thus open the way for the restoration of the Inquisition and religious persecution? or do we prefer to live in peace, and as far as those are concerned who differ with us, continue to "let them live in peace," and thus follow the Master? Was he intolerant? Listen to his declaration on this subject: "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. He is "the way, the truth, and the life." Is truth intolerant? Did Paul advocate intolerance? Here are his words on that point: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:24, 25. The so-called orthodox Protestants sometimes draw unfavorable comparisons between themselves and other bodies of more recent denominational origin. The comparison drawn in the volume under consideration (pages 22, 23) concerning the antiquity of the

Catholic Church and the modern origin of other churches, might be interesting to notice in this connection:—

"There never was a Protestant or Lutheran Church before Martin Luther, in the sixteenth century; there never was an Episcopalian or Anglican Church before Henry VIII; there never was a Presbyterian Church before John Knox; there never was a Methodist Church before John Wesley; there never were Quakers before George Fox; there never was an Anabaptist or Baptist Church before Nicolas Stork; there never was a 'Christian' Church before Alexander Campbell."

Our inquiry need not be concerning the antiquity of a church or a belief, but concerning its truthfulness and Scriptural foundation.

Forest, Idaho.

"Hard Nuts for Seventh Dayists"—No. 3

GEO. B. THOMPSON

"9. IF Christians are required to keep the Sabbath, how are we to account for the open violation of the law by Jesus Christ, who is our example, unless by saying that the power that made the law can take it away, and that he did it? Matt. 12: 1-8; John 7: 22, 23."

"Sin is the transgression of the law." 1 John 3: 4. Breaking the Sabbath is sin. If it is true that in the life of Jesus there was "open violation" of the law, then he is a sinner, and the plan of human redemption is a failure. Back in the time when Jesus was on earth, his enemies, who finally murdered him, accused him of being a sinner. John 9: 24. It remains for those who seek an excuse for not keeping the Sabbath of the Bible to advance arguments which are equivalent to the same terrible charge against the Son of God.

We refuse to believe either the wicked charge of the ancient Pharisees against the Saviour or the present accusation. We have a sinless Redeemer, thank God. He declares of himself that he kept his Father's commandments. John 15: 10. The Jews in the scripture cited in the question, accused the disciples of breaking the Sabbath. But Jesus defended their action by showing that it was "lawful to do well on the Sabbath days." Matt. 12: 12. He here recognized that there was a law regulating the observance of the Sabbath. There is only one divine Sabbath law, and this law declares that "the seventh day is the Sabbath of the Lord thy God." Ex. 20: 8-11.

"10. If you keep the Sabbath because, as you think, it was kept before the law of Moses, why do you not practise circumcision in these ages? Gen. 17: 1-14; Gal. 5: 1-6."

Because in the very scripture referred to in the question, we read, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Gal. 5: 2. When some one points us to a similar statement concerning the holy Sabbath, the seventh day, we will stop keeping it. But this can never be done.

Instead, the Lord says, "*Blessed* is the man that doeth this, and the son of man that layeth hold on it; *that keepeth the Sabbath from polluting it*, and keepeth his hand from doing any evil." Isa. 56: 2.

Circumcision was no part of the divine moral law, embraced in the ten commandments. This distinction the opposers of the Bible Sabbath fail to recognize, and though their attention is called to this fact, they continue to confound the two laws, and thus involve themselves in confusion.

"11. When did patriarch, prophet, or apostle, or any one else, command any Gentile to keep the law of Moses? No dodging here. Proof! Proof!! Proof!!!"

One would conclude from looking at this so-called "hard nut" that the author believed in proving things, yet he and the journals that publish these questions keep a day for the Sabbath which has not a scintilla of evidence in the Bible authorizing them to do so. Not a single text can be found commanding its observance. Jesus never kept it, nor did any of the apostles. So far as the record goes, the Son of God never mentioned the day, but during his whole life from the manger to Calvary kept the seventh day. Will the author of these questions kindly prove from the Bible that Sunday is the day to keep? "No dodging here. Proof! Proof!! Proof!!!" One text is all we ask, one precept given by the Saviour, one example, for its observance left by him who declared himself to be the way, the truth, and the life. Why not produce the scripture if it can be found? But it is of no use to ask for proof; for there is none. The Bible is as silent as the tomb on this question.

The learned author of "Binney's Theological Compendium," page 171, admits this. He says:—

"Jesus after his resurrection, changed the Sabbath from the seventh to the first day of the week. . . . When Jesus gave the instructions for this change *we are not told*, but very likely during the time when he spoke to his apostles of the things pertaining to his kingdom. This is *probably* one of the *many unrecorded things* which Jesus did."

Yes, "probably." We quote this as a sample of the proof usually put forth by learned men as well as by others for Sunday-keeping.

"We are not told" when the change was made. "Very likely;" "probably;" "many unrecorded things,"—what a shaky foundation on which to risk our hope of eternity! What has become of the Protestant rule. "The Bible, the Bible only"? Those who stand on such a foundation built on the sand of human assertion should at least be modest in asking for proof for anything. That the great moral law was designed for the whole human family the church of God has ever recognized. The Sabbath as a part of that law is equally binding with the other commandments on Christians in both dispensations. The same argu-

ment which would release Gentile Christians from its claims, would release them from the claims of every other precept of the decalogue. This point is further abundantly answered under other questions.

"12. Paul says the ministration of death written and engraved in stone (Ex. 20: 17; 31: 18; 32: 15, 16; 34: 1-28) *was done away*. 2 Cor. 3: 1-18. When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the Book! If your doctrine is true, the great apostle of the Gentiles stands convicted of a mistake."

The ministration of a law and the law are two different things. A man steals. The law condemns him. The ministration of the law is apprehending the thief and seeing that the penalty of the law is visited upon him. 2 Cor. 3: 1-18 says that one ministration with its glory is done away, and another ministration of more glory has taken its place. The ministration changed, but the same law remained. Nothing is said about the law being either changed or abolished.

"13. If the early Christians kept the Sabbath day, why did they break bread on the first day of the week? Acts 20: 7."

We are told that the believers "continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2: 46. If they broke bread "daily," of course they must have broken bread not only on the first day of the week, but on the seventh day as well.

Then the fact that the disciples broke bread on the first day of the week is not sufficient reason for abrogating the fourth precept of the decalogue, written with the finger of God and handed down from Sinai's burning top in such majesty and glory as the world has never since seen. There seems to be a determined effort to get rid of the law at all hazards. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

It seems to be any position or teaching to get rid of God's holy day. What we want is a "Thus saith the Lord" proving that the Sabbath of God has been set aside and Sunday put in its place. Where is the text to be found in the Scriptures of truth?

Washington, D. C.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."



WASHINGTON, D. C., NOVEMBER 2, 1911

FRANCIS M. WILCOX - - - - - Editor
 W. A. SPICER
 C. M. SNOW - - - - - ASSOCIATE EDITORS
 W. W. PRESCOTT

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Editorial

A Pioneering Agency

THE railway is one of those agencies for hastening on the gospel work which came into being as the years were drawing near for the advent message to go quickly to every people of earth. Still it is opening up out-of-the-way regions of earth.

The other day Brother A. Stahl, of Bolivia, sent us a snap-shot photo of track-layers at work on the plains of Bolivia, marking his photograph, "Preparing the way for the message."

Elder W. H. Anderson writes from the Pemba headquarters of the Northwest Rhodesia Mission, above the Zambesi River:—

The railway now extends into the Kongo State from this side, and I shall try to take a trip up there this winter, and see what the chances are for an opening in that field.

Brother O. H. Maxson, secretary of the Peruvian Mission, sends a copy of the *Inca Chronicle*, of Peru, giving an account of cruel slavery among the Indians of the upper Amazon River. He adds:—

We are praying that God will open the way for something to be done to help these helpless people. I suppose not much will be done to better their conditions until there is railway connection with Iquitos. As it is now, there are the Andes to cross and several days' travel by horse to reach this region, and we know how long it took in the United States to rid the Western plains of the "bad men."

So in Africa and Asia and in South America. regions beyond civilization and difficult of access are being opened by the rapid progress of railway development. It is being pushed forward by commercialism, but at the same time these remarkable world-opening and pace-making achievements have come just at the time for the last gospel message; and we see in it all the direct hand of Providence supplying agencies for the hastening on of the message.

w. a. s.

The Roman Catholic Program

It is the avowed purpose of the Roman Catholic hierarchy in this country "to make America Catholic." Instead of making any attempt to conceal this purpose, the leaders of the Roman Church have publicly announced it, and sound it abroad as their watchword.

In confirmation of these statements, we shall quote at some length from Catholic publications some representative utterances upon this subject. The official report of the third Washington conference of Catholic missionaries to non-Catholics was issued from the Catholic University of America, at Washington, with the title "The Mission Movement in America." The aim of this movement is clearly set forth in an explanatory paragraph, which occupies a page just preceding the table of contents:—

The spirit of this mission movement in America is the spirit of St. Francis de Sales. It excludes all controversy, and it condemns all rancorous religious discussion. At the same time, it devotes itself to showing forth the inner beauty of Catholic doctrine and practise, believing that if the non-Catholic people of America only knew the mother church of Christendom as well as we do they would love her as ardently. Our motto is, *We come not to conquer, but to win. Our purpose is to make America dominantly Catholic.* [In the pamphlet the words here italicized were printed in full-face capitals.]

There is no occasion for misunderstanding these frank statements. The representatives of Rome have planned a campaign, and will carry it on vigorously. From this time on they will work untiringly to capture America for the Catholic Church.

Among the leading addresses reported in this pamphlet is one on "Church Extension and Convert Making," by Rev. F. C. Kelley, president of the Church Extension Society. We quote some significant paragraphs bearing upon the conversion of America to the true faith:—

Without a doubt, if American Protestantism were blotted off the religious map of the world, the work of the so-called Reformers of the fifteenth [sixteenth] century, within fifty years, might well be called dead. Protestantism in the United States is a great source of missionary activity in foreign countries. The different Protestant organizations in the United States spend seven millions of dollars per annum in foreign missions, or almost half the spendings of all the rest of the non-Catholic world. Protestantism, then, really may be said to stand or fall on American effort.—*Page 72.*

From a strategic point of view, America—the United States of America—is our best missionary field.—*Page 73.*

Again, how many are fond of calling this a Protestant country! Is it? We deny!—*Page 77.*

We who hope for a Catholic America have as yet come only to the end of the desert. . . . Only has it been given

to some among us to enter [the land of Canaan] and gather souls, grapes so sweet and beautiful as to fill us with hunger for other fruits that await the coming of our successors. They will go, Joshuas, to the Jordan, to Jericho. to Hai, and to Jerusalem, and then only will the details of the work become clear. The little chapels the Church Extension movement will build shall be their fortified camps, and the men whom you fathers of the apostolate will send shall be advance-guards to point the way to the new and fertile fields that abound in the promised land.

Quite in harmony with the view set forth in the first paragraph quoted above is an extract from a letter written by a Roman Catholic, and printed, with the approval of the editor, in the *Missionary* (Roman Catholic) for May, 1910:—

It seems to me that the main support of Protestantism comes from the United States and England. The millions subscribed in these two countries keep Protestantism alive. . . . So far as converting to Christianity the heathen is concerned, it is true that the Protestant missionaries accomplish nothing; but they do interfere with and retard the work of our missionaries, and they sow seeds of discord, strife, and irreligion in Catholic countries. If we put an end to this effort in England and the United States by making these nations predominantly Catholic, we shall have removed the chief obstacle to the conversion of the whole world to the true faith. . . . A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. . . . In the course of another century, the [Protestant] sects will be a study for the historian and antiquarian, along with Arianism.

Since these utterances were put into print, there has been no abatement on the part of the Roman clergy of their purpose "to make America Catholic." On the contrary, the enthusiasm in this mission movement is increasing. This is shown in the sentiments expressed in the columns of various Roman Catholic publications, and in the vigor with which the work itself is pushed forward. As a representative utterance, we take a paragraph from an article entitled "Success to Missions for Non-Catholics," which appeared in the *Missionary* (Roman Catholic) for October, 1911:—

"To make America Catholic" is the watchword of this general apostolate, on the part of religious and secular priests combined. The well-disposed non-Catholics can not but be favorably influenced by these efforts made so specially in their behalf. . . . Prejudice, born of misunderstanding the spirit and teachings of the Catholic Church, is fast disappearing, and there is a readiness on the part of a large number of Christians, and of those of no religious belief, to listen to the church's teaching on matters of religion, as well as to learn of her position on the great social problems that agitate the world at the present time.

This aggressive policy on the part of Rome, her well-planned campaign, and her well-organized efforts to win non-

Catholics to her standard have not escaped the notice of some thinking Protestants who are evidently impressed with the threatening danger. The controversy with Rome has received an unusual amount of attention of late in current publications of nearly all classes, and many articles have appeared treating upon various phases of the subject. Among the contributions to the discussion is one entitled "The Attitude of Baptists to Catholicism, Roman and Greek," written by Dr. John Clifford, a noted Baptist preacher of London, and printed in the *Review and Expositor* (Baptist) for July, 1911. Citing some facts which give special importance to his theme, Dr. Clifford includes among them the present aggressiveness of Rome. To quote:—

The second fact is not less significant. It is the invasion of Protestant lands by Rome in a spirit of fierce aggressiveness, resolute determination, infinite craft, rigid exclusiveness, and uncompromising intolerance. Since 1870 the classical land of Italy has been in revolt against the venerable church. Portugal is expectant of release from its grip. Spain seethes with distrust and hatred of its sway. Crowds have left "the faith" in Austria. "Modernism" is eating like a canker at the heart of Rome, and taxing all the skill and patience of the curia and of the Pope to limit its ravages. Therefore the forces of Roman Catholicism are now directed to the conversion of the Anglo-Saxon race. That is the goal of the policy of the Pope. With absolute devotion and splendid zeal, the leaders and representatives of Rome are dedicated to the capture of the progressive peoples. Enormous sacrifices are being made. Nothing is held back. No effort is too great. No expenditure of time and money is regarded as too costly to win the young men from their allegiance to Protestantism. The machinery of education is worked with sleepless vigilance. Superstition is welcomed. The arts of magic are employed to win the unreflecting, and a low morality follows in their track; for as Lecky says, "When credulity is inculcated as a virtue, falsehood will not long be stigmatized as a vice." It is an hour of special danger to the gospel of Jesus Christ, a menace to the spirituality and power of religion.

With what keenness of discernment and accuracy of description does this writer analyze and hold up to our view Rome's present program! He states, with an entire absence of bitterness or abusive epithets, facts which ought to quicken the pulse of every lover of the truth, and revive the flagging missionary zeal of any who have grown weary in the work of disseminating the pure principles of the gospel.

But the situation that has been set forth in this whole article ought to appeal more strongly to Seventh-day Adventists than to any other class of people. As a result of their study of the prophecies, they have believed for many years that the Papacy would exercise

a great power in this country in the closing years of human history. They have looked forward to that time as a period of special and thrilling interest. They have tried to prepare others for that experience by warning them of what was foretold in the prophetic word. And now what has been a matter of faith is facing them as an actual fact. Let us ask then:—

Shall we continue to talk of these things just as we have for a quarter of a century as still being in the somewhat indefinite future?

Shall we make any special effort to bring the *present situation* to the attention of all the people?

Shall we give the message against the beast and his image as a teaching now needed to save the Protestant world from the snare being laid for it?

Shall we embrace the opportunity now offered, and meet the situation presented to us in the providence of God?

These questions are worthy of the serious consideration of all who are connected with this great second advent movement.

w. w. p.

Worldly Sports

THE apostle Paul declares that the last days will be marked by a love of pleasure more than a love of God. 2 Tim. 3:1-5. In the world's excitement, in the thrill and sensation of new pleasures, men forget God. Failing to obtain from the service of righteousness and sober, industrious living, joy and satisfaction, because they seek it with perverted hearts, they plunge into wild extravagance and license, in order to gratify their desires. One has only to look out into the great wide world at the present time to see the fulfillment of prophetic prediction. The multitude is becoming infatuated; the wild, mad pursuit of pleasure is apparent on every hand. National games, like baseball, football, boat-races, together with theater parties, and moving-picture shows, to say nothing of the grosser forms of dissipation, like horse-racing, and the wild, reckless sports connected with the more questionable resorts through the land,—all have their devotees. Fortunes in the aggregate are spent every day. The hours of the night are turned from sleep into a wild carnival, health is undermined, reputations blasted, characters ruined.

According to the *Christian Work and Evangelist* there is spent in New York City every night for pleasure alone the sum of one million dollars. This is divided as follows: For dinners, \$125,000; suppers and wine, \$125,000; theaters, \$175,000; taxicabs, \$175,000; hotels, \$100,000; cafés flowers, and in questionable ways, \$300,000.

It seems almost incredible that this enormous amount could be spent day

after day in one city for pleasure alone. And when we take into account the fact that this is being repeated in every city in the land, although perhaps on a somewhat smaller scale, we can see something of the stupendous amount of money which is being squandered in these ways. But the money consideration is the smallest one after all. To this should be added an education most evil in its influence upon those who participate in this fast life,—an education fraught in too many instances with ruined characters and blasted life hopes.

The *Lutheran* of August 17 speaks of some of these conditions which exist. Its testimony is so clear as to these evils that we reproduce the larger part of the article:—

Cheap Fun

One who is in a position to observe and judge the nature and effects of some of our popular amusements has spoken in no uncertain notes of warning against some of the tendencies of the day. Among other things he says: "Some have lost their grip on God, and America's greatest danger to-day lies in the on-sweep of the fun zone. We are reaching out after the cheapest, lowest kind of fun. The cry for the cheapest brand of fun is robbing this country of its very vitality, and any nation that has young men standing in line for the five- and ten-cent shows would better wake up. Nothing but cheap men are the product of the cheap theaters of to-day."

Men wish to be amused rather than edified. "It takes effort to think, but the laugh breaks forth of itself." The moving picture could be the means of a most valuable education, and it is so used; but the prevailing "picture show" is light, frivolous, sensational, and even degrading. Some of them are actually immoral.

Baseball is a national sport. Many get real recreation through it. But it does seem to be a pitiable waste of time and belittling of manhood for thousands of men to stand for hours in great crowds in a hot street to watch a few figures being posted to indicate "the score."

The average American loves to play. He turns readily from most strenuous duty to most frivolous fun. The cheaper it is, the better for the majority.

Churches have found that if they amuse people, they draw crowds. The preacher has forgotten that he is called to deliver a message, and caters to those who have itching ears. The musical concert, the social hour, the stereopticon entertainment, lawn parties, and picnics are in evidence, and so are the crowds. The church has gone into the amusement business. It is cheap fun. The crowds come not to be saved, but to be amused. Alas! what is becoming of the religion which saves souls?

Paul, the greatest of the missionaries, says: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." The church that will succeed is the church that does not cater to the craze for "cheap fun," but realizes and fulfils its mission to feed souls, and, convicting men of their sins, brings them to the foot of the cross.

As the *Lutheran* truly says, the desire

for cheap fun is the prevailing tendency of this age. It has not only pervaded the circles of the world, but has even entered the portals of the great Christian church. The following scripture indicates that this would be so: "Men shall be . . . lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."

It is to be regretted that the professed followers of Christ are so often found aiding and abetting the spirit of cheap fun in the world. We find professed Christians attending the theater, going to the circus, some of them on the specious plea that they must take their children to see the animals, frequenting the moving-picture shows, in the front seats of the grand stand watching the great professional ball games, attending cheap parties of pleasure in their home community. These are the people who prefer the sporting page of the newspaper to the Word of God, who would rather read the latest sensational scandal than their church paper.

There is great danger in these times of evil that some Seventh-day Adventists will be found among the class that find the chief pleasure of life in the cheap fun of the age. Some doubtless feel that sports like baseball, moving-picture shows, and amusements of this character should not be classed with the grosser forms of evil. We are willing to admit that there is a difference in degree, but not in classification. These lie on the border-land of the great sporting evils by which Satan is seeking to lead men to forget God. They are the advance guards, the subtle influences, which seek to prepare the way for their stronger fellows. And the difference in degree is becoming every year less and less marked. The spirit that controls the multitude attending the great national games of baseball, football, etc., is the same spirit that controls habitués of the race-track. No Christian would frequent the latter place; and the child of God who makes a practise of attending the former, will find his love of the sober, earnest things of God and of this message waning in consequence.

There may have been in the past, exhibitions of clean, wholesome moving pictures that were educational as well as entertaining. But few, if any, of these may be found to-day. The great majority of moving pictures presented to the public at the present time are demoralizing in their influence. This can be proved by the testimonies of scores of men and women who have witnessed them in different sections of the country. While some of these forms of entertainment may be less objectionable than others, the fact still remains that on the whole they belong to the great classification of worldly sports. When one begins the

downward road, the influence of these times, the spirit of the sport, with the tendency of human nature in seeking something more and more fascinating, make it difficult to call a halt, and check the growing impulse. It is like the young man who takes his first glass. The liquid he drinks may be but slightly intoxicating; but the exhilarating effect, the environment under which it is taken, the association of hail-fellows-well-met have their influence. Something stronger and more stimulating is desired, former companionship is craved, he returns again and again to the old environment; the end is a drunkard's grave.

In the same way the excitement of some outdoor sport, which of itself might be harmless, but engaged in under the influence and fascination of excitement, striving for the mastery, and worldly association, appeals in the end for something still more exciting. Similarly the moving-picture show leads in natural order to vaudeville and theatrical performance.

The direct effect on the one participating in such sports is not the only consideration. The indirect effect, the influence on some other life, may be even more marked with evil consequences. Every Seventh-day Adventist who enters upon these worldly sports gives to worldly sports as a whole his influence. He may attend only the less objectionable, those that he considers clean and wholesome. He may differentiate, and hold himself in check, and not enter upon the more questionable amusements. But a weaker brother, following in his steps, may become dizzy, lose his bearings, and be swept into the great whirlpool of evil dissipation. Thus, the stronger one has unmeaningly and perhaps unconsciously thrown his influence into the whole scale of worldly sports, and has become the cause of his brother's undoing.

For our young men to play by themselves a game of ball is quite another thing than that to which we have referred. The spirit present is entirely different, the association is different. One is harmless, outdoor recreation for physical benefit; the other is mingling with the world, and drinking in the spirit of the world. This we can not safely do. The great national match games, in which there is a striving for the mastery, with the creation of class or party spirit, are evil in their influence on the participants.

We question if any sincere Christian can kneel down before starting to some of the great national sports or attending a theater or cheap moving-picture show, and ask and believe that the Lord Jesus will accompany him to the entertainment. We do not say that no Christian ever attended these amusements. Some, perhaps through igno-

rance of their character, have at times so far forgotten their high and holy calling as to do so, but they were not led of the Spirit of the Master thus to do.

We recognize the natural demand that exists for relaxation, and for pleasurable recreation. This should be met by such gatherings and outings as will furnish both pleasure and physical and spiritual benefit and at the same time exclude evil influences. Parents and church officers should give careful study to this question as related to local conditions, and while avoiding the license and extravagance of the age, seek to meet consistently the needs of the younger members of the household. Some suggestions will be offered through the REVIEW on the positive side of the question in the near future.

There needs to be sounded, even among Seventh-day Adventists, a warning against permitting the spirit of worldly sports to enter our lives. We are in the world, but may God grant that we shall not partake of its spirit. Needed recreation may be found in harmless ways apart from the spirit of wild excitement and cheap fun that permeates the very atmosphere around us. Let us keep our hearts pure, our lives unsullied, our influence on the side of purity and truth. If we are unable to see now that it makes any great difference, we shall find in the end that it has abundantly paid. In God and in his service we may find sweet and abiding joy.

F. M. W.

◆ ◆ ◆ Forging New Fetters

True and False Theocracies, and What Is Involved in the Adoption of the Theocratic System in America

IN view of the fact that there is now a strong movement in this country whose aim is to bring in again the theocratic principle in government, in reality if not in name, it is well that we understand the nature of a theocracy, and be able to distinguish between the true and the false.

A theocracy is a government among men recognizing the immediate sovereignty of God, drawing its governing principles directly from divine revelation. It is a government in which the personal representatives of Jehovah outline the government policy, speaking with all the authority of heaven, and commanding all in the name of heaven.

A true theocracy is the only perfect government. The Author of our being is infinitely better equipped for regulating our most minute affairs than is the wisest body of men this earth has ever known, compassed as they are with the infirmities, imperfections, and physical limitations of the human.

The government of heaven is a pure and true theocracy, not that God is there

governing as he has done upon earth, through deputized instruments, but governing direct; and yet the principle is the same. The government of Portugal was until recently a monarchy; so was the government of every Portuguese colony ruled over by a Portuguese governor deputized by the Portuguese crown.

"Forever, O Lord, thy law is settled in heaven." "Justice and judgment are the habitation of thy throne." That is the center of theocracy wherever it exists throughout the universe of God. There is the mainspring, the actuating impulse, the fountainhead, of that kind of government.

In the true theocracy God himself comes into direct communion with his people. His law is their law, and their only law. It is love regnant and love obedient. Every command of God in that state is a seed that bears fruit in the loving obedience of his people. Is there a need on their part? God fills it. Is there a wish on his part? They fulfil it. That is theocracy. That is what God meant to establish in the earth. It is what he did establish here when the head of the human race was made the true prince of this earth.

But the counterfeiter was there, thrusting himself in between man and his Maker, breaking the established connection, and setting up a rule of his own. That brought about the condition to which this text applies: "In overflowing wrath I hid my face from thee for a moment; but" he adds, "with everlasting loving-kindness will I have mercy on thee, saith Jehovah thy Redeemer." Isa. 54:8.

God could not permit the plans of the interloper to triumph over his own, and so, in his own good time he calls out a people who are to be his people, who are to acknowledge his rule, who are to listen to his voice and "be obedient." He reveals to them his purpose concerning them, and writes his law that they may know what his requirements are. They covenant to keep his commandments and walk in his ways. He covenants to bless them with all spiritual and temporal blessings. The theocracy is set up again, and God is ruling his people through deputized agents. His presence is among them in the glowing Shekinah between the cherubim over the mercy-seat, where righteousness, love, and justice dwell.

But Israel failed, she departed from God, she abused the privileges given her of heaven, until at last the command came forth from the capital of the universe: "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the miter, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn,

overturn it: this also shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

The miter and the crown, joined in government, clearly indicate a theocracy, a union of church and state in that governmental representative. The miter stood for the spiritual side of the rule, and the crown for the temporal side. The removal of both these symbols of rule indicated the breaking up of that system which God instituted at Sinai; and undoubtedly there is also in the exaltation of the low and the abasement of the high, a divine prophecy of the rule of the people by the people and for the people. For in the government of the people, by the people, it matters not how lowly the birth, the one so born may aspire to the highest office in the nation; and it matters not how long the royal line may be nor how glorious the reign of predecessors, these are not proof against the headsman's ax, or prison walls, or abdication under force, for the reigning monarch.

So there came a time when the veil of the temple was rent in twain from top to bottom, and the last form of theocracy on earth recognized by Jehovah came to an end. Then, says the prophet: "This also shall be no more, until he come whose right it is; and I will give it him." The text does not indicate that God will designate some person or some government to give to Jesus Christ the dominion of the world. But "I will give it him." Daniel tells us of that event in these words: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14. That is the occasion upon which the Father bestows upon the Son the rulership of the world. He has won the right to rule, and the time has come for the glorious consummation of the great campaign against sin. Then he is given the right to break the rebellious nations with a rod of iron, and to gather unto himself his elect who have made a covenant with him by sacrifice.

But there is another program being carried out in the earth at the same time. Eden's intruder has never learned how to be peacefully indolent. Deception is his vocation; counterfeiting is his trade. He has sought to reestablish in sin what Jehovah overthrew because of sin. He has set up an imitation theocracy, and through the machinations of that system he has elevated the "man of sin" to sit in the seat of the "Sun of Righteous-

ness." He has set men to hear the confessions of other men who have sinned against God, and has clothed them with authority to forgive those sins committed against God, which God alone can forgive. By that process the one who is not concerned in the matter forgives the sin, and the one who is really wronged is left entirely out of the question.

And yet that system professes to be God's system of government upon the earth. While God is proclaiming the theocracy overthrown the fabricator of that false theocracy is setting that system forth as all that God has for the world to-day; and even professed Protestantism is rising up in confederated power, and demanding, in fact if not in name, the establishment of a theocratic system of government in this country, a system of government in which the church shall dictate the policy of the government and the laws it shall enact. What the result of this movement will be will be set forth in another article.

C. M. S.

◆ ◆ ◆ Extremes in Diet

IN reviewing the special instruction which has come to Seventh-day Adventists regarding the principles of healthful living, one is impressed with its consistency. No extreme measures are advocated. Repeated instruction is given to take a sensible, consistent course in the choice and use of food products. Under the above heading, Mrs. E. G. White, in "Testimonies for the Church," Vol. IX, pages 161-163, speaks as follows:—

Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent.

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons.

Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the

church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it.

Those who would be successful in proclaiming the principles of health reform must make the Word of God their guide and counselor. Only as the teachers of health reform principles do this, can they stand on vantage-ground. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories.

These principles must commend themselves to every reader. Let each study them for himself, and not for his brother.

F. M. W.

The Spirit of the Mob

THE claim that this is a Christian nation, loses much of its significance in the light of the spirit which has dominated entire communities in different parts of the country during the last few weeks. In Pennsylvania with its traditional Northern conservatism, in Oklahoma with its claims of freedom and justice, as well as in the Southland, men and women have laid aside every feeling of humanity, and have vied with one another in their efforts to inflict punishment upon a poor unfortunate, though doubtless guilty, fellow being.

Now comes a ghoulish story from Georgia that tells of the death of an aviator, and how the people fought and struggled to obtain some relic of the accident. The presence of death was not sufficient to sober their judgment, the spirit of morbid curiosity controlled every other feeling, and the desire for a keepsake of the ghastly accident was uppermost in their minds. According to press accounts even the things worn by the aviator were fought over before life was extinct in the body. Such things are indeed revolting, and they indicate the spirit of the times upon which we have entered, and the scenes which will be enacted on this earth many times.

It is in the midst of such scenes as these that God is seeking to bring out a people who will know his peace, who will be so guided by his Spirit that their impulses and emotions will be brought under its control. For this keeping power let us devoutly pray; and that others may share it with us, let us earnestly labor.



A Challenge to Seventh-day Adventists

J. L. SHAW

THE great pagan cities of India, with their teeming multitudes of unwarned people, present a challenge to the faith of Seventh-day Adventists to-day. Into thousands of these strongholds of idolatry nothing more than one or two of our tracts, a paper, or a few books in the English language have found their way. Like brutes, deaf to God's message for this time, these people are hastening on to Christless graves.

For eight years and more the mighty city of Madras has been making its appeal for help to our people. Six years ago when we visited this populous and influential center of south India, our hearts were burdened with its silent cry of need, and we decided to send an appeal to the Mission Board and believers in the home land. Any lover of present truth seeing this city, with its beautiful parks, its wide extended area, many beautiful buildings, and hundreds of thousands of people going to and fro upon its streets, can but cry out for help. It is marvelous how these people have gotten hold of the English language. Everywhere we found people able to understand and speak English. We remarked at the time, "What an argument for help is this foremost Anglo-Saxon city of India!" No message of the Lord's soon coming has yet been borne by us within its borders. Lovers of the faith must know about it; and with what knowledge we had, the need was presented through our papers.

Four years passed by, and again we found ourselves at the home of a Seventh-day Adventist sister in Madras, the only representative of our people in the city. She had accepted the truth in Calcutta, and had come one thousand miles south to bear her witness for it. She told us of people who wanted to know more of the truth, and urgently entreated us for help, and wished us to promise to have a minister sent out provided she could raise money from interested friends for his transportation. Her petition for help for Madras was entered at the last General Conference, but no help has come, and now a lone canvasser in repeated letters continues the unanswered Macedonian call for help.

In Calcutta, the largest city in India, with a population of over a million, we have a small English church. For four years there has been no minister to continue the good work begun several years before. At the time of the last General Conference so great was the need of the English work in Calcutta, and so

urgently did the little English church there press its claim for a minister for that city, that it appeared to us the most urgent and immediate call in the entire mission field. The call was therefore registered, and the Mission Board has made frequent and earnest efforts to find a man, and yet no one has been found.

The number of people who can be reached through the English language in India is continually increasing. The large cities are great centers of English thought and training, and yet our force of ministerial help for English work is depleted. There is no minister to proclaim the advent message to English-speaking audiences. In these cities and in all this land, with millions of people knowing English and able to help support our vernacular work, there is not one minister preaching the message in the English language. We ask with all earnestness, Is not such a condition a matter of concern to our ministers and our believers in other lands? It appeals to us as a very challenge to our faith. Are there not God-fearing ministers in more favored places at home who will respond to the need for English work in India?

New Guinea Mission

S. W. CARR

DURING the past year New Guinea has been brought prominently before the world through its mines and commercial interests. While there were but twelve women and less than one hundred men in Port Moresby and its vicinity on our arrival three years ago, the latest census shows the present population to be fifty-three women and three hundred men. The rubber boom is now over, and although there are quite a number of new faces, the departures equal if not exceed the arrivals.

Our mission is now becoming firmly established, and better known among both Europeans and natives. Several members of the federal parliament recently visited Bisiatabu, and expressed appreciation of what they saw.

A church was organized in July by Pastor J. E. Fulton, while on his way to the Indies; and when expected letters of transfer arrive, it will have a membership of seven. We are sorry it was necessary for Brother and Sister W. J. Smith to leave in January, but we are looking forward to the arrival of Brother Lawson, who was appointed to New Guinea at the last session of the Australasian Union Conference.

Through the liberality of our Sabbath-schools, money was donated to

erect a small house in Port Moresby, and at the union conference it was decided that £400 be devoted to the building of a permanent mission house at Bisiatabu. The General Conference has since decided to bear the cost of this home out of the \$300,000 Fund. How the message does make us one the wide world over!

We are glad to welcome Brother F. L. Chaney to Papua, to supervise the erection of these buildings, thus relieving the local workers of much anxiety and labor, at the same time giving them a valuable training in the work of building. This short experience gained in the mission field itself will, we believe, be a great help to Brother and Sister Chaney in all their future work.

The Port Moresby house has been completed and dedicated, and the trees at Bisiatabu are being prepared by ax, adz, and pit-saw for service in the house here. Application was made during the year to the authorities to have this property transferred to the Australasian Conference Association, but no reply has yet been received.

The total tithe and Sabbath-school and other offerings received amount to £53. We are glad, too, that the Motu tribe is soon to have part of the message in tract form in their own language.

We feel to praise God for the good degree of health enjoyed by the present mission family during the year. Among the European population there has been a heavy mortality, and many have had to leave Papua because of ill health.

The mission horses and mules have proved themselves most useful and a means of economy, and it is remarkable that there has been no damage to any goods in transit from Port Moresby to Bisiatabu by either breakage or rain.

Being absent in Australia attending the union conference, and subsequently busy with the building work, I have not been able to visit the distant island villages; but one of our native workers made a successful trip in January, and several from these tribes have visited Bisiatabu during the year, staying for days and sometimes weeks, working and becoming acquainted with the *misimeri taudia* (missionaries), and with the truths they teach and try to practise.

Nine boys have been regularly employed, and daily instructed in Bible and singing, and recently in elementary reading and writing also. We thank God that something has been accomplished for them. One boy now conducts their evening worship. We hope he will be willing to remain with us another year, to become more fully instructed in the way, and better prepared to teach others. Six of the boys have now returned to their homes, their time of labor having expired, but we trust that the impressions received while here will be lasting, and that results will be seen in eternity.

While the work does apparently go slowly, let us remember the pit whence these poor people have been digged. Seeing their ignorance, darkness, and sin, it would seem hardly possible for them to comprehend the things of God.

But their souls are precious in his sight.

"The chain that has been let down from the throne of God is long enough to reach the lowest depths. Christ is able to lift the most sinful out of the pit of degradation, and to place them where they will be acknowledged as the children of God, heirs with Christ to an immortal inheritance. Under the ministration of the Holy Spirit, the stupidity that makes their uplifting appear so hopeless will pass away. The dull, clouded mind will awake. The slaves of sin will be set free. Spiritual life will revive and strengthen. Vice will disappear, and ignorance will be overcome."



Among the Indians

F. A. STAHL

WE expect to move to Chucuito about July 3. We shall not take much furniture with us, for as yet we have no house in which to live. For the present,



AN INDIAN CARRIER

we shall live in an extra room that Brother Camacho has. Some land has been purchased, and we hope to have the buildings up soon,—a small house for the mission family, a small dispensary, and a *tambo*, or place where the Indian traveler may stop overnight. A school building will come later. Until then, we shall use the school building on Brother Camacho's place.

We do not want to put much means into one place, as there are other localities where a work of the same kind must soon be begun. While we were with the Indians this last time, a man came to us and offered a place for the same kind of work on his farm, some thirty miles nearer La Paz. There are over five hundred thousand of these Aymara Indians, and millions of the Quichuas, and we must lay our plans to reach them all with the gospel of good tidings.

If we ever decide to have a really large institution,—industrial school and

sanitarium,—then the Yungas, the great garden of Bolivia, would be the place, as the land is very rich, and the climate fine.

The Indians in the Yungas differ in appearance from the high-altitude Indians, being of slender build, with sharp features; while the high-altitude Indians are thick-set, with broad face; but the language is the same. However, for the present it seems to us better to keep right out among the people, and do without large institutions, which involve much means, and tie up workers who could be out in the field.

I intend to leave my address with some of the most prominent people of Bolivia. In this way I may get a case of nursing here and there, which will serve to maintain the influence that has already been gained. Our trust is in the great God. He will prosper the work if we are only obedient.

La Paz, Bolivia.



Nyassaland

S. M. KONIGMACHER

ON my return from visiting our out-schools, I found a letter from Brother M. C. Sturdevant, asking me to send him two bricklayers to assist him in building their home. I immediately got on my bicycle and rode fifty miles to try to find the men, as we had none on the station at the time. I found them, and made necessary arrangements for their release, and, in a few days, they were ready for their long journey. So you see the world is not so large after all, when we in the heart of Africa can assist our brethren on another station. This is especially significant as it shows how the message is spreading. Then, too, the great desire of the native to learn is marvelous. Our out-schools have increased to forty-two, our native teachers and assistants to eighty. These schools are spread over a large territory. We have just found two new sites on the way to Brother Sturdevant's mission.

Our creamery is doing well. The white workers have had exceptionally good health this year. Our crops, especially the cotton, are not very good, on account of the late rains.



A Mohammedan's Testimony

HERE is the testimony of a Mohammedan, Ibrahim al Khalil, who has found Christ in the third angel's message. He writes from Sohaj, Upper Egypt, as follows:—

"I am from the district of Mardin, in Mesopotamia. I spent the last twenty years in Lebanon and Beirut. About four years ago I learned about the third angel's message, preaching it since five months, remembering, 'Be thou faithful' (Rev. 2:10) 'in . . . least . . . also in much' (Luke 16:10), and 'that which ye have already hold fast till I come' (Rev. 2:25), believing that 'this generation shall not pass, till all these things be fulfilled' (Matt. 24:34)."



Life More Abundant

FLORENCE WELTY MERRELL

I AM waiting before thee, my Saviour,
I am seeking thy mind to receive.
I am asking for life more abundant,
Which is promised to all who believe.
Thou knowest the absolute weakness
That I would exchange for thy strength.
Thou knowest the life sin has shortened;
Give me life unmeasured by length.
O, give of thy fulness, my Helper!
It can not impoverish thee.
Give the love, joy, and peace of thy Spirit,
Meekness, patience, and wisdom to me.
And then if the earth is my mother,
And I but a child of the dust,
I can lovingly call thee my Father,
And in thy great love place my trust.
Boulder, Colo.



Retgression, or Over the Devil's Slide

FLORENCE WELTY MERRELL

Two women who were seeking to soothe weary nerves and regain lost energy and health were spending a few weeks at a watering-place on the Pacific Coast. After many places of interest had been visited, one day when wondering if they had seen all that was worth while, it occurred to them that there was one beach near by that should not be missed in their round of long, delightful strolls; so one morning they started, lunch basket and reading-matter in hand.

The objective point at this time was a wonderful ocean cave, not accessible except at low tide. To reach it and the ocean bed, which was exposed to view for a block from shore, they must go by way of the Devil's Slide. This slide, a precipitous ocean cliff, was made passable by a series of long stairways. After the women had safely reached the bottom of these, they found themselves in a new world, interesting in the extreme.

The younger of the two was suitably dressed for the occasion, and was in the right mood to enjoy the rare sights which mother nature had lavishly displayed around them. But not so with the other woman; a different aspect of their surroundings appealed to her. There were slippery rocks grown over with seaweeds and long grasses; there were broad stretches of solid rock washed into sink-holes with crevices, over which one must step cautiously to keep dry-shod. She was already tired, and her feet were aching because of the uncomfortable shoes she had worn. Then, too, had not a tourist recently, in that very place, had a fall that re-

sulted in a fractured bone? "It is too aggravating to think that I did not stay at home," she said. "I should have known better," etc.

For a few minutes the spirits of the two women clashed. The elder found fault with herself for coming; and the younger, who had been so happy, and just in her "element," as the girls would say, censured her friend for complaining on such an otherwise perfect day.

The little gale blew over, but the consciousness of a lapse from their high standard of Christian living did not, thanks to the faithful Teacher ever by the Christian's side; and as they slowly and wearily climbed back over the long, hard road to their cottage by the sea, that sweet sense of God's approving smile and of a day without a regret was sadly lacking. Not much was said about it until the sacred hour for worship, and then the conviction came with such force as to compel a humble confession.

Were they not praying every hour of every day to be led by the Spirit of the Master? Were they not seeking to be always prompted by the best and purest motives? What did it all mean — this sudden revelation of an unsubdued spirit? How could it be that after many hours together in earnest prayer and Bible study, they should have this exhibition of unconquered human nature? They could not have believed that so trifling a circumstance could cause them such annoyance and sorrow. Then it occurred to them what it all meant. They had been permitted to go down the "devil's slide" to teach them a valuable lesson, and there, at the altar of prayer, it was all explained. The one had slipped on the rocks of murmuring, complaining, and unrest, instead of exercising forethought, and then enjoying the glories of the day; the other had failed as manifestly in uncharitable criticism, instead of pouring oil on the turbulent waters, thus soothing the agitated spirit.

Through the crucifixion of self, by tears of penitence and humble acknowledgment, they obtained forgiveness at the foot of the cross. They realized that the old man, the Adamic nature, must be crucified, and saw a deeper meaning in the words: "Buried with Him in baptism, wherein also ye are risen with him" (Col. 2:12), and together they sought the experience of conscious walking with the risen Christ. "If ye then be risen with Christ, seek those things which are above" (Col. 3:1); "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

Satan may then rattle the dead man's bones, as he slyly presents the temptation to return to the old ways of thinking and acting; but since he finds there no affinity for former conditions, and hence no response from the new being, he has to turn away in utter defeat; he is conquered.

As the two companions arose from that sweet communion, where, sitting at the feet of Jesus, they had been taught as never man taught, the peace of God filled their hearts. But the lesson was not completed until the next morning, when, while it was yet dark, one of them said: "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned," and out of the thick darkness came the still, small voice saying, "Count yourself dead."

"How grateful we are!" they said. "When temptations come, we are to count ourselves dead, dead to the voice of the enemy, dead to all the vexing things that are flaunted in our very faces."

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God." "Count it all joy when ye fall into divers temptations." And this course, followed in faith, will result in victory every time. "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

Boulder, Colo.



A Work for Our Sisters

MRS. IZA E. CLEMENT

It is said that "man's extremity is God's opportunity," and those whose eyes are "anointed with the heavenly eye-salve" can see that the world's extremity is the opportunity of God's people; and the men and women who are seizing and improving these opportunities have most favorable and interesting reports to render.

The great temperance wave which is just now sweeping over the land affords a wonderful, and it may be the last, great chance for the enlightenment of many on the mighty truths of God's Word, and especially on the principles of religious liberty, a work of the utmost importance just at this crisis.

While the principles of total abstinence should be and are being defended and heralded from the desk by our leading brethren, still it is to our sisters that present-day opportunities direct their most heart-searching appeal, and vouchsafe their most brilliant promises. "Women may take their places in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and this will give them a power which will exceed that of men. . . . They can come close to the hearts of those whom men can not reach. *Their labor is needed!*" — "Testimonies for the Church," Vol. VI, pages 117, 118.

The W. C. T. U., that mighty host of reformers and leaders in temperance work, the cream of all the popular churches, but unfortunately an ally of the National Reform Party, invites the cooperation of our sisters in suppressing that deadly evil, the rum traffic; and it is here that they may do a great work for God in presenting to these women the truths of the last message, and in making clear to them the true relation of Sunday laws to the principles of liberty as taught by the Word of God, enjoined by the Saviour, and enunciated by the Declaration of Independence.

Our brethren have contended nobly on the floors of legislative and assembly halls against the passage of Sunday laws; but the movement grows apace, and now the call comes from within and without our ranks for the assistance of our sisters. "Their labor is needed."

Mrs. E. M. Stevens, temperance secretary of the College View church, has met with good success by undertaking a small work along this line.

April 29, 1911, she gave a temperance program which lasted about one and one-half hours, in the college chapel at College View. It consisted of readings, speeches, quartets, and solos, besides the leading feature, which was a most impressive discussion between twelve boys from fourteen to sixteen years of age, in which Uncle Sam gave the decision, sweeping the liquor traffic from the land.

This discussion was compiled from the utterances of the foremost orators and temperance workers in the world, and was so cleverly arranged as to appear like one great whole, and to make a most impressive appeal to all who heard it.

It was reported in the papers, and so interested the W. C. T. U. women of Lincoln that they requested that it be reproduced at Havelock, a suburb of Lincoln where temperance work was sadly needed.

This request was complied with, and on June 6 it was repeated there with the same success, and with complimentary notice from both College View and Lincoln papers.

Later, Mrs. Stevens was called upon to present the program at another church in Lincoln, which she did. The W. C. T. U. women of Lincoln and its vicinity were delighted with the work, and attended the next temperance program which Mrs. Stevens gave in the College View church, and they expressed great surprise when they learned that six hundred thirty-five persons signed the pledge that evening before the program was finished. Through this work, the way was opened for Bible readings with some of the leading workers of the organization.

Not only has Mrs. Stevens been requested to repeat her programs in Lincoln and surrounding suburbs, but requests for them have come from other States, attesting to their merits as temperance educators, and as potent factors in the development of character and talent in the youth who take part in

their presentation. Thus they fulfil a threefold purpose,—strengthening the hearts and hands of the temperance workers; bringing them in contact with the third angel's message; and encouraging our youth and instructing them in these mighty principles of righteousness and truth.

This experience made youthful orators of no mean ability of the boys, some of whom had never before appeared in public. President Garfield used to say, "I always feel like taking off my hat to the possibilities in every boy I meet." There are possibilities in every normal boy and girl in the world. All they need is development.

"Will our sisters arise to the emergency? Will they work for the Master?"

Any one desiring an outline of the discussion will be supplied with it by addressing, with stamp, Mrs. E. M. Stevens, College View, Neb.

College View, Neb.

Geniality

THE preacher said there is no place in heaven for sour people; nor is there really any place on earth, but there are some people who too often insist upon occupying such a place. They would not, if they knew how little they were liked. A person may show sorrow, and feel the pressure of a gloom upon his heart; but to be sour, crabbed, ill-natured, is to express a phase of disposition that is extremely disagreeable, if not disgusting.

To be sour is to find fault with everybody except one's self. It is the worst side of egotism. It is being mad at the world. Nobody enjoys being that way. It is punishing one's self in order to evoke sympathy, but it never works. Nobody cares for a sour person. One feels more like punishing him, if it were lawful to do so.

The opposite of this spleenful condition of soul is sweetness of disposition—a kindly temper turned toward the world. Such a disposition is worth a ton of gold. A man can do more business with it, make more friends, create more happiness, and insure happier homes than he can with almost any other grace. The genial man is always welcome. He is like a flower, a streak of sunshine, the song of a bird—he is in harmony with the beauty and joy of all things.

There was one time a sour man who resolved not to be sour that day. In everything he was agreeable and cheery. It was then he discovered a new world, a world that he never knew existed, where everybody was good and kind; where he met a smile, wherever he turned, and heard music in the voices of all about him. Surely the preacher was right—there are no sour people in heaven; nor on earth if heaven is there.—*Ohio State Journal.*

"BELOVED, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."

Every Day in the Week

THERE is a kind of domestic affection which is like a mountain stream—full to overflowing in the spring, and dry as dust in the summer. It is in contrast with the steady current of the river, fed from deep-hidden sources and good for all seasons of the year.

Of course there is something to be said in favor of each kind of devotion. "You shall tell me just what you prefer," said a young husband to his wife. "Shall I bring you a rose every day, or two dozen roses once a month?" The little wife was actually puzzled by the question, and begged for time to consider it. Whatever decision the girl of twenty arrived at, one may guess that a woman of mature age would choose the priceless every-day-in-the-week flower.

The steady temper of mind which remembers little services and regards the small requests and minor tastes of members of the family makes for joy in the household. By the same token, the generous, heedless man or woman makes large demands on patience and loyalty.

"John is the best of husbands," said his wife, "though it took me five years to get used to his virtues coming always like liquid from a narrow-necked bottle—steady by jerks. But it is a comfort to be sure that his nature is a large bottle, and full to the top."

A little company of women were sounding the praises of their forebears. The grandfather of one of them had fought bravely in two wars. The great-uncle of another had taken two hundred passengers safely from a sinking vessel. One old lady was proud of her father's victorious conflict with a pack of wolves on a Russian steppe. But a climax was reached when one young girl said: "My grandmother told me that she lived with my grandfather almost fifty years, and never had to remind him once that her kindling-wood basket was empty."—*Youth's Companion.*

"It is always better to help others to criticize themselves than it is to criticize them. They will believe in themselves; they are not likely to believe you. The way to bring about this healthy and helpful condition of self-criticism, with its accompanying desire for improvement, is to show by our lives, silently, the better way, while resolutely refraining from urging it on others. It was a high tribute paid to a Christian man, who is not now living, when one who had known him intimately said: 'He never told me that I ought to do better, but I always came away from any conversation with him wanting to do better.' If we would do this for others, let us seal our lips to criticism, and incarnate the better way in our lives."

"BE not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth in his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."



We Shall Know Each Other

L. D. SANTEE

"But then shall I know even as also I am known." 1 Cor. 13:12.

THERE is a thought that banishes my sadness
 When all the busy cares of day have fled,
 That all the resurrected friends in gladness,
 Called from the silence of their dusty beds,
 Will be the same when I again behold them,
 The same when I shall greet them by and by,
 The same when once again my arms enfold them,
 And with them journey to the home on high;

That in the wondrous change to the immortal
 They are not lost to those that held them dear;
 But after we have passed through heaven's portal,
 We'll know them there as we have known them here,—
 The same fond eyes, though void of every sorrow;
 The same true heart, though free from every pain.
 My spirit thrills that on some glorious morrow,
 My loved ones I shall recognize again.

God will not take the ones who'll walk in glory,
 And make them strangers in the world above;
 'Twould dim the sweetness of the wondrous story
 Did we not know the friends that here we love.
 But when we're fashioned like unto the angels,
 And worship at Jehovah's shining throne,
 We'll raise a loud, a thrilling, sweet evangel,
 To feel that there we'll know as we are known.
Moline, Ill.

Colorado

DENVER.—At the close of our camp-meeting in Rocky Mountain Lake Park, Denver, August 17-27, quite a number of the neighbors and people in the city not of our faith expressed a deep interest in the truths they had heard, and wanted to hear further. In response to this request the conference committee asked Elder H. M. J. Richards, Brother Roy Hay, and myself to erect a tent just a little outside of the park, and continue the work. We have done this, and are glad to report that the Lord has greatly blessed in this effort. A good part of the time our tent has been well filled with

interested hearers. We have two stoves in the tent, and the meetings are still in progress, having already continued over five weeks. Up to the present time about fifteen souls have taken their stand for the truth, among them an aged lady who is in her eighty-fourth year. She has been in the Christian race for many years, having had a part in the 1844 movement. At the close of a sermon on "The Seal of God and the Mark of the Beast," when a request was made for those who believed the truths presented and who were willing to obey God and receive his seal, this elderly saint, with many others, held up her hand. As she raised her hand, she said with an earnest voice, "Lord, it has come to this." We are hoping that many more will take their stand with us.

G. W. ANGLEBARGER.

California and Utah

My last report was made August 6. Since that date I have been privileged to attend a few meetings with our people. From August 10 to 20 I was in the camp-meeting at Long Beach, Cal. Of this camp-meeting Brother W. C. White has made a report. There was one item in his report which I wish to notice. He spoke of the ready disposal of the five-dollar and one-dollar packages of tracts. The amount sold was about half as much as the whole stock of tracts and pamphlets in the Review Office in the spring of 1854.

In those days our tracts and pamphlets were first printed in the REVIEW, and then the type was made up into pages the same width as the REVIEW column, and an edition of 1,000 each, printed. The number in stock in the spring of 1854 was 2,000 pamphlets, and 3,000 tracts of 32 pages each. One pamphlet was "The Sanctuary," 80 pages, by Elder J. N. Andrews. The other pamphlet was "The Two-Horned Beast," 65 pages, by the writer. The three thirty-two-page tracts were by Elder J. N. Andrews, and their titles were: "Seven Reasons for Sunday-Keeping Examined," "The Seventh-Day Sabbath," and "The History of the Sabbath." The latter has grown to a book of 548 pages.

In July, 1854, a tent-meeting was held in Shelby, Mich., on three Sabbaths and Sundays. In that series of meetings about thirty persons accepted the truth. On the three Sundays I made the first effort of our people to sell books to the public. The pamphlets were 10 cents each, the tracts 5 cents each; one of each, 35 cents. On those three Sundays I sold fifty dollars' worth. Elder James White said, "Now we can do much more in getting our books to the people, for they will buy the books." Before that the books and tracts were given away, and paid for by donations from our people.

While the brethren at Long Beach

were talking up the sale of the tracts on the stand, and making an estimate that the pile was about half as much as the whole Review Office stock in 1854, in about fifteen minutes, and before I had a chance to report, the tracts were all sold, and the call was for more.

From Long Beach I went to Loma Linda, spending three days there. I spoke to a well-filled chapel on the Sabbath day. I was pleased to see the improvements in buildings and grounds that have been made since my last visit there, some fifteen months before.

From August 29 to September 6, I was with our people in the yearly meeting at Salt Lake City, Utah. It was pleasing to see the unity and good will of our people and the laborers, in this meeting. They are full of courage and confidence in the prosperity of the cause, as they unitedly press forward in the strength of Israel's God. The tent-meeting, being conducted in Salt Lake, is the best attended of any effort made there.

Accompanied by Brother D. A. Parsons, we held a meeting on the evening of September 7, at Ogden, and on the 8th and 9th at Logan, with a company of Sabbath-keepers who did not have the privilege of attending the conference. The Lord blessed in speaking to the Utah people on the subject of his leading in this last, glorious third angel's message.

J. N. LOUGHBOROUGH.

Burma, India

At the last General Conference, Brother H. H. Votaw, in giving his report on Burma, told some interesting things which were not published in the *General Conference Bulletin*. He said:—

"Many questions have been asked me, and I will just state briefly some points in regard to Burma. Perhaps the first question is, 'What kind of climate do you have?' We generally reply by saying that we have two seasons, a hot season and a hotter one; and that is telling the truth. The hottest days that we have had during this conference are as cool as any we have ever seen in Burma. But you can appreciate it better if you will try it, and we are here to invite you over. The rainfall is very heavy. In Rangoon it amounts to about one hundred inches a year, at Moulmein two hundred, and at some places along the coast to almost three hundred. If you can imagine twenty-five feet of water falling in about five months, you will know something about it. You can understand it better when I tell you that during the night your boots will gather a coat of mold from the dampness.

"The principal product of the country is rice. Burma has a series of parallel mountain ranges not so high as the Himalayas. All the delta and the valleys are given over to the growing of rice. About the first or middle of December the ships come in from Europe and America to the harbors of Rangoon and Moulmein, and thousands of tons of rice are carried away.

"Teak timber, the best timber in the world, perhaps, is also largely exported. Teak is used principally for ship-building. Teak timber may lie in water for years and not rot. It is very valuable.

"In Burma the people speak a variety of tongues. Men are here from all over Europe, with all sorts of costumes. Meeting them and not being able to

speak to them and tell them that Jesus Christ is soon coming, always causes us to go home with heavy hearts. We have wished a thousand times since we have been there that we could just have the Seventh-day Adventist people come to Rangoon for one day. There is need of our studying the language. We were bidden, when we first went there, to foster the little English work that had been started, and we have never been able to perfect our knowledge of the language; but it is absolutely essential to learn the languages of these people. As we were returning home, I saw a Burmese gentleman standing by a wax statue in one of the museums in England. I said to him in his own language, 'Man, are you all right?' Quickly turning around at the sound of his native tongue, he said, 'I am well, sir, very well.' You remember one time when Paul addressed the man who had him in charge, the man said, 'Canst thou speak Greek?' And when Paul, standing on the stairs, addressed the multitude, we read that 'when they heard that he spake in the Hebrew tongue to them, they kept the more silence.' It is not easy to acquire these languages. Some one should be there making a beginning and the sooner the better."

Chesapeake Conference and Camp-Meeting

THE annual session of the Chesapeake Conference was held in connection with the camp-meeting at Dover, Del., September 14-24. The camp was pitched in a grove situated conveniently near the town of Dover, which insured for the camp-meeting a good attendance from those not of our belief. Dover is the capital of the State of Delaware, and contains about five thousand inhabitants. The city is situated in the midst of a prosperous farming community, and is a place in which but little preaching of the message had ever been done among the white people.

The pavilion was beautifully lighted and neatly decorated. The camp-meeting was not favored with good weather all the time, but whenever it was possible there was a large attendance from the outside. God greatly blessed in the presentation of the truth to the people who came, so that quite an interest was aroused, which is being followed by a tent effort. We understand that some have taken hold of the truth or are very near the point of doing so. Elder Carlyle B. Haynes, of Baltimore, had charge of the press work relating to the camp-meeting, and did very thorough work in getting out all the news concerning the camp-meeting and reports of the sermons preached. Good accounts of the same were published in all the leading papers of the county, also those of the city of Wilmington and near-by places. This had a splendid effect. Many people spoke of the statistics concerning our denomination, saying they never believed or knew that Seventh-day Adventists were carrying on so aggressive and fruitful a work in the world.

The Spirit of God was present throughout the camp-meeting. Many hearts were revived. Some rededicated themselves to God, and some who were in the valley of decision decided in favor of present truth. There was a liberal spirit on the part of the people, and do-

nations were freely given, especially to the missionary educational fund of the union, and also to the foreign mission work.

Resolutions were passed covering the vital phases of the message. The tithes of the Chesapeake Conference this year have increased to the extent of a thousand dollars more than those of last year. The tent efforts held by the laborers were blessed of God, and souls were brought into the truth in different places through the preaching of the word. We look for a substantial gain in membership in this conference the coming year.

Besides the usual local and union conference help, the camp-meeting was attended part of the time by Elders A. G. Daniells and K. C. Russell; while Elder F. C. Gilbert, of South Lancaster, was present to give one of his stirring addresses. At the baptismal service held Sunday, September 24, sixteen souls were baptized by Elder R. T. Baer, president of the conference.

The officers, elected for the ensuing year are: President, R. T. Baer; secretary and treasurer, Miss Emma S. Newcomer. Practically all the other officers remained the same, with the exception of field missionary agent, Brother F. E. Hankins has come into the conference to take charge of this work. We are greatly encouraged with the prospects for the future work in the Chesapeake Conference. We believe the blessing of God will rest upon it, and we may look for a substantial increase to God's kingdom in that field the coming year.

B. G. WILKINSON.

Field Notes

IN the early part of October five persons were baptized near Palo, Iowa.

ELDER A. V. RHOADS reports the baptism of three persons at Stanley, N. D.

THREE believers followed their Lord in baptism at Modesty Cove, Nova Scotia, September 30.

OCTOBER 1, Elder W. A. Young visited Carbon, Ind., and baptized three persons who had recently accepted the faith.

ELDER A. W. KUEHL conducted a baptismal service at the Enfield (Minn.) church, October 1, at which time four persons went forward in this sacred ordinance.

SABBATH, October 7, a large number of people assembled to witness the baptism of seven persons at the Oak Street church, Chicago, Ill. At Caterville, on a recent Sabbath eleven persons were baptized.

RECENTLY Elder H. Meyer, pastor of the Philadelphia German church, baptized six adults as the result of his tent effort in that city. At least seven others are expected to be baptized in the near future.

ELDERS W. F. H. SCHROEDER and M. Mackintosh report sixteen baptized on September 17, as the result of the effort at Cole Camp, Mo. At Springfield, as the result of Elder J. Z. Walker's labors, eleven persons were baptized.

Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY

Secretary

The Opening of Our Schools

RECENTLY I had the privilege of spending a Sabbath at the Adelpian Academy, located at Holly, Mich. It was my first visit to that school, and I greatly enjoyed the opportunity of meeting the teachers and students, and the brethren and sisters living near the academy who came in to the Sabbath services. I found the school prospering, as may be seen by the following report given me by Prof. C. L. Taylor:—

Adelpian Academy

"On September 20, just three days after the close of our camp-meeting, school opened. Sixty-two were in attendance the first day.

"Our growing enrolment from year to year has created a demand for more equipment and greater efficiency in each department. This year the commercial department has been considerably enlarged and strengthened. Three good new typewriters have been purchased, and the prospect is that another must be added soon. The commercial room is being supplied with everything necessary for a thorough training in business lines. Seventeen have already entered this department.

"Our crops are better this year than ever before. Nine acres of beans, nine of corn, five of potatoes, and an abundance of garden vegetables, together with about five hundred quarts of canned fruit, contribute to make up our winter's store and salable products.

"The primary department, or church-school, which includes the first six grades, is doing excellent work. Sixteen are there being trained for the Master's service.

"A new faculty, chosen from widely separated parts of the country—Michigan, Quebec, Massachusetts, New York, Virginia, and Wisconsin—has taken up the responsibilities this year. A spirit of application to duty, and of cooperation, prevails, and for this we are thankful. At this writing, three weeks after the opening, our enrolment has increased to seventy-nine."

Lodi (Cal.) Normal Institute

Prof. I. C. Colcord reports: "At the close of the first week, the Lodi Normal has an attendance of 214, 108 in grades one to eight, and 106 in the academic department. It is gratifying to open with so goodly a number of bright, enthusiastic students. There is about an equal number of young men and young women taking academic work. Some strong, noble-looking young people are here with us this year. The average age is seventeen. A thrill of joy has gone throughout our constituency, and will extend to a wider circle as the good news spreads.

"A most excellent spirit has prevailed from the very start. Good fellowship exists. The teachers have taken up their work with commendable zeal, and are full of courage and cheer for their arduous duties. Some are almost overburdened with too many classes, the demands of the student body being so great. We shall be compelled to look for help,

without doubt, before the first month closes. Students are here from different States, to prepare for gospel labor. All our graduates of last year—twenty-three in number—are filling positions of trust and responsibility.

"While the normal idea is the main feature of our work, still we offer a few other strong courses of study, of which the students are availing themselves.

"We are living in a time when our young people should be mustering for service. The Lord of the harvest is calling for laborers."

Williamsdale (Nova Scotia) Academy

Prof. J. L. Stansbury writes: "Our general meeting for the Maritime Conference was held at the academy from September 11 to 17, and three days afterward the school year began. The first day twenty-one presented themselves for enrolment. The next few days brought in several others, who, on account of temporary delays, were prevented from being present at the opening.

"The first month is not yet complete, but our enrolment (thirty-four) has passed that of last year, and there are still others who have notified us that they expect to attend. To my knowledge the prospects for a successful year in this academy have never been brighter. The faculty is stronger, and better prepared to do thorough, systematic work, than ever before. A spirit of harmony and cooperation exists among the members of the faculty, and, generally speaking, the students are studious.

"Personally, I feel much encouraged at the outlook. But I realize that to have true success, we must have the continual presence of the Holy Spirit. That is the power that strengthens and molds the mind, and enlarges the capabilities of the student. I know that God is working for the young people, and I ascribe all the praise to him for the hopeful prospect that we have before us."

Claremont Union College, South Africa

An interesting letter has just come from Prof. C. P. Crager, principal of our school in South Africa. The work is onward there, and the brethren and sisters have confidence in that which is being done. "We have," says Professor Crager, "the largest enrolment, in the home, at least, that we have had for many years, if not the largest we have ever had. Our home family numbers over sixty, and our total enrolment is one hundred. We are this year sending six young persons into service—all graduates of this school—besides a young man who is not a graduate, but who has taken special training for two years, and is now to enter the work in our mission in Basutoland. Three of the graduates will go to our missions, and three will teach, we retaining only one of them for our faculty. It is very encouraging to our brethren here to see their children, on finishing their training, find a place in the cause in Africa."

Lornedale (Ontario) Academy

This cheering report comes from Prof. W. J. Blake, the principal of the Lornedale Academy:—

"Our school opens with twice as many in attendance as there were last year, and several others are coming. There are thirty-eight in the home. These fill the building to its fullest capacity, and still others desire to come."

This is the last year the school will be held at Lorne Park, as our brethren have sold that property, and have purchased a farm at Oshawa, Ontario. They are planning to put up a new building in the spring, more convenient and with greater capacity than the one which they now occupy.

H. R. S.

Christian Liberty

Reports, notes, and comments pertaining to the current history of the rights of conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary
S. B. HORTON - - - - - Assistant Secretary

Religious Liberty Department Statement

Outline of Work Accomplished During Past Two Years—Present and Future Plans

THE following summary was prepared for the General Conference Committee Council:—

SIXTY-FIRST CONGRESS.—Seven measures introduced relating to Sunday laws and amendment to the Constitution. Only one measure (S. 404), the Johnston District Sunday bill, passed the Senate, Jan. 27, 1910, but failed of consideration in the House.

SIXTY-SECOND CONGRESS.—Two measures affecting principles of civil and religious liberty; namely, a District Sunday bill (S. 237), by Senator Johnston, of Alabama, now on Senate calendar, under Rule IX; a Sunday-closing of post-offices (H. R. 4933), by Representative Mann, of Illinois, now in the Committee on Post-offices and Post-roads.

Hearings have been conducted on the District Sunday bills in both congresses. Our churches and workers throughout the country assisted the department immeasurably by petitions, memorials, letters, and telegrams, which under God has stayed the hand of unfavorable legislation. Besides Congressional work, campaigns have been conducted before the legislatures of North Carolina, West Virginia, New York, Massachusetts, Maine, Connecticut, Vermont, New Hampshire, and Pennsylvania.

The department has been active in the lecture field, its officers having spoken on religious liberty and temperance topics in various cities, in addition to the general meetings held in different sections.

Too much can not be said on the subject of the distribution of literature in campaigns of enlightenment and in opposition to proposed legislation. A number of leaflets, pamphlets, and tracts have been and are being prepared and used by the department in Congressional and other campaign work, as follows:—

FOUR PAMPHLETS.—"Do You Wish Congress to Prescribe Your Religion?" eight pages; "Songs of Freedom," revised, eight pages; "Shall the Legislature Prescribe Our Religion?" four pages; "A Protest by Seventh-day Adventists Against S. 237, Before a Subcommittee of the Senate," eight pages.

ONE RELIGIOUS LIBERTY LEAFLET, No. 16.—"Why Sunday Laws Are Wrong," eight pages.

TWO RELIGIOUS LIBERTY LEAFLETS FOR CANADIAN CAMPAIGN.—"Do You Wish

Parliament to Prescribe Your Religion?" sixteen pages; "What Eminent Men Have Said," twelve pages.

FOUR LEAFLETS.—"Patrick Henry's Great Speech," four pages; "A New Line of Work" (newspaper), two pages; "Protest Against Johnston Sunday Bill," two pages; "Senator Heyburn on Sunday Legislation," four pages.

New petition blank for campaign use.

Besides the above, we have in publishers' hands and in course of preparation: "Why the Mann Post-Office Closing Bill Should Not Pass;" "Memorial to Congress" (next session); "Baptist Views on Religious Liberty;" "Relation of Sunday Laws to Constitution;" "Majorities and Minorities in Religion;" "Operation of Sunday Laws;" "Evils of Religious Legislation;" "Opinions Favoring Seventh-day Adventists;" "Sunday Laws and Working People."

We also prepared a special newspaper insert, which was used to good effect. Thousands of copies of the famous Congressional Sunday Mail Reports were sent to mayors, councilmen, and other public men.

"LIBERTY."—This organ of the department continues to be a valuable factor in the work of enlightenment on the principles for which we stand. Many instances may be cited showing that public men read *Liberty*, and have been more or less influenced thereby. Members of Congress, mayors of cities throughout the country, and other public officials have been furnished with copies of *Liberty* from time to time. In addition to this, State conferences have been supplying this magazine to legislators, State officials, college presidents, professors, teachers, and others. The circulation is 40,000.

In this connection, the recent action of the Pacific Union Conference is worthy of note. The brethren of that field voted to send *Liberty* to lawyers, editors, and county superintendents throughout that field. This involves the additional circulation of thousands of copies, and will doubtless result in much good. What a splendid campaign of enlightenment for the nation would follow if all our union conferences would do likewise!

"AMERICAN STATE PAPERS."—This work, fully revised and up-to-date, is now ready. It is a splendid volume on the work of our forefathers in connection with the foundation principles of this government. The department plans to place this book in the hands of congressmen, and will use this opportunity to confer with them on the subject involved. This will require much time and pains, besides the expenditure of funds, but we believe that results will justify the same. We have encouraged our State conferences to take up this line of work with their legislatures and officials.

PRESS BUREAU WORK.—The department has been endeavoring for some time to encourage and develop a line of publicity work through the columns of the newspapers throughout the country. Encouraging results have been thus far attained through the instrumentality of local church elders and special correspondents. We are furnishing at stated intervals specially prepared articles on some phase of present truth, and for the most part these articles have been courteously received and published. An ar-

article was recently prepared on the subject of the Eastern question, taking for its basis the present imbroglio between Italy and Turkey, and submitted to the associated press. We have been informed that this agency furnished the article to about fifteen hundred of the leading papers. Many letters bearing upon the Eastern question have been sent to this office as a result of its publication.

We can not estimate accurately the number of papers which have published our articles, nor the extent of the reading population to whom opportunity has been given to read these articles. In some instances opponents of our views have written to editors, taking issue with us. This has opened the way for replies, of which we have taken advantage.

We are glad to note the success attending the work of our religious liberty secretaries and other workers in this line. Among those whose efforts have been especially blessed are Elders H. A. Weaver, of East Michigan, C. B. Haynes, of Maryland, and J. F. Olmstead, of Ohio.

The press bureau work should be greatly extended. Plans should be developed for publishing articles through newspaper syndicates, the expense of which might be met by special donations to a fund dedicated to that purpose. We should secure space in the great metropolitan papers of the country.

We have found by experience that it is not difficult to secure space in newspapers for reports of meetings and synopses of sermons in connection therewith. Such reports are gladly accepted as items of news. It is different, however, with regard to articles designed for enlightenment. To gain the editor's favorable consideration more than ordinary care must be used in preparing such articles.

In order to carry on the different lines of work which are now increasing, our department should be strengthened by the addition of competent help.

CAMPAIGN PLANS.—The department is planning for a vigorous campaign before the next session of Congress, which convenes December 4, against the Johnston District bill, and the post-office Sunday-closing bill. Our churches and workers throughout the field will again be appealed to for assistance in the way of memorials, petitions, letters, and telegrams.

INDEX AND DIRECTORY.—The department has under way plans for securing an index and directory, which is designed to assist in locating articles, items of news, etc. This will be of material benefit to us in preparing articles and giving information involving data, statistics, etc.

CORRESPONDENCE AND PREPARATION OF ARTICLES.—It should be borne in mind that the work of the department is manifold, involving as it does correspondence, the preparation of articles, initiating and pushing forward plans. In these endeavors we are in touch with not only our own people in urging them to action, but our efforts concern public men and others not of our faith. K. C. R.



“BE careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.”

Sanitarium Relief Campaign

Closing Camp-Meetings

THE presentation of the work with “Ministry of Healing” in connection with camp-meetings, closed for the season with the last of the Southern meetings, held in Florida. With the exception of the Georgia meeting, all those of the Southern and Southeastern unions were visited, besides a few others.

At the Mississippi meeting there was a favorable interest shown on the part of officers, workers, and people. The sanitarium work has good support in this conference, and the call for help in the relief campaign met with suitable response. Some of the members present had already sold their quota of books, but agreed to take more. They gave encouraging reports of their experience in the work of selling the books. The missionary field agent, H. G. Miller, expressed an anxiety to see all his canvassers doing their share.

The Tennessee River meeting devoted ample time to the consideration of sanitarium interests. A hearty welcome was given to the “Ministry of Healing” work. Dr. R. M. Clarke, superintendent of the Nashville Sanitarium, assisted in presenting the question. The special meeting for this was held during a heavy rain, but in spite of the noise and inconvenience, the people gave good attention. Giving of orders for books continued as long as the storm permitted. At a later meeting the local and union workers again presented the matter, and another substantial list of orders was secured. This spoke well for the attitude of this conference toward the institution located within its territory. The Nashville Sanitarium and its needs should appeal to all the brethren and sisters of the Southern Union Conference.

Arkansas is one of the conferences of the union that is devoting its entire proceeds of the campaign to interests outside its own borders. The good missionary spirit shown at this meeting toward other interests was also manifested when the relief campaign was presented. The conference president, Elder J. W. Norwood, and the other conference workers, as well as most of the people, entered heartily into the campaign. Though not a strong conference in membership or means, there was shown a commendable readiness to engage in every good work, and a reasonable share was done for this project.

With meetings at churches and institutions in the interval, the Florida camp-meeting was next visited. The institutional work of this conference is largely sanitarium work, so this branch received considerable attention at the camp-meeting. The Orlando Sanitarium rendered a favorable financial report, showing for the second time a substantial gain in its yearly statement, though the institution is only three years old. The superintendent, Dr. J. E. Caldwell, presented a report of the medical and spiritual work of the institution, showing its influence in placing the truth before many of the tourists who visit Florida every winter. Urgent needs of improved conditions and better facilities were presented, and received favorable consideration. The

“Ministry of Healing” work was well received. Considerable has already been done, but a material lift was given the effort in the supply of books taken.

This closes the principal part of this year's field work. On the whole, the outlook is fairly good, if the interest thus far shown may be taken as an indication of future effort and cooperation on the part of all. But there has not been enough accomplished as yet to permit a relaxation of interest, if we expect the results aimed at in the launching of this relief movement. Nearly two years are now gone, and there is an appreciable lack in the work done so far. We have not sold the number of books that the amount of time already gone calls for. The interest and activity on the part of those who have done their share, and in some instances, even more, are to be appreciated. But that which is wanting in results calls on those who have not yet done their part. The fullest cooperation will be required to make this movement a satisfactory success.

L. A. H.



Methods Followed by Some

VARIOUS plans are followed in the different conferences for keeping up the interest in the campaign. Like other enterprises, be they ever so good, this movement needs attention in order to keep it going. With so many interests demanding attention, it is easy for any one of them to lag unless it is properly kept before the people.

E. L. Spencer, missionary secretary of the North Dakota Conference, sends out communications under a letter-head devoted especially to the \$300,000 Fund and the “Ministry of Healing” campaign. Below the letter-head are the subheadings; “First a Willing Heart” and “We Can and We Will.” A few forceful statements are given on the left side of the sheet. The value for correspondence purposes is not hurt, and it makes a good medium for keeping two important missionary enterprises before those who receive the letters.

B. W. Spire, secretary of the Florida Tract Society, issues a neat typewritten circular letter, setting forth the campaign work. This is accompanied by a page devoted to a description of “Ministry of Healing,” which can be left with prospective purchasers. This matter is sent to all the conference members.

H. A. Shreve, now missionary field secretary of Florida, has been spending some time on the east coast of the State, selling “Ministry of Healing” in the towns accessible by boat. He has his own boat, arranged for living purposes. He has sold a goodly number of books, and reports having had some interesting experiences.

The West Kansas Conference passed a resolution at its last camp-meeting to set apart the month of December for the sale of its quota of books up to date.

L. A. H.



“AND the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

The Missionary and Publishing Work

Notes, plans, reports, statistics, and other information regarding missionary endeavor and the circulation of gospel literature.

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER - - - - Secretary
N. Z. TOWN - - - - Assistant Secretary

An Interesting Summer's Work

AFTER an absence from our general office of over five months, while attending the general meetings and conferences in the European field, it is a great pleasure to be at home again and to come into closer touch with the details of the publishing work.

During the summer we had the pleasure of attending thirteen conferences and general meetings, and of visiting nearly all our institutions in the European field.

We especially enjoyed meeting the general agents and colporteurs. In Norway we met twenty-nine colporteurs who are selling our large books; in Sweden, thirty-five; in Finland, twenty-one; and in Denmark, thirty-nine.

For quite a number of years the subscription-book work has been developing upon a good, strong basis in the Scandinavian field. Both leaders and people are of good courage, and the work is steadily growing.

At Friedensau, just previous to the meeting of the biennial council of the General Conference, we held a bookmen's convention with fifteen general agents and field agents of the East and West German union conferences. This was a most enjoyable occasion. Although we could not speak with one of these general agents, except through an interpreter, yet our hearts were in the same work, and somehow there was a chord of union and a fellowship in experiences that enabled us to understand each other's thoughts and hearts. Good interpreters were provided, so that our meetings were successfully conducted.

Our brethren in the German union conferences have been conducting their publishing with great earnestness and devotion. The sale of our larger books is receiving attention, and doubtless there is a great future before the publishing work in the German field. We shall look for steady, strong development as the leaders in the work launch out upon the heavier and more substantial features of the colporteur work.

We also met the general agent and fourteen colporteurs at the camp-meeting in German-Switzerland. In the French-Latin field there are very few colporteurs. However, some advance steps are being taken. Brother Brown, from Mexico, has recently been appointed general agent in Spain, and Brother Erzberger, son of Elder Erzberger, of Switzerland, has been appointed field agent for the French-Swiss Conference. With these two devoted men as leaders, one in French-Switzerland and the other in Spain, we are hoping that the development may be so encouraging that it will lead to further advance steps being taken in behalf of France, Italy, and Portugal.

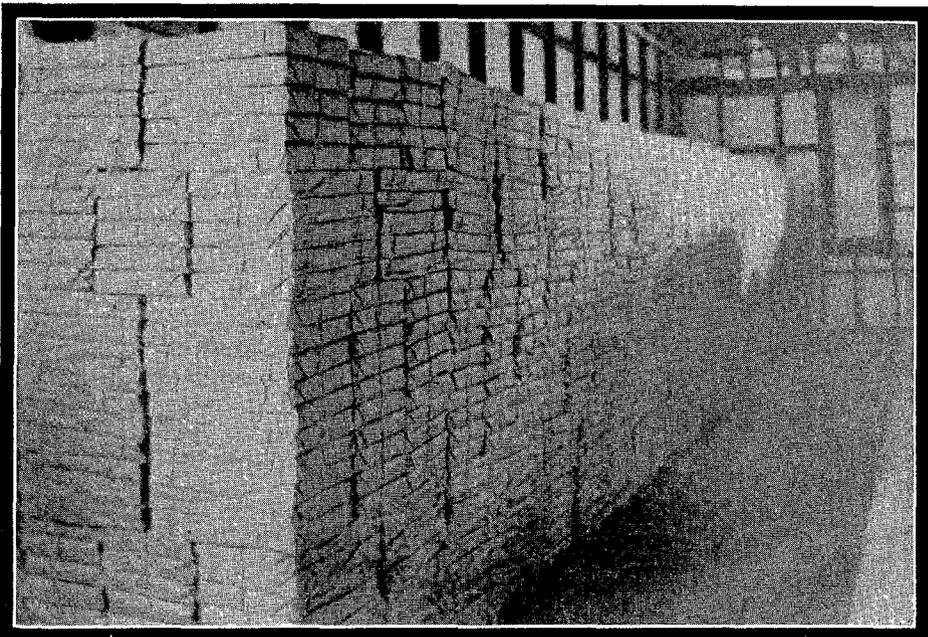
We attended five conferences in the

British field, and had the pleasure of meeting Brother Samuel Joyce, the general agent, and a large number of colporteurs. The good work is being pushed in Great Britain, in the face of many discouragements and difficulties. A very large percentage of our people in those conferences are taking some part in the circulation of literature.

The publishing work has been upon a good, strong basis in Great Britain for quite a number of years. More literature is being sold in that union, in proportion to the membership, than in any other union conference in our organization. And yet the population of Great Britain is so great, in proportion

in the last number of the South American Union paper. After quoting Isa. 55: 10, 11, Brother Ernst says:—

"This scripture has been fulfilled in a special manner in this place. The readers of the *Revista* will remember that about two years ago, in a general meeting held in Encarnacion, Paraguay, the enemy displayed his wrath through the soldiers. After persecuting one brother, they took his Bible from him and carried it to the barracks. After a time, one of the soldiers became interested in this Bible, and notwithstanding the ridicule of the others, he continued reading it. Finally he took it to his home, and his companion became so interested that



Seven and one-half cords of Missions Signs at Pacific Press wrapped and ready for mailing. On October 13, all these had been sent out in filling orders. It is evident that other editions will be necessary above the 500,000 copies originally ordered.

to the membership, that the task of giving the truth to the people seems overwhelming. But all are of good courage, and the work is moving onward.

To the writer, the summer's work has been most interesting and inspiring. As we look upon the great population in the European field, and the rapidly growing work of the third angel's message, the conviction grows upon us that we are only in the beginning of the work which the printing-press is destined to do as a factor in this movement of carrying the light of precious truth to every nation, kindred, tongue, and people.

The reports which have reached us from month to month from the United States, and from other parts of the world, have also been a great encouragement. This is proving a good, successful year in the work of the Publishing Department, and from our hearts we thank God for his blessing.

E. R. P.

Work of a Stolen Bible

IN December, 1909, the writer attended the first general Seventh-day Adventist meeting ever held in Paraguay, South America. From the day our large tent was pitched, a company of Paraguayan soldiers stationed in the town gave us trouble, cutting the tent curtains with their long knives, stoning us, molesting the young ladies, etc. What they did to one young man and what came of it is told by Brother Julio Ernst, the director of the Alta Parana Mission,

she began to attend the Sabbath-school, and now both this man and his wife have accepted the truth." N. Z. T.



A Good Word From the Southwest

ACCOMPANYING his report for September, Elder W. W. Eastman, general agent of the Southwestern Union, sends the following good word:—

"Here we are again with our report, which is a little more than double what it was last September. Our deliveries for the same time have amounted to over \$11,200. Our fall deliveries have been excellent. We never had such an experience before. Most of our agents are having no trouble in delivering their books. The people seem as anxious to get them as the canvassers are to deliver them. I have just been helping two canvassers here in Memphis. They are delivering one hundred per cent of their orders, and selling some copies besides.

"This morning I happened to meet an old friend in the post-office, who insisted that I take dinner with him. He is now a business man in this city. After dinner, he inquired about our work. As we were on our way down-town, he said: 'Well, I want those books. What is the price?' I told him, and he said: 'Bring me a copy of each this afternoon to the store.' I shall take him a copy of 'Daniel and the Revelation,' 'Bible Readings,' and 'Ministry of Healing.' A banker called to one of our canvassers from his automobile yesterday while passing on the street, saying, 'Bring me

Canvassers' Summary for September, 1911

Atlantic Union Conference

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Maine				\$ 41.75	\$ 72.25	\$250.75
Northern New England... 7	515	88		345.43	296.65	258.50
Massachusetts	5	24		120.90	177.20	674.75
Southern New England... 5	272	65		292.30	398.00	242.25
New York	20	310		998.95	123.85	357.00
Western New York	9	565		300.85	185.45	116.95
Greater New York	11	930		493.35	545.90	133.70
Totals	57	3730	843	2593.53	1799.30	2033.90

Columbia Union Conference

Ohio	13	917	338	578.00	1165.45	1450.45
West Virginia	13	583	176	646.60	673.05	187.05
Virginia	12	711	229	442.80	467.70	468.80
Chesapeake	2	96	35	118.20	176.25	716.80
Eastern Pennsylvania 9	477	117		357.05	318.75	680.25
West Pennsylvania	5	216	96	254.45	799.90	990.73
New Jersey	6	300	46	178.35	496.25	525.80
District of Columbia					275.25	
Totals	60	3300	1037	2575.45	4372.60	5019.88

Lake Union Conference

East Michigan	6	408	123	404.35	218.20	431.25
West Michigan	5	462	47	105.70	16.00	39.50
North Michigan	3	272	60	197.20	323.45	129.15
Wisconsin	6	393	114	432.65	74.75	66.80
Northern Illinois	5	532	193	390.55	865.45	610.70
Southern Illinois	8	697	106	432.75	91.80	268.55
Indiana	7	167	25	111.10	104.15	69.70
Totals	40	2931	658	2074.30	1693.80	1615.65

Canadian Union Conference

Ontario	1	150	55	122.65		184.15
Quebec						61.75
Maritime	1	8	8	34.60		
Newfoundland						55.25
Totals	2	158	63	157.25		301.15

Southern Union Conference

Louisiana	12	997	468	781.60	573.65	874.65
Alabama	26	2303	1239	2220.85	2149.85	843.30
Kentucky	9	886	374	510.20	353.60	711.05
Mississippi	24	1694	1560	2513.85	995.25	689.05
Tennessee River	6	515	276	854.90	930.10	544.90
Totals	77	6395	3917	6881.40	5002.45	3662.95

Southeastern Union Conference

Cumberland	6	530	155	374.65	556.20	344.75
Georgia	19	1674	948	1741.60	974.30	1046.05
North Carolina	12	1667	1130	2288.75	1749.80	907.95
South Carolina	10	1080	491	1136.65	564.05	136.25
Florida	8	338	265	733.40	396.15	274.40
Totals	55	5289	2989	6275.05	4240.50	2709.40

Southwestern Union Conference

Arkansas	12	859	410	1485.50	550.75	1210.40
Oklahoma	26	1353	606	2189.00	747.35	1135.70
West Texas	13	812	233	938.00	536.00	281.50
South Texas	19	1832	331	1557.25	470.30	
North Texas	26	3116	577	2407.75	1688.10	2727.25
New Mexico	1	6	2	8.25	60.00	175.15
Totals	97	7978	2159	8585.75	4052.50	5530.00

Central Union Conference

North Missouri	1	50		250.00	319.50	123.25
South Missouri	8	435	212	562.55	542.10	2100.88
East Colorado	6	341	115	404.10	416.32	369.65
West Colorado						
Nebraska	12	186	64	222.95	213.35	851.70
Wyoming	1	89	13	57.05	124.50	468.05
East Kansas (two months) 5	147	79		494.85		
West Kansas	6	304	51	643.50		
St. Louis Mission						
Totals	39	1552	534	2635.00	1615.77	3913.53

one of your books to-morrow to the bank.' 'Daniel and the Revelation' was delivered to him this morning. Truly we are in the day of God's power."

N. Z. T.

BROTHER MAX TRUMMER writes that two of his canvassers in Uruguay have recently left to attend school in Friedensau, Germany. During the past year, one of these young men has earned sufficient, selling books in Uruguay, to pay his expenses two years in Friedensau, besides paying for a scholarship for his sister in the Argentine school.

WE have just received the following encouraging item from Brother R. L. Pierce, manager of the Fort Worth Branch of the Southern Publishing Association. He says: "You may be interested to learn that September of this year proved our banner month in the way of sales, having passed our previous highest record by about \$4,000. We shipped, on an average, a little over a ton of books a day for each shipping day during the month. On two books, the orders filled have exceeded the reports, and it has kept us very busy to get books enough to fill our orders."

News and Miscellany

Notes and clippings from the daily and weekly press

— Securities which had lain in an old trunk in San Francisco for thirty-two years and were considered worthless, have been found to be worth nearly \$1,000,000.

— Fourteen persons, members of four families and all related, have been murdered during the last few weeks in Colorado and Kansas. The slayer is supposed to be an ex-convict for whom the authorities are in search.

— The American Sugar Refining Company has just purchased 1,500,000 bags of sugar of the Louisiana planters at a cost of about \$20,000,000. This is said to be the largest sugar sale in the history of the Louisiana sugar industry.

— It is claimed by Alpine climbers that the unusual heat of the present season has caused several ancient glaciers to disappear entirely. Beds of boulders are found where the ice has been. Ice that is supposed to be centuries old has been brought to light, and marked changes have come to many ice-fields. The geographical summit of Mount Blanc is said to be lowered several yards.

— Benjamin Franklin Hamilton, the first merchant in this country to introduce saleswomen in a store, has recently died, at the age of ninety-two years. In 1855 Mr. Hamilton's dry-goods store was one of the largest in the East, and he created a great sensation that year by employing comely young women as clerks. The women of Saco, Maine, were so shocked over the matter that they inaugurated a boycott and refused to patronize that store. The plan could not be thwarted in that way, however, and in spite of the boycott it grew in favor, and Mr. Hamilton soon established similar stores in Portland and Biddeford which proved successful.

Northern Union Conference

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Iowa	14	1647	327	\$1096.15	\$ 415.50	\$ 48.90
Minnesota	6	181	31	91.35	275.50	207.45
North Dakota	6	144	45	122.15	1447.50	345.45
South Dakota .....	.....	.....	.....	.....	157.65	110.25
Totals	26	1972	403	1309.65	2296.15	712.05

*** Pacific Union Conference**

California-Nevada	8	192	76	271.85	2638.05	.....
Arizona	2	97	45	281.80	788.30	263.00
Southern California	7	613	192	966.05	980.00	361.60
Utah .....	.....	.....	.....	.....	62.50	.....
Central California	7	372	195	529.85	.....	.....
California Coast	8	302	174	541.75	.....	.....
Totals	32	1576	682	2591.30	4468.85	624.60

*** North Pacific Union Conference**

Western Washington	4	174	51	161.00	340.90	516.35
Upper Columbia	4	179	54	223.95	418.50	843.50
Western Oregon	3	246	53	229.60	720.50	665.00
Southern Idaho .....	.....	.....	.....	.....	263.75	.....
Montana	6	342	100	358.80	419.00	307.95
Southern Oregon	6	206	94	359.95	104.50	.....
Alaska .....	.....	.....	.....	.....	.....	.....
Totals	23	1147	352	1333.30	2267.80	2332.80

Western Canadian Union Conference

Alberta	2	296	214	524.60	207.70	134.30
Manitoba	3	429	216	794.60	.....	611.90
British Columbia	2	120	70	244.00	195.40	.....
Saskatchewan	5	340	381	1594.50	70.00	333.70
Totals	12	1185	881	3157.70	473.10	1079.90

Foreign Union Conferences and Missions

British	66	5229	1850	4960.72	5951.53	5300.00
Australasian	54	3148	1407	5694.44	6698.86	6227.71
South African	11	1080	404	1635.57	1519.41	152.68
India Mission	3	392	293	353.56	275.00	.....
West German	152	18346	.....	5231.00	3474.00	5560.99
East German	156	17338	.....	3917.00	2601.86	.....
Scandinavian	91	16678	9764	7647.84	7099.72	7634.31
Russian	26	.....	.....	867.48	482.48	.....
Latin	13	1804	3141	519.20	351.35	125.35
West Indian	14	379	782	1570.75	2665.90	.....
Brazil	14	1090	.....	1208.53	.....	.....
South America	13	477	.....	3291.07	2223.78	630.00
Mexican Mis. (two mos.)	15	1874	1212	2721.43	550.05	476.59
Philippines	1	149	125	320.45	296.50	.....
Levant Union	8	706	.....	64.89	41.67	.....
Siberian	1	.....	.....	5.20	.....	.....
Korean Mission .....	.....	.....	.....	.....	9.37	.....
China .....	.....	.....	.....	653.93	.....	.....

Totals, North American union conferences.....	\$45,338.66	\$32,282.82	\$29,535.81
Totals, Foreign union confs. and mis. flds.....	40,663.06	34,241.48	26,107.63

Grand totals\$86,001.72 \$66,524.30 \$55,643.44

* Estimated from union papers.

Comparative Summary

	1906	1907	1908	1909	1910	1911
Jan.	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65
Feb.	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57
March ..	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56
April ...	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31
May	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78
June	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76
July	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86
Aug.	36,555.39	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46
Sept. ...	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72
Oct.	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58	.....
Nov. ...	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68	.....
Dec.	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93	.....
Totals, \$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	\$849,014.21	.....	.....

— The District Supreme Court, October 19, ruled that debts contracted in faro-banks were not legal, as faro was gambling and not innocent sport.

— At St. Louis, October 19, Howard W. Gill in a biplane broke the American endurance record by remaining in the air 4 hours, 16 minutes, and 35 seconds. The longest previous record was 4 hours and 1 minute.

— In New Zealand there are 552,168 males and 490,829 females. These were the figures of Dec. 31, 1909. Yet there were 67 daily papers for that population, and also 32 triweekly, 26 semi-weekly, 68 weekly, 4 fortnightly, 1 three-weekly, 1 four-weekly, and 34 monthly publications in the dominion. All signs indicate that Australia and New Zealand will grow to a wonderful extent. New Zealand is thought by an astonishing number of persons to be part of Australia, whereas it is 1,200 miles from Australia. It is, however, a part of Australasia.

— The per capita debt of the United States is decreasing steadily. In 1880 it amounted to \$15.62, in 1865 it was \$76.98, and in 1911 but \$10.83. The interest charge per capita, which amounted to 64 cents in 1800, and \$4.12 in 1866, was 33 cents in 1911; and the total annual interest, which in 1866 was \$146,000,000, was \$21,333,333 in 1911. The above figures are taken from "Statistical Record of the Progress of the United States, 1800-1911," a small document just issued by the Bureau of Statistics, Department of Commerce and Labor. It pictures in statistical form conditions in the commercial, financial, industrial, and transportation systems of the United States at brief intervals since the year 1800, down to, and in many instances including, the year 1911. Copies of the publication can be obtained by applying to the Bureau of Statistics, Department of Commerce and Labor.

— Attention is being called to the character of our polling-places by the *Survey*. It seems strange to one writer "that in a republic the supreme act of self-rule should be performed in a manner haphazard and in places unfit." In most cities of the country polling-places are dingy and disreputable. They are usually pool-rooms or cigar stores. In Pittsburg the residents of a prosperous district voted in a stable. These surroundings lend no impressiveness to the exercise of suffrage, upon which our form of government depends. An additional objection to the present custom is its cost. In each election the State of Indiana pays \$100,000 for the rent of polling-places. Ohio uses portable booths, but these cost about \$230 each, and in addition they have to be transported to and from the precincts, and must be provided with caretakers. It has been suggested that public buildings, particularly school buildings, should be used as polling-places, and that election officials should be appointed by the Civil Service Commission on the basis of examination. Objections to the use of school buildings are the expense of cleaning and the inconvenience of location. It is not improbable, however, that the use of dignified quarters would have a wholesome influence upon both election officials and voters.

— The House of Commons has voted to pay its members. Heretofore the members have not had any pay whatever. They are now scheduled to receive \$2,000 per annum.

— In one week recently 50,000 Americans left European ports for home. Half a century ago the "Persia," then called "the greyhound of the sea," could at her best go from New York to Liverpool in eleven days. She could not always make two trips within a month. Now the "Lusitania" is able, when she chooses, to complete four trips within a month. There is also another difference. The "Lusitania" is nearly fifteen times as large as the "Persia."

— The new ministry of Japan issued recently an authoritative statement of the naval policy to be followed by the island empire. The cabinet will ask the parliament for an appropriation of 350,000,000 yen, or about \$175,000,000, for the construction of new vessels. Of this sum \$135,000,000 will be used in building seven dreadnaughts and two armored cruisers of about 30,000 tons each. The remainder, or \$40,000,000, will be devoted to the construction of smaller craft. Some of the ships are to be built in foreign shipyards, and the program is to be completed in seven years.

— Justice John Marshall Harlan, the oldest member of the United States Supreme Court, died at his home in Washington, October 14. He was born in Kentucky, June 1, 1833. His term of service as justice was exceeded by that of only two members of the court; namely, Chief Justice Marshall and Associate Justice Field. He served nearly thirty-four years. He was counted the greatest constitutional authority of the present generation. The late Justice Brewer said of him: "I believe he retires at night with one hand on the Constitution and the other on the Bible, safe and happy, with a perfect faith in justice and righteousness." There is much speculation as to whom President Taft will appoint in his place. No choice will be made until the convening of Congress.

— The shoe-shining industry of our cities, along with the fruit business, has largely passed into the hands of the Greeks. The actual work of polishing shoes is done by boys. Recent complaints to courts, and appeals to social service workers, reveal conditions of practical slavery. The bootblacks work fifteen and sixteen hours a day, for a wage of twelve to fifteen dollars a month and board. They live in wretched quarters, on a diet consisting mostly of bread, coffee, and cheese. They have no time to learn anything. There is great difficulty in securing evidence against the men responsible for these conditions. The boys themselves are unwilling to testify, some from fear, and some because, after their experience in Greece, they regard their employers as benefactors. In that country the system of placing children out to work under contract is widely prevalent. In the cities of Greece, and in Grecian cities in the Turkish empire, hosts of boys ten or eleven years of age are working under the same conditions of hours, food, and lodging as obtain among the bootblacks here, and for a yearly wage that equals that paid here in a month. The city of Lowell, Mass., has attacked the problem

of the youthful immigrant worker by requiring night-school attendance for all under twenty-one who can not speak, read, and write English.

— Italy is meeting with the most stubborn resistance in her efforts to subdue the Tripolitan state. She has gained control of several of the coast towns, but has not yet succeeded in occupying the coast region. A number of the natives have professed subjection, and are being cared for and supported by the Italian government. In the interior, however, the natives are still on the defensive, and the subjection of the interior region is one involving a large outlay of expense and consumption of time. The situation, therefore, gives promise of a long and arduous campaign unless it shall be shortened by some diplomatic settlement of the situation. The Turkish government, heretofore divided and weakened by dissensions of numerous parties, has apparently come together, and forms a united front to its common foe. Thus far there has been no intervention on the part of European powers. It is claimed that Great Britain and Italy had a secret understanding with respect to the occupancy of Tripoli, and that this stands as a bar to intervention on the part of any of the governments. Turkey thus far has not made a strong resistance, evidently cherishing the hope that appeal to the great powers of Europe will bring her relief.

— The revolution in China in continuing with varying success. Several important towns have been taken, and two more large provinces are under the control of the revolutionists. These provinces have doubled the area of influence. The latest despatches from China, at this writing, indicate an important victory of the revolutionists over General Yin, in which they slew many of the imperialists, captured a war chest containing \$750,000 of treasure, and 5,000 recruits from the imperial forces. This battle it is claimed now clears the way for the rebel march on Peking, as the remnants of the imperial army will not be able to oppose the advance of the republicans. Nanking, an important city, is threatened, and the revolution seems rapidly spreading along the Yangtse Valley. The early victories of the revolutionary forces over the imperial troops have brought to them a spirit of hope and courage, with depression to the government forces. The government itself seems paralyzed in dealing with the situation. Its forces are but poorly organized. There appears to be a continual conflict of authority between the leading officials. The government has been seeking to obtain a loan from foreign bankers to prosecute the war, but thus far has failed. Business is paralyzed in many sections. If the revolutionists in middle China obtain many more victories, it is feared that other sections will willingly support their cause. As it is, they are receiving many donations in support of their work. It is too early to predict the outcome of the present situation. The seriousness, however, is admitted in all quarters. The legations at Peking are taking measures to secure protection. War-ships of the various nationalities have been ordered to Chinese waters. While thus far but little difficulty has been experienced on the part of mission workers, some of them

have been advised to seek safety elsewhere, as owing to the unsettled conditions it would be difficult for either the imperial government or the revolutionists, however friendly they might be, to afford them proper protection.

NOTICES AND APPOINTMENTS

Publications Wanted

Emma Kincaid, Box 434, Walthill, Neb.
Mrs. Mollie Miller, 932 Union St., Jackson, Miss.

Harold Roberts, Mountain Home, Idaho, desires our denominational papers in English, also papers and tracts in Chinese, Japanese, and any European language.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost five cents.

No discount for several insertions.

WANTED.—A good, experienced bookkeeper to keep books in a lumber camp. Good wages and steady employment to the right man. Address J. M. Richards, Moorestown, Mich.

FOR SALE.—Cooking Oil, finest quality: Barrel (50 gallons), per gallon, 61 cents; ½ barrel (30 gallons), per gallon, 62 cents; 5-gallon can, \$3.50; 8 1-gallon cans, \$6.40. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

WANTED.—Middle-aged or elderly gentleman of ministerial bearing, to take my place as solicitor for the Emmanuel Children's Home, that I may devote my time to the practise of medicine. Address Dr. A. C. Ames, Mountain Grove, Mo.

CHRISTMAS is coming, and we have 1,000,000 Bible Mottoes to sell. Size, 12 x 16. Special offer: 25, \$1.50; 50, \$2.50; 100, \$4.50; 250, \$10; 500, \$17; 1,000, \$30. Express paid. Spanish, German, English. Address Hampton Art Company, Nevada, Iowa.

FOR SALE OR RENT.—Eighty-acre farm, uplands of Arkansas, healthful location; twenty-five acres cleared, balance good timber, bearing orchard; adapted to fruit, truck, poultry, etc. Five miles to good market. Price, \$500. Address Dr. A. C. Ames, Mountain Grove, Mo.

FOR SALE.—A well-improved 20-acre ranch, 20 miles from Los Angeles, one mile from electric line. An abundance of water from 12-inch artesian well distributed by underground cement pipe line. Write for detailed description. \$8,500. Box 200, Artesia, Cal.

LIBERAL OFFER.—Highly refined Cooking Oil, wholesome and nutritious. Guaranteed free from animal fats and all other impurities. Superior shortening. Attractive prices. 5 gallons, \$3.75; 10 gallons, \$7.50; ½ barrel, \$19.75; 1 barrel, \$33.50. Purity Cooking Oil Co., Chattanooga, Tenn.

DR. GODSMARK'S Hygienic Cooking Oil is used in thousands of homes, schools, and sanitariums. The most highly refined vegetable shortening. 5 gallons, \$4.50; 10 gallons, \$8.50; half barrel, \$22.60. Cooking formulas free. Order to-day. Hygienic Cooking Oil Co., Chattanooga, Tenn.

Obituaries

DAUGHENBAUGH.—Christina J. Daughenbaugh was born in Huntingdon, Pa., Dec. 25, 1889, and died Sept. 23, 1911, aged 21 years, 8 months, and 28 days. At the age of twelve she was baptized and united with the church. She leaves a father, mother, two brothers, and one sister to mourn their loss. In her illness she looked faithfully to God, who sustained and helped her. Words of comfort were spoken by the writer from Rev. 14: 13, 14. Six young ladies bore her to her resting-place in the Riverview Cemetery, where she awaits the summons of the Life-giver.

W. F. SCHWARTZ.

WOOD.—Herbert Ellsworth Wood, thirteen-year-old son of Mr. and Mrs. John W. Wood, died at the Altoona Hospital, Altoona, Pa., Oct. 6, 1911, after a long and hopeless fight for life. He was a bright and interesting boy. He is survived by his father, mother, and two sisters. The boys of his class acted as pallbearers. Words of comfort were spoken from Jer. 31: 15-17, and the large audience seemed deeply impressed with the uncertainty of life. The funeral services were conducted by the writer at the home of the parents, from which he was taken to Rose Hill Cemetery, where he rests, awaiting the coming of Jesus.

W. F. SCHWARTZ.

MINGER.—Mrs. Rosanna Minger was born in Ashtabula, Ohio, Oct. 12, 1831, and died in Denver, Colo., July 24, 1911, aged 79 years, 9 months, and 12 days. Sister Minger accepted the faith of the Seventh-day Adventist Church at Rolla, Mo., in 1875, under the preaching of Elder G. I. Butler and Elder Allen. She came to Colorado in 1881 and located in Boulder. After residing there about six years, she came to Denver, and united with the First Church, of which she remained a faithful member. She is survived by two sons. The funeral services were conducted in the Denver church by the writer, assisted by Elder H. M. J. Richards.

G. W. ANGLEBARGER.

OTTO.—Mrs. Mary Anna Otto was born in Denmark, July 29, 1855, and died in Almond, Wis., Oct. 7, 1911, aged 56 years, 2 months, and 8 days. At the age of eight years she came to America with her parents, and in 1883 was married to Fred Otto, coming to Almond, where she lived until death. She with her husband accepted the truth about twenty-four years ago under the labors of Elder J. W. Westphal. She united with the Almond church, of which she was a faithful member. She was the mother of eleven children, four having preceded her in death. A husband and seven children are left to mourn. She died in the hope of having a part in the first resurrection. The funeral was conducted by the writer in the German Methodist Episcopal church of Almond, Wis.

F. F. PETERSEN.

BARKER.—Florence L. Cisler was born at La Crosse, Wis., June 9, 1888, and died at Hygiene, Colo., July 13, 1911, aged 23 years, 1 month, and 4 days. On June 25, 1911, she was united in marriage to Louis S. Barker, of Hygiene. At the age of ten she was converted. Her father and only brother died some years ago, leaving her and her mother to fight life's battles alone. She was not only a thoughtful, loving daughter, but a real companion to her mother. The day before her death she requested that prayer be offered that if it was God's will, her life might be spared. She felt that her Saviour accepted her as his child. She was studying the truth, and walking in the light as it came to her. The funeral services were conducted by the writer, in our church at Hygiene, assisted by Elders M. A. Altman and F. G. Specht. A large number of neighbors and friends were present at the service.

G. W. ANGLEBARGER.

BARNES.—Charles O. Barnes was born in North Granby, Conn., Jan. 5, 1855, and died suddenly at Denver, Colo., Oct. 4, 1911, aged 56 years, 8 months, and 29 days. He was united in marriage with Nellie A. Oles, Dec. 11, 1889, at Marshall, Mich. Mr. Barnes never identified himself with any church, but he was in sympathy with the third angel's message. There were evidences just before death overtook him, that led us to believe he gave his heart to God. A wife, three brothers, and five sisters survive him. Services were conducted by the writer in the Methodist church, October 8. A large number of friends were present to pay a last tribute of respect to one whom they loved. The body was laid to rest in the beautiful cemetery at Hotchkiss, to await the call of the Life-giver.

W. F. KENNEDY.

ECKEL.—Died in Philadelphia, Pa., June 11, 1911, Elizabeth A. Eckel, wife of Edwin F. Eckel. Sister Eckel was one of the charter members of the Seventh-day Adventist Church at Wilmington, Del., when it was organized in 1892, having been baptized by Elder S. J. Hersum. She was well known as a fervent Christian and a firm believer in the third angel's message. She was a diligent searcher after truth as revealed in God's Word, and her humble, gentle manner of teaching attracted others to the truth in a way that left a deep and lasting impression upon her hearers. Shortly after removing to Philadelphia, her health began to fail, and she could no longer engage actively in the work. When she fell asleep, it was with confident assurance that she would awake at the sound of the Master's voice and be numbered with the redeemed. According to her wish, Elder R. E. Harter preached the funeral sermon, using passages that she had marked in her Bible.

H. E. CANTWELL.

HILL.—Jessie A., beloved wife of Brother I. L. Hill, departed this life Oct. 19, 1911. Her residence was in Mountain View, Cal., but she died in a hospital in Oakland, where an operation was performed for goiter. The operation itself was successful, and gave her great relief, but a weak heart was unable to stand the shock, and she passed away peacefully and resigned, several hours after, conscious to the last. Sister Hill was born in Mercer County, Missouri, Aug. 21, 1878, and married Brother I. L. Hill April 25, 1896. This union was blessed with three children, the oldest of which died in infancy, and the other two are left with their father, to mourn the loss of the devoted wife and mother. In her early life she became a member of the Christian Church, but was baptized into the faith of the great threefold message Oct. 6, 1906, since which time she has been a faithful member. All who were acquainted with her mourn their loss, and sympathize with Brother Hill and his motherless children. The services were conducted by Elder A. O. Tait and the writer.

M. C. WILCOX.

PEARSON.—Johanna Anderson was born in Lindesberg, Sweden, June 29, 1849, and died at her home in Williamsburg, Kan., Sept. 29, 1911, aged sixty-two years and three months. She was united in marriage to P. O. Pearson, April 27, 1868; and to them were born twelve children, nine of whom survive to mourn the loss of a devoted mother. Mrs. Pearson had lived in Williamsburg forty-one years, moving here from Lawrence, Kan., where she spent the first two years of her married life. At the age of twelve she gave her heart to the Lord. Her faith in God was unwavering, and her prayers and testimony will long be remembered by all who knew her. In 1894 she heard and accepted the third angel's message, and was baptized by Elder C. McReynolds. At that time she was taken into the Seventh-day Adventist Church, of which she was a faithful member till her death. There being no preacher of her faith near, no sermon was delivered at the funeral. Two of her favorite songs were sung, and the twenty-third psalm and 1 Cor. 15: 51-58 were read. Prayer was offered by the M. E. minister, C. T. Cotton. We laid her to rest beside her husband in the Williamsburg cemetery.

MARY HETTICK.

WALKER.—Grace Delia Walker, little daughter of Seth and Edith Walker, was born near Dayton, Tenn., Feb. 18, 1908, and fell asleep in Jesus during the first hours of the Sabbath, Oct. 14, 1911, aged 3 years, 7 months, and 26 days. She was an exceptionally intelligent child, making friends with every one she met through her genial disposition and her pleasant smile. She leaves both parents, one brother, and two sisters to mourn their loss.

SETH T. WALKER.

Memorial Services for Elder O. E. Davis

OID ELBERT DAVIS was born in the spring of 1869, and died July 31, 1911, aged forty-two years. When he had finished the ministerial course at Berrien Springs, Mich., he responded to a call from the Indians in Alaska. He passed through many hardships, with but little food or money, and no one to help him. He persevered through it all, and raised up a little company, one of whom became a minister of the gospel and a teacher among his own people. At one time the Indians who were enemies of the truth declared their intention to tie him to a stake in the bay at low tide and let the waters of the incoming tide drown him. But his fearlessness proved that he could say with the apostle Paul, "None of these things move me, neither count I my life dear unto myself." He stayed among them four years.

After that he returned to the States and labored in Seattle, Wash., and then in Michigan. He was ordained to the gospel ministry about seven years ago. In May, 1906, he answered the call for help in British Guiana. His manner of living and work is well known to all. He labored often beyond his strength, and knew what it was to endure perils by land and water. Brother Davis is at rest, but he leaves behind a record of which we believe heaven approves.

He established three mission stations in the interior, one at the Rio Paruime, another at Mt. Tulamang, called the Mt. View Mission, the third at Mt. Roraima. His record book gives the names of one hundred eighty-seven aboriginal Indians to whom he gave names; at the same time they solemnly vowed to be true to the principles of the Seventh-day Adventist faith. This work was finished but a few days before his death.

He died of the blackwater fever, and was given a tender burial by Chief "Jeremiah," who administered the last rites.

The writer conducted the memorial services, basing his remarks on 1 Thess. 4: 13.

E. C. BOGER.

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ALL will view with interest the cut found on page 19, illustrating the large number of the *Missions Signs of the Times* being sent out.

A TELEGRAM from the Pacific Press, October 29, says of the *Missions Signs*: "Orders now exceed 397,000. Twenty conferences have exceeded 1910 totals. Others quite near former record."

ONE of our sisters living in Takoma Park recently related to one not of our faith, the efforts that we are making to raise three hundred thousand dollars to provide suitable homes for our missionaries in foreign lands. This lady became so much interested in the matter that she sold ten dollars' worth of jewelry, and donated the amount toward the enterprise.

As we go to press, the autumn council of the General Conference Committee is in session at Takoma Park. This is the session in which estimates and appropriations are made up for the mission fields, and many other items of business are listed for consideration by the council. It is attended by the majority of the members of the General Conference Committee in America. A full list of those present will be given next week.

WE publish this week a life sketch of Brother O. E. Davis, who recently died in South America. It is to be regretted that the report became current that he met his death through poisoning. The REVIEW reproduced the newspaper report from Professor Crampton, supposing it to be correct, as the best information available. Evidently Professor Crampton was misinformed. We are glad to present a true statement from authoritative sources.

SEVERAL of the pulpits in and around Washington were supplied last Sabbath with ministers from the General Conference Committee Council. Elder George A. Irwin preached in Baltimore; Elder R. A. Underwood at the Memorial Church, in Washington; Elder W. C. White at the Fifth Street church, Washington; Elder O. A. Olsen at the Seminary and Sanitarium church; Elder I. H. Evans in the Takoma Park church. In the afternoon in the Seminary chapel the latter spoke on China.

THE South African *Missionary* brings news of a session of the South African Union Conference Committee, held at Cape Town in September. Supplies and transfers of laborers were arranged for the various missions and union institutional enterprises. Brother T. J. Gibson, of the Somabula Mission, Rhodesia, reports that this older mission has just released two of its workers, Brother de Beer and his wife, to open a new station on the Shangani Reserve, ninety miles from Somabula. The older mission also supplied four native helpers, as well as farm implements and oxen.

DURING the General Conference Committee Council, Elder C. B. Haynes is supplying the Washington press and the press associations with daily reports of the sessions. Press agents have been sent out to the Seminary and Sanitarium to take photographs for illustrating the reports. Thus, by attention to the matter by this one brother, information regarding our work has been placed before probably millions of readers. The council has been giving study to the importance of this kind of publicity work, which can be made use of wherever councils or meetings are held.

It is not often that we call attention to editorial articles. We feel, however, that the one on page 7, entitled "The Roman Catholic Program," should have more than a casual reading. We are entering upon perilous times in this world's history, and the situation with which the article deals must be taken into account by every lover of truth. In this connection, and in answering the questions propounded by the writer, it would be well for every reader of this paper to study the *Protestant Magazine*. The next issue will have matter of a truly startling character to every student of these thrilling and eventful days.

THE Australian mail brings reports of a union conference committee council held in September, in Sydney. Actions were taken looking toward aggressive moves in all departments of union work, including its island missions. The report on distribution of labor contains forty-four recommendations. Our first mission to the aborigines of Australia is to be opened in the Beramba Settlement, of Queensland, Brother P. B. Rudge in charge. Elder C. H. Parker and wife have accepted a call to enter the New Hebrides Islands, hitherto untouched by our work. The island of Niue between the Cook and the Friendly groups, is also to be entered.

A CLERGYMAN connected with the Concordia Seminary (Illinois) encloses \$5.55 to pay for thirty-seven yearly subscriptions for the *Protestant Magazine*, including all back numbers for 1911. During the past two weeks he has sent in sixty-one yearly subscriptions, and is still at work.

FROM Elder J. E. Fulton, of Australia, we have received a copy of the *Brisbane Telegraph*, giving a report of plans suggested by the British government looking toward the possible transfer of the people of Pitcairn Island—practically all of whom are Seventh-day Adventists—to Queensland, Australia, in order to supply better conditions for life and work. We see that Elder Fulton has been in conference with the colonial officers regarding the matter.

FROM Elder R. P. Montgomery, who several months ago, in company with his wife, went from the Foreign Mission Seminary to the Malay States, comes, under date of September 17, the following word: "The Lord has been very good to us since we came to this field. Our health is good thus far. We remained at Singapore until two weeks ago, when we came here to open up the work. Kuala Lumpur is the capital of the Federated Malay States. The population is about sixty thousand, composed mostly of Chinese and Tamils. There are a number of Europeans and Eurasians here also. Although we have been here but two weeks, we are giving Bible readings to eight Tamil men, and visiting from house to house, trying to awaken an interest. This is a very wicked place, but the prospects are encouraging. We thank the Lord that we have a part in his work."

The Service of the "Review"

THE REVIEW, according to some of our correspondents, is "a keeper of the flock," "a good shepherd," "the most excellent minister," etc. Its value to its readers can not be consistently compared with its subscription price. The following voluntary statement made by a worker when sending in his renewal, reveals the very practical help the REVIEW brings to our people:—

"During a recent missionary trip I found believers who had not seen an Adventist for four years, nor heard one of our ministers preach for ten years; yet they were all having a good experience, and were keeping in close touch with the message for the last days. *They had the REVIEW. That was the secret.*"

The REVIEW is the international medium of communication between our workers in the field throughout all the world and the members in their homes. It is the *voice* of the denomination giving the great advent message. It unifies and cements the believers, bringing good cheer from the messengers in the field, and faithfully fulfils its mission as the denominational church paper. As the work grows and enlarges, the importance of the REVIEW increases. It ought by all means to be in the home of every believer in the world. Let all our readers interest themselves in securing the subscription of those among them whom they know to be without it.

D. W. REAVIS.