

# The Advent Sabbath Review and Herald

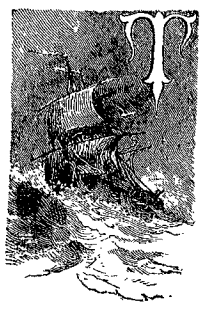
Vol. 90

Takoma Park Station, Washington, D. C., September 25, 1913

No. 39



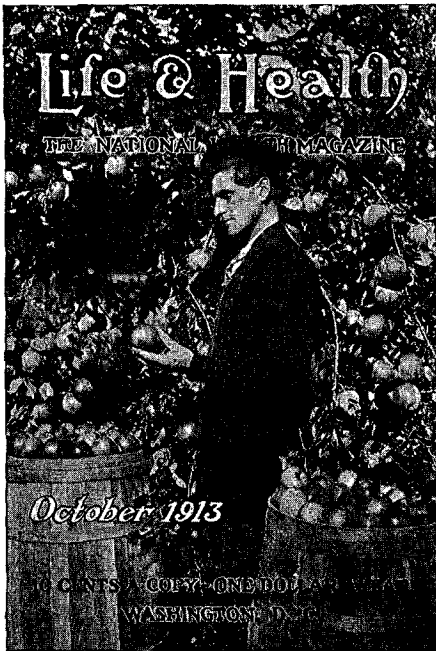
## Our Tower of Refuge



THEY that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

— Psalm 125.

Burdell-10.



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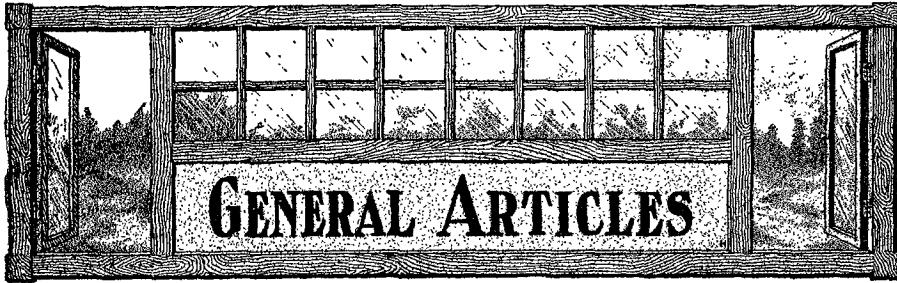
# The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 25, 1913

No. 39



## Shall Faith Be Found?

ARTHUR W. SPAULDING

THE world is flooded with a weird, fierce light,  
The glow of fires that wait its onward march;  
And things in darkness hidden spring to sudden sight  
Beneath the tense, hot searchlight of that ominous arch.  
And men, delirious with the joy of things new found,  
Are wrapped in pride of age and praise of gain.  
But he who seeks amid these cumberers of the ground  
For men of simple faith, shall seek in vain.

The hopeful visions of the dupes of peace  
Parade beneath the shadow of old Lamech's boast.  
The blows of Tubal-cain by night and day increase,  
And, world-wide, every plain is marshaling forth its host.  
The waifs of toil mouth out their hate of happier birth,  
And misery with reckless luxury grows.  
So, mad in Time's last wild debauch, old Earth  
Still staggers toward her cataclysmic close.

But where shall faith be found? Not in the room  
Of him who lords it o'er his fellows mute.  
Not in the mobs of passion that upheave the gloom,  
Or, wallowing in the mire of riot, shame the brute.  
Not in the mitered cleric that, with haughty brow,  
Pollutes with pious cant God's sanctuary even.  
Not in the cringing sycophant, whose vow  
Upbuilds his Babel for his hopeless heaven.

Go, search the mountains and the deserts far!  
For Time hath wearied of his tenure long.

Mayhap in waste of dune, in cavern, or by scar,  
Are hid the meek,—the simple and the strong.  
Go, find, and deck as virgin brides the faithful few,  
That they may greet the culmination of the ages' plan:  
For when the light of faith is almost lost from view,  
It is the portent of the coming of the Son of man.  
*Sanitarium, Cal.*

## Tithing Garden and Home Industries

WILLIAM COVERT

THE garden and home industries of the Christian world are items of some magnitude which should be considered in connection with the question of tithing. The Jews of Christ's time were careful to tithe the small herbs of the garden, yet omitted some things of great importance; but Christ says that while they ought to have given attention to the things they omitted, they should also attend to the matter of tithing their garden products. Matt. 23: 23.

If the small things that grow in the garden should be tithed, then certainly the fruits and vegetables which constitute a considerable part of the food that many families eat should be tithed.

The kitchen- and market-gardens furnish people of agricultural pursuits with much of what comes upon their tables, and it is the very best food in all the world. Concerning it God advises his people saying, "Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings." Lev. 23: 14.

This scripture probably refers to offerings in addition to the tithe, but both are intended to recognize God's ownership and also to furnish needed funds to meet the expense of carrying on the Lord's work on earth.

But many persons use the products of the garden for home consumption without reference to either tithes or offerings. Their tables are furnished nearly the whole year from the garden, the field, and the orchard with the very best that God's bounties afford, saving to them hundreds of dollars, and yet with many but little account is taken of these things when the tithe is to be paid. Then comes the milk, the butter, the cream, the eggs, the fire-wood, the fence-posts, and many other money-saving commodities which escape the mark of the tithing-rod.

The home-keeping work should also be considered. The wife who presides, superintends, and usually does a large part of this work is performing a service that entitles her to an honorable and financial consideration in the tithe and offering account of the family. In many instances her work is a fair balance with her husband's part. She may not receive and disburse the funds, but she is his helpmate and partner in business. If he hands out all the tithe to the church treasurer, her name should appear jointly with his, but if he should not be a tithe-payer on his own account, and his wife should desire to render unto the Lord's cause the part designated in the Bible, then by every consideration of love and justice he should, as a fair-minded man, arrange for his wife to do her part for the Lord's cause. Generally for the sake of quietness in the home the wife says but little about the matter, yet her silence is only evidence of submission, not of satisfaction.

But, suppose that husband and wife should differ in sentiment on this subject, could not a kindly compromise be effected, and each hold the other in higher esteem or more sacred in love than would be possible under a rule of arbitrary conduct? A forced submission never bears happiness for either side, because no sum of money can be large enough to pay for soul-smothered heartaches and tears of sadness which are shed in secret.

We are happiest when we make our friends and those dear to us happy, and we are richer, when we get the greatest amount of real enjoyment out of the things which we possess or use. No arbitrary nor compulsory course with any person or thing can possibly pay any one; and no amount of funds gained by withholding from the Giver of all good can possibly gladden the heart of one who keeps what God's cause justly claims.

Withholding from God's cause will

bring poverty either of soul or purse sooner or later to any one who does it. Therefore, bring into the Lord's storehouse anything which you may have in possession which belongs to his cause.

### The Test by Fire

MRS. E. G. WHITE

GLADLY would Satan come to the help of those whom he has deceived, and who are devoted to his service. Gladly would he send the lightning to kindle their sacrifice. But Jehovah has set Satan's bounds, restrained his power, and not all the enemy's devices can convey one spark to Baal's altar.

At last, their voices hoarse with shouting, their garments stained with blood from self-inflicted wounds, the priests become desperate. With unabated excitement, they now mingle with their pleadings terrible cursings of their sun-god, and Elijah continues to watch intently; for he knows that if by any device the priests should succeed in kindling their altar-fire, he would instantly be torn in pieces.

Evening draws on. The prophets of Baal are weary, faint, confused. One suggests one thing, and another something else, until finally they cease their efforts. Their shrieks and curses no longer resound over Carmel. In despair they retire from the contest.

All day long the people have witnessed the demonstrations of the baffled priests. They have beheld their wild leaping round the altar, as if they would grasp the burning rays from the sun to serve their purpose. They have looked with horror on the frightful self-inflicted mutilations of the priests, and have had opportunity to reflect on the follies of idol-worship. Many in the throng are weary of the exhibitions of demonism, and they now await with deepest interest the movements of Elijah.

It is the hour of the evening sacrifice, and Elijah says to the people, "Come near unto me." As they tremblingly draw near, he turns to the broken-down altar where once men worshiped the God of heaven, and repairs it. To him this heap of ruins is more precious than all the magnificent altars of heathendom.

In the reconstruction of this ancient altar, Elijah reveals his respect for the covenant that the Lord had made with Israel when they crossed the Jordan into the promised land. Choosing "twelve stones, according to the number of the tribes of the sons of Jacob, . . . he built an altar in the name of the Lord."

The disappointed priests of Baal, exhausted by their vain efforts, wait to see what Elijah will do. They hate the prophet for proposing a test that has exposed the weakness and inefficiency of their gods; and they fear his power. The people, fearful also, and almost breathless with expectancy, watch while Elijah continues his preparations. The calm demeanor of the prophet stands out in sharp contrast with the fanatical, senseless frenzy of the followers of Baal.

The altar completed, the prophet

makes about it a trench. Having put the wood in order and prepared the bullock, he lays the victim on the altar, and commands the people to flood the sacrifice and the altar with water. "Fill four barrels," he directed, "and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water."

#### A Call to Repentance

Reminding the people of the long-continued apostasy that has awakened the wrath of Jehovah, Elijah calls upon them to humble their hearts and turn to the God of their fathers, that the curse upon the land of Israel may be removed. Then bowing reverently before the unseen God, he raises his hands toward heaven, and offers a simple prayer. Baal's priests have screamed and foamed and leaped, from early morning until late in the afternoon; but as Elijah prays, no senseless shrieks resound over Carmel's height. He prays as if he knew Jehovah was there, a witness to the scene, a listener to his appeal. The prophets of Baal had prayed wildly, incoherently. Elijah prays simply and fervently, asking God to show his superiority over Baal, that Israel may be led to turn to him.

"Lord," the prophet pleads, "let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

A silence, oppressive in its solemnity, rests upon all. The priests of Baal tremble with terror. Conscious of their guilt, they look for swift retribution.

No sooner is the prayer of Elijah ended than flames of fire, like brilliant flashes of lightning, descend from heaven upon the upreared altar, consuming the sacrifice, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze illumines the mountain and dazzles the eyes of the multitude. In the valleys below, where many are watching in anxious suspense the movements of those above, the descent of fire is clearly seen. All are amazed at the sight. It recalls to their minds the pillar of fire which at the Red Sea separated the children of Israel from the Egyptian host.

The people on the mount prostrate themselves in awe before the unseen God. They dare not continue to look upon the heaven-sent fire. They fear that they themselves will be consumed; and convicted of their duty to acknowledge the God of Elijah as the God of their fathers, to whom they owe allegiance, they cry out together as with one voice, "The Lord, he is the God; the Lord, he is the God." With startling distinctness the cry resounds over the mountain and echoes in the plain below. At last Israel is aroused, undeceived,

penitent. At last the people see how greatly they have dishonored God. The character of Baal-worship, in contrast with the reasonable service required by the true God, stands fully revealed. They recognize God's justice and mercy in withholding the dew and the rain until they have been brought to confess his name. They are ready now to admit that the God of Elijah is above every idol.

The priests of Baal witness with consternation the wonderful revelation of Jehovah's power. Yet even in their discomfiture and in the presence of divine glory, they refuse to repent of their evil-doing. They would still remain the prophets of Baal. Thus they show themselves ripe for destruction. That repentant Israel may be protected from the allurements of those who have taught them to worship Baal, Elijah is directed by the Lord to destroy these false teachers. The anger of the people has already been aroused against these leaders in transgression, and when Elijah gives the command, "Take the prophets of Baal; let not one of them escape," they are ready to obey his word. They seize the priests, and take them to the brook Kishon, and there, with his own hand, Elijah slays these idolatrous priests, allowing none to live.

### Gospel Finance—No. 10

#### Back Tithes

E. K. SLADE

THROUGH the prophet of old, God appeals to his children by use of the most-pointed question: "Will a man rob God?" Robbery of any form is a sin. It is directly forbidden by the specific command: "Thou shalt not steal." For men to rob one another is recognized in every nation as wrong, and is treated as a serious crime which is abhorred by Christians generally; yet man will rob his Maker and manifest little concern. For a man to rob God can be no less wrong than for him to rob his fellow beings. In my mind it is a more serious wrong for a man to rob his Maker and Benefactor than it is for him to rob another man. God freely gives to man all that he can need for his existence and happiness, and requires the return of one tenth on a basis that involves much more in principle than is involved in the relation of man to man in the matter of ownership.

Careful Christians see in the command, "Bring ye all the tithes into the storehouse," a requirement that cannot be ignored without becoming guilty of gross wrong. There are professed Christians who would be shocked at the suggestion to steal from a man, but who make it a practise to rob God. Some rob him of a part of the tithe and others rob him of the whole tithe as well as the offerings they should give.

There is hope for a man guilty of this sin if he will repent and confess his sin to God and make restitution wherein he has withheld the tithe. It is not possible nor is it required that an individual who

has newly come to see the requirements of God in the tithing system shall pay tithe on all increase previous to such knowledge. Christ's faithfulness in that respect will be counted for the believer. It is required, however, that restitution shall be made, as far as possible, by those who, professing to obey the Lord and knowing their duty in this respect, have knowingly withheld the tithe. There are many in our churches who will never stand right with God until they do this. Anciently God's children were required to add twenty per cent to the portion of tithe used, when restoring it. As the tithing system is "to be more fully carried out and more extended, as salvation through Christ alone shall be more fully brought to light in the Christian age," the binding obligation with reference to back tithes will be more fully pressed upon us. It is always interesting to apply the light recently given by God on such points. The following pointed words are found in "Testimonies for the Church," Vol. III, page 394: "All that is withheld of that which God claims, the tenth of the increase, is recorded in the books of heaven as robbery against him. Such defraud their Creator; and when this sin of neglect is brought before them, it is not enough for them to change their course and begin to work from that time upon the right principle. This will not correct the figures made in the heavenly record for embezzling the property committed to them in trust to be returned to the Lender. Repentance for unfaithful dealing with God and for base ingratitude is required." "Let the neglected tithes now be brought in. Let those who have withheld tithes, send them in before the year shall close, that they may be right with God, and never, never again run any risk of being cursed of God."

What more could be said or needed to have it known what our duty is in reference to back tithes? We are living in a time in which all should straighten out their account with the Lord. In this God is requiring of us only that which is necessary for our eternal good.

### Important Questions Answered

W. A. COLCORD

#### The Soul

1. How did God make man?

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

2. How many of the animals and of the human family outside of the ark perished in the flood?

"All in whose nostrils was the breath of life." Gen. 7:22.

3. Have men and animals the same breath?

"As the one dieth, so dieth the other; yea, they have all one breath." Eccl. 3:19.

4. Can the soul die, or be destroyed?

"The soul that sinneth, it shall die." Eze. 18:4. "And fear not them which kill the body, but are not able to kill

the soul: but rather fear him which is able to *destroy both soul and body in hell.*" Matt. 10:28. See Ps. 89:48; Isa. 53:12; Ps. 16:10; Acts 2:31; Rev. 16:3.

NOTE.—The Bible nowhere speaks of the soul of man as immortal. Man's continued existence in the beginning was conditioned upon obedience and access to the tree of life. Gen. 2:16, 17; 3:22-24. As the result of disobedience he forfeited his right to eternal life, and thus to the tree of life. Through Christ these conditions are to be restored to the repentant believer in Christ. Rom. 8:19; Rev. 22:2, 14. Not until the resurrection of the just will the saints be clothed with immortality. 1 Cor. 15:51-55.

#### Our House From Heaven

5. What comforting assurance takes away from the believer the dread of death?

"For we know that if our earthly house of this tabernacle were dissolved, *we have a building of God, an house not made with hands, eternal in the heavens.*" 2 Cor. 5:1.

6. What is our condition in this present mortal body?

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: . . . for we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Verses 2-4. See also Rom. 8:22, 23.

NOTE.—Three states, or conditions, are here brought to view: First, this present state, in which we are clothed with "our earthly house," or "this tabernacle;" second, the "unclothed" state, or the state in death; and third, the state when mortality is swallowed up of life, and we are clothed with "our house which is from heaven."

7. What further statement made by the apostle Paul shows that he looked forward to the resurrection as the time when he expected to be clothed with his house from heaven?

"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, *waiting for the adoption, to wit, the redemption of our body.*" Rom. 8:23.

#### Departing and Being With Christ

8. When writing to the Philippians, what desire did the apostle Paul express?

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Phil. 1:23.

9. What were the two conditions between which the apostle was thus straitened?

"For to me to *live* is Christ, and to *die* is gain." Verse 21.

NOTE.—By the expression "to depart" he meant death. Referring to his death in 2 Tim. 4:6, he said, "The time of my departure is at hand."

10. What was sure to the cause of Christ, whether Paul lived or died?

"Christ shall be magnified in my body, whether it be by life, or by death. For to me to *live* is Christ, and to *die* is gain." Phil. 1:20, 21.

NOTE.—Gain to the cause of Christ, as indicated in the verse before, and a blessing to himself, as stated in verse 23.

11. What, then, inclined Paul to the side of life?

"Nevertheless to abide in the flesh is *more needful for you.*" Verse 24.

12. What inclined him to prefer to depart, or lay down this life?

"To depart, and to be with Christ; which is far better." Verse 23.

13. How long after his departure before he would be with Christ?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*" 1 Thess. 4:16, 17. See 1 Cor. 15:51-54; 2 Tim. 4:7, 8.

NOTE.—If the sleeping saints do not go to be with Christ till after the coming of Christ and the resurrection, it may be asked how it would have been better for Paul to depart, rather than to live and labor on. As no cognizance is taken of the lapse of time after a person becomes unconscious in death (Eccl. 9:5; Ps. 146:4), though two thousand years should elapse before Paul's resurrection, it would seem to him as but the twinkling of an eye. As in James 1:12; Rev. 2:10, and 2 Cor. 5:1-8, the apostles here take no account of the time between death and the resurrection. Says Dr. Priestly, "The apostle, considering his own situation, would naturally connect the end of this life with the commencement of another and better, as he would have no perception of any interval between them."

#### The Spirits in Prison

14. By what was Christ quickened, or made alive?

"For Christ also hath once suffered . . . being put to death in the flesh, but *quickened by the Spirit.*" 1 Peter 3:18.

15. By what did he preach to the spirits in prison?

"By which also he went and preached unto the spirits in prison." Verse 19.

NOTE.—That is, by the Spirit that raised him from the dead, Christ preached to the spirits in prison. The Spirit that raised Christ from the dead was the Spirit of God. Rom. 8:11; Acts 2:24.

16. When did Christ, by the Spirit of God, preach to these "spirits in prison"?

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." 1 Peter 3:20.

NOTE.—These "spirits in prison," then, were not the spirits of the dead, as some erroneously suppose, but the wicked inhabitants of the antediluvian world who lived during the allotted one hundred and twenty years previous to the flood, and heard the preaching of Noah and his colaborers during this time. Gen. 6:3. It was the Spirit of Christ in Noah and those connected with him that led them to preach the warning message to that wicked, unbelieving, and sinful generation.

#### The Thief on the Cross

17. What request did the thief on the cross make of Jesus?

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." Luke 23:42.

18. What reply did Jesus make?

"And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Verse 43.

NOTE.—Paradise is in heaven, God's dwelling-place. Compare Rev. 2:7 and Rev. 22:1, 2.

19. How long after Christ's crucifixion did his resurrection take place?

"Christ died for our sins according to the Scriptures; and . . . was buried, and . . . rose again the third day." 1 Cor. 15:3, 4.

20. What did Christ say to Mary on the morning of his resurrection?

"Jesus saith unto her, *Touch me not; for I am not yet ascended to my Father.*" John 20:17.

NOTES.—This was the third day after the promise made to the thief, and still Christ had not yet ascended to his Father, which is equivalent to saying that he had not yet been to paradise since his crucifixion.

As no one can question the truthfulness of the Saviour's statement on either of these occasions, we must look for harmony between the two statements, though it may be at the sacrifice of previously cherished opinions.

Why, then, did Christ use the word *today* in his answer to the thief?—Simply to give emphasis to his promise, and in a way quite common to the Scriptures. See Zech. 9:12; Deut. 8:19; 15:15. Christ had been proclaiming that he would have a kingdom. Luke 19:12-15. When he was hanging on the cross, and was actually in the throes of death, his claim, to all human appearance, had proved a failure. His enemies were mocking and ridiculing him (Matt. 27:29, 42), and even his disciples had forsaken him. The thief, notwithstanding all this, believed the Saviour's words, and made his dying request to be admitted into Christ's kingdom when he should come into possession of it. In response to this wonderful exhibition of faith, and to make his promise emphatic, the Saviour said: "Verily I say unto thee *today*, Shalt thou [thou shalt] be with me in paradise."

A simple change of the comma, placing it immediately after the word *today*, instead of before it, solves the whole difficulty, and harmonizes all the scriptures on this point. And this is quite allowable, since the punctuation of the Scriptures is not a matter of inspiration. Punctuation is of human origin, and of modern invention, and should never be the determining factor in establishing the meaning of any scripture; nor should it be permitted to give to any passage a meaning contrary to the plain statements of other passages.

Moreover, from the breaking of the legs of the two thieves near the close of the crucifixion day, as recorded in John 19:31-33, it seems that they did not die on that day. This again shows the popular conception concerning this passage (Luke 23:43) to be erroneous.

21. When is Christ to come into possession of his kingdom?

"*At his appearing and his kingdom.*" 2 Tim. 4:1. See also Dan. 7:13, 14; Luke 19:11-15; Rev. 11:15.

22. When did Christ say that he would take his followers to himself?

"And if I go and prepare a place for you, *I will come again, and receive you unto myself*; that where I am, there ye may be also." John 14:3. See also 1 Thess. 4:16, 17.

NOTE.—It is manifest from these scriptures that the time when the righteous are to be with Christ will be at his second coming, and not before. Then the penitent thief will be remembered by the Lord, and given a place in his kingdom.

#### The Rich Man and Lazarus

23. In the parable of the rich man and Lazarus, what is said to have become of Lazarus?

"And it came to pass, that *the beggar*

*died*, and was carried by the angels into Abraham's bosom." Luke 16:22.

24. What befell the rich man?

"*The rich man also died, and was buried*; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Verses 22, 23.

NOTES.—The rich man "died, and was buried." The man himself—the very being who died—was buried. And he—the man who died and was buried—lifted up his "eyes" in hell (*hades*), the place of the dead, the grave. See margin of Rev. 20:13; 1 Cor. 15:55. "The beggar died, and was carried by the angels into Abraham's bosom."

Josephus, in his discourse on "Hades," shows that the Jews at the time of Christ, like the Greeks, held *hades* to be "a subterranean region," "not regularly defined," "wherein the souls of the righteous and unrighteous are detained;" that it was presided over by "angels;" that it contained "a lake of unquenchable fire," a place called "the bosom of Abraham," and "a chaos deep and wide" separating permanently the just and the unjust. Upon this view Christ evidently based this parable. He did not always stop to correct every erroneous view held by the people, as in John 9:1-3, which indicates a belief on the part of the disciples in antenatal sin, but sometimes met the people upon their own ground, and taught important lessons through their preconceived opinions.

25. What request did the rich man make of Abraham?

"And he cried and said, Father Abraham, have mercy on me, and *send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*" Luke 16:24.

26. Upon making the request for Lazarus to be sent to his father's house to warn his brethren, what, according to the parable, did Abraham reply?

"Abraham saith unto him, *They have Moses and the prophets; let them hear them.*" Verse 29.

27. What earnest appeal did the rich man then make?

"And he said, Nay, Father Abraham: *but if one went unto them from the dead, they will repent.*" Verse 30.

28. For Lazarus to have gone on such a mission, what, according to Abraham's reply, must first have taken place?

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, *though one rose from the dead.*" Verse 31.

NOTES.—This is a plain statement that Lazarus was dead, and in *hades*, or the grave. Before he could warn others, he must *rise from the dead*.

It is evident, therefore, that in this parable the Saviour used the figure of speech known as personification, in which inanimate objects or beings are represented as animated, or imbued with personality and the powers of reason and speech, as in Judges 9:7-15 and Hab. 2:11. By this means he sought to correct a grievous but popular error, that the possession of riches was a special sign of God's favor. He showed that a man might be very rich and lose heaven, or very poor and gain it. The parable immediately follows Christ's instruction to "make to yourselves friends of the mammon of unrighteousness;" the statement that "the Pharisees also, who were covetous, heard all these things: and they derided him;" and Christ's words, "That which is highly esteemed among men is abomination in the sight of God." It was designed evidently as a rebuke to covetousness.

By this parable Christ also showed the importance of heeding the word of God, and that those who reject this would not be con-

vinced even by so great a miracle as the raising of one from the dead. This was a little later demonstrated to be true in the case of the raising of a man, Lazarus by name, from the dead. John 11. Rather than accept this crowning evidence of Christ's Messiahship and divine mission, the chief priests sought not only to kill Christ, but to put Lazarus to death also. John 11:53; 12:10, 11.

These were the great lessons which Christ designed to teach by this parable, and not that men go to their reward at death, or that the dead are conscious, both of which views are contrary to the plainest declarations of Scriptures. See 2 Peter 2:9; 2 Tim. 4:1; Luke 14:14; Matt. 24:30, 31. The Bible teaches that Abraham is dead, and that he is "ignorant of us." Isa. 63:16.

#### Everlasting Punishment

29. How enduring will be the punishment of the wicked?

"And these shall go away into *everlasting punishment*: but the righteous into life eternal." Matt. 25:46.

30. What is the punishment for sin?

"The wages of sin *is death*; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

NOTE.—*Death* is the opposite of *life*; and *eternal death*, the opposite of *eternal life*. Everlasting punishment, then, is everlasting death,—a death that lasts forever.

31. What is this death, or final punishment of the wicked, called?

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is *the second death.*" Rev. 21:8.

NOTE.—Good and bad are alike subject to the first death; but this is simply a temporal death, which lasts only till the resurrection. After the cases of all have been settled in the judgment, the wicked then die the *second death*, which is eternal.

#### Everlasting Fire

32. What is the fire called into which the wicked will finally be cast?

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels." Matt. 25:41.

NOTE.—This fire is called everlasting, not because of the length of time it burns, but because of the nature of its results; it produces *everlasting death*.

33. What is this fire called in another place?

"He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff *with unquenchable fire.*" Matt. 3:12.

NOTE.—The fire here spoken of is called unquenchable, not because it is to burn eternally, but because it cannot be quenched, or put out. An unquenchable fire will go out of itself when it has consumed that upon which it preys. If the fire of a burning building is quenched, the building is saved; if unquenched, and *unquenchable*, the building is consumed, or destroyed. The fire ceases of itself when the work of destruction is completed. Sodom and Gomorrah suffered "the vengeance of eternal fire." Jude 7. But the fire did not burn eternally. It went out when it reduced these cities to "ashes." 2 Peter 2:6. The same kind of fire will in the last day convert the wicked into *ashes*. Mal. 4:1-3; Ps. 37:1, 2, 10. It need not, then, burn eternally.

Takoma Park, D. C.



WASHINGTON, D. C., SEPTEMBER 25, 1913

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## Editorial

### Taking a New Hold on the Ropes

WEEK by week, of late, we have been hearing of the sailing of one party of missionaries after another for the mission fields. They have gone forth to meet new experiences and unknown conditions with glad hearts, and with confidence in God and his cause. That means a confidence also in the faithfulness of the believers in the home churches to the missionary advance; for most of these workers are landing in fields where they will be, humanly speaking, dependent on the resources that God has given us in the mission treasury.

It is a fact that it is an unusual thing in the history of missions for so large a number to go out from any society as we are sending this year. Our workers receive far less than most missionaries, and equipments in the field are much more simple. Yet, even for us, this departure of nearly one hundred and fifty persons in one year is a record almost startling. It seems as if Providence is surely pressing the workers out for the hastening of the message in view of a crisis just before us. No one knew how to say nay as the calls came and the workers responded at the last General Conference time.

But all this lays upon us in the home fields a solemn and grave responsibility. The Lord's people are his treasury, his stewards. He depends upon us to stand by this advance of missionary enterprise. A hundred thousand Seventh-day Adventists must take a fresh grip upon the ropes. Carey's old illustration is ever pertinent. "We are going down into the mine to search for gems," he said to his brethren, "and you at home must hold the ropes." We can assure the missionaries in all the far quarters of the earth that the cords of prayerful interest run from every station back into the hearts of believers in the churches; and the brethren at home will hold the ropes.

w. a. s.

### Christ Our Pattern

HE who came to live our example and die our sacrifice has left us a very plain lesson indeed in the matter of obedience to the law of God. Never in anything that he said or did is there even the most vague intimation that he had come to set up a will or a law of his own in opposition to the law and will of God.

He expressed his purpose in such words as these. "I seek not mine own will, but the will of him that sent me." John 5:30. "I am come down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. He taught his disciples to pray, "Thy will be done, as in heaven, so on earth." And when it came to the supreme test where he must lay down his life for man's transgression of the law of God, he prayed: "My Father, if this cannot pass away, except I drink it, thy will be done." Matt. 26:42. "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

That is our example, our pattern in loyalty; that brings God and man into harmony, makes them at one. That removes the enmity—that child of a carnal heart—of the natural man toward the law of God. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7. While the carnal mind, or the fleshly mind, is dominant in the man, there is opposition to the law of God; and opposition to the law of God means opposition to God himself, whose character is expressed in that law. Christ manifested none of that feeling. He was here to teach us the very opposite. As was prophesied of him in Isa. 42:21, he did "magnify the law, and make it honorable."

Christ could not have been the Saviour of men if he had taken any course other than the one he did,—a course of complete submission to the law of God; for there is only one final authority in the universe of God, and that is God. For Christ to attempt to change the law of God or to set up a law of his own, would be to put himself in the place of God, to set up another government, and bring in discord, disharmony, rebellion,—the work which Satan did.

Instead of attempting to do any such work, Christ humbled himself and became obedient to the established order and law of the Father. It was Satan's work of opposition to the law and the established order of God's government that made necessary Christ's work of reconciliation, obedience, and sacrifice. The works which he did he declared to be the works of the One who sent him. His whole ministry was a ministry of

reconciliation—not to reconcile God to man, but to reconcile man to God. See 2 Cor. 5:18-20.

Then, when Christ returned to the Father, and left with his followers the same "ministry of reconciliation," he left with them the example of his own life to follow. Thus speaks the disciple John: "He that saith he abideth in him ought himself also to walk even as he walked." 1 John 2:6. How must we walk in order to walk as he walked? The same writer tells us in the sentences just preceding the above quotation: "Hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked." 1 John 2:3-6. That, says John, is the test which we may apply to ourselves, to know whether we are in him or not. If we walk as he walked, we are "in him;" if we do not, then we are not "in him."

If Christ had set up laws of his own in opposition to the will of the One who sent him, he would have nullified his own mission, and made the breach between man and God wider than ever. That would have placed him also in the ranks of those who needed to be reconciled. Lucifer, the one-time covering cherub, did that very work; and the load of sin under which the universe groans today is the result of that act.

Notwithstanding that fact, and in the plain light of the terrible consequences of that act, our Lord Jesus Christ is continually accused—and by those who profess to honor him—of doing the same thing, of setting up another law, instituting another sabbath, thus supplanting the law written by the finger of God upon the tables of stone and upon the hearts of men; and that accusation is made in the face of the plain and emphatic declaration of Christ recorded in Matt. 5:18, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

That was the uncompromising position which Christ himself took. It was the only position he could take and be man's Redeemer. The law which he magnified was the established law of the Father. He set up no will but the will of him that sent him. He wrought no works for his own glory, but rather emptied himself of the glory that he had with the Father before the world was—all that he might establish in the hearts of men the law which man had broken. That law is the very law which professed Christians are today accusing him of having abolished, supplanted, over-

thrown; the very law (his word) which the psalmist declares is settled forever in the heavens. Ps. 119:89.

Nothing would have suited Satan better than to have caused Christ to transgress that law or seek to abolish it. So he tempted Christ on both tables of that law. If Christ had fallen down and worshiped Satan as Satan demanded, he would have broken the first table. If he had allowed himself to covet the kingdoms of this world, as Satan sought to cause him to do, he would have broken the last table of the law. But he yielded in neither. The ground of man's hope in Christ is the fact that he was a law-keeper rather than a lawbreaker, a law-changer, or a law-abolisher. Christ loyally adhered to and magnified the law of God; and they that are his will do as he did. Knowing his example we must follow it, or we cannot expect his approbation in the great day of God.

C. M. S.



### Strange Phenomena

WE do not believe that the statement partakes of sensation when we say that the closing days of earth's history will be marked by many peculiar and unnatural phenomena. The Scriptures of truth declare that "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The heavens above and the earth beneath will disclose many strange sights. When the great Creator formed the earth in the beginning and set the sun and moon and stars in the firmament above for lights by day and by night, he declared that they would be "for signs, and for seasons, and for days, and years." Later, through the prophet Joel, the Lord declares that he "will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Our Saviour in his great prophetic discourse, recorded in Matthew 24, Mark 13, and Luke 21, points out the particular period in which some of these signs would appear; namely, in the closing days of papal domination, ending in 1798.

How accurately and strikingly were fulfilled these prophecies in the notable darkening of the sun on May 19, 1780, and in the notable meteoric shower of Nov. 13, 1833. Closely associated with these specific fulfilments of the prophecies were other striking and notable appearances in the heavenly bodies.

The daily press from time to time contains many reports of unusual occur-

rences in various parts of the world. The following striking incident is related in the *Washington Star* of August 4, telling of the destruction visited upon a village in Spain:—

MADRID, July 25, 1913.

The village of Alcocer, near Valencia, has been practically wiped out and the surrounding country ravaged by an aerolite of great size.

Shortly after noon there dropped from a cloudless sky a great lurid ball of fire. A deafening series of detonations, like a thousand rifle-shots, resounded through the still atmosphere and scattering tongues of flame in all directions as the heavy mass buried itself in the earth.

The surrounding country was set on fire, and within an hour nothing but blackened masses of smoldering cinders remained of farmhouses, hay-lofts, trees, and gathered crops of hay, wheat, and olives.

The whole population of Alcocer was at the moment attending a requiem service in the church, some two miles distant. But for that circumstance, the loss of life would have been terrible. As it was, five persons were seriously burned, one of them succumbing to his injuries the same evening.

At the moment the aerolite fell at Alcocer a terrific thunder-storm, which was accompanied by a rain of stones, some the size of oranges and weighing nearly two pounds, burst over the neighboring villages of Benavites and Cuartil.

The ground was covered in places to a depth of five inches by these stones. A pungent odor of sulphur pervaded the locality for hours after the phenomenon.

The earth and sea are contributing their quota to the full measure of these sign conditions. Earthquakes, tidal waves, pestilence, and famine, frightful and unheard-of calamities sweeping away whole towns,—these experiences are coming to be of almost daily occurrence.

They are allowed to come as Heaven's monitors. By them we should be admonished of the times in which we live. We are amid the perils of the last days. The danger is that our senses will become blunted and our comprehension dulled, so that we shall fail to read in the existing conditions the lesson God would have us learn. Happy is the man who today has God for his refuge; happy indeed the heart that can rest in him, not fearing for the future, but trusting in a father's love to protect and safeguard his children.

F. M. W.



### "A Message for You"

IN making his report of evangelistic labor at the meeting of the Northern California-Nevada Conference, Elder W. S. Holbrook related a suggestive experience. Over many and various paths, in these days of the hastening of the work, the Lord is drawing truth-seeking hearts to the message for this hour:—

He was holding meetings in a certain place in northern California. One evening he met a Methodist lady. As they

shook hands, he was just conscious of the fact that she looked at him most intently, with an earnest, searching look. He thought nothing of it at the time; but later, she said that when she first met the strange minister at the meetings, as they shook hands, a voice seemed to say to her, "This man has a message for you." She thought at first it must be that he had come from her old home State and that some of her friends had sent a message to her; but, on second thought, it was apparent that that would not account for the impression being put into her mind so really and tangibly. She waited, and listened to the preaching. As she heard the message of Rev. 14:6-14,—of the hour of God's judgment come, and the call to the keeping of "the commandments of God, and the faith of Jesus,"—she knew well enough what the "message" was that the minister had for her. She accepted it, and is rejoicing in the blessings that come with it to every believing heart.

Mere impressions amount to nothing unless they come of God's Spirit to lead to the sure foundation of his blessed Word. That is the voice that speaks with authority. Nothing else counts. But the work of witnessing is to be closed quickly, and the God of heaven is able to use many ways to turn the hearts of his children to the way of light. He can speak to every heart on earth. That is our courage as we look toward the world's vast millions, and think of the carrying of the last message to all. The Lord will do it. He is able. And incidents like this related suggest to us how his Spirit is striving with hearts everywhere, and how the Lord will lead some in one way and others in another, gathering out all who will respond in the swift closing years of this generation. We shall see it. "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:16.

W. A. S.



### Our Schools

THIS month witnesses the opening of our denominational schools throughout the country. It is both interesting and inspiring to contemplate the large number of earnest young men and women who are already leaving their homes to enter upon another year of preparation for their life-work. And it is a cause for thankfulness that so many of these have placed before them as their definite life purpose an active part in gospel work. Some of their minds are on far-away fields. While here in training, their hearts are longing for the time when they will be able to represent the gospel cause in Asia, Africa, South America, or the islands of the sea. Others are preparing for equally important work in the home land.



It is to be regretted that some whose hearts are filled with longings for service are denied school privileges for the year to come. Some must remain at home to assist an aged father, to care, perhaps, for a widowed mother and younger brothers and sisters, to render service to those who are sick. Let these preserve intact the high purpose which now possesses them, believing that God in his own good time will open the way before them and give them the desires of their heart in necessary preparation for service. In the meantime, till the way is thus opened, let them faithfully improve the opportunities at present afforded them. Some, in their own homes, can take up work in the Fireside Correspondence School, and with but little expense and the employment of a short time each day, quite thoroughly master one or two studies during the year to come. This work will apply upon the regular institutional school work taken later.

But even more to be regretted is the condition of some young men and women among Seventh-day Adventists who, while not denied school privileges, are holding before them worldly standards and worldly ambitions. Let us pray that there may come to the hearts of these ambitious, world-loving youth during the year to come new views of life's duties, that they may hear the call of the Master sounding in their ears and be led to dedicate themselves to the advancement of the cause of truth in the earth,—the noblest calling to which any one can aspire. We believe that this excellent result will be attained in the cases of many. God has greatly blessed our schools to the salvation of many of our youth. We earnestly hope that the record of every one for the year to come may prove that each student has surrendered his heart to God, and devoted his life to his service. To this end let us hold up before the throne of grace our faithful teachers, that God may give them wisdom to labor in patience and long-suffering for those committed to their watch-care. F. M. W.

### Opposition to the Message

God will cause at last even the wrath of man to redound to his praise. We believe this will be true in the opposition which is now made against the preaching of the gospel message in Albany and Montreal. We have a report in this paper of the opposition which Elder E. L. Cardey is meeting in the former city.

In Montreal, Elder J. A. Vuilleumier, our French laborer, has been meeting with even more serious opposition. He began work in that city July 13. From the very first more or less opposition was developed. While the interest was

good on the part of the general public, there was an undercurrent of ridicule and scoffing, and some even went so far as to cut the ropes of his tent. The second week of the services occasion was taken of the absence of police in that section of the city to raise serious disturbance in his meeting, and before the officers of the police force could be secured the meeting was broken up. The police arrived in time to escort Elder Vuilleumier and his wife to their home, and later dispersed the crowd.

Appeal was made to the chief of the police for better protection. This was disregarded. Taking advantage of the absence of the police, the mob beset the tent on the following Wednesday evening. The tent was torn to the ground, ropes cut, and much damage done. Elder Vuilleumier and his group of French believers found refuge in the home of a near-by grocer. The officers arrived just as the large tent was falling to the ground, scattering the crowd in time to save the small tent.

Undaunted by this spirit, Elder Vuilleumier reerected his tent the next day, and services began the following evening. Again the mob attacked the tent, notwithstanding the efforts of several police who were present. It seemed to be only the protecting providence of God which preserved our brethren and sisters from serious bodily injury. The crowd was finally dispersed. At this point in the meeting the temporary abandonment of the service became necessary.

This fierce opposition, however, on the part of the mob element, aroused many of the citizens to insistent demands upon the police department for better police protection in that part of the city. This was finally afforded. When services were resumed, it was with about twenty uniformed police standing about the tent, and as many more secret police in the audience and about the grounds. At last reports the services were being well protected, and the brethren state that it is gratifying to see a different attitude being taken by some of the men who before had cherished such a spirit of opposition to the work.

Brother Vuilleumier and his workers believe that God will gather out of those who are attending the meetings a number of souls for his kingdom. To this end let us pray. These experiences indicate the times into which we are coming. The spirit which is working under the surface will many times in the near future manifest itself in such outbursts as on this occasion. We surely need the God of Jacob for our refuge, and his everlasting arms of protection around us and beneath us. Dedicating our all to him and walking humbly before him, we need not fear what man can do unto us.

### The New Map of Europe

THE fortunes of war are uncertain at best. It appeared at one time that Turkey might be driven out of Europe entirely. Dispossessed of the major portion of his territory, of the city of Adrianople which he prized so highly, and confined to Constantinople and territory immediately adjacent, serious consideration was given, not only by the outside world but by Turkish statesmen as well, to the transfer of the seat of government to Asiatic soil. The closing chapters of the Balkan struggle, with the consequent weakening of the allied powers, afforded Turkey an opportunity to recoup some of his losses. Adrianople and the surrounding country is again reoccupied by Turkish forces, and now as the result of the recent treaty between Turkey and Bulgaria, Turkey is again secure in the possession of Adrianople and "nearly all that is predominantly Turkish in population and religion lies within the new boundaries. . . . Thus the outer line of Moslem defense against Christian neighbors is once more intact from the Black Sea to the Marmora."

Of course, Turkey has lost much,—part of Thrace and all of Macedonia, Albania, and Novibazar,—but in these provinces the Balkan races far outnumber the Turks, and their elimination from the empire will remove a thorn from the side of the Ottoman power.

It seems that the war indemnity of \$350,000,000, which was to have been exacted from Turkey, has been forgotten in the later struggle. In consequence the government has been able recently to float a loan of \$190,000,000 in France. These recent advantages, with the army of 350,000 men which Turkey has continually kept in the field by contributions from Islam at large, makes a power still to be reckoned with.

It is one of the unfathomable problems of history that in the struggle of the centuries, with every man's hand against him, Turkey has still hung on. And yet out of every conflict during the last one hundred years he has emerged despoiled of new territory and with a loss of national prestige. How soon the changing kaleidoscope of national events will bring about conditions which will complete the prophetic forecast, driving the Ottoman power back to its native habitat in Asia, we cannot of course foretell. In these times events shape rapidly. Soon, perhaps sooner than many of us realize, too soon for those who are unprepared, will the prophetic prediction concerning the king of the north be fulfilled. In the meantime, while the hand of mercy stays the execution of final wrath upon the nations of men, let us be diligent in sounding to the world the warning message for this last day.



### "Judge Not"

"JUDGE not;" thou knowest not all things. Stay  
Thy hasty, bitter word;  
Err rather by indulgence; leave  
All judgment to thy Lord.

"Judge not," the lowly Saviour said.  
Wouldst thou his word obey?  
Then have no eyes for others' faults;  
Look well to thine own way.

"Judge not;" thou knowest not all things, nor  
Canst ever read the heart,  
Nor fathom secret anguish deep  
With which some soul may smart.

"Judge not;" thou knowest not what the load  
Thy brother's life may bear;  
Wouldst try to help him lift it right?  
Remember him in prayer;

"Judge not;" thou knowest not all; sometimes  
The brightest smile conceals  
A heart the while with anguish torn,  
Sore pressed beneath life's ills.

"Judge not;" we know not all things.  
Ah!  
Did we but know, how oft  
No scathing criticism,—but  
Would prayer be borne aloft!  
—Gertrude Flather.

### Canary Islands

B. B. ALDRICH

THE Lord is blessing the work here. The most we can do as yet is faithfully to sow the seed, improve the opportunities we have for Bible study, and then trust to our great Leader to do by his Spirit's influence what we can never accomplish. The Lord has truly gone before and given us favor with the people in presenting the health book. I am now trying to canvass the principal towns on the island, and hope after counseling with Brother Conradi to begin the work with the Bible books.

As God has used the health book to pioneer the work in other Spanish fields, we trust that he will bless it here, where there is a sad lack of all true hygienic principles. Thus far I have taken about seven hundred and fifty orders, besides selling hundreds of health and gospel tracts to the poorer people. I have been successful in placing the book in some of the best and most-cultured families on the island.

On account of Bible readings in Santa Cruz, I have been obliged to return weekly to the home. We have been favored with a visit from a native teacher who belongs to the Baptists in Palma, and other missionaries from Palma have

visited the home. We trust that God's Spirit will use the home and our association with these persons to influence them for this great truth. They are doing a good work and God is blessing them.

This is the season of the wheat-harvest, and as I was passing through the country near Laguna yesterday, selling tracts, I came to a man who was threshing the wheat with a cow. They use cows here instead of oxen. I asked him to let me ride on the sledge and drive the cow, and as they are always very polite, he kindly allowed me to do so, and I rode round and round over the wheat on the rude stone-boat, which pounded out the grain and broke up the straw. All through the country are to be seen these threshing-floors, and for two or three months the patient cows and peasants are threshing the golden grain. Afterward they throw up the wheat and straw, and the wheat falls to the ground, while the chaff and straw are blown to one side. This makes very vivid Daniel's picture of the judgment-day, in Daniel 2, where he says the nations shall become like the "chaff of the summer threshing-floors."

There are, however, signs of progress. The people seem inclined to advance. There are now two new threshing-machines and equipment here in Teneriffe, one of them in Laguna, and they present quite a contrast to the old way. Merchants in the city are putting in new store-fronts, and there are other signs of advancement. We trust this spirit may mean more liberty to preach the message. At present the majority of the people are indifferent to all religion, and the country folk especially are very ignorant and superstitious. One peasant told me he did not take his wheat to the machine, as wheat threshed with fire and water did not grow well.

We invite the prayers of all the brethren and sisters for this needy mission field.

### Honan, China

J. J. WESTRUP

"I WILL praise the Lord with my whole heart, in the assembly of the upright." And to his praise we can say that two days ago we closed one of the best general meetings ever held in Honan. With such a powerful message as we have to proclaim, we naturally expect our people to get up on higher and still higher ground. I pity those who do not, as the time is at hand and the end very near.

We were facing a terrible famine,

having not had any rain to speak of for many months. The famine was already a reality in the north and west of the province, and the wheat was also dried up in most places here in central Honan. Thousands are continually coming down from the north with all their belongings in this world on their backs. Husband, wife, and children straggling along the roadways, hungry, dusty, and sickly. Everywhere are beggars covered with rags and sores, and facing starvation. It is an awful, pitiful sight, enough to make one sick to behold. Can it be wondered at that we long with all our hearts for the day when we can leave this cursed domain of the devil and enter the blessed places that Christ is preparing for his children, where we shall enjoy life and love and glory in abundance forevermore?

The curse of sin is seen more plainly in this awful heathenism, but the day will soon come when our dear brethren shall see it as plainly everywhere in one way or another, and long as much as do we for the kingdom. We naturally anticipated that this famine would hinder many from attending our meeting, which it did. Still we are thankful to say that our chapel has never been so crowded before, and by actual count we had one hundred and seventy who attended regularly, besides those coming in from the city.

From the beginning there was a quiet waiting on the Lord as if the brethren expected a special blessing; and thanks be to his name, they were not disappointed. Some sixty sisters in the Lord attended, and many of them had walked long distances on their small feet,—some as far as forty miles in that terrible dust,—showing a determination to get to the kingdom. Pastor R. F. Cottrell, our superintendent, was greatly blessed and sustained in giving the message. The brethren liked his sermons so well that the last day he was invited by them to speak twice. And our four Chinese evangelists who helped us were also wonderfully blessed in presenting the truth. Brother Cottrell remarked, "I love to listen to them preach; they are certainly able preachers."

On the Sabbath we celebrated the Lord's Supper, and the confessions made came from the heart. During the meeting one hundred and thirty-seven believers were buried with Christ in baptism to walk henceforth with him in newness of life. The offerings were fifty per cent larger than they have ever been before. Five persons, three of whom had been evangelists, one a teacher, and one a Bible woman, from the north of the province, were baptized at this meeting. They all have a very clean record, and we voted to send the men to our training-school in Shanghai next fall. They have earnestly been studying the truth for some months and preached it with courage and great zeal both to their foreign pastors and to their Chinese brethren. Not a few are interested and wished very much to attend our meetings, but could not on account of the

famine. These men will be a great help in opening up the work in the north of the province and perhaps in Chi-li, too.

The Lord says, "My doctrine shall drop as the rain." But the Lord not only used his doctrine to water our hearts and establish our faith, but on the third day came rain as a direct answer to our earnest prayers. It rained gently and fast for two days and one night, and on top of it came snow, which melted at once and soaked thoroughly into the thirsty ground, so that now there is hope of being able to raise a little wheat and millet and other food-stuff for this year. O, how it cheered our hearts! Tears of joy filled many eyes. Many of the brethren testified that they had come to the meeting with the full confidence that the dear Lord would surely hear our prayers and break this terrible drought; and he did — another evidence that whenever we confidently expect anything and pray for it we get it. I had the same hope, as I had told some here that during the general meeting we should get rain. We had rain last year at our spring meeting and we all confidently expected the same this year; and again it came to pass, and I cannot tell you how greatly it strengthened everybody's faith in prayer.

We were not slow in taking advantage of this evident mercy and goodness of the Lord to impress upon the minds and hearts of all the importance and efficacy and power there is in prayer; that none should forget this, but pray often, and learn to pray with faith. Then the devil would have no power over us, and Christ could save us to the uttermost.

All went away from this meeting feeling that the Lord was indeed good to us, and with a solemn determination to serve him more faithfully and to get ready, by his grace, to meet Jesus when he comes in glory. "And I will make them and the places round about my hill a blessing; . . . there shall be showers of blessing." "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass."

We are very thankful for what the Lord has done for us, and we all know that there are greater blessings yet in store for us if we will only completely surrender and come up to the help of the Lord.

I told the brethren that in Germany, Russia, and England every worker had gained ten persons on an average for the Master last year; that in Siberia every worker had gained seventeen believers; and that if we also should really repent and consecrate ourselves to him, we could win two or three hundred really converted persons this year. We were thankful to read the good report in the Year Book, but if we could only be completely surrendered to God we should be able to accomplish ever so much more. As pointed out by Brother T. E. Bowen in a recent article, "God does much for those who make much of what he makes much." I can truly say that I have had some experience in this of late. I am here alone to lead out in this great work.

I have consecrated my life and everything else in this world (even leaving my wife and son in America for some two years, and they, too, without the least murmur), in order to do his work in this great field. I have never before so plainly seen his blessing upon everything I have done.

We have had severe shakings here in Honan, but by earnest prayer it is all turning out to be a great blessing to our work. Evangelist Dju Dzi in taking his leave and shaking hands with me, said: "The Lord has wonderfully sustained Brother Westrup during this meeting." God loves cheerful givers; I thank God for grace to have given all. "You may be obscure, but the day you fit your unworthy life into the great plan of God, you will see things accomplished. . . . Christ Jesus sits on his throne to bring to pass the things that he has promised in his Word." I know that this great need and great work appeal to you, my dear brethren. But I do not plead for Honan; we can get along. But I do plead for the unentered provinces of China. What real joy did J. Pierpont Morgan get out of his many millions? The brother or sister who has given all to the dear Lord gets more real joy — the joy of the Holy Ghost — even in this life. Brethren, if we want joy now and glory to come, let us consecrate our all to his glory and service. "Christ's word to all is 'Pray ye.' And when this is done, the gratifying results we all love so much to see, the advance into new fields, and the increase of our mission funds, will not be lacking." See Heb. 7:25.

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**Jamaica**

✓  
HUBERT FLETCHER

AMONG the groups of islands situated in the sunny Caribbean is this Land of Springs, the Garden Islands of the West Indies, occupying a territory of 4,207 square miles. The climate is healthful and salubrious. The scenery is a grand display of nature's beauties wherever one travels, with mountains and plains, hills and dales, purling streams, and fruits and flowers.

Jamaica was discovered in the year 1494, by Columbus, and continued under Spanish rule for 161 years, when it was captured by the English in the year 1655. It is still a British possession.

Its population is 831,383, of which 15,605 are whites and the remainder colored. Emerging from the ban of slavery in 1834, she has been making rapid progress toward the goal of modern civilization. Already more than half of the population can read and write, and the stigma of savagery and heathenism as generally applied to the natives can be boldly repudiated. There are several colleges and a large number of private and elementary schools. There are natives who have reached a high standard of attainment educationally, men who are not lacking in efficiency, proved by the fact that they have been chosen to fill the highest positions in the island.

Kingston, the capital, is the largest

and most important commercial town in the British West Indies. It covers an area of about 1,080 acres, with its suburbs, and is beautifully situated on grounds regularly sloping toward the north. There is a network of well-constructed roads throughout the island.

On this isle the torch of present truth was lighted in the year 1893. Elder A. J. Haysmer was sent down in response to a plea from a native lady who attended the General Conference that year. From a small beginning in Kingston, the work has grown until at present there are more than four hundred believers in the city, and centers of light are scattered all over the island, so that we now have a total membership of about two thousand.

This membership is divided into fifty-six churches and companies. Of these thirty-five have been raised up entirely by native workers and lay members, fourteen by foreign workers, and seven by the joint labors of foreign and native workers. Hence the most of the work has been done through the natives; this verifies the statement that "the natives can be used to advantage in laboring for their own people." And this is true of all countries. Our missionaries should be educators, training the young natives to work for their own people. Other denominations realize this, and are using the natives to great advantage. We have a bright and intelligent class of young people, who, under proper training, would develop into efficient workers.

In the early days of the message in this island, the church-members took an active part in missionary work. They went from house to house and district to district proclaiming the message to their relatives, friends, and neighbors, and as a result the ministers were kept busy attending to the many calls. Churches were raised up. This work, however, has fallen off to quite an extent. So many churches and companies cannot be managed as easily as when they were fewer, hence with the increase we need to adopt advanced methods, so that there shall be no relaxing of our missionary activities. Much more can be done than is being accomplished. We have the resources in men and means which, if developed, would meet in every way our present and future needs. It is our desire to keep in line with the advancing movement.

*Riversdale.*

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HITHERTO the Lord hath helped us  
Through the passing years the same;  
All-sufficient we have proved him —  
Praise and glory to his name.  
Ever mindful of his children  
We can set our seal anew  
To his never-failing mercy  
And his love so tried and true.

Hitherto the Lord hath helped us.  
Then whate'er the future brings  
Through its boundless, trackless mazes,  
He will keep us 'neath his wing.  
We can trust him for tomorrow,  
For he says, "Be not afraid,  
I will certainly be with you;  
Fear not, neither be dismayed."

— Selected.



## The Gospel of Health—No. 2

FREDERICK M. ROSSITER, M. D.

WHEN Christ was severely tempted to satisfy the needs of the physical body, he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Food is no doubt the principal physical means of imparting energy to the body, but from the Scriptures we learn that God has other means of imparting energy to the body and of promoting life. I believe that we are warranted in assuming from the teaching of the Bible that the man who is filled with the Spirit of God has a source of power for imparting energy to the body that the unconverted does not have. The scripture with which Christ met the devil gives that idea. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Christ had been fasting forty days, and though emaciated, yet he was strengthened by the Holy Spirit, with which he had been baptized.

An angel of the Lord prepared two meals for the prophet Elijah, and he "went in the strength of that meat [food] forty days and forty nights," while making a journey on foot in a rugged country. 1 Kings 19. Moses was in the mount with God forty days and forty nights twice, and the record says, "He did neither eat bread, nor drink water." Ex. 34:28. Many have fasted forty days or more, but with marked emaciation and loss of strength. But no one was ever able to go a third of that time without water and live. Yet Moses hastened down the mountain, and seemed to be in his usual strength and vigor. When the Spirit of the Lord came upon Samson, he was able to do wonderful feats of strength.

These are all special instances, yet they show that God has other means than physical food for maintaining the forces of the body, and of promoting its endurance. Note the statement, "Man shall not live by bread alone." "Shall not;" it does not say that he does not. The great majority of men are living by bread alone, but this is contrary to the plan of God. Every "Shall not" we are told contains a promise. Are we availing ourselves of the promised blessing in this instance? I am sure that there is a great blessing in this truth for us.

From this, however, we are not to take the position that the Lord will sustain us, and abstain from food for a week, or a month, or longer, and thus save a food bill and avoid loss of time. That

is not the point. The Lord has given us food to eat, and we should eat it, and be thankful, too. Christ was filled with the Holy Spirit when he went into the wilderness. Moses was filled with the Spirit of God when he went up into the mount. Elijah was filled with the Spirit of God, even though he was running away for his life, for the record is, "He arose, and went for his life."

It is the privilege of every converted man, woman, and child to be filled with the Spirit of God. It awaits our demand and reception. Every blessing, says the spirit of prophecy, will follow in its train. This being so, then health and endurance must go with it; for these are certainly great blessings, and necessary to the carrying of this message.

We are told that sickness could not exist in the presence of Christ, for a great healing power went with him. When the apostles were filled with the Spirit on the day of Pentecost, this mighty healing power went with them also, and it is not unreasonable to suppose that that same power imparted new vigor and life to their own bodies.

Paul, in writing to the Romans, says: "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11. These bodies that we dwell in are mortal bodies, dying, subject to disease, yet the Word says that the Spirit dwelling in the believer shall quicken his body, or impart life to it. Is not this a blessed thought? Because of this should we not have more abundant life right now, and so be able to present better lives and our "bodies a living sacrifice, holy, acceptable unto God"?

Again, in 2 Cor. 4:11, we read: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Christ worked hard. He was weary and footsore. He labored "in season, out of season." He spent whole nights in prayer and came forth, we are told, braced and invigorated for the day. If, then, the life of Jesus is made manifest in our mortal bodies with the impartation of spiritual and mental vigor, there must of necessity be physical blessings also. It is possible that we may so spiritualize some of the promises of the Lord that we shall fail to obtain the blessings of health, and for this reason even fall short in the spiritual blessings. The Spirit of Christ dwelling in us will lead to obedience in matters pertaining to health.

In Isa. 40:28-31 we have promised blessings that are not very often applied to the body, and yet I believe are in-

tended to be thus applied: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

The gospel is to restore the complete man, spiritually, mentally, and physically. "He giveth power to the faint." It may be by taking food, or by resting, or by prayer. "Man shall not live by bread alone." Is it not time that we were recognizing the beauty, power, and force of these words in a practical way for every-day use?

"They that wait upon the Lord shall renew their strength." If we are living in sin, the Lord cannot bless us with spiritual power even though we wait upon him. Is this not just as true physically? I see no reason why it is not. The Lord cannot bless us with health when we are doing things that injure the health and produce physical disease. So then those who are living in harmony with the laws of health can expect that the promise, "They that wait upon the Lord shall renew their strength," will be fulfilled to them.

Often those who are physically weary are wonderfully refreshed by attending a prayer-meeting, or by a Bible study, or by secret communion with God.

One time during the ministry of Christ, he and the disciples had made a long journey by foot, and about noon they came to Samaria, to Jacob's well, where Jesus sat down. The record says he was "wearied with his journey." At this place the Lord preached one of the most wonderful sermons in all the Bible, and to one person. While he was resting at this well, his disciples returned and "prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

In the breaking of the bread of heaven to the poor, lone woman of Samaria, Christ was physically refreshed. He did not live by bread alone. The disciples thought that others had brought him food during their absence. In the giving of the gospel message he received new strength and vigor. It was food to him. Listen to these words, "My meat is to do the will of him that sent me, and to finish his work." Surely there is a lesson in this for us, and a blessing. In "Desire of Ages" we read, "He saw her drinking of the water of life, and his own hunger and thirst were satisfied. The accomplishment of the mission which he had left heaven to perform,

strengthened the Saviour for his labor, and lifted him above the necessities of humanity. To minister to a soul hungering and thirsting for the truth was more grateful to him than eating and drinking. It was a comfort, a refreshment, to him. Benevolence was the life of his soul."

The fact is if people would eat less food and eat better what they do eat, there would be more of a disposition to trust in the power of God for sustaining strength and for spiritual endurance. Christ did not abstain from eating and drinking, and we should not, because food is a means to an end. But too much food is a hindrance, and while the body may be able to adjust itself to the extra burden for a period of years, the higher powers of the mind suffer at once; and whatever affects the mind immediately and directly acts upon the spiritual sensibilities. As many small blows will eventually break a great rock, so many slight influences that dull the spiritual senses may result in the loss of a soul eventually. We cannot afford to take any chances. At the very time that the "still small voice" may be anxious to speak to us, we may not be in a state of keen spiritual sensibility. So I say that we cannot afford to take any chances. We must at all times be just like the wireless receiving-stations, always ready to receive a message from the courts above. How much more terrible would have been the results of the "Titanic" disaster if the wireless operator on the "Carpathia" had not had the receiver to his ear, heard the call for help, and so saved hundreds of lives. If we are in a spiritually receptive condition at all hours of the day or night, we may be able to rescue many a human being who otherwise would be shipwrecked. The only way we can be in this condition is to study and practise intelligently and sensibly the gospel of health.

### The Sin of Sensitiveness

"BLESSED are the poor in spirit."—*Jesus*.

"The thirst for applause, if the last infirmity of noble minds, is also the first infirmity of weak ones."—*Ruskin*.

If we examine sensitiveness under the microscope, we shall find it to be no more nor less than a variety of egotism. The sensitive nature is simply one that is too much occupied with self. That way madness lies, ever.

I suppose no more exquisite torture has been devised by the evil one, at least in this world, than the endowing of a highly organized, keenly perceptive person with a too large self-consciousness. In Galsworthy's "Fraternity" such a character is drawn with wonderful accuracy by that master, in Bianca Dallison. Here are a few of his touches: "It was Bianca's fortune to be gifted to excess with that quality which, of all others, most obscures the real significance of human issues.

"Her pride had kept her back from her husband, till she felt herself a fail-

ure, and her pride had so revolted at this that it led the way to utter estrangement. Her pride even prevented him from really knowing what had spoiled their lives—her ungovernable itch to be appreciated. This was the tragedy of a woman who wanted to be loved, slowly killing in the man the power of loving her."

Of all the unlit and tortuous places in this world the human heart is darkest and farthest past finding out; and the heart of an intelligent, cultured egoist with delicately strung feeling is worst of all. The only remedy is the persistent effort toward disinterestedness. We approach peace only as we leave ourselves and come to humanity. No self-forgetful person is ever sensitive. No self-forgetful person is habitually unhappy.

This sin of sensitiveness—and we ought to face it as a distinct sin, a thing never to be boasted of, always to be ashamed of—takes many forms. Some of them are of that most dangerous kind, the kind that resembles virtues. For instance, self-examination. There is a sort of luxury in probing one's own heart and handling one's faults, like the pleasure of pressing upon a sore tooth.

Conscience may descend to be a species of moral indigestion. Copy-book philosophy and teachers of moral platitudes commend this self-scrutiny. But as a rule it is vicious. As with our bodies so with our spirits, the healthiest are those that are the least tampered with and worried over. The noblest soul is the one that is unconscious either of nobility or ignobility. The righteousness that knows itself and the sin that knows itself are akin—both bad. Another and common form of this protean soul disease is self-depreciation. Wordsworth hits it off:—

"There is a luxury in self-dispraise;  
And inward self-disparagement affords  
To meditative spleen a grateful feast."

I wonder if the housewife knows how uncomfortable she makes the guest feel when she precludes her dinner with apologies? And does the young lady know what an egregious, conceited minx she seems to all simple and normal souls when she will not begin to play the piano or to sing until she has rehearsed her limitations?

And there are those women who are forever slandering their own appearance, and men forever decrying their own ability. This is not humility. The one blazing beauty of humility, genuine, is that it forgets itself, that the one being it will neither blame nor praise is self. And worst of all phases of sensitiveness, perhaps, is self-pity. Worst, because of it is born a deal of plain wickedness. The man who is sorry for himself is not far from smashing law and conscience for his own dear sake! Of all sloughs into which a manly man or a womanly woman ought not to fall, the maudlin kindness for one's own poor soul is the most disgusting.

I am sure if we stop to reflect that the whole troop of degenerates, the murderers and thieves, the sneaks and unclean,

are uniformly sorry for themselves, we should hesitate about allowing ourselves to drift into such company. Sensitiveness, and all egoisms, are not forms of self-respect; they are the opposite of self-respect. They are self-defiling, self-condemning, self-destroying. The only religious, sensible thing to do with this precious *me* is to forget him.—*Frank Crane, in "Lame and Lovely."*

### The Benefits of a System

EVERY young housekeeper who sits down and seriously studies out the subject will find herself a different being if she manages her affairs with system, or if she lets them manage her without it. It is true that before she is married all her study on the subject will be theoretical, and possibly somewhat impractical, and something like the house one builds and is enchanted with till coming to live in it. For there are things that only experience can teach, and matters where the experience of nobody else can be of any material service.

If her mother was a woman of system, the young housekeeper already has much of what she wants bred in her bone, as one may say. But if her mother was an invalid, was shiftless and thrifless, or was overwhelmed with troubles and babies, then the daughter has to strike out a path for herself. The sooner then she remembers that there are but seven days in the week, and that that period of time constitutes one revolution of the household, the sooner she will come into her kingdom and reign unmolested and undisturbed.—*The Presbyterian Examiner*.

### The Christian Home

LOVE is the foundation of the home. But our own age has too much forgotten that on the parents' part it is love set in authority. The true home requires much more than a providing and acquiescent affection. It needs a love which guides and teaches and controls; and such controlling love is a blessing to those who are under its authority. Parental love which refuses this responsibility is but a form of selfishness. There are too many homes in America where the easy-going temper, which would be amazed if denied the name of love, is doing its worst to ruin the lives of the children. At the other extreme, of course, and equally to be avoided, is the love which wears a mask of severity and fails to reveal itself as love. But that is an infrequent danger nowadays beside the other. We must show what Christ can do in the home, or we shall be forced to apologize for our Christianity. This we can do only by making him our life companion. There is no need of preaching if our life is true to its own ideals of service.—*Congregationalist*.

"HE who would do a great thing well must have done the simplest thing perfectly."



### New Jersey Conference

THE annual session of the New Jersey Conference was held according to appointment in Trenton, August 28 to September 1. This meeting was one of profit and pleasure to all who attended. The spirit of union and harmony was present from the very beginning and continued through to the close of the meeting.

The reports from the different departments showed a marked gain over the previous year. The net increase in membership was about double what it was for 1911. The tithe increase was over \$1,600, and the Sabbath-school offerings for missions about \$700 more than last year.

The guiding hand of God was manifested in all the business of the conference, which passed off quickly. The following officers were elected: A. R. Sandborn, president; W. B. Walters, secretary and treasurer; H. A. May, secretary of Sabbath-school and young people's departments; and Elder W. C. Moffett, educational secretary. There was only one change made in the committee.

Elder W. A. Spicer was with us and rendered valuable assistance by his timely sermons and counsel. Taking it all in all, this conference was considered one of the best that has been held here, and the people went home with courage for the outlook of the work in New Jersey, yet impressed with the magnitude of the field that we have, as it had been revealed that we are working for ten different nationalities and getting ready to work for two more. Surely God is good and is leading out very rapidly, and our prayer is that we may be able and willing to follow where he leads.

A. R. SANDBORN.

### The South Carolina Camp-Meeting

THIS meeting was held at Laurens, S. C., August 14-24. The camp was pitched in a quiet place near the edge of the town. There were about one hundred Sabbath-keepers encamped on the grounds. It was not a very large meeting, but the Lord certainly came near to us, and we enjoyed a precious season together.

The attendance from the outside was not so good as we desired, and yet some interest was manifested. The evening services were devoted principally to sermons on the leading doctrines of the message, for the benefit of the public. During the day the preaching was of a more practical nature, calculated to encourage and strengthen our people in the Christian life. An excellent spirit pervaded the meeting from the beginning to the close.

The conference business was carried on in a very harmonious way, and as the several departments gave in their reports substantial gains were seen. Dur-

ing the year eight tent efforts were conducted, and as a result about seventy-five began the observance of the Sabbath. The tithe for the year amounted to \$3,236.35.

Elder C. V. Achenbach was reelected president of the conference for the coming year. The other officers of the conference were as follows: secretary and treasurer, J. L. McConneghoy; young people's, Sabbath-school, and educational

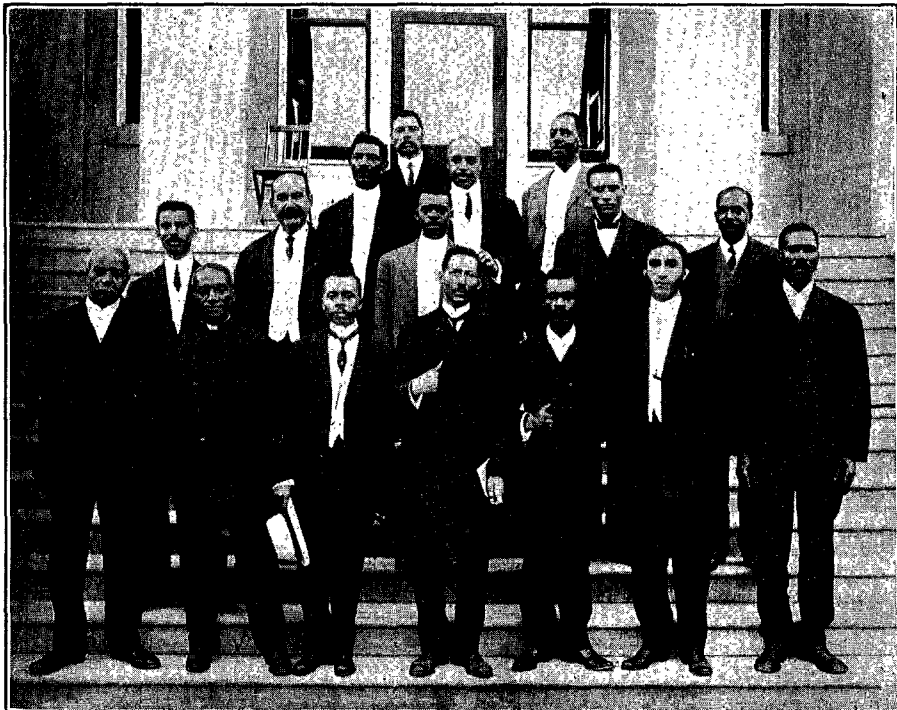
to be remembered. All the campers consecrated their lives anew to God's service. Backsliders were reclaimed, and a number gave their hearts to God for the first time, and were baptized. We all felt greatly refreshed and strengthened, and left the camp with brighter hopes and stronger determinations to fight on till the victory is won.

G. G. LOWRY.

### A Cheering Word

ON BOARD S. S. "CEDRIC," Sept. 3, 1913. To Our Many Friends in America.

WE are now six days from New York, and with the exception of a little seasickness on the part of two of our company we are all well. We have had a very quiet sea, though the weather is cold and rainy today. Our courage is the best, and we are glad to be entrusted with the gospel to be carried to the



SOME OF THE FAITHFUL WORKERS IN THE NORTH AMERICAN NEGRO DEPARTMENT  
This picture was taken at the recent General Conference.

secretary, Mrs. C. V. Achenbach, religious liberty secretary, A. H. Evers; field missionary agent, Archie Underwood. Aside from the regular laborers of the conference, there were present at the meeting, Elders O. Montgomery and C. B. Haynes of the Southeastern Union Conference; Elder T. H. Jeys, of Huntsville, Ala.; Brethren V. O. Cole, L. D. Randall, R. Hook, Jr., representing the book and publishing work; Prof. G. R. Fattic of the Southern Training-school; and the writer.

There was a hearty and unanimous response to a resolution adopting the twenty-cent-a-week plan of raising money for missionary purposes. And to further show its interest in mission work, when the call was made for foreign missions, the conference pledged itself to give one thousand dollars during the coming year. This means self-sacrifice on the part of some, but we know God loves a cheerful giver; and we predict that the South Carolina Conference will not lose anything by its liberality.

The last days of the conference, as is usually the case, were the best. The last Sabbath especially was a day long

heathen. We long to be fully in the harness once more. We feel very grateful to God that Brother and Sister Jewell and their son, Eugene, can go with us. We much enjoy their company. Their courage is good, and already they are putting their minds to the study of the native language with us. Brethren, we affirm that "God is good," and in his strength we are well able to go up and possess the land. Never did I feel more like pressing the battle to the very gates, and we confide still in the prayers and support of our loved ones in the home land. The battle is yours, brethren, and we are only your servants for Jesus' sake. Let us be faithful and work as never before, for soon the *work will be finished*, and we can go home and rest with Jesus. Pray for us.

M. C. AND M. J. STURDEVANT.

### Newspaper Work in Albany, N. Y.

A FEW weeks ago we reported through the REVIEW from this place relative to the favorable notice we were receiving from the newspapers in regard to our tent-meetings. Since that report a num-

ber of very interesting things have happened in our work here. The leading daily paper of Albany continued to publish the sermons until after the Sabbath question was dealt with, then political matters became so intense in this State, and especially in this city, that the papers printed scarcely anything but politics. However, the sermons that appeared every day for over a month in this large daily, published our work everywhere in the city. People of all classes were attracted to the meetings. At the close of six weeks' meetings upward of twenty-five men and women had taken their stand for the Sabbath.

Among those who had been attracted to the tent by the extensive advertising are some very promising individuals, who finally accepted the truth. One man who holds an excellent position with the American Express Company, took his stand at once, as did also his wife. He is able to retain his position and keep the Sabbath and also to do work on Sunday in the general offices here. Another man who, with his wife, accepted the truth holds a good position on the D. & H. R. R. as train despatcher. They were spiritually minded people, and when the Sabbath truth came to them they at once saw its importance and its claims upon them. At the first opportunity they signed the covenant. The same week this man took his stand for the truth he received a promotion and a large increase in salary. Then the great test came to him; it seemed impossible for him to keep his new position and keep the Sabbath. He had spent his life in the service, coming up to the very promotion that now came to him. Indeed it was a great struggle for them to decide whether they would keep the Sabbath and very possibly lose this good position. We thank God that in that struggle Jesus was very near, and in prayer the battle was fought and won. In a few days he made arrangement to have a private talk with the superintendent. We all prayed very earnestly before he went to have the interview, for many others were in the balance, scarcely having faith enough to believe that God would look after their work and feed them. In about an hour this brother returned with a smiling face, and said, "The Lord was there before me and had it all fixed up." So he continues his work and keeps the Sabbath.

This experience has proved a great blessing to others, as many have heard of this victory.

The climax of our work in the tent came about two weeks ago, when we began a series of lectures on "Will Rome Rule America?" At the first lecture about four hundred people came out, among them Lieutenant-Governor Glynn's secretary (Mr. Glynn is a Catholic and a Knight of Columbus), a number of reporters, a Catholic priest, and many other Catholics. The *Times-Union*. Mr. Glynn's Albany evening paper, sent a man who took down the sermon verbatim. This lecture caused a great stir in the city, and a certain strong Catholic paper demanded of the sheriff that the tent be closed forthwith. In its editorials such statements as this were made. "The man who attacks another man's religion has no right in this free country." We were on county property, and although we had a lease on the ground our tent was forcibly closed. We began meetings the following night

in our own new church building, which is located near the center of the city and will seat nearly four hundred people.

This attack upon the lectures by this paper and by a public official has stirred the deep-thinking people of this city, and people from every direction, as individuals and organizations, have thrown their interests with us and attend the meetings and distribute literature. Among these are the Guardians of Liberty, etc. This week two pastors of large churches sent me word that they are interested in the issue and are going to attend the lectures during the week.

Our church committee has published a tract setting forth the facts in the case in the forcible closing of the tent, and a part of the sermon on Sunday night, August 31. The interested public gave the money with which to print this leaflet. We feel that the opportunity is here for us to make a great strike for the truth, not only in this capital city, but through the entire State. Pray for the work here that God may lead in the crisis we are now going through. Any one wishing to get a copy of the tract above referred to may obtain the same by addressing the writer and enclosing a two-cent stamp. E. L. CARDEY.

29 Second St., Albany, N. Y.



### Maryland

BALTIMORE.—Immediately after the close of the General Conference the writer, with Brother L. A. Froom, began a search for a suitable place on which to pitch a tent for the season's work. We sought God earnestly to guide in the matter, and as a result we were soon in touch with the right spot.

This city, like most others, has a number of rather arbitrary requirements to be complied with before permission can be secured to pitch a tent for religious meetings. One of these is that the signatures of all living in the immediate vicinity must be secured. So, after writing a short preamble to our application paper, we lost no time in getting the signatures, all of which were freely granted. We paid the rent for the ground, and two days after passing in our application, we received permission to go ahead.

Early Monday morning, July 7, we were on the ground with our tent and outfit. Just as the last rope was being tied, the city building inspector arrived and informed us that strong objections were being made against our pitching the tent. After a few moments' conversation we learned that the objectors were six of the Protestant ministers, and many of their congregations. Soon after we had made our application they lodged a protest. Their objections were based on the contention that we did not preach the gospel. The inspector asked us to wait until Thursday and see what would develop. We told him this was out of the question, as we had received word from the city authorities "to go ahead," and our meetings were advertised to open Friday night. He left us after getting a short, straight talk on the principles of religious liberty.

We went right ahead with our work of preparation, and on Thursday we made application for the electric lights to be put in and connected, but this was withheld on account of the protest. The

enemy was determined to prevent us, but we took the matter to God in prayer. Early Friday morning we were impressed to get advice from a lawyer here in the city who has been attending our meetings and is very much interested in our work. As soon as we told him the situation, he said, "It will be all right, Mr. Paap. I know the inspector personally." He kindly offered to go with us to see the city solicitor, and after a few words and another opportunity of presenting a few of the principles of religious liberty to the city authority, we had the whole things arranged, and the evening papers came out with heavy head-lines: "*The Seventh-Day Adventists Win Out in Spite of the Protests of the Protestant Ministers.*" This all worked out for our good, causing a deeper interest and giving us larger congregations. To God be the glory. Satan is a defeated foe. He is wroth with the church, but his wrath and opposition have helped rather than hindered.

During our eight weeks of steady meetings in the tent, and our visits from house to house, the angels of God have gone before us. The interest and attendance have been good from the first.

Sunday, September 7, nine went forward in the solemn ordinance of baptism, in Gwynn Oak Park. This gave us an excellent opportunity to come in touch with a large number. The united electric railways placed cards announcing the baptism, on the front of the cars for two days, and we also advertised in the papers, and as a result about four thousand persons gathered at the park. The manager of the park erected a platform out in the water about fifty feet from the shore, and decorated it with green branches. Brother Froom and wife, Miss Sheirich, our organist, Brother Barrat with his oboe, and Mrs. Paap and I rowed out in small boats to the platform. After singing several special songs and also several good old familiar gospel hymns, I addressed the people for about twenty minutes on the subject of baptism. It was indeed a beautiful sight to see the people as they joined in the singing. There was perfect order and respect shown on the part of all assembled.

Quite a number that have begun keeping the Sabbath are satisfied with their former baptism. We are not urging them to be rebaptized, for we have always found that those who embrace this truth become dissatisfied, in a short time, with their former baptism and desire to begin again the new life in Christ. Ten will be ready for baptism at the close of the camp-meeting, and possibly others who are now halting will be ready by that time. These mentioned, however, represent but a tithe of those who have shown a deepening interest and are convinced that this is God's message for the hour.

At the close of the series of meetings we asked for an expression from those that were convinced of the truth and were determined to be on the winning side and go through with God's remnant people. Fully three hundred stood up, besides our own people who were present. If all would be loyal and true to their convictions, we should indeed have a good harvest of souls. We regard them as very good material with which to work, and our Bible workers are kept busy visiting and studying with them in their homes.

At the baptismal service thousands of

tracts, with the address of our new church stamped on them, were placed in the hands of those in attendance. We are glad we have a church to which to invite the people. The church is located about nine blocks from where we had the tent pitched. We have made a special effort to reach the people, thousands of whom are unable to get to the tent. On our four-page weekly circular (6½ by 9½ inches) we have had one whole page devoted to a synopsis of the previous week's subjects. This has been read by many, who have thus picked up a few fragments of truth.

We are of good courage. Our confidence was never greater in the ultimate triumph of this great message, and by the Lord's grace we mean to triumph with it. With a church to which to invite the people, and with regular meet-

when we see so many giving up worldly pursuits and enlisting under the banner of Prince Immanuel to carry his message in the printed page to every nation, kindred, tongue, and people. Many are giving themselves to the Lord for service, while others are going on in their worldly pursuits, wrapping their talents in a napkin and burying them in the earth. Only a few weeks ago one of our colporteurs who, for weeks, had been averaging \$1.27 an hour, became "weary in well-doing" and secured a position where the Lord's cause was robbed of his talent. Satan knows what the Lord has told us through the spirit of prophecy about the publishing work being a great factor in the finishing of the work, and he is doing all in his power to hinder its progress.

Three children of the accompanying

**Three Good Camp-Meetings**

It was my privilege to attend three of the camp-meetings held in the Central Union Conference; namely, the camp-meeting at Seward, Nebr.; at Denver, Colo.; and at Lyons, Kans.

**The Nebraska Camp-Meeting**

From the very beginning, an excellent spirit was present. The Lord wonderfully blessed our Nebraska brethren and sisters during the last year, and this blessing prepared those who attended the camp-meeting to enter upon the new refreshing received at this gathering.

Although the State has suffered considerable as a result of the drought during the last year, the conference had on hand tithe funds at the time of the camp-meeting amounting to nine thousand dollars, with all salaries and bills paid to



ings and house-to-house work, we hope by God's help to win many of the interested ones to the truth. Pray for the work and workers in the city of Baltimore. F. W. PAAP.

**The Publishing Work and the Loud Cry**

THE accompanying picture presents to us a part of the army of missionary colporteurs of the Ohio Conference. This picture was taken at the Ohio camp-meeting, which was held, August 18-28, at Hamilton. Only about two thirds of the entire number of colporteurs were in attendance at this meeting; thus we see that Ohio has a strong force of missionaries going forth from house to house carrying the last message of warning that God will give to this sin-cursed earth.

For July the Ohio colporteurs sold \$4,610.95 worth of books. The same month the sales for the Columbia Union Conference amounted to over \$15,000. We are told by the spirit of prophecy that, to a large degree, through the publishing work is to be accomplished the work of that other angel who comes down from heaven having great power, and whose glory lightens the earth. This angel, we understand, is the angel of the loud cry. It does begin to look as if we are in the beginning of the loud cry,

group, while working with their parents selling *Signs of the Times* in one of the large cities of the East, were seized by the authorities and would have been taken from the parents only that the Spirit of God did a mighty work upon the hearts of one of the officers, as the mother related to this man how God had healed them, and they had dedicated their lives to him and this work. Only recently several public speakers, one of them a Seventh-day Adventist minister, have been prevented from continuing their lectures, and that in free America. We know that soon all anti-Catholic literature will be excluded from the mails, as Rome is doing all she can to this end. We have been told that the work that is not done in times of peace and prosperity will have to be done under the most trying and difficult circumstances. Truly the enemy of truth is closing in on every hand, so let us consecrate ourselves "this day unto the Lord" for service for the finishing of the work. Read "A Reformatory Movement," in "Testimonies for the Church," Vol. IX, page 126.

I. D. RICHARDSON,  
General Agent Columbia Union Conference.

A NEW church has been organized at Lockport, Ky., by Elder B. W. Brown. The membership is fourteen.

August 1. Out of this excellent reserve fund the brethren and sisters joyfully donated \$2,500 to the cause of missions. Last year Nebraska paid over to the general work between seventeen and eighteen thousand dollars on the Fifteen-cent-a-week Fund, and it was with courage for the future, and with the firm belief that the full amount would be raised, that the conference unanimously voted to adopt the twenty-cent-a-week standard for the year to come.

This conference has several important institutions located within its borders. In addition to Union College, which is a union conference institution, the conference has an intermediate school located at Hastings. This has been an important factor in the preparation of young men and women for lives of usefulness. Its financial operation last year showed a gain of nearly one thousand dollars. Two sanitariums are located in Nebraska, one at College View and one at Hastings. An excellent report was rendered of the work being done in both these institutions. Drs. J. D. and Eva Shively, at College View, and Dr. O. H. Hahn, at Hastings, are doing faithful and efficient work. Our people are giving these two institutions their hearty support.

Elder O. A. Olsen, Prof. H. C. Lacey, and other union conference laborers, together with the conference workers, car-



ried a heavy burden of soul, and the Lord abundantly blessed. Elder J. W. Christian was chosen president and Anna M. Peterson secretary and treasurer, with the same committees.

#### The Colorado Camp-Meeting

This was the first general meeting in Colorado which I had been privileged to attend for five years. It was held in Rocky Mountain Lake Park, a beautiful camping-place in the city of Denver. When I arrived at the meeting in the mid-week, I found that the larger part of the conference business had been transacted, and the spiritual interests of the encampment were well advanced. Elder C. R. Kite, who has served the conference as president for the last four years, was again reelected. He has won a large place in the hearts of the brethren and sisters in Colorado. Brother Ralph T. Emery, who has served the interests of the field most acceptably as secretary and treasurer of the conference, was again chosen for this position. The other members of the conference committee and heads of departments remain about the same, I understand, as before.

It was my privilege at this meeting to meet many with whom I had been associated in years gone by, and to me the reunion was one of great refreshing and encouragement. It seemed good once more to meet with the dear brethren and sisters in this conference who have for many years faithfully and loyally manifested their love for this message. A number of changes had been made in the personnel of the workers. I was pleased to meet Elders G. W. Anglebarger, W. D. Emery, J. S. Rouse, G. M. Alway, and H. A. Aufderhar, and other workers with whom I was associated in the past.

At this camp-meeting the spirit of personal labor was particularly marked, and to this, I believe, even more than to public effort, was due the excellent results attending the meeting. Every night, after the evening service, small companies met together for prayer, where the cases of the unconverted were especially remembered by name. God rewarded this earnest labor for souls, and during the meeting sixty were buried with their Lord in baptism. We believe that this is the largest number ever baptized at a Colorado camp-meeting. Elders W. T. Knox, I. H. Evans, M. E. Kern, and H. M. J. Richards, with the conference and union conference laborers, constituted the force of workers at this meeting.

The conference school at Campion has before it good prospects. Prof. C. L. Taylor has been secured as principal. Elder W. A. Gosmer will connect with the school as Bible teacher. A strong faculty of teachers has been provided, and I believe our young men and young women in Colorado will appreciate the opportunities which this school affords them.

#### The West Kansas Camp-Meeting

This meeting was held in the little town of Lyons, a city of about twenty-five hundred inhabitants, in western Kansas. We found here a spiritual oasis in a region of country which for the time being is transformed almost into a desert. The great drought which has affected Nebraska, Kansas, Missouri, Oklahoma, and Texas seemed to center in this State. The extensive corn-fields

present a sad spectacle, the stalks withered and yellow as in winter. Some of the towns have entirely exhausted their water-supply, and have had to be supplied through the medium of the railroad. Lyons, however, proved an exception to this state of affairs. The city was abundantly supplied with water, sufficient even to continue the watering of the streets. Our brethren were accorded a hearty welcome by the hospitable people of this little city, and everything possible was done by the citizens to make their stay pleasant and profitable. Several homes were opened for free entertainment. The attendance of the general public was quite marked, especially at the evening services, several hundred usually being present.

I did not reach the meeting until the closing days, but I found that as the result of the excellent work done by Elder E. T. Russell and Brethren M. B. Van Kirk and C. G. Bellah and the local laborers, an excellent interest was manifested. Elder W. T. Knox had been present at the early part of the meeting and rendered efficient service. About a dozen were baptized at the close of the meeting.

Although our brethren and sisters have suffered much in a financial way as a result of the dry weather, a feeling of optimism possessed their hearts.

The work of the Wichita sanitarium was well represented. This institution has been particularly favored of late with an excellent class of patronage. Dr. L. L. Jones, the superintendent of the sanitarium, was present at the meeting.

Plans were laid for earnest and aggressive work in the future. Elder N. T. Sutton was again unanimously chosen president of this conference, with the same executive committee as served last year.

At all three of these meetings Elder J. W. Westphal, of South America, assisted in Nebraska and Kansas by Elder S. S. Shrock, conducted meetings for the German-speaking people, and the Spirit of the Lord was manifest in these services. They contributed in no small degree to the results attained. I rejoiced to find such a spirit in these three conferences. The Lord is abundantly blessing our brethren and sisters in the Central West. This part of the great harvest-field has proved a source of supply in the way of workers and means in the past for the great world-wide work. From the scores of excellent young men and women whom I met at these gatherings I feel that many will go from these conferences to give the message to those who know it not. F. M. WILCOX.

#### Rowdyism in Montreal

A SEVENTH-DAY ADVENTIST tent, which was pitched on St. Hubert Street, Montreal, for religious services, has been the center of a type of rowdyism that is discreditable in any city. After several evenings of disturbance, the mob element prostrated the tent and smashed seats and furniture before the police arrived. The department had been previously warned and had been asked for protection, but none was granted until the mischief had been done. The editor of the *Daily Telegraph*, a leading Montreal paper, thus shows his interest for the city's good name, and his bias for fair play:—

“What is the matter with our police department? Only the other day the police took on themselves to refuse protection against a gang of roughs at a Good Templars' meeting because they did not agree with the views of one of the speakers. Last night they permitted another gang of roughs to break up an Adventists' meeting and smash the tent, seats, and furniture—and that despite the fact that warning had previously been sent to Chief Campeau, and a complaint published in yesterday's newspapers. Last night's letter in this paper, from the pastor of the Adventists, showed plainly enough what was to be expected. Are the police department and the hooligans of Montreal to decide what doctrines shall be promulgated in the city and what shall be prohibited?”—*World's Crisis*.

#### The Virginia Camp-Meeting and Conference

“THIS is the best camp-meeting I have ever attended.” This was the testimony of no less than eight persons on the last Sabbath of the Virginia camp-meeting held on the water-front in the outskirts of the city of Portsmouth, August 14-24.

The different sections of the State were quite well represented, though the attendance was much smaller than in previous years, possibly due to the fact that the meeting was held in the eastern part of the State. However, when it is remembered that the meeting was twofold, that is, there were two camp-meetings instead of one (one for white people and one for colored people, in different parts of the city), the annual feast was by no means insignificant, even in point of numbers. About one hundred were present in the white section and about sixty in the colored. In the case of both the outside attendance was good. These interests are being followed up by workers who remain to gather up and bind off.

Apart from the regular conference laborers, there were present from the General and union conferences Elder W. W. Prescott and Prof. B. G. Wilkinson; Elder D. C. Babcock and Brother S. M. Konigmacher, of Africa; Prof. E. G. Salisbury, Brother I. D. Richardson, and the writer. All the preaching was practical, emphasizing the need of vital godliness by the power of the Holy Spirit in view of the nearness of the great day of the Lord. Much emphasis was placed on God's willingness and abundant provision to bless his people. The true meaning of God's infinite grace in saving his people from their sins was set forth.

The several lines of work, such as the canvassing, the young people's, and the educational, were well looked after. A considerable number of young men and women are entering the work directly or preparing to enter some school in which to prepare for the work. Under the leadership of Elder W. J. Stone the Virginia Conference showed substantial gains both financially and numerically. The increase in membership for the past year was one hundred. The tithe had increased twenty per cent. One church of twenty-four members was admitted to the conference. Some were awaiting baptism, but this was postponed until a later date.

At the request of Elder Stone, his name was not considered as a candidate for the presidency for the coming year.

However, on a motion from the floor he was unanimously chosen to continue in that office until the union and local conference committees can select a man to fill the place. The remaining officers of the conference were reelected, with one or two exceptions.

In the white section the Sabbath-school offerings amounted to \$105; and when a call was made to give for the work in heathen lands, there was a response and \$530 was pledged to be paid before the end of the present year. May the God of all grace and blessing abundantly bless his people in Virginia, and make them fruitful and full of courage, and cause them to know in their hearts that their "labor is not in vain in the Lord."

J. N. ANDERSON.

### Progress in New Jersey

THE reports of laborers at the recent session of the New Jersey Conference, held in Trenton, showed progress throughout the year. Work is being carried on in ten languages; and two laborers are studying to qualify for service in two more tongues, the Italian and the Bulgarian.

The session was held in the new headquarters church, the fourth church building to be dedicated in the conference within a short period. The meeting-hall is above, with conference offices and a church-school room below.

The laborers and believers are going at their problems of city evangelization with a will, and the Lord is giving fruitage in souls. Elder A. R. Sandborn was reelected president of the conference, and W. B. Walters secretary. The work in New Jersey is continuing forward with a strong, steady stride that is cheering to see.

W. A. SPICER.

### Elmira Tent Effort

SUNDAY, August 31, we closed our tent effort at Elmira, N. Y. On that day we baptized eight candidates, and as many more have taken their stand for the truth who were satisfied with their previous immersion. There are more than twenty keeping the Sabbath as the result of our eight weeks' effort, and many others are deeply interested.

An interest was awakened in the city by reports of our sermons which appeared in the city papers. We hear of others in different parts of the State who are interested by reading these reports.

The church at Elmira is very much encouraged, and those who engaged in the effort feel strengthened and a determination to press forward the good work thus begun.

H. W. CARR,  
M. W. DE L'HORBE.

### The East Kansas Camp-Meeting

THE camp-meeting of the East Kansas Conference was held, according to appointment, in one of the parks of the city of Ottawa, Kans. The park lies within a few minutes' walk of the Santa Fe depot and also of the business center of the city. The portion of the park where the camp was located is covered with large elm-, hickory-, and walnut-trees, making it a restful and in every way an ideal place for camping.

The main public services were held in a large tabernacle, while two other build-

ings were used for youth's and children's meetings.

Besides the full corps of conference laborers, there were present, Elders E. T. Russell and W. W. Eastman, Prof. M. B. Van Kirk, and the writer. Elder Russell and Professor Van Kirk left before the close for the West Kansas meeting and Elder Eastman left for the Iowa meeting. The places of these three laborers were filled by the arrival of Elder W. T. Knox, and Profs. Frederick Griggs and M. E. Kern.

A revival service was conducted by Professor Van Kirk at the morning service on the first Sabbath, at which thirteen, mostly young people, responded by giving their hearts to God for the first time. The call being extended, almost the entire congregation pressed toward the front of the tabernacle, as an expression of their desire and purpose to reconsecrate their lives for service in the finishing of the work of this message.

The preaching and Bible studies were both practical and doctrinal, and seemed to meet with a hearty response on the part of the people. One hour each day alternated between Bible study and the question box hour. No meetings were more fully attended or of greater interest than were those devoted to the answering of questions. Much valuable instruction was brought out through the question box, on points upon which different ones especially needed help.

Elder W. F. Kennedy, who has served the conference as president during the past two years, stated that he was unable to continue in that position, and Elder W. H. Clark, one of the local ministers, was unanimously chosen president of the conference. A few other changes were made in the officers.

There was a liberal response on the part of the people to the call for means for various enterprises, especially for foreign missions, \$1,527 being raised.

Brother S. J. Abegg, of the Pacific Press, was present during the entire meeting, and united with the State agent, M. P. Manny, to work in the interests of our denominational literature. Judging from the armfuls of books and magazines carried out of the tabernacle on several occasions, their efforts were successful. The personal testimonies borne by the canvassers, at a meeting held for this purpose, were indeed inspiring.

The medical work was ably presented in addresses by Dr. L. L. Jones, of Wichita, and Dr. Christmann, of Parsons, Kans.

President Griggs, of Union College, in two stirring addresses, set forth the principles that underlie Christian education. Professor Kern gave a talk concerning the work of the Foreign Mission Seminary, and its relation to the work in foreign fields. In other addresses, Professor Kern emphasized the sacred responsibility resting upon this people to give the closing gospel message to the world in this generation.

While the good Spirit of the Lord was present and witnessed to the words spoken all through the meetings, the best was reserved till near the end of the feast. On the afternoon of the last Sabbath, at the close of an earnest, practical talk by Professor Kern, there was a move on the part of a large number of young people for complete surrender of their lives to God. Forty-three followed their Lord in baptism. This ceremony took place in the Baptist

church, which was kindly offered for that purpose. If the army of young people who at this camp-meeting surrendered their hearts to God for the first time, or renewed their consecration to him, will keep their lives on the altar of sacrifice, there will be a new impetus given to the missionary spirit and to the work in the East Kansas Conference.

The service at the early morning hour on the closing day of the gathering was one that will long be remembered. Brethren J. W. Allison and A. B. Campbell were set apart to the work of the gospel ministry by prayer and laying on of hands. Elder W. F. Kennedy offered the ordination prayer, the charge and welcome being given by the writer. The Spirit of the Lord was present and witnessed to this solemn ceremony.

A. T. ROBINSON.

### North Missouri Camp-Meeting

THIS meeting was held at Marceline, July 31 to August 10. Although a month earlier than in past years, there was a better attendance than for the last year or two. The camp was held in a pretty grove in the main park of the little city. The shade was much appreciated, as the weather was very warm.

The attendance from the city was the best that has been seen at the camp-meetings for several years. This was especially true of the evening services.

The workers from outside the union were Elders W. T. Knox, W. C. Hankins, G. E. Langdon, and the writer. A full force of union conference workers was present. In view of the fact that Elder E. E. Farnsworth, the president of the conference, was sick the greater part of the meeting, the business session was under the direction of Elder E. T. Russell.

One afternoon was devoted to a temperance rally, which was participated in by the W. C. T. U. leaders of the place. An interesting and profitable program was conducted on this occasion by Dr. G. A. and Mrs. Droll.

Elder E. E. Farnsworth was reelected president of the conference, with Elders C. J. Kunkel, W. D. Parkhurst, and L. F. Trubey, and Brother J. C. Bradley as the other members of the committee.

Several were baptized at the close of the meeting, and a good interest was awakened in the city. This will be followed up, and it is hoped the new church there will be greatly strengthened. The burden of the young people's work was carried by Elder Hankins, and in these meetings real victories were won. There was an excellent class of young people in attendance at this meeting and a number of them are planning to fit themselves for greater usefulness in this work. There was a good spirit manifested in the meetings. The friendly attitude of the townspeople is evidence that a good impression was made by the camp-meeting.

C. M. SNOW.

### Field Notes

A COLORED church was recently organized in Leavenworth, Kans.

SIX members have been added to the church at Wilmington, Del.

THE baptism of five persons is reported from Port of Spain, Trinidad.

# Missionary Volunteer Department

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

## Leadership

THE loud and insistent cry throughout our ranks is for leaders. More leaders and abler leadership would soon change the whole aspect of this movement. The work is advancing and expanding so rapidly that it seems as soon as a man demonstrates any ability as a leader in a small sphere, he is thrust into a position of greater responsibility, for which he is not always qualified. It is so to a great extent throughout the religious world, but it is not so in the business world.

This practise lacks system and foresight, and is fatal to the highest degree of success. There is a saying that "no man has made a true success in any work until he has trained a successor." We have quoted this, but we have not taken it seriously. Perhaps it is just as well, for it is only half the truth. The most successful leader is the one who trains many leaders.

No amount of theorizing will settle this great question of leadership; in fact, the Lord himself has not left any doubt as to the divine plan in this matter which is so vital to the success of his cause.

### Our Leader's Plan

The whole plan of Christ may be stated in a sentence. He came to the world to establish the Christian church, and during the whole three and one-half years of his ministry he was training leaders. He chose them at the very beginning of his work, and led them about with him. Day by day he counseled and taught, and, above all, lived his message in their presence. When he departed, he left but a small number of converts, but they were veteran leaders, and they quickly swept over the civilized world with the gospel. Christ's personal ministry was confined to a very small territory in this world. Apparently because he had so short a time and recognized the necessity for trained leaders, he devoted much of his time to them, and let it especially be emphasized that his training consisted in constantly practising in their presence the things he taught and desired them to continue teaching and practising.

He said to his class who were candidates for leadership that he came to seek and save the lost, to lift the heavy burdens, and to let the oppressed go free. Then he took them into the streets and lanes of the city where he found the publicans and sinners and saved them, and the sick and halt and blind and healed them, and the distressed and sorrowing and comforted them. Then he said to the disciples, "Now you may begin, working as you have seen me work." Under his wise direction they did mighty works, but they sometimes made mistakes and failed. They went with him alone and questioned him as to the reason of their failure, and he told them. The next time they succeeded. Day by day as their confidence in their Leader grew, their ability as leaders increased, so that when he left them to carry on the work alone—without his visible

presence—their courage and zeal and wisdom and power were irresistible, and the church grew and prospered marvelously.

Now what would be the result of the adoption of this plan in our work and with our present system of organization?

Beginning with the local church, it would mean that the elder and other officers would first learn how to win souls to Christ and this truth, by earnest, definite, personal work. This would be new work for many who now occupy the position of leader. The precious blessing of God that would fall upon them as a result of this work would inspire in their hearts a great burden to enlist all the members in the same service. They would not say, "Now we have done our duty, the rest of you ought to do something." That was not Christ's method. His representation of the work was such that his disciples felt there was nothing else worth living for. It linked them to the divine. It made all else in this life—every object and ambition—appear cheap and insignificant.

If our conferences would adopt the Saviour's policy, it would mean that soul-winning would be held up as one great test of the presence of divine life and power, and of the divine call of the workers. It would be esteemed above finances, or institutions, or administrations. And the president and conference committee would be, first of all, deeply consecrated men, with a great passion for souls. How else can they be true spiritual leaders, training the younger workers as Christ trained his disciples? Is not the greatest need of the cause of God today just this kind of leadership?

If this plan were followed in our schools, how solemn and yet how enviable would be the position of our teachers; for if upon the training of one leader may hang great events and even the destiny of nations, how great the responsibility of training scores of leaders. If Christ counted twelve a sufficient number in that generation to storm the battlements of the enemy and evangelize the civilized world, what tremendous results may be secured by the right training of an army of leaders for the work in this last generation.

To a certain extent this method of Christ's in training leaders is practised in our publishing department. The missionary agent goes out into the field, and trains the new recruits by doing in their presence the very work he desires them to do.

The principle applies with equal force to the Sabbath School and Medical Departments and every phase of our work. I have mentioned the other departments before our Missionary Volunteer Department because it is the demand for leaders and recruits in all the other lines of work which is one of the primary reasons for the organization of this department.

In order that we may pass the young people on for service in other departments with a keen, vivid conception of at least the supreme principle of leadership, and a correspondingly genuine experience, we as Missionary Volunteer workers must be leaders after the divine order. No other will do. God save us from the careless, the indolent, and the indifferent. God give us men and women of strong convictions, mighty power in prayer, unbounded zeal in spiritual things, and well-balanced judgment.

If all who now occupy any position of responsibility in this work would engage at once in training leaders according to Christ's method, a large share of the problem of evangelizing the world in this generation would be solved. We should economize time, minimize the requirements of routine work, and count those hours an infinite loss which might be spent in definite personal soul-winning and the training of leaders but are allowed to drift by with little or nothing accomplished. Is it not clear that the quickest way to evangelize the world is to enlist all the recruits we can to assist us as we go about in definite, personal soul-winning to evangelize our particular part of the world? Soon our recruits will be leaders, gathering about them other recruits, and a mighty army will have carried the message to every soul.

MEADE MACGUIRE.

## Publishing Department

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

### A Missionary Rally

AN excellent suggestion has been made in connection with the Harvest Ingathering service to be held October 4. It is that Sabbath and Sunday, October 4, 5, be made two missionary rally days, during which special consideration shall be given to plans for making the Harvest Ingathering a success, and for starting the Christmas campaign for home workers' books.

A suggestive program is being sent out by the General Conference on the Harvest Ingathering campaign. This should be used Sabbath forenoon. Sabbath afternoon the program given in the REVIEW for the fourth Sabbath in September could be taken up in churches that held it over on account of the quarterly meeting. At the close of the program a call should be made for the names of those who feel impressed to take up this work, and the Home Workers' Books leaflets distributed. These can be obtained from the tract societies.

In churches where the fourth Sabbath service was taken up on its regular date, the afternoon of the rally Sabbath, October 4, might well be devoted to a study of the Harvest Ingathering REVIEW. Have several persons selected to take part, and let them talk—not read—such mission stories from the paper as "A Korean's Experience," page 12; "What One Korean Tract Did," page 13; "Won by a Godly Life," page 13; "Government Inspector's Report" (this might be read on account of the figures it contains), page 15; "Out of the Depths Have I Cried," page 18; "The Hindu's Gift," page 19; "Is Not My Word Like a Hammer?" page 24. The program could close with the reading of "A Word From the Mission Treasury," page 3, followed by an outline plan of campaign, and an appeal for all to take part this year. Papers should be given to all at either the morning or the afternoon service, with instruction leaflets. Necessary committees and leaders should be appointed.

Sunday morning could be devoted to preparation for service, the first hour to

a drill on the handling of the home workers' books, giving special study to getting into the homes, forms of introduction, and the best points for interesting persons in the books.

The second hour could be devoted to a study of how to present the Missions REVIEW. A supply of canvasses should be on hand, and a simple form of introduction learned.

Sunday evening the program should open with special prayer for the Missions campaign. We must have funds for our missionary work, the warning must go on. Therefore we must work and pray until they come. This could be followed by a short study on our responsibility to help those about us; a concert study of the little canvass for the Missions REVIEW; experiences from those who were successful last year in regard to what they found the best methods of work; giving out of territory and final plans for the Harvest Ingathering campaign.

We believe that if this plan of having a good missionary rally on these two days is followed, it will start off the Harvest Ingathering work with good impetus, and that it will help the campaign with the home workers' books. There is not much time to plan for it, but if every church elder will act promptly, every church can have a good missionary rally.

E. M. GRAHAM.

### A New Method of Pledging

"MR. KIL, the Korean pastor of the large Central Church in Pyeng Yang, having felt for some time that a kind of coldness had come over the Christians in the city, resolved to go to the church every morning at dawn with one of his elders to pray. These two men of humble, trustful faith, met thus in prayer every morning a little after four o'clock for about two months, without speaking to any one about it, in fact, I think no one knew of it. But somehow when the fact gradually became known to a few, some score or more united with them in these morning prayers. Then the pastor, seeing there was a desire on the part of others to join him, announced to the church on Sunday morning that any one wishing to pray with them might do so, and the bell would be rung at 4:30 A. M.

"The next morning at one o'clock the people began coming, and by two o'clock several hundred had gathered. When the bell was rung, there were four or five hundred Christians present, and after a few days the number each morning was between six and seven hundred. On the fourth morning, while praying, the whole congregation suddenly broke down weeping for their sins of indifference, coldness, and lack of love and energy for work. Then came the joy of forgiveness and a strong desire to be shown ways and means to work for God. Four more mornings were thus spent in prayer, singing praises, and asking God's direction. The pastor now thought it was time to do something, and asked how many would give a whole day to go out and preach to unbelieving souls. All hands went up. Then he asked how many would go for two days. Again nearly all hands were raised. At the request for three days fewer hands went up, and so on through four, five, and six days, the number gradually lessening,

but even for seven days there were quite a number. The total number of days of service promised at that early morning prayer-meeting was over three thousand."—*Korea for Christ*, pages 33, 34.

Since the early days of this message, our people have been used to pledging money for the cause of God, and the Lord has blessed them in so doing. Would it not be equally pleasing to him if we were to adopt this Korean plan, and definitely give to him, to be used in giving this last warning message, a certain portion of our time each week?

Let us consider the possibilities there are in this. We have now, according to the latest statistics, 114,206 Sabbath-keepers. If these devoted, on an average, one hour a week to giving this message to others, it would be equivalent to the work of 1,627 persons, for ten hours a day, for one year. An average of four hours' work a week from every Sabbath-keeper would be an equivalent of 6,508 persons working ten hours a day, for a year, a number more than our entire force of conference workers, who, including colporteurs, number 5,101.

These figures help us to understand why the Lord says, through the spirit of prophecy, "If every church-member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Testimonies for the Church*, Vol. IX, page 32. It is because the general systematic work of our people would add so enormously to the working force in the field.

In view of these facts, would it not be well for every Sabbath-keeper to consider the advisability of devoting a portion of time each week definitely and sacredly to the Lord's work, allowing nothing to interfere with it, save that which absolutely cannot be overcome?

That this is in harmony with the instructions given in the testimonies is shown by the following statement: "In every church the members should be so trained that they will devote time to the winning of souls."—*Id.*, Vol. VI, page 436.

Let not those who can give but one hour a week, or perhaps even less, think this small amount of time not worth devoting to the Lord. It is these small amounts of time, taken together, that make up the mighty whole. So all of it is worth while. But careful planning will enable many to increase the amount of time which is all they at first believe they can give. Let us deal liberally with the Lord, for he deals with us exceedingly bountifully, giving us even more than we can think or ask.

E. M. GRAHAM.

### None Too Early to Begin

AN article which appeared recently in the Omaha *World Herald* suggests to our minds again the importance of our brethren and sisters taking hold of the sale of our home workers' books, at as early a date as possible. The article in question was headed, "Christmas Is Coming; Dealers Buying Toys." "Sweltering with heat, they buy for the season of deep snow." Then follows the article telling of the different kinds of new toys that will be on sale for the Christmas holidays. One paragraph of the article says:—

"It is only sixteen weeks until Christmas, and merchants from towns out in the territory about Omaha are coming to the city to buy holiday toys. The sight of the sweltering dealer tediously choosing Christmas dolls and toys that will be popular when the snow is deep and the winds are cold, is a common sight about the wholesale toy houses."

When business men of the world are so active in getting ready for their Christmas trade, should not Seventh-day Adventists be still more active in securing orders for the splendid books which we have, and which will be far better for the children than the "thousands upon thousands of toys" which this writer says will be on display for the "thousands and thousands of children"?

Now is the time to order the prospectus and make a beginning in this good work. Your tract society secretary will also send you a leaflet of instructions giving a description of each book and making suggestions in regard to the best way to present the books, how to report the work, order the books, etc. This leaflet explains to you how much commission you receive on each book.

"So we earnestly invite you to take hold with us in a larger circulation of these small books. Your opportunities may be limited, your field may be small, but with God's help, by making the most of the opportunities that are within your reach, you can have some part in this work."

N. Z. TOWN.

### For Young Women

WE pass on the following report from Brother R. L. Pierce, with the hope that young women not now in the work may catch the inspiration to engage in the sale of our message-filled books:—

"A few days ago we received a report from one of our youngest and most inexperienced canvassers, a young woman about eighteen years of age. This report represents her second week's work as a regular colporteur. She is working with 'Desire of Ages.' Her report is as follows:—

Days	Hrs.	Ord.	Mor.	H-Mor.	Cloth	Value
Sun.	6	6			6	\$18.00
Mon.	8	2			2	6.00
Tues.	10	20			20	60.00
Wed.	10	19	1	1	17	61.50
Thurs.	10	13	1	1	12	42.00
Fri.	9	14		1	13	43.50
Totals	53	74	2	2	70	\$231.00

"As this work was done for the highest-priced book that we have, it is quite damaging evidence against the theory which some of us have held to the effect that our larger works could not be sold in the cities and towns. This young woman is the daughter of one of our oldest colporteurs, who Brother Eastman says is the man who first gave him an enthusiasm in the canvassing work. This good brother has also had his son with him in the field this summer, and you can therefore see that he believes in training his children in the right way."

"THE situation which is exactly to our liking has not yet been discovered. Most people go in search of it, but no one finds it; and the wisest thing is to play the man in the place you are in while you are in it, until you are called to play the man in the better place."

# News and Miscellany

Notes and clippings from the daily and weekly press

—The President will attend the practise drill and target-practise of the Atlantic squadron of the navy on October 18.

—It is reported that the British admiralty has entered into contract with the Italian inventor Ulivi for his violet-ray apparatus, which is credited with ability to blow up war-ships, arsenals, and torpedoes by projecting these rays against the object to be attacked.

—Verily, the world furnishes strange anomalies. Canada is a province of Britain. Four hundred Japanese are allowed to immigrate to Canada if they have \$50 each, and any number of Chinese who will pay \$500 head tax. But the laws do not permit any Hindus to enter, and the Hindus are British subjects.

—Advices from Mexico state that nearly four hundred Americans are being held in the city of Torreón, Mexico, and refused permission to depart. This move is said to be in retaliation for the refusal of the Washington government to allow the exportation of arms to Mexico for either federal or rebel use.

—Affairs in China have of late been progressing favorably for one man, that man being Yuan Shi Kai, the provisional president of the republic. Regardless of President Yuan's nominal title, he is the strong man of China today, and British and American observers agree that he is fast coming to occupy in his country the position long successfully held in Mexico by Porfirio Diaz—that of absolute dictator. And some of the observers believe that for a time at least China will prosper under such a dictatorship, if it becomes an actuality, as Mexico prospered in the best days of Diaz.

—What is said to be the largest dam in the world was opened with a two days' celebration recently, at Keokuk, Iowa. The dam stretches nine tenths of a mile long from the bluff on the Illinois side to the power-house in Iowa, and will create a new power zone from Burlington, Iowa, to St. Louis. Its cost was \$27,000,000, and it is estimated that the concrete in the work is equal to all the masonry in the great pyramid of Cheops. The total length of concrete, including power-house, lock, sea-wall, ice-fender, and dam, is two and one-half miles. Deep-water navigation will be bettered for sixty-five miles up the river.

—A recent census of Germany showed that the population of the empire was 64,925,933. It is the law in Germany that every citizen must declare his religious affiliation or declare that he has no religion. This does not mean that he must be in communion with the church of his choice, but only his personal preference. Therefore the census indicated that there were in the country 39,991,411 Protestants, or 61.59 per cent; 23,821,453 Roman Catholics, or 36.69 per cent; 283,946 other Christians, or .44 per cent; 2,114 non-Christian worshipers, 615,021 Israelites, or .95 per cent; 205,900 persons of other confessions, and 6,138 whose religious beliefs were not stated.

—Fierce rioting occurred recently in connection with a tramway strike in Dublin, Ireland, and between four and five hundred persons were injured. The strike is said to be the worst that has occurred in that city in more than thirty years, and many injuries have been received by both the strikers and the guards.

—The specifications require that the lock-gates of the Panama canal shall be made of greenheart, a tree which grows in Venezuela and Guiana. It is the strongest wood known, being sixty per cent stronger than oak. It is very hard and so durable that it is called indestructible. Under water, greenheart has remained unchanged for one hundred years.

—The czarevitch has been described as the most valuable child in the world. If he succeeds to the throne, he will be in possession of some \$48,600,000, at which sum the private fortune of the Romanoffs is valued. His yearly salary as ruler of the Russian people will be \$9,720,000, and he will be in absolute control of 500 estates, employing thirty thousand servants. Within a few days of his birth the infant's life was insured for a half million pounds—three hundred thousand less than the amount for which the Grand Duchess Olga, the eldest child, was insured. A banking account was opened for the baby, into which is paid every three months a government check on the National Bank of Russia which allows the child \$72,900 a year.

—There is not much that is conclusive to chronicle as to the Mexican situation. There are published each day columns of conjecture, interpretation, and inference based upon rumors and reports, or the absence of reports. The impression made upon the reader who would do some interpreting for himself is that there is going on a game of waiting for developments on both sides. On each side those who are in authority are awaiting the next move of the other side. Mr. Lind continues in Mexico, apparently by desire of the Mexican government. It is also reported that "informal negotiations" have been resumed between him and the Mexican foreign office. William Bayard Hale, who has been in Mexico as an unofficial observer for the benefit of President Wilson, has reached the capital and has given his impressions of affairs. These have not been made public. The despatches from Mexico represent Huerta as showing no signs of retreat from the position he has occupied in the correspondence with the United States government. He is alternately represented as purposing to resign that he may run for president, and again as having decided that he will not run. It is believed that there will be at least a pretense of election on October 26, the time fixed by law. The cable news from Europe reports Felix Diaz, ostensibly on his way to Japan as Mexican representative, as declaring that he will be a candidate for president. There is conflicting news as to the extent to which Americans are complying with President Wilson's request that they leave Mexico. They are going out in large numbers, say some; others say that they are declining to go, and will stay and take their chances as to safety of life and property.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1913

COLUMBIA UNION CONFERENCE  
Chesapeake, Chestertown, Md....Sept. 18-28

PACIFIC UNION CONFERENCE  
Arizona .....Nov. 13-23

SOUTHEASTERN UNION CONFERENCE  
Florida, Lakeland .....Oct. 30 to Nov. 9

### Southeastern Union Conference Association

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

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

### Special Session of the Central California Conference

At a joint meeting of the Central California Conference Committee and the Armona school board it was voted "that the future policy of the Armona Academy and equipment be submitted to a special session of the conference to be called in connection with the coming camp-meeting, Oct. 30 to Nov. 9, 1913."

In harmony with the above action, a special meeting of the Central California Conference is called to convene at Laton, Cal., Oct. 30 to Nov. 9, 1913, for the transaction of the above-named business and any other business that may seem best to the regular delegates and people in conference assembled. The first session of the conference is called to meet on Monday, November 3, at 10:30 A. M.

By order of the conference committee,  
J. H. BEHRENS, *President*;  
G. A. WHEELER, *Secretary*.

### Special Meeting of the Central California Conference Association

A MEETING of the Central California Conference Association is called to convene in connection with the special session of the conference at Laton, Cal. The regular delegates to the Central California Conference (unincorporated) are the constituency of the Central California Conference Association. The first meeting of the association is called for Wednesday, November 5, at 10:30 A. M.

J. H. BEHRENS, *President*;  
G. A. WHEELER, *Secretary*.

### Massachusetts Conference

THE third annual session of the Massachusetts Conference will be held at South Lancaster, Mass., Oct. 7-12, 1913, for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may properly come before the meeting. Each church is entitled to one delegate for its organization and to one delegate for each ten members. A full representation from each church is very much desired.

H. C. HARTWELL, *President*;  
H. B. TUCKER, *Secretary*.

### Massachusetts Conference Association of Seventh-Day Adventists

NOTICE is hereby given that the first annual session of the Massachusetts Conference Association of Seventh-day Adventists will be held at South Lancaster, Mass., in connection with the annual conference. The first meeting of the corporation will be called Wednesday, Oct. 8, 1913, at 3 P. M., for the purpose

of electing officers for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

H. C. HARTWELL, *President*;  
H. B. TUCKER, *Secretary*.

### Nashville Agricultural and Normal Institute

THE annual meeting of the constituency of the trustees of the Nashville Agricultural and Normal Institute will be held in Gotzian Hall, on the institute campus, at 10 A. M., November 28. The object of the meeting will be to receive the annual reports of the president, treasurer, and secretary, and to transact such other business as shall properly come before the meeting.

P. T. MAGAN,  
*Secretary*.

### Business Notice

WANTED.—Due to the new eight-hour law in California, we are in need of additional help,—laundry men, ironers, chambermaids, storemen, desk clerks, call-boys, and a man head nurse who can lead out in gymnasium and other exercises, and who has had considerable experience. Apply to manager of the St. Helena Sanitarium, Sanitarium, Cal.

### Address Wanted

ANY one knowing the address of Mr. H. P. Buzzell will confer a favor by sending the same to E. M. Peebles, Route 5, Box 157, San Antonio, Tex.

## Obituaries

ENOCH.—Harold Graham Enoch was born Aug. 5, 1913, in Bombay, India, and died August 15. Our little darling rests beside Gerald, who died two years ago. We thank God for the "blessed hope" of the resurrection. MR. AND MRS. GEO. F. ENOCH.

McKENNA.—Elizabeth Edwina, only child of D. E. and L. L. McKenna, was born at Richland, Iowa, June 7, 1901, and died suddenly at the home of her parents in Chicago, Ill., March 27, 1913. She was a member of the South Side Sabbath-school and church-school. I am sure that she sleeps in Jesus. Elder M. H. Serns conducted the funeral service, after which the remains were taken to Richland, Iowa, for burial.

MRS. L. L. MCKENNA.

RASMUSSEN.—Mende Marie Rasmussen was born in Skien, Norway, Feb. 2, 1848, and died July 15, 1913. She was married to Martin Hanson, in Norway, and together they came to America in 1871. The year following Mr. Hanson lost his life during a storm on Lake Michigan, while pursuing his work as a sailor. For several years the widow, with three small children, a stranger in a strange land, struggled for a livelihood. On April 13, 1880, she was married to August Rasmussen. Six sons were born to them. The deceased accepted present truth under the labors of Elder J. G. Matteson, while the family was living in Chicago, Ill. She remained faithful to her Saviour until the last. Her aged companion and eight sons survive. \* \* \*

MULHOLLEN.—Louise Gillespie Mulhollen was born in Pittsburgh, Pa., July 10, 1859, and died in the Blair Memorial Hospital at Huntingdon, Pa., July 25, 1913, aged 54 years and 15 days. In early life Sister Mulhollen gave her heart to the Lord, and when the truths of the third angel's message came to her, she gladly accepted the light and remained faithful until her death. She possessed a noble, self-sacrificing spirit, was a kind, affectionate, Christian mother, and untiring in her efforts to guide her children into all truth. The funeral services were conducted by Pastor Wagner. Text, 1 Thess. 4:13. Her companion, five children, two brothers, one aunt, and many friends are left to mourn. JAMES D. MULHOLLEN.

WILLIAMS.—Agnes Williams was born in Virginia, July 20, 1833. Her early years were spent in Illinois, Indiana, and Ohio. In September, 1888, she came to Leavenworth, Kans., where she lived until her death, which occurred Sept. 4, 1913. She was a faithful member of the Seventh-day Adventist Church. Of her six children four survive. The deceased was in Christian service for sixty-five years. Words of comfort were spoken by the writer from 1 Thess. 4:13.

J. W. ALLISON.

CHRISMAN.—Clarence Chrisman was born at Newark, Ohio, April 15, 1881, and died at Cocoaanut Grove, Fla., Aug. 29, 1913, aged 32 years, 4 months, and 14 days. His mother died when he was a small boy, and he was reared by his grandfather, B. B. Francis, who gave him a course at the Mount Vernon Academy. Among those who mourn are his wife and child, one brother, and the grandparents. We believe that his sins were all confessed and that he was ready to meet his King. O. SOULE.

RICKEY.—Louise Leininger Rickey was born near Portsmouth, Ohio, April 22, 1844, and fell asleep at Oakland, Cal., Aug. 31, 1913. In 1861 she was united in marriage with Daniel Boone Rickey at Ione, Cal. One child was born to this union. The deceased accepted the truths held by Seventh-day Adventists under the labors of Elders D. M. Canright and M. E. Cornell. She was baptized by the former, and became one of the charter members of the Oakland church. For thirty-two years Sister Rickey was an invalid, and during the last twenty years of her life was unable to walk. Among the mourners are her faithful companion, one daughter, one sister, and a grandson. She was laid to rest to await the coming of the One in whom she trusted. B. E. BEDDOE.

DILLON.—Edith Irene Dillon, wife of Elder Isaac Dillon, was born at Lemoore, Cal., Oct. 25, 1882, and died in eastern Arizona Aug. 20, 1913, after several years of intermittent illness and much suffering. She was the daughter of Dr. and Mrs. J. M. Bond of Healdsburg, Cal., who, with her husband, a son, a daughter, five brothers, and two sisters, survive her. Two of the brothers, Elders Walter and Frank Bond, have for some years served under the General Conference as missionaries in Spain. The deceased was a graduate of Healdsburg College, where she completed the normal course, and was known as a successful church-school teacher throughout California and Arizona. After her marriage in November, 1906, Sister Dillon assisted as a Bible worker in her husband's evangelistic efforts. She passed away in the firm hope of ultimate immortality. GEORGE W. RINE.

GRAVES.—Elizabeth L. Herns was born in Essex County, New York, May 19, 1830. She was married to Leander Graves in 1849, and died in Battle Creek, Mich., Sept. 11, 1913. They removed to Battle Creek in 1859. They received the faith cherished by Seventh-day Adventists in the earliest days of the message, and were firm and consistent in their adherence to it through life. The name of Leander Graves was familiar to readers of the REVIEW in former years because of their frequent responses to the needs of the cause in its formative period. Brother Graves died ten years ago, and during these lonely years Sister Graves has steadfastly maintained the same faithful and cheerful confession of Christ. Hundreds of young people have found in her house a Christian home, and in herself a Christian mother. Many who read these lines will bear witness to the genuineness of her religious life. Her way down into the valley of the shadow was along a gentle decline, and she walked over it in the same sweet confidence she had always manifested. The name of her Saviour was her support, and as the light went out in her natural eyes, Jesus brightened and filled her spiritual vision. "A little moment," the indignation will be overpast, and then her eyes shall behold Him. G. C. TENNEY.

PADURSON.—Died at San Jose, Cal., Brother Peter Padurson. He was a native of the Faroe Islands, where his relatives live. About twelve years ago he accepted present truth in Santa Cruz. Later he united with the Oakland church, of which he remained a member till his death. He lived a life of self-denial, endeavoring conscientiously to follow Christ in service for others.

D. E. ROBINSON.

BROCK.—Leticia House was born near Sullivan, Ind., May 1, 1830. In early childhood she went with her parents to Jasper County, Illinois, where she was married to H. L. Brock. Later they moved to Kansas, and in 1874, under the labors of Elders Cook and Joseph Lamont were led to embrace the Seventh-day Adventist faith. On April 26, 1913, Sister Brock died at her home in Stillwater, Okla. She fell asleep confident of a part in the first resurrection, and is survived by her aged husband, one daughter, and five sons. NORA A. HIATT.

SOMERS.—Robin Hunter Somers was born near Corsicana, Tex., June 2, 1887, and died near Booneville, Mo., Sept. 7, 1913. She was buried at Keene, Tex., the funeral services being held in the Seventh-day Adventist church at that place. Sister Somers united with the church at an early age, and remained faithful until her death. She was graduated from the Keene Industrial Academy, and afterward spent some years in Bible work in the employ of the Texas Conference. Feb. 5, 1913, she was married to Lon Somers, of Booneville, Mo., with whom she lived happily the few months of their married life. Her companion, one stepchild, an aged mother, four brothers, and many friends are left to mourn. J. I. TAYLOR.

COOK.—Lydia Jane Cook, née Buzzell, was born in Sycamore, Ill., Dec. 16, 1847, and died at Calistoga, Cal., Aug. 31, 1913. In 1866, she was married to Abraham Cook, and three years later, accepted the present truth, under the preaching of Elder T. M. Steward. Four years ago her companion was laid to rest in hope of a blessed resurrection. Seven of the ten children survive to mourn the loss of a devoted mother. For twenty-one years the family have resided in Calistoga, and a large number of friends and neighbors attended the funeral services, at which the writer spoke words of comfort. The little church at Calistoga feels deeply the loss of a faithful, consistent Christian. D. E. ROBINSON.

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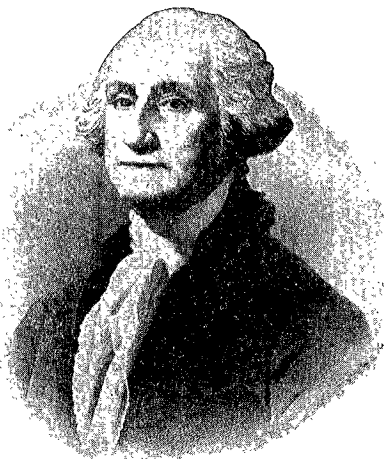
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THE autumn council of the General Conference Committee and the North American Division Committee is appointed to meet at Takoma Park, October 14.

THE Bible study by Elder W. A. Colcord in this number will be found helpful to a better understanding of several difficult scriptures. There is a beautiful harmony in Bible truth when rightly interpreted.

THE Takoma Park Intermediate School opened last week. Mrs. Angelia Weber, well known in our denominational work as an educator, assisted by Miss Dorothy Harris and Mrs. L. L. Caviness, is in charge of the work.

THE Seventh-day Adventist church building in Takoma Park has just been completed, and the first public service was held there Sabbath, September 13. The dedicatory services will be held in the course of several weeks.

THE attention of the elders of our churches is particularly directed to the suggestions contained in the article "A Missionary Rally" printed in the Publishing department. Immediate action should be taken in making effective the suggestions therein given.

LAST week Elder J. W. Westphal and family arrived in Washington, on their return journey to South America. Elder Westphal has been attending meetings in the West since the General Conference. Sister Westphal's health, we trust, has been improved by the short furlough, and she feels that it is God's will that she return to the needy South American field. They sail this week for Argentina, by way of England.

WE are glad to learn by letter from Brother F. A. Stahl, of the Indian mission in Peru and Bolivia, that he is returning to his field after a furlough in Argentina, fully restored to health, and rejoicing to know that other helpers are on the way to Bolivia to join in the service.

SINCE the Review and Herald began sending out weekly statements of the orders received for Harvest Ingathering papers, the encouraging notice could be made each week that the orders had doubled, "twice as many being received this week as last." Certainly this is most encouraging and speaks well for the workers out in the field. For the week ending September 12, orders were received amounting to 61,402 copies. Added to this 15,444 copies were sent out to regular subscribers, making a total of 76,846 copies mailed that week. Thus far this year 184,129 Ingathering REVIEWS have been ordered. We believe this year will prove the banner year of our missionary campaigns.

WE have received an announcement of the graduating exercises of the Paradise Valley Sanitarium Training-school for Nurses, to be held September 29. Seven nurses are listed for graduation. The baccalaureate sermon will be preached by Elder E. E. Andross, and the graduation address delivered by Dr. T. J. Evans, the medical superintendent of the institution. The commencement exercises of the New England Sanitarium Training-school for Missionary Nurses will be held October 2. Elder A. G. Daniells, on his return from Europe, will give the graduation address. At this time a class of eighteen nurses will be graduated. Let us pray that as the young men and women go out from these and other training-schools they may have not only efficiency for their professional work, but also that spirit of the Master in love and labor for souls, without which their life-work must of necessity prove largely a failure.

WE have much reason for gratitude to the Father of all mercies that in the troublous times existing in several of the countries of the world our workers have been kept securely. In places serious inconvenience has been suffered, but the Lord has mercifully preserved the lives of those who are endeavoring to hold up the standard of truth. Of conditions in Mexico, Brother E. W. Thurber writes from San Luis Potosi, under date of September 1: "All is quiet here in San Luis Potosi, and the Americans are not leaving the country. Except that traveling through the country places is unsafe, on account of small roving companies of bandits, one would hardly know there was any trouble in the country. We are getting acquainted with the language and with the people, and hope soon to be able to work actively with this needy people. They have little confidence in the leaders of the Catholic Church, but think the church will save them, and dare not totally neglect it. The fact that they count themselves Christians makes it harder to reach them; but the gospel of Christ works a wonderful change in their lives, and some are ready to accept it."

## "The Promised Land"

WE are not surprised that some Roman Catholic papers refer to the *Protestant Magazine* in no complimentary terms. This is to be expected. The truth hurts more than abuse and tirade. We are gratified, however, to find in different Protestant papers favorable mention of the work being done by this magazine. A German Methodist weekly, *Der Christliche Apologete*, in its issue of September 3, contained the following words of commendation:—

"This monthly, published in Washington, D. C., deserves thanks from all freedom-loving persons in America for the notable service it renders in the enlightenment of the people concerning the true character of Catholicism and the danger with which our country is threatened by Rome's political program."

The October issue of the *Protestant Magazine*, now ready, contains one article of great value. Under the title "The Promised Land" there are brought together in chronological order many of the utterances of the representatives of Rome for the past ten or fifteen years relating to the purpose to make America Catholic. One of the frontispieces is a reproduction of a telling cartoon upon this subject, with the same title, which appeared in *Harper's Weekly* forty-three years ago. This number ought to have a very wide circulation. Any reader of the REVIEW who does not see the magazine regularly ought to send ten cents for a copy of the October issue.

IN a letter to the Mission Board office, Elder E. T. Russell sends a good word from Kansas: "We have had excellent meetings in the Central Union, and even though the country has been visited by severe drought the brethren are of good courage, and their offerings are good. West Kansas has experienced the most severe drought of any part of our territory, but at their camp-meeting \$800 was raised for missions. Although everything is still sore, being burned by the sun, and at the present no respite in sight, yet the brethren are of good courage in the Lord."

REPORTING the work in the West Canadian Union, of which he is president, Elder H. S. Shaw says: "We are of good courage out here and enjoy greatly the good old REVIEW. God is blessing our work in this field. Souls are being converted to the Lord, and taking hold of the truth." The report will be published next week.

LAST week Elder and Mrs. I. H. Evans reached Washington from the West, Sister Evans having recently arrived in America from China, their field of labor before Elder Evans was called to the presidency of the North American Division.

THE opening exercises of the Foreign Mission Seminary were held Wednesday evening, September 17. Short addresses were made by Elders W. A. Spicer, G. B. Thompson, and I. H. Evans and Prof. W. E. Howell. A goodly number of students were present to begin school work.