



# The Advent Sabbath Review and Herald

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No. 40



## Lo, He Comes

C. M. SNOW

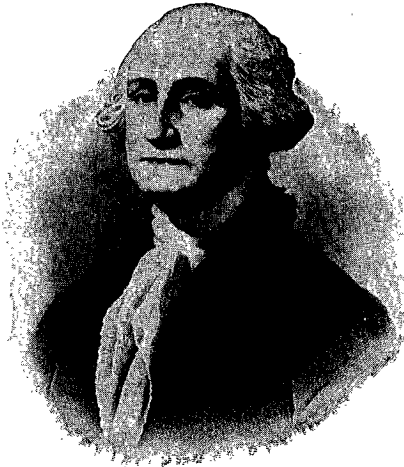
Through the twilight, through the gloaming,  
Of the swiftly passing day,  
God is flashing to the nations  
Signals of the coming fray.  
Men may read it in the judgments  
That are falling on the world,  
In the deeds that quench the Spirit,  
Where sin's banners are unfurled;

They may read it in the reckless  
Race for riches, place, and fame,  
While the racers crush the helpless  
In their mammon-maddened game;  
It is written in the records  
Of the strivings of the soul  
That has bartered all of heaven  
For a gilded crumbling goal.

Heed, ye careless! heed the warning  
God is flashing forth today!  
Earth and heaven are loudly telling  
That our God will not delay.  
He is coming, say the prophets —  
Shout it till the welkin rings!  
He is coming,— earth declares it,—  
Lord of lords and King of kings.

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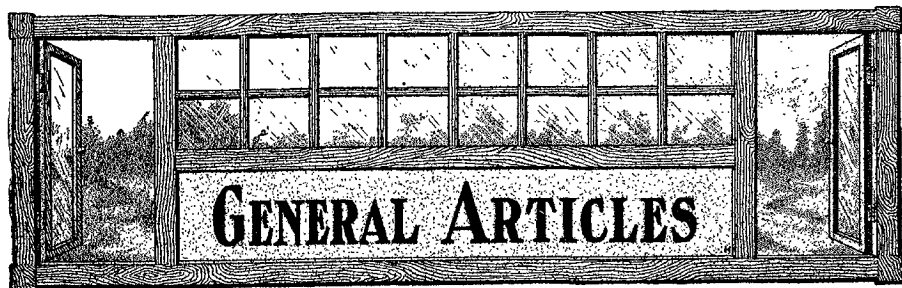
# The Review and Herald

"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, OCTOBER 2, 1913

No. 40



## Communion With God

ELIZA H. MORTON

PRAYER is the opening of the heart,  
A letting in of God,  
A feeling of a weakness great,  
A turning to the Lord.  
No goodness ours, but all our thought  
To do the Master's will,  
To feel the emptiness of life,  
To hear the "Peace, be still."

And when the soul is outward poured  
And self is cast aside,  
Then Jesus comes with listening ear  
And arms extended wide.  
'Tis sweet to plead with One who notes  
Our every thought and word,  
With One who understands and feels,  
And bids us know we're heard.

There's need of earnest, fervent prayer,  
For love is waxing cold;  
Let's cast our burdens on the Lord—  
In faith we may be bold.  
With shining faces we may stand  
In sunlight from above,  
And feel the Spirit as it comes  
In waves of tender love.

When strengthened with God's strength  
divine,  
New zeal and life and power  
Will fill our hearts and touch our lives  
And help us every hour;  
Then give us, Lord, for thine own sake,  
A thirsting after thee,  
That we may grow in grace and all  
Thy light and glory see.  
*Portland, Maine.*

## The Triumph of Faith

MRS. E. G. WHITE

ALL that was in his power to do to remove the cause of Israel's apostasy, the prophet Elijah had done. He had executed the judgments of God upon the false prophets. He had set before the people their apostasy; he had called upon them to humble their hearts and turn to God. The people had confessed their sins and acknowledged the God of Israel as the living God. Now his curse was to be withdrawn, and his blessings renewed. The land was to be refreshed with rain.

"Get thee up, eat and drink," Elijah said to Ahab; "for there is a sound of abundance of rain."

Then the prophet went up to the top of Carmel to pray. Throughout the day he had unflinchingly performed the will of God, and now, his work ended, he humbly bowed down, "his face between his knees," and interceded with God for penitent Israel.

When Elijah had bidden Ahab prepare for rain, he had no outward evidence that the showers were about to fall. He saw no clouds in the heavens, heard no thunder. He spoke the word that the Spirit of the Lord moved him to speak. He did everything in his power to show his faith in the word of God, then he prayed for the outpouring that God had promised.

Again and again Elijah sent his servant to a point overlooking the Mediterranean, to see if there was any visible token that God had heard his prayer. Each time the servant returned with the word, "There is nothing." The prophet did not become impatient or lose faith, but continued his earnest pleading. For the sixth time the servant returned with the word that there was no sign of rain in the heavens. Undaunted, Elijah sent him forth once more; and this time the servant returned with the word, "Behold, there ariseth a little cloud out of the sea, like a man's hand."

This was enough. Elijah did not wait for the heavens to gather blackness. In that small cloud he beheld an abundance of rain; and he acted in harmony with his faith, sending his servant quickly to Ahab with the message, "Prepare thy chariot, and get thee down, that the rain stop thee not."

It was because Elijah was a man of large faith that God could use him in this grave crisis in the history of Israel. As he prayed, his faith reached out and grasped the promises of heaven; and he persevered in prayer until his petitions were answered. He did not wait for the full evidence that God had heard him, but was willing to venture all on

the slightest token of his favor. The Scripture says of him, "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

It is faith such as this that is needed in the world today,—faith that will lay hold on the promises of God's Word, refusing to let go until Heaven hears. It is faith that connects us with Heaven and brings us strength for coping with the powers of darkness. Through faith God's children have "subdued kingdoms, wrought righteousness, . . . stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And through faith we today are to reach the heights that God desires us to gain. "If thou canst believe, all things are possible to him that believeth."

Faith is an element of prevailing prayer. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "If we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that he has promised. The honor of his throne is staked for the fulfilment of his word.

The shades of night were gathering about Mt. Carmel as Ahab prepared for the descent. "It came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel." As he journeyed toward the royal city through the darkness and the blinding rain, Ahab was unable to see his way before him. Elijah, as the prophet of God, had that day humiliated Ahab before his subjects, had slain his idolatrous priests, but he still acknowledged him as Israel's king. Now as an act of homage, and strengthened by the power of God, he ran before the royal chariot, guiding the king to the entrance of the city.

In this gracious act of God's messenger to a wicked king is a lesson for all who claim to be servants of God, but who are exalted in their own estimation. There are those who feel above performing duties that to them appear menial. They hesitate to perform needful serv-

ice, fearing that they will be found doing the work of a servant. These have much to learn from the example of Elijah. By his word the treasures of heaven were for three years withheld from the earth. He was signally honored of God as, in answer to his prayer on Carmel, fire flashed from heaven and consumed the sacrifice. His hand executed the judgment of God in slaying hundreds of idolatrous prophets; and his petition for rain had been granted. And yet, after the signal triumphs of the day, he was willing to perform the service of a menial, to run before the chariot of Ahab for many miles in the darkness and the storm.

### A Morning Soliloquy

A. SMITH

"How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." Ps. 139: 17, 18.

When I awake each morning, I should look upon the day before me as possibly my last one of life, and fill its precious moments with golden thoughts and deeds. My character is as a flower vase to be filled with roses and lilies from the garden of God's love (Gal. 5: 22-24), or with Satan's weeds from the fields of sin. Every pure thought and word and action fragrant with the grace of humility in Christ, is the fruit of the Holy Spirit. Shall I, then, fill my vase today with these mementos of Eden? or shall I fill it with the devil's weeds of unkind or impure words and deeds? Shall I make myself generally disagreeable and unkind to my associates, and self-conscious of guilt toward my God?—No, let me rather throw out the offensive weeds, cleanse my vase in the fountain for sin, and fill it with the life-giving water of the Holy Spirit.

I have not a moment to lose. When Christ comes, my character will be fixed beyond all change forever. The Holy Spirit will never place the seal of the living God upon the impure-minded man or woman, or the jester or foolish talker, upon him who is fascinated with the foolish things of this world; for it would sanction such evil things in heaven.

"May my angel's record, every closing day,  
Shine with love's bright moments all the way."

### Gospel Finance—No. 11

#### The Lord's Treasury

E. K. SLADE

A GREAT deal of importance is attached to the idea of knowing what and where God's treasury, or storehouse, is. There could be but little meaning to the words, "Bring ye all the tithes into the storehouse," that there may be meat in mine house," if we are left free to use and pay our tithes in any way or place to suit the fancy of each one. There are those who feel that they should be per-

mitted to pay their tithes where they choose, regardless of God's organized work. In past years tithes have been paid by individuals to various enterprises or direct to a certain minister in such a way as to cripple the work and cause much perplexity, but at present that practise does not prevail to so great an extent. No minister in good standing will receive that which God commands to be brought into his treasury. No member in good standing will ignore the order required in the house of God in the payment of tithes.

Our work is organized as near as we can know in harmony with plans outlined in the Word of God. He has his agencies in the earth for carrying forward his work. Those agencies, organized and operating in harmony with his truth, and giving the message and performing the work required for man's salvation and for properly warning the world, must be recognized as God's work in the earth. Those called out by the message and engaged in his work certainly constitute what he chooses to refer to as "mine house" in the world. The tithes and offerings are called for as the only means of financing his work. They are to be brought into the "storehouse," or treasury, that the work of God in the earth may not suffer. There can be no question regarding the urgency of the requirement for all tithes and offerings to be brought to the treasury of God's house, the church. "If all, both rich and poor, would bring their tithes into the storehouse, there would be a sufficient supply of means to relieve the cause from financial embarrassment, and to carry forward nobly the missionary work in its various departments."

It is not our purpose, and neither can it be necessary, to produce arguments to show that our church and conference treasuries are God's storehouse, or treasury, in connection with his work at this time. It is of importance to us to see the wisdom in this arrangement and the principles involved for the protection of the cause and the good of those conforming thereto.

Men are selected and set apart for the ministry, not by one or two or a few persons, but by organized conferences in harmony with and having the approval of the denomination. Credentials are granted to those whose lives and labors and whose talents and training are in harmony with the high standard required by the denomination. Such credentials are granted for only a year at a time. When conditions will not warrant it, they are not renewed. Under this arrangement money from God's treasury is used to support only those laborers having the approval of the body. It takes the task of determining who shall be supported from the funds, from one or two or a few, and places it upon the whole people.

This arrangement is of great importance. Great care is exercised in all our conferences in the selection of workers whose support is to come from the tithes. Every member in the churches

whose tithes and offerings go to the conference treasury is permitted to have a voice in determining who shall be set apart to the ministry and receive support from the treasury. Left to a few, grave complications would develop. For each member to decide who shall be supported by his tithe is wholly out of harmony with the light which God has given for the management of his work. The denomination under the guidance of God through his Word is to decide who shall be set apart as ministers and missionaries. The denominational treasury must of necessity receive and disburse the funds for the support of the work of God in the earth. To disregard this order brings great confusion and demoralization to the work of God.

There are those who assume the responsibility of ignoring the Lord's treasury by paying tithes direct to individuals, yet such cases are few.

The tithe is withheld or diverted by some because there are ministers employed whom they do not like or because the work is not managed to suit them. They would rather rob God or risk paying tithe to an individual than to recognize the order existing in the church by paying it into the treasury, where every penny is accounted for and used in harmony with the divine plan.

These cases are of such a character as to emphasize the importance of the organized plan. In nearly all such cases the recipients of the tithes are individuals who could not be recognized or who have been rejected by the body as public laborers. The payment of our tithes is to be to God and not to man; and he who will rely upon his own judgment, impressions, or preferences by paying to a man of his choice instead of coming to the treasury of the Lord's house, is making a serious mistake.

Mount Vernon, Ohio.

### Offerings for the Support of God's Cause

WILLIAM COVERT

THE whole question of man's redemption is based upon the great offering made by Christ for sin, and the gospel of this offering must be carried to all mankind by continual sacrifices and offerings made by men.

The tithe is to be invested in evangelistic work, while funds procured through offerings are to pay for meeting-houses, provide institutions, and defray such associated expenses as cannot be legitimately met from the tithe. Our people are almost a unit upon the subject of tithing, and they ought to be as well agreed upon the question of offerings as they are upon the matter of tithing. We know the tithe is designed to furnish the means and to equalize the financial burden of evangelistic work, so as to rest with equal weight upon each one. Why not then make our offerings upon the same principle of unity that we pay our tithes, and with the same frequency? We could do this according to the amount of funds to be raised for any specified

purpose. And if the per cent paid was according to the income of each member, the burden would then be equalized. If such a system should be generally adopted, it does not seem that any one would have a right to complain about it, for the poor would not have a large sum to raise, and the rich would have an abundance with which to pay their share.

Let this income offering be sent to the treasury every time the individual pays his tithe, and the conference would always be supplied with funds for its essential work. There are many expenses to be met in caring for a conference that the tithe was never designed to cover; and if there were an adequate stream coming in in a regular flow, as the Lord's tithe comes to the conferences, then the conferences would have their tent and camp-meeting interests, their school work, their medical departments, their city missions with their multiplied demands, and all the many incidental expenses cared for.

Since God works by order in all that he does, it follows that he has given advice in his Word which will apply to offerings as definitely as to tithes, and this advice should be sought out and heeded.

In speaking of the offenses committed in financial matters he says to delinquents, "Ye have robbed me in tithes and offerings." And then he calls upon all who are guilty to restore to his cause what they have taken or have withheld from it. The basis upon which God's people are to make their offerings is in proportion to the light and the blessings they receive from God. "For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more." Luke 12:48. "Freely ye have received, freely give." Matt. 10:8. If God has given to us great light, then we owe to the world a great debt, for God has put us under obligation to give the light to all the world so far as he has given light to us. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7. But can God love niggardly giving and stingy offerings?

The regulations for offerings in Israel which God proclaimed through Moses was that every male of the nation should appear before the Lord three times in the year, and when he went to the meeting the command was, "They shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. 16:16, 17.

These offerings were made first at the season of the Passover; second, about fifty days later at the feast of weeks, or Pentecost; third, at the harvest ingathering about the middle of the seventh month, called the feast of tabernacles. In each of these gatherings there were the products of the land and of the labor of the people, which were offered, besides pledges or vows to be paid, and

free-will offerings to be made. See Ex. 23:14-17; Lev. 23:10-44.

Of course, it is not expected that God's people now will follow the routine laid down for ancient Israel, but the liberality of their offerings and the equalization of the burdens should furnish us a lesson which we would do well to imitate. Furthermore, the apostle Paul has adopted the principle of equalization in making offerings, and advised that it be done by "every one of you . . . as God hath prospered him." 1 Cor. 16:2. But the apostle advised more frequent giving than anciently, for he counseled that it be laid aside weekly, so as to have it ready at any time when it might be called for. In a later communication to the same church he said that he had written to the churches as he did upon the subject of this offering on purpose that there might be an equality of the burden. "For," he says, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that which he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want." 2 Cor. 8:12-14.

Herein is set forth by the apostle the principle of Christian giving for God's cause according to the income or prosperity of each member. It was to be a regular laying aside from week to week according to the prosperity of the member. The apostle explains the intention himself. He wanted all to give, but his intention was that the men of greater income might give accordingly, so as not to compel the poorer brethren to give more than their proportion. He wanted the income of each one to decide what that one could give; and this is right and equal for all, just the same as the tithing according to a man's income is equal for all. Then the needs of the cause should determine what the budget is to be, so that the leaders can adjust the amount according to the principle set forth.

One reason assigned by Paul why he wanted the churches to adopt the method he advised for raising funds was that the financial business would be out of the way when he arrived. His desire was that "there be no gatherings" when he should come. I am sure that many of our ministers who have had the burden of raising funds among our churches can sympathize with the apostle in this matter. O, how often even the Sabbath services are largely devoted to raising money for some branch of the cause; or, if not on the Sabbath day, then a special time is appointed to solicit money when the time ought to be devoted to the real, vital needs of the church and the community. But it is encouraging to know that there is growing up a large-hearted liberality in offerings among our people, and may we not hope that soon plans will be devised to make the offerings for both home and foreign work as regular and strong as the tithe is for the evangelistic work?

The ideal condition is sought after and

advised by Malachi, and our earnest request should constantly be for the day to be hastened when the windows of heaven shall be opened and the spirit of faithful obedience fully manifested among God's remnant people.

## God Not Ashamed of Us

H. H. VOTAW

OFTENTIMES the skeptic feels that he has completely silenced the believer by a reference to the sins—grievous sins—of the patriarchs, the records of whose lives the Scriptures give. Every Christian worker and almost every Christian layman has been confronted by some unbeliever who marshaled the mistakes of certain Biblical characters as proof that God either does not require a high standard of living of any one or that he arbitrarily chose certain ones as his children, regardless of their sins.

Only a most cursory reading of the Word could overlook the fact that God has always rebuked sin and reproved sinners even when the latter were his chosen subjects. Only a mind blinded by prejudice, it would seem, could fail to see that the very records of mistakes that the Bible gives are evidence that God is not biased in favor of some to the detriment of others. The attitude of mind with which God seems to view the children of men is revealed in the following words: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God." Heb. 11:16.

It is the man who is content with sin, willing to live in sin, that God finally rejects. It is the one who aspires to no higher things, desires no better things, who is accounted unworthy of citizenship in the kingdom of God. It is not the man who falls into sin, but the man who falls and makes no effort to rise, who is satisfied to remain in the filthy rags of unrighteousness, who brings shame and disgrace to his Maker. Though we sin through the weakness of the flesh, if we do not assent with the mind, if we do not approve with our hearts, if we seek to rise above it, if we "desire" better things, "God is not ashamed to be called" *our* "God."

Simla, India.

THERE is a grand fearlessness in faith. He who in his heart of hearts reverences the good, the true, the holy,—that is, reverences God,—does not tremble at the apparent success of attacks upon the outworks of faith. They may shake those who rest on those outworks—they do not move him whose soul reposes on the truth itself. He needs no prop nor crutches to support his faith. Founded on a Rock, faith can afford to gaze undismayed at the approaches of infidelity.—F. W. Robertson.

BETWEEN the great things that we cannot do and the small we will not do, the danger is that we shall do nothing.—Adolph Monod.





WASHINGTON, D. C., OCTOBER 2, 1913

EDITOR - - - FRANCIS M. WILCOX

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## Editorial

### Christians and the Gospel

THE great world needs the gospel, and needs it now as never before, and must have it now, or never know the blessings of its saving, uplifting power.

We have the gospel. Can we withhold it from the world, and still have it? The world needs the light. They who have the gospel have the light. Can we keep it to ourselves and still have it?—Clearly, no.

The duty of the followers of Christ to the idol-stricken world is plainly set forth in the gospel message itself. That gospel is a pure, living, flowing stream. Stagnant water is never pure. If we accept the gospel, and then seek to hold it to ourselves, it is no longer the water of life, and we who so hold it, make of ourselves stagnant pools instead of living fountains. The condition of the world today is appealing to the true Christian, stronger than any words can do, for that help which can come to it only through the gospel. The Christian is indeed the salt of the earth; but the salt that will not do its allotted work will very soon lose its savor, soon be worthless. While the world is appealing for the gospel, they who have it must give it, or its possession will soon mean to them nothing but an empty form, a lifeless husk.

C. M. S.

### The Bengal Leper's Cry for Deliverance Answered

IN recounting in these columns from time to time stories of providential interpositions and deliverances, we have not dealt with narratives of divine healing. It is because these experiences are so numerous. The Lord is continually giving special physical blessings in answer to prayer for the sick. One hears on every side the testimonies to God's healing power. But the account of the healing of our one-time leper brother in India is so out of the ordinary, that we

give it as one of those special deliverances that bear witness to the intervening hand of the living God. The story is told in the man's own words as set down by Brother L. G. Mookerjee, of Calcutta, who interviewed the brother at our request a year or two ago.

Now eighty years old, Brother Sadhan Chandra Sircar is strong in the faith of the "blessed hope," and delights to witness for the Lord and to his truth in dark Bengal. At twenty he was stricken with the deadly leprosy, which proceeded to a stage that would long ago have ended his life had not God intervened miraculously. He says:—

As a youth I was well instructed in the Hindu sacred writings, the shastras, and so, though I had this dreadful disease, I was much reputed in the villages as a holy man. By the age of forty, the disease had developed to the state where toes and fingers had dropped off, joint by joint. I still carry this sign of the malady; namely, hands and feet without fingers and toes.

At this time my heart was always after God. The hunger of soul grew daily. Just then a missionary visited our village. It was a time of famine, and he was going from place to place by boat, distributing rice and salt. One of the neighbors drew my attention to him as he was passing along the canal by my thatched house. I called to the missionary, and he talked with me from the boat, discussing religion. He asked me if I could read, and as I replied, "Yes," he left me a copy of Matthew's Gospel.

In this I read of the spotless life of Jesus. Our own scriptures had taught us the evil lives of Krishna and others of our gods, who lived in sin; and I had concluded that these were sinners the same as I. But here was one who did no sin. After a struggle, I determined to be a follower of Christ. I read the experience of the leper, in Matt. 8: 1-3, and believed on Jesus as my only physician. At this time, in 1875, I was baptized by this missionary.

After baptism the missionary and myself went to the Lord in prayer, asking God to heal my leprosy, anointing my body with oil at the same time. It was about six months that we continually kept this matter before the Lord; then the good Lord answered our prayers, and I was healed, to my own astonishment and to the wonderment of all the villages. People flocked from far and near to see me, and this gave opportunity to witness to the true Saviour and Healer.

Many became Christians through my humble efforts, and in process of time I was made pastor of the village church. A chapel was built on my own grounds, next to my dwelling-place.

In 1906, Brother L. G. Mookerjee sent several workers with Bengali tracts through the villages. One came to my hands, "Jesus Christ a Sabbath-Keeper: What That Means to Us." It had a picture of Jesus walking the way of the ten commandments, leaving footprints for us to follow. The thought struck me. "The same Jesus who healed me of the leprosy kept the seventh-day Sabbath, and I ought to follow his footsteps." This made me resolve that by his grace, I would keep the Sabbath that Jesus kept

as my example. Since then I have rejoiced in the blessed truth. I have had a great deal of persecution and many losses to suffer, but am still waiting joyfully for my Master's return, and hope to remain firm unto the end.

It is not a story of Bible times, or of Judea or Galilee. It is easy to believe in wonders wrought in olden time and in Bible lands by the hand of God. This is one of those incidents of our own time that help us to understand that God is the living God still, calling his children to him over many a strange path, and showing his power to save. It was characteristic of the living faith that laid hold of this blessing of physical healing from so hopeless a malady that the brother should have thus resolutely laid hold also of the Sabbath truth, following in this obedience the footprints left by Jesus as our example.

W. A. S.

### The Continuity of Life

CONSIDERABLE discussion has gone the rounds of the press during the last few weeks over an address recently delivered before the British Association for the Advancement of Science by the president of the association, Sir Oliver Lodge. In this address he argues for the continuity of life, and claims that this continuity is entirely in harmony with the principles of true science. He has found experimental proof of the continuity of existence through his work in connection with the Society of Psychical Research, of which he was formerly the president.

This address from a man of recognized scientific standing and research will have a strong influence in inclining many minds to the study of the experimental proofs that Sir Oliver claims to have found in connection with his investigation of spiritualistic manifestations. It shows the character of some of the believers in this occult science, and the manner in which this great delusion is enthralling the minds of men who occupy prominent positions in the world of science and letters.

The Scriptures of Truth plainly teach a life beyond the tomb, but death is not the door to that continued existence. Death is not set forth as a period of transition from one state to another. It is represented as a state in which life ceases. Man's physical and mental powers are at rest. He has no longer an existence among the living on earth or among the spiritual beings of any place or sphere. The only way in which he will ever again live on this earth is through the resurrection at the last great day.

The patriarch Job, in common with other Bible writers, plainly teaches this truth. When sick and suffering, with the grave apparently as his resting-place,

he inquires, "If a man die, shall he live again?" He answers the question to which his fears give rise: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire for the work of thine hands." Of the dead he plainly declares, "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." And of the dead man's knowledge of events transpiring on the earth, he declares, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

By the power of him who conquered death the graves will be opened; the sleeping saints will rise to glorious immortality in life beyond the tomb. It is this hope on the part of the Christian that robs death of its terrors, and in the glad resurrection morn enables him to joyfully sing: "O death, where is thy sting? O grave, where is thy victory?" It is better to take as the basis of our faith the word of divine revelation rather than the conclusions reached by the Society of Psychical Research.

F. M. W.

### The Warning Unwelcome

THE backslidden church behaves very much like the backslidden individual. It prefers to be let alone, to stay where it is. The Lord, speaking through Jeremiah, says even of Babylon: "We would have healed Babylon, but she is not healed." She did not want to be healed. She preferred to go in the way that carnal desire dictated; and so the Lord was compelled to abandon her.

Just so will it be with the "daughters of Babylon" in the last days—the creed-bound, world-loving churches. The Lord will be compelled to leave them to their own ruin, even as he was compelled to leave the great mother in ages past. Occasionally one of the Lord's servants speaks out in warning. A few may hear; but the pleasure-loving throng press on, and not infrequently they seek to hush the voice that sought to warn them.

An instance of this kind was witnessed in the setting aside of Bishop Foster of the Methodist Episcopal Church. He did not take a roseate view of the spiritual conditions in that church body, and, in the hope of bringing the people to a sense of their true condition, he published a warning in the *Methodist Journal*. There is food for thought in what the bishop said to his fellow church-members; and the fact that he was set aside when he had given his warning, makes the hopelessness of the conditions all the more apparent. He said:—

The church of God is today courting the world. Its members are trying to

bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentations. It is the old trick of Satan. The Jewish church struck on that rock, the Romish Church was wrecked on the same, and the Protestant church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him today can fail to see the fact?

Do not Methodists, in violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on gold and pearls and costly array? Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntingdon, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one, going into the Methodist church in any of our chief cities, distinguish the attire of the communicants from that of the theater- and ball-goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who, in many cases, make no profession of religion, and are often sneering skeptics, go through a cold, artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performance spirituality is frozen to death.

Formerly every Methodist attended class, and gave testimony of experimental religion. Now the class-meeting is attended by very few, and is, in many churches, abandoned. Seldom the stewards, trustees, and leaders of the church attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer-meeting. Now but very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class- and prayer-meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

This bishop's statement of conditions in his own church is just as true of the other large church bodies in general. It is the condition of the great church world today,—a form of godliness with the power lacking, and the zeal and love that once were so evident now waxing cold, while the easy professor turns to pleasures and pursuits of his own liking. Seeing the conditions as they exist now, and knowing that they were divinely foreshown as indications of the last days, how can the child of God turn to the allurements of the world, and refuse to believe that the coming of our Saviour is drawing nigh? When God sends reproof for coldness and worldliness, it is not because he desires to condemn, but because he desires to save us from the awful consequences of our own course. We must heed his warnings; we must push the battle to the gates; we must divest ourselves of every clog of selfishness and every tie that would bind us to the service of the world.

C. M. S.

### The Harvest Ingathering Campaign

How many members of the Seventh-day Adventist Church will engage in the Harvest Ingathering campaign for 1913? How many through indifference or fear of failure will hold back and refrain from making any effort? We probably shall never be able to furnish an accurate estimate of the number of either class. While this knowledge would be interesting, it is by no means essential. The really essential question for each one to determine is to which class he will belong. Dear reader, to which class will you belong?

Here is a plan which has been set in operation for the entire membership of the church. It is a plan which has been successfully worked, and that, too, with increasing efficiency, for several years. The plan has accomplished much in the way of beneficial results:—

1. To those who have engaged in this work there has come a rich personal blessing. Nothing so brings strength to the soul as labor for others. Engaging in this service has brought many rich personal blessings throughout the time the plan has been in operation.

2. It has been the means of bringing to thousands of people a knowledge of our work as a denomination. They have come to recognize that this movement is not one of local influence. Its operations are world-wide. This people, in place of confining their missionary efforts to Christian peoples, are reaching out to earth's remotest bounds and are putting forth earnest, sacrificing labor for those in the darkness of heathenism. The way has been opened by this introduction to bring to interested ones a fuller knowl-

edge of the system of truths which we hold as a people.

3. We never can estimate the good which has been accomplished by the means gathered in these campaigns. From thirty to forty thousand dollars each year have been added to our mission funds. By this addition scores of laborers have been enabled to go out into the mission field and receive support. Eternity alone will reveal the good which has been accomplished as the result of this gathering.

Dear reader, will you not have a part in the accomplishment of this threefold result in the campaign of 1913? You may confidently expect that God will go before you and open hearts and homes to your visit. You will be engaged in the great concert of effort which is going on throughout the entire field. In this feeling of community interest with other believers there is strength and inspiration. Let all rally this year to an active part in the Harvest Ingathering campaign.



### Let Us Love One Another

WRITES the apostle John to the church in his day, and to the church in every age, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." As a reason why this love should exist in the church, the apostle cites the wonderful love of God manifested in the gift of his Son for the salvation of the world, and concludes his argument, "Beloved, if God so loved us, we ought also to love one another." 1 John 4: 7, 8, 11.

The Great Teacher taught the same lesson to his disciples. "A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35.

The church of God through all ages has afforded many beautiful instances of this love among brethren. Many have adorned the profession of Christ by lives of sacrifice in the ministry of loving service. This bond of love has kept alive the torch of truth in many dark, trying periods of church history. But how many in every age have refused to allow this blessed principle to control their relationship to their fellows! The disciples needed the admonition of the Master. The early church needed the exhortation of the apostle. The church of God in this age—the Seventh-day Adventist Church—needs the counsel as well.

How the enemy delights to sow among brethren the seeds of doubt, distrust,

jealousy, and malice. The most trivial incidents are magnified to bring about alienation. A man is made an offender for a word. Let us today heed the divine admonition. Let us seek to come near to one another; to enter into one another's hopes and plans and purposes; to bear one another's burdens. Love will turn the words of criticism, gall, and bitterness into words fitly spoken, like unto "apples of gold in pictures of silver." It will give us smiles instead of frowns; words of cheer and encouragement for our brethren instead of silence and coldness.

True love is not a matter of sentiment, nor is it sentimental in its exercise. It does not condone sin nor excuse wrongdoing, but it says to the sinner, "Go, and sin no more;" it reaches down the hand to those fallen into the pit, and bids them rise in the name and strength of Jehovah; it seeks not only present pleasure, but, above all, the eternal good. The need of the church today is for this spirit of love in its members. "Beloved, let us love one another." F. M. W.

## Note and Comment

### What College?

THE following word of good counsel to young men and women seeking an education, is contained in the *Religious Telescope* of September 17:—

Lots of young people are now asking, "What college shall I attend?" Indeed, many parents, fathers and mothers who are wisely concerned for their children, are raising the same query. To all these inquiries there is but one answer: Go to a Christian college—your own church-school, if you have one. The true training is of head and heart, neither of which can be neglected without permanent injury to the life of the individual.

We commend this counsel to the readers of the REVIEW AND HERALD.



### "Human Wrong in Church Disunion"

UNDER this head the *Continent* (Presbyterian) of August 21 discusses editorially the question of the separation of Christian believers into denominations. As to the origin of these denominational divisions, the editor says:—

The denominational divisions of the church have all come out of human failings, errors, and misdeeds.

If all followers of Jesus Christ from the time of the apostles until now had understood his message in perfect simplicity and had followed his will with perfect devotion, there would still today be just one undivided Christian church in the world as there was on the day of Pentecost.

So every cleavage in the church and separation between brethren that has happened among Christians from their Lord's departure until this day has been

the fruit of somebody's sin or somebody's blunder.

Denominational differences and distinctions are badges of human frailty, signifying always somebody's fault somewhere of either insufficient understanding or insufficient consecration, and therefore as the church goes on to perfection in knowledge and grace, these badges of frailty must gradually disappear.

Commenting upon this editorial, the *Word and Way* (Baptist) of September 18 makes the following pertinent remarks:—

The *Continent* editor is unquestionably right in charging that division of Christian people into denominations is due to "somebody's sin or somebody's blunder." This is the only reverent and rational position to take on this question. God is not the author of confusion. The Bible is not an ambiguous oracle. The message of the New Testament is one. There is absolute unity in its teaching. Otherwise it could not claim or hold the position of authority. A self-contradictory revelation cannot be a revelation in fact. The Scriptures do not teach—cannot and hold the place of a divine revelation—that a sinner is saved by *grace*, saved by *works*, and saved by *grace and works*.

Then men have misinterpreted the Scriptures. And for this misinterpretation they are wholly responsible. They have handled the Word of God deceitfully. They have been prejudiced, ambitious, and self-willed. They have not sought with absolute devotion to know and do the will of Christ. They have not been guided by the Spirit. Where the Spirit interprets and leads, the same lesson is learned and the same practise adopted. So it may be affirmed that the existence of a multitude of different and distinct religious bodies is due solely to the sins and blunders of men.

*Denominationalism is a monument to persistent and insidious perversion of the Scriptures.*

The apostle Paul declares that there is "one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." The prayer of Christ for his disciples was that they might be one, even as he and his Father were one. This unity can be maintained only by recognizing Christ as the divine teacher and by a return to the pure, unadulterated teaching of the Word of Truth.



### Roman Riots in Canada

THE *Liberator*, published at Ottawa, Canada, for September, 1913, contains an article by G. R. McFall, M. A., under the above heading. He gives an account of a number of the riots which have been inspired by Roman influence since 1800. Among these he places the attack recently made upon the tent-meetings conducted by Brother Jean Vuilleumier. Of this the writer says:—

In July, 1913, some weeks ago, Rev.



Jean Vuilleumier rented a lot on Northern St. Hubert Street, and erected a tent, with a view of holding some meetings. The *Daily Telegraph* of July 25 contains a picture of the tent after the mob had torn it down. A large mob gathered, tore down the tent, attacked the preacher, fired shots, and injured a newspaper man who was present. The *Daily Telegraph* said: "The Rev. Jean Vuilleumier yesterday, with the assistance of members of his flock, erected the tent that on the previous evening had been torn down by the crowd, and at eight o'clock began the usual service. Soon the gang of toughs gathered outside. After attempting to carry on the service for about fifteen minutes, the pastor found it was impossible to make himself heard above the shouting, the lewd singing, and other noises of the crowd. He closed the service, and after speaking quietly with his friends, started with his wife for the sidewalk. The crowd contented itself with hissing and booing. Then the pastor turned up St. Hubert Street, when the mob, which numbered some four hundred, most of whom were young men, started a terrific roar. 'Kill him! kill him!' they yelled. Suddenly the mob began to pursue him, and had it not been that they mistook a newspaper man, who was fleet of foot, for the pastor, and pursued him instead, the Adventist minister might have lost his life." This happened in free Canada, in the year of our Lord 1913.

#### ◆ ◆ ◆ The Butcher Contest

THIS is one of the latest forms of amusement for the gratification of the insatiate desire for excitement which is possessing thousands of people at the present time. Recently, in one of the amusement parks in the city of Chicago six steers were hoisted to a platform, and there in the presence of eight thousand men and two thousand children were slaughtered, skinned, and dismembered in record time. This butcher contest was advertised weeks ahead, and drew this immense crowd.

It is gratifying to know that many who witnessed this inhuman spectacle denounced the management for presenting before the public this bloody exhibition of amusement. Of course, the purpose of the management was to draw the crowd and so make money out of the enterprise. This commercializing of sports and games is one of the banes of our present civilization. The love of money on the one hand and the desire for new forms of excitement on the other form a combination that leads to the production of many things in the world of sports which are highly questionable. Speaking of this tendency, the *New York Weekly Witness* of September 10 says:—

For years we have looked on at the commercialization of play with indifference. Dancing in time past has been a healthful, pleasant, and wholesome amusement (?). Today dancing, in the poorer sections of the big cities, has be-

come synonymous with debauchery and immorality. Why?—Because men of low character have commercialized dancing and made the dance-hall an adjunct to the saloon, to the drink-selling business. The same is true of the moving-picture theaters. In themselves the "movies" may be made of high value as an educational aid. Commercialized by unscrupulous men, the moving-picture theater is too often exercising a hurtful and depraving influence. The public has not been in ignorance regarding the character of the men who purvey amusement to boys and girls. Repeatedly they have been shown up by men and women interested in the welfare of our boys and girls, as vultures with no education, no culture, and no esthetic sense, absorbed only in private gain. Still we have allowed the commercialization of play to proceed without making any efforts to counteract its sinister influence. Perhaps the "butcher contest" in Forest Park will finally wake up the public to the need of bringing fun and play to our children through other channels than the present commercial agencies which mix fun with degradation and depravity.

#### ◆ ◆ ◆ A Vain Hope

MANY have cherished the hope that we have reached an era of peace and good will among the nations of men, but the continued preparation for war on every side seems to give little foundation for the realization of this desire. The dedication of the Temple of Peace and the agitation connected with this movement have awakened hopes in many hearts. Many statesmen are exerting themselves to the utmost to bring about treaties which will insure the world's future peace; but even many of these peace advocates contend that the best guaranties are strong navies and well-trained armies. Regarding this anomalous situation, particularly as applied to the United States, the *Independent* of September 11 says:—

We had hoped that with a Christian scholar for President, and an advocate of peace for Secretary of State, we might have a moderate naval program, one even more peaceable than what we had under President Taft. But Secretary Daniels of the Navy Department wants three or four of the biggest vessels of war to be built every year, and money put thus into fighting ships on the water rather than into any equipment on shore. Secretary Meyer was satisfied with two battle-ships and the required accessories, but Secretary Daniels seems to smell war ahead, and accepts all the General Naval Board asks for.

#### ◆ ◆ ◆ Noise

THIS is the term by which the Lutheran *Witness* of September 11 characterizes the statement made by Archbishop Keane before the American Federation of Catholic Societies, regarding the decline of Protestantism. The archbishop is quoted as saying:—

The Protestant system of religious truth has collapsed. It was unable to

abide the successive strokes of Biblical criticism, or to survive longer the killing analysis of its fundamental principles. The masses of men in non-Catholic communities and countries recite no creed and own no church affiliation. They have pushed the fundamental principles of the system—the denial of doctrinal authority, and the adequacy and the right of self-guidance in religion—to their logical issues.

While the *Witness* feels that this statement is far from the truth, it adds this caution:—

Rome must be watched and opposed in every legitimate way now, even more closely than in the past, by go-easy Protestants and Americans.

We do not believe that Protestantism is dead, and yet the leaven of disintegration is at work. It has largely ceased to protest against Rome and Roman errors. Indeed, it cannot well consistently do so and still hold as a part of its cherished faith doctrines which have their origin in the Roman Church. It is for Protestantism today to take its stand on the Bible and the Bible alone as its rule of faith, discarding tradition, standing boldly and fearlessly against every doctrine which has no foundation in the Scriptures of Truth. Doing this, Rome will have little occasion to claim that Protestantism is on the wane.

#### ◆ ◆ ◆ The North American Indians

THE Indians of North America, it is claimed, are not decreasing, but they are slowly mingling with other races and being absorbed by them. We are indebted to the *Christian Advocate* of September 11, for the following facts regarding this interesting people:—

There are said to be in the United States 280 Indian tribes, of which about 77 have more than 500 members each. The largest tribe is the Cherokee, which has more than 31,000. The next largest tribe is the Navajos, with upward of 22,000; then the Chippewa, with about 20,000; then the Choctaw, with nearly 16,000; then the Teton Sioux, with over 14,000.

Oklahoma contains more than one fourth of all the Indians in the United States. There are seven other States which have more than 10,000 Indians apiece, but these, with the exception of Wisconsin, are west of the Mississippi. There are Indians in every State in the Union, but less than fifty are accorded to each of four States—Delaware, New Hampshire, Vermont, and West Virginia.

While the Indians are not actually disappearing, the proportionate increase of half-breeds is considerably larger than the increase of full-blooded Indians. The total number of Indians in the United States as given by the late census is 265,683, with 25,331 more in Alaska. Fifty-six and one-half per cent of all the Indians in the United States are full-blooded, while a little over thirty-five per cent are of mixed blood. Reliable information concerning eight and one-half per cent could not be obtained.



### Missionaries Are Closely Observed

M. D. WOOD

A FEW days ago my wife stood on the platform of a small railroad station, talking to one of our Christian young men who lives at that particular place. The sun was hot, the wind was blowing, and as the engine passed by the smoke and cinders blew in the faces of the people. For several minutes my wife in earnest tones talked on with the young man, quite unconscious that every move she made was being carefully observed. Presently we noticed a fine-looking old gentleman, well dressed in European costume. He passed up and down the platform again and again, and probably overheard a few words of the conversation. Then as if pent up with a desire to speak, he came up to Mrs. Wood and said, "Pardon me, madam, but I wish to treat you to a cup of tea. You look tired and I am sure it will refreshen you." But my wife said she was not in the habit of drinking tea, and that she did not know to whom she was talking. "O," said the gentleman, "I observed you talking with that young man, and I was sure you must be a Christian missionary. I have observed them for many years, and admire the noble efforts they put forth for all classes. They are a good people, and are doing a good work in India."

He also went on to say that he had been so changed by observing them that he had in a way become a sort of missionary among his own people. The gentleman in question was a fire-worshiper, a Parsee. He has gathered a lot of poor Parsee boys and girls and is giving them a free education.

The most noble example of true kindness and love has been given to this world by our Master—and example—Jesus. Missionaries endeavor to follow in his footsteps.

### German East Africa

A. C. ENNS

"Go ye into all the world, and preach the gospel to every creature." "I am with you alway, even unto the end of the world. Amen."

The Christian is always happiest when he is doing his duty, regardless of the results. The knowledge of being at his post is a satisfaction to him, and leaves him in a state of peace at heart, which results or conditions cannot alter. It is the duty of each one who is called to missionary work to go and preach the gospel, and he will never be deprived of the presence of the Commander. This

we can verify very easily by a few words regarding the work in our field.

Last year was a year of preparation and sowing; this year we reap. Although we were not missing results last year, we have more than five times as many baptisms the first quarter as we had the whole of last year. We thanked God last year for the four stations, Kihuiro, Mauiba, Vunta, and Suihi, and that we could baptize fourteen believers. With the close of the first quarter of 1913 the reports show that at the four stations we had about eighty baptisms,

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THE MEN WHO ARE MAKING ALASKA

and we have hope that the next quarter will, with God's help, show fully as encouraging a report as this quarter.

Now, brethren, is it not best to be at our work? "Winning souls" is the motto of the Kihuiro Young People's Missionary Society. We are all young, and all are aglow with the idea of winning souls for Jesus. We have newly organized our society, and the groups are going from place to place holding meetings, singing, praying, and preaching the gospel. Every Sabbath, each village has its group holding services, so that where formerly only five to ten per cent heard the sermon on a Sabbath, each one of the two thousand inhabitants of Kihuiro hear the gospel now in his own village each Sabbath. Taking Isa. 55:11 literally as it says, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," we can look forward to the harvest of the great Sower.

Now as the fields are white, pray the Lord to send reapers to gather in the wheat into the great garner of heaven.

### Alaska

FRED W. TEMPLE

THIS morning I find on my desk a little pamphlet written by John L. Myers, M. D., of Ketchikan, Alaska, and believing it will be of interest to the readers of the REVIEW, I have secured his permission to copy a portion of it and send it along with some photographs that I have.

"Alaska! The meaning of that word is 'Great Land.' Like Caesar's Gaul, it is divided into three parts, Southeastern, Central, and Western. Not only is the land divided into three parts, but the inhabitants embrace three classes, native, American, and foreign. People from every part of the world are found here, globe-trotters, gold-hunters, home-seekers."

"Mission work in this country is radically different from what it was even ten years ago. Today there are more whites in this country than there are natives, and to work among the natives and neglect the whites would be doing less than half the work, for the natives are influenced by the non-Christian white as well as the Christian, and at times I think they follow the former more readily than the latter. Not long since a good-intending native said: 'Too lonesome to be a Christian all the time.' The vice and immoral practises of these whites have brought much sorrow, disease, and even death to the natives. We must save the native, but in reaching for him we must not neglect those of our own flesh."

"The natives of Alaska are far different today from those of a century ago. Then they lived in crude houses with an open fire in the center, and they were clad in furs; now they more and more affect our manner of life and are clothed as we are. Then they spoke a language of dialects, varying according to the tribe and their location; now most of the younger generation speak English. Then they lived by hunting and fishing; now many are more or less steadily employed in sawmills, canneries, and other industries of civilization. Sturdy, stolid, stoic were those of old, and their characteristics have been passed down to those of today. Natural imitators they are. By watching a white man or woman perform a piece of work a few times the art is readily acquired."

"A hundred years have made a great change among the natives. It has produced a great change among the white people also. The change which has come over the civilized world in the last century is sufficiently amazing to races who have lived in and progressed with it. But the native Alaskan has not even such an advantage. All that the civilized world has to offer has been thrust upon him, not during a century or centuries of progress, but within the last twenty-five years, and most of it within the last ten years. His bewilderment is not surprising. Think of flashing a searchlight in the face of one whose only artificial light has been the rays from a burning

pine knot. Imagine his consternation as he is dazed with the brilliancy, and you may have some idea of the bewilderment of these people.

"In place of their old ideas of spirits, and of a something, they knew not what, which after the death of a friend haunts them with a dread fear, to be taught that there is a God who loves them and a heaven awaiting them, is an exceedingly bewildering experience. And the doctrine is the more strange that the white man teaches it. He also teaches that there should be no more feuds and fightings, no more murder and immoral practises, that kindness is due to all; yet there are more white men who believe these doctrines than there are who support and exemplify them. I know very few natives who do not profess Christianity, but I know very few who are Christians. Yet what may be expected of an imitative race, where example so slightly supports theory and teaching?"

"What we need in Alaska is more Christian men and women, not necessarily missionaries, as we usually consider them, but men and women who can make Christianity practical by living the every-day life and doing every-day duties. Missionary work in Alaska is the reaching for all mankind to the exclusion of none,—not native alone, not white alone. One thing that makes the work all the more difficult is that there are so many here who in the States were active workers in the church, but since coming here have allowed their desire to secure wealth to take precedence over all other considerations."

Dr. J. L. Myers is connected with the Board of Home Missions of the Presbyterian Church in the United States, and is an active and sincere worker. He has assisted us in many ways, and showed himself a missionary indeed this past winter during our family sickness.

*Ketchikan.*

### Canvassing in the Philippines

✓ ELBRIDGE M. ADAMS

SHOULD you like to canvass in a foreign field? Before you answer, count the cost. It is true that Brother Ashbaugh since he entered the Visayan field has scarcely had a half-dozen weeks when he has taken less than \$100 worth of orders in one week. And one week his sales amounted to even \$243. I am sure that his average will stand considerable over \$100.

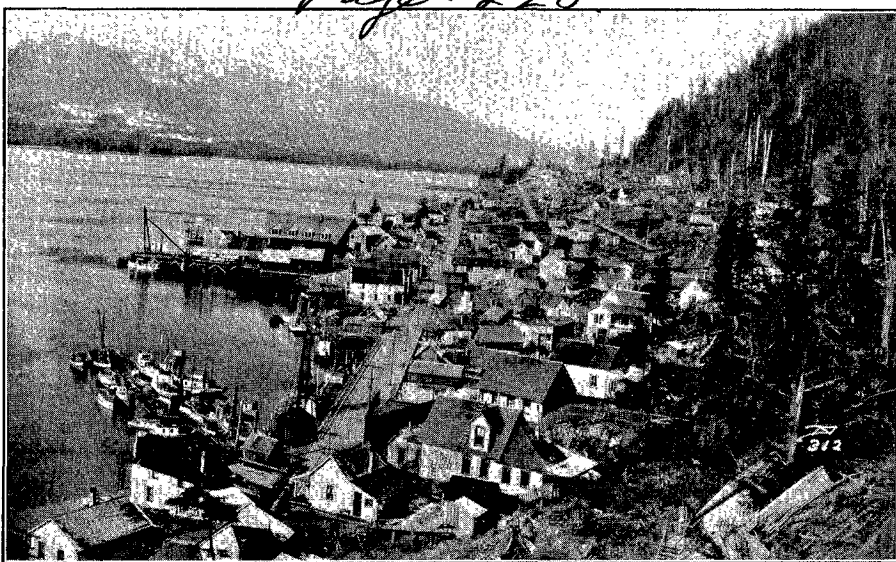
But there is another side to view. The difficulty is not chiefly in the number of orders lost, for some of his deliveries have been one hundred per cent, but rather in the time that it takes to make the delivery. In his last letter to me he made this remark, "It takes almost as much time to deliver as to take the orders."

The means of transportation is often very slow. Sometimes it is a sailboat or a rowboat, sometimes walking; possibly you may be fortunate enough to secure a one-horse vehicle; or if your customers are near the railroad, you

may take the train. To enlarge this difficulty, only the better classes can buy the books, and they are the few, hence the amount of territory to cover. Still worse than this is the fact that it is a rare thing to find a Filipino who has sufficient business principles to keep his money, even for one day, to pay for the book if he takes a notion to buy something else before the book comes. You may send him a notification card and call according to appointment, only to

practically alone so far as society is concerned. The language may be learned, but there is such a vast difference in your ideas and theirs that it makes companionship rather imperfect.

With all of this, Brother Ashbaugh has not sent in one word of complaint. But rather has found joy in the difficulties. The following is a part of one letter that he wrote me: "Sunday I left Capiz for Silay by Parao. It cost me \$1.50, but I could get no other; I was



VIEW OF THE NORTH END OF KETCHIKAN, ALASKA

hear him say, "I had the money yesterday, but I have spent it, and I cannot pay for the book." All that you can do is to set another time as near to the next pay-day as possible and overtake him with the money in his pocket. If you have so succeeded, you are fortunate.

There are still other things that must be encountered in these fields that are not found at home. Usually there is no great trouble in getting a place to stay, but for the most part you must either carry your bed with you or sleep on the floor. All the bed most of the people have is a thin grass mat, which they throw down at night, and then roll it up in the morning. It might not be appetizing to one used to the well-spread American table to be served with dry rice poorly cooked, with a little fish and possibly some bananas. You may be given a spoon, but usually the rest have no difficulty in eating with their fingers. Do not be surprised if you are passed the rice plate whence they have taken their share with their fingers. And if you should chance to have any dessert, it might be served as it was once when I was eating in a native home out in the province. The man who sat across the table from me had eaten his rice and the waiter brought a saucer of gelatin and a glass of water. The man took the big spoon from the saucer and filled it with the dessert. He bit at the spoon several times to get all the delicious morsel off. When he succeeded, he laid the spoon back on the saucer and took a sip of water. The one sitting next partook in the same manner. And so around the table.

It must be remembered that you are

paying fifty cents a meal at the mess. It was a hot, dangerous trip. I got sunburned, the skin peeled off my nose, and my under lip blistered and swelled up. I am much better now. Monday afternoon I got a lorch for Iloilo to get books for first delivery. We left at four o'clock Tuesday for Saravia. On account of contrary wind, it took us all the afternoon, all night, and until twelve o'clock Wednesday to reach Saravia. I delivered my books at this place, and left for Vicorias about eight o'clock at night, and stayed at the home of a Filipino teacher. I delivered all my books and left on foot for Silay, reaching there Thursday night. I stayed at the home of an American teacher, and delivered my books on Friday, having good success. All who ordered for March 30 have paid with the exception of a few who were on ranches."

Now I hope that after reading this many will count it a privilege to leave the quietness of home and come out to the frontier and fight the battles of the Lord. I can assure you that we who have ventured out are glad that we did, and hope that we may be privileged to stay until the battle is fought and the victory won. And who can count the joy of those servants when Jesus shall say to them, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

WITHOUT the Bible, man would be in the midst of a sandy desert, surrounded on all sides by a dark and impenetrable horizon.—*Daniel Webster.*



### The Gospel of Health—No. 3

FREDERICK M. ROSSITER, M. D.

JOB said, "I have esteemed the words of His mouth more than my necessary food." Chap. 23:12. We have yet to learn that "the word of God is quick, and powerful," and when received by a living, active faith imparts a vitality to the body that nothing else can do. When we gain this experience in the gospel message the loss of a meal or so will not be attended with the fear that one is going to starve to death. Some people even have to eat something just before going to bed so as to be sure not to starve before morning!

Moses, in recounting the forty years' experience before the people, said, "And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3. Again, "Your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot." Chap. 29:5. If the word of the Lord will keep shoes and clothes from wearing out, that word will certainly sustain our bodies if we are living in harmony with him. That same word that kept shoes and clothes from wearing out, also kept Moses from wearing out. We read that "his eye was not dim, nor his natural force abated."

I believe from these scriptures there is something for us that we have not yet availed ourselves of—something for us that we do not have, because we are not prepared to have it. When we come to recognize that the word of the Lord is a necessary part of the means to sustain the daily physical forces, there will be a new power in life for service, and a new power to make no provision to fulfil the lusts of the flesh, and when we eat and drink, or whatever we do, we will do all to the glory of God.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. God does not dwell in temples made with hands, but he did make provision to dwell in temples of his own making. In many of the temples of this world there are false gods and false doctrines, and so in the temples that God made for the dwelling of the Holy Ghost, other gods reign and false doctrines are taught. The two cannot dwell in the same place at the same time.

"I beseech you therefore, brethren, by

the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. We are to present our bodies a living sacrifice. A sacrifice to be a sacrifice must cost something. Read 2 Sam. 24:24. David had sinned by numbering the people, and so a three days' pestilence had been sent upon the people. The hand of the destroying angel was stayed at Jerusalem, and then the prophet Gad directed David to offer up a sacrifice on the threshing-floor of Araunah. Araunah offered David his threshing-floor, the threshing instruments and the oxen for the sacrifice; and verse 23 says, "All this, O king, doth Araunah give unto the king." And King David said unto Araunah, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver."

Both of these men reveal a beautiful spirit, and one in which both of them were very greatly blessed. David did not propose to offer a sacrifice for his own sins of something that was given to him,—something that cost nothing. Many would have been willing to accept Araunah's offer, but not so with David. How many of us are making offerings to the Lord that cost nothing? It is very evident that if we get into the kingdom of God we will have to make an offering that will cost us everything. We should begin now.

A body marred by self-indulgence, and one that is unclean mentally and physically, is not a suitable sacrifice. To make a living sacrifice it is necessary to practise self-denial in all the appetites and passions and as long as we live in the flesh, and this will cost us something. To many this cost is so great that they will never make the effort. Others get tired of making the sacrifice and give it up and drift into darkness. There are times when the sacrifice seems a very easy one, but when the enemy of our souls tempts us on our weak points, then the sacrifice is made only with effort. If our sacrifice is to be made acceptable, we must practise self-denial in everything that interferes with the health and that prevents us from bringing our bodies and minds up to the greatest degree of efficiency for service.

Paul says that this is a reasonable service. God has given us everything; why should not we give him all? To present him our bodies in this sense is worth more than all the gold and silver in the world, and he can do more with

the offering than he could with the material wealth of the world.

The verse quoted from Romans contains wonderful statements, and has a meaning that applies to us as never before. In these words is the very core of health reform. We should make this living sacrifice that God calls for, and it is an individual matter; my sacrifice will not help you. The more we make this living sacrifice, the more we can worship the Lord in the beauty of holiness. The more we make this sacrifice, the more means there will be with which to complete the work, and the more missionaries there will be who will want to go to other places. It is because we are the "sons of God" that we wish to make this self-denial by faith, for the "just shall live by faith."

### The Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

#### Requests for Prayer

280. A brother in Louisiana, who has recently taken up the canvassing work, asks prayer for healing from a very serious affliction, that he may continue in the field.

281. A Michigan sister desires prayer for the restoration of her health.

282. "Please join in prayer that my hearing may be restored," writes a sister from Washington.

283. A brother in Connecticut sends this request: "We ask prayer for a dear one who needs spiritual, physical, and financial help."

284. A sister in Kansas suffers from nervous trouble, which she feels is affecting her mind. We are asked to remember her in prayer.

285. An anxious friend in Missouri requests prayer for the deliverance of her husband from the liquor habit.

286. A sister in Indiana desires that her husband may be led to see the evil of profanity.

287. Another request from Indiana comes from a sister who desires prayer for healing, and strength from Heaven for the endurance of severe trials through which she is now passing.

288. A sister in the District of Columbia asks: "Will you pray that I may be relieved from deafness; also for my husband who uses tobacco and intoxicants?"

289. A South Dakota sister desires prayer for restoration to health.

290. From New York a brother writes, asking prayer for the healing of his wife who has a severe throat affliction which only God can heal.

291. A friend in the same State (New York) begs our united prayers for the restoration of her son who is suffering with tuberculosis.

292. A brother, writing from New Jersey, requests prayer for healing from a nervous trouble that affects his throat.

293. A sister desires prayer for herself that she may be healed of consumption and poor eyesight; and in behalf of her afflicted father, mother, and husband.





### Stars for Our Guiding

WORTHIE HARRIS HOLDEN

THE lingering twilight caresses the night  
With whispering breezes ere taking her  
flight,  
Then softly retreats unobserved to her  
rest,  
And leaves the domain to the night for  
his quest.  
He covers the beauties of day with a  
shroud,  
And paints heaven's blue with the mask  
of a cloud;  
But piercing this mantle of soberest hue,  
Forth come one by one tiny stars spark-  
ling through,  
Till out of the gloom and the blackness  
of night  
The sky is aglow with their shimmering  
light.

E'en now 'tis the twilight of earth's ebb-  
ing day,  
Ere long will the darkness of evil have  
sway,  
When people and nations are spurred to  
their doom  
By him who is prince of both darkness  
and gloom.  
He seeks to obscure the world's Comfort  
and Light,  
And shrouds with his doubts what was  
hopeful and bright;  
His triumphal march leaves but death  
in its train,  
And terror runs riot throughout his do-  
main:  
But lo! through the gloom all God's  
promises bright  
Gleam forth with a clearer, unfaltering  
light.  
O stars for our guiding! shine brighter  
each hour,—  
An earnest of heaven, sustained by His  
power  
Who holds every sun and each planet in  
space  
And Israel keeps by his infinite grace.  
*Portland, Oregon.*

### The Iowa Camp-Meeting

THIS good meeting was held at Cedar Rapids August 28 to September 8, in a beautiful grove in the Beaver Woods, on a street-car line direct from the city, which made it very easy of access. The weather throughout, though somewhat warm, was very favorable.

The camp was composed of one hundred and seventy tents and laid out in a very orderly manner among the trees, which afforded desirable shade from the heat of the sun. The large pavilion, the book-tent, and the dining-tent were all very nicely and pleasantly arranged. Services were conducted daily in English and Scandinavian. The attendance of our own people was very encouraging, probably nearly a thousand attended during some part of the meeting. The at-

tendance from the city was very good, and showed a deep interest.

The laborers in attendance, in addition to the regular conference workers were, Elders W. T. Knox, Chas. Thompson, L. H. Christian, A. T. Robinson, S. Mortenson, W. W. Eastman, I. H. Evans, and the writer. Elder Evans was there for only one day, but it was a day full of work publicly and in council with committees and individuals. Besides these, Profs. F. Griggs, M. E. Kern, J. G. Lamson, and W. W. Ruble, and Brethren W. H. Edwards, E. E. Painter, Glenn Shelton, and S. N. Curtiss were present a part of the time rendering valuable service in the several meetings.

As a matter of interest it should be noted that this was the fiftieth anniversary of the organization of the Iowa Conference. How rapidly the time has passed, and yet how full of interest these years have been! How the message has extended to earth's remotest bounds—yes, we are almost home!

The meeting as a whole was considered one of the best ever held in the State. The preaching was characterized with much earnestness, the speakers enjoyed much freedom, and the message borne met a cordial reception on the part of the congregation. Special emphasis was placed on the fact that the events now transpiring indicate most emphatically that the coming of the Lord is an event right at the door. The near coming of Christ, with the urgency of preparation for the same, was a very prominent characteristic of all the discourses from the desk, and made a profound impression. It certainly is a fact that the nearness of the coming of the Lord has been partially lost sight of by many among us. This has been manifested in the worldly plans in various ways, and it is high time that all our minds should be suitably aroused, for the facts are that we stand on the very threshold of mighty and startling events.

Prominence was also given to the early morning devotional meetings, and these were seasons of real refreshing. It was especially pleasing to see these meetings attended by all the ministers who were not engaged at the same hour in other meetings. That is as it should be, and it contributed much to the deep spiritual interest of the occasion. The usual young people's and children's meetings were held daily, with good results. The eight o'clock district and ministers' meetings were faithfully adhered to, and every day witnessed a growth of spiritual interest in the camp.

The reports from the laborers in the field, as the result of tent efforts and among the churches, were very encouraging. It was evident that the Lord had given them an encouraging harvest of souls.

The business proceedings of the conference were very cordial and harmonious. Elder A. R. Ogden was unani-

mously reelected president of the conference for the coming year, and but little change was made in the other conference officers.

A number of important recommendations and resolutions were passed by the conference. The question of finance received special attention, and in this connection also the management of their conference institutions.

The subject of missions and the worldwide work of the message was an important feature, and \$3,400 was raised for mission work in foreign lands; this included \$300 of Sabbath-school collections during the camp-meeting. In addition, \$750 was raised for tent and camp-meeting expenses.

As is usual, the two Sabbaths of the camp-meeting were seasons of special interest. The presence of the Lord and the work of the Holy Spirit was very manifest. A hallowed atmosphere pervaded the camp, and an earnest spirit of devotion took possession of all present. Many sought the Lord for special blessings and victory over besetting sins, while a goodly number yielded to the call of the Holy Spirit for the first time. Wives that had been walking alone in the truth were joined by their husbands, to the great joy of both.

Sixty-one candidates followed their Lord in baptism during the meeting, and all in attendance were much encouraged. We trust the result will be a deeper Christian experience on the part of all, and a rapid advance of the message throughout the conference.

O. A. OLSEN.

### The Nebraska Conference and Camp-Meeting

THIS meeting was held at Seward, August 21-31, in a nicely shaded park in the edge of the city. As the weather was warm and dry, the shade was much appreciated. Our people in Nebraska were well represented in the one hundred and fifteen tents that composed the campus.

From the beginning a spirit of earnest devotion and seeking the Lord took possession of the camp, and it was evident that both ministers and people were reaching out for a deeper spiritual experience. Prominence was given to the early devotional meetings in the pavilion and the district meetings at eight o'clock. These are very important hours for the camp. I have been at camp-meetings where both these meetings were treated with somewhat indifference, to the great detriment of the spiritual interest of the camp, but this was not the case here, and the result was most encouraging.

The speakers present, a part or all of the time, aside from the regular conference laborers, were Elders I. H. Evans, W. T. Knox, F. M. Wilcox, L. A. Hoopes, S. Mortenson, L. H. Christian, C. F. Knott, and P. F. Richert. Profs. F. Griggs, H. C. Lacey, and M. L. Andreasen represented our educational work. Sister Scharffenberg, from Korea, was also present. Meetings were held daily in the English, German, and Scandinavian.

The Lord gave much freedom to the speakers, and besides our people there was a good attendance from the city. It should be mentioned that the business men of Seward took great pains to make



our meeting a success in every way they could. The commercial club of the city passed a unanimous vote requesting us to return there next year.

The conference business was very harmonious. Elder J. W. Christian was re-elected president of the conference, and only minor changes were made in other places.

It was pleasing to find the conference in a favorable condition financially. From their surplus tithes they voted \$2,500 to foreign missions and \$500 to aid our foreign work in Chicago, Ill.

At the revival services during the meeting many renewed their consecration to God, and a goodly number took their stand for the first time.

The last Sabbath of the meeting was a good day. After a stirring discourse by Elder Evans, \$1,500 in cash and pledges was added to their foreign mission funds.

Another interesting event was the ordination service when Brethren W. H. Sherrig and G. J. Seltzer were solemnly ordained to the holy gospel ministry. May the blessing of the Lord follow these brethren and make them effective workers in the Lord's vineyard for the ingathering of many souls for the kingdom.

Near the close of the Sabbath, baptism was administered to a goodly number that had chosen to dedicate the future of their lives to the service of God.

Thus closed another annual meeting whose records will go into eternity. Soon the last of these general meetings will have passed on earth, and the next will be the great gathering around the throne of God. May it be the privilege of us all to be there. O. A. OLSEN.

### Using the Press

IN the rapid progress of the third angel's message in the world, God is using many means of making that message known to those who know it not. The spirit of prophecy tells us that the great inventions of our day have been called into existence for the express purpose of spreading God's warning to every nation, kindred, tongue, and people. One of the greatest of modern inventions, the printing-press, has only recently been used to any great extent to publish through the daily newspaper the message committed to us. This new departure has already proved itself a valuable instrumentality in the promulgation of the third angel's message, and those who have been actively engaged in this branch of the work have found it successful beyond their highest anticipations.

In connection with the tent efforts of the summer season in all parts of the country, experience has proved that the newspapers are a ready and accessible means of advertising. An article carefully and attractively written will seldom fail of publication in the newspapers in one or more cities near the one in which the tent is pitched. It is a wise plan for one member of the tent company to make it his special work to furnish the newspapers of his city with daily reports from the meeting; and if they are in readable style, little difficulty will be found in inducing the editors to publish the articles in full with good head-lines. This is without question the best method of reaching the large numbers of people who otherwise would fail of knowing

anything of the truths presented. It aids materially for the reporter to make a personal friend of the city editor, showing himself agreeable and ready to comply as far as possible with whatever suggestions the editor may make in connection with the work. Much care must be used in presenting in this public way many of the testing truths which distinguish us as a people. Such subjects as the seal of God and the mark of the beast have to be written up with care; not, of course, in any way hiding the truth, but using proper caution and tact in bringing these subjects before the public in such a way as not to drive away any in whose hearts an interest and a desire for truth might be caused to spring up.

An excellent work can be done in this line in connection with our State camp-meetings. Such an effort was put forth at the recent Iowa camp-meeting. Two weeks before the meetings began, we wrote to a number of the leading dailies of the State, explaining to them the nature of the meeting to be held, the date, and something of the speakers to be present, and giving them a hint as to the number of people expected upon the grounds. From these letters, which were made personal in as many instances as possible, we received eleven replies, and to these papers, throughout the meeting, were sent daily reports giving a synopsis of the business sessions held as well as a brief outline of the sermons preached. It was found advisable not to devote too much space to the consideration of the topics presented except those subjects which could be made of public interest.

During the course of the camp-meeting, several sermons were delivered telling of the rapid advance of the Seventh-day Adventist work in foreign fields. They were written up with the idea of giving the people a general view of the extent of our foreign work. This article was perhaps the most widely used by the papers in the State of any written at the meeting. We received copies from some of the newspapers who were handling our reports, and it was a notable fact that the editors were very liberal in giving to this article attractive head-lines and prominent positions in their dailies. This was true to a slightly less degree of several other articles, and it was found that almost any subject, the Sabbath question included, would be published quite completely by the editors if it was carefully and attractively written. Actual experience has proved that this method of advertising is one of the most effective, if not of the greatest influence, in bringing the people out to our public efforts. Many persons of honest intentions who are sincere in their belief that the church to which they belong is right, and who would not read a direct advertisement in the form of a bill or a card, will take up and examine a newspaper report, and thereby be induced, either through curiosity or an awakened interest, to investigate the truths hinted at in the daily report. Many times the first report fails to accomplish the desired end, and it is necessary for the reporter to be faithful in giving his daily reports that all may be sooner or later brought into contact with the truth. Specific instances might be given where persons previously opposed to the truth have become interested in it through noticing day after day a short article in the daily newspaper, and it is not un-

common for people thus interested to take a stand decidedly for the message.

One family in Iowa who were led by the reading of the daily reports to attend the meetings, finally took a decided stand for this message. The history of this particular instance may be of interest to workers engaged in this line. The father of the family was a man of prominence in his line, but not affiliated with any religious organization. He had long been dissatisfied with his spiritual condition, but knew not how to better it. He came to the tent through curiosity, enjoyed the sermon, and returned the next evening, when he became interested in the truths presented. He soon began telling his wife of what he had heard at the tent, but she, an avowed Catholic, refused to take any interest in it at first. One evening as she was perusing the columns of her daily paper, she chanced upon some head-lines that attracted her attention, and read the article. It mentioned the tent-meeting, and she through curiosity accompanied her husband to the tent that evening. They sat on the outside and listened, but soon became so interested that they moved to a rear seat in the tent. They came night after night, and their interest grew rapidly, until finally they decided definitely to stand for the truth.

This is only one instance of many which might be sighted, but it serves to show the importance of newspaper publicity in our work. There are many technical points which cannot be touched upon in this article, but which the reporter will soon work out in practise. The daily use of the newspaper is bound to bring results. FLOYD E. BATES.

### The Colorado Sanitarium

IN connection with my visit to the Colorado camp-meeting I was privileged to spend four days at Boulder, Colo. It was a source of much gratification to see the liberal patronage enjoyed by the sanitarium at this place. The faithful, painstaking efforts of the present management and force of workers, together with the long years of seed sowing by their predecessors, are resulting in gradually building up a substantial constituency of patrons. The patronage during the winter and spring months of this year was most gratifying in that it was much larger on the average than in former years. The summer patronage has been quite phenomenal. Taxed to the utmost to provide accommodations for those who came, it was still necessary for the institution to turn scores away who could not be furnished with accommodations. More than one hundred and fifty were enrolled as guests. Dr. H. A. Green, and his assistants, Dr. Fred Webber and Dr. Annie B. Durrie, have worked beyond their strength endeavoring to meet the demands made upon them.

It was a pleasure, as I mingled with the guests, to hear the words of commendation and praise for the orderly and efficient manner in which the work has gone forward, even during this trying season. At the best it is hard to please nervous dyspeptics and chronic invalids, but this problem seemed more nearly solved in the experience of the Colorado Sanitarium during my recent visit than ever before in my observation.

I was pleased to notice several signs of material improvement. The gymnasium

had been strengthened and improved by the addition of a good hard-wood floor. A long-needed addition had been made to the ladies' treatment-rooms, affording increased facilities and efficiency. Several small cottages have been erected on the side hill near the main building, affording quiet, retired rooms for the nervous and for other special cases.

We found Dr. Kate Lindsay, although in her seventy-first year, still earnestly at work training and educating young men and women for lives of usefulness among their fellows. Brother R. R. Cook, who with his wife spent four years in Burma, is doing efficient work as sanitarium house manager. Brother E. J. Baker faithfully looks after the financial interests. The food factory, under the management of Brother Earl Austin, is doing excellent work, and is manufacturing a better grade of health foods than ever before in its history.

A good spirit and harmonious cooperation exist between this institution and our brethren and sisters throughout this section of the country. They are co-operating in the work and endeavoring with all their ability to hold up the hands of the workers at the sanitarium, and to direct to it those who are in need of its ministry. Surely this spirit of cooperation will bring excellent results in coming years.

The surgical work carried forward in the institution has been particularly blessed, and is a large contributing factor in enabling the sanitarium to meet its operating expenses. I was pleased to learn that the indebtedness existing on the Boulder church building had been entirely cleared away. Elder M. A. Altman, who is in charge of the religious work in the church and sanitarium, is laboring hard and faithfully, and his efforts are proving very acceptable.

F. M. WILCOX.

### The Oklahoma Conference and Camp-Meeting

THIS meeting was held in Oklahoma, the largest city in the State, August 21-31. The arrangement of the camp was such that as one approached it on the car-line from the city, he was reminded of the statement made by the prophet Balaam when he was called upon to curse the people of God. As the camp of Israel burst upon his view, he exclaimed, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" And as the stranger entered the camp of this modern Israel, the hearty hand-shake, and the cordial greeting of welcome from those whom he never had seen before, recalled the exclamation of Ruth, who, when counseled by her mother-in-law to return to her own people in the land of Moab, exclaimed: "Thy people shall be my people, and thy God my God."

The business of the conference passed off pleasantly and harmoniously. Elder David Voth, who had served the conference in an acceptable manner as president for several years, having been called to engage in evangelical work among the people of his nationality in the city of Chicago, Elder John Isaac was elected president. The executive committee of the conference remains practically the same.

Though there has been some little opposition to the organized work in this State, yet the message moves steadily on,

and the hearty response to the resolutions indorsing the principles of the general organization, and adopting the plan of raising twenty cents a week per member for the furtherance of the message in foreign lands, showed the loyalty of the people of the Oklahoma Conference.

The last Sabbath of the meeting was a day long to be remembered. After a discourse upon the subject of "The Family of God," a call was made for sinners and backsliders to give their hearts to God. The Spirit of God seemed to move with mighty power upon the people, and without urging, more than one hundred of the young people, and some who were older, responded to the call. And when an appeal was made for all to reconsecrate themselves to God, the whole camp responded. Seventy-one candidates were baptized at this meeting.

Prof. M. E. Kern was present two days and rendered special help for the young people. Elder F. H. Westphal was also present for a few days. He was on his return trip to South America, from his recent visit to the General Conference.

As a result of this meeting we shall expect to see a general forward movement along all lines of work in Oklahoma.

EUGENE LELAND.

### The Work in Western Canada

SINCE this field was organized into a union conference in the fall of 1907, the work has steadily grown, and we have only words of courage to speak.

At first, not being able to support themselves, each of the local conferences received appropriations from the General Conference annually to aid in carrying forward their work at home, but we are pleased to say that now every one is self-supporting.

Five years ago our tithe was about thirteen dollars per capita, but the reports for 1912 show our tithe to be more than twenty dollars per capita, for every Sabbath-keeper in the territory.

At the beginning of 1908 the total Sabbath-keepers numbered 1,157. At the end of 1912 the number had grown to 1,801. Our mission funds in 1908 reached about seven cents a week per member. Last year they had increased to nearly twenty cents a week per member. The book and periodical sales last year amounted to \$34,044.23, about twice the amount of our annual sales five years ago.

During the present year the work has continued to advance in all these branches. We held five camp-meetings this season, one each in the provinces of Manitoba, Saskatchewan, and Alberta, and two in British Columbia. These meetings have already been reported in detail. It is said that they were the largest ever held in their respective conferences.

The president reports interests developed at different places which are already bearing fruit. It is now certain that this will be the best year and the most aggressive we have experienced since the work was started in this field.

The population of this union territory is only about equal to that of the State of Iowa, while the area in square miles is as large as the entire area of the States of Illinois, Iowa, Wisconsin, Minnesota, North Dakota, South Dakota, Wyoming, Nebraska, Montana, Idaho,

Oregon, and Washington. This scattered condition of the population, with the problem of meeting the needs of so many foreign languages, renders the field a difficult and expensive one to work.

In this corner of North America the Lord has a people who revere his name. Small as are our numbers, and scattered abroad as we are over the mountains and plains of this great frontier, we thank God for the honor of having a place and a part in the closing struggles of the coming conflict which is to reach its crisis in this generation, and we pledge our love and loyalty till the work is done.

H. S. SHAW.

### New York

TAPPAN.—It has been nearly eight years since I have reported through the REVIEW. Some have implied from this that I had practically forsaken the truth, so a few words from me may be comforting to many of the older Sabbath-keepers. The truths of the message are dearer to me than life. I have not reported simply because we were laying the foundations for a work, and did not care to say anything until they were laid.

For twenty years I was in the ministry, preaching much of the time under the direction of the General Conference. However, during four years of this time we engaged in arduous self-supporting effort in the Southern field. At forty years of age I returned to our old home in Vermont prematurely old. My wife also had aged under our long years of service. We took a class with us on the farm, that we might still work for the truth while we recuperated. Our first year there was spent pleasantly and profitably, and the conference at its annual session commended the work and asked us to continue school work in their midst.

However, we were far from markets and from the men and boys whom we wanted to help. We therefore changed our location to Tappan, N. Y., twenty minutes out from New York City, purposing to do first all we could for the great city, with its millions and its miseries, its wickedness and wretchedness—tens of thousands walk the streets half-clothed and unfed. We had done Christian Help work for the colored people of the South, but I had never seen such untellable conditions as this great city reveals. We hoped to find precious jewels in the debris, and wished to open the way for God to work for the bodies and souls of these men. We did not intend to take them promiscuously, but select from the missions such as gave evidence of willingness to walk in the truth and designed to give fully half their time to study. This was required in our corporation articles, and we were bound to it by the by-laws.

We had less than two hundred dollars with which to begin the work, but secured a big farm, big house, big debt, and a big family to support, with many burdens and few helpers. It was impossible for a time to continue the school, but we studied the Bible with the men twice daily. We could not leave the cares at home, so allowed mission workers to send us men. Besides feeding and caring for them, we were obliged to clothe most of them at once, and the majority knew nothing whatever about

farm work. We did our best for hundreds of these men, hoping for the fuller development of our plan.

Finally we sold our property, reserving certain lands for ourselves free from debt, and have built quite extensively,—barns, a house of sixteen rooms, and a schoolhouse with room for a boys' dormitory. We have had school the past summer on a limited scale, but now are prepared for something better. A brother of twenty years' experience in teaching, with his wife, is henceforth to cooperate with us in every possible way to establish the school. We expect to begin work about October 1.

I. E. KIMBALL.

### The Virginia Camp-Meeting

IN the city of Portsmouth, on the shore of the Atlantic, within sight of the great harbor of Hampton Roads, the encampment was arranged. The attendance from the churches was small, but there was a good attendance from the city.

We were glad to note the evidences of strength which are coming into the work in Virginia. Good, stable people are accepting the truth, and the message is gaining ground among the homes of solid worth. We firmly believe that if a good force of laborers could now be put into Virginia, the work of the conference would be put upon a solid basis.

There was a good spirit in the camp meeting. The blessing of God was present in great measure. The report of the president, Ekler W. J. Stone, told of over one hundred who had accepted the truth during the preceding year, of an increase of \$1,000 in tithe during 1912, and of a like increase during the first six months of 1913. During 1912 there was also an increase of sixty per cent in foreign mission offerings over the amount raised in 1911.

All the workers in the State are of good courage, and expect 1913 to be the best year in the history of the work in the State. Elders W. W. Prescott, J. N. Anderson, and D. C. Babcock, and the Columbia Union men formed the force of workers from the outside.

B. G. WILKINSON.

### Mailing the Harvest Ingathering Review

WE often see reports in our publications of the work of the factory and circulation departments of our publishing houses, but we seldom see anything about the mailing department. In the Review and Herald Office this is one of the most important, hard-working corners of the institution. It is under the direction of Brother D. W. Reavis, manager of the periodical department. In this department our papers and magazines are wrapped, addressed, distributed, and put in the proper mail-bags ready for the train.

Each week we send out about sixteen thousand copies of the REVIEW and fifteen thousand of the *Youth's Instructor*; and on an average monthly about forty thousand of *Life and Health*, sixteen to twenty thousand of the *Protestant*, nearly ten thousand of the *Sabbath School Worker*, ten to fifteen thousand of *Liberty*, and several thousand of *Education* and *Temperance Instructor*, and over ten thousand sets of Memory Verse Cards each quarter.

This has been a specially busy season for our mailing department. In addition to the regular work, which has prospered, these faithful workers have handled the *General Conference Bulletin*, nearly fifteen thousand copies daily for three weeks, and now for fully two months have had in hand the Harvest Ingathering Review.

We invite the reader to undertake, by a little careful figuring, to understand what it means to a department already carrying full work to count, wrap in bundles, mail, and send away half a million copies of a large magazine like this special number. Before mailing day, four hundred thousand copies were ready.

The entire edition makes ten thousand bundles with fifty copies in each.

### Newspaper Publicity in Elmira, N. Y.

THE tent effort in Elmira began on July 7. Realizing the importance of obtaining the widest publicity possible for the principles of the third angel's message, we determined to get every sermon reported in our morning newspaper if possible. Accordingly I obtained an interview with the editor of the *Elmira Advertiser*, and told him what we were planning to do and something of the importance of the line of truth we intended to present. He seemed interested, and stated his willingness to publish reports of our sermons. This paper reaches about thirteen thousand homes each day, and is the leading morning newspaper in the Southern Tier.

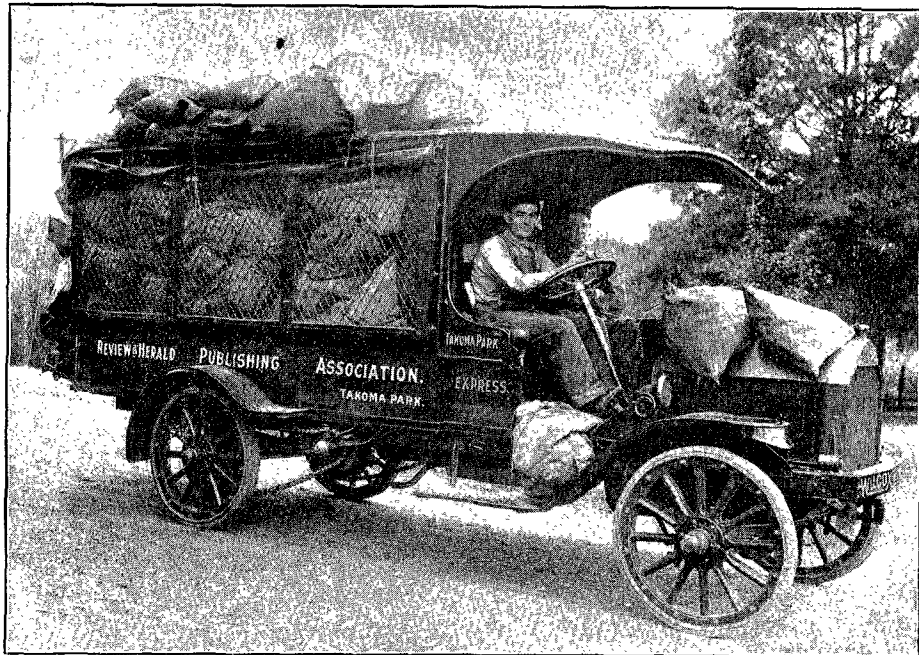


Photo by R. L. Hendrick

ONE OF THE FIFTY TRUCK-LOADS OF HARVEST INGATHERING REVIEWS

We wish our readers could have seen them all corded up beautifully in the basement, ready to send out. In the accompanying picture we show a truck-load just starting for the post-office. The entire edition will make fifty loads like this one.

Two hundred and ninety thousand copies have been ordered up to this morning, September 22. Seventy-six thousand copies were ordered last week, and the orders are now coming in on an average of fifteen to twenty thousand copies a day.

What a beautiful movement this Harvest Ingathering work is! How much of really eternal value is comprehended in our people's distributing this magazine and collecting funds for foreign missions!

In our office, in every department, our prayers go up to God daily that he will bless his people in this great work; and while we are thinking of the great work being done in connection with this movement out in the harvest-field, let us also remember these busy, faithful workers who have toiled all the long, hot summer, getting these papers ready for our use. When the great work is finished, all who have had a part in it, whether in the publishing houses or out in the streets going from door to door, will have part in the reward.

E. R. PALMER, Manager.

The sermons published were from one-half to a whole column in length, but usually about two thirds of a column. These have attracted considerable attention. We hear of persons in different parts of the State who are interested through reading the reports. Some of these have been visited, and are taking their stand. We heard of quite a number who did not attend a single meeting at the tent, but were eager to read every sermon published. From two villages in Pennsylvania came the news that people there were discussing our printed sermons, and believed that we were teaching the truth. One farmer and his wife drove thirty miles to hear the truth preached at the Elmira tent.

Only a few of our articles have been cut down, and we have been favored with a good location on a prominent page almost every time. We had an article published nearly every day for five weeks, then just as we reached the Sabbath question and the work of the Papacy, the editor went away for a two weeks' vacation. The assistant editor was a Catholic, and of course offered some objection to publishing articles that exposed the aims and workings of that church in this country. However, we succeeded in getting published about three sermons a week for the last three weeks.

We realize more than ever that the

newspaper furnishes a wonderful means of reaching the people with the message. More than twenty persons are keeping the Sabbath as a result of this effort. If all these new ones unite with the church, our total membership will be one hundred. We intend to publish reports of some of our Sabbath sermons through the winter. Elder and Sister H. W. Carr were associated with me in this effort.

M. W. DE L'HORBE.

### Pittsburgh, Pa.

JUNE 29 we started a series of tent-meetings in this city for the colored people. The same night two other companies began services for the white population. Failing to procure a lot in new and unworked territory, we finally pitched our tent in a vicinity where two similar efforts had been conducted some time ago. My helpers—Brother Osman Phipps, of South Lancaster Academy, and Sister Maud I. Gauntlett, of Oakwood Training-school—were inexperienced in the work, but by persistent labor and much prayer we succeeded in getting a hearing. The battle went hard, until some of us got sick from overwork. But up to August 31, when we closed, eight had decided to keep the Sabbath, and we have over sixty homes now open for Bible work, with several deeply interested. We had prayed and hoped for twenty-five souls, and though we have not achieved all, yet we hope to get our full number from the openings we have. We praise our God for what he has done for us.

August 24 I baptized two who had decided for the truth before our tent-meetings were begun. September 14 four were baptized and received into the church, and others are yet to follow.

But now our great need is a place of worship. Since the first of May, when we moved, we have been paying six dollars a month for worshiping in a Baptist church on Sabbaths only. Now that our tent-meetings are closed, we have no place for Sunday night meetings and prayer-meetings. If we remain in the Baptist church on Sabbaths, we must pay eight dollars a month rent, beginning with October. Where to go now is a problem, and much will be lost if we do not get a place for Sunday and other meetings. For the last seven years or more this little church has moved into six or seven different rented places. We have been trying to raise funds to purchase a place, but being poor and few in number, help must come from other sources, if anything is obtained.

A. N. DURRANT.

### Convention of Self-Supporting Workers

THE seventh annual convention of self-supporting workers in the South was opened at Madison, Tenn., August 29, for a four days' meeting. There are now about two hundred and fifty of these workers in the Southern States, forming nearly fifty groups, most of which conduct local schools, as well as medical missionary, Christian Help, and agricultural work. While more numerous in the vicinity of the Madison school, which is the parent of the greater number, these companies are found in every State of the Southern and Southeastern Un-

ions, as well as in Cuba and Honduras. Their increasing number is evidence of our people's heeding the call ("Testimonies for the Church," Vol. VII, pages 227, 228): "Let Sabbath-keeping families move to the South, and live out the truth before those who know it not. . . . Let them do Christian Help work, feeding the hungry and clothing the naked. . . . Let these workers go from house to house, helping where help is needed, and as opportunity offers telling the story of the Cross."

A practical outworking of this plan is illustrated in the report of one brother from Alabama, who last year established himself on a table-land a hundred miles long by twenty wide, on which there is no medical help, and up whose steep sides almost no doctor can be hired to climb. This brother had been a nurse and a pharmacist. The first day he found practise in dressing the wounded hand of our Seventh-day Adventist school-teacher near whom he settled. Immediately he was besieged by the people of the vicinity to treat their sick. He told them he was not a physician, but he could not refuse to help them as much as he could. His first case was that of a man with deep ulcers of long standing. These he treated, he prayed with the man, and forbade him to eat pork. The sores began to heal, and the man spread everywhere the fame of the "doctor" who would not let his patients eat pork.

This brother always requires those who apply to him to leave off the use of liquor and tobacco, he never fails to pray over them at each treatment, and he always points them to Christ as the real Healer. A number of really marvelous cures have been effected. He has formed on the mountain a health club of seventy-five members, who are pledged to habits of purity, cleanliness, and helpfulness. He has taught a public-school teacher and his school, principles of health; the surroundings of the school have been bettered, the pupils take daily practise in open-air exercises, and are carrying the knowledge of hygiene to their homes. Such work is looking toward the instruction contained in Volume IX, page 172: "Let little companies go forth to do the work to which Christ appointed his disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease."

Previous conventions at Madison have had in attendance brethren from sections and phases of the work not directly connected with the lay-missionary movement, and also men of the State and national governments who are in sympathy with much of the work being done by these self-supporting missionaries. But this convention was unique in being composed almost entirely of those directly engaged in the work. A representative of the State department of agriculture gave an hour's talk one day. A letter was also read from the United States Commissioner of Education (who has visited several of the schools, and is well acquainted with the work), expressing his deep sympathy, and his regret at being unable to attend the convention. Dr. David Paulson, of the Hinsdale Sanitarium, was present nearly the whole time,

and his counsels and instruction were deeply appreciated. Professors Sutherland, Magan, and Alden were almost the only other speakers, the time being given more to councils than to addresses.

A spirit of earnest seeking for more power to convert and save souls characterized this convention, and the power that came through prayer was marked in all the councils and deliberations. As we were brought face to face, seemingly, with a new crisis and a new era in our work, the spirit of solemnity, unity, and devotion became more marked, and it was the universal testimony that this meeting had been the best of all, because of the earnest seeking of God.

The difficulties and discouragements that face the self-supporting worker are peculiar in their nature and force, and a number were present whose courage was revived and strengthened for a future they had felt unable to face. Courage and good cheer were everywhere manifest, as the brethren and sisters prepared to return to their homes. These words in Volume VII, pages 242-244, are ever before us: "To those who are laboring in the South I would say: Be not discouraged by the present feebleness of the work. You have had to struggle against difficulties that have at times threatened to overcome you. But by God's help you have been enabled to move forward. . . . Remember that prayer is the source of your strength. . . . Never let your courage fail. Never talk unbelief because appearances are against you. As you work for the Master, you will feel pressure for want of means, but the Lord will hear and answer your petitions for help. Let your language be: 'The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed.'"

The convention for next year was set in the month of June, to avoid coming at the time of any of the Southern camp-meetings.

A. W. SPAULDING.

### The Ohio Camp-Meeting

As last year the annual conference and camp-meeting of Ohio were in the northern part of the State, this year it was decided to hold them at Hamilton, in the southern part of the State, August 21-31. The attendance was not so large as the year previous, no doubt the cause being found partly in the fact that quite a number of the brethren had attended the General Conference and partly in the fact that Ohio had suffered millions of dollars' worth of damage by the floods which swept the State in mid-winter and early spring.

This did not diminish, however, the earnest spirit of the meeting. I think it was one of the most enthusiastic assemblies ever held in the union. There was quite a large number of new converts to the truth on the grounds. There were several present who were in the valley of decision. Following the night on which the Sabbath question was presented, the writer heard of about seven persons who had decided to keep the Sabbath. The attendance from the city was large, the people giving good attention and being deeply stirred by the truths presented from the pulpit. We believe that an excellent impression was made upon the city of Hamilton, Ohio.



The business of the conference passed off harmoniously. Everything was handled well and all questions were attended to promptly and carefully. The annual reports, both of the president and of the secretary, showed an excellent increase financially in every line. The tithe rose from \$30,309 in 1911 to \$36,681 in 1912. The per-capita gifts to foreign missions in 1911 amounted to \$14.43 and in 1912 to \$17.46. This conference is now paying 25 per cent of its tithe receipts to missions. The book work did not make as good a showing for 1912 as for 1911, but steps have been taken to remedy this condition, and Ohio looks for a very heavy report in the matter of literature sales this coming year.

Elder E. K. Slade was again elected president of the conference, with Brother H. D. Holtom secretary and treasurer of the conference and Brother J. I. Caswell secretary and treasurer of the tract society.

The Spirit of God was present in a large measure and his reviving power was greatly felt. None could doubt that the camp was greatly moved by the witness of the Spirit given to the word which was preached. Financially the conference responded to the calls which were made upon it. The gifts to foreign missions given on this camp-ground amounted to very nearly three thousand dollars.

The laborers in attendance from the outside in addition to the regular union men were Elders G. B. Thompson and D. C. Babcock, while the publishing work was represented by Brethren I. A. Ford, A. J. S. Bourdeau, and J. W. Mace.

B. G. WILKINSON.

### Maine Camp-Meeting

At the forty-sixth annual session of the Maine Conference some one called attention to the time when the conference was organized, the fact that the believers to be found at that time were not many, and that only a few of those believers are living now. Brother and Sister E. C. Taylor, of Norridgewock, were the only two present who attended the first meeting, and Brother Taylor said he had not missed a meeting during the forty-six years.

The camp was not large, as many were cared for in about twenty-five rooms, but the general expression was that it was one of the best camp-meetings Maine has ever had. Surely the Bible studies were specially helpful and appreciated, some forceful and clear parallel texts and studies being given by Elder R. D. Quinn, president of the Atlantic Union Conference, and by Elder and Sister Haskell, of South Lancaster. The campers appreciated the help given by Elders Town, Starr, Jayne, and P. B. Osborne, Brethren Tolt, Bailey, and Cornforth, and Capt. J. L. Johnson. Prof. W. W. Prescott gave a series of lessons in the evening to the public on some strong subjects following the topics that had been presented in the tent-meetings previous to the camp-meeting.

Prof. B. F. Machlan and Mrs. Quinn, representing the academy, were ever busy with the youth and parents along the lines of Christian education, and we all noted the specially good meetings twice a day at the youth's tent.

The first resolution passed was one of thanks and consecration, and the next three resolutions called to mind the loss

to our work of Elder Joseph B. Goodrich, Brother B. F. Davis, and Sister Everett. Several requests came to our ministry for special remembrance in prayer for several who were ill and could not attend the meetings. We missed some of the old pilgrims who have been at the meetings in the past few years.

Resolutions well responded to were passed upon the *Protestant and Liberty* magazines, the Ingathering campaign, the twenty-cent-a-week plan, and the Sabbath-school, the young people's, and the educational work. One recommendation called for some missionary institutes among the churches, another for the organization of a conference church, and one asked our churches to remember our needs by way of a tent and camp-meeting fund. But the resolution that gave considerable study and encouragement to our Maine people was the one recognizing the instruction from the spirit of prophecy regarding the work that should be done in Portland, and the invitation to Elder and Sister Haskell again to open work in Portland. We hope this may extend to many parts of the State. A campaign fund was started at the camp to assist in this special work, and \$475 was donated by the small congregation present. Doubtless a much larger sum will be raised when all our churches and friends respond.

The following officers were elected: F. M. Dana, president; A. E. Everett, secretary and treasurer; M. R. Bailey, missionary secretary; Mrs. M. W. Howe, Sabbath-school secretary; Miss Jennie R. Bates, young people's secretary; W. O. Howe, for the religious liberty work; Mrs. E. H. Walters, M. D., medical secretary; and a conference committee of seven, representing the administrative, the evangelical, and three sections of the territorial lines of the field.

Expressions of courage and hope, of strength and missionary zeal, of hearty confidence in the providences of God were heard on every hand as the campers returned to their homes.

A good and growing interest was awakened by the temperance rally the first Sunday and the meetings through the week. The editor of the weekly paper favored us with a three-column article on the principles of our faith.

F. M. DANA.

### Report From Ecuador

I AM glad to inform the readers of the REVIEW that I recently visited a company of believers in Guabo. While there I had the privilege of adding one to the company through baptism. Others are now waiting for baptism until I visit them again. We also celebrated the Lord's Supper while together. These brethren gave excellent testimonies, expressing their desires to be overcomers in the trials which may overtake them. Notwithstanding that these souls have been in the darkness of Catholicism for fifty years, and some even sixty years, they now are praising God for the truth which they have received.

It is especially encouraging to see how eager they are to read our Spanish literature, from the largest books to the smallest tracts. These brethren in Ecuador are poor, but they are faithful in bringing their tithes and offerings to the treasure-house of God. We ask those who read this to remember this field in their prayers.

S. MANGOLD.

### Florida

MIAMI.—We came to this city early last December, and pitched our tent in an excellent location. By the middle of December all things were ready. Brother Green began his course of lectures, and I acted as tent master and did some Bible work, and my wife played the organ. From the first, the interest seemed to grow, and the attendance soon became far greater than we were able to accommodate.

Miami is a new town, seventeen years old, and is growing rapidly. The population is about fifteen thousand; one third of these are colored people, most of whom are from the island of Nassau. Our tent is right in the midst of the colored district. There are six colored churches within calling distance of us. Our attendance has been good, and the basket collections have more than paid the operating expenses of our tent. We have electric lights surrounding the outside, as well as on the inside, of our tent. We also have comfortable seats.

We found six adults here who had been keeping the Sabbath before we came, but our meetings soon brought out nineteen more. Then while the meetings were closed, Brother Green having gone to Washington to attend the General Conference, four more began the observance of the Sabbath for the first time. July 1 Elder M. C. Strachan connected with the effort here, and began a new series of lectures, with the result that seven more began the observance of the Lord's Sabbath. Thus at this writing a company of thirty-six have accepted the truth, and there are more than a half-dozen others in the valley of decision, and still others inquiring for a knowledge of the truth.

Our tent has been standing since last December, but the interest to hear the lectures has not decreased. Sunday nights, when there is no rain, our seating capacity is taxed, and many stand up around the edge of the tent.

Since Elder Strachan's arrival, we have had a systematic course of lectures on the subject of health. These lectures have proved extremely popular, and have won many supporters to our principles of healthful living.

Elder Strachan also devoted one week to a series of revival sermons, talks suited to the unconverted. As a result, more than a dozen young men and women from the world attended the services each night during this series, and offered themselves for prayer that they might be converted. While all these have not yet made a complete surrender to God, two have made an open confession of Christ and are now living consistent Christian lives, and the rest have broken off some of their wicked habits and still beg an interest in the prayers of the tent workers.

One Sunday night was devoted to a special temperance rally. Our workers and most of our believers wore tiny white ribbons. Mrs. Edward T. Nelson (white), president of the local W. C. T. U., her husband, and three other temperance workers (white), were present. Mrs. Nelson delivered a stirring address to a large crowd on the spiritual, mental, and physical effects of intoxicating liquors. Several temperance recitations and songs were rendered. A lasting impression for good was made upon the audience.



We have launched a campaign for the raising of sufficient funds to purchase a lot and build a church here, and we expect to be able to hold public worship in our new building before Christmas. Donations to this enterprise have been quite liberal, and almost the required amount has been secured.

Preparations for baptism are now being made, and by the time this report is read the baptism may be over and our church duly organized. Elder Green and I have a number of interested ones with whom we are holding readings. We ask the prayers of all that a strong church may be established at Miami.

J. P. PEGUES.

### West Pennsylvania

RIDGWAY.—On July 6, in company with Elder G. L. West, we opened our tent effort at this place. There are many Catholics. The majority of the people are Swedes and Swiss. The Americans are few, so from the first our company was not large, but those who came were regular in attendance, for which we thank the Lord.

Brother and Sister Jenks, residents of the city, had been doing some active work previous to our coming. Brother Jenks is a nurse, and so came in touch with different families. His wife, who was formerly a Bible worker in western New York, engaged in the canvassing work, and sold \$370 worth of books. This afforded her many opportunities of meeting the people, and she secured a number of Bible readers. The interest in the truth which her work created caused some to do all in their power to keep people from coming to our tent. Of course this only created a desire in many to hear for themselves what we taught.

We are glad to report nine keeping the Sabbath, and about a dozen families studying with deep interest. A Sabbath-school has been organized, and since its organization the tithe and donations have amounted to \$143.15.

During the first eighteen days of our tent effort we had ten rainy nights, and a severe storm which blew down one end of our large tent. In view of this, and the storm of opposition that came from those who had been prejudiced against us, we feel to praise our Heavenly Father for the good hand of providence which has protected us, for the interest created, and for the precious souls who have accepted the truth. Elder West will remain to care for the growing interests in this city, and in Shawmut and Dubois. Pray for the work in this part of the harvest-field.

W. F. SCHWARTZ.

### Medical Service at Camp-Meetings

NURSES from the Washington (D. C.) Sanitarium visited camp-meetings held at Corry, Pa., Hamilton, Ohio, and Charleston, W. Va.

The sick were cared for, and instruction was given in the proper treatment and prevention of disease. In public talks and private conversations extreme teachings were avoided. Healthful living was presented not as a religious requirement, or act of penance, but in its physiological relation to intellectual and spiritual development. The subject was brought before the people as taught in

"Ministry of Healing" and the Testimonies, which is witnessed to by scientific teaching. The book "Ministry of Healing" was recommended, and all were urged to study it and apply it to the daily life. This book is designed not only to bring relief to indebted sanitariums, but especially to relieve God's suffering people who through lack of knowledge or otherwise are afflicted because of transgression of nature's laws. Every Seventh-day Adventist should have a copy of this most practical book.

The relation between the physical, mental, and moral natures, and the effects of health and disease upon the intellectual and spiritual life were studied. The favorable influence of healthful and temperate living upon spiritual life was especially noticed.

Attention was called to our sanitariums. It was shown that the first purpose in their establishment was that the sick among us might have proper care without loss to their peculiar religious faith and conduct. A place where Bible truth would be exalted and taught, and where instruction in health and hygiene could be given for the future benefit of the patient in home life. The danger, physically and spiritually, of trusting ourselves or loved ones to unchristian physicians, or to a worldly institution, was pointed out. References were made to "Testimonies for the Church," Vol. I, pages 485-495, and Vol. V, pages 191-199, 439-449.

The Lord calls us out of Egypt. He is seeking to prepare a people for translation. Shall we not cooperate with him?

O. B. KUHN.

### The Maritime Conference

THIS meeting was held at Hopewell Cape, New Brunswick, August 21-31. In company with Elder N. Z. Town, the writer reached Hopewell Cape the evening of the twenty-first, and remained until the twenty-ninth.

The conference was opened with a practical sermon by Elder J. A. Strickland, Thursday evening, the twenty-first. The other evenings were occupied by Elders Hare, Campbell, Barrett, and Strickland on points of present truth. The attendance was good.

The meetings were held in the union church, which is occupied regularly by Seventh-day Adventists and Methodists. It is a commodious and comfortable building. The delegates to the conference were entertained by the citizens and our own people in their homes, and boarded at a conference boarding-house successfully conducted by Mrs. Hare and Brother and Sister Steeves.

The Sabbath services were seasons of special blessing. On the first Sabbath a revival service followed the morning discourse, and almost if not fully the entire audience sought the Lord for an experience in victory over besetting sins; and victories were obtained. On the second Sabbath the ordinances were celebrated by the conference church, and the delegates all joined with them.

During the conference the subjects of personal work, book and tract distribution among neighbors, health reform, and spiritual gifts received special attention, and the people voted to work together to double their membership and tithe during the next year. A strong resolution practically indorsing and ac-

cepting the health reform was adopted, and the laborers at a special meeting agreed to present a united influence in their teaching and practise on the subject. This action was hearty, voluntary, and without pressure, and must result in good. The Sabbath-school report showed a very large increase in offerings to foreign missions.

Elder M. M. Hare was elected president of the conference, and being of English birth and rearing, seems well adapted to this field. Miss Lulu Van Buskirk was reelected conference secretary and treasurer, and Miss Terese Barrett secretary of the Sabbath-school department.

At the close of the Sunday night service, August 24, D. J. C. Barrett was ordained to the gospel ministry. Brother Barrett and his sister were reared in the Catholic Church. They are both happy in their new-found faith in the Word of God, and in a field of usefulness in connection with this movement.

The labors of Elder N. Z. Town in connection with the circulation of literature were especially helpful.

The entire faculty of the Williamsdale Academy was present, and a number of enthusiastic students. The school is evidently doing a good work and filling an important place in the training of workers.

Elder M. N. Campbell, president of the union, whose labors were much appreciated, was called home during the conference by the illness of his wife.

Friday evening, August 29, and Sabbath and Sunday, the thirtieth and thirty-first, we spent with the church at St. John. By request the subjects of spiritual gifts and health reform were presented. We enjoyed meeting with this faithful church and visiting many of the members in their own homes. At their Sunday night services they have a good interest, and a large attendance of those favorable to the truth.

There is certainly a hopeful outlook for the Maritime Conference, with a good school in successful operation, a number of promising young men in the ministry, and a large field for aggressive work. We greatly enjoyed our visit and labor at this conference.

GEO. B. STARR.

### Field Notes

SEVEN adults have accepted the truth at Connelsville, Mo.

ELDER G. J. SELTZER reports the baptism of ten persons at Nebraska City, Nebr.

Six adults and two children have decided in favor of the truth at Carroll, Iowa.

FROM Brinton, Mich., Elder E. W. Webster reports six new believers in the third angel's message.

ELDER J. M. CAMPBELL reports twenty-eight new Sabbath-keepers at Thelma, Va., and six have taken their stand for the truth at Portsmouth.

FIVE persons at Bucyrus, Ohio, have decided to keep the commandments of God, through the efforts of the tent company in charge of Elder H. A. Weaver. Ten or twelve others are almost persuaded to obey.

## Educational Department

J. L. SHAW  
W. E. HOWELL

General Secretary  
N. Am. Div. Asst. Secretary

### Take Your Stand

THE report of the opening of Walla Walla College given by President Kellogg in another article, reminds me forcibly of a passage I was reading the other day in Testimonies, Vol. VI, page 158:—

"Take your position, teachers, as true educators, and by words and expressions of interest for their souls, pour into the hearts of the students the living stream of redeeming love. Counsel with them before their minds are preoccupied with their literary work. Entreat them to seek Christ and his righteousness. Show them the changes that will surely take place if the heart is given to Christ. Fasten their attention on him; this will close the door to the foolish aspirations that naturally arise, and will prepare the mind for the reception of divine truth."

The forming of a definite purpose for oneself is of much value. It is a strength to the work of a teacher or an educational officer to take his stand on what he knows to be right, and stand there regardless of which way the wind blows. It is the high prerogative of the parent to take a firm stand upon divine instruction in reference to the welfare of his beautiful flock. It is of special value to young people to be led to where they will make a decision for the right. This is the first stepping-stone to success. In the carrying out of a purpose it is well to use every possible aid. One is that of recording our purpose. Some are afraid to commit themselves to a cause in writing, but who of us does not keep a motto, a choice passage embodying a lofty ideal on the wall of his room, in his desk, on his dresser, or other frequented place, to help keep before him some good rule of living? The young man or woman who signs the neat card described in the college article, and keeps it above his study-table as a reminder of a fixed purpose seriously formed, will find that the taking of this definite stand will be a help during the coming months of Christian association. The Walla Walla teachers and students have begun well. Let us bear that school on our hearts before the throne of grace.

W. E. H.

### Walla Walla College

WALLA WALLA COLLEGE opened this year under favorable circumstances and with prospects for a very successful year. The attendance has considerably increased over last year. The faculty is strong and well organized, and the students are young men and young women with a purpose to do their best in the work of the message. Though due attention is given to the social side of life, the industrial lines are strongly encouraged, and thoroughness is cultivated in the various branches of study, yet the spiritual interests are made first. An excellent devotional meeting was held the first Friday evening after the school opened. The chapel was well filled with students, and some friends from the

village. Some way these Friday evening meetings are always the best. Every one was blessed with the presence and help of the Holy Spirit. A Bible lesson was presented on the subjects of prayer, Bible study, avoiding criticism, and patience. A beautiful card in blue and gold had been prepared at the printery, containing the following:—

With divine favor and aid,  
I purpose that this year  
shall be one of:

Prayer,

1 Kings 8: 27-30, 38-40; Heb. 4: 14-16;

Bible study,

Matt. 4: 3, 4; Acts 20: 32;

Freedom from criticism,

Rev. 12: 9, 10; Jude 9;

Patience,

James 1: 2-4; Rev. 14: 12.

Signed .....

When this was presented, all who would join in the plan were asked to stand, and so far as could be seen from the rostrum every one arose. Following that a call was made for such to stand as felt they needed special help and desired the prayers of their associates for a successful Christian life. About twenty responded to this call. Earnest prayer was offered by Elder O. A. Johnson, and as those present left the room a card was given to each one, to be signed and kept as a remembrance of the purpose expressed. It is the general feeling that this year will be the best in the history of the school.

E. C. KELLOGG.

### Other Opening Schools

#### Foreign Mission Seminary

THE annual opening of the Washington Foreign Mission Seminary, the seventh since it was made a special school for the training of foreign missionaries, was held in the chapel on the evening of September 17. Inspiring and deeply spiritual talks were given by Pastors Spicer, Thompson, and Evans. Two notes sounded clear and certain in these talks: one, that the importance and extent of the work we have to do demands superlative, conscientious effort to master the daily tasks of the schoolroom, with special emphasis on language, Bible, history, and natural science; the other, never to lose the vision of Christ's sacrifice that called us to his personal service and that impels us to carry his saving message to the waiting kindreds of the earth. The appointees and other students present gave us the impression that they would make up in earnestness what they lack in number while others are gathering in for the new year's work. In spite of the fact that our Mission Board has sent out this year not only an unprecedented number of foreign workers in our own history, but a number, too, that astonishes older and more wealthy boards of other denominations, our general leaders are still looking for more men to fill pressing calls. How good it is to be pushed in so noble a cause!

#### Takoma Park School

The Takoma Park Intermediate School opened September 15 with nine full grades of work and three teachers. The first day's attendance was 85, the largest in its history, now increased to 90. With the Sabbath services now transferred to the new church building, the school building is wholly given up

to school work, and every square foot is in demand. There is an excellent rally in spirit and purse to make this year's work tell for solid results.

#### Alberta Academy

From far western Canada, Principal Beardsley writes: "Our school opens October 15, and the prospects are that we shall have over 150 academy students, besides possibly 50 primary pupils. God is wonderfully blessing our work here, for which we feel very thankful."

#### Kansas Church-Schools

Although Kansas has suffered severely from heat and drought the past summer, this has not affected church-school prospects for the coming year. Miss Crawford, educational superintendent of West Kansas, writes: "There will probably be from twenty to forty more pupils in our schools this year than were in school last year in this conference."

#### A Reflection

As these encouraging reports of school openings begin to come in, I cannot but reflect upon the contrast between the appeal made by devoted teachers to the hearts of our boys and girls (such as that in Walla Walla College, for example), and the ideals set before the great multitude of youth now gathering in the secular schools. There is a vast difference in results between the culture of head and hand, as good as these are, and that culture which, without neglecting the head and the hand, goes to the core of the whole question and centers all culture in the heart.

W. E. H.

## Medical Missionary Department

W. A. RUBLE, M. D. - General Secretary  
L. A. HANSEN - Assistant Secretary  
H. W. MILLER, M. D. - N. Am. Div. Secretary

### The Work of a City Visiting Nurse

ONE of our nurses, Miss June Brickey, is engaged as a visiting nurse by the Woman's Relief Association of Miami, Fla. The report of her work suggests that this is a field of usefulness that might be occupied by others of our nurses to good advantage in presenting our health principles and methods in homes.

"I must say I love this work, and think it an ideal one for our nurses. It offers a broad field of usefulness, and furnishes many opportunities of giving spiritual help. I was asked last March to take the position; and while my experience in this line had been limited, I felt the need, and accepted the position. I am paid a monthly salary by the association, and I pay my living expenses.

"The primary object of the association is to care for the sick who are unable to care for themselves. However, if any who are able to pay for the service rendered need a nurse for an hour or so each day, I go for the time needed, and a charge of fifty cents an hour is made. In this way the association gets a little money for running expenses. Clothing, groceries, etc., are also furnished to the destitute. If the things needed are not on hand, I usually go to some friend

of the association, or make a call for whatever is needed, and I always find some one ready with a donation.

"I will give a case as an illustration of what we do: A family came here from the North. The father was a shoemaker, but could not find work, so found difficulty in providing for the family. Soon he was taken to the hospital sick with typhoid fever. Just as he returned home, his two little boys came down with it. The case was reported to me. I spent each afternoon caring for the boys. Just about the time they were recovering, the mother broke down completely. The association and its friends furnished food and clothing, and finally, when all were able to travel, we made up the traveling expenses, and sent them back North, where the father had work promised him. I have since had correspondence with them, and am sending them tracts and other literature.

"I have two chronic tubercular patients, to whom I give treatment twice a week. One has been in bed nearly two years. The past week I have had for a patient a little Italian girl with cerebrospinal meningitis. The parents did not understand even the first principles of nursing. As they could understand very little of what I said, it was hard to make them understand or follow directions, so eight or ten hours were spent with the child each day for several days. They were nearly frantic with fear and grief, as this was their only living child. They pleaded with me to save her, and I tried to explain that I could not do anything except as God worked through me and answered our prayers. When at last, after four days, she aroused from her semicomatose condition, they were most grateful and very profuse in thanks, which they tried in their broken language to bestow on me. Again, I could only tell them that God alone has the power to heal. At each visit of the doctor, they tell him how much I have done. They are Catholics and understand very little of the English language, but I already have the promise that the little girl shall attend Sabbath-school with me when she gets well.

"I often go in response to a call from some doctor. Sometimes the doctor will turn the case over to me. This has been done even in some serious cases, with perhaps an occasional visit from the doctor to see how the patient is doing and to give any needed instruction. I have distributed quite a large amount of literature on sanitation.

"Since taking up this work I have often wondered why we could not form some general plan whereby more of our nurses could be employed in this way. Possibly it could be done by conference direction and support, or as a self-supporting work. The money received from those able to pay helps to care for those who cannot pay. The receipts are not sufficient to meet the expense, but persons interested in practical philanthropy seem glad to help. A nurse may not earn so much as she might in some other ways, but the work has other compensation. It is most enjoyable to one whose heart is in it, and as long as I am able I want to do this kind of work."

Monthly meetings of the association are held, at which the nurse submits a report of her work. Miss Brickley has taken occasion to present some excellent

principles on the importance of guarding the health, the care of the sick, etc. Her reports have been printed in full in the city paper, thus giving further publicity to health principles. L. A. H.

## Publishing Department

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

### Training Church-Members for Bible Work

WE are living in stirring times. The judgments of God are already in the earth. In view of these things we may expect soon to see the fulfillment of the following statement: "In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Testimonies for the Church*, Vol. IX, page 126.

In some of our conferences a movement has arisen to prepare our people for this work of opening before the people the word of God. Some of our ministers, realizing that our people, generally speaking, are not prepared to give clear, forceful Bible readings, have organized Bible reading classes in as many churches as possible. Instruction is given in methods of teaching the Bible. They are shown how to make up Bible readings, how to get into the homes to give them, in what manner to give them, how to keep to one subject at a time, how to meet objections, and other things that tend to make Bible work a success. The text-book used is the "Family Bible Teacher" pamphlet.

This is a good plan, one which it would be well to put into effect in every church where a minister or Bible worker is available to give the instruction. To be able intelligently to prepare and give a Bible reading on the various points of our faith will be a valuable asset to every Sabbath-keeper, especially when we remember that a time is coming when many will be called upon to give a reason for their faith before the courts of justice. E. M. GRAHAM.

WE can bring a reasonable degree of warmth into the coldest weather, if we will lay hold of the vessel in which the fire is, and keep it in our hand and close to our hearts. Choose what to think of, and feelings will follow thoughts.—*Maclaren*.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1913

PACIFIC UNION CONFERENCE

Arizona ..... Nov. 13-23

SOUTHEASTERN UNION CONFERENCE

Florida, Lakeland ..... Oct. 30 to Nov. 9

### 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*.

### 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*.

### The October "Watchman"

INTO what apartment of the heavenly sanctuary did Christ enter when he began his work as high priest? What is the significance of the expression "within the veil," in Heb. 6:19, 20? Read the special series of articles now being published in the *Watchman*, from the pen of Elder R. W. Parmele, on the subject of Christ's priestly work. Series begins with the October issue. Address the Watchman, Nashville, Tenn.

### A New Series

AFTER thoroughly testing the matter, the *Signs of the Times* weekly has selected the first of November and the first of May as the dates for beginning their six months' series. These series have undergone a somewhat experimental stage, but have proved themselves convenient, helpful, and effectual in the missionary work of the people. They will now be made a permanent thing with our pioneer missionary paper. The next series will begin with the issue of November 11 and continue to April 28, twenty-five numbers in all.

Those who are now sending the *Signs* to others or taking clubs, for the series closing December 23, can extend these subscriptions to the close of this new series, including seventeen weeks, at the special rate of 40 cents each. It need not interfere with their plans at all.

Beginning with this new series, the *Signs* announces a special staff of editorial contributors composed of our leading general and foreign mission men, and we are assured of real, helpful, winning, timely issues of the paper, which has done such efficient work in the progress of this great movement.

In addition to these special contributors, there are about forty more of our leading men of wide and successful experience who will furnish important matter on various subjects from week to week, enough to fill the *Signs* every week brimful of the message.

It will be a paper by the people and for the people in their missionary endeavors.

In view of the place occupied by our literature in the proclamation of the truth for to-day, and the success that is attending the use of the *Signs*, you will surely desire to see this series reach a wide circulation. You will be depended upon in your own territory.

Watch for outlines of subjects, with writers, to appear a little later. But by all means, begin to plan, right now, a list of persons to whom you will have this series mailed.

The eleven articles by Elder I. H. Evans, to appear in the new series of the *Signs*, beginning November 11, are very important. The subject is "The Gospel of the Kingdom to the World in This Generation," and it is developed in a most interesting way. They present particularly the greatness of missions and mission work. The subject itself, with what we know of the writer, is enough to convince us that they will be good. It will do your friends good to read them. It will do you good to provide them the privilege.

### Business Notice

WANTED.—Two copies each of "Christian Education," "Christian Temperance," "How to Live," "Gospel Workers," and "Special Testimonies on Education." Kindly write me before sending, stating price. Thos. M. G. Lister, South Lancaster, Mass.

### Publications Wanted

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

J. P. Shirley, 421 Hamilton St., Harrisburg, Pa. A continuous supply of magazines and papers.

W. A. Bonbright, Oberlin, Ohio. *Youth's Instructor* especially.

C. E. Johnson, 333 West Lake Ave., Seattle, Wash. Magazines and especially the *Signs* weekly.

## Obituaries

SHEAR.—Mrs. Lucinda S. Shear died at the home of her niece, in Battle Creek, Mich., Aug. 31, 1913, at the age of nearly ninety years. The funeral service was conducted by Elder H. Nicola, and the remains were brought to Quincy, her old home, for burial. The deceased accepted the third angel's message un-

der the labors of Elder I. D. Van Horn more than forty years ago, and from that time until her death was a faithful Christian. Her heart was always open to the needs of the cause of God, to which she was a very liberal giver. O. S. THOMPSON.

VESEY.—Viola Gray Vesey was born at Asheville, N. C., May 18, 1891, and died at College Place, Wash., Aug. 28, 1913. She was baptized into the Seventh-day Adventist Church about ten years ago, and greatly desired to live, that she might devote her life to the Master's service. However, she was resigned to the will of God. The writer conducted the funeral service, assisted by Elder O. A. Johnson. W. W. STEWARD.

LUSADDER.—Mildred Lusadder, eight years of age, daughter of Mrs. May Lusadder, of Orlando, Fla., died July 24, 1913. Little Mildred delighted in the Sabbath-school, and all through her serious illness her desire was to have God's Word read, and to listen to the Bible stories. As the bereaved mother lays to rest the last one of her family, the Christian's hope is her comfort. Funeral services were conducted by the writer. W. H. HECKMAN.

LEONARD.—Martha M. Leonard was born in Ohio, Nov. 23, 1848, and died in Longmont, Colo., Aug. 29, 1913. Sister Leonard became a Seventh-day Adventist thirty years ago, while residing in Dakota. About four years ago her health began to fail, and a year later she came to Colorado. Her husband and children are comforted with the assurance that she sleeps in "the blessed hope." The funeral services were conducted by the writer. M. A. ALTMAN.

ABBEY.—T. Jefferson Abbey was born in Ontario County, New York, May 29, 1834, and died Sept. 2, 1913. He came to Michigan in 1853, and ten years later was united in marriage with Miss Zilpa Gillett, who survives him. Five years ago the deceased left his farm and came to live with his daughter. He embraced present truth twenty-five years ago, and remained a firm believer in the same to the day of his death. Besides his wife and daughter, two brothers and three sisters are left to mourn. W. E. VIDETO.

MANGOLD.—Cenovia Corina Mangold was born in Concordia, Entre Rios, Argentina, South America, Oct. 28, 1888, and died of yellow fever in Guayaquil, Ecuador, Aug. 10, 1913, aged 24 years, 9 months, and 12 days. She was ill only a few days and her suffering was intense, but she bore it with great patience and fell asleep with the hope of soon living in that land where death and suffering will be no more. Her husband, Elder S. Mangold, superintendent of the Ecuador Mission, and four children are left to mourn. Words of comfort were spoken from Rev. 21:3-5 by Pastor Zoilo Irigoyen, of the British Bible Society in Guayaquil. JOHN OSBORNE.

JEYS.—Died Aug. 12, 1913, at the home of his daughter near Grant, Nebr., our dear father, George Jey. He was born in England Sept. 6, 1830, and was therefore at the time of his death nearly eighty-three years of age. He came to America in 1850, and moved to Iowa in 1854, where he resided for over fifty years. The last years of his life were spent at the home of his daughter, where he died. Father was married to R. Annie James, March 30, 1862. His companion, four sons, and two daughters survive. In 1860 he heard Moses Hull preach on the law of God. Later he attended meetings held by B. F. Snook, and at that time fully accepted the truths we hold as a people. Those were pioneer days of the message, and he was one of the first to receive the truth in Warren County, Iowa. During his lifetime he was sometimes harassed with doubts as to his own acceptance with God, but in the evening of his life, though his physical strength was waning, his grasp on God grew stronger, his fears melted away, and he died in the triumph of the Christian's hope. While our hearts are sad, we rejoice in the hope of the glorious gathering so soon to come. T. H. JEYS.

HOLLINGER.—Daniel Hollinger was born in Germany, Feb. 15, 1833, and died in Doty, Wash., Sept. 3, 1913. For about forty years he was a faithful member of the Seventh-day Adventist Church. He leaves a wife, two sons, and one daughter to mourn. The writer spoke words of comfort from Rev. 14:15. C. E. KNOX.

BISHOP.—Joseph Alvin Bishop was born at Sarasota, Fla., Sept. 8, 1908. He was accidentally killed Aug. 1, 1913, by the explosion of a kerosene can, at his home in Longboat, Fla. Little Joseph had a sweet disposition and is greatly missed by his parents, Brother and Sister Joseph Andress Bishop, four brothers, and a sister, besides many relatives and friends. Words of comfort were spoken by the writer. W. H. HECKMAN.

ROSE.—Cora A. Miller was born in Rockwood, Wayne Co., Mich., Feb. 24, 1858. She was married to R. Rose in 1877, and to this union one child was born. The deceased united with the Seventh-day Adventist Church at Battle Creek, Mich., in 1897. She was a firm believer in the truths which we as a people hold, and always exerted a helpful influence at home and in the church. The last three years of her life were spent at Sanitarium, Cal., where she peacefully fell asleep in Jesus, Sept. 12, 1913. She rests in the St. Helena cemetery, awaiting the voice of the Life-giver. W. C. WHITE.

LEE.—Harry A. Lee died in the twenty-fourth year of his age, Sept. 14, 1913, in Chicago, Ill., as a result of a motorcycle accident. In the newspaper account of his death it was said, "He died to save another." While driving his motorcycle at a high rate of speed, he turned his machine quickly, in order to avoid hitting an aged man who was crossing the street, and as a result was violently thrown from the machine. He never regained consciousness. At the funeral service words of comfort were spoken by the writer from James 4:14, Elder M. H. Serns and H. P. Waldo assisting in the service. Brother Lee embraced the truth during the series of meetings which were held last winter in Chicago, and proved to be a devoted Christian and a faithful church-member to the day of his death. His case was a sad one indeed, as he had no living relatives. He was reared in a Roman Catholic orphanage and was a member of that church until the third angel's message found him. We are confident that we shall meet him in the resurrection morning. K. C. RUSSELL.

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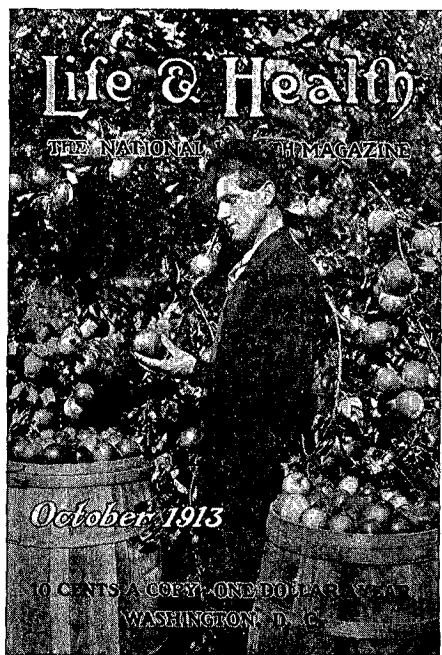
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OCTOBER, 1913

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WASHINGTON, D. C., OCTOBER 2, 1913

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THE Harvest Ingathering number of the REVIEW bears date of October 9. It therefore becomes the regular issue of this journal for next week. As such it will be mailed to our regular subscribers.

ELDER F. H. DEVINNEY sends word that he and Mrs. DeVinney are returning to Japan, sailing from San Francisco on October 1. Since the General Conference they have been in New York and the Atlantic Union.

ON September 23, from New York, A. G. and Mrs. Nelson, of the Southwestern Union, sailed for England, en route to Argentina and yet farther south. Brother Nelson attended the Foreign Mission Seminary last year, and he and his wife have responded to the call for a laborer in the Falkland Islands and Patagonia.

IN the multiplicity of departures during the last month, we omitted to record the sailing of Elder H. F. and Mrs. Taylor, of New York, for the Bermuda Islands. While Sister Taylor teaches in the Bermuda school, Elder Taylor will engage in evangelistic work in this island field in the mid-Atlantic.

THE rich blessing received at the General Conference last spring has been duplicated many times in the gatherings of our people this summer in various parts of the world. The reports of general meetings which have been received all tell of the progress of this movement, and of the spirit of faithfulness which is taking hold of the hearts of the believers.

By the steamship "Mongolia," sailing from San Francisco on October 1, Brother J. O. and Mrs. Ryd, of Jersey City, sailed for Shanghai, to engage in the work in China. Brother Ryd was formerly a missionary in China in connection with Swedish missions, having spent six or seven years in the field. On uniting with our denomination in this country, he attended school at the Swedish Seminary last year, and has engaged in tent work in New Jersey during the summer.

A PARTY for the Philippines sailed from San Francisco October 1, as follows: Elder L. V. and Mrs. Finster, returning from furlough, Elder Finster being superintendent of the Philippines Mission. With them sailed Dr. U. C. and Mrs. Fattebert, formerly of Mexico; W. E. and Mrs. Lanier, of the Foreign Mission Seminary; Elder R. E. and Mrs. Hay, of Colorado; and Robert and Mrs. Stewart, of Iowa. We rejoice that the force of workers is to be so materially strengthened in that great island field.

## Special Program for Sabbath, October 4

A PROGRAM for Sabbath, October 4, has been sent out by the General Conference Committee for use in all the churches regarding the Harvest Ingathering campaign. Sabbath and Sunday, October 4 and 5, can be profitably spent in studying the Missions REVIEW itself, the local needs, and definitely assigning territory for the campaign. Conference officers are arranging in many sections of the field so that the laborers can spend some time with the churches this year in this splendid work. This cannot fail to yield very gratifying results.

There will be no Second Sabbath Readings sent out for October.

T. E. BOWEN.

## A Final Word

MANY of the communications coming to the offices of the General Conference and Review and Herald contain most encouraging reports concerning the Harvest Ingathering campaign. These indicate that in all sections of the country a general and deep interest exists in the work to begin October 6. Every one seems to have accepted the standard set for the campaign,—\$100,000 for missions,—and to have determined to have a part in it.

Too much, however, must not be taken for granted. Success will come only as the result of thorough organization, good leadership, persistent effort, and united action by all. The General and North American Division Conferences have sought to leave nothing undone that would promise to contribute to the success of the campaign.

The Review and Herald has printed half a million copies of the special number of the paper, of which more than three hundred thousand copies have already been sent out. Judging by the way the orders are being received, this edition will soon be exhausted. That there may be no disappointment in filling orders, every one should make sure of getting in requests for the paper and sup-

plies at once, as some time will be required in case an extra edition is necessary.

There is an urgent necessity that this campaign be a decided success. In addition to furnishing such an excellent opportunity to place before the public some idea of our work and faith, the Mission Board is in great need of the financial assistance it may supply if all will work faithfully. The mission funds for the first six months of the year fell \$80,000 short of the required amount. Beginning with July, we have undertaken to secure a fund for the relief of our training-schools and sanitariums by adding five cents a week per member to our regular mission offerings, making the standard twenty cents a week per member. In the two months of July and August, in which this plan has been in operation, we have come short \$37,000. Thus we are confronted with a total deficit of \$117,000, with the year two thirds gone. The General Conference is very seriously embarrassed by this shortage, as the very heavily increased demands made upon it, caused by the large number of recruits sent out to mission fields this year, have entirely depleted its treasury, and the present volume of work being carried on by it renders it imperative that the full amount of the standard of our mission offerings shall be realized.

There is no question but that a strong, united effort upon the part of all the members with this fine special number of the REVIEW will bring into the treasury more than enough to make up this deficit.

Remember the date of the campaign, October 6-10, and let every one plan to have a part in it. W. T. KNOX.

SENDING to the REVIEW a report of the Italian work in Chicago, Elder O. A. Olsen, secretary of the North American Foreign Department of the General Conference, says of the efforts of Brother Calderone, our Italian laborer in that city: "He began work in Chicago the latter part of January, 1912. He has worked all alone, and with a difficult class of people, but up to the present time ten have been baptized, and there are as many more keeping the Sabbath who will in due time unite with us. Altogether, there are some thirty families who are showing an interest and studying the truth. Considering everything, the results of efforts among the Italians are equal to the results of efforts among any other class of people. This should be an encouragement to our conferences to see that work is taken up among them. We have just started the printing of a quarterly sheet in the Italian language here in Chicago. The Italians are greatly pleased with this little paper, and I trust that it will become a great help to work among that people."

WE find we have omitted to note the departure of Elder E. L. and Mrs. Maxwell, with their two boys, for South America, in September. Elder Maxwell was called from the Southern Union field to take the superintendency of the newly organized Northwest Union Mission of South America, which includes Peru, Bolivia, and Ecuador. He sailed last month from New Orleans, via Panama, for Lima, Peru.