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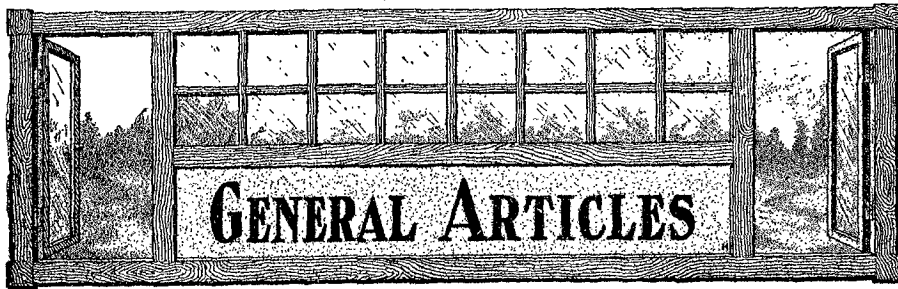
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VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 23, 1913

No. 43



To the Desert

ARTHUR W. SPAULDING

O WASTE and desert land,
Child of chaotic wrath,
Heaving with time-scarred hand
Thy curses on my path,
Wild are thy beetling brows,
Parched is thy naked breast,
Guarding thine ancient vows
Of hate that knows no rest.

Whether with puny strength
Man seeks thy niggard wells
Or crawls thy burning length
Through everlasting hells,
Pitiless, cruel, stark,
Thou holdest forth his fate,
Dost set on him thy mark,
And point his ultimate.

Thou, too, thou scourge of God,
Struck on a rebel world,
Thou, too, shalt feel the rod,
And to the dust be hurled.
Fixed is thy kingdom's space,—
One black millennium;
Then shall they hide thy face,
And God's fair Eden come.

Canon Diablo, Ariz.

"What Doest Thou Here?"

MRS. E. G. WHITE

ELIJAH'S retreat on Mt. Horeb, though hidden from man, was known to God. As the prophet had brooded over Israel's unreadiness to return to God, and over Jezebel's continued influence over Ahab, his faith and courage had fled. But he was not left to struggle alone with the powers of darkness.

Through a mighty angel the word of the Lord came to him, "What doest thou here, Elijah?" In bitterness of soul, Elijah mourned out his complaint: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

Calling upon the prophet to leave the cave in which he had hidden, the angel bade him stand before the Lord on the mount, and listen to his word. As Elijah obeyed, "behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave." His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need.

Not by a mighty manifestation of divine power, but by "a still small voice," God chose to reveal himself to his servant. Thus he desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing God's purpose. While Elijah waited for the revelation of the Lord, a devouring fire swept by; but God was not in the flame. A tempest rolled, and the lightnings flashed; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord.

It is not always the most learned presentation of truth that convicts and converts the soul. Not by eloquence or logic men's hearts are reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still, small voice of the Spirit of God that has power to change the heart.

"What doest thou here, Elijah?" the voice inquired; and again the prophet answered, "I have been very jealous for the Lord God of hosts: because the chil-

dren of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

The Lord assured Elijah that the wrong-doers in Israel should not go unpunished. There was stern work to be done, that all might be given opportunity to take their position on the side of the true God. Elijah himself was to return to Israel, and share with others the burden of bringing about a reformation. Some were to be especially chosen to fulfil the divine purpose in the punishment of the idolatrous kingdom.

"Go," the Lord commanded Elijah, "return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth the sword of Jehu shall Elisha slay."

Elijah had thought that he alone in Israel was a worshiper of the true God. But he who reads the hearts of all, revealed to the prophet that there were many in Israel who, through the years of apostasy, had remained true to him. "I have left me," God said, "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

There are many lessons to be drawn from Elijah's experience during these days of discouragement and apparent defeat,—lessons invaluable to the servants of God in this age, marked as it is by general departure from right. The apostasy prevailing today is similar to that which in the prophet's day overspread Israel. In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following Baal. Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. It is publicly taught that we have reached a time when human reason should be exalted above the teachings of the Word. The law of God, the divine standard of righteousness, is declared to be of no effect. The enemy of all truth is work-

ing with deceptive power to cause men and women to place human institutions where God should be, and to forget that which was ordained for the happiness and salvation of mankind.

Yet this apostasy, wide-spread as it is, is not universal. Not all in the world are lawless and sinful; not all have taken sides with the enemy. God has many thousands who have not bowed the knee to Baal, many who long to understand more fully in regard to Christ and the law, many who are hoping against hope that Jesus will soon come to end the reign of sin and death. And there are many who are worshiping Baal ignorantly, with whom the Spirit of God is striving.

These need the personal help of those who have learned to know God and the power of his word. In such a time as this, every child of God should be actively engaged in helping others. As those who have an understanding of Bible truth try to seek out the men and women who are longing for light, angels of God will attend them. And where angels go, none need fear to move forward. As a result of the faithful efforts of consecrated workers, many will be turned from idolatry to the worship of the living God. Many will cease to pay homage to man-made institutions, and will take their stand fearlessly on the side of God and his law.

Much depends on the unceasing activity of those who are true and loyal, and Satan puts forth every possible effort to thwart the divine purpose to be wrought out through them. He causes some to lose sight of their high and holy mission, and to become satisfied with the pleasures of this life. He leads them to settle down at ease, or, for the sake of greater worldly advantages, to remove from places where they might be a power for good. Others he causes to flee in discouragement from duty because of opposition or persecution.

(To be concluded)

Gospel Finance—No. 13

Proper Use of the Tithe

E. K. SLADE

"THE money coming into the treasury is to be carefully guarded." Individuals have been known to use their tithe to help the poor or to assist in some other worthy enterprise instead of placing it in the Lord's treasury to be used as he directs. Local churches have made the mistake of using a portion of the tithe to meet some of their local expenses. Conference committees have allowed tithe, in some instances, to be used for other branches of the work than that for which it has been set apart. This irregularity does not exist now to the extent that it did in past years, yet there are reasons for taking steps even now to guard this fund carefully.

We are just as much under obligation to use the tithe properly as we are to recognize it as belonging to God. It is to be placed in his treasury, from which it is to be drawn for one purpose

only. It has been sanctified, or set apart, for that one purpose. In diverting it from its proper use we not only deplete the treasury, but we also run the risk of failing to distinguish between the common and the sacred. We may reason that all branches of the gospel work are on the same basis, and that it matters not if the tithe is applied wherever we see fit, but our reasoning is set aside by the definite instructions the Lord has given us on this point.

"The tithe is to be used for one purpose—to sustain the ministers whom the Lord has appointed to do his work." Much counsel has been given us in regard to how the tithe should be safeguarded and properly expended which we will do well to keep ever in mind.

"Those who have charge of our church buildings are to be supplied with the means necessary to keep the buildings in good repair, but this money is not to come from the tithe. A very plain, definite message has been given to me to give to our people. I am bidden to tell them they are making a mistake in applying the tithes to various objects, which, though good in themselves, are not the object to which the Lord has said the tithe should be applied. Those who make this use of the tithe are departing from God's arrangement. God will judge for these things. One person reasons that the tithe may be appropriated for school purposes, still another would reason that canvassers and colporteurs should be supplied from the tithe, but a great mistake is made when the tithe is drawn from the object for which it should be used—the support of the ministry."

"There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not made use of the tithe to support other lines of work. God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which God said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is to be used for the support of the ministry."—*Special Testimonies*.

To pay the salary of a Bible teacher in our schools is in harmony with the above counsel, providing he is a minister. "The best ministerial talent should be employed in teaching the Bible in our schools, . . . and their salaries should be paid from the tithe."—*Ib.*

Those who are so unfortunate as to be in debt often raise a question as to what their duty is. A correct understanding of the nature of the requirement and of the principle involved will clear up all these questions that arise. The following paragraph is very clear on this point:—

"The man who has been unfortunate,

and finds himself in debt, should not take the Lord's portion to cancel his debts to his fellow men. He should consider that in these transactions he is being tested, and that in reserving the Lord's portion for his own use he is robbing the Giver. He is debtor to God for all that he has, but he becomes a double debtor when he uses the Lord's reserved fund in paying debts to human beings."—*Testimonies for the Church*, Vol. VI, page 391.

A greater blessing surely awaits us as we more fully heed all God's requirements in regard to the use of the tithe.

Mt. Vernon, Ohio.

Sacred Music

CLEMEN HAMER

THE gift of music is one of God's choicest gifts to man, and when consecrated to his service, its power for good and field of influence are limitless. The fact that music has been dragged in the dust and has become a snare instead of a help to many should not in any way blind our eyes to its true worth, for has not Satan sought to pervert every good gift of God to further his own evil work?

Too often one who has ability either to sing or to play will neglect the cultivation of this talent, feeling that other things are so much more important and useful in the work of the Master. What a sad mistake, and how bitterly we may regret it some day when the Lord requires at our hand the talent we have buried.

The power of song in great revival efforts is coming to be universally recognized. Many times the preacher of the gospel has told the story of salvation, and has labored, and prayed, and pleaded with men to give themselves to God; but the word has seemed to fall on hearts of stone. There is no response, and the effort seems to be in vain. But wait. The singer steps forward, and with a voice dedicated to the service of the Master, sings the simple story of Jesus and his love. As the message of salvation, set to beautiful melody, falls upon the listeners' ears, the stony ground of their hearts is broken up and made tender, and the good seed sown by the preacher springs up unto everlasting life. Would the result have been the same without the singer?

To many a heart bowed down with grief, to many a body suffering under a weight of affliction too heavy to be borne, to many a mind strained to the breaking-point, the song comes with its message of love, pointing to the time when sickness and sorrow and dying shall be over. It is an unspeakable blessing to be a channel through which the Comforter can bring peace to men's hearts.

Perhaps you do not have ability to sing but are able to play. Your field of usefulness is just as wide. The success of the song depends largely on the ability of the player. Many a song has lost its effect because of the failure of the player to enter into the spirit of the

singer and of the song. We should study to make our playing such as will inspire those who sing to do so with their whole hearts to the praise of God.

There is great need in the service of God of consecrated musical talent. This we shall have if the right standard is held up before the youth in our homes. When this is done, music will become a means of binding the home together and of drawing us nearer to God, who gave us this great gift with which to praise him.

As we view musical ability from this standpoint, it becomes a sacred charge from God, to be consecrated to him for service, and developed to the extent which will make that service most acceptable in his sight.

Foreign Mission Seminary.

Forces at Work

C. E. HOLMES

AMONG the many organizations seeking Sunday legislation is the Federal Council of the Churches of Christ in America. This body is composed of about thirty religious denominations, and claims to have a constituency of eighteen million church-members.

In a statement recently sent out to the public press, we find the following:—

"Two years ago the Federal Council Commission on the Church and Social Service started a national campaign for one day in seven for industrial workers.

"The commission appointed a committee, distributed among the various States, numbering in all about six hundred church leaders and social leaders, and entered into arrangements with the American Association for Labor Legislation by which that organization was to prepare legislative measures for the various States, the Committee of the Social Service Commission *caring for the moral aspects* of the campaign, but the legislative aspects being left to the Association for Labor Legislation.

"The Commission on the Church and Social Service is now sending out an appeal to the manufacturers and commercial organizations, urging that they bring about the needed reform by voluntary action, although the legislative campaign will be prosecuted earnestly during the next year."

While the Federal Council and the American Association for Labor Legislation keep in the front the idea that it is only a one-day rest in seven they wish, it is plainly to be seen that Sunday observance is the pivotal point. The "moral aspects" of the campaign which the Social Service Commission is caring for are in reference to the sacredness of the first day of the week.

This is indicated in some questions proposed for discussion at ministerial meetings, when considering the labor question:—

"What is the law in this State with respect to Sunday observance?"

"What is the effect of Sunday work on church attendance?"

"What do the men who have Satur-

day half-holiday do with it? Has it any effect on their Sunday church attendance?"

"Have any steps been taken in your State to provide for one day of rest out of every seven in those industries where Sunday work is necessary?"

"What sort of activities are commonly proceeded against under your Sunday laws? Saloons? Ball games? Candy shops? Manufacturing plants?"

The forces that are to take part in the last great drama are fast coming into line. To fill her place in this conflict the church must pray and work. The woman, or church, is no match alone for the dragon, or powers of earth. It is to be noted in the prophetic picture of the revelator, that in every move of the dragon against the woman, she was especially protected. First, her child was caught up to heaven; second, God prepared a place for her in the wilderness, and gave her wings to fly to the place of refuge; third, the earth swallowed up the flood meant for her destruction; and now, in the last attack of the powers of this world, the woman, or true church, must still trust to the God of heaven for protection while warning of the world of its doom.

Takoma Park, D. C.

Brotherly Love; Jesus, or Judas, Which?

MRS. E. M. PEEBLES

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

WHAT would Jesus do? is a safe question to ask, and the only safe rule to follow in our dealings with one another and with our fellow men. Comparing the lives of Jesus and his betrayer, we see a marked contrast. In the three years of his association with Judas as one of the twelve, we have no intimation that the Master even so much as hinted to the others that Judas was not an honest man, that he was with them only for the temporal preferment he hoped to enjoy when Christ should, as Judas fully believed he would do, set up an earthly kingdom.

Knowing so well the heart of the traitor and his covetousness, that he was in the habit of appropriating to himself some of the funds from the common store, how natural it would have been for Jesus to mention that Judas was not what he professed to be, especially as toward the last Judas was continually insinuating doubts that confused the minds of the disciples, introducing controversies and misleading sentiments, and respecting arguments urged by the scribes and Pharisees against the claims of Christ, all being done in a way to give himself an appearance of sincerity. See "Desire of Ages," page 719.

The silence observed by the Saviour respecting the character of Judas should be an example to us; and the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." would, if followed, forever do

away with the spirit of gossip, or even of unnecessarily speaking of the faults and weaknesses of another, especially of one in church fellowship. Doubtless that other has faults, but so have we; and unless we are willing that he should lay us on the dissecting table to uncover our faults before others, we should not do thus by him. It is true we are commanded to withdraw from those who walk disorderly, and to call sin by its right name; but we have no right to discuss with others what may seem to be the shortcomings of a fellow worker. If the Saviour maintained an entire silence respecting Judas, who was entirely counterfeit, should not we do as much toward those who are faithfully trying to do their best but sometimes fail?

If we could always remember that every soul is in deadly conflict with Satan, who is striving for the mastery, and that we are aiding him by spreading evil reports against a brother or sister, we should be more careful of our words, which are as winged arrows, carrying poison and death. "Behold, how great a matter a little fire kindleth." Just a few words are spoken against another, and lo, they are repeated again and again, until they are heard around the world. "My brethren, these things ought not so to be." "The words of a talebearer are as wounds." "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter."

If we love our neighbor as ourselves, we shall be as ready to spread the news of our own failures as we are to tell others of his; and furthermore, if the Holy Spirit has done its office work in our own heart, revealing to us our own inborn corruption, we shall feel too much humiliated by the sight of our own weaknesses to speak of those of others, lest we thereby call attention to our own; "for wherein thou judgest another, thou condemnest thyself." By this rule, the one who does the most accusing is the most guilty, and is most active in the work of him who is called the "accuser of the brethren."

The second great commandment is to "love thy neighbor as thyself." Then all criticism and evil-speaking and backbiting will disappear from those who "keep the commandments of God." Again: it sometimes occurs that the reports we hear are entirely without foundation; and in that case, we are found bearing false witness against another. We need to be careful; we need to be Christians.

My endeavor: To be true—first to myself—and just and merciful. To be kind and faithful in the little things. To be brave with the bad; openly grateful for good; always moderate. To seek the best, content with what I find—placing principles above persons and right above riches. Of fear, none; of pain, enough to make my joys stand out; of pity, some; of work, a plenty; of faith in God and man, much; of love, all.—*Leigh Mitchell Hodges.*



WASHINGTON, D. C., OCTOBER 23, 1913

EDITOR - - - FRANCIS M. WILCOX

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Editorial

The Gamble Sunday-Sabbath Theory

YEARS ago, when Mr. S. W. Gamble, a Methodist minister, published his Sunday-sabbath theory, it was hoped by many that it would supply a long-felt want. By a curious process of confusing the weekly Sabbath with the annual feasts of the Levitical service, he contrived to lose the day of the Sabbath in the Old Testament, and then in the Greek text of the New he found it again, where, lo, it was Sunday.

Great was the joy, for the moment, of opponents of the Bible Sabbath. It was Dr. W. F. Crafts, we believe, who hailed the discovery as "the Waterloo of the Saturdarians." But as soon as wiser heads in the churches looked at the theory, they hastily put it out of sight, so far as they were able to do so.

But during the last year workers have reported meeting the teaching here and there, and not long since Elder J. J. Westrup told in these columns of finding it used by some missionaries in China, brought forward apparently as a last resort. Not long since we came across a review of the theory by a Methodist scholar, written years ago, but so clear and emphatic in its statement of facts that it may well be put on record in our columns. First, however, let us note one characteristic of the common weekly calendar in use in Palestine and other parts in ancient times, which makes perfectly plain, even to the eye, the matter of the New Testament text.

Our readers understand that in current usage among the Hebrews, Syrians, and others it was customary to speak of so many weeks as so many Sabbaths. The Sabbath, being the completion of the week, stood for the full cycle of days; and the days were designated as the first, second, etc., of or in the "Sabbath," or week. Horne, in his "Introduction to the Holy Scriptures," speaks of the wide-spread use of this term for week in ancient times,—

the word *Sabbat*, or *Sabbata*, denoting a week among the Syrians, Arabians, Christian Persians, and Ethiopians, as

in the following ancient Syriac calendar, expressed in Hebrew characters:—

One of the Sabbath, or week, Sunday
Two of the Sabbath, Monday
Three of the Sabbath, Tuesday
Four of the Sabbath, Wednesday
Five of the Sabbath, Thursday
Eve of the Sabbath, Friday
The Sabbath, Saturday

The high antiquity of this calendar is evinced by the use of the cardinal numbers, *one, two, three*, and so forth, instead of the ordinals, *first, second, third*, and so forth, following the Hebrew idiom; as in the account of the creation, where we read in the original, "one day—two day—three day," and so forth. . . . It is remarkable that all the evangelists follow the Syriac calendar, both in the word *Sabbata*, used for "a week," and also in retaining the cardinal number *mian Sabbaton*, "one of the week," to express the day of the resurrection. (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1.)—*Vol. II, part 2, chap. 4.*

With this calendar before the eyes, no one can fail to see that when Matthew wrote about events following the end of "the Sabbath," as it began to dawn toward the "one of the Sabbath," the only possible translation of the thought into modern English is just that of our Bibles, "In the end of the Sabbath, as it began to dawn toward the first day of the week." But Mr. Gamble's discovery announced that the rendering, "first day of the week," was incorrect; that the word day was not to be understood there at all; and that the text meant that Sunday was really the first Sabbath, or original Sabbath of Eden.

Then it was that Dr. Wilbur Fletcher Steele, a Methodist scholar, wrote an article in the *Methodist Review* (May, 1899), entitled "Must Syntax Die That the Sabbath May Live?" He said:—

In the contest with the tireless seventh-day Sabbatarians increasingly are certain Methodist writers insisting that the resurrection of Christ upon the first day of the week recovered and reenacted the original, creational, and true Sabbath. With hearty sympathy does the writer view their every legitimate argument to establish the sanctity and foster the hallowing of the Lord's day. But when a claim on its behalf is distinctly based upon, or forcibly corroborated by, a gross wresting of the Holy Scriptures, suspicion as to its validity instinctively sets in, to say nothing of mortification and repugnance.

Taking up the acclaimed discovery in the New Testament text, he continued:—

This widely heralded Klondike discovery as to *mian Sabbaton* turns out to be only the glitter of fool's gold. It rests upon the profoundest ignoring or ignorance of a law of syntax fundamental to inflected speech, and especially of the usage and influence of the Aramaic tongue which was the vernacular of Jesus and his apostles. Must syntax die that the Sabbath may live?

Let these affirmations [of the theory] be traversed: "4. No Greek word for 'day' occurs in any of the passages."

Made for simple readers of English, that statement lacks candor. Said word is there, latent, to a much greater degree than it is in our phrase, "The twenty-fifth of the month." Upon being asked, "The twenty-fifth what?" the veriest child instantly replies, "Day." But stronger yet is the case in hand. The adjectival word *mian* is in the feminine gender, and an immutable law requires adjective modifiers to agree with their nouns in gender. *Sabbaton* is of the neuter gender, and out of the question. What feminine Greek word is latent in this phrase, and yet so patent as to reflect upon this adjectival numeral its feminine hue? Plainly the feminine word *hemera*, "day," as analogously it is found in Mark 14:12, *prote hemera ton azumon*, "the first day of unleavened bread." Boldly to aver that "no Greek word for 'day' occurs in any of the passages," is to blind the simple English reader to the fact that an inflected language, by its numerous genders and cases, can indicate the presence and force of latent words to an extent undreamed of in English.

Speaking of the West Aramaic speech of Palestine in the days of Christ, Mr. Steele says:—

In that language we have the names of the days of the week as Mary taught them to her son Jesus.

Then he gives a sample of the ancient calendar, similar to the one we have quoted from Horne, only this one runs, "One in the Shabba," "second in the Shabba," "third in the Sabbath," etc., on to "eve of the Sabbath," and "the Sabbath." Such were the calendars that Matthew, and Mark, and Luke were familiar with, the current language of the street as men or children spoke of the days of the week. That is the language of the New Testament, as all translators have known. Mr. Steele concluded his review and exposure of the Gamble theory with the words:—

As a vital or corroboratory part of any argument for the sanctifying of the Lord's day this traversed exegesis, instead of being a monumental discovery, is but a monumental blunder. Thereby our foes will have us in derision.

Tell it not in Gath,
 Publish it not in the streets of Battle Creek,
 Lest the daughters of the Sabbatarians rejoice,
 Lest the daughters of the Saturdarians triumph.

It will be remembered that at the time he wrote, the Seventh-day Adventist headquarters were in Battle Creek, Mich.

W. A. S.

Ideal Institutions — the Church and the State

The Ideal Church

JESUS CHRIST has established an institution in the world which will continue until he comes to gather his faithful to himself. It is that company of the faithful, who, at his coming, will constitute the ideal church. They must stand in

the most trying time the world has ever seen; but they *will stand*, and stand not only upon the promises of God, but upon the commands of God, the law of God, as well.

Speaking of that church, the ideal church, our Lord, through the prophet John, says, "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus."

Concerning other characteristics of the ideal church the Word says, in speaking of Christ's work for it: "That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:27. One of the petitions in Christ's last recorded prayer was, "that they may be one;" and concerning the place which his followers were to occupy in this world, Christ declares in that prayer: "They are not of the world, even as I am not of the world." John 17:16. Therefore the ideal church will not be mixed up in the politics of this world. It will not be turned aside from its work for any cause whatever.

Again: the ideal church must be a missionary church. It must obey the command, "Go ye into all the world, and preach the gospel to every creature." There has never been a time in the history of the world when the church could plead that it had accomplished its purpose in forwarding the interests of Christ's kingdom, and could now turn its attention to the work of helping the state to straighten out the affairs of the kingdoms of this world. The church of Jesus Christ has on its hands the greatest enterprise in all the world. The ideal church will bend all its energies to the accomplishment of that purpose.

In the world, but not of the world; married to Christ, but not joined to the state; fully absorbed in God's work alone; loyal to God in all circumstances; obedient to all his commandments; and, because obedient, having the gift of prophecy in its midst,—these are some of the characteristics of the ideal church.

The Ideal State

The state is a legitimate institution. Being such, it has a field distinctly its own. Anarchy is as much at variance with God's purpose as with the governments against which it aims its poisoned arrows.

The purpose of the ideal state is to safeguard individual rights. It must sit as a judge upon the cases of those who wantonly invade rights, destroy property or chastity or reputation, or take life. Should it fail to do this, there would be no reason for its existence; no guaranty of safety to person, life, or property.

Because men will not respect the rights of others, the state uses force to

compel them to refrain from invading those rights.

The state cannot compel men to cease being covetous, or to cease hating other men; but it can, through fear of punishment, to a great extent compel them to refrain from taking the possessions of others, or allowing hate or greed to manifest themselves in murder.

The ideal state cannot punish for evil thoughts, but it can punish the evil thinker for carrying his evil thoughts into practise, and thus can and does to a great extent control and hold in check the floods of evil *deeds* that otherwise would flow unchecked in tremendous volume. In other words, it does not demand righteousness, but civility. It does not punish for sin, but for crime.

The ideal state can demand of men no religious duty or service; for the state is not a deity. It cannot demand that such duty or service be performed toward the God of heaven; for the God of heaven himself has placed before men every necessary requirement, made his service voluntary, not compulsory, and has delegated to no power nor institution on earth the authority to *enforce* any of those requirements upon any soul. The right of choice is a sacred right which even the Deity himself will not invade. The ideal state, therefore, cannot invade it. The ideal state, being a part of the divine purpose, cannot or will not violate divine principles.

Can the Two Join?

Jesus Christ recognized the fact that the church and the state must stand each in its own sphere. "Render therefore unto Cæsar [government] the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21.

The policeman is not the man to carry the gospel message. He has no commission so to do. The minister of the gospel has no business with the policeman's club or pistol or the warrior's sword or rifle. God has given him no commission to carry on that work. That belongs to the state, not to the church. The only weapon the Christian may carry is the sword of the Spirit. To teach, and to convince men of sin and convert them to Christ through the operation of the Holy Spirit,—this is the business of the ideal church. To protect the person, property, and liberties of the individual,—this is the business of the ideal state. Unite them, and you have a combination that has not been authorized of God, and is bound to invade the rights of men in both domains. He who flees from civil punishments to the protection of a legalized creed has made himself a hypocrite and has shut the door of heaven in his own face. That is what a union of religion and the state teaches men to do. c. m. s.

Christian Recreation — No. 2

WHAT place should recreation fill in the life-work? How is it related to labor? With many in these days amusement has come to be the aim of life's existence. The apostle tells us that in the closing days of earth's history many who make a profession of Christ would prove lovers of pleasure more than lovers of God. They would possess a form of godliness but by their careless lives deny the power thereof. 2 Tim. 3:1-5.

The Aim of Rational Recreation

What a great change has come into the practise of the Christian church with respect to this question! We have before us a little book (now out of print) entitled "Popular Amusements," written by J. T. Crane, D. D., a Methodist clergyman, in the year 1869. This was in the period when the Methodist Church still retained much of its original simplicity; when its prohibition against its members' engaging in the popular pleasures of the world was not considered so largely as it is today a dead form. While we cannot agree with all that Dr. Crane expresses in this volume, we are indebted to him for the excellent quotations not otherwise credited which this article contains. Speaking of the aim and object of recreation, he says:—

The true idea of rational recreation is expressed in the very name. The aim is to renew, restore, create again. It is to lay aside the more serious avocations of life for a brief space, that we may resume them with new vigor. It is to make a little truce with toil and care, that we may return to the battle with stouter hearts and keener weapons. We rest, that we may be better prepared for work. Rational recreation never loses sight of duty. It teaches us to seek, now and then, a little leisure, that we may be able to labor the harder and the longer; to be gay and merry, only that we may be the more susceptible, in its time, of all solemn, holy emotion. Recreation, in the true sense of the term, is not only free from evil, but it is full of good intents, aiming, above all, to aid us in the great concerns which look beyond the horizon of the present life. We shake off care, but not conscience. We do not lay aside the service of God and take a day to ourselves, but strive to win the benediction pronounced upon "the man that feareth alway."

A clear distinction should be made between recreation and amusement. The following quotation from "Education," page 207, expresses the difference:—

There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful

work, and thus proves a hindrance to life's true success.

Underlying Principles

In settling every question we should consider the principles which underlie it. What principles should govern the selection of recreative enjoyment? The following we believe are worthy of careful consideration in the study of this question.

1. Our recreations should be innocent in themselves. It is not essential that we consider the question of recreation in its bearing on health alone. If it is health-giving, that of course is in its favor so far, but there may be other considerations which would lead to its rejection. If there is contained in it any element of wrong, on this ground it should be discarded.

If it involves any transgression of divine law; if it leads us to disregard the welfare of our fellow; if the pleasure is purchased by pain wantonly inflicted upon man, or beast, or bird, or insect; if it tends to render us frivolous or reckless, or in any way leaves us farther from God and heaven, less conscientious, less devotional, less tender in heart, less active and earnest in all good works, we must condemn it, no matter how fascinating it may be, no matter what may be the members or the social position of those who favor it. Of all the poor excuses for sin, one of the poorest and meanest is the plea that we trampled on the law of God and defied his justice for the sake of amusement.

2. Our recreation should be of a character that will not unfit us for religious duty, nor lead to a disinclination to engage in spiritual exercises. That which leads us to neglect the services of God's house; which takes away our interest in the study of his Word; which gives us disinclination to engage in secret prayer; which leads us to feel less interest for the cause of Christ and for the salvation of our fellow men,—any amusement or recreation which has this influence on our lives should be avoided. We cannot afford to build up our physical powers at the expense of our souls' interests.

3. Our recreations should be of a character that will not lessen our Christian influence. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." The world watches us closely whether at work or play. Particularly do unbelievers watch the children of God when they are "off duty," when, unhampered by business hours or office regulations, they are left free to act out their own natural feelings. If the form of recreation chosen is brought into the life as a mere pastime; as a means to while away time, but without purpose or definite object; if the spirit brought to the hour is the wild, hilarious, reckless spirit possessed by those in the world, the unbeliever looks on and sees

but little difference between the life of the professed Christian and his own. Christian dignity should be maintained on every occasion, and in his recreation as well as in his hours of labor, the disciple of Christ should let all men see that he possesses high and holy ideals to which he is endeavoring to attain in every relationship of life.

4. Our recreation should be health-giving and refreshing. The great contests of physical endurance carried on in the world have wrecked health and bequeathed lives of wretchedness to many participating in them. The undue excitement attending the reading of novels, going to theaters, etc., has brought wreck and ruin to many nervous natures. The spirit of moderation, of sound judgment, should govern in the pursuit of recreative enjoyment the same as in daily labor. Recreation is the handmaid of labor, and when put to its proper use, promotes rather than retards the accomplishment of life's tasks. If the recreation of today robs us of energy for life's work tomorrow, we are losers rather than the gainers.

5. Our recreations should never lead to the neglect of present duty. When the excitement of the evening's entertainment robs us of sleep; when the thoughts of the time spent in recreation intrude themselves into the working hours of the morrow, robbing us of the clearness of thought and the energy of activity which should be devoted to honest labor; when the anticipations of an outing on the morrow unfits for the sober duties of today, we may conclude that our recreative enjoyments are exerting a wrong influence on our lives, and either we should drop them altogether, or relate ourselves to them in an entirely different spirit. The true conception of duty in relation to the pleasant things of life, will not lead us in the home to throw upon the wife extra burdens in order that we may find in the association of friends the privileges denied her. It will not lead us to pass over the consideration due to father and mother in order that at their expense we may have a pleasant hour. Christian recreation regards the interests and pleasures of others above our own.

6. Our recreation should not be too expensive in time, energy, or money. Life is short at best, too short for the accomplishment of the great and noble purposes which Heaven places before us. We have a work to do for God and for our fellows. Around us the world is perishing. At every turn we find suffering appealing for sympathy and assistance. Truly we cannot afford to spend time or energy or money needlessly. Remembering the true object of

recreation we will not do this. We will take time to rest only that we may work the harder. We will spend means for personal uses only that we may be placed in better condition physically, mentally, spiritually, to secure more means for the support of the cause of God in the earth, and for carrying forward our activities in connection therewith.

7. Our recreations should be under wise management and proper environment. This is particularly necessary where a company is brought together. A machine if left to run itself will run wild. Even a good cause without proper direction comes to an evil end. This emphasizes the necessity of bringing to the question of recreation and social relationships the maturity of age. The youth should seek counsel from those who are older grown, and who have become wiser with the experience of years in questions of this character. Children should not be left on the street or at school to choose their own games. Parents and teachers have a duty that they cannot evade in interesting themselves in the employment of every hour on the part of those committed to their care. Particular regard should also be had to environment. Recreations that may be harmless of themselves at home and under proper supervision, may become a great channel for evil under different environment.

There is a difference only in degree and spirit and environment between innocent, harmless enjoyment and sinful fun and frolic. In one, reason bears sway. The period of relaxation is subordinated to life's great purposes, and the securing of rest is used only as a means to the better accomplishment of that purpose. The time and talents, the powers of mind and body, are recognized as belonging to God, to be used alone for his glory. In the other the pleasure becomes the end sought rather than a means to an end. Its enjoyment becomes the purpose of life rather than an aid to the accomplishment of that purpose. Reason is subordinated to caprice. God is forgotten, and the spirit that rules in the children of men becomes the controlling influence in the life.

With the natural tendency of human nature to excess, it is comparatively easy to merge the innocent amusement among the few and in the seclusion of the home or school life into the more exciting exhibition of the public game. And it will be difficult for the immature judgment of many to recognize the distinction between innocent enjoyment at home and the games played under the stress and excitement incident to the great popular amusements. This tendency should be recognized and continually guarded.

The Apostolic Delegate on Sunday

THE special representative of the Pope in the United States, Monsignor John Bonzano, has made a very interesting contribution to the Sunday-sabbath literature of the present day. It came about in this way: the *Washington Times* has been conducting a campaign for more general attendance at church on Sunday, and ministers and priests have been invited to assist the campaign by writing articles designed to encourage Sunday churchgoing.

We give the Vatican official's article entire, and for three reasons: (1) That we may not be accused of garbling his testimony or omitting important portions; (2) because this official is the highest Roman Catholic authority in the United States, and what he speaks is authoritative; (3) that our readers may see the slender thread on which this dignity of the Roman Church hangs the sacredness of the Sunday institution. His article, entitled "Why Sunday Is the First Day," was printed in the *Washington Times* of October 11, and reads:—

We know by the light of our reason that there is an obligation for man to adore his Creator, God Almighty. Natural law requires that every human being shall devote some part of his time to acts of divine worship, but it does not fix or determine any particular time for the fulfilment of this obligation. For the people of Israel, in the Old Law, there was a specified time for it, because God himself condescended to appoint a day on which they were to discharge this duty toward their Maker. He set apart the seventh day of the week for this purpose in commemoration of the day on which he rested from the work of creation.

In the New Law the time for fulfilment of this obligation was changed by the apostles from the Sabbath, or the seventh day of the week, to Sunday, or the first day of the week, primarily to commemorate the resurrection of Jesus Christ, who early in the morning on the first day of the week arose, glorious and triumphant, from the dead. Hence it is that, in Scripture, the first day of the week is called the "Lord's day." Apoc. 1: 10.

Other reasons for this change were: Because it was on this day that the apostles received their commission, as apostles, from Jesus Christ, with the same power and authority which he, as man, has received from his Father, "As the Father has sent me," he said to them, "so I send you" (John 20: 21); and because it was on this same day that they received from Christ the power of forgiving sins. It was also on this same day of the week that the Holy Ghost came down upon the apostles, and that the faith and law of Christ was for the first time solemnly published to the world by them.

The manner in which Christians are bound to keep holy the first day of the week consists in their abstaining from

all unnecessary servile work and in occupying themselves with some positive act of divine worship.

Since the law of God in this matter is, therefore, so clear, and since the determination of the time for the fulfilment of this duty has been reasonably changed from the day of Saturday to that of Sunday, it is very much to be desired that all who claim to be Christians should faithfully discharge their duty in this regard. So much, at least, is their duty of conscience.

From the faithful observance of Sunday the commonwealth, as well as the individual, derives much good, both of the spiritual and of the temporal nature. And hence it is that, in view of this good, society should be greatly concerned in enacting laws for the observance of Sunday, and most careful in seeing that they are put into practise.

As we read this article, we should not forget that we are reading the deliberate declaration of the highest official in America of that church which claims to reach back to apostolic days. Frequently Protestant ministers are heard to declare that Jesus Christ changed the Sabbath from the seventh to the first day of the week. The apostolic delegate does not put forth that claim. He lays upon the shoulders of the apostles the responsibility for the change, and they are not here to repudiate the charge, as they most certainly would do if they were here and could speak in their own defense.

It will be noted that the apostolic delegate confines to the Israelites alone the only law that was ever divinely given for a weekly Sabbath. If God were to leave it where he leaves it, there would be absolutely no Sabbath for the Christian dispensation; for he quotes no law for the observance of a sacred day in the Christian dispensation. The ten-commandment law, by his own declaration, is restricted to the Jews.

Monsignor Bonzano is speaking of the necessity of having some definite time set apart for religious worship. He says: "In the New Law the time for fulfilment of this obligation was changed by the apostles from the Sabbath, or the seventh day of the week, to Sunday, or the first day of the week, primarily to commemorate the resurrection of Jesus Christ." But immediately before making this declaration, he had stated that "God himself" had "set apart the seventh day of the week for this purpose in commemoration of the day on which he rested from the work of creation."

If, then, the apostles changed the day in order "to commemorate the resurrection," they defeated the purpose of God, who appointed the day to commemorate "the day on which he rested from the work of creation." Had they power to do this? Had they a desire to do this? Had they a reason for doing

this? Had they authority to do this? To each of these questions there is and can be but one answer, No. The apostles did not change the day. There were numerous arguments between some of the Jewish converts and other Christians over such questions as circumcision and the eating of certain flesh, but never do we read of their reproaching the Christians for not observing the seventh-day Sabbath. The Christians of apostolic days kept the Sabbath of Jehovah, the seventh day of the week, and the Hebrew converts to Christianity kept the same day these Christians kept, and it was the day their fathers kept from Eden and from Sinai down to Christ. Had there been any question as to the identity of the day at the time of the exodus from Egypt, the giving of the manna in the wilderness would have set them straight at that time; for certainly God knew. Had there been any doubt as to the identity of the day in the time of Christ, his observance of the day would have settled the question for that time. And since his time, there is no possibility of the loss of the day or any uncertainty as to its identity.

More than that, we hear Paul, in arguing with the Jews of Rome, plainly declaring to them, "I have committed nothing against the people, or customs of our fathers." Acts 28: 17. One of the "customs" of the Jews was the observance of the seventh day of the week. Could Paul have said that if he had abandoned the observance of the seventh day, and had adopted as a sabbath the day on which the heathen worshiped the sun? The answer is obvious. Paul did not keep Sunday. He was not one of the apostles who changed the day.

Matthew, writing with the pen of inspiration the record of our Lord's doings and teachings, gives a most striking contradiction of Monsignor Bonzano's declaration that the law given on Sinai was for the Jews and the old dispensation. We read:—

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

These are the words of Jesus Christ. He knows of no "new law" that abrogates the commandments written on stone; but he does emphasize the importance of observing the precepts of the decalogue. The apostolic delegate speaks of the New Law as something that has in some way supplanted the Old Law.

Who made the New Law? The apostles, he says. Who made the Old Law?—God. Then follows the inevitable question, Whom shall we obey, God or men? But the apostles made no such law, nor ever assumed to themselves any such prerogatives of divinity. They knew, as we may know if we choose to know, that the divine law, of which the Sabbath command is a part, is eternal and unchangeable. "My covenant will I not break," saith Jehovah, "nor alter the thing that is gone out of my lips." Ps. 89: 34. Out of his mouth went that law, spoken with his own lips, and of which, by the declaration of the Son of God himself, not one jot or tittle should fail.

They who accuse Christ of having changed the law, or of having authorized his disciples to do so, accuse him of doing what he declares he did not come to do, and seek to set him at variance with God the Father, in spite of his declaration that he and the Father are one. They set him forth as having done what Satan sought to do, that is, to change or overturn the foundation of the government of God. They who can make such a claim show plainly that they understand neither Jesus Christ nor his purpose in coming to the world, nor the government of heaven, which Jesus gave his life to vindicate before men.

C. M. S.

(To be concluded)

Our European Division Meetings —No. 4

THE French camp-meeting was held in Quissac, a small town near the city of Nimes, in the southern part of France. Our ride from the Gland sanitarium to this place was one of peculiar interest. We came first to the city of Geneva, in the southwestern part of Switzerland. Geneva is one of Switzerland's finest and most celebrated cities. It was one of the chief centers of activity in the Reformation times. Here many prominent men found protection from the storms of persecution that raged wherever the Reformation took root. William Farel, a French Protestant minister, fled from France to Geneva in 1532. John Calvin, a French refugee, followed four years later, and still later came Theodore Beza, John Knox, William Tyndale, and other Reformers.

Here the Scriptures were translated and printed, and books were written, printed, and sent forth to arouse and enlighten the people. It was in Geneva, too, that John Calvin set up his theocracy, and ruled the recognized republic with an iron hand until his death, in 1564. For a time this theocracy turned Geneva into what has since been called the "Protestant Rome."

And now, in this city of such great

interest and activity in the religious awakening of three centuries ago, the cause of the third angel's message is permanently established. The message was proclaimed here years ago, and a church was organized. A good influence seems to have gone out from this church, for during the past summer there has been manifested the greatest interest in our message we have ever known in Geneva.

Elder H. H. Dexter, the president of this conference, has been conducting a series of meetings in one of the large halls in this city. In answer to earnest prayer and faithful efforts, the Lord has given him an audience of many hundreds. It is one of the most encouraging public efforts we have ever had among the French people. Many have already taken their stand for the truth, and the good work is still going on. The believers here are taking steps to build a house of worship. They have in hand four thousand dollars, and under the counsel of the Latin Union Committee are going forward with the enterprise.

Pursuing our journey, we came to Lyons, France, three hundred miles south of Paris. This city has a population of about five hundred thousand, and ranks next to Paris among the cities of the French Republic. It is said to be the center of the activities of the Catholic Church in France. The great cathedral called the St. Peter's of France occupies the most prominent and commanding position in the city. Black-robed priests stroll the streets in all directions.

Lyons is not Geneva. It has never had the uplifting influences of the Reformation, for Protestantism found no place there. But the third angel's message has. More than a dozen years ago one lone man embraced it. I visited him at his home when passing through Lyons eleven years ago. For years he stood alone, holding up the light of truth the best he could. Now he enjoys the association of brethren and sisters. Among those who have accepted the truth are members of his own family. It made my heart glad to hear of these triumphs of the cause in this Catholic center.

Sixty-five miles south of Lyons our train halted at Valence, the town to which Pope Pius VI was exiled when taken prisoner by the French in 1798. The cathedral of St. Apollinaris, in which Pius VI officiated during his exile, still stands, and is, of course, the feature of greatest interest in the city. It contains a monument of Pius VI, who died there. Here, too, we have a company of believers rejoicing in the light of the third angel's message. Some of them attended the camp-meeting to

which we were then on our way to attend.

Continuing our journey southward along the Rhone River, we came to the city of Avignon, some seventy-five miles from Valence. From the train I observed the dome and towers of a stately building, and was informed by Elder Paul Steiner, who accompanied me, that this building was the Palace of the Popes. It will be remembered that in 1305 Pope Clement V chose Avignon as his residence. From that time until 1377 that city, instead of Rome, was the papal seat. This is the so-called "Babylonian captivity" of the popes. But one writer says that during that time, "Avignon was one of the gayest and most corrupt cities in the world."

The Palace of the Popes covers a space of more than one and one-fourth acres. Its erection was begun in 1316, and it was finished in 1370. "In its construction everything has been sacrificed to strength, and though the effect is imposing, the palace has the aspect rather of a fortress than of a palace." It is now used by the government as an army barrack. On inquiry I was told by Brother Steiner that in this old city of historic interest our cause is represented by a few believers. It is difficult to express the feeling of wonder and gladness that came to me as I saw how the Lord is raising up representatives and light-bearers in so many places of special interest.

And this feeling was intensified by the sight of an old-time Seventh-day Adventist camp-ground as our train pulled into Quissac. There were some fifty tents and about one hundred and fifty campers. Delegates were present from all the churches in France and Algeria. In some respects, this field is difficult, but the reports of the laborers for the past year were quite encouraging.

The French Conference held its annual session at this meeting. The membership is 234, with an annual tithe of nearly \$2,000. Elder Tell Nussbaum was reelected president. The general laborers present were Elder L. R. Conrad, Elder L. P. Tieche, president of the Latin Union, and the writer. Brother Paul Steiner attended the meeting in the interests of the Latin Union School, at Gland, of which he is principal. This school is developing some promising young people for the Latin field.

Our meeting was a profitable one, and the laborers returned to their tasks with good courage. They surely need our prayers for divine help to awaken those people who are so dead in trespasses and sin.

A. G. DANIELLS.



THE gospel is the power of God unto salvation to every one that believeth.



What He Said

(A suggestion for city workers)

I SAID, "Let me walk in the fields."

He said, "No, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."

And he wept as he sent me back;
"There is more," he said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."

He answered, "Yet souls are sick,
And souls in the dark, undone."

I said, "I shall miss the light;
And friends will miss me, they say."

He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?"

It will not be hard in heaven
To have followed the steps of your Guide."

Then into his hand went mine,
And into my heart came he;
And I walk in a light divine
The path I had feared to see.

—George MacDonald.

Danish West Indies

F. HALL

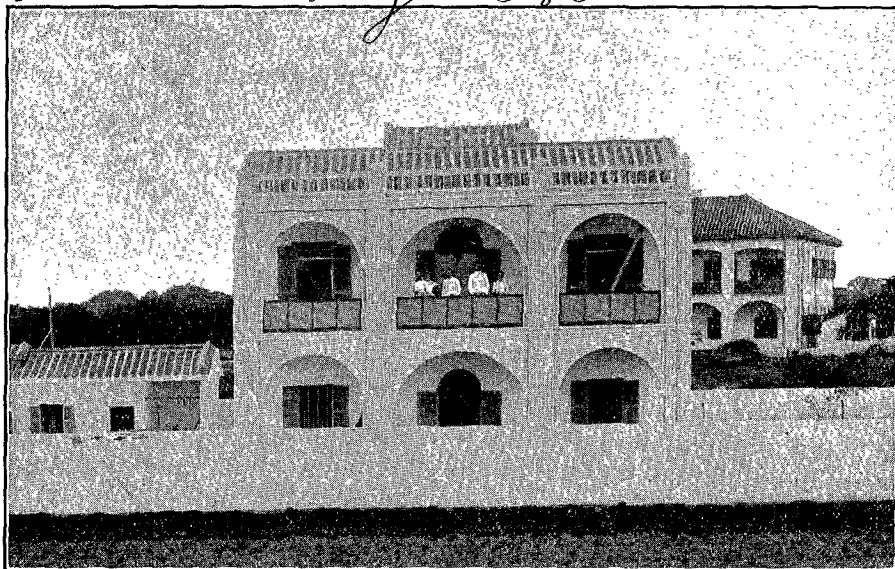
HAVING received a call from the General Conference Committee to connect with the West Indian Union Conference, I left the Hinsdale Sanitarium July 7 to take up work under the direction of the East Caribbean Conference. Two days later I arrived at Pittsburgh, where I assisted a few days in the tent-meetings which were conducted by Elder A. N. Durrant and his associates. Here I was united in marriage with a former West Indian worker, and left the same evening for New York, with my wife and little daughter. We remained eight days in New York, and I assisted Brother Humphrey in his tent effort. God is blessing his work, as the attendance some of the time was from 400 to 600. While we were there seventeen persons took their stand. Most of these were men.

On Friday morning, August 8, we reached the beautiful shores of Jamaica, the land of English liberty. Sabbath we visited the Kingston church, meeting with old friends in the message. Elder A. J. Haysmer gave a very interesting talk on the past history of the work in Kingston. Monday I went up to Manchester for my two little girls who had

been separated from me on account of my leaving for America. This was a blessed reunion, the gathering of my three children once more around my table.

Friday we left for St. Thomas, reaching there after a voyage of twelve days. We were met by Sister Widgery, who was very glad of our arrival. Sabbath I spoke for the first time for God in this place. I found a well-instructed, intelligent, spiritual people living up to the message. Elder E. C. Widgery is

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MISSION HEADQUARTERS FOR THE SWATOW DISTRICT, CHINA

away on one of the islands, leaving Mrs. Widgery to bear the burden of the ministry. This she is doing joyfully. Sunday night I spoke to a very respectable congregation, including a number of strangers. The church-school will be opened the second week of the month, with my wife in charge. We hope to do all we can to extend the Master's kingdom in this part of the harvest-field, and to him be the glory.

Swatow, China

W. F. HILLS

ACCOMPANYING this article are shown two pictures. One is a picture of our new mission home, an outgrowth of the \$300,000 Fund, the other, of our new "Gospel Boat." It is useless for me to attempt to express our gratitude to the brethren at home for their generosity, which made these gifts possible. Every day we thank God for them, and we try as best we can to do better service because of them. The trying hot season is here again, but we are planning on staying by our work. We believe it is a good investment to furnish a home

for the missionaries in this trying climate, where they can stay by the work through the summer instead of leaving for about three months, which has been necessary. Then we expect to be able to keep our health, and work until the work is finished, instead of wearing out under the very trying conditions of living in a native house.

We feel that the Lord blessed us wonderfully in buying the land and building the home. Four months from the day we closed the deal and paid down the bargain money for the land, we had the deeds and were living in the house. They say we have broken all records.

We had our general meeting one week after we moved, and in many ways this was the best meeting I ever attended. Perhaps it was because we could better understand the language, for at the last meeting, a year ago, we could not understand, to say nothing of speaking, the language. There were over one hun-

dred who attended every meeting, besides the ones who came in from the city. Many more wished to come, but we had no room to seat them. In fact, we had to turn people away, and the worst of it was that many of them were very anxious to attend. We trust that we shall soon have a larger chapel. We are unable to rent a better place, so the only way is to build. We earnestly pray that the way may be opened and the means provided to build this year.

We have an excellent interest here; many have united with us, and many more are soon to do so. Seventeen were baptized at the meeting, and a large number have united on their former baptism. Our membership has multiplied itself by perhaps six during the last year, and many students, business men, and some ministers are on the point of stepping out. During the year our two schools, one for boys and one for girls, have had very good success. There were twenty boys in the Swatow school, and we had to send ten others to Amoy, as we were unable to care for them here. The girls' school enrolled over sixty.

I am happy to report that next year the girls' school promises to be self-supporting. We hesitated to open this school, with our limited knowledge of the language, and in rented quarters, but we are thankful that we did so. The two assistant teachers are very capable, and truly the Lord went before us and prepared the way. Mrs. Hills and her Bible women have found many open doors, and hearts, too, through the good work done in the school. We had to crowd three into a seat none too large for two, and the seats are so close to-

Walston and Brother C. R. Sparrow, and together we spent a day in profitable counsel. I then went to Selukwe, and was taken to the mission by Brother T. J. Gibson. The road was very steep and rough in parts, but we passed safely over it and arrived at the mission just before the beginning of the Sabbath. We received a hearty welcome from Sister Gibson and the children, and also from Sister Butterfield, who was visiting them.

On Sabbath morning fully one hundred and thirty natives assembled to

and rejoicing in the Lord at the prospects of their work. Truly it is good that brethren should counsel together, for in the "multitude of counselors there is safety."

The following afternoon I arrived at the Inyazura Siding, and was met by Brother Laurie Sparrow and taken to the Tsungwesi Mission, which is seven miles distant. It was a pleasure to find Sister Bowen and her two children well and patiently bearing their great loss. It is wonderful how our Heavenly Father can sustain and support in the hour of sorrow and sadness, and how the blessed hope cheers and brightens the way. Just at the time Brother Bowen was taken ill the Lord directed Brother C. R. Sparrow to visit Tsungwesi, although he was living nearly four hundred and fifty miles away. He had planned to stay only a few days, but when he saw Brother Bowen's condition, he remained and assisted in caring for him. This shows God's care for his children in their time of need.

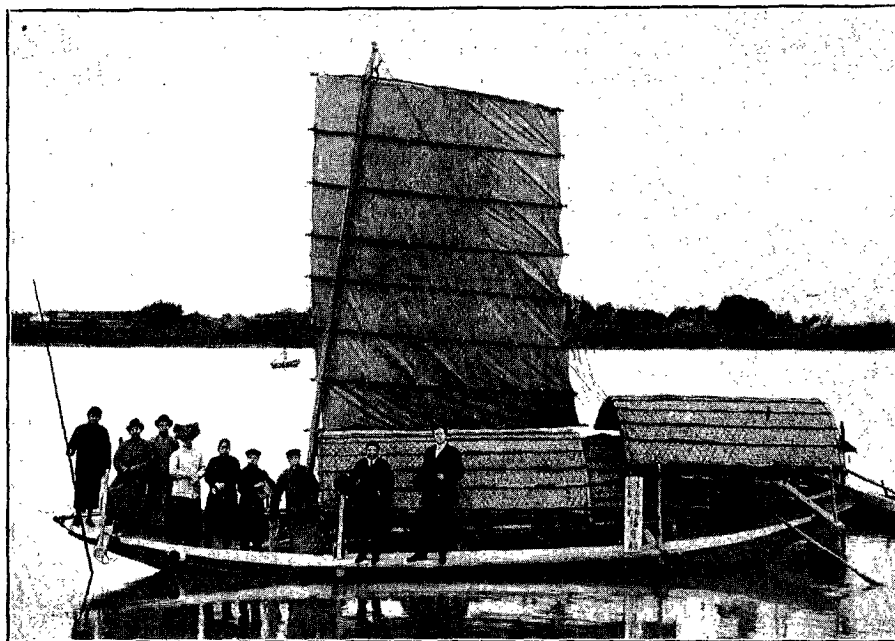
I was pleased to see how well Brother L. Sparrow, son of Brother C. R. Sparrow, was getting along with the school and the work at the mission. There are about forty-five in the school, which is in a prosperous condition. The crops on the farm are excellent, there being over 600 bags of mealies and 260 bags of monkey-nuts; and the mission shop (or store) had purchased 100 bags of grain from the natives. The disk plow was kept at work turning over the mealie lands and getting them ready for another crop.

Brother Sturdevant having written that he expects to arrive the first of October, Brother Laurie concluded that he could manage the work without any more European help. I am thankful that young men are being developed who can bear heavy burdens.

I remained a week and rendered what assistance I could, and then took the train to visit Solusi. At Bulawayo I met Brother W. H. Anderson, and together we went to the mission and spent three days there. Almost all this time, Sabbath excepted, we spent in committee work—considering the best places of work for our mission and how to make our native schools more effective.

The committee recommended Brother George Hutchins to join Brother Gibson for the present and assist him in opening the new mission. Further, it was recommended that both at this mission and at Somabula there should be two Europeans, and that one of these should spend as much time as possible in evangelistic work with the aid of his native assistants.

I greatly enjoyed the few days at Solusi. It was a privilege to meet many of the native teachers whom I last saw five years ago. Among these are boys who have been with the mission for twelve and fifteen years. They have proved themselves loyal and faithful. Brother Walston has called in all the teachers for a special class to continue a month. Even the oldest and best



THE "GOSPEL BOAT," SWATOW, CHINA

gether that it is impossible to kneel for prayer, and one teacher has students in two rooms. We believe that the Lord who knows the needs here will bless his people in giving, and stir them on to continue to give until hundreds of these bright boys and girls may enter school, and an army be trained to help us prepare the way of the Lord.

We earnestly solicit the prayers of God's people that Heaven's choicest blessing may rest upon our efforts to use the boat to the best advantage. We plan to make good use of it as a training-school for workers. I have six young men out now preparing for the work. We eat, sleep, and live on this boat, and when we come to a city where the plague is so destructive, we are thankful to have a good, clean place to sleep, out in the river where the deadly flies cannot so easily reach us. Our working force has increased very materially the past year, and we are planning great things for the year to come.

Kialat, Swatow, China.

Visit to the Southern Rhodesian Mission

W. S. HYATT

At the request of the union conference committee I have spent nearly four weeks visiting our missions in southern Rhodesia. When I arrived at Bulawayo I was met by Brother and Sister W. C.

listen to the glad tidings of salvation through a crucified and risen Saviour. That evening and the next morning were spent in considering plans for opening the work at the new mission farm and among the natives in that section. On Sunday afternoon the oxen were in-spanned and we started back to Selukwe by a circuitous route, which was farther but much better than the one by which we had gone to the mission. We arrived at the village at noon, expecting to catch a freight-train to Gwelo, but found that the train had left at eight o'clock that morning. We were not alone in our disappointment, for we soon met a lady and a gentleman who were expecting to take the same train. Misery likes company, but there is very little satisfaction in it after all. Since we had an appointment to meet Brother J. N. de Beer in Gwelo, a distance of twenty-four miles, we hired a cart and four mules and reached there at nine o'clock that evening.

The following day I spent profitably with Brethren de Beer and Gibson. The work in its various phases was carefully considered, and plans were outlined for me to put before the members of the committee in that part of the field. As we considered the work, we felt sure that the heavenly Counselor was in our midst leading our minds; and that evening when I took the train for Tsungwesi Mission, I left the brethren happy

trained are pleading for more education that they may do better work for the Lord, and I believe that the Lord is giving them this desire. May he hasten the day when we may have a proper training-school where we can prepare native workers to give this message to their people. The drought has made it hard for the mission in its attempt at self-support, but the work is onward and nothing can stop it. Brother and Sister J. Victor Wilson are working hard to help build up the mission and make it a success. I was pleased to meet Brother and Sister C. R. Sparrow, who were spending a few days at the mission. Wherever we go there are evidences that the message is onward.

The Foreigners in America

—No. 2

An Important Home Mission Field

O. A. OLSEN

Secretary North American Foreign Department

In the former article I presented some quotations from the book "Aliens or Americans," setting forth some facts concerning the enormous tide of immigration now pouring into our own country year by year. At this time I shall add some more facts, from "The New America, a Study in Immigration," recently issued by the Fleming H. Revell Company, Chicago, Ill. We believe it to be high time for us to more fully understand and appreciate the magnitude of the great foreign population in our own country, and to put into operation an earnest and well-planned effort to bring this last and solemn message to the foreigners at our very doors as well as to those thousands of miles away.

In the earlier years of our country the immigration was largely from northern Europe, Germany, Scandinavia, and Great Britain. While the immigration from northern Europe continues, though in rather smaller numbers, the immigration from central and southern Europe, which in earlier days was of small account, has in late years become a veritable flood, as the following statement will show:—

"From 1883 to 1907, 81 per cent of our European immigration came from countries of central and southern Europe,—Austria-Hungary, Bulgaria, Servia, Roumania, Greece, Montenegro, Russia (including Poland), Portugal, Spain, Italy, Syria, and Turkey.

"In numbers, Italy, Austria-Hungary, and Russia have led all the others. In 1907 these three countries furnished nearly 70 per cent of the total immigration of the year. In the years 1899 to 1910, Italians led all others: 372,668 came from north Italy, 1,911,933 from south Italy,—a total of more than two and one-fourth millions."—*The New America*, page 61.

Think of it: in two years from one country and nation in Europe—Italy—came 2,284,001; but that is not the end, they still continue year by year. This is more than the whole population of the

State of Iowa with 2,224,771, and more than the combined population of such large States as Oregon, Montana, Colorado, and Maine, according to the last census.

"From 1899 to 1910 more than 949,000 Poles were counted among the immigrants. Coming from a country which is no longer theirs, fleeing from the tyranny of Russia, they are appreciative of the degree of liberty which they find in the land of their adoption.

"They are dominantly religious by nature. It has been customary to classify them all as Catholics, but it is estimated that not more than two thirds of the 3,000,000 in this country are affiliated with the Catholic Church. With them, as with immigrants from other Catholic countries, the weakening of ties with the native land and the finding of a larger civic life than the Old World had offered, tend to weaken the hold of that type of religion which is associated in their minds with the type of government which they have left. Unless a new phase of religious life meets them with the new civic life, the tendency is to feel religion to be outgrown and to become irreligious."—*Id.*, page 73.

"We call them Polacks," said the crude young foreman of a cotton-mill. "They don't know anything but to work; and we drive them like cattle to that."

"Perhaps it has not occurred to the young foreman that Paderewski, 'the greatest pianist ever,' whom he had heard play a few evenings before, is a 'Pole,' or that Chopin was their fellow countryman, or that Copernicus was of their nationality. He may never have heard of Pulaski and Kosciusko and of our indebtedness to their services in the Revolutionary war, when they fought for our independence. In those days we were poor and small, numbering only about three and a half million souls. Poland was one of the great powers of central Europe two hundred years before the beginning of our national life.

"Mr. Alexander E. Cance, in charge of that part of the report of the Federal Immigration Commission which treats of the 'new immigration' in agriculture, says in the *Survey* of Jan. 7, 1911: 'The goal of early Polish immigration was northern Illinois and Wisconsin. After 1885 the stream of Slavic immigration set in very strongly, and Polish rural colonies began to dot the prairies of Minnesota and the Dakotas as well as the Lake States.'"—*Id.*, pages 74, 75.

"Bohemians began coming to America in large numbers after the revolution of 1848. They settled in New York, St. Louis, Milwaukee, Chicago, and in rural districts in Wisconsin, Iowa, Minnesota, Texas, and California. Texas has a Bohemian population of more than 50,000, engaged principally in agriculture. More than half of them now own their own property, free of debt. A recent writer in the *Texas Magazine* tells us that, 'together with the Germans, the Bohemian farmers have given Texas her great agricultural industries, and have

been responsible largely for her rapid development.' Favorable comment is made by this writer on their quickness 'to utilize improvements in machinery and methods of agriculture.'

"One hundred thousand one hundred and eighty-nine Bohemians and Moravians came to the United States between 1899 and 1910. More than one half of the Bohemians coming to us are skilled workmen. Of the Germans and Dutch, one third are skilled, and of the Scandinavians, one fourth.

"Bohemians have qualities which any nation might covet for its citizens. To inspire them with a new patriotism, a new faith in their fellow men, a new trust in their Father as the leader of his children toward increasing light and power, is a task well worth the effort of American Christendom."—*Id.*, page 77.

"Reports of the Commissioner-General of Immigration show that from 1899 to 1910, of Bulgarians, Servians, and Montenegrins, classed together, 97,391 came to the United States. In the same period we received 82,704 Roumanians. Of Dalmatians, Bosnians, and Herzegovinians, 31,696. Of Croatians and Slovenians, classed together, 335,543; of Greeks, 216,962; of Turks, 12,954,—a total of 777,250."—*Id.*, page 78.

"In America, Bulgarians are found oftenest in the Middle West, Northwest, South, and Southwest. They are characterized by industry and thrift. They, with Greeks and Macedonians, are patronizers of coffee-houses rather than of saloons. They and the Greeks are named by investigators of the Immigration Commission as living 'most plainly' of all the group of nationalities with which they were found associated. They are reported as strong workers in iron and steel,—'rather heavy, patient, serious toilers.'"—*Id.*, page 79.

We could wish that there was a better knowledge of not only the large numbers of foreigners in our midst, but also a better acquaintance with their temperament and characteristics. We will add one more quotation, which is not less significant than the former ones.

"It was found that 57.8 per cent of the pupils in the public schools are children of foreign-born fathers. Even in the cities where the percentage was lowest, New Orleans and Kansas City, eighteen and twenty-one out of every hundred were of direct European parentage. It is typical and suggestive that the highest percentage was just the same for an Eastern and a Western city: Chelsea, Mass., and Duluth, Minn., 74.1 per cent. New York City had 71.5 per cent, Chicago, 67.3 per cent, and Boston, 63.5 per cent."—*Id.*, page 133.

The object of these quotations is to bring before our people the largeness and importance of this foreign field right here at home.

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."



The Gospel of Health—No. 4

FREDERICK M. ROSSITER, M. D.

To present our bodies as a living sacrifice, or, in other words, to deny ourselves of every harmful thing so that God can make us acceptable, is a necessary step to being transformed by the renewing of our mind, that we "may prove what is that good, and acceptable, and perfect, will of God."

We must have clear minds and a spiritual susceptibility in order to do this. The time is coming when it will be said, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5. Note what it says, "have made." Now is the time to make this living sacrifice; and we do not make it once for all time, but, as in old times, it is a daily sacrifice, offered morning and evening, or, as Paul said, "I die daily." We are called upon to make an absolute surrender of all that we are; for, after all, we are not our own, for we are bought with a price; therefore in making this sacrifice we are only returning to God what already belongs to him.

The appetites, the senses, the physical desires, have such a tremendous hold upon us, have such control on what we call our happiness, that the Scriptures place the matter in the proper light when we are *beseached* to present our bodies as a *living sacrifice*. The enemy of our souls presents the pleasures of the senses to each one in such an attractive light that to surrender all unconditionally to God, to practise self-denial in every unlawful pleasure, is for a time like parting company with an intimate friend. It costs an effort; but when freedom comes, there is a deep sense of the goodness of God for the blessedness of it all.

We need a constant trust in the mighty keeping power of God to enable us not only to gain a victory, but to keep on gaining victories. But the promise is, "As thy days, so shall thy strength be." Personal victories are concerned with today, not with tomorrow. This is a very precious promise to one who is breaking away from some appetite that has bound him for years; for that desire will most certainly try to assert itself for a long time, and then when he feels strong and is inclined to be less watchful, the enemy comes in like a flood at a most unexpected time, and the temptation arouses a raging conflict. If he has been relying upon the promises of God, the victory can be his; he can be more than conqueror.

Some time ago a man said to me, "I would give a hundred dollars for a cigar

tonight." For a month or six weeks he had been seeking freedom from it, but the craving would become so strong that he would go back to it worse than ever. In this instance, I saw him smoking again in a few days. So, many of us give up various habits that are harmful to the health and the spiritual growth; we give them up and still cling to them, just as this man clung to his tobacco after discontinuing its use,—he was longing for it all the time. This is the reason we lose so many victories. After leaving Egypt we still long for the flesh-pots, for the leeks and onions. This shows that we have not actually and determinedly left all behind; a bridge is left so we can return if we can find some excuse. Away back in our souls somewhere there is still a mental reservation, there is not an unconditional surrender; that titbit of desire is rolled up under our tongue that we may taste it at pleasure. So it goes on. We gain victories, and then we suffer defeats. We suffer the defeats to take place, and then we suffer because of the defeats; we suffer mentally and physically. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17. How many are having this experience!

The gospel of health is not the message, but it is a part of the message, and a very important part, too, one that sustains a very close relation to the successful consummation of the message so far as we as individuals are concerned. It is the right arm. The right arm is the one that most persons use to do things with. So health principles comprise the part of the message that we can look to for doing things, for making a way as an entering wedge. And last, but not least, because of the health features of this message a stream of gold and silver is flowing into the treasury of the General Conference, supplying thousands of dollars for foreign missions that otherwise might be spent in satisfying perverted appetites. So, presenting our bodies to God as a living sacrifice not only brings great personal blessings to each one, but it is building sanitariums, and colleges, and schools, and printing-houses, and is sending missionaries to all parts of the world. Now if this right arm can have the proper exercise, we shall see much more accomplished; for it is the right arm that does things. Do not tie the right arm to your side. Let us each make a personal application of Paul's admonition: "Let not sin therefore reign in your mortal body, that ye

should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead." Let us be a continual living sacrifice, and not dead in sin.

Property Rights

WORTHIE HARRIS HOLDEN

Two little tots are at play. One seizes the ball that belongs to the other, and immediately a tussle ensues. There is an inherent idea of rightful possession in the mind of the tiny owner, though we might question his method of recovering what belongs to him.

Property rights is a subject parents must consider carefully, that they may instruct their children according to God's plan for them. Have you never seen fathers and mothers who freely gave cattle, articles of furniture, or other possessions to their children, and afterward disposed of them without even consulting the owners? Give only when you are justified in so doing, and then maintain the right of possession.

Grandparents, uncles, and aunts had occasionally given the small members of one family sums of money. The mother persuaded them to put their capital into a toy bank. By and by the father was short of cash. He held up the bank, looted it, and made away with his plunder. The children never heard from their fund again. They became suspicious, and afterward hid their gain "where father could not find it." Gladly would they have lent him their all, had he requested it and assured them that he would replace it within a certain time.

A mother insisted on entering her grown daughter's bedroom without knocking, as the house belonged to her. Is it at all a matter of surprise that the daughter, when she goes away to boarding-school, feels free to array herself in her roommate's apparel without asking the privilege?

These are actual occurrences in homes where the parents profess Christianity. They need enlightenment in regard to true principles. The younger ones are keen observers, and quickly acquire wrong habits of conduct, or else a feeling of resentment is cherished, which will mar the character.

Closely allied to this is the matter of teaching the children concerning tithing and free-will offerings.

The children in Sabbath-school are passing to their respective rooms and classes. A fond parent rushes up, breaks into the line, and hastily distributes some coins to his little ones to put into the collection box. Forthwith the march is resumed. Happy the child who brings his coin from his own little store.

If preferred, some arrangement can be made whereby the children can earn money regularly, though the habit of paying children for duties done should be eliminated. If you give them money, let them have it regularly, by the week or month, no matter how small the sum.

Occasional, irregular gifts from parents should be avoided.

Teach the children that one tenth belongs to the Lord,— that it is his rightful possession. You can instruct them from the time they are little tots so that they may put by their penny or two of tithe and lay aside their pennies for offerings, before they feel free to spend the remainder on themselves.

As the child advances in years and his allowance increases, this habit of practical godliness will be a continual source of blessing in the development of Christian character. When he has acquired the ability of maintaining himself, it will be natural to render to God his dues, and he will have naught but gratitude for the parents who tenderly guided his feet into paths of righteousness.

Portland, Oregon.



A Warning to Our Young People

* * *

THE other day a letter was received from a woman who is the mother of three children. It was my privilege to know her some twelve years ago, when she was a happy, care-free girl of fifteen years. The lesson is good for both sexes, and is so plain that it needs no comment. Below are a few extracts:—

“O, I want to be nearer and nearer each day to God, but it seems that my cares and the indifference of my husband cause me to be negligent of my duty to God! The cares of my household would be nothing if I could only lean upon my husband to lead in spiritual things. But he is not converted, and while he does not oppose me, yet at times I feel crushed and withered spiritually because I cannot converse with him on subjects that are nearest and dearest to my heart; in other words, I cannot feel free in my spiritual life.

“‘Be ye not unequally yoked together with unbelievers,’ is God’s admonition to us; and yet we are like Eve, we must disbelieve God’s judgment, and taste the forbidden fruit, and like her also, we receive the recompense for our sins, and many are the lives that are blighted as the result. O that young people could realize the dangers of marriage with unbelievers!

“I feel more every day my need of my husband’s help with my little ones. I am too weak to lead them alone. I pray that the time may be hastened when his heart may be made right with God, and that we in harmony may live for God and eternity.”



“BE systematically heroic in little necessary points. Every day do something for no other reason than its difficulty, so that, if an hour of need should come, it may find you trained to stand the test. The man who has daily inured himself to habits of concentrated attention, energetic will, and self-denial in unnecessary things will stand like a tower when everything rocks around him.”



Among the Catholics in Montreal

THE REVIEW of September 25 gave an account of happenings around our tent this summer. Here are a few notes on our doings up to this date.

Our tent was taken down September 1, and on September 7 we opened a small hall, two blocks from the tent lot and two blocks from the large stone French Catholic church.

One day the head priest of the parish came to the tent, accompanied by one of his vicars, and stated to Brother Fortier that he would see that we packed up and left, cost what it might, law or no law. In this challenge, thank God, the message was stronger than Rome. Of course the opening of our hall, looking toward a permanent French Adventist mission in the Boulevard St. Denis, caused a shock at the parsonage, and called for a new opposition campaign with such weapons as Rome has at her disposal.

Our first meeting was unmolested, although several priests on foot or in automobiles, were seen to pass by. But the second meeting was only fairly under way when stamping was heard from the people up-stairs; the windows of a back room, opening on a wood yard, were broken; Brother Boisvert, who went out to see about it, came back with a black eye and his clothes torn; and I was threatened with similar treatment in the presence of the police hurriedly called over the phone by Brother Armeanean. In the morning a policeman informed me that the large front plate glass had been ruined soon after the close of the meeting.

The third meeting went on quietly, but in the morning we learned in amazement that half of our seats—new folding assembly chairs—were piled up near the sidewalk, and “For Sale!” The police now again took hold in earnest, and continued, until a few days ago, guarding our hall by placing a man on picket in front of it from 6 p. m. to 6 a. m. All is quiet now, but our Catholic hearers have been scared away. It will take some time to bring them back.

The heavy iron yoke of Rome is galling on many conscientious souls. Thousands, I am told, would gladly break it from their necks if they dared, but most of them live in fear. An instance of this is the case of a Syrian priest, who stood in open revolt with the church for years. He lived secluded, printing a periodical, pamphlets, and leaflets in his own house, and saying mass for the people in a dark, dirty little room, where I saw him. Six months ago he died, having made up with the church, and leaving in the hands of the church the handsome sum of \$56,000 to be distributed among Catholic institutions. The will was first made in favor of a young man who was his assistant editor, but who did not receive a cent. This young

man was met recently by Brother Armeanean in his colporteur work. He attended our meeting last week, and is deeply interested in the study of the prophecies.

Our tent-meetings, notwithstanding our troubles, served as a door-opener into several families in which I am able to teach the truth. An elderly man, who is attending our meetings, was telling us that he had to meet “some” opposition at home on the part of his wife. Calling on him one evening, I witnessed a scene which I can represent only by the roaring of a lion behind bars. It was simply terrific, and it was all done to keep her husband, as she believed, from going to hell!

On Sunday, September 28, a letter from Archbishop Bruchesi, forbidding Catholics to read *Le Pays*, was read in all the churches of this diocese. The October 4 number of this French weekly came out with a firm and fearless reply from the editor, Mr. Langlois, a representative, refusing to yield to the dictates of the “ordinary” by stopping its campaign for better schools and against intolerance, and threatening to sue the archbishop for damages if his paper meets with losses in consequence of the letter.

Our first-fruits from among the French Catholics, two young men already mentioned, expect to be baptized next Sabbath, when the French believers in Montreal will be organized into a separate church. We crave an interest in the prayers of God’s people, and thank our friends who have thus remembered us in the past.

J. VUILLEUMIER.



Life Sketch of Elder W. A. Shafer

ELDER WILLIAM ALLEN SHAFER, son of Matthias and Elizabeth Shafer, was born Feb. 7, 1883, in the State of Indiana, and died of typhoid fever in the City Hospital North, Liverpool, England, Sept. 20, 1913, aged thirty years, seven months, and thirteen days. The family moved to a farm near Burdett, Kans., when the deceased was three years old, and there he grew to young manhood. He was led to a knowledge of present truth through the influence of an older brother, and from the time of his decision to obey God and devote his life to Christian service, a spirit of intense earnestness and devotion characterized every effort. At the age of seventeen William decided to enter the canvassing work, and it was arranged for him to join an older worker in the northern part of the State. An interest had already been created by literature being circulated, and a call was sent to the conference president for a minister. There was none to send, so Brother Shafer took hold and did his best, conducting a series of meetings which resulted in several new Sabbath-keepers.

Through this and similar efforts he became known as "the Boy Preacher."

At the next annual meeting of the Kansas Conference, he was granted ministerial license, and the Lord signally blessed his future labors. In 1902 the General Conference issued a call for young men to go to the British Isles and attend our college in London preparatory to taking up work in that field. Brother Shafer responded, and entered the school in October of that year. He completed the college course, working his way, and in 1906 connected with Elder Knight, who was then conducting a tent effort in Scotland. Later he labored for two years in the Welsh field. During the summer of 1908 he was ordained to the gospel ministry, and in the fall of the same year united in marriage with Edith E. Howarth. They labored in North England until 1911, when the South England Conference called them to the work in Bristol. Here our brother worked faithfully until May of this present year, when, with his wife, he sailed as a delegate to the recent General Conference. A goodly number of souls accepted the truth in all these fields where he labored.

Ten years Elder Shafer had spent in the British Isles. He greatly desired to see his aged parents once more in this life, so at the close of the General Conference he and his wife went to the West and spent some weeks with his parents, brothers, and sisters in the State of Kansas. Just before leaving for England he complained of not feeling well. August 12 he and his wife sailed from Boston, Mass., for Liverpool, England, on the steamship "Cymric" of the White Star line. The third day out he was taken to the ship's hospital, suffering from typhoid fever. Upon arriving in Liverpool he was removed to the City Hospital North. Here everything that medical skill could do was done, no effort nor expense being spared. In all our churches Sabbaths and at family worship daily our people prayed God to spare our brother to labor longer in the cause he loved so dearly. For four long weeks his devoted wife kept vigil at his bedside watching for some indication that the Lord would raise her loved one to health. But our Heavenly Father willed otherwise, and Sabbath morning, September 20, our beloved Brother Shafer peacefully fell asleep in Jesus—the first minister of the denomination to lay down his life in the British Isles. We bow in humble submission, knowing that our Heavenly Father is too wise to err. He doeth all things well.

Elder Shafer was a man of strong faith and fervent in prayer. He endeavored always to practise in his daily life the truths he preached, so that he might be an example to all.

He filled several important positions of trust, serving as a member of the executive committee in the Welsh, North England, and South England Conferences. He was a member of the executive committee in the South England Conference at the time of his death. Our brother fell at his post in the land where he chose to labor, and around him, to the north, to the east, to the south, are the fields of ripening grain into which he thrust the gospel sickle. May his mantle fall upon some young man who will be as faithful and as devoted to the heavenly calling as was he.

His faithful wife, aged parents; three brothers, six sisters, and a large number of like precious faith mourn the loss of this devoted servant of God who laid down his life at such an early age.

The funeral service was conducted in the chapel in the Anfield Cemetery, Liverpool, and we laid him to rest in a grave on the green hillside overlooking the city, to await the coming of the Life-giver. S. G. HAUGHEY.



The North Michigan Conference

THE annual camp-meeting and conference were held at Gaylord, August 28 to September 7. About one hundred and seventy-five of our people were present, and the attendance from the city was good most of the time. The business men of the place seemed to be anxious to make our stay as pleasant and profitable to us as possible. All the conference laborers were present, and we were favored with the presence and help of Elders R. A. Underwood and C. F. McVagh and Profs. W. H. Wakeham and C. A. Russell.

Quite an interest was manifested on the part of the young people, and an earnest spirit of consecration was seen. At the close of the meeting thirty-five were baptized.

In the election of officers the writer was again asked to take the office of president, with nearly the same committee as before. The other officers are S. E. Kellman, secretary and treasurer; B. F. Williams, field agent; and Miss Florence Crouch, Sabbath-school and educational secretary.

Among the resolutions passed was one indorsing the twenty-cent-a-week plan. During the meeting about eight hundred dollars in cash and pledges was given for the foreign mission work. In the Sabbath-school on the last Sabbath of the meeting a little over one hundred dollars was given for missions.

Plans are being made for a vigorous campaign along all lines of the church work this winter, and we confidently look for good results. J. J. IRWIN.



Northern Illinois Conference and Camp-Meeting

ALTHOUGH our conference was held last February, only six months previous, yet it was thought best by some to hold a conference again at this meeting, August 28 to September 8.

The camp was pitched in a delightful grove called Allen Park, in Ottawa. The Business Men's Association secured the grounds, electric lighting, and city water for us, bearing all expense. We greatly appreciate their liberality.

There were about four hundred in attendance, and about one hundred tents were pitched. There was a fair attendance from the city during the meetings. The last Sunday night the large tent was more than filled. Twenty persons were baptized, most of whom were young people. One church of seventy-five members was admitted into the conference.

The service of the laborers from abroad was well received, although no one laborer was with us all through the meetings, some only one day. Elders I. H. Evans, O. A. Olsen, Allen Moon, C. S. Longacre, W. H. Thurston, G. W. Casebeer, S. M. Konigmacher, W. W.

Eastman, and K. C. Russell, Profs. M. E. Kern and O. J. Graf, Brethren I. A. Ford and J. W. Mace, and Sister Matilda Erickson were the laborers.

One afternoon was given to colporteur work and instruction, under the direction of I. A. Ford, J. B. Blosser, and J. A. Applegate; one to educational and young people's work, arranged by M. E. Kern, O. J. Graf, J. B. Clymer, Matilda Erickson, and Edith Shepard. Thursday afternoon was devoted to a temperance rally. An interesting program was conducted by Dr. Mabel Otis, in which the leaders of the W. C. T. U. and others participated.

The sales from books, tracts, and periodicals amounted to \$600. Over \$750 was raised for missions, and 7,600 copies of the Harvest Ingathering REVIEW were ordered.

Encouraging reports were given by the laborers in the home field, in evangelical work. Dr. F. J. Otis and Brother W. C. Foreman reported progress in the sanitarium at Moline. Prof. J. B. Clymer gave a good report of the Fox River Academy, showing that although the number of students was small last year, yet the operating department ran behind only two hundred dollars. The outlook for this year is very encouraging, in all lines. The tithes and offerings are in advance of last year at this time. A good spirit prevailed throughout the conference. "I have enjoyed these beautiful grounds and this good camp-meeting," was heard from many lips.

The following officers were unanimously elected: G. E. Langdon, president; H. E. Moon, secretary and treasurer; J. A. Applegate, field secretary of tract society; other members of the executive committee, Allen Moon, P. E. Broderson, J. B. Clymer, and W. C. Foreman.

Several resolutions were discussed and passed relative to the advancement of the Lord's work. The object of one of these resolutions is to give financial help to the academy and to raise a tent and camp-meeting fund, the plan being that the members of our conference pay to the conference two per cent of their earnings (outside of the tithes). This will save raising money at camp and general meetings for home work. It is hoped that every church-member will adopt this plan.

The closing testimonies were filled with courage, and with confidence in the ultimate triumph of this great message and a strong determination to stand in the last day in the strength of the Lord.

G. E. LANGDON.



Western Colorado Conference

THE fifth annual session of the Western Colorado Conference was held at Grand Junction, September 9-16. The Spirit of God was manifestly present, and the meeting was pronounced a most enjoyable and profitable occasion. The attendance of our people as well as of the townspeople was larger than at any of our previous meetings. The characteristic Seventh-day Adventist tone was not lacking, and thus believers were encouraged to press forward with renewed energy and zeal, and those not of our faith were led to think more seriously of where we are in the stream of time, and what relation they should sustain to the Judge of all the earth. The

weather was excellent. On September 22, however, Grand Junction was visited by the worst storm known here for years. If our meeting had continued a few days longer, the camp would doubtless have been razed to the ground, hence we see additional evidence of divine guidance and protection.

Elders E. T. Russell, C. G. Bellah, and M. B. Van Kirk were with us from the Central Union Conference, contributing in every way possible to the success of the meeting. Elder G. F. Watson and son, O. B. Watson, from the Southwestern Union Conference, were present part of the time, and rendered valuable assistance.

The membership of the camp Sabbath-school was 231, and the donations amounted to \$153.58. Elder Bellah conducted a very solemn and impressive revival service Sabbath forenoon. Many renewed their consecration, and a number made their first surrender to God. Elder Watson preached in the afternoon on the importance of having the power as well as the form of godliness. The next hour Brother O. B. Watson spoke to the young people in their tent.

Elder Van Kirk took an active part in the young people's work, which, together with the work for the children, was under the supervision of Sister Spriggs. The results were highly satisfactory.

The business meetings were pleasant and harmonious. E. A. Curtis, J. A. Neilsen, Blanche Spriggs, J. L. Humbert, and W. F. Surber were reelected president, secretary and treasurer, Sabbath-school secretary, religious liberty secretary, and field missionary agent, respectively. Nora Hough was chosen educational and Missionary Volunteer secretary. The conference committee is composed of E. A. Curtis, R. L. Benton, J. A. Neilsen, J. L. Humbert, and M. C. Corbit. After the meeting closed, Brother Surber resigned, and the conference committee asked the writer to take oversight of the church and field missionary work.

Our conference was enlarged by the addition of San Juan County, New Mexico, and that portion of New Mexico lying along the railroad west of the Cumbres Mountains, which territory could not be worked advantageously by the New Mexico Conference. With this field we also gained a laborer, Elder R. L. Benton. He and his family were at our camp-meeting, where Brother Benton assisted in the preaching. Near the close of the session Elder Spriggs baptized eight persons. The book and periodical sales were quite satisfactory.

Plans were laid for Elder and Sister Spriggs to labor in Routt and Rio Blanco Counties, for Elder Benton to occupy the San Juan district, and for Elder Adkins to go to the San Miguel and Paradox Valley country.

The daily papers kindly devoted desirable space and gave good headings to synopses of sermons and business meetings furnished by our reporting committee. Incident to the appearance of a report of Elder Russell's discourse on the signs of the times, a local minister published a counter-article stating that the end is not near, that times will grow better rather than worse, that Adventists are alarmists and pessimists, etc., and inviting "thinking people" to hear him Sunday night on the "Coming of

the Lord." The significance of this was briefly shown by Elder Curtis the night after Sabbath, and made a small part of the report for the Sunday morning *News*. That day 9,320 pages of tracts on the signs of the times were distributed in the city. Monday evening the *Sentinel* stated editorially that our meeting was one of the "biggest religious gatherings this city has witnessed for a long time;" that the people attending this conference were "earnest, sincere church people, and citizens of the most desirable class;" and that "we hope the Adventists will continue to hold their annual conferences in this city."

J. L. HUMBERT.

North Carolina

NEWBERN.—Our Bible band has become a most helpful factor in the missionary work of the church. Organized after a glorious quarterly meeting with a few earnest young people desiring to reconsecrate themselves to the Lord, it has steadily grown in numbers, enthusiasm, and efficiency. Our service on Sunday afternoon is attended by earnest seekers after truth, who say they cannot afford to miss the meetings. After the Bible studies are given, short, pointed testimonies follow, which are very edifying and encouraging. As a result, some are debating the question which must decide the destiny of their souls.

Since the announcement by the General Conference that they purpose to send one hundred and fifty missionaries to the foreign fields, and that a collection for that purpose would be taken up on the thirteenth Sabbath of the third quarter, our Bible band has rallied to the call for means, and has devoted all its collections to swell the mission offering. Sunday, September 28, \$7 was taken up in the collection, \$6.05 had been saved by the Bible band, and \$5 was given by the young people's society, making \$18.05 in all. This means much where labor is cheap and many are seeking work. The Bible band is a joy to the writer, who thanks God for the precious souls his Spirit has gathered into the fold to assist in the labor of love.

PAGE SHEPARD.

The North Carolina Camp-Meeting

THIS meeting was held at Greensboro, N. C., August 21-31. The camp was beautifully located in a pleasant grove just in the edge of the city, on a good street-car line, in one of the best residence sections. With the new large tent and the well-arranged grounds, the camp had a very attractive appearance. The attendance at this meeting was the best that we have seen at any of our camp-meetings this year in this union. From two hundred to more than one thousand persons attended the service each evening and on Sunday afternoons. There were more of our own people in attendance at this meeting than ever before in the history of the work in North Carolina. I was informed that nearly fifty new Sabbath-keepers, who had accepted the truth in different parts of the State during the conference year, were present. Three new churches were admitted into the conference. The increase of membership for the year was

reported as two hundred and twenty-one. From the beginning, the meeting was a spiritual feast. There were several revival and consecration services held. Many received help, and several gave themselves to the Lord for the first time. The doctrinal subjects were presented in a very practical way and seemed to reach the hearts of the people.

When the needs of the mission fields were presented, there were about one hundred and twenty persons in the tent, and we asked for \$1,500. When that amount was raised and we were about to announce the closing hymn, others said they desired to have a part, and the amount was swelled to \$2,030. The Spirit of God was in the meeting in a special way, and it was certainly a very blessed experience. There were no large gifts, but all seemed to possess the same spirit of self-sacrifice and consecration. It was a meeting long to be remembered.

With little change in the conference committee, the same officers were reelected for the ensuing year. The work is onward in North Carolina, and the Lord certainly is blessing his people in this State. Many seem hungering for the truth, and there is a ready response when the message is presented.

O. MONTGOMERY.

A Call for Self-Supporting Work in Virginia

At the time of the General Conference Sister Mattie Hamilton-Welch wrote of her deep interest for the people in a certain section of Virginia where she had been laboring, but she was not able to carry on the work further, being called to another State. Concerning this opening in a mountain district, and her plea that some one respond, we quote from her letter:—

"Will you not ask for two volunteers, self-supporting, to devote their time to the mountain people of Virginia? A husband and wife who would give themselves and their means to this work would certainly enjoy the rich blessings of the Lord as never before.

"It requires two persons to do the work well. The wife could be very helpful to the women and children in giving health talks or visiting the women in their homes, teaching them hygienic cooking, sanitation, etc.; while the husband could go with the men into their fields, giving advice as to the best methods of raising crops and orchards. They would thus gain the confidence and esteem of all. Then, evenings, the husband and wife could hold song services or evangelistic meetings, perhaps using illustrated songs, and the whole settlement would turn out, and many would accept the last warning message. The people are hungry not only for the gospel, but for some kind of gatherings to break the monotony of their lives.

"My heart aches for these dear people in their isolation. Even the Mormons have had missionaries in the mountains of the Old Dominion State, and why cannot the Adventists, who live so near them? The mountaineers are very orthodox, and were not attracted by the Mormons, but present truth charms them. They used to come to my boarding-place night after night and stay until

eleven o'clock. They would lay their children, asleep, on the bed, the lounge, and even the floor; and not until my voice would give out and I would be overcome with weariness after teaching all day in the schoolroom, would the parents say, 'Wall, we hate to go, but we will come back tomorrow night.' And they came, unless I had an illustrated lecture at the old log schoolhouse; and they always filled it, rain or shine. One night two hundred were there. I feared the old log house floor would go through. It is a blessed work.

"It requires two persons to do the work, in the homes and in the gospel meetings. I believe that if you will make a call for two workers for the mountain people of Virginia, God will answer by calling responsive hearts."

Should God impress some brother and sister prepared with means and training to enter upon this work, we suggest that before going to Virginia, or definitely arranging to do so, correspondence be had with Elder W. J. Stone, 2907 Park Ave., Richmond, Va., who will be glad to furnish such information as will be helpful and necessary before entering upon work of this kind.

T. E. BOWEN.

Mexico

PERHAPS it will be of interest to hear a little of what is going on in this revolutionary part of the world. We are glad to say that our work is onward in spite of difficulties. Since our return from Washington, we have had baptism twice here in Mexico City, six being baptized on the first occasion, and two on the last. Others will doubtless be baptized a little later.

Our meeting-room is more than full on the Sabbath, every seat being taken, and it becomes necessary at times to borrow chairs and put them in the aisles and about the doors. We very much need a church building in this place. We could gather in a much larger audience I am sure, and it would have a good influence in many ways. The people are so accustomed to churches that a denomination that has no building does not appear to them of much consequence. Now would be a good time to purchase property, while things are so uncertain and business is at a standstill.

Our Sabbath-school has been trying to make some improvement, and we have made an effort to bring up the offerings, and are glad to say that last quarter the regular donations were fifty-four pesos. The thirteenth Sabbath offering will amount to over fifty pesos. One hundred pesos for our little company here in Mexico City is quite a good deal, considering the circumstances.

We had a little shake-up the nineteenth of August, about 7:20 A. M. We were just finishing breakfast when a terrible explosion occurred. It seemed to us as if a bomb had fallen in the yard. Doors were blown open and windows broken, and the noise was terrific. On going out of the house to see what was the matter, off to the southwest we saw a great column of smoke that had already risen quite high, and was still ascending and spreading. It was in the direction of a small village, five or six miles from Tacubaya, where the Mexican government has a powder factory. We naturally thought that the rebels had succeeded in blowing it up. It

turned out that a car of powder had broken loose because of a defective brake, and had come down the hill, gaining velocity until it reached the edge of Tacubaya, where it was derailed on a curve and exploded. Four blocks of the rather small and inferior houses in that part of the city were almost entirely destroyed, about one hundred persons killed, and one hundred and fifty wounded. The shock was so terrific that there were but few houses in all Tacubaya that did not have some windows broken. We are about a mile from the scene of the explosion, and we had to buy some thirty pesos' worth of glass to replace that shattered. From this can be judged something of the force of the shock. It also gives some idea of what would happen in case of a bombardment with modern guns such as the great nations of the earth are now using.

There were some rumors that difficulties would arise at the time of the celebration of independence, the fifteenth and sixteenth of September; but all passed off quietly, no antiforeign spirit being displayed; and so far as we can see, we are just as safe here as in any other part of the world. Sometimes there are strikes and dynamiting of buildings in the United States, according to the papers, but the people do not leave the cities where such things occur because of these events.

According to prophecy, we may expect perilous times in the last days, and the all-powerful Creator, who made the heavens and the earth in six days, is able to care for his children, no matter where they are. The probabilities are that the message will have to be given under dangerous conditions that will try the faith of the workers. But God's work must be done, and will be done, and the promise is, "Lo, I am with you always, even unto the end of the world," and with him one is always safe.

G. W. CAVINESS.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

Experiences in Home⁵ Missionary Work

IN Maryland recently a company numbering five persons was found, some of whom had been keeping the Sabbath about four years through reading our books. They are three miles from the Blythedale church, which has taken them under its care, organizing them into a branch Sabbath-school, and visiting them to further instruct them. Though these persons live only three miles from one of our churches, they did not know about it. Perhaps within a few miles of some of our other churches there are Sabbath-keepers, or people who would be Sabbath-keepers could they hear this truth. Search for them, brethren and sisters.

A brother writes: "I became acquainted with a man last summer who was working on the highway near my place. He seemed to know a good deal about our ideas of Bible truth. In a short time I called on the family and had a pleasant visit. I carried them

some reading-matter, sang some gospel hymns with them, had a season of prayer, and left quite pleased with their response to my call. After a time I called again, taking the book 'Great Controversy,' which he bought. At his request I went twice again to see them. Their reception seemed rather cold, so I thought seriously of troubling them no more, but after praying for the family, concluded to go once again, and did so a short time ago, receiving a very cordial reception. At the man's request I explained some points of present truth. When I left, he gave me one dollar for the Ingathering fund; I had given him one of the papers. The family parted from me with tears in their eyes. I now consider them good subjects for labor."

This brother has found the secret of successful work. It is prayer and perseverance. Prayer, and persistent, kindly attention will unlock many hearts.

The chaplain of the Loma Linda Sanitarium writes: "The other evening at Sabbath vespers in the sanitarium parlor the Spirit of the Lord seemed to come near as we read the Word and sang praises. Nearly a dozen of the patients were present, and all seemed interested. After a short song service and prayer, we visited with one another, and finally one of the patients began asking questions as to the difference between us and other evangelistic churches.

"Several gathered round and listened as question after question on the different phases of our faith,—the Sabbath, state of the dead, punishment of the wicked, reward of the righteous, the resurrection, etc.—was propounded and answered from the Bible. Never did I see persons drink in more readily the precious truth than did these dear souls. It opened an entirely new phase of the salvation offered us through Christ, although most of those present were members of some of the orthodox churches.

"It seems that the Spirit of God is preparing many souls to receive the truth. Our sanitariums are especially prepared of God to reach many who would not receive the truth in any other way."

In many reports that come to hand we find these words, "The Spirit of the Lord is preparing souls to receive the truth." Does not this indicate that the Lord is preparing to cut short his work in righteousness? E. M. GRAHAM.

Advance in Turkey

NOTWITHSTANDING the war in the Near East, our literature work is making good progress. We have just received from the Constantinople branch of the Hamburg Publishing House the following new publications: "Glorious Appearing" in the Arabic language, neatly bound in paper and in cloth; "Steps to Christ" in the Armeno-Turkish language, also in paper and cloth bindings. Also the following tracts: "We Would See Jesus," "Who Changed the Sabbath?" and "Daniel Seven" in the Greek language; "Heavenly Meeting" and "Children of Light" in Greco-Turkish; "Secret of Health" and "Can We Know?" in Arabic; "Heart Religion" in Turkish; "Children of Light" in Armenian; "Deciphered Writing" and "Waymarks of the Holy City" in Arabic; "Heavenly Meeting," "Heart Religion," and "Collection of Scriptures" in Armeno-Turkish.

The First Korean Colporteurs' Summary

We present to the readers of the REVIEW this week the first Korean colporteurs' report published in the Korean paper. Following the report is a notice of the death of one of their student canvassers. Although we cannot read this report, we wish to congratulate our brethren in Korea on the progress that the literature work is making in that field.

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Table with 4 columns: Name, Address, Amount, and Remarks. Includes names like 성영, 원보, 김관순, etc.

미가 더 만히 이기를 보람이다. 는 모교를 볼때에는 이견보다 오 스의 기별을 속히 전파할세다 오 석을 담히 나르키기 위하야 세덤 니홍였스니 말세에 하느님의 비 숨네다 우리는 주의 날이 멀지아 의게 특별히 도와 주실줄 알수 있 되기 위하야 하느님처럼 속히 전파 열심으로 영물선물을 알수 있고 이번에 받은 모교를 본속전보다 더 성격을 모니 대단히 감사함네다 여러 분들의 열심으로 매서우신 ●매선인의보고

고로 모교에 위로를 받는다 더라 열마 아나야 주를 영접함에는 구들이 모교에 대단히 성실하나 장이 드렸슴으로 그의 부모와 친 선함더니 11월 7일에 주안에서 삼안 학도 임강호씨는 영우를 열 고

A Good Beginning

THE following note from Brother A. R. Sherman, who went to Argentina last year to act as field agent in that conference, shows how the Lord blesses our workers in the mission fields. Brother Sherman says:—

"I started in to canvass two weeks after getting here. Of course, I did not know much about the language, but I learned my canvass, and Brother Trummer went with me two days, and then I went at it. The Lord blessed me from the start, and in 88 days I delivered 2,250 pesos' (over \$950) worth of 'Coming King,' and 'Patriarchs and Prophets.' I have found out this, that when we consecrate our lives to the service of God and are willing to do our part, the Lord is willing to bless wherever we are."

Back to Bolivia

BROTHER OTTO SHULZ, who was given a furlough to Germany on account of failing health owing to the high altitude of Bolivia, has recently returned to his field. Speaking of his visit in the fatherland, he says: "While visiting old friends in Germany, I felt a longing for the rough and lonely hills and mountains of Bolivia. I missed the Indians with their llamas."

This longing on the part of Brother Shulz to get back to his field is not an unusual one among our missionaries. After having been brought face to face with the great need of the people who are in the darkness of heathenism and superstition, it is difficult for these workers to be content when separated from the work among them.

Colporteur Work in Hungary and Servia

SHOULD not such experiences as the following lead to greater faithfulness on the part of those who are privileged to work in a land where there is freedom to sell our literature unmolested?—

"We just received the intelligence that a worker, who in spite of the war enjoyed the liberty of distributing undisturbed thousands of our paper Znaci Vreme (Signs of the Times), had been forced into the army. Another brother, a faithful canvasser, has been in military service four weeks. Our prayers are with them, for we know that the Lord will stand by them.

"Under these special difficulties, we feel it a great privilege to be able to spread the message by literature. The last half-year we were able to baptize twenty-five in Servia, the majority of whom had been brought to a knowledge of the message by the printed page.

"Our people possess an active missionary spirit, which they express by spreading our literature as much as possible through their missionary societies. Our 157 people sold over 10,000 papers during the first quarter, with a value of 1,300 crowns; and when the war-clouds blow over, we hope to be able to convey the silent messengers to the people in a still greater measure, so that the work may be completed, and the people warned before darkness reigns supreme on the earth. The canvassing work made splendid progress, the year 1912 showing a sale of 3,000 crowns; and yet

in the first five months of this year the sales far exceeded this sum, and we expect much greater results when most of the canvassers are at work again at the beginning of autumn."

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

"Education Versus Crushing"

UNDER the above heading the West Side Index, published at Newman, Cal., contained the following editorial in a recent issue:—

"A rather striking contrast in the views of two ministers on kindred subjects is furnished by recent remarks of Newman and Turlock divines.

"Rev. Mr. Breeze, of Newman, last Sunday discussed Sunday celebrations of feast-days by dancing and other festivities, naturally voicing his view and that of his denomination strongly in opposition to such a custom. He did not, however, urge a drastic remedy, expressing the belief that education would eventually bring about the desired result.

"A few weeks ago a Turlock minister—we do not recall his name—in discussing another phase of the same subject, Sabbath observance, bitterly attacked the denominations which kept Saturday, denouncing them as 'trouble makers, who should be crushed as you crush a mosquito when he annoys you.'

"Which only shows that the spirit of the seventeenth century still survives in spots. Mr. Breeze's remedy, education, will win if it should win; for a cause that will not succeed through education does not deserve to succeed. The 'crushing' process, on the other hand, practically never succeeds. History is crowded with cases of 'troublesome minorities' who refused to be crushed 'as you would crush a mosquito.'"

It will be of interest to know that the term "crushed," which the Turlock minister used when he referred to the way Seventh-day Adventists should be persecuted and utterly destroyed because they keep the seventh day of the week as the Sabbath, is the identical word used in Dan. 7:25 in the Douay translation: "He shall crush the saints of the Most High." This is what the Catholic Bible says "the little horn," which waxed "more stout than his fellows," would do to "the saints of the Most High" for more than twelve centuries.

The "image of the beast," when perfected, is to speak with the voice of the dragon, and "he exerciseth all the authority of the first beast in his sight . . . whose death-stroke was healed." Rev. 13:12, R. V. From such expressions of hatred from prejudiced clergymen, it does not take much of a stretch of the imagination to understand where Satan will find his instruments to fulfil the following Scripture text: "And the dragon waxed wrath with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus." Rev. 12:17, R. V.

This minister calls us "trouble makers," and gives this as his only reason why we should be "crushed as you

crush a mosquito when he annoys you." A National Reformer recently accused us before the New York State Legislature of being "trouble makers" because our efforts were successful in defeating twenty-eight Sunday bills which were under consideration before that legislature. He was informed that we proposed to make all the trouble that we could from the Atlantic to the Pacific coasts, and from the Great Lakes to the Gulf, to prevent the uniting of church and state in America.

There is a great agitation all over this country and in other countries on the subject of religious legislation, and over the encroachments of both the Catholic and Protestant organizations upon the civil polity. Counter-movements are being organized everywhere, whose constituents number millions in many cases. Let us take advantage of this great agitation by giving the people the truth upon these questions which are stirring them, so that they may line up on the right side.

We are glad that many of our people are circulating *Liberty* and the *Protestant Magazine* as never before. Thousands of new subscriptions are coming in for *Liberty*. The current issue of that magazine contains very valuable information which every American citizen ought to have. It is a great prejudice killer among our enemies.

If you desire to join our band of workers, send for a sample copy of *Liberty*. A club of ten subscriptions, which can readily be secured by calling upon such people as the Guardians of Liberty and the Patriotic Order Sons of America, will cost you only \$2, or 20 cents for each subscription. Each subscriber pays 35 cents for his subscription, and you get 15 cents for your effort.

We ought to have a million subscriptions, and we can get them if we only put forth a little effort all along the line. Let us strike while the iron is hot, and keep striking until it gets hotter.

C. S. L.

Educational Department

J. L. SHAW
W. E. HOWELL

General Secretary
N. Am. Div. Asst. Secretary

The Opening of Our Schools

Campion Academy

We are receiving reports from our schools in various parts of the field, telling of encouraging openings. It was our privilege to visit Campion Academy, near Loveland, Colo., one week after its opening. We were pleased to find an attendance of about one hundred in the different grades. Eight years ago, when we visited the place, no buildings had been erected. There is now a substantial school building, with a dormitory for girls and one for boys. In the short time we had to visit the school, we saw evidences of substantial work being done.

This year there is an entirely new force of teachers. Prof. C. L. Taylor is principal. Elder W. A. Gosmer teaches Bible and history. Mrs. Gosmer is instructor in music and language. Miss Taylor, a former student of Union

College, while acting as preceptress, is also teaching English and one or two other branches. Brother C. E. Ledford is carrying the industrial work. We believe that Campion Academy is fortunate in its staff for the present year. This, with the increase in attendance, gives the board and patrons renewed courage. The institution has not been able to do much in industrial lines thus far, but intends doing more in the future, which we believe will greatly help the school.

Union College

A week later, several days were spent at Union College. A number of changes have taken place since the writer was connected with the work twenty years ago. The town of College View has grown beyond our expectations; and we believe that the institution has grown with it. The enrolment showed a material increase over that of last year. At the same time the spirit and tone of the school were indeed encouraging and refreshing. At the Friday evening social meeting an opportunity was given those to rise who wished to consecrate themselves to the work. We saw none remaining in their seats. This is indicative of a good spirit at the opening of the college year.

On Sabbath morning it was our privilege to meet seventy-five or one hundred young people having definitely in mind evangelical work. We understand it is the purpose of the president of the college and his faculty, the coming year, to especially emphasize the importance of students' preparing for service, either as ministers, teachers, Bible workers, or as workers in other lines. We believe this will do much to give tone and character and definiteness to the college work.

Four or five days was too short a time to go very deeply into the educational work of the institution. We met with the faculty and graduating class. Nearly forty anticipate graduating, and fifteen or twenty of these will be in the literary course. We spent a little time in the normal department, and were gratified with what we saw. While going through the halls of the college, we could not but review the efforts of the past twenty years, and the number of young people who have attended this school, received a preparation, and gone out into the harvest-field.

In talking to the church we were glad to see many brethren and sisters who have grown gray during the term of years which they have spent in College View. Their sons and daughters have attended the institution, and many of them are now engaged in the work either at home or in the mission fields. It must be a source of encouragement to those who have stood by the college during these years to see the results that have been attained. We believe that the institution is in many respects better fitted for stronger work in educational lines than ever before, and that there are a large number of young people in the Central and Northern Union Conferences who should avail themselves of its advantages. "The harvest truly is great, but the laborers are few."

When we consider the efforts of twenty-two years in building up the college, the funds that have been invested, the facilities that are now afforded, and the pressing calls that come to us from

every direction for well-qualified laborers, we feel impressed with the possibilities that lie before the young people in the Central and Northern Unions. God has something for each of them to do, and the doors of Union College are open to earnest young men and women who desire to have a fitting for the Master's service.

Reports from other leading educational institutions show that the attendance of these schools is on the increase, and, in some instances, above that of any previous years. This fact makes it evident that the importance of our educational work is growing in the minds of our people. We should be turning from our colleges four or five times as many graduates as at the present time. The gospel ministry is calling loudly for consecrated young men of good training. We need well-trained teachers for church-schools, academies, and colleges. The mission fields are realizing as never before that the standard of efficiency of those undertaking pioneer missionary work should be raised; and the time is upon us when we should appeal strongly to our young people to dedicate themselves to God, to make thorough preparation for, and to give their lives to, the Lord's service.

J. L. S.

News and Miscellany

Notes and clippings from the daily and weekly press

— Herr Sablatring, a German aviator, carrying three passengers with him, on October 1 ascended 9,286 feet in an aeroplane, establishing a new world's altitude record.

— A native of Panama, Segundo Sanchez by name, proclaims himself to be the Messiah; and his followers are building an ark and collecting animals, in view of a flood which he announces is soon to take place to destroy the world.

— From statistics carefully compiled and just published it appears that the trade of the United States in the last fiscal year broke all previous records. The figures for our exports and imports reach \$4,275,000,000, which exceeds last year's record by \$421,000,000. The greater gain in exports was in manufactures ready for consumption; in this class there was an increase of \$105,000,000 over last year. Most of our imports were from the United Kingdom and most of our exports were to the United Kingdom. Germany, France, Cuba, Canada, Brazil, and Japan follow in the order given.

— The German oil-burning vessel "Wotan," declared by her owners to be the largest screw motor-tank vessel in the world, completed her maiden voyage October 4, when she reached Bayonne, N. J., where she will take on a cargo of oil for Germany. The type of engine used by the "Wotan" was the invention of Dr. Rudolph Diesel, who was recently reported lost at sea. The arrival of the "Wotan" marks the addition of a new type of craft to the transatlantic cargo-carrying traffic. She was completed in Hamburg thirty days ago, and starting from the German city eighteen days ago, she developed 2,500-horsepower, making

an unbroken voyage at 8¼ knots an hour. The "Wotan" carries no boilers, being propelled by the internal combustion of oil burned in the cylinders.

— The two houses of the Wisconsin Legislature have passed bills providing for a health certificate with every marriage license, and also a bill providing for the sterilization of criminals, insane, feeble-minded, and epileptic persons in the State institutions. The latter bill will go into effect after the governor has appointed a commission of three doctors to carry out its provisions.

— The Democratic tariff revision, the second low tariff law that has been put on the statute-books in seventy-five years, is now a reality. President Wilson signed his name to the Underwood-Simmons Bill at 9:10 P. M., October 3, in the presence of an impressive gathering. Two hours and fifty minutes later, at midnight, the new law went into effect, with the exception of a few items. With the last stroke of the President's pen, ending seven months of continuous labor on the part of the Democratic leaders and many years of agitation, the President arose, and, facing the party leaders, whom he had invited to witness the ceremony, delivered a speech.

— Canton, which used to be reputed the wickedest city in China, is greatly changed, according to the *Missionary Review*. "There is not an open gambling den in this city of over one and one-half million people. Opium-smoking, China's greatest curse, is gone, never to return. Twelve of the thirteen Confucian temples of the city have been turned over to the control of the educational department of the government to be used as schools. These reforms undoubtedly are the result of the influence of Christianity upon China. Since the banishment of the Manchus and the formation of the republic, marvelous strides have been made toward the suppression of vice and iniquity. It is a fact worthy of note that within three months after the new Cantonese government was formed, this city, formerly one of the worst in China, has become practically a clean city."

— For some years there has been in force in Sweden forms of regulating the traffic in intoxicating drink. The success of those plans has been varyingly reported, but it would appear that there has been, in connection with steady and decisive effort, progress toward prohibition of the sale and use for beverage purposes. The temperance organizations are said to be the "most powerful political party in the nation," and they are demanding legislation prohibiting the production, importation, and sale of alcoholic liquors, and even beer. It is likely this campaign will be crowned with success. The government at Stockholm has announced that if the movement receives the support of the people, it will cordially indorse and champion the projected legislation. The queen dowager has long been an ardent and enthusiastic supporter of total abstinence. Her son, Admiral Prince Oscar Bernadotte, is the president of the United Temperance Societies of Sweden, and King Gustavus Adolphus, who is a total abstainer since his father's death, has got rid, at a loss, of the well-known brewery which was owned by the late Oscar II, and which was a source of considerable revenue.

The national legislature has lately given evidence of its views by doing away with all liquid refreshment of an alcoholic nature in the parliamentary restaurant.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

PACIFIC UNION CONFERENCE

Arizona Nov. 13-23

SOUTHEASTERN UNION CONFERENCE

Florida, Lakeland Oct. 30 to Nov. 9



Western New York Conference

THE seventh annual session of the Western New York Conference will be held in the Seventh-day Adventist church at Jamestown, N. Y., Oct. 30 to Nov. 2, 1913. The first meeting will be at 9 A. M., October 30. It is hoped that there will be a good delegation in attendance, as important matters of the conference will need careful and general consideration. At this time the officers of the conference will be elected for the ensuing year, and such other business transacted as may properly come before the conference.

H. W. CARR, *President*;
MRS. H. W. CARR, *Secretary*.



Western New York Conference Association

NOTICE is hereby given that the annual meeting of the Western New York Conference Association of Seventh-day Adventists will be held in the Seventh-day Adventist church in Jamestown, N. Y., Oct. 31 to Nov. 2, 1913, for the election of officers, and the transaction of such other business as may require the attention of the constituency. The first meeting will be held October 31, at 9 A. M.

H. W. CARR, *President*;
T. B. WESTBROOK, *Secretary*.



The Florida Sanitarium and Benevolent Association

THE sixth annual session of the Florida Sanitarium and Benevolent Association will convene on the Seventh-day Adventist camp-ground, at Lakeland, Fla., Monday, Nov. 3, 1913, at 10 A. M., to elect officers for the ensuing year, and to transact such other business as may properly come before the association. The voters of this association are the regularly accredited delegates of the Florida Conference.

W. H. HECKMAN, *President*;
H. A. SHREVE, *Secretary*.



The Florida Conference Association

THE seventh annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp-ground at Lakeland, at 9:30 A. M., Tuesday, Nov. 4, 1913, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

W. H. HECKMAN, *President*;
B. W. SPIRE, *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*.

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*.



Advanced Shorthand Course

WE have completed arrangements for giving an advanced course in shorthand. This will be especially helpful to stenographers desiring to become more proficient. After entering active work many stenographers fail properly to apply to the work in hand the principles of abbreviation. A little help at this point would be of great benefit to them.

This advanced course will enable the writer to apply the principles of abbreviation in matter that is specially difficult to most stenographers who are beginning—the writing of phrases and proper names. There is also given a thorough review, by practical work, of word-signs, contractions, shorthand numerals, and the most helpful expedients, which a stenographer should have who is determined to succeed. A special drill is also given in speed writing, which is of great benefit to any stenographer, enabling him to do the best work of which he is capable.

This course is conducted by H. E. Rogers, the veteran stenographer and statistical secretary of the General Conference. Matriculation fee, \$1. Tuition for the course, 20 lessons, \$7. If you are interested in such a course, or know of any stenographer who would be glad for the opportunity of taking it, please correspond with us at once, and further information will be furnished. Address Fireside Correspondence School, Takoma Park, Washington, D. C.



The November "Signs"

THIS number presents the following interesting contents:—

- "Modern Transportation a Sign"—an interesting study in facts and figures.
- "The Duration of the Stars"—astronomy article.
- "Christless Preaching"—another sign.
- "How Much More?"—the greatness of Jehovah.
- "Know That He Is Near," by Mrs. E. G. White.
- "The Desire for Life Decreasing"—a timely study.
- "God's Eternal Purpose in Christ, and the Contest for Man's Soul."
- "Oft-Asked Questions Answered."
- "Creation or Evolution"—Geology.
- "A Very Present Help."
- And thirteen up-to-date comments in the Current Topics.

A real feast of good things for Thanksgiving.



Our Pioneer Missionary Paper

THE series of articles on "Federation of Churches," by Elder B. G. Wilkinson, which is scheduled to appear in the new series of the *Signs*, is now in the hands of the editors.

Elder Allen Moon has handed in his series on the "Millennium."

Elder G. B. Thompson's articles on "Nature of Man" are also ready. These are from the side of the objector, and cover the subject well.

Dr. D. H. Kress contributes a fine article on "Health" for an early issue.

The Home department is in receipt of two excellent stories from Mrs. L. D. Avery-Stuttle.

These are all splendid articles. They will appear in the new series of the *Signs* beginning November 11, and are only a foretaste of the good things for our people in our pioneer missionary paper during the next six months.

The articles from our many missionaries, showing the providences of God in Seventh-day Adventist missions, will be one of the strongest features of the new series of the *Signs* to begin November 11. Let us tell our friends and neighbors all about the leadings of Providence in our missions by sending them this series. There will be new things in these articles for all of us.

Business Notice

BROTHER and Sister Thomas Mendenhall, of Winchester, Ind., R. F. D. 8, desire to find a home for their boy who is twelve years old, healthy, and in the sixth grade. They are desirous of placing him in a good Adventist home with the opportunity of attending church-school. Write to above address.

Obituaries

MURPHY.—Thelma Jane, infant daughter of Robert A. and Mary B. Murphy, of Lonaconing, Md., died Oct. 4, 1913, aged 2 months and 15 days. The writer spoke words of consolation from 2 Cor. 1:3, 4.

GEO. R. APSLEY.

COOPER.—Died near Midvale, Idaho, Sept. 16, 1913, Jimmie Cooper, aged 11 years, 8 months, and 12 days. He was the only son of Christopher and Nellie Cooper. Although Jimmie suffered intensely during his short illness, yet he never murmured. We laid him to rest beside his little sister until the Life-giver shall come to claim his own. Funeral services were conducted by the Baptist minister.

C. E. GARNER.

WELSH.—Mary Rebecca Kaerth Welsh was born Feb. 13, 1871, near Arbuckle, Cal. She was known as Molly Kaerth while attending Healdsburg College. For some years she made her home with her widowed mother, who, with two sisters, five brothers, and many friends, is left to mourn. The deceased fell asleep in Jesus in a San Francisco hospital Sept. 24, 1913, following a serious operation. Brief services were conducted by Pastor Horace B. Blood, of the Baptist Church, assisted by the writer.

E. J. HARVEY.

LAYLAND.—Mrs. Isabella Layland died at her home near Keene, Tex., Sept. 8, 1913, aged fifty-seven years. She was born in England in the year 1856, was married to Edward Layland at the age of nineteen, and with him came to America the same year. About twenty-one years ago, while living in Minnesota, she, with her husband, accepted present truth, and was baptized by Elder Breed. Sister Layland was faithful to her baptismal vows to the end. Her husband, five sons, and four daughters mourn the absence of the one who now sleeps in Jesus. The funeral services were conducted by the writer.

E. W. CAREY.

CRUMMEL.—Hazel D. Crummel was born in Akron, Ohio, Nov. 3, 1892, and died at Melrose, Mass., Sept. 7, 1913. At the time of her death she was a nurse at the Melrose Sanitarium. In trying to save the life of a patient for whom she was caring, she sank to the bottom of the lake. Her young life was ever devoted to her Heavenly Father, and she died at her post of duty, in full hope of a part in the first resurrection. Her parents, two brothers, two sisters, with many other near relatives and numerous friends, are left to mourn. Funeral services by the writer.

Text, Rev. 14:13. FRANCIS M. FAIRCHILD.

FORD.—Edna Ford was born near Pullman, Wash., Aug. 23, 1890, and died in Spokane, Wash., Sept. 17, 1913. She was struck by a car on the Coeur d'Alene interurban track, near where she was teaching a church-school, and a few hours later died from the injuries received. The remains were brought to her home, interment taking place in the cemetery at Walla Walla, Wash. The funeral service, which was held in the church at College Place, was largely attended by sympathizing friends. The writer was assisted at the funeral service by Elder W. F. Martin.

W. W. STEWARD.

BOWERS.—Charles Henry Bowers fell asleep at Bear Lake, Wis., Sept. 22, 1913, aged 68 years. He embraced the message under the labors of Elders I. Sanborn and Charles Smith some twenty years ago. He became a charter member of the Bear Lake Seventh-day Adventist Church, which was organized in 1900. Brother Bowers was a soldier in the civil war, serving his country for over four years. An aunt is the only relative left to mourn. He was a faithful member of our church, and will be missed by his brethren and sisters in Christ. His last words expressed an unwavering hope in the promises of God.

J. B. SCOTT.

BROWN.—William R. Brown was born in Kingston, Canada, Feb. 11, 1857, and died in Chicago, Ill., Aug. 18, 1913. He was married in 1889 to Miss Ida Bowen, who, with their seven children, survives him. They mourn the loss of a kind husband and father. The deceased never fully identified himself with us as a people, but always opened his home to our ministers, and was anxious to see the cause of God prosper. During his last illness of several months he called members of the church to pray at his bedside. He seemed resigned to die, and expressed confidence in his acceptance with God. Words of consolation were spoken by Elder M. H. Serns and the writer.

G. E. LANGDON.

PAINE.—Died at Barre, Mass., Sept. 7, 1913, Wilbur L. Paine. He was born in Ashfield, Mass., Feb. 15, 1847. He was reared in a knowledge of this truth, and united with the church at an early age. His integrity and good judgment were highly esteemed in the New England Conference, of which he was vice-president for more than twenty years. He spent nearly all his life in Charlemont, Mass., where for many years he was engaged in the lumber business. The remains were taken there for interment, the Methodist minister assisting the writer in the funeral service. The deceased was held in high esteem by the citizens of his home town. His companion and four children find comfort in the hope of the coming resurrection morning.

P. F. BICKNELL.

CUBBINS.—Brother Frank D. Cubbins was born July 28, 1864, and died in Memphis, Tenn., Sept. 25, 1913. At the age of twenty-two he was converted and joined the Methodist Church. In 1911, with his wife, he attended our tent-meetings in Memphis, and fully accepted all the truths of the third angel's message, uniting with the Seventh-day Adventist Church. Brother Cubbins was an earnest and willing worker, being for a year superintendent of our Sabbath-school. At the time of his death he was one of the deacons of the church. He will be greatly missed by the Memphis church and his many personal friends. We shall never forget his cordial, genial helpfulness. Absolutely sincere, tender-hearted, in the highest sense a true gentleman, his presence brought with it good cheer and hopefulness. "Faithful unto death," he will soon receive the "crown of life." O Saviour, thou who dost not willingly afflict or grieve the children of men, thou who hast felt the bitter pangs of death, and hast the keys of the grave, hasten the glad resurrection morning, and bring from the cruel tomb, with all the sleeping saints, our beloved brother and friend. His wife and three sons, together with other relatives and many friends, mourn their loss. Words of comfort were spoken by Elder W. R. Elliott from 2 Sam. 14:14.

J. S. WASHBURN.

DAVIS.—Alma Davis, youngest daughter of Brother and Sister G. E. Davis, died at the family home, three miles north of Battle Creek, Mich., Sept. 17, 1913, aged 11 years, 5 months, and 26 days. Alma was a dutiful child of bright and sunny disposition, and will be greatly missed in the home, especially by her little twin brother. She took a great interest in Sabbath-school, church-school, and camp-meetings, and hoped to be baptized at the Hastings meeting, but was taken ill with the fatal malady that resulted in her death three weeks later. With heartache and tears because of the separation, yet sustained through all by the blessed hope, we laid her away to await the call of the Life-giver.

CLIFFORD A. RUSSELL.

PETERSON.—Albert W. Peterson was born at Poy Sippi, Wis., March 4, 1864, and died from injuries received in an automobile accident at Millboro, S. Dak., Sept. 18, 1913. Aug. 13, 1892, he was united in marriage with Miss Anna Sorensen. To this union were born seven children, six of whom survive. At the early age of fourteen years, the deceased united with the Seventh-day Adventist Church at Poy Sippi, and from that time until his death was a conscientious Christian. He fell asleep with full assurance of a part in the first resurrection. His wife and children feel their loss keenly, but they sorrow in hope. The writer spoke words of consolation from 2 Sam. 12:23.

L. B. PORTER.

PARMELE.—Julia Parmele was born Feb. 5, 1865. There were six brothers in the family, and she was the youngest of five sisters. At the age of twelve years she heard the truths of the third angel's message, and a year later, with eight of our family, united with the Seventh-day Adventist Church. Later she spent two years in teaching public school, after which she went to Chicago to engage in Bible work. In 1885 she was sent to Washington, D. C., to assist in beginning the work in that city. After eight years of faithful labor there, she was called to London, England, returning to the home land in 1896. The year following she went with the writer to Nashville, Tenn., being employed as stenographer in the publishing house there. We came to Portland, Oregon, in 1909, and soon her health began to fail. Everything possible was done for her benefit, but all proved of no avail, and she fell asleep in Jesus, at Portland, March 2, 1913. Three brothers and two sisters are left to mourn.

EMMA PARMELE.

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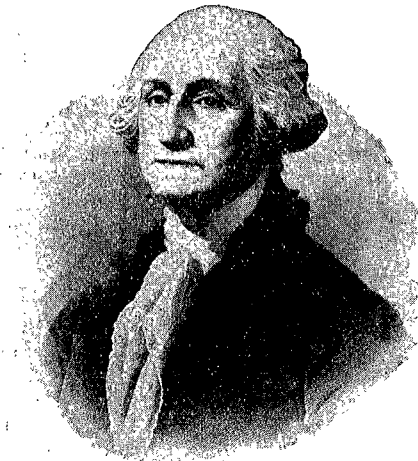
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Takoma Park Station - Washington, D. C.

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WASHINGTON, D. C., OCTOBER 23, 1913

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THIS week Elder L. R. Conradi sails on his return to Europe, a few days before the close of the autumn council.

A LETTER from Elder Guy Dail, secretary of the European Division, reports interesting councils in Turkey, where he has been meeting with the Turkish Mission committee.

By a recent report we notice that our Hamburg publishing house is issuing sixteen periodicals in the main office, and four in Budapest, Hungary. These are printed in German, Dutch, Bohemian, Roumanian, Russian, Lettish, Esthnish, Polish, Hungarian, and Servian.

MONDAY evening, October 6, occurred the commencement exercises of the Florida Sanitarium Training-school for Nurses. Six young people completed the medical missionary course in this institution. Elder W. H. Heckman, president of the Florida Conference, gave the address.

MRS. W. E. HANCOCK sailed from New York on October 11, to join her husband in missionary labor in Algiers. They are the only workers in this needy field, and greatly need the prayers of our readers that God may go before them and open the hearts of the people to their ministry of service.

In its report of the opening exercises of Union College, the *Central Union Outlook* for September 23, gives the following item of personal interest: "President Griggs conferred the honorary degree of Master of Arts upon Prof. Clement L. Benson and Prof. Leon L. Caviness. Both of these men have long been connected with Union College, and their excellent services and high scholastic attainments certainly deserved this tribute extended them by the board of managers and faculty of the institution which they have honored by their ability and service."

URGED by the Mexican Mission committee to come to Mexico City to aid in the work, Brother E. R. and Mrs. Johnson, of Loma Linda, are on their way into troubled Mexico, seeking to find an open route, either via Texas points or from New Orleans. Our brethren in Mexico City say the work is moving forward all the time in spite of revolution, and further help is urgently needed.

THE last few days have witnessed two frightful disasters, one by sea and the other on land. October 11, news came to the world by wireless of the burning of the steamship "Volturno" in mid-Atlantic, with a loss of 136 lives out of the 656 on board. Eleven steamers responded to the distress call of the fated ship, but the sea was so rough that it was impossible to launch small boats, and they were all obliged to lay by until morning. During the night some of the panic-stricken passengers on the "Volturno" tried to reach the liners in her life-boats, and thus lost their lives. The explosion of a drum containing chemicals is said to have caused the fire—the result of a cigarette carelessly thrown into the hold of the ship. What is considered the greatest mine disaster in history plunged south Wales into mourning on the morning of October 14. Nearly one thousand men are employed in the Cardiff coal-pits, and while they were at work a terrific explosion occurred, partially wrecking the mine. Fire broke out almost immediately, but 489 of the miners were rescued. It is believed that there is no possible hope of saving the 434 men still entombed.

The Autumn Council

As we go to press, the autumn council of the General and the North American Division Conference Committees has been several days in session. The Columbia Union Conference is also holding its committee session in Takoma Park.

Besides those resident in the place, there have been present in the councils: L. R. Conradi (the one representative of the European Division), O. A. Olsen, Allen Moon, C. W. Flaiz, E. E. Andross, E. T. Russell, W. C. White, Chas. Thompson, M. N. Campbell, S. E. Wight, R. D. Quinn, G. F. Watson, O. Montgomery, C. H. Jones, L. H. Christian, Frederick Griggs, H. S. Shaw, O. J. Graf, R. A. Underwood, Dr. W. E. Bliss, E. K. Slade, A. R. Sandborn, R. T. Baer, W. J. Stone, F. H. Robbins, H. M. J. Richards, R. E. Harter, J. L. McElhany, S. Mortenson, L. C. Sheafe, J. M. Campbell, S. N. Curtiss, J. W. Mace, L. W. Graham, C. B. Stephenson, J. J. Ireland, L. M. Bowen, E. G. Salisbury, Meade McGuire, J. H. Schilling, G. F. Haffner, F. M. Burg, J. O. Miller, Dr. D. H. Kress.

In the division of time between the two organizations, the General Conference has occupied the forenoons and the North American Division the afternoons. The accumulation of business even since the recent General Conference bears witness to the continual progress of the cause. Very cheering reports as to the last season's evangelistic efforts are given by the presidents of union conferences throughout North America. Elder Conradi brings good reports from

Europe, and Elder Daniells, who has been attending the European meetings this season, has again and again spoken of the pressure and power from above that we see driving the work forward over every obstacle. He found in Austria, for instance, eight hundred believers, where, on his visit in 1902, there were but eight or ten. And this work is done with laws and police authorities endeavoring to prevent any work.

Elder Conradi has occupied the morning chapel hour, in the Foreign Mission Seminary, where the council is held, with inspiring talks on missions. He tells of twenty-five hundred students in the German East African schools, with eight or ten new stations under way.

Enthusiastic reports of the Harvest Ingathering campaign have been given by union presidents. The campaign is opening strongly. Many reports of splendid gifts for missions and of blessed experiences in visiting the people have been given. All have testified to the great educational value of this effort to place this missionary document in the homes of the people. It is molding sentiment and winning hearts, besides bringing gifts to missions. One conference has set as its mark to gather an average of \$50 per conference laborer and \$5 per member.

The representatives of each union have voiced the sentiment, "Keep the campaign going this year, and work for the \$100,000 mark." And as the possibilities in this work are seen, it is the conviction that another year a million copies of the Ingathering number should be planned for. This year 500,000 copies of the Ingathering REVIEW were first printed. The manager of the Office reported 16,000 copies left, with orders coming rapidly every day; and so another edition of 70,000 is coming at once from the press, and paper is in stock for yet further editions.

Of actions taken by the councils we shall hope to have reports from the secretaries in our next issue.

The Missions Campaign

AT the close of the business week, Friday, October 10, 454,125 copies of the Ingathering REVIEW had been ordered. By unions the orders then stood: (1) Pacific, 61,365; (2) Lake, 60,873; (3) North Pacific, 60,560; (4) Columbia, 58,848. These are the four highest, and other smaller unions are showing splendid records also.

The secretary of the Colorado Conference writes: "You might be interested to know that our church at Pueblo is organizing in a strong way for this work. They ordered over a thousand papers. Their resident membership is a little over fifty, and they expect to have thirty-eight workers. They are drilling for the work as earnestly as if they were going into the canvassing field. . . . They have set their goal at \$150. The elder writes that on October 5 he received \$10 of that amount."

We look for this church to go away beyond its goal. Such earnestness and preparation will bring "success in Him" every time.

Every word from every quarter received is a word of "good courage," looking toward \$100,000 for missions before the close of 1913.

T. E. BOWEN.