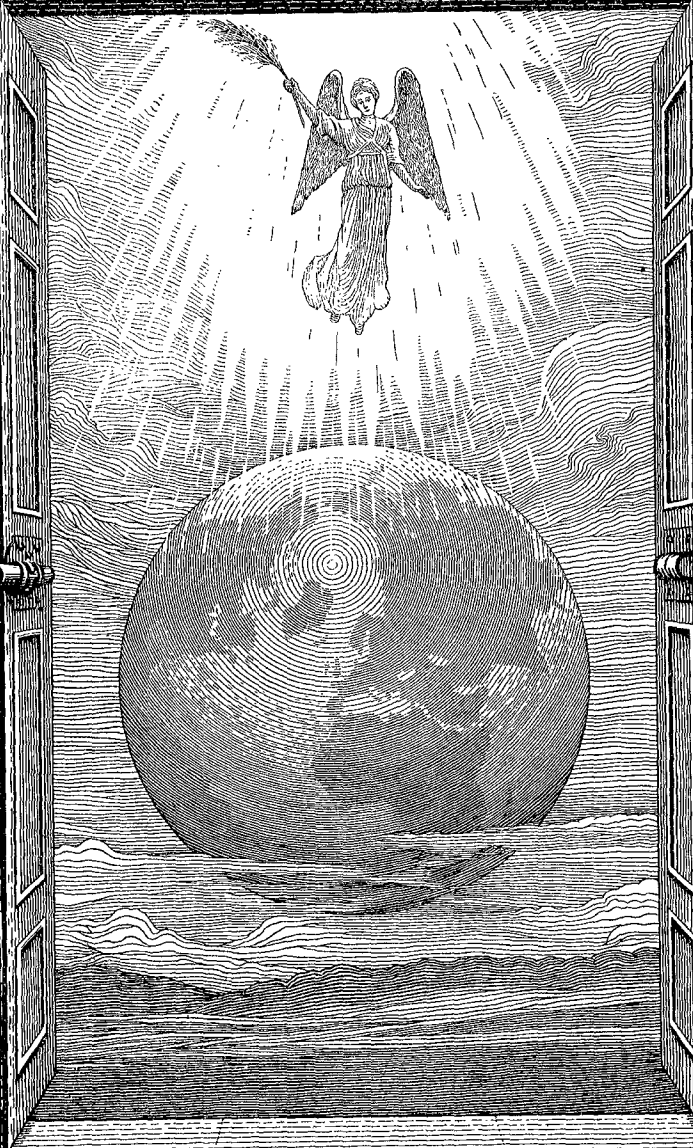


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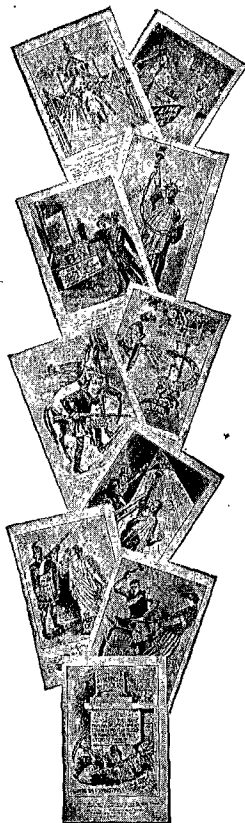
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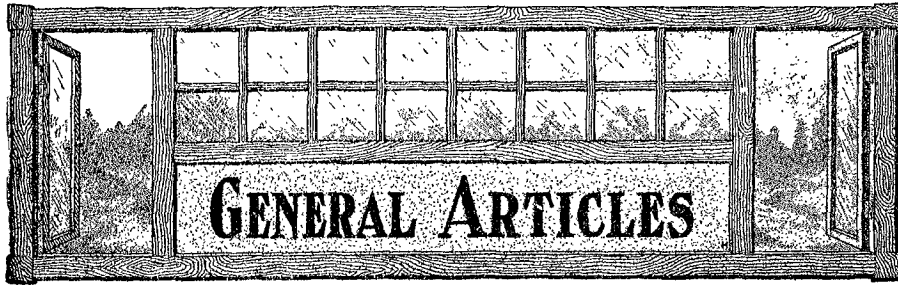
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Vol. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 6, 1913

No. 45



"In the Spirit and Power of Elias"

MRS. E. G. WILITE

THROUGH the long centuries that have passed since Elijah's time, the record of his life-work has brought inspiration and courage to those who have been called to stand for the right in the midst of apostasy. And for us, "upon whom the ends of the world are come," it has special significance. History is being repeated. The world today has its Ahabs and its Jezebels. The present age is one of idolatry as verily as was that in which Elijah lived. No outward shrines may be visible, there may be no image for the eye to rest upon, yet thousands are following after the gods of this world,—after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. Multitudes have a wrong conception of God and of his attributes, and are as truly serving a false god as were the worshipers of Baal. Many, even of those who claim to be Christians, have allied themselves with influences that are unalterably opposed to God and his truth. Thus they are led to turn away from the divine and exalt the human.

The prevailing spirit of our time is one of infidelity and apostasy,—a spirit of avowed illumination because of a knowledge of truth, but in reality of the blindest presumption. Human theories are exalted, and placed where God and his law should be. Satan tempts men and women to disobey, with the promise that in disobedience they will find liberty and freedom that will make them as gods. There is seen a spirit of opposition to the plain word of God, of idolatrous exaltation of human wisdom above divine revelation. Men have allowed their minds to become so darkened and confused by conformity to worldly customs and worldly influences that they seem to have lost all power to discriminate between light and darkness, truth and er-

ror. So far have they departed from the right way that they hold the opinions of a few philosophers, so called, to be more trustworthy than the truths of the Bible. The entreaties and promises of God's Word, its threatenings against disobedience and idolatry,—all are powerless to melt their hearts. A faith such as actuated Paul, Peter, and John, they regard as old-fashioned, mystical, and unworthy of the intelligence of modern thinkers.

In the beginning God gave his law to mankind as a means of attaining happiness and eternal life. Satan's only hope of thwarting the purpose of God is to lead men and women to disobey this law; and his constant effort has been to misrepresent its teachings and belittle its importance. His master-stroke has been an attempt to change the law itself, so as to lead men to violate its precepts while professing to obey it.

One writer has likened the attempt to change the law of God to an ancient mischievous practise of turning in a wrong direction a sign-post erected at an important junction where two roads met. The perplexity and misery which this practise often caused were great.

A sign-post was erected by God for those journeying through this world. One arm of this sign-post pointed out willing obedience to the Creator as the road to felicity and life, while the other arm indicated disobedience as the path to misery and death. The way to happiness was as clearly defined as was the way to the city of refuge under the Jewish dispensation. But in an evil hour for our race, the great enemy of all good turned the sign-post round, so that ever since multitudes have mistaken the way.

Through Moses the Lord instructed the Israelites: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto

you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:13-17.

In these words the Lord clearly defined obedience as the way to the city of God; but the man of sin has changed the sign-post, making it point in the wrong direction. He has set up a false sabbath, and has caused men and women to think that by resting on it they were obeying the command of the Creator.

God has declared that the seventh day is the Sabbath of the Lord. When "the heavens and the earth were finished, and all the host of them," he exalted this day as a memorial of his creative work. Resting on the seventh day "from all his work which he had made," "God blessed the seventh day, and sanctified it."

At the time of the exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their taskmasters had attempted to force them to labor on the Sabbath by increasing the amount of work required each week. And again and again the conditions of labor had been made harder and more exacting. But the Israelites were delivered from bondage, and brought to a place where they might observe unmolested all the precepts of Jehovah. At Sinai the law was given, and a copy of it, on two tables of stone, "written with the finger of God," was delivered to Moses. And through nearly forty years of wandering, the Israelites were constantly reminded of God's appointed rest day, by the withholding of the manna every seventh day and the miraculous preservation of the double portion that fell on the preparation day.

Before entering the promised land, the Israelites were admonished by Moses to "keep the Sabbath day to sanctify it." Deut. 5:12. The Lord designed that by a faithful observance of the Sabbath

command, Israel should keep in mind their accountability to him as their Creator and their Redeemer. While they kept the Sabbath in the proper spirit, there could exist no idolatry. But should the claims of this precept be set aside as no longer binding, the Creator would be forgotten, and men would worship other gods.

"I gave them my Sabbaths," God declared, "to be a sign between me and them, that they might know that I am the Lord that sanctify them." But "they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols." Eze. 20:12, 16. And in his appeal to them to return to him, he called their attention anew to the importance of keeping the Sabbath holy. "I am the Lord your God," he said; "walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verses 19, 20.

In his terrible arraignment of Judah for her continual apostasy, the Lord declared, "Thou . . . hast profaned my Sabbaths." The priests, he said, "have hid their eyes from my Sabbaths." "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads." Eze. 22:8, 26, 31.

At the restoration of Jerusalem, in the days of Nehemiah, Sabbath-breaking was met with the stern inquiry, "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13:18.

Christ during his ministry on this earth emphasized the binding claims of the Sabbath, in all his teaching showing reverence for the institution he himself had given. In the days of Christ, the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men, rather than the character of God. Christ set aside the false teaching by which those who claimed to know God had misrepresented him. Although the rabbis followed him with merciless hostility, he did not even appear to conform to their requirements, but went straight forward keeping the Sabbath according to the law of God.

In unmistakable language he testified to his regard for this law. "Think not that I am come to destroy the law, or the prophets," he said; "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.

(To be concluded)

Gospel Finance—No. 15

Proper Incentive in Giving

E. K. SLADE

OUR financial responsibilities in furnishing funds for forwarding the Lord's work in the earth should be recognized as a privilege rather than a burden. The arrangement constitutes a part of the gospel plan. The practise of giving for the salvation of others is to serve as a means of grace or as an agency to accomplish a transformation in our own characters. It is therefore of great importance that we shall be moved by right motives in the part that we are to perform in the work committed to us.

"God so loved the world, that he gave." His nature would not permit the withholding of any gift that would be necessary for man's salvation. He "hath given unto us all things that pertain unto life and godliness." 2 Peter 1:3. He has given us the opportunity to court and cultivate the divine love by acts of benevolence and by making sacrifices by giving for the salvation of lost men and women. The gift that will count most for our own good is that which is prompted by love and which calls for a sacrifice on our part. It is not a matter of sentiment, and we are not to wait to be moved by the stirring of our emotions; for this love is more than an emotion. It is a love that sees and responds to conditions of need. Such giving is not merely to perform a Christian duty or to conform to certain standards in the church, nor is it to make one's own salvation more certain, but it is prompted by an incentive that is purer and nobler.

It is possible for us to be governed largely by selfishness in our gifts. Some may give liberally that they may be held in high esteem by their brethren. To give that we may have the approval of the church, or that our own salvation may be more certain, is coming short of our privileges and of God's purpose in the plan. There is a vast difference between giving cheerfully and giving grudgingly. The cheerful giver is the one who enters into it not merely as a duty or a necessity, but who gives from principle as he sees the value of lost souls. The giver thus prompted is profited. The selfish giver is not being profited through the cultivation and acquirement of the love that leads God to give. No matter how great his gift, the experience does not rebuke covetousness and revive the spark of divine love as long as the incentive is wrong. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

It is perfectly proper for us to labor for large results in raising funds for financing the work. It is commendable to manifest so great an interest in the church and conference quotas. Doubtless a much larger per cent of our earnings will be given to missions in the future. The purpose of this article is to emphasize the point made prominent in the text quoted above. Unless love for lost humanity prompts the gift, it is of no

profit whatever to the giver. It is a love for the cause and a deep-seated desire to see God's work prosper and speedily triumph that should cause our mission funds ever to increase, for the more we give the more fully will selfishness and covetousness be subdued, and the more completely shall we come into the spirit of benevolence. The transfer of our affections from temporal to eternal things will be accomplished more by this means than by any other if our gifts are properly incited.

At times gospel work has been cheapened and weakened by questionable methods of soliciting funds. It was my privilege to see a great money getter raise a sum of money at the dedication of a large popular church in one of our cities. He worked upon the emotions, the pride and the fun-loving propensities, of his congregation throughout the whole effort. Much of the time his hearers were convulsed with laughter from the many mirth-provoking stories of which he had a large supply. His effort was pronounced a success. The less we have of such methods in our work the better. How much better it is to hold up before the people the great and needy fields, the value God places upon a soul, and the glories of the triumphant finishing of the plan of salvation. This will beget incentives of the right character, and will lead to a permanency and a continuity in giving that will provide a larger and more lasting stream of funds.

"God designs that the exercise of benevolence shall be purely voluntary, not having recourse even to eloquent appeals to excite sympathy. 'The Lord loveth a cheerful giver.' He is not pleased to have his treasury replenished with forced supplies. . . . The plan of redemption was entirely voluntary on the part of our Redeemer, and it is the purpose of Christ that all our benevolence should be free-will offerings."—*Testimonies for the Church*, Vol. III, page 413.

These words indicate that God purposes that our gifts shall be prompted by the same motive that led to providing the plan of redemption in the beginning.

Mount Vernon, Ohio.

A Short Sermon

Peace

H. A. ST. JOHN

"Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165.
"Blessed are the peacemakers: for they shall be called the children of God." Matt. 5:9.

IN order to be peacemakers, we must know the peace of God for ourselves. Christ is the Prince of Peace. He was unquestionably the greatest peacemaker that ever moved among men. He is still occupied in the same glorious work of making peace, and giving peace, true peace, that peace which passeth knowledge. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Anything else called peace can hardly deserve the name.

There are those who cry, Peace, peace,

when there is no peace. True peace to the soul follows repentance, pardon, and conversion. Such will have the carnal mind, which is not subject to the law of God, removed, and the spiritual mind, which delights in the law of God after the inner man, will be substituted. Then the soul will love God and love his law; and that love will be revealed in fulfilling his law, for love is the fulfilling of the law. To such will be given that great peace mentioned in our text. To the wicked there is no peace.

The kingdom of God is righteousness, peace, and joy in the Holy Ghost. Our peace will be like a river. As the river grows broader and deeper continually as it flows onward toward the sea, so the peace of the Christian grows broader and deeper as it flows onward to the great sea of Christ's kingdom of glory; and it is said, "Of his kingdom and peace there shall be no end."

Jesus said, "My peace I give unto you." It is a peace—that the world can neither give nor take away. In the world we may have and will have tribulation, but at the same time in Christ we may have sweet peace in our souls. But in the kingdom of glory to come it will be peace internal, external, and eternal.

Sanitarium, Cal.

The Relation of Health and Medical Evangelistic Work to the Closing Work of the Third Angel's Message

DAVID PAULSON, M. D.

THE original gospel commission included healing as well as preaching. See Luke 10:9. After the early church had backslidden from this ideal, the Reformation of the sixteenth century brought about a partial restoration; but "before the coming of the great and dreadful day of the Lord" (Mal. 4:5), the spirit and power of Elijah is to return to the earth to "prepare a perfect people for the Lord." Luke 1:17, Syriac translation.

Early Health Reformers

John Wesley not only proclaimed mightily the sixteenth-century Reformation truths, but he was also a health reformer and medical evangelist.

A generation later God raised up a Presbyterian clergyman, Sylvester Graham, and gave him a mighty reformatory message, and there was such a revival of health reform in this country as had never been witnessed before. The people everywhere were stirred to the very depths to abandon defiling habits.

In 1830 a company of consecrated New England Congregationalist families was led to Oberlin, Ohio, by Rev. Shipherd, who in answer to prayer and fasting, was shown the exact spot to found a notable missionary training-school in what was then the wilderness.

They established a manual training missionary school which stood stiffly not only for educational reform, but also dress reform, temperance reform, and

the disuse of tobacco, tea, coffee, and flesh-meats.

God in a wonderful manner led students to this humble "school of the prophets" in the wilderness. He sent C. G. Finney, the greatest evangelist of that generation, who was himself a health reformer, to be president of the school. The attendance soon exceeded a thousand. Hundreds of students went out, Spirit-filled, zealous to propagate the gospel and reform; but the Congregational Church would not receive them. They refused to grant them license to preach. They met with prejudice and persecution on every hand.

A Universal Backsliding

On this point Dr. Jennings, who joined the movement in those early days, wrote: "For a while the community did run well, but it is not surprising that Oberlin should shrink back under the weight of opprobrium that the arch-deceiver succeeded in raising against her, and retire to a more secure and sheltered position. She had pushed her reformatory operations farther into the heart of the seducer's kingdom than had ever been done before, and of course was assailed with fiercer and more malign opposition than had fallen to the lot of any other community. It was impracticable for Oberlin to remain where she first dropped anchor; she must either go forward or go backward."

Sad to say, the devil soon succeeded in introducing a general backsliding on reforms, and then Oberlin College and her students became popular; and as Jennings said later, "She now enjoys the common repose of the churches generally. She soon lived down popular prejudice and obtained wide-spread pleasant congratulations for herself among the great ones of the earth, and has accomplished much inferior good."

God evidently sent these reformatory truths to the Methodist, Presbyterian, and Congregational Churches to prepare them for the movement of 1844. Had they accepted those truths, they would have received more light; but when they repudiated them, then God raised up Joseph Bates, who proclaimed not only all the previous reformatory truths, including temperance and health reform, but also the long down-trodden Sabbath truth.

A "Called-Out" People

Light was given that this called-out people had a special mission to proclaim health and healing truths to the world. This was clearly stated in the following words: "To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—"Testimonies for the Church," Vol. III, page 161. See Luke 1:17.

The pioneers in this movement were reformers and healers. The first health book among them was not written by a doctor but by a minister,—Elder J. N. Loughborough. When any one in the community was sick, he generally called

for some Seventh-day Adventist to come and give him simple treatments. Finally God led out in the establishment of a central health institution.

Why Our Sanitariums Differ From Hospitals

The Methodist foreign missions represent genuine spiritual conquests, while their hospitals at home have no particular reputation in that line. The reason for this no doubt is that the Methodists received their mission idea from the Bible, but their hospital idea they borrowed from the world.

In a vision given Sister White in 1865, a year before the Health Institute was opened, she was shown "that the health reform was a great enterprise closely connected with the present truth, and that Seventh-day Adventists should have a home for the sick, where they could be treated for their diseases, and also learn how to take care of themselves so as to prevent sickness. See "Testimonies for the Church," Vol. I, page 553.

It was further stated: "It should ever be kept prominent that the great object to be attained through this channel is not only health, but perfection and the spirit of holiness, which cannot be attained with diseased bodies and minds. This object cannot be secured by working merely from the worldling's standpoint."—*Id.*, page 554.

Spiritual Service Rather Than Miracles

This thought was included in this original instruction: "Let no one obtain the idea that the institute is the place for them to come to be raised up by the prayer of faith. That is the place to find relief from disease by treatment and right habits of living, and to learn how to avoid sickness. But if there is one place under the heavens more than another where soothing, sympathizing prayer should be offered by men and women of devotion and faith, it is at such an institute. Those who treat the sick should move forward in their important work with strong reliance upon God for his blessing to attend the means which he has graciously provided, and to which he has in mercy called our attention as a people, such as pure air, cleanliness, healthful diet, proper periods of labor and repose, and the use of water."—*Id.*, page 561.

The "work cure" that is now attracting such remarkable attention in the world, and which we have not properly developed in our sanitarium work even at this late day, was a part of this original program. "I saw the beneficial influence of outdoor labor upon those of feeble vitality and depressed circulation. . . . Instead of amusements to keep these persons indoors, care should be taken to provide outdoor attractions."—*Id.*, page 562.

It was specified that connected with sanitarium work there should be a definite educational propaganda so that nature could continue the cure after the patient had left the institution. "The object of the health reform and the Health Institute is not, like a dose of

'Pain Killer' or 'Instant Relief,' to quiet the pains of today. No, indeed! Its great object is to teach the people how to live so as to give nature a chance to remove and resist disease."—*Id.*, page 643.

Transferring Responsibility From the Many to the Few

As a certain class of workers among us became experts in promulgating the health reform principles and the care of the sick, the great body of our people began to relinquish their personal responsibility in this respect, and those who became experts had constantly before them the temptation to become professional, and then commercial.

Christian healing is a sacred work, and not a business proposition. When we present these health truths from the popular instead of the spiritual standpoint, then it is far better for the cause and better for our own souls to leave the promulgation of health truths to worldly instructors.

We shall be tempted to unduly exalt certain health ideas which happen for the time to be tickling the popular fancy because they require no special self-denial while at the same time they ignore the more unpopular "weightier matters of the law." The wine-cup is a thousand times more important consideration, both for here and hereafter, than the common drinking-cup. The securing of a physician's health certificate before marriage is a commendatory measure, but it is not nearly so important as the ability to prepare wholesome food after marriage.

It is much easier to enlist people in a fly-swatting campaign than it is to enlist them in an anticigarette crusade, although the cigarette and tobacco evil is responsible for ten thousand times more sorrow, misery, sickness, and even death. We should spend our time and energy establishing those health reformatory truths that the devil is especially leading the people to trample underfoot, and at the same time we should not belittle these other minor truths.

It is preeminently our mission to propagate reformatory principles rather than health ideas, for we have been instructed "not to catch hold of isolated ideas, and make them a test, criticizing the others whose practise may not agree with your own opinion; but study the subject broadly and deeply."—*Christian Temperance*, page 119.

"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner."—*Testimonies for the Church*, Vol. VI, page 112.

We are not merely to talk temperance, but to secure pledges. "We should present to the people the principles of true temperance, and call for signers to the temperance pledge." And the following instruction is given us regarding our duty toward other temperance workers: "In other churches there are Christians who are standing in defense of the prin-

ciples of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us."—*Id.*, page 110.

"Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh food." "Cooking-schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food."—*Id.*, Vol. IX, page 161.

Training Courses for the Laity

"There is a message regarding health reform to be borne in every church. . . . The Lord does not now work to bring many souls into the truth, because of the church-members who have never been converted, and those who were once converted but who have backslidden."—*Id.*, Vol. VI, pages 370, 371.

"Every church should be a training-school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking-schools, and classes of various lines of Christian Help work. There should not only be teaching, but actual work under experienced instructors."—*Ministry of Healing*, page 149.

Counterfeit Healing

We must be prepared to take advance ground, for the world is already permeated with the ordinary health ideas, and Christian Science is bringing to the people a counterfeit spiritual healing. Our workers must be prepared to meet this satanic delusion with divine truth and a ripe experience, ever remembering that "it is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practises."—*Id.*, page 227. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

We must cooperate with God to prepare a perfect people to stand in the near future without a Mediator in the heavenly sanctuary. This will require the whole message.

Hinsdale, Ill.

Singing

G. B. THOMPSON

A WRITER, speaking of the manner in which the psalms were sometimes sung, said, "They are so far from doing justice to David that methinks they revile him worse than Shimei." Rather a severe criticism this on those who were professing to sing to the glory of God; but his soul was no doubt vexed within him listening to the singing and trying to ascertain which psalm they were supposed to be singing, but was utterly unable to do so.

David is not the only poet whose beautiful productions are destroyed in the

hands of those who profess to express in song the product of their pens, the sentiment being wholly obscured because rendered in unrecognizable vernacular.

John A. Kern, in his work entitled "The Ministry to the Congregation," says: "But solo singing, like choir singing, as we often hear it, not coming from one who is himself worshipping, is far from being helpful to the worshiper. There must be truth and feeling; and, I may be permitted to add, distinct enunciation. The sentiment of the hymn cannot be interpreted and communicated unless it is sung not only in the spirit, but also in recognizable English words. Gounod, the brilliant composer, has even taught that pure diction is the first law of song."

"Distinct enunciation," "recognizable English words," "pure diction,"—this is the cry from the pews. Who has not heard sacred songs and solos sung, supposedly to the worship of God, when the keenest ear was unable to understand but few words at the most. Such singing is not worship; it is a performance. But the church is the place for worshipers, not performers. Some may be intellectually entertained by listening to tones, but no heart is touched and drawn to Christ. Such persons sing professionally rather than devotionally, that the beautiful tones they are able to produce may be admired, and the compass of the voice be a subject of favorable comment. Like the Pharisees who prayed that they might be seen of men, they have their reward.

Singing is worship. To have a mere performer, whose heart God has not touched, singing flippantly, is but little less incongruous than to hear such persons pray. Many songs are prayers. Think of singing for musical display, but without devotional fervor or a touch of truth and reality, such words as the following:—

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

"O wondrous cross where Jesus died,
And for my sins was crucified!
My longing eyes I turn to thee
Thou blessed Lamb of Calvary!"

It is a great thing to be a gifted singer. Music is a tremendous power in the conversion of souls. Whose heart has not glowed with holy joy and formed anew vows of consecration to God as he has listened to the clear, well-enunciated words of a song sung by one whose heart went out in the words of the hymn, who sang to the heart as well as to the ear?

In behalf of a large number whose souls unfortunately are unable to revel in beautiful and enchanting tones, in behalf of the saintly worshipers who sit in the pews who would most reverently enter into the spirit of holy song if they could but know what is being sung, I plead for simplicity in singing, and that it be at all times in a language recognizable to the congregation.

Takoma Park, D. C.



WASHINGTON, D. C., NOVEMBER 6, 1913

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Editorial

Christian Recreation—No. 4

THE need of recreation on the part of Christians, in common with the world around them, all will admit. That it is entirely consistent with their high and holy calling for the followers of the Master to take time for rest and recreation as the necessities of their work may permit and their physical condition demand, and to arrange innocent amusements for the youth and children, there can be no question. As far as we know, Christian believers in every church admit the consistency and propriety of these procedures, but the question as to how the Christian shall relate himself to the great sports and pleasures of the world is one upon which there is not altogether concurrent agreement.

Wrong Standards

Many members of the various churches throughout the world attend theaters, the circus, dances, etc. Though we may differ from them as to the propriety of their course, it is not for us to judge or condemn them for so doing. Their standard of Christian living may vary from ours; their education in Christian duty may have been given from a different viewpoint. The attention of many has never been called to the evil growing out of these popular gatherings, nor do they recognize the influence which their course of conduct may have upon the young and inexperienced. The standard of the world has come to be taken as their standard.

God calls upon Seventh-day Adventists to elevate the Christian standard, to call their fellows to a higher plane of thought and Christian living. Hence the question with which we are concerned in this article is, How should the members of this church, professing the sacred, solemn truth for this generation,—a people looking for the speedy return of the Lord to this earth, and preparing themselves for that blessed event,—relate themselves to the pleasures of the world?

Dangerous Amusements

Some of these pleasures are so gross

in their nature and pernicious in their influence that little time need be given to their consideration. Perhaps none who read this article would be tempted to frequent the race-track or the gambling parlor; to engage in card-playing, or take part in less harmful sports for a wager. The dissipation and excess connected with these sports are discouraged even by the average standard of nominal Christianity. What relation should Seventh-day Adventists sustain to those worldly sports which occupy a respectable standard in the estimation of the world around them, and which are liberally patronized by the members of the popular churches? This is the question before us. We refer to such amusements as the theater, billiards, the moving-picture show, the circus, the great public games of cricket, baseball, and golf.

For convenience rather than by arbitrary classification we have listed these together. We are willing to admit, as many claim, a difference in the degree of evil exerted by the influence of these sports. Some whose conscientious convictions would forbid their attendance at the theater would go to the popular moving-picture show. Others who would be held back from attending these indoor amusements would frequent the golf, cricket, or baseball grounds. And yet, while we are willing to admit this difference in degree, we recognize that in a large measure the same baneful influence to spiritual life is connected with all these great sports. This is made true by the environment, and by the spirit which accompanies them. It is well for this fact to be kept in mind: that in morals the lesser evil, however small, always opens the way for and encourages the entrance of the greater evils. "We should never give sanction to sin by our words or our deeds, our silence or our presence."

Common Features of the World's Sports

These great games are exploited equally by their promoters for commercial purposes. The promoters and regular attendants of these leading sports are the same class of people—the world-loving, the pleasure-seeking. Connected with many of these games, the same as with the race-track, there is found the practise of gambling. Men, instead of horses, are the objects upon which money is staked. At all these great worldly sports the same spirit of excitement and infatuation takes possession of those falling under their influence. The tragedies and comedies of the theatrical stage appeal strongly to the emotions of the auditors. Men and women sit entranced as these scenes are enacted before them. This same appeal to passion, only perhaps in a different way and in

a different degree, is made to those who witness the great outdoor sports. A spirit of wild enthusiasm possesses the excited multitude, and this extends even outside of the immediate range of the playground.

One has only to see with what avidity old and young scan the sporting page of the daily newspapers, the eagerness with which the surging multitudes in the street watch for the latest returns of the contest as marked on the tally-board, to recognize how widely this hypnotic influence extends. And every taste of this unnatural excitement creates a thirst for more, and thus, little by little and step by step, those who enter upon this path are led down into the final vortex of dissipation, where God is forgotten, and the things of time and sense become the ruling passion in the life experience.

All these great sports are occasions for the display of rivalry, vainglory, and purely human achievement. All have connected with them, more or less directly and in greater or less degree, allied scenes of revelry, feasting, and drunkenness. It is clearly evident that one and the same spirit for the most part actuates and controls these great sports and amusements.

What Would Christ Do?

In the days of Christ men were engaged in pleasure and dissipation the same as at the present time. Plays, exhibitions, and races in which the people of those times excelled, were of common and frequent occurrence. We have no record that Christ or his disciples attended doings of this character. Is it possible to think that if Christ were on earth today he would be found a spectator at the race-tracks? that he would occupy a box at the theater? that he would form one of the wildly cheering throng attending the games of golf and cricket and baseball? Can we conceive of his spending time in moving-picture shows? Such a course on the part of the Master is indeed unbelievable. He came to lift men up from the sordid plane of worldliness, time-serving, and selfish gratification to higher ideals of thought and purpose.

Serious Considerations

Surely Seventh-day Adventists, with the work and position to which God has called them, cannot place before themselves any less an ideal in Christian living than the life of the Master. It would be well for those who are in the habit of attending these great public plays and sports to inquire if they can do so with the same spirit that possessed the Master in his work. He is the one true example. Can they go to represent the Lord Jesus Christ to those gathered on these occasions? Can they

preach to them the everlasting gospel, and admonish them, as Paul admonished Felix, of righteousness, temperance, and judgment to come? Can they go to demonstrate to their fellows that higher motives are actuating their lives than move the hearts of the multitude? Or by mingling as interested and enthusiastic spectators with the pleasure-seeking multitude, do they not show that in a measure at least they have fallen under the same hypnotic influence? By this course do they not obliterate to a certain extent that line of demarcation which should exist between the children of God and the people of the world? In the estimation of their fellows do they not lower the plane of Christian living to the cheap, common level of the worldling? Will others with less power of discrimination, and with less self-control, not take advantage of the example they see before them to plunge still deeper into the depths of worldly pleasure and dissipation?

Think on These Things

These surely are considerations which it would be well for every reader of this paper to consider, as related to his own conduct. Heaven will hold us responsible for our own conduct, and for the influence our course exerts on our fellows.

In placing before our fellows our own consistent example, we can do more to bring them to what we believe to be the standard of right than by any spirit of criticism or judgment in which we may indulge. The most evil of influences under which we may fall is the spirit of censure and unkind criticism of others. We cannot drive men to Christ by argument or faultfinding. They must be won by love and through loving, considerate service. This power, filling the heart and expressed in the life, will prove a drawing rather than a repellent force in kindly ministry. Hence while we may seek to save our fellows from what we believe to be the influence of one evil, let us be sure that by God's grace we are kept from falling under the influence of another equally as pernicious. "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. These are the eternal principles which should govern our own course of conduct and our relation to our fellow men.

F. M. W.

The Apostolic Delegate on Sunday

(Concluded)

AFTER declaring that the apostle changed the day for rest and worship from the seventh to the first day, for which he submitted no jot nor tittle of proof; after declaring that the Scripture called the first day of the week the Lord's day, and submitting for proof a text which says nothing in reference thereto; after declaring that the day was changed because the apostles received their commission and the authority to forgive sins on that day, and submitting no proof at all; after giving, as another reason for the change, the statement that the Holy Ghost came down upon the apostles on Sunday, a statement which is impossible of proof,—the papal delegate declares:—

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.

How such "proof" as the papal delegate has presented can be regarded as making clear the abrogation of the seventh-day Sabbath and the establishment of the Sunday in its place, is beyond our comprehension. Not a statement which he has made is backed by proof or susceptible of proof except the statement that God himself appointed the seventh day of the week as a Sabbath to commemorate the work of creation. That is proved by the words of the Almighty himself. That fact is engraved in the law of God itself. "Since the law of God in this matter is, therefore, so clear," says the delegate. It is clear. God himself has never altered it. But it says nothing about Sunday. It is another day entirely which this law that "is so clear" declares is the Sabbath. "The seventh day is the Sabbath of the Lord thy God." What does that make "clear"? It makes clear, according to the delegate, that Sunday is now the day for rest and worship, and that the keeping of that day in preference to the day Jehovah appointed, is our "duty of conscience." We are not able to see the point. The command from the Almighty to do one thing does not make clear to us that we shall refrain from doing the thing commanded and do something else in its place.

"Since the determination of the time for the fulfilment of this duty [Sabbath-keeping] has been reasonably changed from the day of Saturday to that of Sunday," says the apostolic delegate, "it is very much to be desired that all who

claim to be Christians [an invitation to all Protestants to join with Catholics in Sunday observance] should faithfully discharge their duty in this regard." But who gave the reason? and who authorized the change? Clearly such reasons were not given by any of the apostles; for in none of their writings can anything of the kind be found; and the substitution of Sunday for the seventh-day Sabbath was not made until long after they were all in their graves. It was one of the fruits of the working of that "mystery of iniquity" which the apostle Paul says was *beginning* to operate in his day.

The emperor Constantine—professed Christian, but proved pagan by his unchristian acts—gave concrete direction to that working of the "mystery of iniquity" in this particular when in 321 A. D. he enacted a law compelling the observance of Sunday by certain specified classes of the people; and that "mystery of iniquity" itself capped the climax in that direction when, in 464 A. D., it made obligatory upon all the substitution of the first day for the seventh as a sabbath. But the apex of its high-handed work was reached when it laid violent hands upon the law of God itself, remodeling the entire law so that no condemnation might rest upon that church because of its worship of saints and images and pictures. By that alteration the second command was dropped out, the fourth became the third, and the tenth was divided to keep the number whole.

Teaching that remodeled decalogue, that church in its catechism commands: "Say the third commandment." Then follows this: "Remember that thou keep holy the Sabbath day." She asks again: "What is commanded by the third commandment?" Answer: "To sanctify the Sunday." The above is from Butler's Catechism, page 34. From the "Convert's Catechism of Catholic Doctrine," page 50, we glean the following:—

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

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

Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday.

Ques.—Why did the Catholic Church substitute Sunday for Saturday?

Ans.—The church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the apostles on a Sunday.

Ques.—By what authority did the church substitute Sunday for Saturday?

Ans.—The church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her.

Ques.—What does the third commandment command?

Ans.—The third commandment commands us to sanctify Sunday as the Lord's day.

The Council of Laodicea was held in the year 464 instead of 336; but the incorrectness of the date given is not so important as the church's admission of the fact that she changed the day "from Saturday to Sunday," and not in the days of the apostles, but at the Council of Laodicea, which was held more than four and a half centuries after Christ. This catechism does not agree very well with the apostolic delegate's declaration that "the apostles" changed the day. The "apostles" who thus changed the reading of the law of God and are teaching that perversion of his law will have much to answer for at the bar of God.

A church sinking into apostasy under the mighty workings of the mystery of iniquity is alone responsible for that perversion of Jehovah's "ten words." But every Christian to whom the knowledge of that fact becomes known will be held personally responsible by the Almighty himself if he chooses to follow Rome's leadership in doing despite to the eternal law of God. The Creator himself established the Sabbath institution, established it as he wanted it to be, commanded it to be observed, and gave his reason for the requirement in the law itself. God's reason can never be changed; it is based on the fact of creation. When we consider this fact, what a tissue of cobwebs are the reasons assigned by the apostolic delegate for the change from the seventh to the first day! It is naught but a fabric of myth which the breath of an infant may blow into shreds. Such reasons as he gives cannot bind the conscience of any true Christian. Nevertheless, he holds that—

society should be greatly concerned in enacting laws for the observance of Sunday, and most careful in seeing that they are put into practise.

Must the law of God, which is "so clear" in this matter, depend upon human laws to make it of binding force upon the consciences of men? Is man stronger than God? Has God become discouraged and put man in his place to require obedience to divine mandates? The law of God stands today as he wrote it. He has never altered it. It is as binding today upon Christians as it was upon Moses and his followers when it was given on Sinai by the voice of God and written on stone by the finger of God. He who attempts to alter it jeopardizes his own eternal interests, and he who keeps man's perversion of it in preference to the law itself will have no reason to give which God will accept when he stands before his Maker at the

bar of eternity. Says Jehovah: "I will not . . . alter the thing that is gone out of my lips." Ps. 89:34. Says Jesus: "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." Matt. 5:17, 18.

Let it not be overlooked that the apostolic delegate, who is the mouthpiece of the Pope, is calling all Christendom to the making and enforcing of Sunday laws. It was only to be expected that the power which is responsible for the establishment of the substitute sabbath should consider it a matter of great moment that the institution be perpetuated. In that pronouncement Rome is calling America to do the work which the prophet saw her doing (Rev. 13:11-18), enforcing an oppressive law to bind and force the consciences of men. Through utterances like this the National Reformers and the Federal Council of the Churches and the Lord's Day Alliance may know that Rome is coming to their help with the power of her mighty organizations for the enactment and enforcement of oppressive Sunday laws; and they who have been looking for something of this kind as a fulfilment of the prophecy of God's Word in the closing of the great controversy may know they have not been looking in vain. We are entering upon the closing days of the great struggle, and these happenings are to us assurances that the culmination of the Christian's hope is drawing nigh.

C. M. S.

◆ ◆ ◆ General Conference Committee Council Second Report

ONE of the most encouraging sessions of the council was that devoted to the home missionary work.

Home Missionary Work

Miss E. M. Graham, secretary of the Home Missionary Department of work, presented to the council a report of work done from the General Conference Office to get in touch with tract and missionary secretaries and other workers for the organizing of this home tract and missionary work, to which members of all the churches are called. The manuscript of a series of "Lessons for Home Missionary Institutes" was submitted, and counsel asked as to how best to bring out these lessons.

The council reviewed the first lessons in the series, and asked Miss Graham to give a summary of the topics studied. All were pleased with the studies, and felt that the plans being laid would bring great blessings to us.

The chairman stated his belief that

if the whole denomination is to be guided into this personal ministry, it can be done only by training leaders in the local churches; and only by institutes can this training be done.

F. M. Wilcox referred to the instruction that has often come to us that what is needed is not so much more preaching to the churches as the training of the churches in service.

W. J. Stone told of efforts made in this work in Virginia. He longed to see the fulfilment of the description—"thousands of our people going everywhere with the message."

C. W. Flaiz suggested that an army must be trained in detail practise. Just so it must be in the church missionary work. He believed these institute lessons would be a great help.

N. Z. Town believed that with the organization of this work and instruction of members, the same results would be seen in this that have been brought about in the book work.

E. R. Palmer said that every advance step in work has been by organization, consecration, and detailed instruction and training.

R. D. Quinn felt that the greatest proposition before us was to launch this campaign for organizing all the churches for active work.

Chas. Thompson felt that the provision of work for young people was an important feature—to keep new converts and others busy in the work as a means of keeping up spiritual life.

E. T. Russell said that all recognized that the churches were languishing from inactivity. While we are circulating more literature than ever before, this is mainly done by a few. He believed the outline presented the instruction needed to call into action latent forces everywhere.

L. H. Christian said that four years ago the Danish department organized a Danish Tract and Missionary Society, and it has stimulated new activity among the Danish believers.

Dr. D. H. Kress expressed appreciation of the outline, and said he believed it a most important enterprise.

W. W. Eastman said it encouraged the publishing men to see such a movement inaugurated. He felt the loud cry of the message was in the united activity of all in taking the message to the people.

Voted, That these outlines be adopted as the basis for an instruction booklet, subject to such revision as may be made by a committee to be appointed by the General Conference Committee.

Plans for the training of conference tract and missionary society secretaries were discussed and adopted, the working out of the plans being left with the various union conferences.

Young People's Work

The work of the Young People's Missionary Volunteer Department was considered, and the following actions were taken:—

Whereas, The work for our young people is of the utmost importance to their salvation, and to the development of workers for the cause, and,—

Whereas, The success of this work depends very largely on the strength of our Missionary Volunteer leadership,—

1. *Resolved*, (a) That all our conferences put forth special efforts to secure persons of high qualifications to act as Missionary Volunteer secretaries,—persons who are strong spiritual leaders, and who have a special adaptability for dealing with the youth; (b) that such secretaries who have reasonable success in their work be retained in office long enough to put the missionary work on a solid footing; (c) that Missionary Volunteer secretaries and those who contemplate entering this work be encouraged to take the course of study to be given for them through the Fireside Correspondence School.

2. *We recommend*, (a) That in the union conference, one person act as educational and Missionary Volunteer secretary, and that the work be so arranged that half-time will be given to each department; (b) that conferences with a membership of 1,500 or more endeavor to provide a Missionary Volunteer secretary who shall give his entire time to the work; (c) that conferences with a membership of less than 1,500 elect one person who shall divide his time equally between the educational and the Missionary Volunteer work.

3. *Resolved*, That special attention be given to our young people's work at our union conference sessions this season, (a) by the presence of a representative from the General or the North American Division Conference Missionary Volunteer Department; (b) by encouraging the local conferences to send their Missionary Volunteer secretaries as delegates to the union conferences, and that they spend an hour each day with the General or the North American Division Missionary Volunteer secretary in institute work.

4. *Resolved*, That we encourage the holding of Missionary Volunteer institutes this winter at such times and places as can be suitably arranged, and that as far as possible, the conference presidents and near-by workers attend these meetings.

Whereas, The plan of publishing lessons for our Missionary Volunteer and Junior Society meetings in the *Youth's Instructor* and *Our Little Friend* has proved unsatisfactory, inasmuch as all members have the same matter in hand a week before the meeting,—

5. *Resolved*, That the General and North American Division Conference Committees provide some means of getting these lessons into the hands of Missionary Volunteer leaders and Missionary Volunteer secretaries.

6. *We recommend*, That our union and local conferences send their Missionary Volunteer secretaries to the educational and Missionary Volunteer convention to be held in the summer of 1914.

Sustentation Fund

The matter of the Sustentation Fund was reviewed, and the following report was adopted:—

Resolved,—

1. That we maintain a permanent fund to be known as the Sustentation Fund, for the support of sick and aged laborers, and the widows and children of deceased laborers, who have been employed upon a missionary basis in our conferences, mission fields, and institutions.

2. That the resources of this fund be as follows:—

a. Six per cent of the tithe of all local, union, and division conferences and mission fields and the General Conference.

b. Two per cent of all foreign mission funds.

c. Two and one-half per cent based on the pay-rolls of our publishing houses and sanitariums.

d. One-half per cent of the volume of business done by our tract societies.

e. Although teachers in our schools are to receive benefits from this fund, the schools are exempted from payment because of the heavy burdens carried by them in proportion to their income.

f. It is understood and agreed by all the organizations and institutions entering into this plan that at any time when the percentages of funds set apart for the maintenance of this fund are insufficient to meet the needs of the several classes of workers, the percentage will be increased.

3. That these funds be remitted monthly through the regular channels to the respective treasurers.

4. That this fund for the General Conference and its mission fields and for the North American Division Conference be kept by the treasurer of the General Conference; for other division conferences by the treasurers of the respective divisions, and for union conferences and union mission fields not included in any division conference, by their several treasurers.

5. That allowances from this fund be made by vote of the following committees:—

a. For the General Conference and its mission fields and for the North American Division Conference, a subcommittee of five persons, selected from the General Conference Committee and the North American Division Committee, who shall make all necessary investigations of each case and make recommendations for final action to a joint meeting of the General Conference and North American Division Conference Committees.

b. For other division conferences, a subcommittee of three members who shall make recommendation for final action to their respective division conference committees.

c. For union conferences which are not included in any division conference, a subcommittee of three persons who shall make recommendations for final action to their respective union conference committees.

6. That the benefits of this fund shall be extended to the disabled laborers of our cause or to their bereaved families, whose remuneration has been on a missionary basis and who may legitimately be included among the following classes of workers:—

a. All laborers under the direction of conferences and mission fields, including colporteurs, nurses, and church-school teachers, who have devoted their lives to continuous service in the work.

b. Employees in our institutions.

c. The principal considerations which will determine whether laborers shall receive benefits from this fund will be length of service, financial condition, and present standing and attitude in relation to this movement.

7. That the resources of this fund shall not be drawn upon for temporary sickness or disability, it being understood that all conferences and institutions shall care for their workers when disabled for a period of at least six months, before making application for assistance from this fund.

8. That all applicants for assistance from this fund shall furnish the disbursing committees satisfactory evidence that they are entitled to support, and also as to the amount which will be required.

9. That in order to secure uniformity, accuracy, and justice in making allowances, blanks be sent to each applicant which when filled will give the committees the information they need for making a proper and equitable distribution of the fund. This blank should be signed by the applicant and should be approved and indorsed as follows:—

a. In the case of laborers in local conferences, including colporteurs, nurses employed in the field, church-school teachers, and employees in local conference institutions, recommendation should be made by the local conference committee, and the application signed by the president. The application should then be sent to the union conference, and should be passed upon by the union conference committee, and be indorsed by the union conference president. It should then be passed on to the general Sustentation Fund committee for final consideration.

b. In the case of laborers in union conferences, including laborers in union conference institutions, the application blank should be sent to the union conference, and should be passed upon by the union conference committee and indorsed by the president. It should then be passed on to the general Sustentation Fund committee for final action.

c. In the case of laborers in the employ of the North American Division Conference and workers in division institutions, applications should be made through the North American Division to the central Sustentation Fund committee for the usual consideration and action.

d. In the case of laborers in the employ of the General Conference and workers in general institutions, application should be made through the General Conference to the central committee on Sustentation Fund, for examination and final action in the usual manner.

e. All applications for assistance from employees in institutions, whether local, union, divisional, or general, should be made through the managing boards of these institutions to the conference in which the institution operates.

10. That conference officers and committees and the managing boards of institutions guard with the utmost care the use of this fund by refusing to recommend to the central committee the cases of any persons who do not properly come under the spirit of this provision.

11. That this fund be used only for the support of laborers who are disabled by age or sickness, and for the

support of the widows and orphans of deceased laborers; that it be not used for the support of laborers who for other reasons than those stated above have become a burden upon the conference, nor for those who are still able to engage in conference work; and that when a laborer is, or becomes, of sufficient value to a conference to justify his allowance being supplemented by the conference, he be transferred to the conference for full support, except as special arrangement may be made with the committee on Sustentation Fund.

12. That once a year (most conveniently, perhaps, at the time of the autumn council) each union conference president submit to a joint meeting of the committees of the General Conference and the North American Division Conference a report on each case being supported from this fund within his territory; and that further support from this fund be decided by action of this joint meeting.

13. That when an allowance is determined by vote of the proper authority, the treasurer of the Sustentation Fund is thereby authorized to make monthly remittances of said allowance to the party named, until such allowance is changed or discontinued.

14. That the disbursing committees be charged with the duty of aiding the beneficiaries of this fund in locating where conditions will be most favorable for their restoration to health, where living will be most economical, where they can do the most to help maintain themselves, and where they can render the best possible service to the cause.

15. That it be made clear to the beneficiaries under this arrangement that all allowances from this fund are cheerfully made, that in no sense is the person receiving such allowance a subject of charity, but that this arrangement has been made for the definite purpose of providing a just and necessary support for those laborers who have given their lives and means for the building up of this cause but have made no provision for sickness or age, and to supplement such private incomes of our laborers as prove insufficient for their needs.

16. That this arrangement go into effect Jan. 1, 1914.

Further report will be deferred to a later issue.

W. A. SPICER,
Secretary.

North American Division Council

THE fall council of the North American Division was a most important and profitable occasion. This being the first meeting of the full committee since the organization of the division conference, there were many questions which required careful consideration. The meeting of the General Conference Committee, together with several brethren from local conferences and boards, brought together quite a number of those bearing responsibilities in the work. The counsel of all these workers was much appreciated. The names of those present having already appeared in the REVIEW, it is unnecessary to publish the list again. The good Spirit of God was present in the council, bringing unity of action into the deliberations.

Careful study was given to the financial situation which faces us in our institutions, many of which are resting under a heavy burden of debt. The condition which confronted us led to most earnest prayer that the Lord would send us help, and would point out the road to travel that we might be delivered from the slavery and bondage of debt which threatens to stagnate and seriously hinder our work throughout the world. The following actions of general interest were taken:—

Permanent Headquarters

Having regard to the close relationship in work of the General and the North American Division Conference offices and departments as at present organized, and the great economy to be effected in operating the various departments of work from the same headquarters; and in consideration of the fact that the work of the General Conference Committee calls for the presence in committee sessions of at least some of the officers and members of the division executive, without whom, in the absence of the president of the General Conference, it would be difficult to secure a working quorum for the transaction of Mission Board business, we,—

Recommend, That the offices of the North American Division Conference continue in Washington; and further,—

That the officers of the General Conference and of the North American Division Conference be authorized to add to the General Conference building such room as may be necessary to provide for the requirements of the combined work of the offices.

Scholarship Plan

The following recommendations were presented by the Educational Department, and after being carefully considered were adopted:—

Whereas, We recognize that there is a growing need of more efficient workers in our conferences and institutions in the large cities of this country, and in the mission fields, especially for well-trained ministers, teachers, Bible workers; and,—

Whereas, Our training-schools have been established and are being maintained at large expense for the purpose of giving our young people thorough preparation for the Master's service; and,—

Whereas, There are a large number of young men and women not now in school who should attend our colleges and academies to obtain a better education for the work, to the end that the message may be hastened among all classes in all lands at home and abroad,—

We recommend, That an organized effort be made to arouse our people generally to the value of advanced education in qualifying our young people to fill their place and part in the finishing of the work. And to this end, we recommend,—

1. That our leading brethren prepare articles for the REVIEW AND HERALD setting forth the direct relation which a better preparation of our young people for service sustains to the advancement of the advent movement.

2. That in our churches and large public gatherings an effort be made to turn the hearts of parents more fully to the

importance of giving their children the education necessary to efficient missionary service.

3. That two Sabbaths each year be set apart as educational days in our churches, for the purpose of studying the principles of Christian education and the needs of our work; and that suitable matter be prepared by the Educational Department for that purpose.

4. That the sacred calling of the gospel ministry be kept continually before our people, with the purpose of attracting many more bright, consecrated young men to this calling, and of inspiring them to make an educational preparation that will fit them to present the truth among all classes.

5. That a plan of tuition scholarships of fifty dollars each be arranged which shall provide for the tuition of acceptable young people in our colleges who have finished at least an academic course in one of our schools, and who wish to take further training for either the ministry, teaching, or other definite lines of gospel work; and that these scholarships be provided in the three following ways:—

a. That each of our conferences be recommended to provide two or more permanent tuition scholarships.

b. That our larger publishing houses be encouraged to provide three or more permanent tuition scholarships in educational institutions in their respective territories, available to students who have earned two tuition scholarships in the canvassing work.

c. That persons of private means be encouraged to endow permanent tuition scholarships in our advanced schools, either by payment annually of the sum of fifty dollars for each scholarship or by the gift of one thousand dollars as a permanent fund whose interest will provide one scholarship annually.

Legal Corporation

That a corporation be formed to be known as The North American Conference Corporation.

Quadrennial Session of the Division Conference

That the next session of the North American Division Conference be held in Los Angeles, Cal., Oct. 14-30, 1915.

The Washington College

1. That the Foreign Mission Seminary resume the status of a college, for which it already has a charter, on the following suggestive basis:—

a. That it operate in harmony with the general course of study adopted by our General and Division Educational Department in general convention.

b. That, in order to facilitate and strengthen the plan of the Mission Board for certain special training to be given its appointees to foreign lands, one of the main departments of the College be known as the Department of Foreign Missions, with the policy of its work fully determined by the Mission Board in conjunction with the College faculty.

c. That the College be given as its territory for regular students the Atlantic, Columbia, Southeastern, and Southern Unions, and all the territory of the Canadian Union Conference, except Ontario, Ontario being transferred to the territory of the Berrien Springs college, with the understanding that the Department of Foreign Missions receive as students any appointees the Mission Board may draw from any territory.

d. That the managing board consist of fifteen members, made up as follows: The presidents of the Atlantic, Columbia, Southeastern, and Southern Unions; the presidents of the New Jersey, Chesapeake, District of Columbia, Virginia, and Eastern Pennsylvania Conferences, whose academic patronage the school receives; the treasurer of the General Conference; the president of the College; and four other men. And that we recommend to the board that they designate seven of their number to act as an executive board between sessions of the full board.

e. That work on this basis begin in the autumn of 1914.

f. In making these changes it is understood that the indebtedness of the College shall not be increased.

2. That Mount Vernon College and the Southern Training-school carry only twelve grades, turning over their patronage and good will in grades thirteen to sixteen to the Washington College; and that there be some equitable division of the Columbia Union territory for the patronage in the academic grades, leaving to the future the determining of a policy of affiliation with the Washington College.

3. That South Lancaster Academy continue as a fourteen-grade academy, leaving to the future the determining of a policy of affiliation with the Washington College. But we advise the management that they do not increase their present facilities for students.

4. That Union College draw college students, as heretofore, from the Northern, Central, and Southwestern Unions, on some equitable policy of affiliation with Keene Academy and with the academies of the Central and Northern Unions, to be determined by the executive committees of the three unions in counsel with the North American Educational Department.

5. That Walla Walla College and Pacific Union College and their affiliated academies be visited as soon as consistent by a representative of the North American Department of Education, to study, together with the union officials, the highest interests of these schools, and report their findings to the department.

The following dates for holding the coming sessions of union conferences were agreed upon: Atlantic, November 25 to December 7; Southeastern, December 24 to January 4; Southern, January 6-18; Central, January 13-25; Northern, January 27 to February 8; Western Canadian, February 11-22; North Pacific, February 25 to March 8; Pacific, March 11-22; Southwestern, April 1-12; Lake, April 14-26; Columbia, April 28 to May 10; East Canadian, summer of 1914.

Other recommendations will be given later.

G. B. THOMPSON,
Secretary N. A. D. Conf.

“THE sick need one to make them whole, the wanderer one to guide them, the blind one to lead them, the thirsty the living fountain whereof they that partake shall thirst no more; the dead are in need of life; but all need Jesus.”

Note and Comment

The Evils of War

It is not in the direct loss of life alone that the horrors of war are manifest. We must take into account the widowed wives, the orphan children, the desolate homes. The pursuits of industry and thrift are made to pay tribute to war's exactions. If direct famine does not result, then pinching want for many years is entailed upon thousands of homes. Of the results of the recent war in the Balkans, a recent number of the *Chicago Journal* presents the following dark picture:—

There will be bitter suffering in millions of families of Europe this winter. Coarse food will give place to coarser, belts will be tightened in place of meals, rations will be shortened, and every public and private agency of relief will be taxed to capacity to keep hardship from becoming disaster; for more than a thousand million dollars of Europe's liquid capital has been burned up in the Balkan war, or has gone into unproductive increases of armies already too great for taxpayers to support. The coming hardships will press most heavily on lands which felt the devastation of war,—Turkey, and Bulgaria, and the fought-over regions of Thrace and Macedonia. In the first-named countries defeat has added bitterness to privation, and in Turkey the inchoate character of society will increase the ills of poverty. While these lands suffer most, no part of Europe is wholly exempt. Fifty thousand men are already out of work in Berlin, and the authorities of that city are expecting a repetition of the bread riots of last year. Martial law prevails over large districts in Austria and Russia. Workers in Italy are striking for a living wage, and even in prosperous France and Holland the pinch is felt.

Unmitigated Rubbish

THE president of the American Meat Packers' Association recently declared that without the use of meat “we shall pass to the condition of the low-caste Chinaman.” Regarding this the *New York Weekly Witness* says: “It is not likely the time will ever come when it will not be possible for the great majority of the people of this country to eat meat, but it might prove a great blessing to most of our people if they could be compelled to get on with very much less meat.”

The first statement quoted above, the *Witness* characterizes as “unmitigated rubbish,” and surely it is. There are millions of people in this world into whose dietary meat never enters, and yet they are quite as strong physically and capable of quite as much physical and mental endurance as those who live on an omnivorous diet. Nor are the people of this class confined to the races of India or the natives of the South Sea

islands. In temperate zones, in such countries as England and the United States, there are thousands of people who for the greater part of their lives, and perhaps during their entire lives, have subsisted wholly on vegetarian products, and these are holding their own with their meat-eating fellows in both intellectual and material pursuits. Meat is by no means a necessity in the dietary of the average laboring man or brain worker. The elements which it contains should be supplied in other foods, but the vegetable kingdom affords an abundance of protein matter, so that recourse to meat products is by no means necessary. The public mind needs education on this question.

Presbyterian Statistics

ACCORDING to the report of the Presbyterian Church, recently published, the gain for the year on confession of faith has been 88,808. This is reported as the largest in the history of the church. The *Presbyterian*, in commenting on these figures, credits this increase to the decline of destructive criticism and unbelief in the church. On the other hand, the number received and dismissed on certificate was very large. Over fifty thousand were reported as suspended. Says the *Lutheran*, in commenting on this:—

Scriptural discipline certainly was not applied to this number, and the figure seems to reveal that which is becoming too common among our own people; namely, drawing a blue pencil through names on the church roll of those who have become careless, and letting this act be the beginning and the end of discipline.

Often there is less effort put forth by Christian believers to reclaim the backslider than to convert one from the darkness of heathenism. There is danger that this spirit will creep into the Seventh-day Adventist Church. Our own unconverted children, those in the church who have grown careless and indifferent, are quite as worthy of our best efforts as those in the dark heathen lands whom we have never seen. “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” 1 John 4: 20.

True to Temperance Principles

IN the Griefswald University, which is one of the oldest in Germany, it is reported that several students were recently expelled for refusing to partake of beer in violation of their temperance pledge. The occasion was a celebration of the jubilee of Emperor William's reign.

THE WORLD-WIDE FIELD

Samoa

J. E. FULTON

TEN very pleasant days were spent in Samoa visiting at the homes of our workers and with our brethren and sisters, all of whom were very kind and did all they could to make our stay enjoyable.

The weather was wet, and we could not go far away from headquarters, but the time was fully occupied in talking over the work. Several meetings were held, some of general interest and a few for our laborers.

The sanitarium property, which has held our workers so long in Apia, has now been sold. For this we thank the Lord, not simply because we obtained a good price, but now there can be no hindrance to starting afresh far away from European influences. We are glad our workers fully coincide with such a plan. Certainly our policy has been wrong in lingering so long on such unpromising soil. By so doing we necessarily ran counter to both the natural prejudices of the natives and the contaminating influences of the Europeans. Our work has made little progress.

We are glad, however, for the few faithful European Sabbath-keepers we have in Apia. They are staunch supporters of the cause.

We are glad to find both Brother and Sister Howse in good health and of good courage. They are anxious to see the work started in another part of the group. We hope that some definite plan will be laid toward this end at the coming council.

Samoa needs more help. Another couple should be sent as soon as possible. This field needs our prayers. The writer feels certain that once we get started on right lines we shall see much to encourage us in this field. Let us remember the work and workers in our prayers.

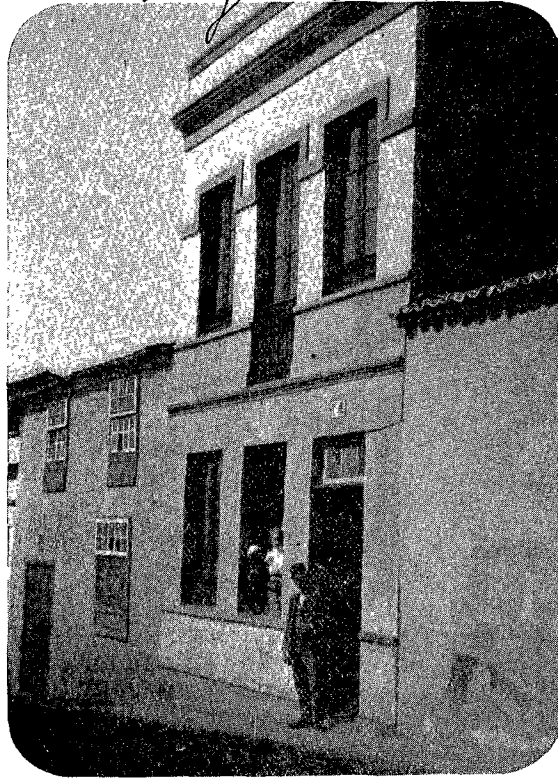
Teneriffe, Canary Islands

BERT B. ALDRICH

CONSIDERABLE time has elapsed since we reported. We have now been in the Canaries about a year and a half. A large share of this time has been spent in canvassing for the health book "Salud y Hogar." The Lord blessed much in taking orders for this pioneer book in Santa Cruz, the capital, and in Laguna, where we are at present located. About five hundred orders were taken, and possibly four hundred books delivered. It is much easier to take the orders than to deliver the books, as the Spaniards many times change their minds when they are asked to pay.

While canvassing in Santa Cruz I found one family who seemed to be waiting to learn the truth, and I immediately began to hold Bible studies with them once a week. Later, when delivering, I found more opportunities of this kind. One woman had been converted to Protestantism about a year before. Her attention had been called to the Sabbath, and on learning that I was an observer of the Sabbath, she desired me to instruct her in the truth. She had

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CANARY ISLAND MISSION

been converted under the labors of a Baptist missionary who, although he tells me that we are right in regard to Sabbath observance, does not teach it to his converts. Accordingly I immediately began Bible studies in other homes, and in this instance began instructing this woman in the Sabbath truth. She seems eager to learn the truth, and says that she wants to know it all. After finishing the Sabbath question, she told me that she was keeping the Sabbath although still identified with the Baptist Church. Her interest in the truth continues, for which we are thankful to God.

In Laguna I found some shoemakers who had a Protestant Bible, and as they seemed to want to learn, I began to study with them. They are hard-working men, and many times listen as they work. We may be able to instruct them. but

only God by his Spirit can bring the inner transformation of character which must take place before they will take their stand for the truth. The Word says, "Cast thy bread upon the waters: for thou shalt find it after many days."

One always has to ask on going to a house, "Is there any one here who knows how to read?" If they know you have books to sell, they will usually say that they do not know how to read. Another expression is, "*Me est orbe lo negro*" (The black disturbs me), which means that the print—black and white—is a trouble to them. Many say their parents taught them only to work, and wonder why any one should trouble them with reading. There is a universal indifference, which is lamentable. If there is in the household one who can read, one can usually excite his curiosity in a little tract, even though an order for a book cannot be obtained. As the price of a tract is small,—two cents,—one usually sells quite a number in a day. Thus through the suppression of education the Roman Catholic Church has taken away the truth from the people. In spite of the ignorance which prevails, the Lord has given a few orders in the country districts for the health book. In one little village I obtained five orders, and delivered every one of them. In another, six miles west of here, the Lord gave me twenty-five orders, and I sold over one hundred tracts.

I delivered a book to a physician in Oratava. He asked me if I had other books to sell. I told him I did, and that I hoped to follow this later with Bible books, offering him a gospel tract on the signs of our times, at the same time telling him I was an Adventist. He said, "I am a Catholic, nominally." He took the tract, saying he would read it. There are many here who are Roman Catholics only nominally. May God give us the ability to find the truly honest in heart with his truth.

Last week the city observed the feast of Corpus Christi. Four of the principal streets were decorated with magnificent floral designs in the forms of rugs on the pavement. Among these were: the cross, the front of the cathedral, various coats of arms, and shields. This is a very unique custom. Over these rugs the procession, made up of combined civil, religious, and military displays and demonstrations, passed. Every few steps the procession halted and mass was said.

The islands, except for tourists who come here from England and Germany, and for the commerce with England, are practically isolated from the world. The people are very slow and easy-going.

Many do not seem to appreciate the importance of knowing anything but what the church tells them. Although the power of the church is not so great as formerly, yet the priests wield a great deal of power over the people. The work of the message will be slow here. Pray for us and for the few honest-hearted ones who are studying God's Word at the present time.

Gold Coast, West Africa

J. W. GARBRAH

BECAUSE of the wonderful works of God's hand in this field, I am glad to be able to send on a report to the brethren and sisters beyond the seas. To God we render our sincere thanks that "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Indeed, the gospel seed sown here is the planting of the Lord, and is bearing much fruit.

A few months ago a Catholic family of four embraced the third angel's message, and since the last special week of prayer, the number of Sabbath-keepers here has increased from thirty-six to sixty-seven. The Lord has begun to work among boys and girls as the Great Fisher of men, and for this reason the greater number of Sabbath-keepers in this field are children of heathen parents. We rejoice that the Lord has made a good start in his work. He means to cut short the growth of idolism, and make firm the planting of the standard of his gospel; hence the children are being led to accept the Lord Jesus as their Saviour.

All around us in the whole Coast are idol-worshippers. They are our inveterate enemies, denouncing us as false prophets; but our keenness in the faith, and the basing of all our arguments on Scriptural authority, lead them to befriend us. Divine rays of the truth are making sharp reflections in the minds of many here.

We had been praying for some one to come and visit us, and in answer to our prayers, on January 11 Elder D. C. Babcock arrived among us, and was warmly welcomed.

On Sunday, January 12, twenty-nine Sabbath-keepers followed their Lord in baptism. The writer was ordained elder, and Brother Robert Essien, deacon. Our church is not large enough to hold us now when we meet, therefore we are engaged in building a larger one.

"Bless the work in America, and that in other places," forms a chief part of our prayer here. We pray the Lord to send more workers to our Coast, and to carry the gospel message to other places where "this gospel of the kingdom" is to be preached for a witness unto the people before the end shall come.

GUARD within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—*George Sands.*



The Gospel of Health—No. 6

FREDERICK M. ROSSITER, M. D.

THROUGH the goodness of God we are not left in darkness, but have more light on the subject of healthful living than has ever before been bestowed upon any people. Gospel means "glad tidings," and to teach others how to live physically is a part of the glad tidings. But before we can give the gospel to others, we must know it for ourselves; and so before we can show others how to live healthfully, we must be able to do so ourselves.

In no period of the world has there been so much light on the subject of preventing disease and of preserving the health as in our day. Why is this? Manifestly it is to save people from sickness and the race from extinction, and to prepare them to receive the complete fulfilment of the gospel.

While it is true that great light has been shed upon this generation in reference to the prevention of disease and the promotion of health, it is probably true that there never was a time when there was so much sickness, acute and chronic, as at the present time. Statistics show a daily average of more than three million persons in the United States on the sick-list, or an average of thirteen days per capita for the entire population; or in other words, about four per cent of the population is sick all the time. Were death from preventable diseases, such as tuberculosis, typhoid fever, malaria, pneumonia, and diseases peculiar to infants, prevented, the saving of life would be sufficient to add fifteen years to the average duration of life. And, in fact, eighty per cent of the diseases that afflict the human race are preventable.

What do these facts mean to us as a people? Let us consider this for a moment. Suppose that four per cent of our people are sick all the time. Four per cent of 100,000 would be 4,000, or the number of our people sick all the time. Suppose that four per cent of our ministers, physicians, nurses, Bible workers, and all other workers are sick all the time. What does this mean to our work? Or suppose we put it in another way: According to the United States Census reports, every one of our 100,000 church-members has thirteen days of sickness each year. Say because of loss of time, expense for physicians, nursing, medicines, patent medicines, sanitarium care, expense of traveling, and change of climate, there is a loss to the denomination of two dollars a day for each of these thirteen days of sickness, how

much will it amount to?—Twenty-six dollars for each person, and one hundred thousand times that will give the little sum of \$2,600,000. But these figures are no doubt too high for our people, and so we shall reduce them fifty per cent. That still makes the cost of sickness to the denomination \$1,300,000. Fifty per cent of this sickness is certainly preventable. An expense of \$650,000 might be saved annually. How much would this do for missions? How many workers would it send into the needy fields? There is truth in these figures, and they are of such importance that we ought to give the cause of this expense some consideration.

How may most of this money be saved to the cause of God? I should say it could be done by studying the light that the Lord has given us on the subject of health, and then putting it into practical daily application. There ought to be very few funerals among this people except of those who have passed the threescore and ten mark. God has promised this length of life, and when one dies sooner he has died prematurely. Moses, Aaron, and others died when their work was finished, at a time when their strength was not abated. Death should be as physiological as birth.

It has been estimated that the average length of life in the sixteenth century was about eighteen to twenty years. The reason for this low average of life was because of the terrible epidemics that swept the nations, due to ignorance and insanitary conditions. At the end of the eighteenth century the average length of life had increased to thirty years. During the past century the average duration of life has increased very materially, and at present it is between forty and fifty years in many of the nations.

This saving of human lives, thus increasing the average length of life, is due to increased light on the laws of health, improved sanitation, and laws of preventive medicine made applicable to the individual and to the nation. But this increase in the length of human life is due largely to the prevention of acute diseases. I have already mentioned a few of the acute diseases that are preventable, and if they were prevented, fourteen or fifteen years could at once be added to the average length of life in this country, and this change could probably be brought about in a period of less than ten years. If these same acute diseases were destroying domestic animals as rapidly as they are destroying human lives, it no doubt would be made in much less time, for, as a matter of fact, more attention has been given to the

health of hogs, cattle, and sheep than to that of human beings.

Let us look at this situation from another standpoint. A recent government report from the Census Department shows that out of every miscellaneous one hundred persons dying on any given day, only two die of old age. Seven die from accident or violence, but had these seven escaped their violent death we have no reason to believe that they would have lived any longer than the majority of the one hundred. So, then, of every one hundred born, more than ninety-seven come into the world without the capacity for old age, or having that capacity they deplete it and so die prematurely. These figures may seem an exaggeration of the subject in hand, but they are true. In presenting these facts we do not have to become pessimists. However, this condition ought not so to be. I believe that in the providence of God it should not exist. God has placed a remedy in the world for this state of affairs. That remedy is the gospel of health,— health reform,— and this is the part of the gospel that has been very much neglected by all the churches from the days of the Reformation to the present time. To us this gospel message has been given, but we have come far short in living up to this phase of the message. Living out the principles of health in daily life is the gospel in illustration. See "Testimonies for the Church," Vol. VI, page 241.

While it is true that the average length of life has been gradually increasing during the past two hundred years, yet we are confronted with the facts today that there are fewer individuals out of every hundred that die who attain old age. While the chances for living up to a certain period, say thirty or forty years, are better today than during past epochs, the mortality from all causes after the period of forty years is steadily increasing.

Only a short time ago I received a letter from the chief medical examiner of a large insurance company for which I am an examiner, making suggestions for greater cautiousness in examining men over forty years of age. The reason given for more particular care in examinations was the fact that diseases known as degenerative diseases are on the increase, and these diseases are so subtle and insidious in their beginnings that great care is required to detect them, for the early symptoms are not noticed by the patient until the disease is well established. Insurance companies know that these diseases are on the increase, with an attending increase in the mortality, and they wish to avoid such risks.

It was not the sheep that was seeking the shepherd; it was the shepherd going out into the desert to hunt until he found the lost sheep. It was not that piece of silver seeking the woman, but it was the woman seeking for the lost piece of silver. Those parables teach us that God is the great Seeker.— *Dwight L. Moody.*



Land of My Love

ARTHUR W. SPAULDING

LAND of my love, to which, in dreams of night,

My exiled heart went roving on its quest;

Back to your valleys green, your wooded heights,

I hasten, urged by duty's glad behest.

Far, far from you, I yet have urged your cause,

Have told your glories, plead your urgent needs;

Pained, when the force of fortune made me pause;

Glad, when my will of service made the deed.

Now, burning plain and jagged mountain wall,

Lying in purple threat across the sky,

Oppose in vain my answer to the call

That bids me home with speeding ardor fly.

Soon, soon the shackling hours shall part

That hold me prisoned from my sweet desire;

Swift, swift there nears the harbor of my heart,

Almost discerned my altar's kindling fire.

So glows the joy of earthly habit,

So leaps the fervor of my duty's flame.

How, if my ardent spirit fires at that,

How shall it burn at one more precious name?

O Heaven, if my toil may be as true,

My heart as little alien in exile,

If I may spend myself as far for you,

Then here my stay is but a little while.

Albuquerque, N. Mex.



Jamaica

AFTER returning from my trip in Westmoreland and St. Elizabeth, I had the privilege of seeing the long-needed church building at Bryant's Hill, reared on the first day of July. While working on the Post Road and Goshen church buildings, we laid plans for raising means and preparing materials for this building. The brethren at this place are few, but they are full of zeal for the word and work of the Lord. Having a mind to work, they are doing all in their power for the speedy completion of their building.

On July 20, six souls were added to the Post Road church, and two to the Goshen company, by baptism. July 24 I left Chapelton for Russell Hall. After the tent was pitched, Elder Hubert Fletcher, by request, preached on the evenings of August 3 and 4 to goodly audiences. Since then, the grand truths of the threefold message have been pre-

sented night after night. The sound has gone to the adjacent districts, awakening and disturbing the consciences of many. As a consequence, the ire of the dragon is aroused, and he is stirring up some to oppose God's message. As it was with ancient Israel, so it is with modern. They knew not the time of their visitation. "For they that dwell at Jerusalem," says the apostle, "and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13:27. In like manner men are today condemning God's message. Some, seeing the people attending the lectures at the tent and talking about the things to which they have listened, preach against us, and warn the people against attending our meetings. But, as they "can do nothing against the truth, but for the truth," the Lord causes their wrath to "praise him," and "the remainder" he restrains. So they are proving themselves, in God's hand, excellent advertisers of our work and meetings. Our evening services are well attended. The word of God has lost none of its original power. "As a fire . . . and like a hammer that breaketh the rock in pieces," it is able to pull "down strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Last Monday evening a young man came into the tent, armed with a one-edged sword, a tract written by the Rev. R. A. Cevestus Duffan, entitled "Ten Brief Answers to Seventh-day Adventist Objections." He came with assurance that the ten commandments were abolished and nailed to the cross. I asked him if he really believed that the law of God, the ten commandments, was abolished. He said, "Yes." I then asked him to read Eph. 6: 1, 2, which he did; after which I asked him to read the fifth precept on the law chart, and left him to think for a while. He saw the point clearly, that if the law had been abrogated, then every one of its precepts was also abolished, and for this reason the apostle could not have said that it "is right" to observe its fifth precept, as it would have been wrong for a man to keep that which the Lord had annulled. His stronghold was pulled down. He is now a Sabbath-keeper, and is rejoicing in the truths of God.

We are thankful to the Lord for what he has wrought for us. At the present time, September 10, there is a class of fourteen new converts preparing for baptism. Recently I went to the church to listen to a lecture on Law and Grace, by the pastor. After the service he invited me to his home, where for nearly two hours we had quite a pleasant talk on several Bible topics. On the same evening I gave a discourse,

according to previous arrangement, to a goodly number of his congregation and other interested listeners. I had my prophetic chart, and we studied the change of the law, from Dan. 7:25. They were greatly interested, and desired to listen to another public lecture, which I promised to give. Remember us in your prayers.

H. LOUIE MIGNOTT.

Seeking for Light

FIVE years ago I borrowed "Coming King" from a friend. After reading it I tried to purchase it, but the woman did not wish to part with the book. I believed much that I read, and was especially impressed with the doctrine of Christ's second advent.

Shortly after the book was returned to its owner, we moved to another place, but it seemed that I could not forget the "Coming King." I hungered and thirsted for something better in the way of Christian experience than I then enjoyed, and asked every agent who came to my door if he knew of the book.

Months passed, and still I prayed for light and longed for peace with God. Today I praise the Lord for answering that prayer. I was finally able to secure a copy of "Daniel and the Revelation." The canvasser who sold me that, of course, was acquainted with the other book I so much desired to procure. Through his efforts we were led to accept the third angel's message, and today rejoice in the love of a crucified, risen, and soon-coming Saviour.

CICERO HOLLAND.

Pennsylvania

PHILADELPHIA.—On October 5, two new believers were baptized and united with the First African Seventh-day Adventist Church at this place. Slowly but surely the Lord is sending us new recruits, but we know that "to the true and the faithful victory is promised through grace." For this reason we are very courageous, and seek to improve every opportunity for holding Bible readings or of meeting the people in other ways.

There are many colored people in the southern part of the city, where we are now working, and we have much opposition to meet. We thank God that he does not leave us alone, and we find strength in the promise, "Lo, I am with you alway, even unto the end of the world." We ask an interest in your prayers.

M. G. WALLACE.

The Chesapeake Camp-Meeting

THE annual session of the Chesapeake Conference was held in connection with its camp-meeting at Chestertown, Md., September 18-28. The camp was pitched on the grounds where the camp-meeting was held about three years previous. There was a good attendance of our brethren, and also of the people of the city when the weather was favorable. The interest developed so well that it was found necessary to leave a laborer.

An excellent spirit prevailed throughout all the meetings, and the Spirit of God was present to add his blessing. The revival meetings on both the first and second Sabbaths were witnessed to by the presence of the Spirit of God, and many souls found relief in a living Sa-

viour. The truth, as presented each night from the pulpit, met with a hearty response on the part of the audience, and altogether we can say that it was indeed a blessed and profitable meeting.

The report of the president noted advancement in all phases of the work the past year. There was an increase of about \$1,600 tithe, and a splendid increase in the amount of foreign mission offerings, over the preceding year. There was also an encouraging growth in the membership of the conference.

The business affairs of the conference moved off harmoniously and profitably. One morning was devoted entirely to the Harvest Ingathering campaign, and the brethren present from the churches subscribed for nine thousand extra copies of the special number of the REVIEW AND HERALD. A meeting devoted entirely to educational matters saw a large number of young people expressing a definite intention to go to the educational institution of the Columbia Union Conference.

Elder Roscoe T. Baer was called again to the presidency of the Chesapeake Conference, and the other officers who served the conference the past year were re-elected.

It is very pleasing to note the activity that is manifested in this conference in raising up memorials for the truth of God. The brethren at Fords Store, Md., have just finished putting up a new edifice to meet their demands. The brethren at Rock Hall have done the same. Through the labors of Elder F. W. Paap, there has been dedicated in the city of Baltimore a new brick building valued at about \$15,000. Elder R. H. Martin is also conducting a campaign for the erection of a church building at Wilmington, and on the second of November a church building will be dedicated at Hagerstown, Md., where Brother Peden has been working. Still another church building is to be erected at Whiteisville, Md.

Besides the regular union laborers, there were present Elders W. A. Spicer and C. S. Longacre, Brother A. J. S. Bourdeau, and Dr. H. W. Miller of the Washington Sanitarium. We believe that the prospects for the work in the Chesapeake Conference this coming year are indeed good.

B. G. WILKINSON.

Japanese Experiences

"LAST summer my brother-in-law," writes one of our native workers in Japan, "a young man about twenty years old, came to Tokio to study to become a novelist. He had seemed to be proof against any influences his elder brother could bring to win his interest in the serious things of life. After he came to us, he began to listen to our study of the Bible, and soon was willing to study it with us. One day I found him painting the borders of an envelope addressed to his elder brother, black.

"'What are you doing that for?' I asked; 'you are not in mourning.'

"'I am convicted of my sins,' he said; 'and I must die to sin so that I may become a new creature in Christ Jesus. I am writing to my brother and telling him that my old life is dead, and from this time I am going to be a new man, with God's help.' He is now in our training-school, earnestly studying the Bible, with new desires and a new aim in life."

A New Name

THE REVIEW AND HERALD having had so many appropriate titles given it by its appreciative readers, it has been difficult for some time to coin a new name; but recently one of our subscribers sent for the renewal of "God's Blessed Paper." The REVIEW was sent, and proved to be the paper the person wanted.

The REVIEW is, in fact, deserving of this title, because it keeps its readers intelligent upon all phases of our special work in all parts of the world, strengthens faith, and fortifies our people against discouragements in the performance of life's daily duties. It is an impelling force in our denominational work, always imparting spiritual vitality in the life, and creating a working devotion in the promotion and the support of the message. It keeps our members in trying times from the common tendency to complain, to criticize, and to imbibe unbelief, and is in many ways "a keeper of the flock,"—a faithful, ordained minister,—the voice of the great advent movement throughout the world.

D. W. REAVIS.

Field Notes

THE Benton Harbor (Mich.) church recently received five new believers into membership.

RECENTLY a company of seventeen Sabbath-keepers has been raised up in Huntsville, Ala.

THE workers at Salmon, Idaho, were privileged to baptize fourteen persons on a recent Sabbath.

ELDER J. W. McCOMAS reports twelve new members received into the Cedar Rapids (Iowa) church last month.

ELDER H. BLOCK writes of the baptism of six German brethren and sisters, who have just accepted the truth at St. Johns, western Oregon.

AS the result of a tent effort conducted in Syracuse, Ill., the past summer, twenty persons have accepted the third angel's message.

THERE are six new believers at Portsmouth, Va., and Elder J. B. Mallory reports twenty-one as accepting the truth among the colored people of that city.

SEVEN persons have united with the Cincinnati (Ohio) church by baptism. Four new believers have joined the company of colored brethren in that place.

IN Indiana, a few weeks ago, three persons were baptized at the Wabash Valley Sanitarium, and ten added to the church at Anderson. Five persons in Scircleville have commenced the observance of the Sabbath.

THE Elmira (N. Y.) tent effort has resulted in the baptism of eight new believers. Elder J. K. Humphrey, who has been in charge of the Afro-American tent in New York City, baptized thirty-one converts recently. Thirteen accepted the truth during the German tent-meetings, and five from the Danish-Norwegian effort.

Church Missionary Work

My Prayer

SHARLOT M. HALL

Not that there be less to bear,
Not that there be more to share,
But for braver heart for bearing,
But for freer heart for sharing,
Here I pray.

Not for scenes of richer beauty,
Not for paths of lighter duty,
But for clearer eyes for seeing,
Gentler hands, more patient being,
Every day.

Not that joy and peace enfold me,
Not that wealth and pleasure hold me,
But that I may dry a tear,
Speak a word of strength and cheer
On the way.

—N. Y. Observer.



The Fourth Sabbath Home Missionary Service, Nov. 22, 1913

Suggestive Program

OPENING SONG: "Christ in Song," No. 164.

PRAYER.

REPORTS of work done by members during past week.

SCRIPTURE READING: Matt. 24: 29-51.

SONG: "Christ in Song," No. 495.

READING: "The Solution of the Problem."

READING: "Work With Periodicals."

READING: "Back Numbers of Periodicals and Magazines."

SONG: "Christ in Song," No. 200; or special music.

READING: "Some Experiences in Periodical Work."

PLANS FOR WORK.

COLLECTION for home missionary work.

CLOSING SONG: "Christ in Song," No. 96.

BENEDICTION.

The Solution of the Problem

WE have a wealth of periodical literature with which to meet many needs. There is the weekly *Signs of the Times*, for years our only missionary paper; the *Signs of the Times Magazine* and the *Watchman*, which appeal so strongly to men and women whose attention is attracted by the events taking place in the world, by showing the relation of these events to Bible prophecies; *Life and Health*, which deals with physical reformation; *Liberty*, on a subject dear especially to Americans, and to others, too; the *Protestant Magazine*, showing the danger which threatens this country from the aggressions of Rome, which should appeal to all thinking Protestants; the *Youth's Instructor*, a most excellent young people's paper, one which many people of the world would welcome into their homes; and *Our Little Friend*, for the children, a paper which is worthy of introduction to many more little ones.

In foreign periodicals we have *Evangeliets Sendebud* and *Lys Over Landet* for the Danish-Norwegians; *Christlicher Hausfreund*, *Deutscher Arbeiter*, *Der Jugendbote*, and *Die Zeichen der Zeit* for the Germans; *Tidens Tecken*

och *Sions Vaktare* for the Swedish people, all published in this country.

On the one hand, are these magazines and papers, English and foreign, designed to meet many issues; on the other hand, the people who need the saving truths these periodicals contain. How shall they be brought together?

Here is the answer: "Our periodicals are to be distributed by men and women of all stations and walks in life. Young and old are to act a part. . . . Let every one professing the name of Christ act a part in sending forth the message. The end of all things is at hand; 'prepare to meet thy God.' Our publications should go everywhere. The circulation of our periodicals should be greatly increased."—"A Call to Service," Mrs. E. G. White.

Here is the Lord's solution of the problem; but he is dependent on his people for the solution to be made effective, for to them he has entrusted this work. Surely he will not depend on them in vain, for those who love him will gladly do their part to place the periodicals in the hands of the people.

E. M. GRAHAM.

Work With Periodicals

IF all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work—nothing worthy of their special interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with old and young who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth, he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood.

Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home.

MRS. E. G. WHITE.

Back Numbers of Periodicals and Magazines

It has been found that the free distribution of back numbers of periodicals and magazines to the general public is detrimental to the sale of these papers. People are more likely to read the literature they buy than that which is given them, and they value it more highly.

There are ways, however, in which the back numbers may be profitably used. There are poorhouses, hospitals, and other institutions where the poor receive

care. These back numbers can be given away in such places, and will usually be gladly received, as generally speaking, there is no superabundance of reading-matter in these places. Our magazines and papers are peculiarly suited for use in such places, as they are light in weight and therefore easily handled by the feeble ones.

In some places there are prisons where gifts of reading-matter are allowed. The back numbers of our magazines and papers can be used in these places, and advantage should be taken of every such opportunity.

These back numbers can also be used in distributors in depot waiting-rooms and other public places. They may be placed on steam-boats and sailing vessels in the seaport towns.

None of our message-filled literature should be wasted. There are always ways whereby it can be profitably used, and who knows which will prosper?

E. M. GRAHAM.

Some Experiences in Periodical Work

ONE interested sister, in sending her subscription for the *Signs*, says: "My husband and I never heard a sermon until last summer, when we attended the camp-meeting at Fort Scott, Kans. We have been keeping the Sabbath five years as a result of reading Adventist literature."

Another subscriber accompanies his renewal with the following little note: "I was preparing myself for the Presbyterian ministry, but now love the third angel's message much better. I have been studying the Seventh-day Adventist doctrine for about four years, and I believe they have the most Bible truth. I expect to unite with this denomination."

An individual who had evidently received a copy of the paper in some way and desired more copies writes as follows: "Find enclosed fifty cents, for which send me your paper *Signs of the Times* for three months as a trial subscription. Having read some of Mrs. E. G. White's books and a recent issue of your paper, I have become interested."

The splendid results of our missionary literature can be seen from this: "Am happy to say that I have seen some good results from the distribution of the *Signs* and tracts. I mailed copies of the *Signs* and tracts, followed by a six-month subscription to the *Signs*, to my former professor, who is now an eminent lawyer and judge, requesting him to pass them on to others. I have just been informed that a series of meetings is wanted at that place."

This one shows some of the results of our paper when sent to outsiders: "One of our brethren, while down-town one day, got in conversation with a man on some of the live topics of today. This man expressed himself as believing that the world is getting worse, and made remarks which showed that he had been reading some of our literature. After talking with him for some time, this brother asked him where he got such ideas, and he said that he had been reading the *Signs of the Times*, and that he thought it one of the best papers published. His subscription had expired at the time, but he said he expected to renew soon."

One of our ministers in Southern California, in telling of an incident that came

to his notice, relates this experience: "One earnest Catholic believer, by the use of one copy of the *Signs of the Times* containing an article on the second coming of Christ, in his own peculiar way of working and with his thorough understanding of the Catholic mind, persuaded seventeen of his fellow Catholics to take their stand for this great message."

Here is another extract from a letter that shows the influence of the *Signs* in pioneer work: "I can highly recommend your paper. I enjoy reading it, and think it a good paper to get before the public. I haven't quit taking it because I didn't like it, but since accepting the message, I have bought in the neighborhood of one hundred dollars' worth of books, all of the cheapest bindings, so you may know that I have several to go through. I appreciate the paper very much, and thank the Lord many times for it. I know it has helped me more than once. When I first accepted this message, doubt sometimes came to my mind, but I could always find something to relieve it in the *Signs*. I don't believe that a better paper could get before the public, or into the hands of a new beginner in this last message of mercy."

One of our field agents sent us the following: "The *Signs* was one of the prime factors in bringing me into the truth fifteen years ago. An old gentleman living near Shields, N. Dak., a neighbor of my father, when helping father dig some potatoes one day last fall, said, 'Say, George, some one sends me a paper every little while that is the best thing on religious themes and Bible study that I have ever seen.' 'What is the name of the paper?' said father; 'would you know the name of the paper if you heard it?' 'Yes, I think so.' 'Is it the *REVIEW AND HERALD*?' 'No.' 'Is it the *Signs of the Times*?' 'Yes, that's it, that's it.' This old man has a married daughter who is just about ready to accept the truth as a result of reading the *Signs* and other of our publications, and the old gentleman thinks it a dreadful thing; but, the source unknown, he thinks the papers are splendid. The daughter sends the papers. Let the good work go on. Yes, I expect to handle some of the *Signs Magazine* this year."

Here is the last one that came to our attention: A sister had been sending the *Signs* to a family of her relatives, and you can imagine her joy at receiving this letter from her niece: "I liked those little tracts you sent, and how I do love that paper *Signs of the Times*! There seems to be so much life in it, and it is just the paper I have always wanted. Someway other religious papers seem so cold and distant and I could never get interested, but this dear little paper, I think, could be called the heart paper. It seems to touch a chord that no other religious paper has ever seemed to touch. I was afraid the trouble was with me, and it worried me quite a good deal; but now I see it is the contents of the paper, or rather the tender, loving way in which the contents of the *Signs* are written, making Christ seem more like an elder brother."

To close, here is a quotation from a paper written by Mrs. E. G. White, and read at the publishers' convention of Oct. 3-10, 1906: "Our missionary paper the *Signs of the Times* is doing its work everywhere, and is opening the way for

the truth to be more fully presented. This paper has been made a blessing to very many souls. . . . In the Christian world there are many starving for the bread of life. The *Signs of the Times*, laden with rich food, is a feast to many who are not of our faith. Our brethren do not all see and realize the importance of this paper; if they did, they would feel a greater personal interest to make it intensely interesting, and then to circulate it everywhere."

G. C. HOSKIN.

NOTE.—These experiences are from work with the *Signs* only, but if time would permit, we could give equally interesting and encouraging items from work with other papers and magazines.

Plans for Work

Now the matter is before you. In our offices are the papers, in the field are the people, and in our churches are those who can bring these together, to the saving of some honest souls and the warning of others. What shall we do about it? Shall we not, here and now, do our part to bridge the gulf and to show the Lord he has not depended on us in vain, by arranging to take a certain number of periodicals or magazines each week? Now is the time to act, for soon it will be forever too late.

NOTE FOR LEADER.—Orders should here be taken for clubs of these periodicals and magazines. Let the missionary secretary be ready with note-book and pencil to take down the names of those ordering and the number of papers wanted.

Educational Department

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

"The Sound of a Going"

THERE is an unusual sound of going among our schools this fall, if I interpret correctly the news items that keep percolating through my correspondence.

The students and teachers of Walla Walla College have been going out to share in the Harvest Ingathering. One excellent feature about their work is that they had system and order in their effort, elements too often lacking in school

took some part. We went to the surrounding country, and to a number of the outlying towns. About fifteen hundred papers were distributed, and approximately \$150 collected for missions. All took hold of the work with enthusiasm and earnestness. We hoped to reach the twenty-cent mark, but as you will see from the above, we did not succeed in this. There were many profitable experiences, and altogether we feel well pleased with the results."

From Mount Vernon College, President Salisbury writes that during the week he was away attending the council in Takoma Park, eight new students were enrolled, bringing the total up to 178. There is a sound of students still going to Mount Vernon.

From the Pacific Coast word comes that the enrolment in Pacific Union College has reached an even 200, with 90 young men and 70 young women in the dormitories. President Irwin writes that in the college grades proper, there has been an increase of more than one hundred per cent over last year; that school has been going nearly a month, and that they seem in the main to have a very good class of students.

From Principal Machlan I learned, the one day he was at the council, that South Lancaster Academy has enrolled 250, with the dormitories overflowing into village homes. This brings a strong temptation to add another building, but our conservative New England brethren are going to move cautiously in the matter of investing more money just now.

From Royal Academy in Oregon comes word from Principal Airey that the school opened with a good attendance, notwithstanding the fact that there were a number of cases of whooping-cough in the community; also that the enrolment of a good class of students is steadily increasing since, with an excellent spiritual interest, and prospects of a good year.

From the Southern Training-school, Principal Stone writes that on their opening day the attendance was over fifty per cent larger than a year ago. His report will be found on page 19.

From available sources the present enrolment of four colleges and one academy are given herewith in tabulated form.

When David, the leader of Israel, inquired of the Lord whether or not he should attack the Philistines, of whom the valley of Rephaim lay full, he was given, as a signal to go forward, the sound of a going in the tops of the mul-

The School Roster

	ACADEMIC	COLLEGE	TOTAL
Union College	215 (217) ¹	100 (92)	315 (309)
South Lancaster Academy	150 (188)	100 (62)	250 (250)
Pacific Union College	140 (99)	60 (25)	200 (124)
Emmanuel Missionary College	125 (152)	65 (57)	190 (209)
Mount Vernon College	137 (131)	41 (16)	178 (147)
Totals	767 (787)	366 (252)	1133 (1039)

¹ The numbers in parentheses represent the total enrolment last year.

movements of this kind. President Kellogg says that they began organizing about a week before they went out, choosing leaders, and forming bands of about eight each. He says: "Some time was given for them to meet and consider the work. We had a general meeting the night before we went out. Nearly all connected with the school

berry-trees near his camp. When he should hear this, the word was, "Bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines." Well may the leaders of Israel today rejoice to hear the sound of a going among our schools, for it is none other than the Spirit of the Lord stirring the hearts of our sturdy youth to go up

to these training-centers to qualify for the forward advent movement, already past due.

W. E. H.

Colporteurs' Summary for September, 1913

Southern Training-School

If success were counted on numbers alone, surely the Southern Training-school should feel greatly gratified the present year. On the opening day the attendance was more than fifty per cent larger than a year ago. No one could predict that such a condition would prevail at the very opening of the school, and the facilities were more than taxed to their utmost. This necessitated borrowing many things, including tableware, bake-ovens, beds, and all that goes to make life agreeable.

Little by little the school has ceased to groan under the heavy responsibility of its overtaxed condition, and is adjusting itself to the needs of the students. Two additional teachers have been required for the work, and if the school continues to increase in size, there will doubtless be assistance needed in some of the departments. For the most part, an earnest class of young people have entered school this year, and it is very gratifying to the management to note the growing interest throughout the field in the success of the school.

In addition to many other interesting features, a large ministerial band has been organized, and is already engaged in study and field work.

Recently the Graysville Sanitarium has been closely affiliated with the school, and the superintendent, Dr. O. M. Hayward, is a regular member of the faculty of the Southern Training-school. This gives opportunity for every student to come into close touch with medical missionary principles, and enables the institutions to cooperate in their help and general management. While this has brought many problems to work out, we believe it will add greatly to the training of both nurses and regular students in the school. Strong courses are being carried forward in the regular lines, and a hearty good will prevails throughout the school.

C. L. STONE,
Principal.

Publishing Department

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

The Lord's Guidance to Honest Souls

FROM a brother in the State of Washington we have another evidence of the way in which the Lord is guiding our people to the honest-hearted ones. His account of this experience is as follows:—

"A few months ago, having been trying to think of some way that I might help to advance the cause, I dreamed that a neighbor of mine, whose family consists of himself, wife, grown daughter, and boy of eleven years, was in my presence, and asked me to express to him my opinion of the state of the dead. I told him that my opinion was of no importance whatever, but asked what was his opinion. He gave the popular view as

	Books			Periodicals			
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
ATLANTIC UNION							
Maine	7	50	\$ 49.75	\$	1737	\$ 173.70	\$ 107.50
N. New England	7	398	542.30	. . . . .	967	96.70	236.00
Massachusetts	4	94	77.60	. . . . .	3801	380.10	74.50
S. New England	..	....	. . . . .	. . . . .	1767	176.70	260.00
New York	16	745	432.47	. . . . .	1782	178.20	316.00
W. New York	9	239	234.30	. . . . .	1356	135.60	177.90
Gr. New York	9	498	281.53	. . . . .	3500	350.00	430.50
Totals	52	2024	1617.95	. . . . .	14910	1491.00	1602.40
COLUMBIA UNION							
Ohio	28	1699	1589.65	410.05	3081	308.10	253.30
West Virginia	7	549	682.25	728.30	130	13.00	30.50
Virginia	10	822	433.15	40.55	752	75.20	127.00
Chesapeake	8	466	352.80	690.00	1352	135.20	111.00
E. Pennsylvania	11	618	596.38	604.90	4357	435.70	207.50
W. Pennsylvania	7	611	738.25	1243.40	1548	154.80	280.00
New Jersey	9	752	567.40	817.90	1905	190.50	280.70
Dist. of Colum.	5	597	599.50	142.30	1466	146.60	67.90
Totals	85	6024	5559.38	4677.40	14591	1459.10	1357.90
LAKE UNION							
E. Michigan	7	472	234.48	465.35	2765	276.50	332.50
W. Michigan	2	154	67.23	20.75	296	29.60	121.00
N. Michigan	5	445	212.00	181.95	410	41.00	57.50
Wisconsin	5	....	29.60	364.50	1486	148.60	333.60
N. Illinois	6	369	135.06	402.05	3852	385.20	401.50
S. Illinois	16	1595	1286.75	880.45	1110	111.00	170.50
Indiana	15	445	212.00	164.30	1002	100.20	150.20
Totals	56	3480	2177.12	2479.35	10921	1092.10	1566.80
EASTERN CANADIAN							
Ontario	4	285	232.25	107.05	3628	362.80	510.20
Quebec	..	....	. . . . .	. . . . .	150	15.00	150.00
Maritime	..	....	. . . . .	115.40	85	8.50	25.00
Newfoundland	..	....	. . . . .	69.00	115	11.50	. . . . .
Totals	4	285	232.25	291.45	3978	397.80	685.20
SOUTHERN UNION							
Louisiana	19	957	1244.60	562.70	273	27.30	93.50
Alabama	22	1386	1179.60	426.10	752	57.20	263.00
Kentucky	12	944	881.95	963.26	490	49.00	95.00
Mississippi	20	1565	2357.75	1685.70	391	39.10	48.40
Tennessee River	17	772	431.25	1217.05	592	59.20	140.50
Totals	90	5624	6095.15	4854.81	2498	249.80	640.40
SOUTHEASTERN UNION							
Cumberland	12	574	297.00	458.67	391	39.10	20.50
Georgia	14	1453	1247.95	1213.60	1675	167.50	207.50
North Carolina	11	597	1505.17	1149.85	360	36.00	27.70
South Carolina	12	1255	794.40	1051.49	1000	100.00	50.00
Florida	7	617	520.10	379.65	986	98.60	109.00
Totals	56	4496	4364.62	4253.26	4412	441.20	416.70
SOUTHWESTERN UNION							
Arkansas	20	1320	1169.25	662.45	170	17.00	69.00
Oklahoma	26	1294	848.35	1736.00	573	57.30	48.30
West Texas	12	512	82.30	695.00	....	. . . . .	. . . . .
South Texas	25	1964	500.50	892.75	89	8.90	16.20
North Texas	27	2088	716.80	1655.95	600	60.00	289.50
New Mexico	10	357	692.90	633.95	10	1.00	19.00
Totals	120	7535	4010.10	6057.70	1442	144.20	442.00
CENTRAL UNION							
N. Missouri	4	184	185.60	347.40	5445	544.50	221.50
S. Missouri	11	368	641.75	111.30	282	28.20	77.50
E. Colorado	12	466	707.27	271.30	408	40.80	64.00
W. Colorado	..	....	. . . . .	. . . . .	190	19.00	12.50
Nebraska	6	257	294.90	695.60	925	92.50	256.50
Wyoming	2	93	141.10	295.25	85	8.50	20.00
E. Kansas	..	....	. . . . .	114.50	664	66.40	219.30
W. Kansas	5	225	333.25	312.65	305	30.50	35.50
St. Louis Mis.	..	....	. . . . .	. . . . .	....	. . . . .	30.00
Totals	40	1593	2303.85	2148.00	8304	830.40	936.80
NORTHERN UNION							
Iowa	8	156	158.40	399.75	2047	204.70	173.30
Minnesota	3	148	171.85	. . . . .	1646	164.60	390.60
North Dakota	3	100	170.30	202.05	895	89.50	31.50
South Dakota	9	745	815.90	. . . . .	544	54.40	34.00
Totals	23	1149	1316.45	601.80	5132	513.20	629.40

	Books			Periodicals			
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
PACIFIC UNION							
N. Calif.-Nev.	3	265	\$ 292.80	\$.....	165	\$ 16.50	\$ 85.00
Arizona	1	34	93.00	.....	65	6.50	10.00
S. California	9	580	976.40	.....	6546	654.60	705.00
Utah	..	....	.....	.....	85	8.50	65.00
Cent. California	3	261	422.45	.....	788	78.80	24.50
California Coast	3	269	326.30	.....	2302	230.20	268.00
Totals	19	1409	2110.95	.....	9951	995.10	1157.50
NORTH PACIFIC UNION							
W. Washington	14	657	753.30	798.90	2900	290.00	171.50
Upper Colorado	4	116	322.75	546.40	3034	303.40	10.00
W. Oregon	6	284	382.75	341.40	1595	159.50	233.00
S. Idaho	..	....	.....	48.20	510	51.00	15.70
Montana	2	50	249.55	.....	547	54.70	66.60
S. Oregon	2	62	71.50	274.70	217	21.70	35.00
Totals	28	1169	1779.85	2009.60	8803	880.30	531.80
WEST CANADIAN UNION							
Alberta	5	342	566.50	584.50	1065	106.50	8.50
Manitoba	3	265	594.60	364.45	670	67.00	62.50
British Columbia	4	243	443.35	220.55	2429	242.90	112.50
Saskatchewan	5	265	580.00	1274.85	634	63.40	40.00
Totals	17	1115	2184.45	2444.35	4798	479.80	223.50
Subscription lists					27717	2771.70	3957.00
Foreign and miscellaneous					9560	956.00	400.40
FOREIGN UNION CONFERENCES AND MISSIONS							
British	69	8488	4122.96	3920.24	133061	2700.03	2742.85
Australasian	75	4883	8692.95	6763.75	....	2246.34	1907.37
South African	12	980	1346.64	983.56	....	.....	133.68
Indian	31	4672	578.46	587.90	....	.....	82.92
Scandinavian	144	22519	11155.95	6510.79	5203	320.87	510.46
East German	95	9295	2694.19	10770.00	55550	1526.38	4890.30
West German	108	9950	2756.96	.....	56761	1532.05	
Danube	36	3544	801.38	.....	3855	.....	.....
Central European	90	9145	2935.48	.....	22199	596.15	.....
Russian	22	....	1201.02	1334.76	....	8.32	.....
Siberian	6	....	332.07	.....	.....	.....	.....
Latin	5	293	386.61	423.98	3617	91.46	111.63
Mexican	..	....	.....	.....	....	.....	157.28
Porto Rico	..	....	.....	319.40	....	.....	.....
Cuba	10	322	854.10	559.40	552	50.90	11.89
West Caribbean	5	....	638.23	977.92	2402	168.40	190.94
Philippine Is.	..	....	.....	246.88	....	.....	.....
Levant	12	764	61.84	108.68	....	.....	.....
Korean	..	....	3.90	.....	....	57.30	.....
South American	19	1071	1405.70	4226.19	232	180.15	117.61
Japan	9	696	11.56	.53	1825	59.60	32.18
Totals, foreign	748	76622	39980.00	37733.98	285257	9537.95	10889.11
Totals, N. Am.	590	35903	33752.12	29817.72	127017	12701.70	14547.80
Grand totals	1338	112525	\$73732.12	\$67551.70	412274	\$22239.65	\$25436.91

Comparative Book Summary

	1908	1909	1910	1911	1912	1913
Jan.	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88
Feb.	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12
March ..	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42
April ...	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45
May ...	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01
June ...	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38	139,217.06
July	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74
Aug. ...	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64
Sept. ...	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70	73,732.12
Oct.	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07	.....
Nov.	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87	.....
Dec. ...	39,873.18	45,759.73	54,663.93	58,386.24	57,291.91	.....
Totals	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	.....

Comparative Summary of American Periodicals

	1910	1911	1912	1913	1910	1911	1912	1913	
Jan.*	89462	122202	121666	177080	Aug.	152520	215773	183119	153849
Feb.	116198	99234	144257	201659	Sept.	120020	135179	173077	127017
March	132165	244003	207529	166499	Oct.	116157	164537	587830	.....
April	183981	192757	189498	152088	Nov.	102795	110326	108755	.....
May	174886	141204	162220	166465	Dec.	99137	98541	111199	.....
June	193727	145025	163120	156550	Totals, 1703194 1866363 2344207				
July	222146	197582	191937	176772					

* Multiply number of magazines in any month by ten cents to get value.

his opinion, and again requested that I give mine. I refused to give my opinion, but said I should be willing to show him what the Bible said on the subject. He asked me to do so, and expressed himself as astonished to see such things in the Bible, and said that the explanation was the most reasonable he had ever seen or heard. The dream then ended and I awoke.

"From the time of waking there was a strong impression on my mind, as if some person in authority had spoken to me, that I should go and hold Bible readings with that family. This impression continued for weeks, ever growing stronger. I had visited the family only in a business way, and had never talked on Bible subjects with any of them, and how could I go and hold Bible readings with them? But after weeks had passed, I concluded to go.

"The daughter was doing domestic work away from home. One day I took my Bible and called at the house. I found them engaged in a game with a neighbor who had called in for the evening. So after visiting awhile I returned home. But the impression that I should hold Bible readings with that family would give me no rest. In about a week I went again, and again I was hindered, and could do nothing but visit awhile and return home. In obedience to the impression, which had grown stronger, I went again in about another week. These people are Norwegians, and at this visit the daughter was at home, and there was nothing to hinder holding a Bible reading.

"After visiting for a few minutes, I said to the daughter, 'Ruth, can you read Norwegian?' 'Yes,' was her reply. 'I wish you would get your father's Bible, and show me how John 3:16 reads.' She got the Bible, and the whole family sat around the kitchen-table and listened. After calling attention to the last part of the verse, I took them to Luke 18:30 (last part); 2 Peter 3:13; Isa. 65:17-25, all the while leaving the impression that they were teaching me. In this way I gave them a Bible reading on the 'home of the saved' before they knew it. When I had finished that subject, the one came up that was before us in the dream, and the talk and study of it were practically just as I had dreamed. Thus the dear Lord showed me how to go before these people and open the Scriptures to them. I have tried the same plan in other families, and, as in this case, it has resulted in a cordial invitation to come and hold more studies.

"A short time ago I stepped into a strange house to get shelter from the rain. The woman, with her children, sat down to entertain me. I asked if we might not have a little Bible study while the rain lasted. Having their consent, I requested them to get their Bibles, and I gave them a study on the 'home of the saved.' The woman expressed herself as being surprised to read such things in the Bible, but said that such a home would be a great deal better than the one that popular theology tells about."

These experiences remind us of these words: "Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christ-like sympathy. Remember that the Lord

Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker."—"Testimonies for the Church," Vol. IX, page 41.
E. M. GRAHAM.

News and Miscellany

Notes and clippings from the daily and weekly press

—A Cincinnati paper says that the Russian government has had 60,000,000 trees planted in the deserts in Central Asia in the last fifty years. Many of these are now high, forming groves of incalculable value to the country.

—A young Swiss girl, Anna Rapin, was born without arms. She showed a fondness for painting, which led to her being taught to paint portraits. She holds her brush between the first and second toes of her right foot. She has become famous not merely for her misfortune, but for the superior quality of her work.

—The English language leads all others. More people speak it, as the following figures will show: English is spoken by 160,000,000, German is spoken by 130,000,000, Russian is spoken by 100,000,000, French is spoken by 70,000,000, Spanish is spoken by 50,000,000, Italian is spoken by 50,000,000, Portuguese is spoken by 25,000,000.

—No less than 500 fraudulent cures for consumption have been tried upon thousands of victims in the United States during the last five years, according to an estimate made by the National Association for the Study and Prevention of Tuberculosis. This association also estimates that from these nostrums the exploiters have reaped a profit of not less than \$50,000,000 upon an investment of \$20,000,000.

—The recent presidential election, held in Mexico October 26, is generally considered a farce. It is estimated, judging from the results in Mexico City, where it is believed the vote was up to the average, that less than 10,000 of the 80,000 eligible voters in the federal district went to the polls. It is believed that when the new congress is organized, and the returns revised, the elections will be declared void.

—Persecution of Armenian Christians has once more broken out, and a reign of terrorism is raging among the Armenian villages in Roumelia. A large body of bashi-bazouks have been forcing and entering houses, torturing women and children. Kurds, on October 2, laid a seven-hour siege to the monastery at Bayazid, which nothing but the heroism of the Armenian patriarch saved, preventing a general massacre. Appeal has been made for help, but at latest reports none was given. The great powers are being criticized for not taking advantage of present conditions to oblige the sultan to protect his Christian subjects. War in the Balkans it was hoped might result in religious freedom for Christians, but thus far it has produced nothing of the kind, owing to the jealousies that have been engendered.

—Stag Canon Mine No. 2, near Dawson, N. Mex., was wrecked by an explosion October 22. There were 286 men in the mine at the time of the accident, and the total death-list numbered 263. Every possible effort was made to hasten rescue work, but continuous fires and deadly monoxid gas retarded the relief forces and proved fatal to the entombed miners.

—Secretary of War Garrison has decided to ask Congress for \$6,000,000 for reserve field artillery ammunition. This is approximately five times more than Congress has ever allowed for that purpose in one year. Mr. Garrison's estimates for the army next year are greater than any appropriation in recent years, totaling more than \$100,000,000 in the army bill alone, exclusive of the fortifications bill. The army bill last year carried \$94,266,145. No reason has been made public for the desired increase in field artillery ammunition.

—Attention is being drawn to the extent to which automobiles have brought a new calling into existence by the fact that in New York City alone there are 55,000 chauffeurs, and that during the last eight months 130,000 automobiles were registered in New York State, a gain of 30,000 over the corresponding period of 1912. The State received no less than \$1,235,000 from the registration of chauffeurs' licenses alone during the past year. During the same period California has issued 80,000 licenses, Pennsylvania 79,000, and Ohio 56,000.

—Women who arrive in this country from Europe wearing or bringing hats trimmed with the aigrettes of the osprey, the heron, or other wild fowl, must remove those plumes and turn them over to customs officers for confiscation. The Secretary of the Treasury has decided that the new tariff law provision, forbidding the importation of aigrettes made from the feathers of wild birds, applies to every such hat decoration and not merely to importations in quantities for sale. The announcement of this decision was made by Secretary McAdoo on October 8, and came as a good deal of a surprise to those who had laughed at the law that left such an easy chance for its evasion. The secretary announced that the law will be politely but none the less rigidly enforced.

—What is believed to be the last discovery of new land which can ever be made was announced recently at St. Petersburg. A Russian government exploring party reported the discovery of a continent 500 miles north of Siberia in the arctic circle, midway between Franz Josef Land and the New Siberia islands, in latitude 77° north, longitude 148° east. Commander Wilkitzky of the Russian navy, who was in charge of the expedition, gave it the name of Nicholas II Land, and took possession in behalf of the czar. The land is uninhabited and mountainous, with a number of volcanic peaks. Walrus, reindeer, and polar bears were reported, and also the presence of scant vegetation. Economically and politically the value of the newly discovered territory is nothing, but geographically it is, of course, most interesting and will make a striking addition to the polar map. Does this complete the conquest of the earth's exploration?

The Noon-Hour Prayer

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

"CHRIST prayed. Of all the arguments for prayer, that is the best. If he, the Son, had need of constant refuge in prayer, how much the more do the rest of us need the daily replenishing which comes from communion with the Father."

Requests for Prayer

294. A sister, writing from Texas, tells how the Lord has answered, in part, her request published in this department some time ago, and asks our continued prayers for her family.

295. A sister in Oregon requests prayer for "spiritual, physical, and financial help" for her large family.

296. A Colorado sister desires healing from a serious skin disease.

297. An anxious mother in Kansas asks prayer for the restoration of her daughter who is suffering from an incurable disease.

298. A mother in Florida requests our united prayers for her son who has formed the liquor and tobacco habit.

299. An aged sister in Iowa desires the restoration of her hearing and eyesight, if it is God's will to answer prayer in her behalf.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

PACIFIC UNION CONFERENCE
Arizona Nov. 13-23
SOUTHEASTERN UNION CONFERENCE
Florida, Lakeland Oct. 30 to Nov. 9

A Valuable Sabbath-School and Church-School Help

THOSE who have ever attempted to describe the sanctuary to a class of pupils know how difficult it is to give a correct idea of the structure and its furnishings. Even pictures are quite inadequate as a help. A sanctuary model is unquestionably the most satisfactory illustration that can be used. Those desiring a complete model of the sanctuary for use in Sabbath- or church-schools can secure one from A. W. Russell, Loma Linda, Cal. Price, \$10. This is about the actual cost. The model is an excellent representation of the sanctuary. It is made of wood, with curtains and coverings, on a scale of one inch to a cubit. Order at once if you wish to receive the model in time for the Sabbath-school lessons on the sanctuary, which will be studied by the children in December.

Brother Russell says of his work, "I have spent a great amount of time and study and not a little money to make this possible. I have studied many authorities on the sanctuary, but have depended mostly on the Bible and the spirit of prophecy for information."
MRS. L. FLORA PLUMMER.

Northern Illinois Ministerial Institute

AN institute for the benefit of the ministers and all church officers will be held in the Seventh-day Adventist church, at Aurora, Ill., Nov. 11-17, 1913. To reach the church take Pennsylvania Avenue car for the west side of the city to Plum Street, and walk one block west to corner of Plum and Iowa Streets.

It will be a special meeting of interest to

all church officers and Sabbath-school superintendents. Instruction will be given to the church elders, treasurers, librarians, clerks, and others along their respective lines of work.

There will be General Conference help in connection with union conference help in attendance, besides all our local conference laborers. This meeting is next to a camp-meeting in importance, and we urge all our people to attend.

We have located rooms there for from one dollar to two dollars each, according to accommodations. Meals will be served in the basement of the church, five meals for one dollar. All who are planning to come, kindly write to the Tract Society, 3645 Ogden Ave., Chicago, Ill., so that arrangements can be made that all may be provided for when they reach Aurora.

G. E. LANGDON.

Business Notices

FOR SALE.—Have a few of my latest, improved Steam Cannery left. I will sell them at a very low price if taken at once. A great chance to get a good canner for a little money. Jethro Kloss, Fountain Head, Tenn.

WANTED.—Position as engineer or general repair man in sanitarium or college. Acquainted with gasoline- and traction-engines. Good steam fitter. Was four years with Walla Walla College, thirteen years with Morocco high school. Want a place among Seventh-day Adventists. Any inquiries cheerfully answered. Geo. M. Armstrong, box 137, Morocco, Ind.

Obituaries

POWELL.—George Lesley, son of Brother and Sister George Powell, was born March 5, 1912, and died Sept. 28, 1913, at Colbom, Tenn. He was taken sick while at the Athens camp-meeting. The parents feel very keenly the loss of their darling, but are resigned to the will of the Master. W. H. BRANSON.

ALLEN.—Sister Allen died at the home of her niece in Flint, Mich., Oct. 17, 1913. She accepted present truth during the past year, and united with the Seventh-day Adventist Church at Flint. She is survived by one sister, who is a member of one of our churches in Indiana. The deceased passed away with the hope of a part in the first resurrection. The large number present at the funeral service attested the high esteem in which she was held. WM. GUTHRIE.

JONES.—Mrs. Alice P. Jones, widow of Mr. H. C. Jones, departed this life at the home of her daughter in Holly, Mich., Oct. 14, 1913. She accepted present truth in 1874, under the labors of Elder D. A. Robinson, and united with the Pottsville church. Later she removed her membership to St. Charles. Four sons and four daughters mourn, but they sorrow not as those who have no hope. The writer spoke words of comfort. Text, Luke 14:14. WM. GUTHRIE.

BOVEE.—Laura E. Bovee died in Stockton, Cal., Oct. 11, 1913, aged 64 years. In the summer of 1911 Sister Bovee, in company with her sister, visited Portland, Oregon, and while there was attracted by the singing to a large tent where Elder Luther Warren was conducting services. She and her sister gladly accepted present truth, and were baptized together in the Willamette River. The deceased is survived by several children and one sister. She fell asleep in Jesus with the hope of soon living in that land where death and suffering will be no more. F. DEWITT GAUTERAU.

SANFORD.—W. B. Sanford was born in New Haven, Conn. In early manhood he removed to Iowa. In the summer of 1878 he and his wife attended some lectures on the second coming of Christ. For many years a lover of the Bible, he became convinced of the faith held by Seventh-day Adventists. Three

years ago he came to California, and was granted membership in the St. Helena church. During the last four years of his life he felt the feebleness of advanced age, but found comfort and help in God's Word. Five children survive. S. T. HARE.

HARRISON.—Frances M. Harrison was born April 24, 1834, and died Oct. 14, 1913, aged 79 years, 5 months, and 20 days. She accepted present truth in the year 1885, and for more than a quarter of a century was faithful and diligent in giving Bible readings, selling books, and distributing tracts and papers. As a result, she could name more than one hundred persons who had embraced the third angel's message through her labors. She is survived by five children and one sister. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18, to a large company of sympathizing neighbors and friends. JACOB WILBUR.

REEDER.—Isadore Viola Berry was born in Ohio, Dec. 15, 1856, and died at the home of her son in Sweeney, Tex., Oct. 8, 1913. In 1871 she was married to J. B. Reeder. Nine children were born to this union, seven of whom are left to mourn. The deceased accepted the third angel's message twenty years ago, at Chetopa, Kans., and until her death continued a faithful member of the Seventh-day Adventist Church. Her last days were full of suffering, but her hope and trust in the Lord gave her strength to bear all patiently, and she was fully resigned to God's will. She was laid to rest by the side of her companion, awaiting the call of the Life-giver. EMMA LACY.

MURCH.—Mildred May Squire Murch was born in Gary, Minn., Oct. 17, 1881, and died Oct. 11, 1913. When she was a child, her parents moved to Pine Island, Minn., where she was reared. At the age of twenty-one she was united in marriage to Frank A. Murch, who, with their three children, is left to mourn. The parents, four sisters, and four brothers of the deceased also survive. Sister Murch was a devoted wife and mother, and her faithfulness to God was shown by a consecrated Christian life. She was greatly loved by all who knew her. The funeral services were held in the new Seventh-day Adventist church near her home, words of consolation being spoken by the writer from Rev. 14:13 and 2 Tim. 4:7, 8. C. F. FOLKENBERG.

WITMER.—Sarah C. Franklin was born in western Canada, Nov. 24, 1852, and died at her home in Cedar Lake, Mich., Oct. 12, 1913. At the age of five years she went with her parents to Lagrange County, Indiana, where her childhood days were spent. Aug. 23, 1874, she was united in marriage with Urias Witmer, and to this union were born three daughters. Twenty-nine years ago the family moved to Tustin, Mich., where the deceased lived until last December, when she came to Cedar Lake. About fourteen years ago she accepted the third angel's message, and united with the Seventh-day Adventist Church. She is survived by her companion, three daughters, two brothers, and many friends. Words of consolation were spoken by the writer at the funeral service. R. U. GARRETT.

KRUMM.—John Krumm was born at Wartenburg, Germany, in the year 1827, and died at his home in Spring Brook, Wash., Sept. 6, 1913, aged 86 years, 6 months, and 24 days. During his infancy the family came to America and settled in Columbus, Ohio. The deceased moved to California in 1849, and in 1859 came to the State of Washington, settling in White River Valley, where he spent the remainder of his life. He was married to Mildred P. Hare in 1873, and to them four children were born, two sons and two daughters, who, with their mother, are left to mourn. Brother Krumm was a member of the first Seventh-day Adventist church organized in the State, and remained faithful until the time of his death. Being an old settler, he was widely known, and a large congregation attended the funeral services, which were conducted by the writer. S. W. NELLIS.

HARKEY.—Lulu Zelma Johnson was born Feb. 11, 1893, at Huntsville, Ark., and died at her home in Naples, Tex., Sept. 13, 1913. At the age of twelve years she was converted and baptized into the Seventh-day Adventist Church. She was an earnest, faithful Christian, and fell asleep in the hope of a part in the first resurrection. The deceased was married to W. R. Harkey when nineteen years of age. Her companion, two children, father, mother, two sisters, and four brothers are left to mourn. L. A. JOHNSON.

GRIGGS.—Amanda Griggs was born in the State of Indiana, Feb. 22, 1842, and died in Woodland, Cal., Oct. 15, 1913. She embraced present truth about 1886, and with her husband united with the Seventh-day Adventist Church at Woodland, continuing a member of the same until death called her. She expressed herself as at peace with the Lord, and resigned to his will. A husband, one brother, and several nephews and nieces are left to mourn their loss. A. J. OSBORNE.

JOHNSON.—Jennie Engen was born near Christiania, Norway, Jan. 14, 1847, and died at Hughenden, Alberta, Oct. 8, 1913. At the age of six years she moved with her parents to Stanton, Wis., and later to Minnesota, where she was united in marriage to O. P. Johnson. In 1893 they moved to Roberts County, South Dakota, whence they came to Alberta in May, 1906. For about thirty years Sister Johnson sought to walk in the light of the third angel's message, and the hope of soon meeting the Saviour buoyed her up during the hours of suffering through which she was called to pass. She leaves a companion, three sons, and two daughters to mourn their loss. Funeral services were conducted by the writer. C. A. BURMAN.

DAHL.—Rena Dahl, *nee* Thompson, was born in Sogndal, Norway, and died at her home near South Haven, Mich., Aug. 20, 1913, aged 67 years, 1 month, and 18 days. She came to America in 1871, and settled in Chicago, where she was married to N. C. Dahl seven years later. To this union were born six children, five of whom are living. From childhood the deceased found pleasure in serving the Lord. In 1873 she accepted present truth, and united with the Chicago Erie Street Scandinavian church, of which she remained a faithful member until about one year ago, when her membership was transferred to the church at Covert, Mich. P. E. BRODERSEN.

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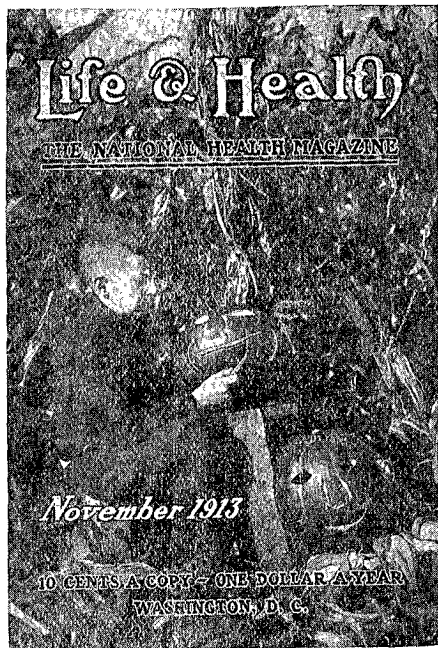
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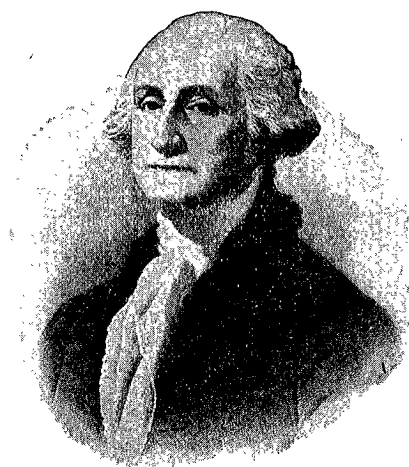
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WASHINGTON, D. C., NOVEMBER 6, 1913

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THE recent General Conference Committee Council invited Elder D. N. Wall, of California, to go to Australia to labor in the German work, and Brother D. P. Boersma, of New Jersey, to go to Holland, in response to an invitation from the European Division Conference.

OWING to troubles along the Mexican border, Brother E. R. and Mrs. Johnson, en route from California to Mexico City, found themselves unable to proceed, and were advised to sail from New York when times are quieter. We are glad to greet them in Washington, where they will spend a little time in special work at the Foreign Mission Seminary.

WE learn from Elder Guy Dail, secretary of the European Division, that new workers have been leaving Europe for the mission fields as follows: In August, Paul Bridde, of the Hamburg Publishing House, to Constantinople, Turkey, to act as manager of the Levant Union publishing office; in September, L. Aberle, of Germany, to the Victoria Nyanza Mission, Central Africa, D. E. Delhove, of Belgium, to British East Africa, Elder H. and Mrs. Erzberger, of Switzerland, to Beirut, Syria, and Elder Otto and Mrs. Stanbert, for Persia, via Tiflis, in the Trans-Caucasus.

WE are sure our readers appreciate our new first-page design, which was used for the first time in connection with the Harvest Ingathering number. The gospel message for today is finding open doors to all the world, as suggested by the artist. We are indebted to Brother S. M. Harlan, of this Office, for the mechanical drawing of this design. The design at the head of page 3, "The Advent Review and Sabbath Herald," with a representation of the world, was produced from a wood cut made by the late Elder Uriah Smith, for many years the efficient editor of this paper.

NEXT week we shall print the readings for the week of prayer, which will be held December 13-20. The regular departments of the paper will be omitted.

A RECENT letter from Sister G. A. Irwin states that she has rented to the sanitarium her home in Loma Linda, and purposes to live for the present with her son, Prof. C. W. Irwin, at St. Helena, Cal. This is her address, in care of Pacific Union College.

AT the session of the General Conference last spring, Dr. Fox, a representative of the American Bible Society, gave an address to the delegates. On his visit to the Conference, a recent number of the *Bible Society Record* makes the following editorial note: "The General Conference of the Seventh-day Adventists has been in session recently for its thirty-eighth session, at Takoma Park, a suburb of Washington, D. C. By special invitation, Dr. Fox stopped at Takoma Park on his way home from the general assemblies, and presented the cause of the society. The session was held in a large tent in a grove, and there were from 2,500 to 3,000 persons present. Dr. Fox spoke for nearly an hour on the work of the society. The audience contained representatives of the mission body from many countries. At the close of the service a collection was taken amounting to nearly \$150, and this was supplemented by the formal voting of a grant of \$500 from the mission treasury of the Seventh-day Adventists for the work of the society. So large and so prompt a response to an appeal to such an audience on behalf of the society has never been surpassed and probably never equaled, in the knowledge of the officers of the Bible Society."

Judging Ourselves and Others

MANKIND cannot be forced into a state of righteousness. The ransom which some in the past were forced to pay for their lives was the nominal profession of Christianity. But the point of the sword could not write the law of God upon their hearts; hence with the change of formal profession there came no change in the practical working of the life.

We do not employ the sword today to drive men to Christ, but sometimes we are tempted to feel that it may be accomplished by argument, by intellectual rather than by physical blows. We use the Scriptures as a club to silence opposers. We quote the Testimonies to bring into subjection those who differ from us. We place ourselves in the judgment-seat and gage the Christianity of our fellows by the cut of their clothes, by the food that they eat, forgetting all the while that God alone is judge, and that while we may hold up our fellows to severe censure because they fail to measure up to our standard we may be taking a course in relation to some other doctrine or duty which leads us to come much farther short of the perfect standard than do those whom we criticize. We do well to discipline ourselves severely, but let us exercise a kindly attitude toward our associates.

We need much real, genuine Christianity in the world today. We need

more of the charity that suffereth long and is kind,—a charity that envieth not, that vaunteth not itself, that is not puffed up, that thinketh no evil. It is proper that the church of God should have a standard of fellowship, and that in the church Christian discipline should be more faithfully enforced than it is. But over and above that there is needed a greater degree of Christian charity and brotherly love, a love which will not make a man an offender for a word; which will not lead us to discount a brother whose life, of devotion and sacrifice to God has demonstrated his loyalty, because he does not conform to our standard of thinking.

We need today a conscientiousness which will not excuse sin in ourselves; a spirit of missionary labor which will lead us to put forth earnest efforts for those who fall into the ways of error; and a generosity of soul and a broadness of mind which will lead us to love the sinner while we are seeking to separate him from his sin, remembering our weaknesses and shortcomings, and extending to our fellows the same kindly spirit of Christian helpfulness which we might ask for ourselves. This is the principle involved in the golden rule, the very essence of the gospel of Christ.

One Hour — Five Papers — Seventeen Dollars for Missions

THE experience of two brethren at Boulder, Colo., may be interesting and helpful to those who have not finished their Ingathering work. Brother J. C. Musselman writes:—

"The Harvest Ingathering campaign has proved such a blessing to some of us that we wish to tell some of our experiences. Another brother and I, in talking over our plans for the campaign, decided that we ought not to be satisfied to raise less than ten dollars each; but after he had solicited from three persons and received five dollars from each, he came to me and said he had raised his mark to twenty-five dollars. I took an hour after the Sabbath to call on three in my territory, and received five dollars from each of the three. I disposed of five papers, in all, and received seventeen dollars. Then I decided to raise my mark to twenty-five dollars.

"In discussing the subject with this brother later, we both decided that it is just about as easy to raise five dollars as five cents if we get started right. One gentleman, a patient at the sanitarium, with whom I had only a speaking acquaintance, said he esteemed it a privilege to give five dollars to the work. Doubtless there are many others who would esteem it a privilege to give if only it is presented as such."

We hope no one will count \$1.54 his personal goal. It is not. This simply illustrates what an easy task it would be to raise \$100,000 for missions provided every man, woman, and child whose name is on the church book took hold and worked.

The record of orders reached 531,112 on Friday, October 24. Altogether, forty-five conferences have exceeded their last year's records of orders.

We hope before next week to receive the good word that some conferences have reached in money receipts their portion of the \$100,000 for missions.

T. E. BOWEN.