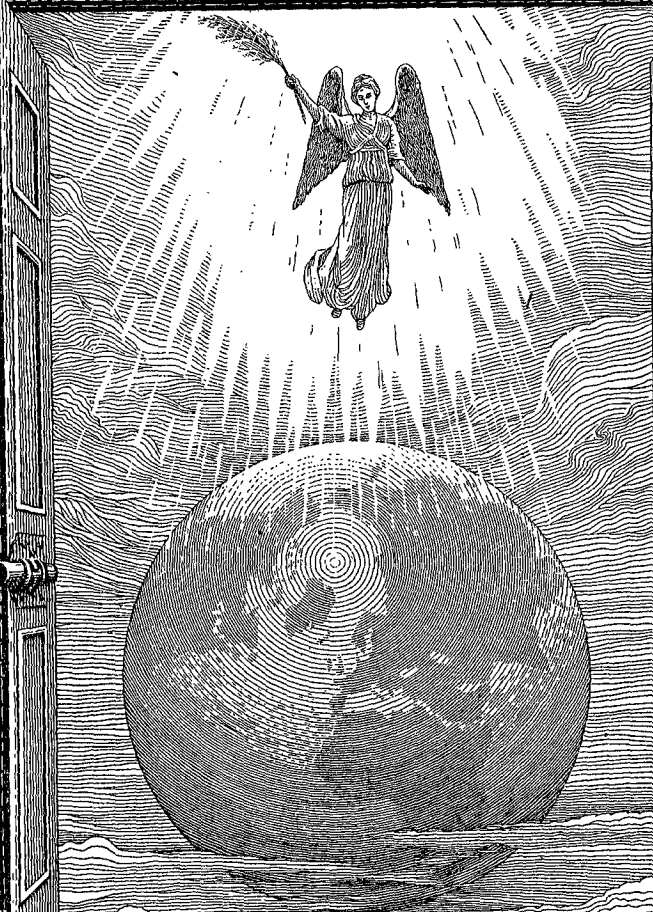


THE ADVENT SABBATH  
**REVIEW AND HERALD**

THE  
EVERLASTING GOSPEL



OPEN DOORS TO  
ALL THE WORLD

## THE WORK AND THE WORKERS

ONE of our lady agents in Los Angeles, Cal., has just sent in her order for 1,000 copies of *Life and Health*. Have you examined the December number?

THERE has just come to the circulation manager's desk the December, or "Idolatry of the Mass" and "Our Protest," number of the *Protestant Magazine*. You ought to read it. Your Catholic and Protestant neighbors ought to read it. The small sum of \$3.00 will pay for sending it to ten different addresses for six months,—only 30 cents for each. Make your name one of the ten. Send \$1.00 for 20 copies or \$2.00 for 50, for sale or distribution in your neighborhood.

HAVE you noticed the striking cartoons in the December *Life and Health*? Every one of them is a powerful sermon in itself. Why not organize a club of ten subscriptions for six months (your name being one of the ten), at the low rate of \$3.00, or 30 cents each? Cannot begin your subscription back of the November number. Or, make it a club of five yearly subscriptions, at \$3.00, and we will throw in the November and December, 1913, issues free with the 1914 subscriptions.

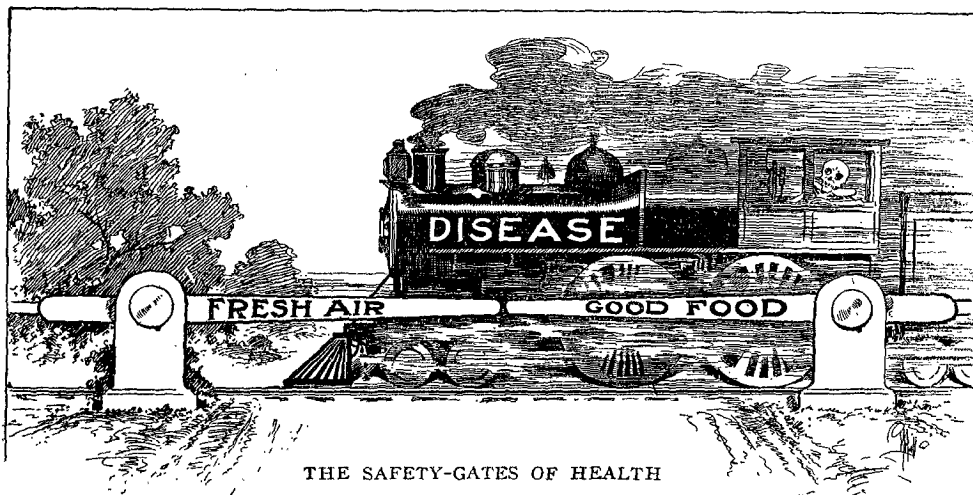
A GENTLEMAN writes from Trenton, N. J.: "The magazine *Life and Health* was offered for sale at the door today, and I like the publication so much that I feel like subscribing. Please tell me if I can obtain the first nine issues of the present volume, and if so, what you will charge me for them with one year's subscription, beginning with the November issue. Do you issue bound volumes? Have you any former volumes, bound or unbound, for sale?" Bound volumes, in half leather, cost \$1.75 post-paid.

"ENCLOSED please find \$2.00 for a year's subscription to the *Protestant Magazine*," writes a gentleman from Lowell, Mass., "beginning with the number dated September, 1913. The other \$1.00 is for 20 copies of the magazine for myself. I start tonight to canvass Lowell for subscriptions to the *Protestant Magazine*. I have had 1,000 cards printed, like the enclosed sent for your approval. Thanking you in advance, etc." Will not other loyal Protestants take up the systematic canvass of other large cities in this manner? Write your tract society office today, asking for particulars about agency.

A FAVORABLE notice of the *Protestant Magazine* appeared recently in the *Messenger*, with its weekly circulation of 1,000,694 copies. The following is one of many letters received as the result. It comes from California, and reads as fol-

lows: "I am a subscriber to the *Protestant Magazine*, and have been for two years. It was the *Protestant Magazine* that brought my husband out from Catholicism. It opened his eyes, and mine, too. We are now bringing up our children as Seventh-day Adventists.—Mrs. J. H. F." History shows that converted Catholics make the best Protestants. Witness Wyclif, Huss, Jerome, Luther, and other great Reformers. Ask us to

THE current, or "America," number of *Liberty* magazine is like a two-edged sword, cleaving the union-of-church-and-state principles of Romanism and National Reformism alike. The November 15 issue of the *Catholic Standard and Times* devoted a 1½-column editorial to an attack upon three articles found on pages 151, 163, and 165, while the November issue of the *Christian Statesman* contains a four-page review of the



THE SAFETY-GATES OF HEALTH



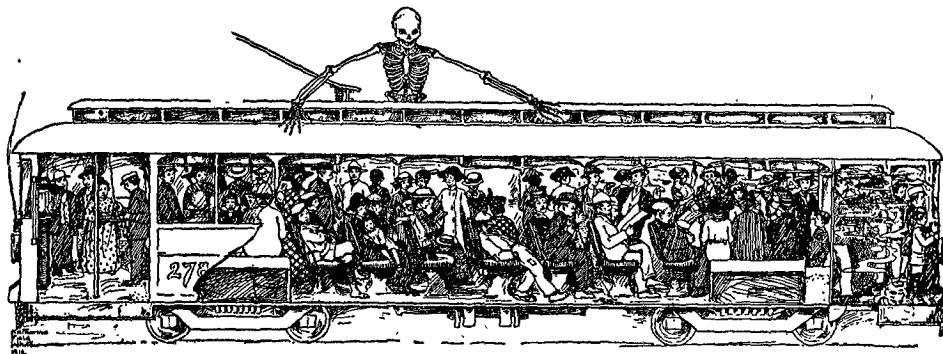
## WHAT ARE COMMON COLDS?

LEONARD KEENE HIRSHBERG, A.B., M.A., M.D.

(JOHNS HOPKINS)

**T**HE only certain way of forever avoiding a "cold" is to be locked in, an air-tight hut of snow, somewhere in the vicinity of the north pole. There, no other beings have ever breathed forth germ-laden air.

tral soil when inspired through the nose, but exhibit a voracious delight in penetrating the chilled surfaces of the mouth and throat. The complex, winding, spiral bones of the nasal cavities, are lined with a peculiar membrane made so as to



Chicago Department of Health

### THE UNVENTILATED CAR A POSITIVE MENACE

Above are only THREE of the MANY excellent features of the beautiful December number of *Life and Health*. The three-color cover design is the VERY BEST of the year. *Special Offer: Fourteen months for \$1.00, or the November and December, 1913, numbers free with yearly subscription for 1914, while they last! Subscribe today! This number is a RAPID SELLER.* Agents are ordering 500 to 1,000 copies. Send \$1.00 for 20 or \$2.00 for 50 copies. Figure out the profit for yourself!

send this magazine for six months to ten of your Catholic or Protestant neighbors, at only \$3.00. Or, send your own name and those of nine others, at 30 cents each for the six months. Address your tract society today.

article beginning on page 171. Don't you think it is about time for you to read this number and circulate it among your neighbors? Ten subscriptions for only \$2.00. Send \$1.00 for 20 or \$2.00 for 50 copies. Sell and give them away.

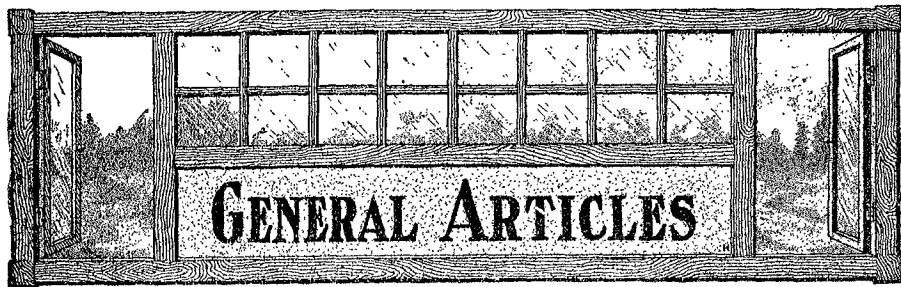
# The Advent HOLY BIBLE **REVIEW** THE FIELD IS THE WORLD **AND SABBATH** **HERALD**

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 27, 1913

No. 48



## Earth Sanctuaries

WORTHIE HARRIS HOLDEN

THERE are temples whose domes are re-  
splendent in beauty,  
O'erlaid with the finest of marble or  
gold;  
There are shrines on which sculptors  
excelled what was duty,  
And altars bejeweled whose wealth is  
untold.  
Within, where 'tis hidden from survey  
of mortal,  
Are stones all rough-hewn, or an un-  
sightly bean;  
Beneath shining grandeur of structure  
or portal  
Man seeks but support in the places  
unseen.  
But God for *his* temple requires a  
dwelling  
All-glorious within for his presence  
to bide,  
Whose scarlet and purple and gold are  
entwining  
Where veil-folds their visions em-  
broidered can hide.  
Terrestrial abodes by the flesh are en-  
cumbered;  
Without, the tent-temples no beauty  
can boast;  
By angel accountants the dwellings are  
numbered  
Where God is enshrined with the  
might of his host.  
Unfamed and unknown are the holiest  
places;  
The world counts no treasures that  
heaven can own;  
These earth-sanctuaries, enhanced by his  
graces,  
Arranged in their order, will circle  
his throne.  
*Portland, Oregon.*

## Fruitless Confessions

J. N. LOUGHBOROUGH

THE apostle Paul, when writing to the  
Corinthians, presented the work of gen-  
uine confession in these words: "Now  
I rejoice, not that ye were made sorry,  
but that ye sorrowed to repentance: for

ye were made sorry after a godly man-  
ner, that ye might receive damage by  
us in nothing. For godly sorrow work-  
eth repentance to salvation not to be  
repented of: but the sorrow of the world  
worketh death. For behold this selfsame  
thing, that ye sorrowed after a godly  
sort, what carefulness it wrought in  
you, yea, what clearing of yourselves,  
yea, what indignation, yea, what fear,  
yea, what vehement desire, yea, what  
zeal, yea, what revenge! In all things  
ye have approved yourselves to be clear  
in this matter." 2 Cor. 7:9-11.

In the above scripture genuine repen-  
tance and confession are described. In  
contrast with this read the following  
concerning worldly sorrow: "There are  
too many confessions like that of Pha-  
raoh when he was suffering the judg-  
ments of God. He acknowledged his sin  
in order to escape from the punishment,  
but returned to his defiance of Heaven  
as soon as the plagues were stayed.  
Balaam's confession was of a similar  
character. Terrified by the angel stand-  
ing in his pathway with drawn sword,  
he acknowledged his guilt, lest he should  
lose his life. There was no genuine  
repentance for sin, no contrition, no  
conversion of purpose, no abhorrence of  
evil, and no worth or virtue in his con-  
fession. Judas Iscariot, after betraying  
his Lord, returned to the priests, ex-  
claiming, 'I have sinned in that I have  
betrayed the innocent blood.' But his  
confession was not of such a character  
as would commend him to the mercy of  
God. It was forced from his guilty soul  
by an awful sense of condemnation, and  
a fearful looking for of judgment. The  
consequences that were to result to him  
drew forth from him this acknowledg-  
ment of his great sin. There was no  
deep, heart-breaking grief in his soul  
that he had delivered the Son of God  
to be mocked, scourged, and crucified;  
that he had betrayed the Holy One of  
Israel into the hands of wicked and un-  
scrupulous men. His confession was

only prompted by a selfish and darkened  
heart."

In the case of Judas we have an il-  
lustration of what Paul calls "the sor-  
row of the world," which "worketh  
death." We have also an illustration of  
the working of worldly sorrow in the  
case of Ahithophel. When he "saw  
that his counsel was not followed, he  
saddled his ass, and arose, and gat him  
home to his house, to his city, and put  
his household in order, and hanged him-  
self, and died." 2 Sam. 17:23.

Jeremiah said of Israel, who persisted  
in following idols after the Lord had  
reproved them: "As the thief is ashamed  
[sorry] when he is found, so is the house  
of Israel ashamed: they, their kings,  
their princes, and their priests, and their  
prophets, saying to a stock, Thou art my  
father; and to a stone, Thou hast  
brought me forth: for they have turned  
their back unto me, and not their face:  
but in the time of their trouble they will  
say, Arise, and save us." Jer. 2:26, 27.

*Lodi, Cal.*

## Bible Readings

S. N. HASKELL

HOUSE-TO-HOUSE teaching of the word  
of God is not a modern invention. It  
is as old as the creation of man. Adam  
and Eve were visited by angels and in-  
structed in the things of God. The devil  
seized upon this plan at once, and vis-  
ited Eve when she was alone, and the  
result of that visit was the ruin of the  
human race. The devil has been doing  
house-to-house visiting ever since. 2  
Tim. 3:6; Titus 1:11.

Christ and two angels visited Abra-  
ham when "he sat in the tent door in  
the heat of the day," and were enter-  
tained by Abraham and Sarah, after  
which "Abraham went with them to  
bring them on the way." The result of  
this private interview that Abraham had  
with the Lord was the salvation of Lot  
and his two daughters.

While on special occasions the Lord  
meets and pours out his blessing on large  
assemblies, as on the day of Pentecost,  
it should not be forgotten that these very  
individuals who compose the large as-  
semblies, previously had some personal  
seasons of private interviews with their  
Lord. It was in the home of Mary and  
Martha that Mary sat at the feet of  
Jesus, listening to his words. Luke 10:  
38-42. It was at the home of Aquila  
and Priscilla that Apollos, the eloquent

Jew, was instructed. Acts 18:24-28. It is evident that Aquila and Priscilla were what we call house-to-house workers.

No minister can be truly successful unless he is a house-to-house worker, visiting families and thus coming in personal contact with the people. It was the Saviour's plan; it is God's method. We do not read that Ezra was a preacher, but he was a scribe, a Levite, a Bible teacher.

The study of the Bible has been the life of the church of God in every age. The Waldensian Christians went on foot from town to town, two and two, visiting families, when if it had been known they were Christians, they would have lost their lives. They went as peddlers, and while one was showing his goods, the other would now and then drop a word to the purchaser, cautiously introducing the promises of the Bible. If it was found safe to do so, they would leave him portions of the Scriptures, and then pass on. Frequently the family would think they had been visited by angels, so comforting were the visit and the words of God given them by the missionaries, who had called in the guise of peddlers. As Satan works with "all power and signs and lying wonders, and with all deceivableness of unrighteousness," the same course will be followed again by the people of God. No better preparation for the future can be given than an education in house-to-house work.

The tribe of Levi was especially chosen to teach Israel the law of God. Deut. 33:8-11. They, therefore, were scattered throughout Israel. We do not understand that they were preachers in the common acceptance of the term at the present day. The apostle Paul speaks of teaching as a special gift. "Are all apostles? are all prophets? are all teachers?" 1 Cor. 12:28, 29. See Eph. 4:11. Paul and Barnabas continued in Antioch both "teaching and preaching the word of the Lord." Acts 15:35. In the days of King Asa we read, "Now for a long season Israel hath been without the true God, and without a teaching priest, and without law." Then they had trouble, and "great vexations were upon all the inhabitants of the countries." 2 Chron. 15:3-6. But when they turned to the Lord and held teaching institutes, in which the people in all the cities of Judah were taught, then "the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat." 2 Chron. 17:7-10. So we conclude that teaching is not the same as preaching. But teaching as well as preaching is as essential for the prosperity of the people of God at the present time as in former days, and a proper revival of this will bring prosperity in the church of God.

The rank and file of the people should be instructed to enter homes and teach the people the truth of God. To the Pharisees Jesus said, "I sat daily with you teaching in the temple." Matt. 26:55. Both preaching and teaching must be personal. Said the apostle, "Whom we preach, warning every man,

and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1:28, 29. We therefore conclude that teaching or holding Bible institutes, as well as preaching, is recognized as a divine agency for the building up of the work of God among his people.

South Lancaster, Mass.

### The Destruction of Sin

A. T. ROBINSON

"AND the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn . . . the fat of the peace-offerings. The fire shall ever be burning upon the altar; it shall never go out." Lev. 6:12, 13. That ceremony meant much to the devout, believing Jew. Through faith it brought into his soul the divine reality of the saving power of the gospel of Jesus Christ. The service in the earthly sanctuary was a type of the gospel. But while it was a type, in that it shadowed forth the great offering to be made on Calvary, it was much more than a type to the believing Jew. It was the divine channel through which all the blessings of the gospel were made a reality to him. It is a mistaken idea to suppose that only a sort of typical pardon of sin could be obtained under the Jewish economy. Every offering prompted by faith, brought the offerer into full possession of all that the particular offering symbolized.

In nearly every sacrificial offering made by the penitent Jew the fat of the animal was to be carefully separated and afterward burned upon the altar. It was by this means that the fire was ever to be kept burning upon the altar.

Fire is an agent of destruction, an element which consumes all that it has to prey upon. The fat of the animal offered in sacrifice always represented sin. Separating the fat and burning it upon the altar represented the divine process by which sin is separated from the sinner, and its final and eternal destruction by fire.

Upon the altar of every human heart that is fully surrendered to God, through the office work of the Holy Spirit a fire has been kindled which will never go out, unless it is quenched, until all the dross of sin, all the base metal in the character, is burned out. This process calls for a constant surrender, on the part of the individual, of everything in his life which the Holy Spirit reveals to him is not right.

It is a fundamental doctrine of Seventh-day Adventists that, when the Lord comes, he will find a people in this world in whose lives sin will have come to an end. The promise of God to make Israel a holy people, which has been awaiting fulfilment for thousands of years, will be realized by God's remnant people before the second coming of Christ. Here is the wording of such a promise: "That your days may be . . . as the

days of heaven upon the earth." Deut. 11:21.

When Jesus comes, he is to "present . . . to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27. Before such a people can be found, it is evident that they will have ceased sinning. Sin will have been separated from their lives. The prophet Isaiah describes such a people, and tells us of the process by which this separation shall have taken place. Here are his words: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4:2-4.

Sin cannot exist in the presence of God because the glory of his presence is a "consuming fire" to sin. "Our God is a consuming fire," is the declaration of both the Old and New Testaments.

The purpose of the gospel is twofold,—to destroy and make an end of sin, and to save the sinner from his sin. In order that sin may be destroyed and the sinner saved eternally, he must be saved from sin now. There must be a separation of sin from the sinner, preceding the final destruction of sin; otherwise the sinner will be destroyed in the destruction of sin.

The gospel is the power of God unto salvation from sin to every one who accepts its provisions. Only those who are saved from the power of sin through the gospel now, in this life, will be saved eternally in the kingdom of God. Every one in whose life the power of the gospel does not work a separation of sin during his probationary life, will perish in sin when sin is destroyed.

The fire that is kindled by the Holy Spirit burns upon the altar of the human heart, and will entirely consume sin out of the life, if it is not quenched. But if that fire is quenched, then the individual will be consumed in the fire that consumes both sin and sinners. In the message borne by John the Baptist, we read: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:11, 12.

"Our God is a consuming fire." When Christ made his first advent to this world, he came to be the Saviour of mankind. He came not to destroy sin, but to "save his people from their sins." He took upon him human flesh and blood. His

glory, which otherwise would have destroyed every being in whom sin was found, was veiled with humanity. He thus became "the author of eternal salvation" from sin. But O, how unlike the first advent of the Son of God will be his second coming, "when he shall come in his own glory, and in his Father's, and of the holy angels"! Luke 9:26. Says the psalmist, in describing the second advent: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3.

"By the sacrifice of himself"—by his life and his death on the cross—he made "an end of sins." Dan. 9:24. At his second advent he comes to "put away sin" by the sacrifice which was made on the cross. The great eternal purpose of the first advent was to *make an end of sin*. The great eternal purpose of the second advent will be to *put away sin*.

At the incarnation Christ took upon him sinful human flesh, flesh that was full of the motions of sins, striving for the mastery in his life. In that kind of flesh he lived a sinless life. Thus he "condemned sin in the flesh." He terminated the right of sin to rule and reign in human flesh. By doing this—by conquering sin in sinful flesh—he gained for his followers the right to live a sinless life in sinful flesh. He made "an end of sins" for every one who will appropriate what he has done for him. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12.

The fulness of the blessed gospel of Jesus Christ is nothing short of complete victory over the power of sin in one's life. The dominion of sin in the life of the Christian is a constant denial of two of the greatest truths of the gospel: First, it denies the fact that Christ actually "condemned sin in the flesh," and second, it denies the fact that the gospel "is the power of God" to save from sin.

*College View, Nebr.*

(To be concluded)



## Did Jephthah Sacrifice His Daughter?

STEMPLE WHITE

INFIDELITY is ever ready to find fault with what it *thinks* the Bible teaches, and would at any time impeach the word of God. Thus it is that some raise their hands in horror at the story of Jephthah, who, says the critic, offered up as a burnt sacrifice his only daughter, in order to keep his word with God; in other words, *broke* God's law in order to *keep* it.

Did Jephthah offer his only daughter as a burnt sacrifice?—A thousand times No! Jephthah did not do this, neither does the Bible teach that he did. "But," says one, quoting Judges 11:39, "does not the record say that he 'did with her according to his vow which he had vowed'?" We answer, Certainly, he did with her according to his vow. But

what *was* his vow? Read Judges 11:30, 31.

"And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." The marginal reading says, "Or I will offer it, etc." Jephthah well knew that his only daughter or some of his favorite stock might first meet him on his return home, hence vowed accordingly. If a bullock or ram should first meet him, it was to be offered as a special sacrifice. If his only daughter should first meet him, then she should be the Lord's; *not* to be offered up as a burnt sacrifice, but, like the Nazarite, not to marry, which in those days of the promised Seed to come was a condition not to be envied by any daughter of Israel. We know that the marginal rendering is correct, by what follows. So we read the simple narrative as found in Judges 11:34-40:—

"And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon." And now, after Jephthah had informed his daughter of the nature of his vow,—that she was to be the Lord's, never to marry,—she accepted the situation, and so it is written: "And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly [*"from year to year,"* margin] to lament [*"to TALK WITH,"* margin] the daughter of Jephthah the Gileadite four days in a year."

These wicked Ammonites had themselves sprung from one who was the son of one of the daughters of Lot by their own drunken father. Gen. 19:30-38. These unchaste daughters would "preserve seed." The Ammonites were ever the enemies of God. So when Jephthah was given a great victory over these wicked descendants of Lot's daughter

who would "preserve seed," then it was that the daughter of Jephthah, unlike the daughters of Lot, accepted the situation according to her father's vow, and in thanksgiving to God for great victory the lineage of Jephthah perished. The only daughter was the Lord's.

Our loving Heavenly Father is not related to Moloch. We cannot keep God's law by breaking it. "To obey is better than sacrifice." Jephthah did not offer up his daughter as a burnt sacrifice, yet he did with her according to his vow.

*Wells, Minn.*



## The Pot of Manna

F. W. STRAY

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." Heb. 9:4.

WE dwell much upon the tables of the covenant and the testimony in our thought and teaching, and this is proper; but should we not also dwell upon the other things contained in the ark? There is a beautiful, faith-inspiring lesson in the pot of manna, which represents God's provision for commandment-keepers.

Israel in bondage to the Egyptians could not fully and freely serve God in outward observance, and live. So the message of God to Pharaoh was, "Let my people go, that they may serve me." It is evident that as long as they labored they were well fed by the thrifty Egyptians; they ate bread to the full; they got a good living, from that standpoint. But this is not and cannot be the end and aim of existence; and God was not satisfied to leave his people in Egypt, even though well fed. There was much affliction with it, also sin and degradation. "And he brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: and they inherited the labor of the people; that they might observe his statutes, and keep his laws." Ps. 105:43-45.

God was leading them out to keep his commandments, and permitted them to face starvation, that he might teach them and all succeeding generations the blessed truth concerning his love and care for his people.

In the sixteenth chapter of Exodus we have the record of the circumstances that led to the placing of the manna in the ark. Now in the wilderness, where no one could interfere with their service to God, they murmured because of the lack of food, and declared that they had been brought out to starve to death. In Egypt they could not fully keep the commandments of God, but had a good living; now they might keep the commandments, but would surely starve to death in the attempt. The answer of their challenge to God was the falling manna. "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy

fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3. Then the purpose of giving the manna was to teach the lesson that man is altogether dependent upon God for his living.

The method of impressing this truth was this: The manna fell every day, and was to be gathered and used, none to be kept for the morrow. This was the word of the Lord; yet some, fearing that it might not fall the next day, kept it over, and it nauseated them, so that they probably lost their appetite for manna for some days at least. Then the word of the Lord came that they were to gather twice as much as usual, and keep it over, because tomorrow would be the Sabbath and there would be no manna in the field. Naturally, after the experience early in the week, many would say, We tried keeping it over, and we do not wish to repeat the experience; it has fallen every day, and we will gather ours fresh tomorrow, even if it is the Sabbath. "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." Ex. 16:27-29. Henceforth, as a reason for not keeping the commandments of God, no man could advance the idea that he must get a living. "And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread. . . . So Aaron laid it up before the Testimony, to be kept." Ex. 16:32-34.

And so every soul that in succeeding generations should look at the commandments of God, was also to see the bread given by a loving Father. There, beside the commandments of God, was the means of living. With the requirement is the provision; and the only right way to get a living is in the way of the commandments of God,—by every word. Many seek a living in other ways, but they are deceived; for the wages of sin is death, and they are earning death rather than a living.

The Saviour, when tempted in the wilderness to make bread, to live according to the devil's directions, met him with the very scripture which grew out of this manna experience; and, like Israel in the wilderness, he suffered hunger and was fed of the Lord, for "angels came and ministered unto him." And so he could teach from his own experience, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In the time of the end, as brought to view in Rev. 11:18, 19, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." And so in the early days of this movement, when God began to

gather the remnant who should keep his commandments, he selected one through whom he could send messages of warning and encouragement to his people; and one of the first things that he did was to take his servant in holy vision into the temple of God, and show her the ark with its contents. We quote from "Early Writings," page 32, "Subsequent Visions:" "In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. . . . In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone."

This teaches the same blessed truth to the remnant as to Israel of old, that God will provide a living for commandment-keepers; that with the Sabbath he will give the bread. In view of all this, we ought never to give place in our thought or teaching to the idea that temporal affairs constitute any reason whatever for failure to keep the commandments as soon as our duty is made plain. With the authority of Jehovah a living is promised to all who will obey from the heart. "No man can serve two masters. . . . Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life [living], what ye shall eat, or what ye shall drink." Matt. 6:25. When a man stands at the fork of the road, at the parting of the ways, one road is mammon, a living as it appears, the things of this world; the other is the service of God, the way of his commandments. The trumpet-call of the Master comes sounding down through the centuries, and should be voiced by us: "Take no thought for your life." "Man shall not live by bread alone;" and the bread is beside the law. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Your Heavenly Father knoweth that ye have need of all these things." The will of God on the tables, the promises of God in the pot of manna,—the law and the promises in the ark together,—let us see them both.

Concord, N. H.

### Gospel Finance—No. 17 Our Responsibility to Earn

E. K. SLADE

THE time and talents of mankind are not to be used carelessly. Every man is held accountable for the way that he uses these gifts from his Maker. The discharge of our stewardship pertains not only to the use of the property that we possess and to the money that we may earn, but it calls for the proper use of the time placed at our disposal and for the faithful exercise of the talents given us. There is a great need of an awakening and a reform among many concerning this thing. Some remarks that have been made regarding members of our churches being absorbed in business and in money getting, many times have been misunderstood or misapplied. I very seriously question the propriety

of some statements that have been made condemning faithful application to business pursuits. To be wrapped up in the pursuit of money or to have the heart set upon it in a selfish way is, of course, not to be approved; but Christian business men cannot feel that their Christianity is contaminated by a legitimate, prosperous, and well-conducted business.

Many have been led to think it wrong to occupy a good-paying position, because in doing so they were not directly engaged in some part of our denominational work. Teachers have given up teaching in the public school, though well qualified for that work, when for the time it was about the only thing they could do. Many persons have turned from lucrative positions where they could conscientiously work and enjoy their Sabbath privileges, because they felt that the only way they could have any part in the cause of God was to be directly engaged in some branch of our conference work. When, in the providence of God, one is called to any branch of our work, that is certainly in the line of duty, but I wish to correct the false notion that a person is under condemnation who is carrying on some other successful and well-paying enterprise.

Altogether too many have seemed to feel that the nearness of the end forbade anything like a well-conducted and productive business. We are truly nearing the end, and it is high time to cut loose from the world; yet this does not mean that we are to become neglectful of the responsibility to do with our might the work that God's providence provides for us.

"When men of business, farmers, mechanics, merchants, lawyers, etc., become members of the church, they become servants of Christ; and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and with their means, is no less than that which rests upon the minister. The woe which will fall upon the minister if he preach not the gospel, will just as surely fall upon the business man if he, with his different talents, will not be a coworker with Christ in accomplishing the same results."—"Testimonies for the Church," Vol. IV, page 469.

The thought expressed in this quotation is in harmony with the clear teaching of the Bible on this question of faithful stewardship. It is the lot of a large proportion of the remnant church to furnish the funds to carry on the work. The only money that will be used for this purpose is the tithes and offerings coming from the friends of the cause. The matter of furnishing the means is of no less importance than the preaching of the word. One is just as much a part of the Lord's work as the other. Of the one who furnishes the means faithfulness is required just as much as of the one who preaches the word.

Mount Vernon, Ohio.



WASHINGTON, D. C., NOVEMBER 27, 1913

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## Editorial

### The Cost of Peace

WE frequently see comparisons and comments upon the terrible cost of war in the expenditure of vast sums of money and the sacrifice of human life. This is indeed terrible to contemplate, particularly the toll of human suffering and life which every war exacts. But the money cost of actual war is as nothing compared with the continual and rapidly growing expense involved in the maintenance of standing armies, the preservation of naval prestige, and all that figures in the great powers of earth keeping their national defenses up to the highest possible point of efficiency for the sake of maintaining peace. According to the *Fortnightly Review* for September, the naval expenditures of the great powers of Europe for the present year are enormous. They are given as follows: Austria-Hungary, \$31,590,000; Italy, \$49,907,340; France, \$90,522,360; Germany, \$111,230,820; Russia, \$118,958,220; Great Britain, \$225,504,000.

Figures presented in the *Christian Herald* of October 22, add to the interest of this comparison. Quoting from the *Sphere*, a London (England) magazine, the *Herald* says:—

From tables giving the totals of the national trade which pays the taxes for the support of armies and navies, we learn that the Triple Alliance (Germany, Austria, and Italy) does an annual business of \$5,695,920,000; the Dual Alliance (France and Russia) has a yearly trade of \$320,760,000; the United Kingdom of Great Britain and Ireland, leading the world, has \$6,006,960,000.

Nor is this all, for while these large sums of money must be raised for the support and training of men for national defense, there is withdrawn from industrial pursuits a large army of able-bodied men, who, if they were not a charge to the state in consequence of this imposed occupation, would actually be producers to the extent of many thousands of dollars. The quotation from the *Sphere* continues:—

There is yet another important economic matter to consider. The Triple Alliance has 1,555,000 men under arms

on the normal peace footing. The Dual Alliance has 1,900,000. The five powers thus keep 3,455,000 men out of industrial occupation as against 156,000 men employed in the army and navy of America and 380,000 men in this country [Great Britain]. Every working man serving as a soldier is unproductive.

To these figures the writer in the *Christian Herald* adds:—

Assuming that these men will average an earning power of only \$100 a year, there is a loss to the great military nations of Europe of \$345,500,000 against a similar loss of \$38,000,000 in Great Britain and \$15,600,000 in the United States.

Small wonder is it that in view of this vast expenditure and continual expansion Winston Churchill, first lord of the Admiralty of England, should suggest a holiday in naval construction. In a recent speech he proposed a postponement for twelve months of British shipbuilding, provided Germany would agree to do the same, as in carrying out their proposed naval program their relative naval strength at the end of the year would be the same as at the present time. This proposal, however, was not welcomed either by German statesmen or by Mr. Churchill's own associates. And so the war program will continue. More powerful and more destructive battle-ships and engines of war will be constructed. It is the hastening of the world to the last great conflict. Notwithstanding the organization of peace societies, and the agitation of peace movements, which of themselves are a fulfilment of the prophetic word (Isaiah 2), the industries of peace continue to pay tribute to the demands for war which exist on every side, thus fulfilling as well the prophetic prediction of Joel 3:9-16.

F. M. W.

### Praying to the God of Hezekiah

IN his "History of the Church Missionary Society," Mr. Eugene Stock tells of an experience of God's delivering mercies in the early history of mission effort in the Yoruba country of West Africa, generally known now as the Lagos country. There was war between Dahomey and Yoruba. It was in 1863. The Dahomans had massacred the inhabitants of one town, where there were Christians, and were marching unopposed upon the capital, Abeokuta, where the missionary headquarters and training-school were located. The British naval officer on the coast had given his decision in the quarrel in favor of Dahomey,—an act deeply deplored in England,—and ordered all Europeans out of Abeokuta.

This, in native eyes, was full license to the savage Dahomans to do their worst, and it was considered that Abeokuta was "doomed."

The missionaries in Abeokuta felt that they could not forsake their people and their work. They sent word that they would remain. The mission committee in London realized the peril of the situation, and felt that only by God's intervention could the mission be saved. They issued a call to prayer throughout England, while the Dahomans were gathering to the siege of Abeokuta. This call to prayer quoted the words of Hezekiah when the king of Assyria besieged Jerusalem, "With him is an arm of flesh; but with us is the Lord our God," and the promise of God through the prophet: "Thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return." There was earnest and continual prayer throughout the constituency of the society in England. Mr. Stock says:—

The committee's circular had invited prayer that "Dahomey might be restrained, and be compelled to return to his own land, if it might be without bloodshedding." "We felt," wrote Ridgeway in the *Intelligencer*, "that in asking this we were asking a hard thing, but not too hard for the Lord." Yet he so ordered it. The Dahoman army did return to its own country without a battle, and almost without bloodshedding. And Buehler, in writing from Abeokuta, quoted the very passage which the committee had quoted in their circular: "The king of Dahomey has not come into this city, nor has he shot an arrow there, nor has he come before it with shields, nor has he cast a bank against it. By the way that he came, by the same has he returned, and has not entered into this city."

The details, when received, seemed almost incredible. For sixteen days in March, the Dahoman army had remained encamped about five miles from Abeokuta. Night after night an attack was expected; morning after morning dawned without a gun having been fired; and on the seventeenth morning the camp was found deserted. The whole Dahoman army had gone off, no one knew why. Certain words of St. John occur to the mind: "But the servants which drew the water knew."

Mr. Buehler, one night when alarm was given, overheard an Egba Christian woman praying aloud, quietly took down the words, translated them literally into English, and sent the translation home. All over England were that woman's simple heart-outpourings read with thankful sympathy:—

"O Lord Jesus, lift up thine arm; lift up, lift up, O Lord, Lord Jesus our Redeemer, lift up thine holy arm and deliver us from the cruel Dahomans. O Lord Jesus, remember what they have done to thy saints in Ishagga, how much innocent blood they have shed. O Lord, Lord, deliver us, that we may not fall into their hands. Thou hast sent thy messengers to us with thy Holy Word. We trust in thee, O Lord our God; do not forsake us. Thou didst deliver thy people Israel from the hand of Pharaoh, and hast overthrown his army.

Thou didst deliver Hezekiah and his people from the hand of Sennacherib, who blasphemed thy holy name. Do also remember us, O Lord; remember thy church, remember thy servants, remember our children. O Lord God, deliver us for thy dear Son's sake. Amen."—*Vol. II, page 437.*

It is in the latter days, when God is sending the light to all nations and tongues and peoples, preparatory to Christ's second coming, that we may look to see him working as in ancient days. Inspiration puts upon the lips of his children in the last days the prayer: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days." Through the whole history of the "modern mission century" we see the hand of the living God doing things on earth, and more and more earnestly, as the end draws near, may be pressed the petition for the arm of the Lord to be revealed in mighty power as in the ancient days.

W. A. S.

### Another Kind of Social Gathering

LAST week we referred to one of the model social gatherings which it was our privilege to attend. We regret that all have not been of this character. The experience of the writer, unfortunately, has been the experience of others of his ministering brethren who have been unwittingly led to the acceptance of invitations from their friends to gatherings of a sort that did not minister to godliness.

One of these occurring some years ago we vividly recall. It was a social gathering at the home of one of the members of the church. Apparently the direction of the evening's entertainment had been left to the study and planning of young and immature minds. After an hour of idle chit-chat, joking and laughing and more or less gossiping regarding matters in the church and neighborhood, the formal program of the evening was rendered. This consisted of the singing of several worldly songs, the recitation of two or three comic and ridiculous pieces, and the recital of several laughable and ludicrous incidents which had occurred in the experience of the narrators. Following this a game called the spider's web was played, consisting of the tracing of various threads of twine which had been interlaced and crossed, running from room to room and point to point, throughout the house. Next came the event of the evening, a feast of rich cakes and highly seasoned viands rendered all the more indigestible by the lateness of the hour and the weariness of the guests.

There was nothing in the spirit of the occasion that ministered to spirituality or even to sobriety. It seemed to be the

purpose of the majority of those present to crowd into the passing hour as much of wild mirth as possible. Christ and the claims of his service were apparently forgotten. There was nothing in the occasion that could be recalled upon the morrow with feelings of pleasurable remembrance.

Some were present who could neither find pleasure in the exercises nor participate therein. As invited guests they did not feel free to withdraw, and the occasion was not one fitting for expostulation or kindly admonition. We know that many, both old and young, have been drawn into gatherings of this character as unsuspectingly as were we, and have felt sad at heart for being present.

The spirit of prophecy affords us a vivid description of the character of such gatherings. The servant of the Lord speaks very plainly. From the tract "Recreation" we quote:—

But there has been a class of social gatherings in — of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and he takes possession of those who patronize these gatherings.

A view of one such company was presented to me, where there were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action. I have reason to think that some who were engaged in that scene, heartily repented of the shameful performance.

Many such gatherings have been presented to me. I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merry-making, they do their best to forget God. The scene of pleasure is their paradise. And heaven is looking on, seeing and hearing all.

Both pleasure and profit may be found in Christian fellowship and well-regulated social enjoyment; but, as we have stated before, such gatherings in order to be profitable must be arranged as a result of prayer and earnest study. The counsel of mature judgment and of Christian fathers and mothers must have a strong, molding influence. Let us seek to avoid those places and those associations that tend to draw us away from God, and seek more earnestly those that make for our mental and spiritual upbuilding.

F. M. W.

### The Folly of Bigotry

FORCE has no place in the settlement of religious questions, and yet it is the universal weapon of bigotry. The man who will not see, who knows nothing of the work of grace in the heart, and who cannot meet argument with argument, or give a reason for his hope that is satisfactory even to himself, will attempt to silence argument with a club and answer logic with a brickbat or a stone.

Gamaliel gave sound advice to the leaders of the Jews when he said concerning the apostles and their work:—

"Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:38, 39.

The Pharisees seemed to be echoing the teaching of Gamaliel when they said, concerning Paul and his work:—

"We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God." Acts 23:9.

This was sound advice; but bigotry has never followed it. When Jesus went up Calvary's slope bearing his cross, bigotry was exulting in the idea that it had silenced his teaching and scattered his followers. But instead of that, it had shed the blood of man's great Sacrifice and had finished the work of perfecting that antitype to which all sin-offerings had pointed forward since the days of Abel.

With every stone hurled at the martyr Stephen, bigotry thought it was driving a nail in the coffin of Christian doctrine. But the prayer of Stephen for his orthodox murderers has been an example and an inspiration to the followers of Christ for nineteen hundred years. His spilled blood has helped to seed the world with the virile truths of the gospel.

The Jewish Sanhedrin thought it had accomplished much toward stifling the gospel when it sent Saul to Damascus, breathing out threatenings and slaughter against the Christians, and with authority to bind and bring to Jerusalem any who were of that way. But God sent a shaft of light into the soul of Saul, and Saul the persecutor became Paul the apostle to the Gentiles, the greatest factor after Christ in the establishment of Christ's kingdom in this world.

The Roman Church of the dark ages thought it was working in its own interests when it made the Bible a forbidden book, and tortured and burned to death the millions who persisted in reading it; but out of that awful régime of bigotry and oppression and slaughter stepped the monk of Wittenberg, with that forbidden Book in his hand and its precepts in his heart, to start a Reformation that made the Pope himself tremble.



on his throne, and burst the mental and spiritual shackles of many of earth's defrauded millions. Bigotry had overshot the mark. God himself had spoken to an imprisoned soul, "The just shall live by faith," and the emancipated monk to whom he spoke it passed on that bread of life, first to the hungry millions of his native land by word and pen, and then to hungry souls in every land by the multiplication of his published works. God meant religion should be as free as the untrammelled river flowing on to the great sea; and when men attempt to dam it up and imprison it and regulate it by human law, it rises and flows over, and sweeps away the barriers and obstructions that human hands have put in its way.

The American colonists thought to regulate religion, and to proscribe and banish from their realms all religion save their own; but in doing it, they banished a man who grew into a State, and the fundamental principles of that State became the fundamental principles of the whole nation; and that nation, in that thing, became a light to all the world. Bigotry had undone itself again with its own weapons.

But bigotry is blind and dull; it will not learn. Nation after nation is rising and throwing off the shackles bigotry had forged for it. England did it; Germany has done it; France is doing it; Portugal has done it; Spain is moving in that direction; the people of Austria have seen a light, and many of them are moving toward it; and even the nations of South America are working toward soul emancipation. A Catholic bishop of Peru, with a band of followers, rode out into the mountains to break up a Christian medical mission among the Indians, and to destroy a school. They beat the Christian Indians and dragged some of them off to prison; but in a few days a law was passed by both houses of the Peruvian legislature so amending the constitution that the Roman Church loses its position in that nation as the only permitted religion, and the people are to have the privilege of accepting and practicing the religion of their choice. These experiences prove, and prove again, the truth of that scripture declaration that we "can do nothing against the truth, but for the truth." The weapons formed against religious freedom finally help in the overthrow of the cause they were intended to serve. The burning of Bibles causes more Bibles to be published; the persecution of Christians has always made more Christians; and the denial of freedom has always been the harbinger of liberty. These are the lessons of the ages; but bigotry will not learn.

A few years ago a great federation of Catholic societies began to make demands upon the American government

that periodicals attacking the Catholic faith should be denied the privilege of the mails. Immediately there began to spring up in different parts of the country anti-Catholic weeklies. One of these, in less than three years, has attained a circulation of more than a million copies a week, and others that have been in the field longer are increasing their lists.

The attacks of Catholic mobs on anti-Catholic speakers increase the desire of the people to know what it is that Rome does not want them to hear. On November 7 Detective Robert Wilson, of Scranton, Pa., delivered a lecture against Rome in the Berean Baptist Church at Carbondale, Pa. A mob of about two thousand persons attacked the church while the lecture was in progress, demolished the large memorial windows, more or less seriously injured with stones and bricks many of those inside the church, brutally beat some of those who were in attendance and some who were not, entered a near-by house, dragged out its owner, and would undoubtedly have beaten out his life had not the police succeeded in getting him out of their clutches. The mob would not disperse until the sheriff permitted them to go through the wrecked church hunting in every possible hiding-place for the pastor and the lecturer. How the mob would have treated these men had they found them can only be imagined by the way in which they wreaked their unreasoning vengeance upon those who did fall into their hands.

Such acts can convince no one of the falsity of the charges made by the lecturer. They only serve to convince those who heard them of the dangerous nature of the organization the lecturer was attacking. Such a mob by such acts cannot convince any one of the harmlessness and beneficence of the religion it professes; for no one can believe that the priests to whom those men confess could not have stopped the riot if they had chosen so to do. In fact, many will believe that the priests themselves were the instigators, and will judge the religion by the characteristics of that frenzied mob, the brutal acts it committed, the weapons it used, and the windowless and demolished church. There is no escaping it.

We note that the papers which speak editorially of the deplorable occurrence seem afraid to denounce the actions of the mob, and they lay the chief blame upon the speaker, of whose arguments and charges they had heard nothing, as the meeting was not for the general public, and reporters were excluded.

That demonstration was the argument of bigotry,—the only one it has,—and it never satisfies, never convinces. It proves conclusively that they who use it have not learned Christ; for he, "when he was reviled, reviled not again; when

he suffered, he threatened not." If the Roman Church would convince the world that she is indeed the true church of Jesus Christ, she must abandon the weapons of the unconverted, and demonstrate her claim by the Christlikeness of her acts. The sword of the Spirit is not a bludgeon, and the power of the Christ life is not manifested in the hurling of bricks and stones.

C. M. S.

### Our European Division Meetings —No. 6

THE annual meeting of our Austrian Mission field was held in Vienna, the capital of the Austrian Empire. While this empire embraces countries like Hungary, Bohemia, and Moravia, our Austrian Mission field is limited to Austria proper. Hungary is the largest and most important division of the Danube Union Conference. Bohemia, Moravia, and Silesia were at first a part of our Austrian Mission, but Bohemia is now a separate mission, and Moravia and Silesia have been organized into a conference.

This arrangement leaves Austria proper, with its nine provinces, a separate mission field. This part of Austria is said to be the most intensely Catholic country in all Europe, and possibly in all the world. Of its population of some nine millions about eight millions are Catholics.

The laws of the national government, and also of the city governments, are all favorable to the Catholic Church and against other denominations. These laws forbid the holding of public religious meetings. No public meeting of any kind can be held without obtaining permission. Then the police must be notified of the time and place of the meeting to be held, and it is required that a policeman or some other officer of the government shall be present to hear all, and make a record of anything he desires to use. In a public meeting no hymn can be sung, no prayer offered, and no benediction pronounced. It must not have the semblance of a religious service, for only the Catholics are permitted to conduct religious services. I believe certain favors are granted to Protestant "sects," as they are called when they have grown to certain proportions. But the restrictions and prohibitions are so heavy that it is well-nigh impossible for any body of Protestant believers to secure very much freedom.

We have now been working in Austria ten years, and during that time we have not been permitted to take a religious name, or to hold a regular public religious service.

The law forbids religious teaching, baptizing, and the forming of churches. It forbids the distribution of religious literature by selling, lending, and giving.

In fact, it aims to make it impossible for any religious body, save the Catholic Church, to exist in Austria.

But with all this against us, our cause is making most encouraging headway in that country. When I visited Austria in 1902, eleven years ago, we were just beginning our work in that empire. There were ten or twelve believers in Prague, Bohemia. I learned of no others. There was not a Seventh-day Adventist in the great city of Vienna.

During these eleven years we have had only a few laborers in Austria, and these have worked under the greatest difficulties. But God has given them most encouraging success. There are now nearly one thousand believers in Austria, including Bohemia, Moravia, and Silesia. The reports for the quarter ended July 31 of this year shows that there are 180 baptized believers in Bohemia, 334 in Moravia and Silesia, and 242 in the Austrian Mission field. Nearly all of these have come from the Catholic Church, and have been won by the most careful and prayerful efforts. We have baptized believers in every province of Austria, and there were delegates at our last annual meeting from all these provinces, save one — Dalmatia — which lies in the extreme southern part of Austria, along the eastern shore of the Adriatic.

I am sure it will be both interesting and helpful to our people outside of Austria to hear how we were able to hold our annual meeting, bound about as we were by such restrictions. Our evening meetings were mostly public, but not professedly religious. The meeting was opened — without singing or prayer — by the simple announcement of the name of the speaker of the evening, who proceeded to give a lecture on some beneficial subject. In his lecture the speaker could discuss problems of all sorts relating to the betterment of the people. Even the Bible and its teachings could be discussed in the presence of the police and some other government officials.

But the government permits another kind of meeting to be held, a private meeting to which no one may come except those who are invited. The invitation must be given by card. This card must contain the name of the person invited, the full address of the place of meeting, and the name of the one extending the invitation. This meeting, being private, may be religious in character, but it is, of course, subject to police inspection. Should the police find a person present who has no invitation card, that person would be removed from the meeting by the officer.

The purpose of all these restrictions is to make it as difficult as possible for any one, save those representing the Catholic Church, to conduct religious meetings. And it must be confessed that when all

the prohibitions and obstacles are understood, it seems almost impossible to get a foothold and make headway. Yet God has given our workers in Austria marvelous success. They have had many remarkable experiences. Many times the Lord has delivered them from serious situations. This has given them confidence and courage. The workers and brethren and sisters who attended our meeting in Vienna were full of gratitude and joy for the light and blessings of the third angel's message. It was truly inspiring to associate with these dear people, and to witness their zeal and courage. Whenever a hymn was to be sung in our private meetings, a number of the brethren would immediately close all the windows of the hall so that our meeting should not attract the attention of passers-by, and so possibly create a riot. After the first hymn the windows would be opened until the closing hymn.

The reports of the ministers, Bible workers, and canvassers were full of interest. The following, taken from the report of one of the laborers, tells the story of the steady progress the cause is making: —

"The Lord gave us for these two cities ten souls, of which eight fall to Bozen and two to Merava. Not without difficulties we labored, and the Lord helped us wonderfully.

"One dear woman in Bozen, a good Catholic woman but now a sister of ours, heard of the meetings. She daily attended mass, and was a regular visitor of three praying circles. Her son, who used to accompany her to my lectures, was a student of the Franciscan high school, preparing to become a Franciscan friar. Both being deeply impressed by this truth, the mother left her praying circles and the mass, and the son his Franciscan study, to become a hopeful member and student of our missionary school at Friedensau. The Lord be praised.

"A precious experience another dear brother had in Meran. He is the father of four children, and held a position in the city railway service. At first he was given the Sabbath off, but as he asked to have it off regularly, notice was sent to him that he must give up his position. The day before leaving his work as a street-car conductor, while conversing with a gentleman in the car he mentioned his having to give up his position. Being asked the reason, he answered, 'For conscience' sake.' The gentleman was surprised, and gave him a position, with the Sabbath free."

In one of the meetings we requested all who had come from the Catholic Church into our ranks, to stand. Nearly every one of the one hundred and fifty who were present arose.

The statistical report showed that dur-

ing the year ended June 30, ninety-seven were added to their numbers, seventy-six by baptism, and twenty-one by letters from other countries.

The average tithe per member was \$22.42 and the offerings to missions \$7.65 per member. This is a fine showing for the 242 brethren and sisters scattered over Catholic Austria.

During that same year our seven canvassers sold \$4,200 worth of our publications, and this in the face of laws forbidding the circulation by loan, sale, or gift of religious literature. In carrying on their work these canvassers are constantly subject to arrest and fine or imprisonment. In his report one of the canvassers told of being arrested, of all his publications being taken to police headquarters and burned, and of a fine imposed on him. On refusal to pay the fine he was sent to prison for three days. As he had the privilege of choosing the days of the week he would go to prison, he selected Friday afternoon. When released the following Monday he resumed his canvassing. He was again sent to prison, and he again selected Friday as the day to enter. After several repetitions of this, the jailer asked him how it happened that he always came on Friday. He replied that he did no work on Saturday, the Sabbath, and that he could not canvass on Sunday, so he chose these days for his imprisonment in order to have more time during the week for canvassing.

It was truly uplifting and encouraging to hear the reports of these workers, and witness their devotion and courage. They believe in this cause with all their hearts, and are doing all they know how to help to finish quickly the work God has given us to do.

Elder J. Wolfgarten, who has had charge of the work in Austria for several years, was chosen leader for another term. Brother and Sister Wolfgarten have had many evidences of the special care and deliverance of the Lord during these years.

Elder G. W. Schubert, who has recently been elected president of the Central European Union, in which Austria is located, attended this meeting, and at its close, in company with Elder L. R. Conradi, attended general meetings in Bohemia and Moravia. In the latter country they organized a new conference. It is expected that a Bohemian conference will be formed in another year. Thus the work progresses, and for it all we praise and magnify the name of the Lord.

A. G. DANIELLS.



TRIAL is the real test of the genuineness of Christian profession. Faith grows stronger and hope shines brighter in the darkness.

## Note and Comment

### Sabbath and Lord's Day

THE Christian Church of Englewood, Ill., publishes a monthly paper called the *College Vista Budget*. In its issue for September, 1913, under the heading "Sabbath and Lord's Day," the following interesting catechetical article is contributed by Pastor E. A. Hibler, of Warren, Ohio:—

1. What is the difference between the Sabbath and the Lord's day? *Answer.*—The Sabbath was a day of rest. Ex. 20:10. The Lord's day, or the first day of the week, is a day of worship. Acts 20:7; Rev. 1:10.

2. What is the numerical difference? *Ans.*—The Sabbath, the seventh day. Deut. 5:14. The Lord's day, the first day of the week. Mark 16:1, 2.

3. What is the civil name for the two days? *Ans.*—The Sabbath is called Saturday. The Lord's day is called Sunday.

4. What do these two days commemorate? *Ans.*—The Sabbath commemorates the rest day of creation and bondage in Egypt. The Lord's-day commemorates the resurrection of the Saviour of the world.

It would be interesting if Brother Hibler would tell us on what authority the first day of the week became a day of worship in the Christian church, by what authority he designates the first day of the week "the Lord's day," and what appropriateness there is in observing the first day of the week in commemoration of the resurrection of the Lord.

As a matter of fact, as far as the record of the Scriptures is concerned, the first day of the week was used by the Christian church as a day of ordinary labor, and the seventh day observed as a day of holy rest. This is demonstrated even by a critical study of the scriptures which he cites; namely, the twentieth chapter of Acts. Nowhere in the Bible is Sunday called the Lord's day. Conversely, the seventh day of the week is declared specifically to be the Lord's day (Ex. 20:8-11), and of this seventh-day Sabbath enjoined in the commandment the Saviour declares himself the Lord. Mark 2:27, 28.

In the sixth chapter of Romans the apostle Paul shows that baptism has been given the Christian church as a memorial of the death, burial, and resurrection of the Lord. Why should the church, without a divine command, observe a second memorial?

Truly, as Dr. Hibler states, the seventh-day Sabbath commemorates the rest day of creation. The Creator first used the day as his rest day, and then gave it to the human family in commemoration of his great creative act. Gen. 2:1-3; Ex. 20:8-11. Just as long as we walk this material earth and are surrounded by the handiwork of God, so

long will it be proper and right to observe the birthday of the world. Its observation from week to week turns our minds continually to the Creator of all, to our Maker and Redeemer.



### "Syndicalism — the Creed of Force"

WE stand face to face with great crises,—crises in the home, in the church, in the state, in society. Warring elements ever striving for the mastery are already engaged in hand-to-hand conflict. In the home the integrity of the marriage institution is threatened; in the church it is the culmination of the deadly conflict which has been waged between truth and error through all the ages; in the state it is a strife between the various ideals of government and between law and lawlessness; in the industrial life of the people it is the long-drawn-out struggle between capital and labor, merged in this period of the world's history into strong organizations and combinations seeking their own interests to the undoing of all opposition.

This industrial struggle promises to be one of the thrilling and dramatic issues of the future. On the one hand it is a struggle in behalf of property rights in the interest of invested capital; on the other it is a fight for existence, for bread and butter, on the part of the great multitude of wage-earners. Combinations of wealth for the purpose of self-protection, and many times self-aggrandizement, on the one hand have served to create combinations and unions of labor on the other. The one has grown more overreaching and domineering; the other has become more aggressive and threatening. One demands the fruits of labor as the reward of invested capital; the other demands the machinery, the mill, the mine, the railroad, and the implements of labor as the legitimate fruit of its industry.

This demand on the part of organized labor is known as the doctrine of syndicalism. This theory, according to the *New York Evening Post* of Nov. 7, 1912, would "brush aside all efforts to, settle the so-called class difference by peaceful methods, and would by 'direct action' force the other side to yield without governmental interference." In the accomplishment of this purpose it hesitates at no means that promise success. Representing this doctrine, the I. W. W., or the Industrial Workers of the World, stands among labor organizations as the chief exponent. Says Andre Tridon, in his book "The New Unionism":—

As a revolutionary organization the Industrial Workers of the World aims to use any and all tactics that will get the results sought with the least expenditure of time and energy. The question of "right" and "wrong" does not concern us.

The *Independent* recently requested Arturo M. Giovannitti, as a leader of the I. W. W., to interpret this statement of Mr. Tridon's. Mr. Giovannitti is a recognized authority of this order. In the *Independent* of Oct. 13, 1913, he complies with this request; and as representing the sentiments of that strong, aggressive organization,—the sentiments which are now taking such deep root in the minds of thousands of working men throughout the world,—his words are worthy of careful thought. They surely indicate the crisis which is approaching in the great industrial world. In answer to the question as to whether the order he represents stands for every form of aggressive action, he says:—

It does and it does not. Syndicalism, which is the philosophy of the revolutionary labor movement, has no aprioristic scruples or prejudicial propensity either for or against any and all methods and means of attack and defense, but it maintains that each situation will suggest, through the infallible instinct of the workers themselves, the line of action to pursue and the means to adopt or reject.

Mr. Giovannitti then goes on to argue that in the industrial as well as the political world force is the only arbiter. He quotes what he considers the unrefuted axiom of Marx: "Between two irreconcilable conflicting interests [which engender two opposite rights] the only arbiter that can decide is force." The writer declares that "the law is no concern of ours," and that the I. W. W. proposes to create its own laws. He states further:—

There is one thing, however, that every class-conscious working man considers inexpressibly abominable, and this is "scabbery." Outside of that, any and all means are right and permissible on the sole condition that they bring results disastrous to the master class and advantageous to the proletariat. However shocking this may sound to pious, God-fearing souls, it nevertheless reflects the entire attitude of the Syndicalist Movement in connection with the class struggle. If the attitude is indefensible on moral grounds, so much the better. We never intended to defend it, anyway; we only endeavor to elucidate it.

Relying upon its own power, Mr. Giovannitti declares that the strength of the I. W. W. is in discrediting existing standards:—

The more flippant, defiant, unconventional, and disrespectful it is toward the existing standards of ethics, good manners, law, and order, the more effective it becomes in its work of demolition, which is the most essential task of any revolution. The more it disregards the opinions of outsiders, the more unmindful it is of their approval or condemnation, the more it will fall back on its own power,—on which alone it must exclusively rely,—build its own individual character, forge its own weapons of attack and defense, and hold its own entrenched position against the embattled forces of reaction.

In concluding his argument, he states: "We are going to do what we need and intend to do, simply because we have the power to do it." This he claims is the right exercised by the state and by invested capital:—

If you have the power to prevent us, why, it is your privilege, your right, your duty, as a class to do so. And you are doing it. You tore to pieces the Constitution in order to prevent us from assembling and voicing our grievances and our protest. You battered our skulls with your policemen's clubs. You stabbed us to death with your soldier's bayonet. You hired your private thug to insult, assault, and murder us. You instructed your private judge to sentence us to the penitentiary or to the scaffold for crimes which had been committed by your hirelings. You ordered your private priest to curse us and damn us to hell. You sweated us, starved us, bled us, dispossessed us, reviled us in your subsidized press—and we bore it all sullenly and doggedly and said nothing.

Was it right? Well, you will perhaps blush hypocritically and say that it was wrong, now that you have done it and fear the consequences of the example you have set, but we say that it was right. It was perfectly right simply because you were defending your interests and privileges, because you had the power to do it, because you were the stronger, and because it is the law of the jungle, from which neither you nor we have yet graduated. But whether it is right or not, we are going to do the same because you have taught us that these tactics are the only ones which bring results.

The extent to which this principle will be carried when the laboring man comes into his own, the writer expresses in these words:—

You will call this a fearsome creed, a sinister philosophy of force. So it is. Our ethics are the ethics of power, those of the absolute social and economic dictatorship of the proletariat, exactly as yours are those of the supreme mastery of plutocracy, or of the exclusive dominion of middle-class cowardice and imbecility.

No, we do not believe in killing or bearing false testimony against you, our neighbor, nor do we want your ass, your ox, or your wife, but we *do* want your land, your machinery, your mill, your mine, your railroad, and your beloved thirty-six per cent—and we are going to take them back, as surely as you have stolen them from us.

We have nothing in common with you; we do not recognize the "public," the "people," the "nation," Christendom, or humanity; we know only the working class, and rigidly maintain that outside of the working class there is not, nor shall there ever be, any hope of salvation in the great social hereafter.

A pen-picture of this deadly conflict just before us is given by the apostle James. He declares that through the oppression of greed, which holds back the hire of the laborers, violence and bloodshed shall result. The condition which we have facing us is forcibly portrayed in other scriptures: perplexity and distress, and in consequence "men's

hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. Happy is the man who, during the perils of today and the fearful ordeal of the future, can rest securely in the faith of a great overruling God and his watchful providence over his children. The promise is, "I will keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

#### Religious Liberty in China

SAYS the *Continent* of Oct. 30, 1913:—

Christian missionaries of all names in China are deeply exercised over the sudden and surprising development of a deep-laid plan to force into the constitution of the new Chinese Republic a clause reading: "Confucianism shall be the state religion of China, but religious liberty shall be accorded to all the people." The missionaries have been quite taken off their feet by this outbreak of Confucian sentiment, because from the moment that the republican movement became an assured success every one had taken it for granted that the national government, constructed on American models, would be wholly impartial among the varying religions professed in China.

This is credited to Dr. Chen, an ardent advocate of Confucius and his school. Of the effort to defeat this proposed legislation the *Continent* continues:—

Though dazed at first, the friends of the American ideal of religious freedom have rallied and appointed a strong committee of seven, with headquarters in Peking, who are already setting afoot a great national agitation to protest against Chen's shrewd propaganda.

#### Rejuvenating Spiritualism

THERE is much in the way of trickery and fraud passing for Spiritualism which is not worthy of even so dignified a classification. In many instances Spiritualism itself has failed to cover up its true character, and has shown its real inwardness by manifestations that have been anything but creditable. This is recognized by some of the leaders in this cult.

Dr. Hyslop, a leading Spiritualist, comes out with a "Word to Spiritualists" in which he takes them to task for this lowering of their standard. He thinks that Spiritualism needs a rejuvenation. According to the *Outlook* of Oct. 11, 1913, he says:—

Why do not men and women in this agnostic age turn with avidity to the Spiritualist's claim that he has indubitable evidence of a future life? The answer to this question is simple. The Spiritualists have not given any intelligent account of their own evidence, and have allowed their claims to be poisoned by so much real or apparent fraud that intelligent people would have none of it. They have not put ethics and religious earnestness forward as the primary object of their belief and lives.

On the contrary, they have exhibited

performances which offend every intellectual and esthetic instinct of men when it comes to beliefs that have assorted themselves with some sort of idealism, and have given us performances that are poorer than conjuring and totally lacking in intellectuality and taste. . . .

Now, all this sort of thing will have to be abandoned if Spiritualism is to obtain any respect at all. It has harbored all sorts of frauds, and taken no adequate means of expelling them from its ranks or its promoters and priests. . . . There is no reason for making a fuss about immortality unless the belief is helpful to morality and religious ideals generally.

Spiritualism may seek to hide what it is for the sake of a respectable standing in the religious world. But a fountain cannot rise above its source, and no more can Spiritualism. It is founded upon the great falsehood uttered by the prince of darkness to our first parents, "Ye shall not surely die." It affirms that which the Word of God denies; namely, the immortality of the soul and the conscious state of the dead. It is a great system of error, and error only. There is no such thing as rejuvenating it.

#### Transferring Church-Membership

SOME of the migratory members of the Seventh-day Adventist Church can read with profit these words by the editor of the *Christian Observer* of Oct. 22, 1913:—

One of the hardest problems that pastors have to solve is to persuade all church-members who move into the bounds of their congregations to unite with the local church. The instances are few where men and women voluntarily bring their church letter with them and hunt up the pastor and ask to be received into the church. Usually they have to be sought out. They often make miserable excuses for not sending at once for their letters. "I do not know how long I shall be here." "I do not yet know which church I shall join." "I am looking around to see where I should like to belong." "I dislike to take my name off the roll of the old home church."

With some of these people years pass and they are still out of vital connection with the local church. Much of this is due to real indifference to religion and indisposition to assume responsibilities, and it is often fatal to vigorous Christian development. An old sailor once said: "I am an old sailor, and I have been up and down in the world. It is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide." "Professing Christians who keep their church letters in their trunks, or who wander from service to service, making of no place a sanctuary, and assuming no religious responsibilities," says an exchange, "are in a fair way to come to grief, in social shallows or on the jagged reefs of temptation. If you do not want to drift into sin, tie up to some church."



## The Coming Jubilee

MRS. L. D. AVERY-STUTTLE

Look! methinks I see the tokens  
Of the coming jubilee,  
And methinks I hear a roaring  
Like the voices of the sea,  
Like the sound of many waters  
When the mighty winds arise,  
For the Lord of hosts is coming  
With the army of the skies.  
And he calleth to his people,  
And his tones are soft and mild,—  
Soft as when a mother speaketh  
To her well-beloved child:—

“Come, my people, seek thy chambers,  
Cover thee and shut thy door  
Till the indignation passeth,  
Till the fury shall be o'er.  
Hide thee for one little moment;  
For the sword is bending low,  
And the mighty God of battles  
Taketh vengeance on the foe.

“Hide thee, hide thee in thy chambers,  
Hide thee in the clefted rock,  
From the field of Armageddon,  
From the battle and the shock.  
Fear thee not, O seed of Jacob!  
Fear thee not, nor be dismayed;  
I am with thee every moment,  
Thou shalt never be afraid.

“Though a thousand fall around thee,  
And ten thousand at thy side,  
Like the myriad leaves of autumn  
O'er the meadows far and wide;  
Though the trembling earth be gory,  
And no more shall hide her slain,  
And the heavens are black as sack-  
cloth,  
Still my promise shall remain.”

Yes; the hour of triumph hasteth,  
And the day of jubilee;  
Look! the martyred saints assemble  
From the desert and the sea,  
And ten thousand thousand voices  
Shout and sing with one accord:  
“Tis our God, we've waited for him!  
Halleluiah! 'tis the Lord!”  
*Lansing, Mich.*

## The First Conference in Austria

L. R. CONRADI

OF all the larger European states where the threefold message has taken root, Austria-Hungary, with its 52,000,000 inhabitants, was the last to be permanently entered. Providence first led to Hungary, where the laws are more lenient, and here we have now two organized conferences and three mission fields, with over a thousand members, forming the principal part of the Danube Union. Austria, with its 29,000,000 people, formed part of the two unions. Galicia and Bukowina, being almost en-

tirely separated from the main portion and lying close to the East German Union, had been joined to this union, forming two mission fields and containing 50 members. The main portion of Austria, with about 20,000,000 people, belongs to the Central European Union, and has been divided into three mission fields, the Austrian, Bohemian, and the Moravian-Silesian. About eight different languages are spoken in this territory.

The Austrian field had its annual conference at Vienna, from September 3-7. Elder A. G. Daniells, of the General Conference, Elder G. W. Schubert, the union president, Brother Boex, the general agent, and the writer attended this meeting. Brethren Bischof and Werner were ordained to the ministry. The Austrian field had, at the beginning of the third quarter, 442 members. It has an excellent tithe, and the donations come up to ten cents a week. Elder Wolfgarten was again put in charge of the field.

From here Elder Daniells went to Scandinavia. On the seventh Elder Schubert and the writer reached Reichenberg, where the Bohemian meeting had begun the day previous. Most of the 180 members of this field were present, and when I spoke on Africa the first night the hall, which holds over 500 people, was crowded to overflowing. Though the majority of the 7,000,000 people in this field speak the Bohemian language, our work has thus far prospered the best in the German-speaking portion. Brother F. Gruber was again elected superintendent of this mission.

A twelve hours' run on the cars brought us to Teschen in Silesia, where the Moravian-Silesian conference was held from September 11-14. Brother Wolfgarten also rendered assistance here. Of the three fields, this has prospered the most numerically. Last year over 100 souls were added. Three languages are spoken, the Moravian, akin to the Bohemian, the Polish, and the German. Of the 335 members, not less than 300 live in Silesia, which province has only about 800 people; the rest live in Moravia, which portion has 2,700,000 people. As a good many of our people were Polish, both the conference sessions and the public work had to be carried on in German and Polish. Our hall was so crowded by our own people, who had nearly all turned out, that we could not invite outsiders. In view of the fact that this field has already over 300 members, and is entirely self-supporting, it was unanimously decided to organize it into a conference. Elder J. Muth, who

has so faithfully looked after its interests, was elected president, while Brother P. Niedoba, who had been instrumental in building up the Polish work, was ordained to the ministry. In all these fields wonderful experiences were told of God's providences in opening up the way and overruling difficulties.

It is truly wonderful that in so short a time the Lord has given us some 800 souls in Austria, most of whom have come out from the Roman Catholic Church. Had we full liberty, undoubtedly we should see greater growth. Our canvassing work seemed at first almost an impossibility. A number of our workers had been imprisoned, but still they press on, and the Lord shows them new ways and gives them favor with the people. As the native workers increase, there is surely every hope that in a little while there will be a strong work in the Austro-Hungarian monarchy. Let us remember both workers and people in our prayers.

## Selukwe Mission

W. C. WALSTON

THE friends who so liberally donated funds for the Selukwe Mission will be pleased to learn how this money has been expended. I can assure you that we here in Africa very much appreciate your liberality for the work in this country.

When we learned there were sufficient funds sent to purchase a farm for a permanent mission site on the Selukwe Reserve, Brother T. J. Gibson was instructed to look for a suitable farm. The Rhodesian government will lease only about one hundred acres to our missionaries on the native reserves, so we are somewhat limited in making our mission stations what we should like them to be.

Brother Gibson spent several weeks looking for a farm, traveling several hundred miles on foot with only one or two native boys as companions. After looking over the country in that section and visiting all the farms for sale that he could hear of, he reported to the conference committee, and I was asked to go and assist him in selecting one.

Among these farms was one owned by a lawyer living at Victoria. The place pleased Brother Gibson, and he obtained an option for two months. As soon as I could arrange to leave, I went to Selukwe, and was met at the station by Brother Gibson, with cart, four mules, and native driver, and we were soon on our way to the Victoria districts where these farms were situated. We spent eight days visiting the different farms, and decided that the farm owned by Mr. Herman, the lawyer at Victoria, would be a very suitable site for our new mission.

We asked for an extension of the option for a few weeks in order to place the matter before the conference committee for its approval, but Mr. Herman refused this request, telling us that he had been offered considerably more for

the farm by two or three parties since he gave the option. We had but three days to decide whether or not we should purchase the property, and immediately wired for instructions. The reply came to purchase, and we closed the bargain at once.

I am glad to tell you we own a farm for our new mission (and that, too, without an interest-bearing debt, as the money was raised *beforehand*), situated about ten miles south of Victoria, among the hills and mountains, in a fine basin or valley, nearly a mile across, and the soil is some of the best I have seen in this country. Several hundred acres will be ready for the plow with very little clearing.

The farm contains eighteen hundred acres, and is adapted to all kinds of grain and fruit grown in this country, and already has about two hundred fruit-trees; it is well watered and well suited to grazing. There is a good road from Victoria to the mission farm, and we expect the new railway line will reach Victoria in twelve months.

In our opinion this has been a providential opening for us to purchase the property, and we praise God for his guiding hand.

There are over thirty native reserves south of the place, where the message has never been carried, and we hope from this mission to be able to send out workers after they have been trained, to teach the truth to these souls in heathen darkness.

Victoria is about sixty miles east of Selukwe Mission. The cost of the farm, including the transfer, etc., was about £600. There will be sufficient funds to purchase stock and tools, so the mission will be well furnished to start with. The owner of the farm has some good cattle on the place, which he offers to us at a reasonable price. So everything will be ready for a good beginning at once. We have decided to name the new mission Glendale. Probably Brother Gibson and his family are now moving on to the place.

### Good News From Peru

IN a letter dated September 5, Brother O. H. Maxson, of Lima, Peru, tells of the spirit of liberty obtaining a little more of a foothold in that country. An act has just been passed by the legislature changing a clause of the church-and-state constitution that in the past has bound the people to Rome. He says:—

"Before going on into the letter, I must tell you some good news which we hope is to be for the good of the work here in Peru. You very likely know Peru's constitution does not permit any religion but the Catholic. We learned only three days ago that a bill has been presented to cut off the last clause of Article IV, which says, 'And permits no other [religion].'" The article will read as follows, "The state professes the Roman Catholic religion and protects it." There is no change, but the leaving off of the last clause. This we

are hoping to see go through without much opposition, but we are making arrangements to circulate petitions in all parts of the republic as far as we can reach out by writing to those whom we know to be in sympathy with religious freedom. There has been a great deal in the papers of late about the abuses that our brethren have suffered from the bishop of Puno. I am translating some for *Liberty*, which I hope to have ready soon. One paper has devoted a great deal of space to this matter, and I am sure will speak in no uncertain terms when once the above bill is debated. Pray for us."

Just recently in a telegraphic report in the daily press we learn that this measure passed the Peruvian senate with only four dissenting votes.

### Inland New Guinea

L. W. CARR

SUNDAY, June 22, saw a string of carriers—men and women—leaving Bisiatabu followed by Brother Lawson and me. The ten loads contained bedding, tent, loin-cloths, a few knives, billycans, kerosene, medicine, salt and beads with which to pay carriers and purchase food, and sufficient European tinned food to last a month when used sparingly with the native vegetables and fruits. We were bound for inland New Guinea to visit the tribes that had been previously reached, and to come in touch with others.

For the first week it rained each afternoon, but the rest of the journey was agreeably fine. The traveling was all on foot along native tracks, and was mostly strenuous, with but few miles of level country. On an average we climbed four thousand feet each day, and the descent was sometimes more difficult than the ascent.

Altogether fourteen tribes were visited, seven of them for the first time by any missionary. The Owen Stanley Range was crossed, and Kokoda, the government station one hundred and ten miles from Port Moresby, was reached. Breakfast at seven thousand feet, the highest point reached, was enjoyed one morning round a good fire, the wind being cold.

Two of the mission boys, themselves inland lads, accompanied us the whole trip, acting as interpreters, and they were benefited by the experience. At the same time we were able to compile a rough dictionary of several hundred words of their language, which we found different from the one spoken near Bisiatabu and less similar to the Port Moresby language.

The tribes were generally about a day's journey apart, and carriers would take us to the next tribe only, for each received two strings of beads (one hundred), valued at sixpence, and a dessert-spoonful of salt. Papuans can eat salt as European children eat sugar. On the home journey, carriers who had come with us for one day found the next tribe absent from the village, so they promptly

left the loads and deserted us. Having four boys with us on the way to Bisiatabu, we were able to carry the things most needed, leaving the rest to follow a week or two later.

Christ and him crucified and the necessity of preparing to meet a soon-coming Saviour were the themes mostly dwelt upon at every village; and services were held at the roadside, by the mountain torrent, or in the garden, or wherever hearers could be found, and the old, old story became sweeter to the narrators each time it was repeated.

Good attention on the whole was paid to the message delivered, although at first some of the women ran into the bush. One old man especially encouraged us. He was one of the Boura tribe, whose village had recently been burned, and whose pigs were shot by the police because of a case of sorcery resulting in the death of a man. During the first service he called out, "By and by we will know about Jesus and his ways." At the next meeting he exclaimed, "We will soon know about Jesus and his ways," but the next morning at worship he said, "Now we know Jesus and his ways."

It was also encouraging to find that some of the inland boys who had previously been at Bisiatabu working for a year were exerting a good influence over their fellows, and we found quite a number of the Bfogi and Kagi tribes who were keeping Sabbath as far as they knew how, which of course was far from perfect, yet a good advance step.

Our return to Bisiatabu, where all were found well, was accomplished without mishap, Ps. 121:8 thus proving true once again.

ARE you a disciple of the Lord Jesus? If so, he says to you, "I am with you always." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as our eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was" nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "now."—*Frances Ridley Havergal.*

THE great tendency among men everywhere is to follow the standards and ideals that are dominant in the particular society in which they happen to move. It is a great thing to have a standard that overtops my little circle and yours; that can be seen from community to community, from nation to nation, from age to age. Such a standard has the Christ-life come to be.—*J. T. Sunderland.*

As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—*F. W. Robinson.*



**The Christian's Hope**

PEARL WAGGONER

LET me have the Christian's hope!  
 You may call it dark and gloomy if  
 you choose;  
 But I should not think to change it,  
 Nor for wealth of earth exchange it;  
 Not for worlds could I this hope af-  
 ford to lose.

Let me have the Christian's hope!  
 Earth-born hopes or dreams can ne'er  
 with it compare;  
 Earthly joys, or wealth, or pleasures,  
 All its dearest, most-sought treasures,  
 Ne'er can vie with those which wait  
 me over there.

Let me have the Christian's hope!  
 Never will it cause a disappointing  
 tear;  
 For its glorious consummation  
 Will exceed anticipation,  
 With my loved ones and my Saviour  
 ever near.

Let me have the Christian's hope  
 Of that home where fear of loss ne'er  
 makes afraid;  
 Where no grief the heart shall sadden;  
 Where the stream of life shall gladden,  
 And shall heal the wounds that sin  
 and pain have made.

Let me have the Christian's hope!  
 Then what matters it what else below  
 I miss?  
 I am rich, with heaven o'er me;  
 Pure delights are just before me,  
 In its fields of unalloyed, eternal bliss.  
*Hinsdale, Ill.*

**Fiendish Devices of White-Slavers**  
**Warning to All Women**

THAT young girls and women need to be constantly on the alert as to the devices of agents of the white slave traffic has been brought to our attention in two marked instances recently. A mother and her daughter went from Jersey City to New York City on a shopping tour. To economize time they separated, agreeing to meet in an hour and a half in Macy's parlor. The daughter finished her errands first, and having time to spare, was looking into the window of a store near by. As the crowd gathered around her, she felt a sharp pin prick her arm, but paid no attention to it except to rub the spot. She then went to Macy's as agreed, to wait for her mother, but as soon as she had taken her seat, fell to the floor in a swoon.

The matron was called, and the doctor of the establishment was summoned. After looking at the girl, he said, "O, it's only a case of drunk! We will take her to the window, and the air will revive her." At this juncture, a well-

dressed man came hurrying up as if looking for some one, and seeing the unconscious girl lying there, said to the matron, "This is my wife; she has these drinking spells occasionally. I have a carriage at the door and will take her home."

Providentially, the mother, who had been searching for her daughter, pushed her way through the group, and, seeing the man about to take her daughter away, sprang forward, saying, "This is my daughter. What are you doing?" In the excitement of the moment the man fled, and could not be found.

Another instance is of a young woman living in Newark, N. J., who went to New York City recently, and after attending to her business stepped into a moving-picture place in the shopping center. After a few minutes, the girl felt a sharp pin-prick in the side of her neck. She looked around and saw a man and woman of ordinary appearance, sitting behind her intent upon the pictures being exhibited. She felt dizzy, so made her way out of the place, and seeing a policeman near by, went to him and asked him to take care of her. She was taken to the station-house near by the officer, and the sergeant in charge, as soon as she was brought before him, recognized the symptoms, saying, "It is another of those knock-out cases." In both these instances these girls had been punctured with a hypodermic needle containing some strong opiate, and had not Providence mercifully interposed, both without doubt would have been counted among the numerous cases of young women who mysteriously disappear, and are forced into slavery as inmates of houses of prostitution.—*Union Signal.*

**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."

"PRAYER has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, stopped the course of the moon, arrested the sun in its rapid race, burst open iron gates, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven."

**Requests for Prayer**

301. A New York sister desires prayer

for her husband, who is an infidel, and for her father and brothers, who are addicted to the use of strong drink.

302. A sister writing from Colorado asks prayer for healing from a skin disease.

303. From Louisiana an anxious wife sends the request for our prayers in behalf of her husband, who is a drinking man.

304. An Idaho sister asks prayer for healing.

305. "Please pray that my hearing may be restored, if it is God's will," writes an aged Ohio sister.

306. Another sister in the same State (Ohio) begs us to pray that she may be healed.

307. A brother asks prayer for a friend in Michigan who must undergo a severe operation unless it is God's will to restore her.

**A Sennacherib Inscription**

YET another piece of valuable testimony. There has lately been added to the British Museum an Assyrian inscription relating to Sennacherib. The Bible states that after his return (how long is not stated) from his invasion of the land of Israel, "it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead." 2 Kings 19:37. For long that record stood alone, with no other known reference to it in history; but the famous coronation inscription of Nabonidus, B. C. 555, which gives a summary of the chief events in the history of the New Babylonian Empire, records this event, and says of Sennacherib: "That king of Assyria, who, by the anger of Merodach, had accomplished the destruction of the land, the son, the offspring of his body, with the sword pierced him." Another inscription gives the date when the murder occurred: "On the 20th day of the month Tebet, Sennacherib, the king of Assyria, his son slew him in a rebellion." The same inscription tells that the rebellion lasted from the day of the murder until the twenty-eighth day of Sivan of the next year, "when Esarhaddon, his son, sat on the throne of Assyria." That two were privy to this murder seems clear from the inscription, for Esarhaddon tells us that he had to fight against his two brothers. The Assyrian inscription now added to the museum carries the testimony a little farther, for it relates to the place where the murder took place. The Bible expressly says, "In the house of Nisroch his god." The newly acquired cylinder has been dug up from the foundation of the great gate of the wall of the city, and it reads: "To Nergal, his lord, king of Assyria, a palace shrine which is within the city of Tarbizi, from foundation to roofs he built and completed." "The flight of the murderers into Armenia is confirmed by the recording Esarhaddon, who defeated them in a battle on the Armenian frontier."—*Bible Standard.*



## Thanksgiving

EVA M. DAVIS

THE year is crowned with blessings rare;  
Its fruit and grains in beauty fair  
Attest Jehovah's love and care.

Like leaves of autumn, brown and sere,  
It stands without regret or fear,  
The dear, old, fading, dying year.

Beside our path it laid a gem  
Of friendship true, a diadem  
Like that which shone o'er Bethlehem.

It scattered flowers of peace and trust,  
Whose fragrance rising from the dust  
Led us to him whose ways are just.

It gave a grace to Sorrow's form,  
It comfort spoke to hearts forlorn,  
It bade us wait the coming morn.

And when we walked o'er rugged ways  
With fainting steps, beneath the rays  
Of blazing sun, the weary days

Were filled with quietness and peace.  
To many souls it spoke release;  
To some it gave a rich increase

Of joy and boundless happiness;  
It taught the way to cheer and bless.  
In mem'ry of its faithfulness

Our hearts take up the joyous song  
Of praise from many a raptured throng  
Who still the sound of praise prolong.

For joy and sorrow, peace and pain,  
For toil and rest, for loss and gain,  
We humbly thank thee, Lord, again.

For all we from thy love receive  
We learn the better how to live.  
We pray thee teach us thanks to give.  
*Mount Vernon, Wash.*

## The Nashville Agricultural and Normal Institute

THOSE who are interested in the Southern cause, as well as friends of the students in the Nashville Agricultural and Normal Institute, will be glad to hear of the prosperous opening of the fall term on October 16. Ten years ago this fall the work of the institute began with a half-dozen students in one room of the old Plantation House. Some who took part in the work at that time wondered what the Lord really had in mind when he gave the instruction through Sister White that this farm should be purchased and a training-school established near Nashville, where men and women might be fitted to carry the gospel in a practical way to the mission fields of the South.

At the time of its tenth opening the main room in Gotzian Hall was crowded to the limit. The new dining-room,

known as Kinne Hall, has its capacity well taxed. The school family numbers over eighty. It has always been the purpose to have only a small school at Madison, to give a brief training and to make it very practical, and to hasten the young people out into needy fields.

Through the spirit of prophecy God has said that the time of harvest in the South is here, and those who have entered the school this year prove by their presence that the Spirit of God is working upon the hearts of men and women in many parts of the North. Looking over the student body, one finds Ohio represented by eight earnest young persons. A company of seven came from the Pacific Coast. Nebraska is well represented. There are students from Massachusetts, Pennsylvania, and Virginia. Wisconsin, as usual, is showing an interest in the Southern work. Minnesota has several representatives, and the Lake Union Conference, as organized for mission study, shows the largest attendance of all. Two young persons, whose parents are missionaries in Guatemala, are here to better fit themselves for work in that foreign field.

Should a visitor want an introduction to the student body, he could do no better than attend such a meeting as was held at the beginning of the Sabbath, October 24. Practically all those in attendance testified that the Lord has given them a definite call to the South, that they are here for a definite object, and that it is their purpose to consecrate all their faculties to the spread of the third angel's message.

Since the close of the summer school and the holding of the sixth annual convention for self-supporting workers, which was reported by Professor Spaulding a few weeks ago, the field work on the farm has progressed. In spite of the fact that the season was a trying one, the farm did remarkably well. An experimental patch of alfalfa has proved decidedly satisfactory. The silo has been filled for the winter use of the cattle. The garden has been an object-lesson, showing that proper tillage will carry the crops through even a severe drought.

For ten years we have found it necessary to use the old barns that were on the place when it was purchased. These were made as sanitary as possible, but we always looked forward to the time when we might have better facilities in the dairy department. Last year Brother Nis Hanson, of California, visited us and expressed his interest in our work by donating the price of a new dairy barn. All the buildings on the school farm are the result of student labor, and in the building of the barn this same method has been followed. It takes more time to complete the buildings in this way, but when they are finished they stand as a monument to the work of the carpentry department. The new barn is nearing completion. It has room for twenty-five

milch cows, and is an up-to-date structure. It also affords a sheltered feeding-shed for the cattle during rainy weather.

During the last few weeks the school family has been favored with visits from a number of Nashville friends. Dr. H. J. Hoare conducted the communion service on the first Sabbath in October, and in the afternoon addressed the students, giving them a very practical talk on meeting the hard things in life. Elder J. W. Norwood, president of the Tennessee River Conference, was with the school family Sabbath, October 11, and Prof. R. G. Ryan, educational superintendent of the Southern Union Conference, occupied the morning hour Sabbath, October 25. In the afternoon of the same Sabbath Brother B. N. Mulford, one of the first students of the Madison school and among the first to leave the school and open work in the highlands, spoke on the hill-school work.

When the school was first established, the spirit of prophecy outlined its work, including among other things the establishment of a sanitarium. The Madison Rural Sanitarium has been open to patients for the last five years, and every year during that time a nurses' class has been trained. This year there are twenty prospective nurses, under the tuition of the sanitarium physicians. The interest in Bible study never seemed more intense, and a class of twenty mature men and women, some of whom have reached middle life, is studying the Scriptures. The younger students are taking preparatory work in various branches. The work in the shop, on the farm, in the sewing department, in domestic science, is kept constantly before the students, and definite work in short courses is offered each quarter. There is a spirit of courage and good cheer on the part of the school family.

M. BESSIE DEGRAU.

## Progress in the Colporteur Work in the Southwestern Union

It sometimes seems unfortunate that in order to record the progress that is being made year by year in advancing the message through the circulation of the printed page, it is necessary to deal so largely with pounds, tons, car-loads, and dollars and cents, rather than with the *real good* that is being accomplished through this means in the salvation of souls. Many volumes could be written on the spiritual results of this work, and many precious gems gathered from rich mines of personal experience. But, even then, the half would not be told, for eternity alone can reveal the final and lasting results of this faithful, prayerful seed sowing on the part of our colporteurs. Therefore, when considering figures pertaining to the advancement of our colporteur work, we may well pause and consider the far-reaching results they represent.

Although the book work this year in the Southwestern Union has encountered unusual difficulties, the Lord has greatly blessed the efforts of those in the field. For this we feel indeed thankful. Not only can advancement be reported, but we believe some new records have also been established in the matter of remittances. It takes a great deal of money to provide such a large number of books as are required for the



fall deliveries, and recently the tract societies have remitted the following amounts on their respective accounts with the Fort Worth Branch:—

North Texas .....	\$10,101.00
Oklahoma .....	6,736.25
South Texas .....	4,800.00
Arkansas .....	2,715.83
New Mexico .....	2,000.00
West Texas .....	1,186.66
Louisiana .....	750.00

These large remittances, some of which can unquestionably be called record breakers, have been made possible through the earnest, untiring, and persevering efforts of a consecrated band of men and women engaged in our colporteur work. They have labored faithfully under the scorching rays of a Southern summer's sun, and made their deliveries, in many instances, under anything but favorable conditions. In connection with the hard work of our colporteurs, we cannot refrain from mentioning the unceasing labors of our union agent, Brother A. F. Harrison, also the field missionary agents and the tract society secretaries. Some of these men have toiled early and late, many times riding all night in a day coach, or waiting at a lone station, in order to reach some colporteur the next day who was in need of assistance. Many hardships and privations have been endured by both colporteurs and leaders, but the joy of service and sacrifice in the blessed Master's work well repays the cost.

And, in this connection, let no one think that the delivery of books and the collection of the money have been accomplished without difficulties and hard work. When sending in his remittance to the branch, the secretary of one of our strongest tract societies wrote as follows:—

"It represents sweat of brow and toil of body for the men in the field, as well as much anxiety and weary days in the office. . . . I am sorry to part with the 'tangible evidence,' but am glad we have money enough to pay our debts. Last year I believe we did not have enough to settle by the first of November, so we are considerably better off now than we were then, although we have had to divide with the conference this year, as they appropriated one thousand dollars of our money this summer."

The series of droughts from which the Southwest has been suffering the past six years seems to have reached the climax this year in the western portions of Oklahoma and Texas, as it was reported the most severe in those sections that it has ever been. And then, just as cotton was opening in many places, the rains came, thus greatly hindering our workers in reaching their subscribers. As an illustration of some of the obstacles encountered, we can take space in this report to relate only one experience, as follows:—

One of the colporteurs had a five-dollar book to deliver to a man living on the opposite side of a certain stream. The rains had so swollen this stream that it had become a roaring, rushing torrent. It was very dangerous to cross, as there was no bridge. However, our faithful worker was determined to deliver the book, if possible. He therefore unhitched his horse, mounted him, and taking the book in one hand and the reins in the other, plunged the animal into the water, making him swim across. They finally reached the opposite side in

safety. But upon reaching the place, it was found that the subscriber had only a twenty-dollar bill. However, he believed that any one who would keep his word under such circumstances, was honest, and therefore he was willing for the colporteur to take the twenty-dollar bill and leave the change with a neighbor on the other side of the river, where it could be had after the water subsided. Our colporteur thanked him, and taking the bill between his teeth, he plunged his horse again into the stream and swam back to where he had unhitched. This young man made three and one-half scholarships, delivering more than one thousand dollars' worth of books. Various other means have been used to overcome the many discouragements and difficulties along the way, and the work has continued to advance.

Three years ago this fall the Fort Worth Branch remitted on its account with the home office \$5,000 at one time. That money was so welcome that the publishing house board sent a telegram of thanks, and it was thought that \$5,000 was quite a sum for one remittance. However, as will be seen, two of our tract societies have now remitted considerably more than that amount. Then, the next fall there was a \$10,000 check, and that was "marvelous." Last fall that amount was doubled, and \$20,000 was sent at one time; while this year, under the blessing of God and the faithful work of those in the field, we have been able to send \$25,000 on our account with the home office, thus making a gain of \$5,000 over last year's high-water mark.

We might speak in general terms of the progress that is being made, but upon most minds it would make no impression. However, those who desire the figures, can find food for thought in those given in this report.

Dear reader, what message does this wonderful progress bring to you? Do you hear the Master saying, "Go work today in my vineyard"? Because you have a good farm or a good position is no reason why you should be excused from the Lord's work. On the other hand, the very fact that you have made a success of some worldly pursuit is undoubtedly evidence that you have talents which the Lord can use to excellent advantage in his cause, if they are but fully consecrated to him. Surely the Lord has set his hand to this work to finish it quickly, and those who would have a part in it must hasten. Delay is dangerous. R. L. PIERCE.

### Experiences in Home Missionary Work

IN some experiences given in the REVIEW of October 23, mention was made of a company being found in Maryland three miles from the Blythedale church. They live fourteen miles from this church, we find. The statement that they were only three miles distant was due to a misunderstanding of the letter reporting this incident. We are glad to learn that the Blythedale church has faithfully worked its territory for considerably more than three miles around the place in which it is situated.

It is also encouraging to learn that this little company has grown to eight since the first report, and that others are

interested and almost at the point of deciding. The elder of the Blythedale church visits this company, and has had opportunities of presenting many important features of the truth there. The prospects are that a good company will be brought out in this place.

E. M. GRAHAM.

### Florida Camp-Meeting for Colored People

THIS meeting was held in Lakeland, October 30 to November 9. I understand that the largest delegation that has ever attended the annual meeting was present. The tent was filled to overflowing every night, and the prospect for a number of new Sabbath-keepers is good.

The instruction was timely and given with splendid effect. The business of the meeting was conducted harmoniously. Elders Sydney Scott and John Manns and the writer were the laborers present from abroad. Efficient help was rendered by workers attending the camp-meeting for white people, which was held in the city at the same time.

One church was received into the conference and one dropped. The reports were of an encouraging nature. Every tent effort conducted had been fruitful. Quite a number of persons are selling our good books. Over four hundred dollars, including the Sabbath-school collection, was raised for missions.

C. B. STEPHENSON.

### Maryland

A SERIES of meetings in connection with the dedication of the beautiful new church in Hagerstown, Md., was begun Friday evening, October 31.

The church building is a neat and attractive structure. It is built of gray and white cement blocks. The interior is lighted by electricity, and comfortably seated. The building is a credit to the cause we love so well.

The conference workers present were Elder and Mrs. R. T. Baer, Elder and Mrs. F. W. Paap, and Brother T. H. Barritt from Baltimore; Elder S. T. Shadel and Miss E. A. Carroll from Frederick; Brother G. R. Apsley from Cumberland; and the writer from Wilmington, Del. Elder B. G. Wilkinson was the representative from the union conference.

The dedicatory sermon was preached by Elder Wilkinson on Sunday, at 2:30 p. m. The dedicatory prayer was offered by Elder Baer. The Stieff Piano Company kindly lent a good piano for the occasion, and this instrument, accompanying the oboe played by Brother Barritt, added greatly to the musical part of the program. One of the sisters has donated an organ to the church.

When a special call was made for financial help, a liberal response was made by the church, and about four hundred and fifty dollars was raised in cash and pledges. This means much, for the membership is only twenty-eight.

There was a good interest on the part of the general public, and the meetings were continued each evening until Wednesday evening, at which time Elder J. O. Miller, of Ohio, addressed the congregation. The newspapers were very kind, giving excellent space for reports of all the meetings; and although they were crowded for space, because of election news, not one article we sent in was

shortened. For this we are deeply grateful, as we believe the truth presented to the public through this medium will help break down the prejudice that has existed in the minds of many persons here for a long time. The prayers of our brethren and sisters are solicited in behalf of the work in this rapidly growing city.

EMMA S. NEWCOMER.

## Missionary Volunteer Department

M. E. KERN	- - -	General Secretary
C. L. BENSON	- - -	Assistant Secretary
MATHILDA ERICKSON	- - -	N. Am. Div. Secretary
MEADE MACGUIRE	- - -	N. Am. Div. Field Secretary

### Our Young People's Work in Other Lands—No. 2

#### Philippine Islands

OUR work started in the Philippines just a short time ago. We have the opportunity of reporting merely the organization of our young people's work. In the Philippines we have about one hundred members, about half of whom are members of our young people's society. We have a large number of young people, and they take a great interest in young people's work. I think we have four societies that meet separately three weeks of the month, and on the fourth they all try to get together and have a joint meeting. They take up the devotional study as in America. We translated the Morning Watch Calendar into their language. I was encouraged by the large number of texts they learn during the week; in fact, they try to learn all in the lesson. In building up our work, the young people's department has been a great help to us. The people have just come out of the Catholic Church, and they must be taught the truth. In these young people's meetings are a large number not of our faith, and our youth are doing good missionary work with them. We have only a few tracts; but we have started a paper in the Tagalog language, with a circulation which has increased to two thousand. The young people are largely responsible for taking these papers out and selling them and getting subscriptions. This work is building up our young people. We prize our work among the youth very much.

L. V. FINSTER.

#### China

We have not actually organized young people's societies in general, but we do have young people's societies under local management. There are about three hundred young people in our schools. We have translated the Morning Watch Calendar, and sent it out to our schools for distribution.

I think the young people's work ought to be organized in China. The Chinese are wonderful people for organization. They have guilds of all sorts, uniting the various industries of China. They are thoroughly organized. The Chinese can effect a boycott against the United States in a week, and they can bring Japan to time by boycotting Japanese goods and industries. I do not see why we should not have a splendid young people's organization in China.

I. H. EVANS.

#### Japan

We are working under great difficulties in Japan. Our young people are very much scattered; but we have two societies,—one in Tokio and one in Kobe. The Kobe society is largely composed of nurses in the Japanese sanitarium. They have their regular meetings Sunday afternoons. Most of the members of the Tokio society are young people who are gathered in our training-school.

Perhaps you do not know that in the majority of cases where young people come into the truth in Japan, they are obliged to leave their homes. They can no longer live with their parents, who disown them. When such young people accept the truth, the mission takes them and gives them a training. We keep them six months in Tokio. That brings them together so they can have their young people's meeting every Sabbath afternoon.

But every young person in the empire really, in heart, if not actually, belongs to the young people's work. One of the first things a person receives after embracing the truth is a Morning Watch Calendar translated into the Japanese; and wherever I go among the people, old or young, and have a Bible study, when they open their Bibles I see a Morning Watch Calendar in each. The Japanese make good use of the calendar.

We have no reading courses, because we have no reading-matter of a suitable nature in the Japanese language; so we are deprived of that pleasure. But we have recently published a book of Bible readings, not only for the use of the young people, but for our evangelists, also. I wish that you could visit a meeting of the young people in Japan. They are very earnest, and get a great deal of good out of their meetings. They enjoy coming together in that way. They are loyal, and desire to learn everything they can of Bible truths and of the ways of presenting them. I have always been very much interested in the young people's work.

F. H. DE VINNEY.

#### Korea

We have ten missionary societies in Korea, but among these ten there are only three that are composed of only young people. They are in Soonan. One is a society of young men, one of young women, and one composed of both young men and young women. The societies meet once a week, and the members report the missionary work done. It is inspiring to note how active they are. They report very many Bible readings given, missionary visits made, tracts and papers sold, and persons taught the alphabet. When they come together they study doctrinal points.

One young people's society, composed entirely of young people, sent literature to a certain place every week, and after a few months a letter came from that place acknowledging the receipt of the papers, and saying, "We have become very much interested in the truth. Send us a worker." The worker found nineteen persons keeping the Sabbath. The women are especially earnest, going out from morning till night doing their missionary work. In the country they usually choose market-day for this work, for on that day the people from all parts come to sell their produce, and thus they find opportunities to talk to them.

M. SCHARFFENBERG.

## Publishing Department

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

### A Wonderful Opening in South Africa

SOMETIMES we feel that the work is going slowly, and wonder how the Lord will ever get this last message before these millions of heathen people. Just now we are witnessing the wonder-working power of our God, and "it is marvellous in our eyes." Praise his holy name!

The gold-mining district is about forty miles long, and Johannesburg, our largest city, is in the center. There are about 150 mines, employing 35,000 white men and 300,000 natives from "every nation, and kindred, and tongue, and people" in Africa.

Recruiting agents are traveling everywhere, hiring natives to come and work in the mines. Often these natives come by train-loads, and return the same way. They receive about \$15 a month, besides food and shelter. As many as 4,000 are sometimes kept in one compound, which consists of many large rooms surrounded by a high brick wall. All grades of men, socially, educationally, mentally, and spiritually, are to be found here. The preacher, the teacher, the chief's son, and those who know not their right hand from their left are thrown together to dig the gold from the bowels of the earth.

*Absolutely no one*—not even the colporteurs of the British and Foreign Bible Society, who have worked just outside the gates for eight years—can enter these compounds; but, thanks be to God, he has miraculously opened the way, and five days of every week our workers are entering and selling to the natives books which contain the truths of the third angel's message. The special reason for not allowing any one in the compounds is that whisky is smuggled in and works great trouble with the natives.

We have visited thirty-five compounds, and without a single exception have secured the privilege of selling our books. A few officials preferred to have us stand just outside the gates, but in every such case that place was the best spot to sell our books.

When asking for permission to enter the compounds, we had some wonderful experiences. One gentleman said, "Why do you wish to go *inside*?" I said, "Mr. Brown, I will show you." I then said, "I have some nice books in that bag; should you like to buy one?" I opened the bag and took out an English "Steps to Christ," and started showing the book. He said, "I see, I see. Wait a moment, I will write you a permission to enter the compound."

I told another man we were engaged in missionary work. He asked me to explain the work more fully, which I did. I told him we were there solely to lift up Christ as the Saviour of the black man as well as of the white man. He took me by the hand and said, very touchingly, "I will help you all I can."

Others were at first very different from these two. They were "opposed to teaching the natives," had "plenty of

societies at work," "don't know who you are," etc.; but, without one exception, every valley has been exalted, and every mountain and hill has been made low; the crooked has been made straight, and the rough places plain.

From the very first, the poor natives have hailed us with joy, believing and declaring that we are "God's sent men." They love our good literature, and hang upon our few words that we speak to them.

Our native literature consists of pamphlets and books which sell for from twelve cents to eighty-four cents, besides a few English books. But during the three months that we have been working, we have sold \$400 worth of literature.

Steps are now being taken to translate our literature into more languages, also to prepare new books and pamphlets, so as to meet the needs and opportunities of the present situation.

As soon as possible, we hope to secure suitable workers, and then operate the compounds that have not yet been entered.

Now, what does all this mean? It means, first, that nothing is too hard for the Lord; second, that in many instances our books and our testimonies for the truth have gone to the officials (white men) in high positions, where they might not have gone by any other means; third, that more than a thousand books and pamphlets have already been placed in the different compounds where 90,000 men will be more or less affected, and that as others are constantly coming, there will ever be an opportunity to reach souls by this means; fourth, that there will ever be a continual distribution of books from this center. Every day natives are leaving for their homes and elsewhere, and they will surely take their books and show their friends these precious treasures of truth. Without doubt, in this way persons will be reached and won to God and heaven who will never see nor hear a regular missionary.

All of us who have had a part in this work are nearer the Lord than when we began, and join in saying, It is a wonderful opening in South Africa.

G. H. CLARK AND WORKERS.

### Experiences Gained and Opportunities Lost

#### With Home Workers' Books in California

THE following few reports will show what some are doing who have begun work with these books. One report shows 7 hours' work, 14 orders, value \$9.75, or \$1.39 for each hour's work. Another, 10 hours, 10 orders, value \$5.75, 57 cents an hour. One report shows 41 orders taken in 14 hours, value \$19.75, or \$1.41 an hour. Again, 31 hours, 63 orders, value \$45, \$1.45 an hour. These figures show that this work pays financially. But this is not the chief consideration; it is the salvation of souls for which we are working.

One sister who had never before had experience with these books took 18 orders in about 14 hours, value \$11.50, or 82 cents an hour. She said that two persons who had heard of her work through their neighbors, stopped her on the street, and asked to see the books.

It is hardly necessary to say that they gave their orders. This shows that the books are just what Christian people are looking for, and we should do all in our power to get them into the homes of the people. About 40 "Home Workers' Prospectuses" have been sold in the Southern California Conference this fall. There is still plenty of room open for the sale of these books. Are there not others ready to volunteer for this work?

Here is an experience that is not so satisfactory: A sister had but recently started to take orders for these home workers' books. The Lord greatly blessed her in this work, and in about twelve hours she took more than \$20 worth of orders. She said the people not only seemed anxious to get them, but many insisted on her coming back and telling them about the Bible truths.

She found so much joy and real happiness in this work for the Master that she determined to devote her life to it. But last week, when she had determined to put in more time, on picking up the morning paper, she saw that the city council had just passed stringent license laws on all classes of solicitors, peddlers, and book agents, making the cost of license prohibitive for our books.

She has been much worried ever since. She said to the California field agent, who visited her and who reports this experience, "For several years I have felt that I should be in this work, but have put it off without a reasonable excuse, and now it seems I am too late; and having learned to love the work, the door of opportunity has closed. O, how I wish I had been more faithful!"

The saddest words that can be said are, "Too late." Let us see to it that we do not have to say them.

E. M. GRAHAM.

### Some Important Questions

FAITHFULNESS is a quality very pleasing to the Lord. This is evident as we study the lives of the men who were used by the Lord in his work in Old Testament times. Faithfulness is a prominent quality in all of them. Let us call a few to mind.

Noah was given a work to do, and in it he was faithful. He spent one hundred and twenty years in building the ark and warning the people. No opposition turned him from his purpose; the long years that passed did not slacken his hand. The Lord could depend on him, for he was faithful.

Abraham was called out to do a special work. We read of him that he would command his children and his household after him. The Lord could depend on him, because he knew he would teach those who were under his control to serve God. He was faithful.

Joseph was called to be ruler of the greatest kingdom in the world at that time. But before he was thus honored, he had proved that he could be depended upon. In Potiphar's house he was faithful, and became overseer of all his master had. In the prison he was faithful, until finally everything in it was committed into his hand. Neither trial nor prosperity turned him from the way of faithfulness; so God could use him to accomplish great things.

Moses was faithful in all his house. To him the Lord gave instructions, and he carried them out. He sought no ways

of his own, no ease of life, but, with one exception, he was faithful in doing just what he was given to do.

Many others could be named who were used by God because they were faithful and he could depend on them.

Are we faithful, and can the Lord depend on us as he did on these men of old?

"Christ calls upon us to labor patiently and perseveringly for the thousands perishing in their sins, scattered in all lands, like wrecks on a desert shore."—*Testimonies for the Church*, Vol. IX, page 37.

Are we laboring patiently and perseveringly for these perishing souls? If not, are we faithful?

"To every man God has given a work to do in connection with his kingdom. Every one who professes the name of Christ is to be an earnest, disinterested worker, ready to defend the principles of righteousness. Every soul should take an active part in advancing the cause of God. Whatever our calling, as Christians we have a work to do in making Christ known to the world. We are to be missionaries, having for our chief aim the winning of souls to Christ."—*Testimonies for the Church*, Vol. VI, page 427.

Are we taking an active part in advancing the cause of God? Is our chief aim the winning of souls to Christ? If not, can we truly say we are faithful, and can the Lord make much use of us? Will he be able to say to us, "Well done, thou good and faithful servant"? If not, what will he say?

These are solemn questions, especially so in view of the days in which we are living. There are now no long years ahead in which mistakes may be repaired. We are told by the spirit of prophecy that the end is nearer than many of us believe. So now is the time to show the Lord that we are faithful, and that he can depend on us to do our part in finishing the work.

E. M. GRAHAM.

### In the Byways of Bengal

THE one who goes on tour with our literature must often leave the great thoroughfares for out-of-the-way places, where honest souls may be found. This may involve considerable effort, but the compensation is ample, as I have learned on numerous occasions.

Only last week a round trip by cycle of nearly eighty miles was required to reach a district town of some importance. This was somewhat more than I had previously undertaken; but the case seemed worthy of the effort, and I resolved to make it. I therefore strapped my canvassing bag and a large packet of books and papers to the back carrier of my bicycle, while in front were secured a bottle of boiled water, a loaf of bread, a tin of granola, eggs, tinned butter, jam, and salt, with a sheet, mosquito-net, toilet requisites, writing material, changes of clothing, and an umbrella,—altogether, a very generous load.

Starting at 3 P. M., the first half of the journey over an up-grade road, in places made difficult by recent rains, was accomplished by six o'clock. Wet with perspiration, I halted for the night at a dak-bungalow. Here I drained my bottle of drinking-water, had more boiled,

took a bath, and, in change of clothing, took by candle-light my evening meal of granola, boiled eggs, bread, butter, and jam. Shortly after six the next morning I was again on the way, reaching my destination before nine. Another bath, change of clothing, simple breakfast, etc., at the dak-bungalow, and I was out calling upon as many of the people as I could find not taking their three-hour midday nap.

Next day, Sabbath, was spent in a quiet way, reading the REVIEW AND HERALD and writing missionary letters. For Sabbath dinner, I had the added luxury of boiled potatoes and salt. Tinned milk was obtainable, but I do not care for it.

At two o'clock Sunday afternoon, my work there was done, and I had mounted for return, in a drizzling rain, which continued for two hours. I fully intended to halt for the night at the half-way house; but my load was lighter, the air cooler, and more of the road down grade, so I kept right on; and though my wheel ran hard, five hours saw the thirty-nine miles completed.

Breakfast next morning was taken in simple fashion, in a third-class railway carriage, and the midday meal in the same lunch-basket style, on board a river steamer, which brought me to my next field of labor. The week is now past, and I am spending the Sabbath at the dak-bungalow in another district town, sixty miles from Calcutta.

This is a true-to-life, representative week's experience of one who in the last three years has seen much of India, and who daily praises God for his keeping power, for imparted health and strength and opportunity for continued, humble service. Various improvements in manner of living, mode of travel, etc., might be suggested; but there is no small satisfaction in so planning that the work is a little more than self-sustaining, even at the expense of much that the world in general considers indispensable. August cash receipts were \$175.50.

May the Lord have a tender watch-care over the precious seeds of truth for so many years borne to India's millions by not a few faithful messengers; and may many more speedily enter the waiting harvest-field. F. O. RAYMOND.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### "Liberty" Under Fire

THE *Catholic Standard and Times*, the foremost Catholic weekly published in America, under date of November 15, contained an interesting editorial write-up of nearly one and one-half columns, giving its opinion of the last issue of the *Liberty* magazine. The *Christian Statesman*, the National Reform organ, in a recent number, also contained a seven-column editorial review of the current issue of *Liberty*.

We are very sorry these periodicals have such unfavorable opinions of *Liberty* and its motives. It is difficult to please this Catholic editor. *Liberty* has openly opposed some of the purposes of the Catholics, and they have called its

writers "blatant ranters" and "vituperous blasphemers." Now when it volunteers to defend their rights, they call its writers hypocrites, and say we are "sugar-coating the poisonous pill;" that they can "discover the forked tail and the cloven feet coiled and hiding beneath the shadow of the overgarment;" and that *Liberty*, though it "can coo as gently as a sucking dove," it is like the "crocodile" which "is ready to gobble the victim up the while he wipes tears from his eyes with his fore paw."

This might sound amusing if it were intended for mere pleasantry, but it is written in all seriousness by this Catholic editor, in reference to an article in the current issue of *Liberty*, entitled "Catholics and Protestants Possess Equal Rights." Because it was declared that we did not favor their purpose to obtain governmental recognition and public-school money for sectarian purposes and differed from them in questions concerning the relation of the church to the state, but held that as citizens in this country they were unqualifiedly entitled to the same rights and privileges in every particular as their Protestant neighbors, the *Liberty* magazine is called "a dangerous dissembler."

The editor opens his lengthy article like this: "*Liberty* is the name borne by a recently founded candidate for the dimes of religious bigots and nativists. It is a production of the same intent as the *Menace*, but wiser in its methods. Their objective is the same—to batter at the citadel of the Catholic Church and endeavor to cripple it in its sublime mission."

But the magazine *Liberty* had its birth in January, 1886, while the *Catholic Standard and Times* was born in December, 1895. When the editor of the *Standard and Times* learns that very many of *Liberty's* readers are good Catholics, he may wish to modify his statement that the *Liberty* magazine is patronized only by "religious bigots and nativists." Here is a statement from one prominent Roman Catholic from New York City who is not ashamed to read our magazine. He says: "I always read with a great deal of pleasure your magazine, particularly the issue for this month. Religion cannot be, or must not be, shoved down anybody's throat in this country. I am a Catholic (may not be considered a good one), but I am an American first, last, and all the time. Roman Catholics must be taught to keep their hands off of a complete separation of church and state. We want and will accept of no religious party in this country. . . . Worship where you will, and do what you will, remember this is America, and Protestants and Jews are as good as Roman Catholics, and better if they obey the laws of the country. I wish you every success."

Our experience has taught us that there are many thousands of American Catholics in this country who are just as large-hearted, liberal-minded, and favorable to the American principle of separation of church and state as is our Catholic friend from whose letter we have just quoted, and we are charitable enough to believe that the editor of the *Catholic Standard and Times* of Philadelphia and the editor of the *Western Watchman* do not represent the real sentiment of a large portion of the American native-bred Catholic people upon

these subjects. No doubt, the editors of those journals will call this "specious charity," as one did when we said that "Catholics and Protestants possess equal rights."

The editor styles our article on "Freedom of Speech" "a charming specimen of that kind of rhetoric which is properly styled 'glozing'—the deceitful compound which looks fair on the surface, but which is nauseous asafetida within. Here is a choice morsel of special pleaders' casuistry," and another "way of 'whipping the devil around the stump.'"

The article on "Religious Liberty in the Philippines" did not please the Catholic editor; for he boldly declares: "The Philippines are in no sense 'Protestant land.' They are 'Catholic land,' and were brought to civilization by the Catholic Church. The Protestant missionaries there are intruders, and have no lawful business there. Their only hope is to proselytize."

From this argument it is very evident that Protestants "are intruders, and have no lawful business" in America after "America shall become dominantly Catholic" and "the foremost Catholic nation in the world," as the Catholic press has repeatedly stated.

The editor takes *Liberty* to task for asserting that "the American government was founded upon Bible principles of separation of church and state." He says that "this government was not established on Bible principles. Thomas Jefferson, who had the main hand in framing it, was not a believer in Christianity; he believed rather the teachings of Tom Paine than those of Christ. Next, it was the Papacy that preserved the Bible. Were it not for the popes, these praters would not have any Bible to boast about."

We will let Thomas Jefferson answer this argument himself. His writings still speak to us. In a letter written from Monticello, under date of Jan. 9, 1816, to Charles Thomson, by Thomas Jefferson, we have a clear expression of his religious faith as follows:—

"I have made a wee little book, which I call the Philosophy of Jesus; it is a paradigm of his doctrines, made by cutting the texts out of the Book, and arranging them on the pages of a blank book, in a certain order of time or subject. A more beautiful and precious morsel of ethics I have never seen; it is a document in proof that I am a *real Christian*, that is to say, a disciple of Jesus."—*Writings of Thomas Jefferson*, Vol. VII.

When Jefferson drew up his "act for establishing religious freedom" and "completely separating church and state," he emphatically declared that "to propagate religion by coercions," as was done under the old system of union of church and state, "was a departure from the plan of the holy Author of our religion," who said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."—*Id.*, Vol. VIII, page 454 et seq.

Here is corroborative evidence: "Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with his wrath? Indeed, I tremble for my country, when I reflect

that God is just; and that his justice cannot sleep forever."—"Notes on Virginia," by Jefferson.

Our government was founded upon the true and original Protestant and Scriptural idea of a total separation of church and state, and an indiscriminate equality of civil and religious privileges and rights of all its citizens before the law.

C. S. L.

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**An Interesting Catholic Criticism**

In the *Catholic Citizen* of November 8 is found a very interesting Catholic criticism on the Catholic Missionary Congress, recently held in Boston. It is as follows:—

"We have on our desk everything that was said at the Boston congress, but we find nothing worth while to deduce from it for our future use. The set of resolutions reads, as though it had been drawn by members of the Mutual Admiration Society. . . . Ego-theism is not dead."

This is interesting reading when read in connection with 2 Thess. 2: 3, 4.

C. S. L.

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**News and Miscellany**

Notes and clippings from the daily and weekly press

—When the Pacific and Atlantic terminals of the Panama Canal are finally completed, the waterway will have cost a total of \$375,000,000.

—Fifteen persons were killed and more than twenty injured on November 13, when an excursion train, traveling at a high rate of speed, was wrecked near Clayton, Ala.

—The cigarette vice threatens to become almost as serious as the opium curse in China. One factory at Hankow has an output of 200,000,000 cigarettes a month, and new factories are being built in different parts of the republic.

—Two of the most disastrous storms in the history of the Great Lakes visited that region November 9 and 11. They exacted a toll of more than 300 lives, sent to the bottom of the lakes or totally wrecked nineteen mammoth freight-steamer, and caused property loss in boats alone of \$10,000,000.

—A severe, wintry storm, which swept into the Middle West November 9, had the greater part of nine States in its grip for several days. A number of lives were lost, and property damage amounted to millions of dollars. Trains were snow-bound for twenty-four hours or more, and telephone and telegraphic communication within the storm area was cut off.

—More than 22,000 German physicians from small town and country districts have decided to follow the example of their professional brethren in Great Britain and declare a "doctors' strike" against sickness and accident insurance associations established under the imperial insurance laws. These associations, they claim, militate against them in that a patient who is a member of an organization has no choice as to what physician shall attend him in case of illness.

—John Burke, United States Treasurer, began the distribution recently of about \$8,000,000 in "Santa Claus money" among the banks of the country. The distribution is in response to the demands of the public for new gold and silver coins to be used as Christmas gifts.

—Waters in the Monongahela, Allegheny, and Ohio Rivers passed the flood-mark November 15, and the third flood of the present year is predicted for the Ohio Valley. Unprecedented warm weather has caused the melting of thousands of tons of snow, which fell during the blizzard of November 9.

—The long controversy between Eastern railroads and their conductors and trainmen, over the demands of the latter for increased pay, ended November 10. The employers granted an increase in wages averaging seven per cent and totaling \$6,000,000 annually—about one half of what the employed demanded—from October 1, last, effective for one year. About 100,000 men will benefit by the increase in wages.

—The first week of this month three serious railroad wrecks occurred in Europe. At Pensa, Russia, an express-train was derailed and fourteen persons killed, while fifteen were fatally injured. Two trains collided at Chenee, Belgium, causing three deaths and fatal injuries to five. A mail-train and an express-train on the Paris-Lyons-Mediterranean Railway collided at Melun. About fifty persons were killed and seventy-five injured.

—The first combined international military maneuvers ever held have just been completed at Tientsin, China. The troops representing the various nations were distributed as follows: United States, 1,200; French, 1,500; British, 1,700; Japanese, 1,200; Germans, 300; and Russians, 900. The main body of the troops composed the army of defense, while detachments from each nation formed a skeleton invading force. General Sato, of the Japanese army, acted as director and chief umpire.

—Approximately 2,500 trainmen and engineers on the Atlantic division of the Southern Pacific Railroad, known as the Sunset lines, went on a strike at seven o'clock on the night of November 13. The walkout comes after more than six months of futile negotiations. Southern planters are beseeching President Wilson to take hold of the matter, as it will mean a great loss of sugar if cane is not shipped to the mills almost immediately. It is intimated by labor leaders that unless the strike is settled soon, it will spread to the Western roads.

—King Ferdinand of Bulgaria is visiting his brother in Vienna, and will probably not return to his country. For some years he was very highly thought of by his subjects. However, during the Balkan war the people turned against him, and later he was blamed for the disastrous war with Greece and Servia. Of late he has received many notices threatening his life, and it is believed he will abdicate the throne in favor of Crown Prince Boris, who is more popular with the Bulgarians. The direct cause of his downfall is said to be due to his having offended Russia by seeking Austrian assistance against Servia.

—Under the new defense law the German war chest is to be increased to \$90,000,000 in coin. This fund has been formerly limited to \$30,000,000 in silver. Additional gold is to be stored in the vaults of the Imperial Bank, while the amount of silver added to the fund will be stored in the Julis Tower at Pandama.

—A Russo-Chinese agreement, by which China recognizes the autonomy of Outer Mongolia, was signed at Peking, the first week in November. Russia continues to acknowledge Chinese suzerainty, and undertakes to refrain from colonization or military occupation of the country, aside from consular guards.

—The Mexican situation is still critical, diplomatic relations being almost at the breaking-point. Special Envoy Lind has again left Mexico City for Vera Cruz. Intense pressure is being brought to bear upon provisional-President Huerta to induce him to resign, but he continues in office and has assembled congress. President Wilson's Cabinet and Congress stand firmly behind President Wilson in his efforts to force the retirement of Huerta as a necessary step to holding a fair election and bringing about the pacification of Mexico.

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**NOTICES AND APPOINTMENTS**  
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**British Columbia Conference**

THE twelfth annual session of the British Columbia Conference of Seventh-day Adventists will be held in the Manson church at Pitt Meadows, British Columbia, Dec. 25-29, 1913. The first meeting will be held at 7:30 p. m., December 25. The ratio of representation is one delegate for the church and an additional delegate for every ten members. At this time officers for the ensuing year will be elected, and such other business transacted as may be needful. It is hoped that a full delegation will be present, as there are important matters that demand attention.

JOHN G. WALKER, *President*;  
CHAS. O. SMITH, *Secretary*.

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**British Columbia Conference Association**

THE annual session of the British Columbia Conference Association of Seventh-day Adventists will be held in the Manson church at Pitt Meadows, British Columbia, in conjunction with the annual conference announced for Dec. 25-29, 1913. The first meeting of the association will be held Friday, Dec. 26, 1913, at 11 A. M. Officers and a board of trustees for the ensuing year will be elected, and such other business transacted as may properly come before the delegates.

JOHN G. WALKER, *President*;  
CHAS. O. SMITH, *Secretary*.

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**The Washington Foreign Mission Seminary Constituency Meeting**

NOTICE is hereby given that the annual meeting of the Washington Foreign Mission Seminary Corporation will be held in the Washington Foreign Mission Seminary chapel, at Takoma Park, Md., at 9:30 A. M., Dec. 8, 1913, to receive the annual reports, to elect trustees for the ensuing year, and to transact such other business as may come before the meeting. The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists (unincorporated) and the president of each local conference in the United States.

W. T. KNOX, *President*;  
M. E. KERN, *Secretary*.

### Southeastern Union Conference Association of Seventh-Day Adventists

A MEETING of the Southeastern Union Conference Association of Seventh-day Adventists will be held at Graysville, Tenn., at 10 A. M., Dec. 29, 1913. This meeting is called for the election of officers and the transaction of such other business as may properly come before the association.

O. MONTGOMERY, *President*;  
W. H. WILLIAMS, *Secretary*.

### Atlanta Sanitarium Association of Seventh-Day Adventists

NOTICE is hereby given of a meeting of the Atlanta Sanitarium Association of Seventh-day Adventists to be held at Graysville, Tenn., Dec. 30, 1913, at 10 A. M. This meeting is called for the election of officers and the transaction of such other business as may properly come before the association.

O. MONTGOMERY, *President*;  
W. H. WILLIAMS, *Secretary*.

### Nova Scotia Legal Association

THE first annual meeting of the executive board of the province of Nova Scotia, in connection with the Seventh-day Adventist Church of the Maritime Provinces, will be held at the residence of Alvin Hubley, Seabright, Nova Scotia, at 1 P. M., Monday, Dec. 8, 1913.

CHARLES COVEY,  
*Secretary*.

### Business Notice

"SHILOH, THE MAN OF SORROWS," published three years ago in the *Signs*, will soon be published in book form, if sufficient additional advance subscribers can be obtained to warrant it. I wish to thank those who have already sent in orders. The book will be neatly bound in cloth, 350-400 pages. Price, from \$1 to \$1.50. Agents wanted. Send no money, but address the author immediately. Mrs. L. D. Avery-Stuttle, 1215 Vermont Ave., Lansing, Mich.

### To Young Ministers

At the recent council of the General Conference Committee, the following recommendation was adopted:—

"That young men who are now licensed ministers but have not completed the academic course be urged to pursue studies in our training-schools or in the Fireside Correspondence School, with a view to reaching this educational standard before ordination."

Desiring to cooperate in rendering effective this wise recommendation, the Fireside Correspondence School will be glad to correspond with young ministers who cannot at present attend our training-schools, in order to assist them in selecting those subjects that are best adapted to meet their individual needs, and that will at the same time advance them toward the completion of the academic course. Copies of the academic course and of the Correspondence School Announcement will be mailed them on request.

In this connection, I am pleased to announce that my experience in writing the first ten lessons of the public speaking course has convinced me that the subject can be satisfactorily presented in twenty lessons, instead of forty as announced in our last calendar, thus reducing the tuition from \$14 to \$7. The books upon which these lessons are based, Phillips's "Effective Speaking" and "Drills in Expression," are the best I have ever used or seen. There is more to effective preaching than "swinging the arms and hollering;" that can be acquired without assistance. But to understand and apply the fundamental principles that underlie effective speaking is a more important matter, requiring earnest study. In this study I am sure I can help you, by means of the text-books, the lessons of instruction and direction, and the personal correspondence that will grow out of these. A number of persons are now pursuing these lessons, and many others ought to begin them

at once. Address C. C. Lewis, Principal Fire side Correspondence School, Takoma Park, Washington, D. C.

## Obituaries

HARRISON.—Frances Marian Harrison was born at Ripley, Ohio, April 24, 1834, and died at Washburn, Mo., Oct. 13, 1913. She accepted present truth in St. Louis in 1885. Prior to that time she was actively engaged in self-supporting missionary work, and founded The Erring Women's Home at Peoria, Ill., an institution which is still doing a good work. From the time Sister Harrison united with the Seventh-day Adventist Church until her death she was a zealous missionary, and could count probably one hundred and sixty persons brought to a knowledge of the truth through her personal effort. Many of these are active laborers in the Master's vineyard. The deceased was twice married, and five children survive. Brother Wilbur, of Washburn, Mo., conducted the funeral services, which were simple and plain, as her life had been.

CHARLES E. E. SANBORN.

BENNETT.—John Henry Bennett was born in Groton, Mass., July 7, 1835, and died at Chamberlain, S. Dak., Oct. 3, 1913, aged 78 years, 3 months, and 26 days. When but a lad he came West with his parents, and settled in Boone County, Illinois, in 1839, where he lived sixty-five years. Oct. 21, 1862, he was united in marriage with Sarah Maria Vickery, and to this union six children were born, two of whom survive—a son and a daughter. The deceased was a man of sterling worth, honest and industrious. When quite young he gave his heart to God, and in 1869 heard the truth as preached by Seventh-day Adventists. He fully accepted the same, and united with the church at Belvidere, Ill., where his membership remained until he was called by death. Brother Bennett was a remarkable man in courage and industry, kind to the poor and needy, and ever ready to help the orphan and widow. But now his work is done, and he is at rest. He was ready to go, with full faith in the second coming of Christ and his power to save. Funeral services were held at Chamberlain, S. Dak., and his son, Frank, took him back to his old home and church, where, after another service, he was laid to rest in the family burial-place in Belvidere, Ill.

E. J. VAN HORN.

BENNETT.—Mrs. Sarah Maria Bennett, wife of John Henry Bennett, who preceded her in death only five days, was born in Pennsylvania, Feb. 28, 1837, and died in Chamberlain, S. Dak., at the home of her only daughter, Mrs. Dr. C. P. Farnsworth, Oct. 8, 1913, aged 76 years, 7 months, and 10 days. For twelve years Brother and Sister Bennett had made their home with Drs. C. P. and Anna B. Farnsworth, and the giving up of both parents within five days came as a very hard blow to their most faithful children. However, they do not mourn as those who have no hope, for both father and mother were ready to go. They had fully accepted the third angel's message, and the Bible was their daily companion. Her life was one of toil and hardship, having been left motherless when but a child. Her father placed her in a strange family to be cared for, and she lost all knowledge of family relationship. At the age of twenty-six she was married to John Henry Bennett, in Belvidere, Ill. Two years later she embraced the doctrines held by Seventh-day Adventists. They were precious to her soul and the joy of her life. She was familiar with large portions of the Scriptures. The remains were taken to Belvidere, Ill., where with her husband she embraced present truth, and there they will rest together in the family burying-ground until the Life-giver comes to claim his own. O, the comfort of the gospel of Christ, with the glorious light of the third angel's message! How precious to the souls of those who obey and are ready for the last call!

E. J. VAN HORN.

SNIDEMAN.—George Fredrick Snideman, youngest son of Mr. and Mrs. D. T. Snideman, was born at Cedaredge, Colo., Dec. 17, 1912, and died Aug. 19, 1913, aged 8 months and 2 days. The parents have the consolation of the Christian's hope. W. M. ADDRESS.

COOK.—Martha Jane Bowen was born June 6, 1837, on the farm where we laid her to rest, near Eldred, Pa. She spent nearly seventy years in her old home, having left the farm only six years ago to reside with her children. The deceased was united in marriage with John J. Cook, Jr., in 1853. He was separated from her by death in 1891. Of their five children two survive, a son and a daughter. Many years ago Sister Cook accepted the faith held by Seventh-day Adventists, and watched with interest the progress of the third angel's message until she fell asleep in the hope of a soon-coming Saviour, Oct. 23, 1913, aged 76 years, 4 months, and 17 days.

I. N. WILLIAMS.

McNALLY.—Samuel McNally, born at Bangor, Maine, in 1831, died at Riverside, N. Y., Oct. 22, 1913. He served his country during the last eighteen months of the civil war, with the One Hundred and Eighty-first Regiment of New York Volunteers. On Jan. 3, 1865, he was united in marriage with Miss Mary J. Pickering. Six children were born to this union, of whom five, with the wife and mother, are left to mourn. However, they sorrow not as others, for our brother gave his heart to his Maker almost sixty years ago, and through reading was led to accept present truth some ten years ago. Prayer service at the home was conducted by Pastor L. A. Guiles, of the Methodist Church.

D. E. WOOD.

GRAVES.—Arthur D. Graves was born in Willink, N. Y., Feb. 28, 1869, and died at the same place Oct. 23, 1913. In January, 1891, he was married to Jennie Biermann, who, with their two children, survives him. His death is mourned also by five brothers and three sisters. Sister Graves is a member of the Wellsville (N. Y.) Seventh-day Adventist Church. Brother Graves believed the truth, and often attended church with his wife, but never took an open stand with us. About two weeks before his death he decided that as soon as he recovered he would take up the service of the Lord, and when he knew that he must die he stated that all was well between him and his God. The funeral service was conducted by the writer.

M. W. DE L'HORBE.

## The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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General Church Paper of the Seventh-day  
Adventists

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Worker .....	.50		
Instructor .....	1.25		
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Life and Health .....	1.00		
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Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$5.30</b>
Signs (monthly) .....	1.00		
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Life and Health .....	1.00		
Protestant .....	1.00		
Liberty .....	.35		
Regular Price .....	\$6.35		

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Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$2.60</b>
Watchman .....	1.00		
Regular Price .....	\$3.00		

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Instructor .....	1.25		
Little Friend .....	.60		
Regular Price .....	\$3.85		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$3.70</b>
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Protestant .....	1.00		
Liberty .....	.35		
Regular Price .....	\$4.35		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$2.95</b>
Watchman .....	1.00		
Worker .....	.50		
Regular Price .....	\$3.50		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$2.95</b>
Worker .....	.50		
Liberty .....	.35		
Little Friend .....	.60		
Regular Price .....	\$3.45		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$3.70</b>
Watchman .....	1.00		
Protestant .....	1.00		
Liberty .....	.35		
Regular Price .....	\$4.35		

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WASHINGTON, D. C., NOVEMBER 27, 1913

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IN our issue of November 6, in the article entitled "The Apostolic Delegate on Sunday," the year 464 was given as the date of the Council of Laodicea. It should have been 364.

DR. G. E. KLINGERMAN, of the St. Helena (Cal.) Sanitarium, has been spending some time during the last few weeks in postgraduate work in connection with Eastern hospitals. With Mrs. Klingerman he visited Washington last week on his return to the Pacific Coast.

A LETTER from Elder J. S. James, superintendent of the South India Mission, now on furlough, says: "We are enjoying our furlough here in California very much, and it will not be long before we shall be ready to start back to our field of labor. Our spirits are restless for that time to come. In fact, we have not felt exactly at home since we landed on these shores, although the brethren have treated us royally everywhere we have been." It is this spirit on the part of our missionaries which leads them to brave the dangers of pioneer mission work for the love of souls for whom Christ died.

THE last three years there has been held in St. Patrick's Catholic Church in Washington, D. C., a Thanksgiving service. This has been attended by the President of the United States, a number of his Cabinet, and members of the diplomatic corps. An effort has been made to have this service appear as an official celebration of Thanksgiving day. To this there has arisen serious objection in the minds of some of the Protestant churches of the city of Washington. During the last week there has been adopted by the Episcopal, Lutheran, Baptist, and Disciple Churches resolutions protesting against any action on the part of the President or his Cabinet to give what might seem an official sanction to the services this year. The full text of these resolutions of protest will be furnished later.

THE Mission Board has word from Elder F. A. Allum, of China, now on furlough in Australia, saying that he has secured four volunteers for China, Brethren H. Stacey and A. Mountain and their wives. In view of the heavy pressure upon the General Conference mission treasury at this time, the Australasian Union proposes to take up a special collection in their Sabbath-schools in order to provide for the transportation of these new workers to China. Thus Australasia joins again in supplying help to the great mission fields beyond.

## Our Pioneer Missionary Paper

OUR pioneer missionary paper, the *Signs of the Times* weekly, has just begun another special six months' series of Bible studies and articles dealing with the principal doctrines connected with this movement. Considerable change has been made in the mechanical make-up of the paper. It presents a fresh and inviting appearance.

The former editor of the paper, Elder M. C. Wilcox, who has done faithful service for the journal for the last twenty-five years, has been granted a vacation of six months or a year. The present editorial management is in the hands of A. O. Tait, well and favorably known to our people generally. L. A. Reed, the editor of the monthly *Signs*, is the associate editor. In addition, the editorial card shows a list of nine corresponding editors composed of leading workers in this movement.

This excellent journal is deserving the hearty support of our people throughout the field. It is well adapted for use in personal work and missionary correspondence. Our churches should subscribe for clubs of the paper, and thousands of copies should be circulated. The *Signs of the Times* is well deserving of the confidence of all our people. Let us heartily rally to its support.

## The Missions Campaign

THE first conference to send the message over the wires that their portion of the \$100,000 Ingathering aim had been received is the Maritime Conference, in the Canadian Union. This telegram reached us Friday noon, November 14, just too late for last week's REVIEW. This conference has a membership of two hundred and thirty-nine, their portion being \$368.06. Lulu Van Buskirk, their secretary, writes: "Although this aim is reached, we are not satisfied, but are planning to continue the campaign, doubling the amount if possible." This is a fine note of courage from Maritime. What conference shall be next?

E. L. Richmond, superintendent of the Review and Herald, writes: "This morning I received from a business man in Washington a letter which may be of interest: 'I have looked over and read the copy of the REVIEW AND HERALD which you so kindly sent me. Cannot see how any one could help but be interested after reading the same. I have always been more or less interested in your work in the mission fields, and have from time to time added my little mite for the good work. Am enclosing a check for twenty-five dollars for mission work. My only regret is that I am not able to make it larger.'"

R. J. Brown, conference secretary of Virginia, writes: "The conference president handed a paper to a foreman of a tailor shop and left an envelope with him, calling later. The man could hardly wait to get the safe open and present him with the envelope containing two five-dollar bills. He also asked many questions concerning our faith, and stated that he believed the seventh day was the right day to observe." There are many such all about us. God wants us to search them out. T. E. BOWEN.

WE note some items of special interest in the December *Sabbath School Worker*. Mrs. L. F. Plummer, the secretary of the Sabbath School Department, announces that already the goal set for the Sabbath-school contributions at the time of the General Conference has been overpassed. The motto was, "A Million Dollars to Missions in Four Years." But the first six months of 1913 have brought \$126,000 for missions from the little Sabbath-school envelopes. This means that the first year's contribution will be considerably more than the quarter of a million dollars set as the amount to be reached annually. Therefore the department has adopted a new motto, "A Million Dollars to Missions as Soon as Possible." This splendid work of the Sabbath-schools is hastening the message in all the earth.

## A Valuable 1914 Diary

## Ready December 1

LAST year, on urgent request from workers in the field, the General Conference Committee authorized the secretary of the Publishing Department to prepare a compendium of data relating to the beginning and growth of our organized work in its various departments, to be issued in a Diary for 1913. This booklet met with such favor that the data has been revised in harmony with the latest statistics, and is being issued in a neat little pocket Diary for 1914.

The work of the denomination is taken up under the following heads: Evangelical; Work in Non-Protestant and Heathen Lands; Publishing, Sabbath School, Medical, Educational, and Missionary Volunteer Departments, showing the progress which each of these departments has made from its beginning to the present time. It gives the total contributions to this cause from 1863 to the close of 1912, and a financial summary of tithes and offerings for 1912.

Other valuable features are the maps, table of weights and measures, interest table, pages for cash-account, notes, bills receivable and payable, summaries of sales for various months, weather record, table of distances between principal cities, pages for memoranda and addresses, and a diary blank for each day of the year, with calendars for 1913, 1914, and 1915. Two new features added this year are a Sabbath sunset calendar for each section of the United States and Canada, and legal forms for bequest of money and devise of land.

We expect this booklet to be ready for circulation December 1. Order of your tract society, or of the Review and Herald Publishing Association, Takoma Park, D. C. Price, 25 cents.

N. Z. TOWN.