

The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., October 19, 1911

No. 42



A Prayer

x x x

Lord, teach me to pray. I do not know
How I should speak to Thee;
My best desires are unexpressed in words;
There comes to me the consciousness
That even now Thou knowest the things
For which I crave.

Lord, hold Thou my hand. The path in which
I walk is dim to see;
But others walk it with me in the mist,
And I recall that Thou hast walked it, too,
And so I ask that I may not complain;
Help me to be brave.

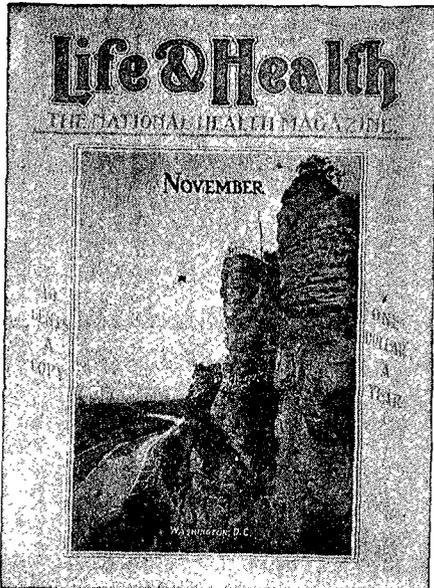
Lord, keep me from sin. I would that men
Might think great things of Thee,
Because Thy power hath kept me to the end.
May I so live that none be made to fall
Through act of mine, or foolish word; instead,
May Thine own chivalry
Inspire to save.

Lord, help me to live. Give me more power,
That I to men may be,
Forgetting self in Thy great ministry,
A source of strength, as Thou wast while on earth.
Give me the love that makes men suffer long,
E'en though, like Thee, it lead
Me to the grave.

— Charles Stelzle.

THE NOVEMBER NUMBER OF **LIFE & HEALTH**

Ready October Fifteen



¶ Will help to make you a better man or woman physically, mentally, and morally.

¶ Teaches in simple language how you may apply simple home remedies that will prevent as well as cure disease.

¶ The following is a list of six articles just handed us by the editor, and is a sample of the many good things this number contains:—

HEADACHES: THEIR CAUSES, PREVENTION, AND CURE, by the author of "Preston Papers."

Who can estimate its worth to millions of sufferers from this common affliction?

HOW TWO MOTHERS CARED FOR THEIR BABIES: WHY ONE SUCCEEDED AND THE OTHER FAILED, by Loretta Kress, M. D., of the Loma Linda (Cal.) Sanitarium staff.

The first of three articles from the pen of this physician of wide experience in Europe, Australia, and America. Should be read by every mother interested in the successful care of her children.

HOME WATER TREATMENTS: THEIR RESTORATIVE EFFECTS, by G. K. Abbott, M. D., of the Loma Linda (Cal.) Sanitarium staff.

Many illnesses can be alleviated and cured through these simple treatments, which may be administered in the privacy of the home.

WHY A SMALL ATTENDANCE AT CHURCH SERVICES? A STUDY ON VENTILATION, by Mary A. Laselle.

Call the attention of your pastor, and of your friends' pastor, to this valuable contribution, showing the relation between good health and good religion.

THE SCIENCE OF WATER-DRINKING, by W. W. Worster, A. B., M. D.

There are many things to be learned even about the common, every-day practise of drinking. Well worth reading.

THE HARDENING OF THE ARTERIES, by J. H. Neall, M. D.

A lecture recently delivered by this well-known physician. Tells us in simple language what arteriosclerosis means to the life and health of mankind.

¶ The product of the best-combined efforts of the editor, contributors, and publishers. ¶ Buy it, read it, and pass it on to others. ¶ Better still, send \$2.00 for 50 copies, sell 20 to get your money back; then sell or give away the other 30 in the interests of true health and temperance reform.

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¶ The long winter evenings are now approaching, when people have more time to read. Why not apply for a *Life and Health* agency to-day, through your Conference Tract Society?

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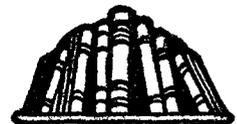
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The Review and Herald Book Department has on hand a number of books that are slightly worn from handling, and some that were slightly damaged by water at the time of our fire last April, which renders them unsalable as perfect stock. On many of them the damage is so slight as to be hardly noticeable, and none are damaged otherwise than on the covers. While they last, we will furnish them at the following very low prices:—

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Takoma Park, Washington, D. C.

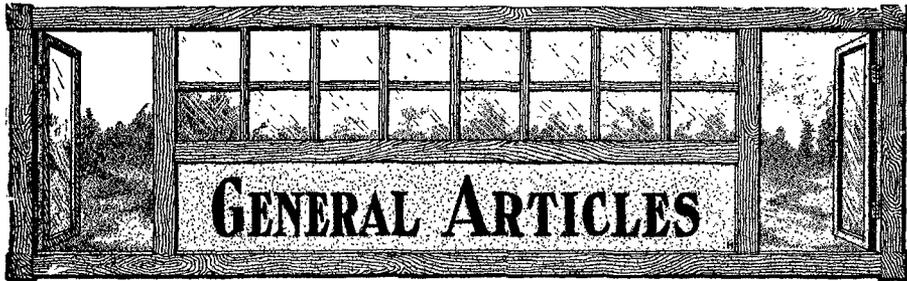
The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 19, 1911

No. 42



Wealth in Jesus

N. W. VINCENT

THERE is greatness in Jehovah
Like the grandeur of the sea;
There is glory in his pity
That stoops down to you and me;
There is sweetness in the comfort
That the Prince of Peace will send;
Priceless treasure in the promise,
"I am with you to the end."

O what worship in redemption
Now is drawn to God's dear Son!
Christ in dying for our pardon
Everlasting praise has won;
Acts and attributes all raise him
To the height of perfect fame;
May we live to love and praise him
Who for us so overcame.

Sing his praise, O friend and brother;
There is worth in Christ our King
That is found in not another.
Help the universe to ring
With glad songs to him who made us;
Who upholds the worlds he made;
Who is with us, strong to aid us.
Friend of Christ, be not afraid.
Caney, Kan.

Acquaintance With God

T. M. FRENCH

SINCE sin entered the world, it has been the studied plan of the arch-deceiver to keep man from a real acquaintance with his Maker. We may study about God, we may accept or devise new theories concerning him, but without a personal acquaintance with him no new life is brought into the soul. And so the invitation of faithful Job comes down to us: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

Many fail to discern the true character of God and to enter into fellowship with him, because selfishness—the spirit of this world—excludes the real knowledge of the true God. The one who said in his heart, "I will ascend into heaven, I will exalt my throne above

the stars of God," has permeated the world with his spirit. The student taxes the faculties of his mind to the utmost, that he may climb above his fellows and gain renown; the man of power seeks greater and still greater power, that he may win the homage of the world; the wealthy amass greater and still greater fortunes, that human pride may be satisfied. But "thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that gloryeth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth."

To this acquaintance with God we are invited to-day. That we might be brought into fellowship with our Creator, the Son of God left his Father's throne. He came to reveal God to us. And the invitation comes to the sin-burdened, who are laboring to meet the world's standard: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." O that the perplexed, the weary, the burdened, the afflicted, might understand what this acquaintance with the Friend of sinners means!

If our youth could but enter into this experience with their Maker, their lives, instead of being darkened with selfishness, would grow bright in communion with the Source of all wisdom. They would receive that "wisdom that is from above," which is "pure,"—free from selfishness,—and their lives would expand with a benevolence and a nobility that are sadly lacking to-day. Bearing the yoke with Christ, coworkers with the One who is ever ministering to the needs of perishing humanity, they would gain an experience that the selfish heart can not comprehend.

And if the daily toiler for the support of a home could but realize that there is ever by his side One who carried these same responsibilities, the long hours of arduous labor would be gladdened. If father and mother would but turn aside from ceaseless activity and commune with the Omnipotent, they would have an unfailing helper. Their lives would grow happy in service for loved ones.

Then, too, in this world of sorrow and suffering, there is no anchor to the soul without personal acquaintance with the tender, compassionate Saviour. When the deep waters of affliction roll over the soul, earthly wisdom, power, and wealth fail; but the one who knows God is brought into a closer companionship with his Redeemer. This experience led the apostle Paul to esteem it a privilege to suffer with Christ.

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have received the atonement [at-one-ment]." A real acquaintance with God, a constant communion with him, a sense of his saving power in the life, and a realization of his comfort in affliction, bring a joy to the heart that the pleasures of this world can never afford. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

Takoma Park, D. C.

"Hard Nuts for Seventh Dayists"

GEO. B. THOMPSON

UNDER the above heading, several journals have published recently a list of so-called "hard nuts" for those to crack who keep the Bible Sabbath. As requests have been sent in that they receive some attention, we have decided to consider them, for the benefit of those who may, with an honest and true heart, be seeking for the truth on the Sabbath question.

Ever since our existence as a people, now more than half a century, we have, on many different occasions, taken the time to crack these same nuts. But in a short time some new theologian comes to the front with these same questions which have been answered, labels them "Hard Nuts," and parades them around as if they were a fresh lot; and this he does with a self-satisfied air, as if a number of negative assertions proved something.

In the article under review no proof is given why we should keep Sunday.

Not a single text is cited to establish its claim as a day of rest. No proof is given why this heathen festival day should usurp the place of God's holy day, which he made, and gave to man, and which the Son of God, man's example, kept. The writer simply sits as a critic to quibble, pick flaws, ask questions, and cavil about this and that. But anybody can ask questions. A child can ask a question which may puzzle a sage. But the fact that a question is difficult to answer, proves nothing as to the erudition of the questioner, neither does it prove that the doctrine against which the question is directed is not the truth.

The business of propounding so-called "hard nuts" for other people to hammer on is centuries old. Considerable business can be done in this way on a small investment. The Saviour met this in his day. The Pharisees, Sadducees, and other self-denominated learned people of his day manufactured some theological nuts about paying tribute, the resurrection, and other questions; not that they desired light, or were searching for the truth, but to entangle the Saviour, if possible, in his talk. The Master, however, was able to discern the motives which prompted them to quiz him, and he pointed out the real difficulty of his questioners by saying, "Ye do err, not knowing the Scriptures." Matt. 22:29. Men still err for the same reason. Then with some of the sayings of Moses, Jesus demolished their theological quibbles at one blow. So completely did the "book of Moses" rend the web by which they hoped to "entangle him," that we are told they were put to "silence," "left him, and went their way."

So much by way of introduction. Now for the "hard nuts:"—

"1. Where is the proof that any man ever kept the seventh day, except by special commandment, prior to the proclamation of the ten commandments at Mount Sinai? Gen. 2:2, 3; Ex. 16:1-30; 19:25; 20:1-17."

Just what the writer has in mind by the words "except by special commandment," is uncertain. It looks like a hole to crawl through when faced with the proof that the Sabbath was kept before the children of Israel reached Sinai. Evidently the writer believes there were some commandments given before that time concerning the Sabbath observance. This is true. God commanded its observance when he blessed and made holy the day.

The texts quoted in the query answer the question. Gen. 2:3 says that "God blessed the seventh day, and sanctified it." The Standard Dictionary defines sanctify as follows: "To set apart as holy or for holy purposes; consecrate; hallow; as, the Sabbath was sanctified by God." The only way God could "set apart" the holy Sabbath as a day of rest was to give a command concerning its observance, which he did.

"And sanctified it" (Heb., *Kadash*). It is by this term that the *positive appointment* of the Sabbath as a day of rest to man is expressed. God's sanctify-

ing the day is equivalent to his commanding men to sanctify it."—*Notes on Gen. 2:3, by George Bush, formerly Professor of Hebrew and Oriental Literature in New York City University.*

The fact that periods of seven days (the week) were known, is also further proof that the Sabbath was known and kept, as the Sabbath is the only thing which divides time into weekly periods.

Then, too, the instruction concerning the gathering of the manna was given prior to the giving of the law on Mount Sinai. See Exodus 16.

"2. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? Ex. 16:29."

The text (Ex. 16:29) referred to reads as follows: "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." The next verse explains it: "So the people rested on the seventh day." The prohibition was against going out to gather manna, against working on the Sabbath. A double portion of manna was to be gathered on the sixth day so none would need to "go out of his place" on the Sabbath to engage in the work of gathering food. In harmony with this prohibition, "the people rested on the seventh day." There was no restriction against assembling for worship on the Sabbath; in fact, the Sabbath was to be a "holy convocation." Lev. 23:3.

But now that the matter of the proper observance of the Sabbath is up, we shall be glad if those who teach that Sunday should be kept holy will cite (a) a "Thus saith the Lord" for its observance, and (b) the instruction given by the Lord as to just how it should be kept. We have read the Bible through many times without finding it. It is not some statute enacted by a State legislature we are asking for, but chapter and verse *in the Bible* which tells what things are proper and what are not on Sunday. Here is a nut we have been waiting to have cracked for several decades. How much longer must we wait? Perhaps some of the papers which have been passing around these hard nuts, evidently with the idea that they are dainty morsels on the Sabbath question, can produce chapter and verse. Where is it, please? No dodging here. Proof! It is a poor policy for those who observe a day concerning which no divine instruction can be found for its observance, to find fault with the way those observe the day that the Lord sanctified and instructed his people how to keep. See Isa. 58:12-14.

"3. If you keep one Sabbath—the seventh day—why not keep them all, the seventh year and the year of jubilee? Who authorized you to make distinction in favor of the seventh day? Lev. 25:1-22."

God has made a distinction; therefore we do the same. There were seven an-

nual sabbaths; namely, the first day of unleavened bread, the seventh day of that feast, the day of Pentecost, the first day of the seventh month, the tenth day of that month, the fifteenth day of that month, and the twenty-second day of the same. These were ceremonial sabbaths, and were not commanded in the decalogue. All these were "beside the Sabbaths of the Lord." Lev. 23:38.

"4. If Christians are required to keep the Sabbath, how are they to live in cold climates? Ex. 35:1-3."

It is absurd to endeavor to make the prohibition against kindling fire on the Sabbath apply to lighting fires for warmth and comfort in places where, on account of cold weather, fire is an absolute necessity. This command evidently was a temporary statute which related to the Israelites. We read of one man who "gathered sticks upon the Sabbath day." Num. 15:32. He intended, perhaps, to kindle a fire, not for comfort, nor to cook necessary food, but to show his contempt of the Sabbath institution. The instruction is no part of the Sabbath law, and pertained to the special needs of the children of Israel in the wilderness. The principle underlying it, however, of abstaining from unnecessary work on the Sabbath will apply to all time.

(To be continued)

Washington, D. C.

Abiding

MRS. ROXETTE RUNCK, M. D.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

It is through daily study of the Word that Christ abides in us, and we in him. He abides in us. Blessed thought! There is only one way in which this promise is fulfilled in our lives,—by feeding daily upon the Word.

Many opportunities to do good pass unimproved because we have not this living connection with the Vine. How can the Lord trust us with such important work as feeding his lambs? Indeed, we have no food for them if we do not come daily to his heavenly storehouse for our supply. If we read the Bible prayerfully, upon our knees, it becomes a part of us, and he abides within.

"Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

When we go about our daily duties preaching Christ in every act and word,—living epistles read by all men,—then many opportunities are presented to us to feed his sheep. The power we have is not ours, but he speaks through us. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

"Strive to arouse men and women from their insensibility. Tell them how you found Jesus, and how blessed you have been since you have gained an ex-

perience in his service. Tell them what blessings come to you as you sit at the feet of Jesus and learn precious lessons from his Word." "He that abideth in me, and I in him, the same bringeth forth much fruit."

Mount Vernon, Ohio.

Day Dawn

L. D. SANTEE

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Mal. 4:2.

SOFTLY o'er the earth the dawn is stealing;

Already in the east is twilight gray,
The heavens flush, the rosy light revealing:

The dreary night of ages fades away.

The long, long night of woe and sin
and sorrow,

Where death has triumphed for six
thousand years,
Shall end at last, and bring a glorious
morrow,—

A reign of peace, all free from sin
and tears.

The Morning Star shall come with
kingly splendor,—

Signs through the land proclaim his
advent night,—

Come to receive his own with love most
tender,

And bear them to the gardens of the
sky.

And to the children, who have longed
and waited,

The advent brings a blessed, glad re-
lease.

Long have they toiled, and by the world
been hated,

But now shall come a reign of love
and peace.

Welcome the life, all endless in dura-
tion!

No anguished partings, and no dark-
ened tomb!

Thrice welcome, Christ, the Prince of
our salvation,

Who shall redeem to earth its Eden
bloom!

Moline, Ill.

Rome's Methods

B. E. TEFFT

"ROMANISM is now regarded by Protestants with far greater favor than in former years. . . . It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed to read the Word, and therefore they do not discern the truth." But God will yet "cause rays of light" to shine upon those in darkness, and will "reveal to them the truth as it is in Jesus."

"But Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history." "She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to reestablish per-

secution, and to undo all that Protestantism has done. Catholicism is gaining ground in our country on every side. . . . Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand."

San Diego is to have a Panama-California exposition in 1915. The ground-breaking ceremonies occurred July 19. President Taft, in the presence of a distinguished company at the White House, pressed the button that sent his greetings. He also sent a special envoy to represent himself. In this initial celebration the first place was given the Catholics because of their pioneer mission work in this place.

It is estimated that between twenty and thirty thousand people were present. San Diego is not a Catholic city, those of that faith being largely in the minority. But the first white settlers were Catholic missionaries. That fact has always been used here by the Catholics to bring into favorable prominence the papal church, and in this way great advantage was gained by them at the opening ceremonies referred to. They had the first place, and were in the majority in the church parade to the park where the first military mass in San Diego was celebrated. The leading city papers gave great prominence to this. From the *San Diego Union* I quote:—

"A priest at the altar raised a tiny wafer high to the view of thousands who bent their knees in the dust, and with bare heads bowed, struck their breasts. A hush fell over thousands more who filled the sloping sides of the cañon, and stood along the ridge above, as a trumpet's martial blast announced the elevation of the host."

The "thousands more" were the Protestants, among whom were thousands of children. The Catholic bishop occupied a seat under a gorgeously decorated canopy, and at his right was the presidential envoy. The music was fine, and the decorations such as to please the most fastidious. The audience then listened to a most elegant portrayal of the sacrifice and suffering, the heroism and faith, of the early fathers who planted the mission in San Diego.

The impression left on the people was such that a discordant note, or even an adverse suggestion, would have seemed unkind and unfair to such a church. Protestant children who never before had seen a Catholic service were favorably impressed with what they saw and heard. Rome knows when she has vantage-ground, and is not slow to improve it.

Bishop Conaty in his sermon spoke of the work of Junipero Serra in establishing a mission for the Indians. The monk was represented as a saint and hero for his self-sacrificing achievement. The faith of this man, it was argued, had determined the course of history and the advance of civilization.

There have been heroes and martyrs

in all causes, good and bad. Earnest and zealous men have suffered and sacrificed to establish false religions. Their motives may have been good, and they may have believed they were doing God's will. But to clothe a system of religion antagonistic to the pure principles of the gospel with angel robes because it can boast of some who have suffered in mission fields, at the same time ignoring the great army of martyrs made by that church, is grossly misleading.

San Diego, Cal.

Prayer in the Home

GEO. O. STATES

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

We see by these texts that under whatever circumstances we may be placed, it is our privilege to make our requests known to God. When we seek the Lord in earnest prayer, and the Spirit of God brings our faults before us, we are to confess our faults one to another, and pray one for another, that we may be healed. "The effectual fervent prayer of a righteous man availeth much." It is a blessed thought that we may come to the Lord in confidence that he will hear and answer our prayers.

My first recollection of religious influences is closely associated with a praying mother. In those days my father made no profession, but mother always had family prayers. She would pray, then my older brother, then I. Sometimes when work was not pressing, father would remain and kneel with us. One night we had our usual worship, and were about to arise, when for the first time I heard my father's voice in prayer. There was rejoicing in our home that night; we wept for joy. As soon as mother had the opportunity, she talked to us, telling us that father was going to live the truth. A few weeks later it was our happy privilege to see Elder J. N. Loughborough lead father into the river and baptize him into the third angel's message. Brethren and sisters, there is power in prayer, and there is power in a Christlike life in the home.

Father and mother both sleep in Jesus, and I have no doubt but that I shall meet them when the dead in Christ arise. It has been my happy privilege during my many years in the ministry to encourage many fathers and mothers and children to enter the Christian life, and to establish the family altar in their homes; and I have baptized children and parents. As I look over my past experience in the ministry, I can not but feel that the family worship in our home had much to do in causing me to give

my life to the proclamation of the message.

I want to ask you, Do you have family prayers in your home? Do business cares press in and cause you to neglect this important factor in living the Christian life? If so, I hope that as the result of reading these words you will renew the family altar.

Cedaredge, Colo.

"Unto Them That Look for Him"

CLAUDE E. ELDRIDGE

"LET us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "And unto them that look for him shall he appear the second time without sin unto salvation."

As the first advent of the Messiah was the cherished hope of all the faithful children of God among Israel of old, so, since Jesus ascended to heaven and left the promise of his second coming, God's people have looked to the fulfillment of that promise as the consummation of all their hopes. As the promise of the first advent of the Messiah met its fulfillment when "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not," so the promise, "I will come again," will be fulfilled when God's people are looking for him.

No wonder the apostle calls it "the blessed hope," "for the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." It means he is coming to take the faithful to the mansions in his Father's house. It means that we exchange this world, with all its miseries, all its temptations, trials, and struggles, for the eternal glories of heaven, and the personal association with the blessed Saviour. "Unto them that look for him shall he appear the second time without sin unto salvation." I rejoice to be among those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Those unto whom Jesus shall appear the second time unto salvation—those who are truly looking for him—are those who are looking unto him daily for an experience of victory over sin,—not looking to their brethren or neighbors,—not looking to themselves and their own failures, but "looking unto Jesus the author and finisher of our faith." It was in him that we began our Christian experience, and our faith will become sight and glorious realization—will be finished—when he shall appear the second time, unto our eternal salvation. He is "the author and finisher of our faith."

Are we *looking* unto him? or did we look, once, a long while ago, and perhaps again, once in a while? The scripture reads "looking," denoting continued action. Let us "consider him."

Parents, have you made the Scriptures the man of your counsel? Have you opened the Bible daily with your children, in family worship? Are its wonderful themes your meditation day and night?

Young man, young woman, are you able "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear"? Or are there times that, when in company with those not of our faith, you feel shy about our peculiar beliefs, and desire to avoid the discussion of religion? If so, dear young people, you are in danger. You need to begin anew a daily study of the Bible; and even if in a home where family worship is the rule, you can not afford to neglect the private study and devotion that are so necessary to a well-established experience.

Brethren and sisters, are we not asleep to our true condition and need? Ought we not to renew our "first love" for this truth? How many of us are as diligent in the study of the Bible as in the days when the truth first came to us? How are we going to endure the trials and difficulties Satan is ever ready to cast in our path, unless we can always fall back on a "Thus saith the Lord"?

Boulder, Colo.

Our Object

J. B. BLOSSER

As leaders in the work of scattering the literature containing God's message for to-day, we should ever keep in mind the object to be gained. As a final result of this work, a company of 144,000 is to be seen standing on Mount Zion, in whose mouth is found no guile. In selecting and training men and women to do this important work, we should ever keep before them the fact that its ultimate object is the salvation of souls. "God has ordained the canvassing work as a means of presenting before the people the light contained in our books. . . . This is the very work the Lord desires his people to do at this time. . . . The canvassing work, properly conducted, is a missionary work of the highest order." Like threads of gold in garments of silver, we are to weave into this work the soul-stirring idea that we are not laboring for time, but for eternity, and should ever labor in such a way that our influence may be a savor of life unto life.

All of the world's sharp methods of salesmanship are to be avoided. The people must see in our canvassers representatives of the Master, and not the smooth-tongued sharper, who is after their money. In all our instructions, in every letter written to our canvassers, in every article published in our papers, we should ever keep uppermost the true object of this work.

When a deep love for souls and this truth is abiding in the heart, full time and large reports will be the result. But these should ever be held secondary to the one great object of winning souls. The spirit of prophecy tells us that "all our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Selfish principles, love of gain, dignity of position, should not be once named among us."

Berrien Springs, Mich.

"And He Healed Them All"

MRS. E. M. PEEBLES

KIND Saviour, thou didst know the ills of men;

Thy heart of pity felt for one and all; I would that thou mightest walk on earth again,

And heal and free us now from sin's sad pall.

The fever-stricken, palsied, deaf, and blind

Were by thy healing touch restored, made whole;

A raging maniac, one whom demons did bind,

Thou didst bid reason once again control.

The weeping mother's sorrow turned to joy

When dead ones heard thy voice and lived again;

The nobleman received again his boy; And Lazarus' sisters led their brother home;

Death's Ruler spoke the mighty word, and, lo!

The king of terrors loosed his victims cold;

The lashing sea waves, too, were calmed, and now

The storm king finds his Master, strong and bold.

The famished multitudes were fed by thee

When in the wilds no food supply was found;

And e'en the children stood by mother's knee,

As thou thy blessing gave to all around.

O Jesus, speak again thy word, and heal Earth's smart, and sin-sick souls to-day as when

In old Judea's hills sad souls did feel Thy loving touch to heal the sons of men.

Forgive Us as We Forgive

HANNAH J. BAKER

THE servant who owed his king ten thousand talents did not forgive as he had been forgiven. He had been forgiven all the debt, but he immediately sent for a fellow servant who owed him one hundred pence, and cast him into prison until he should pay the small amount he owed. See Matt. 18:24-35.

We find by this scripture that we are forgiven as we forgive. When we forgive small debts, the Lord forgives us our great debts; but if we bear a grudge against any one, he can not forgive us. If we do not forgive, we shall not be forgiven.

Oklahoma, Okla.



WASHINGTON, D. C., OCTOBER 19, 1911

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Editorial

An Every-Day Standard

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever."

An Every-Day Religion

A RELIGION every day in the week! This kind of religion is the only real, genuine kind. A religion which is put on for the Sabbath or for morning worship, or for saying grace at the table, and then laid aside for the rest of the day or the week, and kept apart from life's practical duties, is no religion at all. It is but a sham, a make-believe, a hollow mockery.

But after all, this is the idea which many have of religion. To their minds religion is associated with sermons, with the study of the Bible, with attending prayer-meeting, with giving to missions, but is widely apart from the plain, ordinary, practical affairs of daily life. Such mistake the character and scope of Christian living.

Christianity is not a theory, a belief, a profession; rather it is a life dedicated to God. "Christ in you, the hope of glory,"—this constitutes Christianity in its practical manifestation. One possessing this experience will be an every-day Christian,—a Christian at home, as well as at the neighbors'; in the marketplace or shop or field, as well as at the prayer-meeting; in the kitchen, working over the hot stove, or training careless, noisy children, equally as at the mothers' meeting.

Christianity is equal to every need. Its highest and sweetest revelation is in the little, practical things of life. In darkness, in obscurity, in the stress and storm of daily living, it shines the brightest. Let us seek for an every-day religion, one which will stand the test of every practical need. F. M. W.

Set for Watchmen

"SON of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." In these words the Lord speaks to his people, laying before them a double duty,—a duty to him and a duty to their fellow men. He has a message to give to the world, and his people are his messengers, his watchmen. They are to do more than merely repeat words spoken to them; they are to watch also, and to watch as those who must give an account.

That duty which the Lord through Ezekiel laid upon his people anciently is laid upon us also, if we are his people, the sheep of his pasture. In every portion of this world the briars and the thorns of sin are wounding the lost sheep of the Master's fold. In every marshy slough of despond some earnest souls are struggling for a secure footing. In every dark corner of the earth there are some honest souls struggling toward the light, and that light has been placed in our hands to carry to them. As God's watchmen and light-bearers in the earth, none of us can lay upon the shoulders of others the solemn responsibility that rests upon us.

The message which we are to give is twofold in its nature. It is a message of warning against systems and doctrines that stand in opposition to God's organization and his truth, and it is a message summoning to loyal obedience to God every child of earth. In this generation every soul is to have opportunity to make choice of God's way and God's truth, or rejecting that, to align himself with the deceiver of souls, and thus judge himself unworthy of eternal life.

It is only what would naturally be expected that the enemy of souls would summon every power of his domain to the work of opposing this last message from the Almighty. We may expect him to ensnare into his service every child of earth whom he can deceive with his counterfeit gospel. We have been warned that he is able to transform himself into an angel of light to make his deception the more complete, and as the climax of his deception, actually to impersonate Christ. We need not wonder, then, if we see mighty organizations that claim to be Christ's chosen people setting themselves squarely against the truth of God, and even going so far as to lay plans which, if carried out successfully, would completely hedge up the way for the proclamation of God's saving truth for this time.

Such organizations are forming in various parts of the world. Slowly they are being brought to that perfection which will be necessary for them to have

at the time when it shall please Satan to institute the universal boycott of this message and its messengers. A formidable number of organizations have already committed themselves to the plan of enforcing the seal of the papal power and authority upon all the people. While we see these preparations which we have long predicted, actually in the process of making, and hear the declarations of the leaders as to what they intend to do, our duty in the matter is too plain to need to be pointed out. God has set us our task, and has warned us as to what the enemy would do. When we see the enemy doing just what the Word has all along declared he would do, it should not cause us dismay. The very seriousness of the times proves to us more clearly the dependableness of the divine forecast and the divine counsel.

We have seen the array of formidable organizations designed to force the whole world into the service of Satan, and our duty is clear. Every increase of earnestness and every perfection of plan on the part of the enemy should only serve to stimulate us to greater watchfulness and greater earnestness in the work given us to do, in order that honest souls may not be blinded while actually looking for the light. We must not only stand as watchmen, but we must be found carrying on active operations against the enemy's works wherever we are, opposing every advance, and exposing every trap set for the destruction of souls. Through the proclamation of this message, the wheat of this earth will, in a way, winnow itself from the chaff. It will do that by proving its loyalty to God in the face of the bitterest opposition. By holding back the advance of the enemy, we keep open the door of opportunity a little longer for the honest in heart to hear and accept.

We have many plans of operation. So numerous are they at the present time that there is something for every one to do. No one needs to say, There is nothing I can do. There are weapons for this warfare lying about on every hand. The young and the old, the infirm and the robust, can all find something to do,—some way in which to help make known to the world this message that finishes the work of the gospel in the world. Very soon we shall find that a militant Romanism and an apostate Protestantism have their trenches dug across every line of our advance, and every move we make will be made against the most earnest opposition on the part of their combined forces.

The presence of the spirit of the dragon is already plainly evidenced in the published utterances of those who are consummating the federation of

forces to oppose the last work of God in the earth. The issue is plainly joined, and there is no neutral ground. The time has come when every Seventh-day Adventist, from the youngest to the oldest, should be actively engaged in some department of this work. God has a message ready for the world, and the world is ripe, yea, overripe, for that message; and yet the people to whom it has been committed are not half aroused to the importance of that message or the importance of their having a part in its proclamation. Is it not time for all to awake, gird themselves for the conflict, and throw themselves into it now while their efforts will count for so much more than they will in a little from now? Let us not permit the curse that God pronounced upon Meroz to fall upon any of us. C. M. S.

He Taught "as One Having Authority"

ONE of the ancient sages of China, Mencius, said: "Instruction gives ideas, but not the power to carry them out."

There is a vast difference between a merely true word and a living word. A man may speak true words. Only God can speak living words.

It is because God speaks the words of the Scripture that there is life in the Word. When Christ came, the people who heard him said that he taught "as one having authority, and not as the scribes." There was divine power in his teaching; that made all the infinite difference between his teaching and the teaching of tradition and human philosophy. One means saved men's souls, the other left them in bondage and death.

In an address at the opening of a Y. M. C. A. building in Japan, a little time ago, Count Okuma, head of a Tokio university, said:—

The springs of modern progress are to be found in the teachings of the Sage of Judea, in which alone is to be found the moral dynamic which can raise man above his sin and wretchedness.

It is a true word, because in Him is "the fountain of life." The teaching of Jesus is no mere philosophy of life, as the students of comparative religions use the term. The teaching is life itself; and he who believes it receives a power divine that does not come from himself, but from God,—a power that works in the believer.

Another Japanese, Dr. Kato, said to be "one of the foremost of the thinkers of the Land of the Rising Sun," declares that the evil fruits of Buddhism are becoming more and more apparent. He states:—

It is not the Buddhist religion that is bad, but its professors. As a religion, Buddhism is superior to Christianity, but

Christian pastors are greatly superior to Buddhist priests.

He calls for a reform in the Buddhist ranks. But "by their fruits ye shall know them." There is no life, no power, in Buddhism, because it is but a human religion. Men quote pretty sayings from the teachings of Buddha. So also students find good sentiments in the writings of the rabbis of the days just before the advent of the Messiah. Beautiful things were said in the Talmud of loving one's neighbor, and of the blessedness of being peacemakers.

But these sayings did not bring love and peace and power into the lives of men. Nor has any saying of Buddha's ever lifted the burden of sin from a sinner, or given one heart the joy of salvation. It is because there is none other name under heaven than that of Jesus that brings salvation. His words have life and power, for he is the living God and Saviour.

In the gospel teaching, by the living Word of God we come in touch with a living ministry for sinners in the heavenly sanctuary, with a living God who is actually working in the world, and with a living Spirit that brings righteousness and peace and power into the life, to cleanse from sin and to shed abroad the love and joy and hope of heaven.

The Jewish scribes had the Scriptures; but the trouble was that they had lost the living faith from their hearts, and taught the Scripture—when not teaching tradition—merely as a form of doctrine and as a philosophy of religion.

God forbid that we should teach his Word merely as a true philosophy. It is the precious, living Word that we handle that has power in it to work effectually unto salvation in those that believe it. W. A. S.

The World's Unrest

WE have reached strenuous and critical times in the world's history. Particularly is this true in political affairs, where every movement of every nation is watched with jealous and critical eyes by its fellows. International questions present rapidly changing kaleidoscopic views, shifting the interest in quick succession from country to country and continent to continent. Threatened civil war in Mexico, with a massing of United States troops on the border, prepared, if necessary, for intervention; the great social and class conflict in England, followed a little later with a national commercial war; strained relations between Germany and France, reaching apparently almost the breaking point; and at the present time the hostile relations existing between Italy and Turkey,—these are but some of the stirring questions upon which great interest

has centered during the last few months.

We know not what a day may bring forth. Every issue of the daily newspaper, in startling head-lines, announces some new sensation. Intensity fills the very atmosphere; it has taken possession of the hearts of men. Passion is supplanting reason; calm, unimpassioned thought is giving place to caprice and fitful impulse.

Speaking of this condition of affairs in the world at the present time, the *United Presbyterian* of October 5, says:—

Violence is on the increase. Public sentiment is becoming more tolerant of outbursts of passion and violations of law and order,—not only more tolerant, but more approving. Even when the most outrageous acts are committed, and men are hanged or shot, or even burned, there is little more than a passing expression of horror, with much indifference or a scarcely suppressed approval. No one is taken by surprise when strikers become a violent mob, destroying property and killing men. It appears to be assumed that violence is recognized as a legitimate weapon.

In cases of crime, passion burns with fury, and the mob becomes the judge and the executioner, it may be, with most barbarous violence; but public sentiment, horrified though it may be, contents itself with indifference, even making apologies for the mob by the easy-going declaration that the victim deserved it. Not long ago lynching was supposed to be peculiar to some of the Southern States, but now it has become a national crime, committed, defended, or apologized for, in sections where we most expect good order and safety. Pennsylvania can not cry out against Texas, for human passion is as violent in its bounds, and public sentiment as tolerant, as in the supposed most lawless parts. The flames of three bonfires of men have scarcely died out, but already the horrid scenes seem to be losing their effect, and the leaden feet of justice delay their coming. We do not speak too strongly when we say that lynching is coming to be recognized as justifiable and right. In a word, the mob is enthroned with but little effective protest.

This means the rule of anarchy, the destruction of law and right, the rule of violent passions. The public condone the crime. When the Coatesville horror was committed, it was commonly spoken of as a reproach, a blot on our fair name; the crime of it, the terrible crime, was little spoken of. We have reached that point at which the better conscience must be awakened, and must effectively express itself.

Similarly the *New York Weekly Witness* of September 27 speaks of the general spirit of unrest and instability existing in some of the nations of the Old World:—

Not since 1848 has Europe been so distracted by economic and political unrest as it is to-day. The ferment of popular discontent is not merely local or national, but is common to many countries, spreading beyond boundaries and passing from one capital to another.

Behind the sudden outbreak of strikes throughout Spain appears to be an or-

ganized revolutionary movement. The government has been forced to meet it by suspending the constitutional guarantees, which is equivalent to declaring martial law. Neighboring Portugal, since the overthrow of the monarchy, has been in a state of constant turmoil, which at moments has rendered the existence of the republic precarious.

Hardly have the dock and railway strikes been settled in England than Ireland is visited by a railway strike that ties up traffic and increases the prices of foodstuffs.

As the result of the dear-food riots of last Sunday, Vienna is under martial law for the first time in sixty years. In the poorer quarter business is suspended. In Budapest there have been riots, and street fighting between the mobs and the police.

In France, after a year of dock and railway strikes that demoralized trade, a score of cities in the north have been the scene of food riots. After a season of severe drought and crop failure, the rising cost of living to the working classes is the most serious question of the day in France, Germany, and Austria. Germany has so far escaped similar disturbances; but as the national elections approach, the high price of food to the poor is bound to have important political effects. The growing strength of the Socialists has long been cause for great alarm to the ruling class. . . . The present unrest is too violent and wide-spread to be treated merely as a passing incident.

The Brooklyn *Eagle* emphasizes the far-reaching significance of the present unrest by pointing out some of the causes which have produced it:—

When the traditional calm of the most beautiful city in Europe is broken by "bread-riot" mobs two hundred thousand strong, and volleys are fired into such mobs and hundreds wounded, it is not merely Vienna, and not merely the Austrian government, that feels the shock. Bread riots, if they are genuine, are not quelled by shot and shell. Real starvation is reckless. One can die no harder death.

Such riots have been reported within the past two months, from points in Italy, and points in Spain, and points in Portugal, and points in France. The Social Democrats of Germany are emphasizing the high prices of food in appeals to a public that knows how high prices are. The great strikes in England have their real inspiration in the same conditions. And, even in the United States, where things are not quite so bad, it is more and more evident that the thought nearest to the minds of voters is the excessive cost of foods.

Everywhere excessive cost of government is an element in the situation. Without any great military establishment, the cost of the government of the United States is approximately two million dollars a day. And in every European country, whether republic or monarchy, the cost of government is greater in proportion to the resources of the taxpayers.

But back of this is another cause of universal bearing, the lessening of per capita production of foods. Statistics are incomplete, but sufficient for a general conclusion. More farming, better

farming, is needed everywhere. On this depends the feeding of the world's masses. And on this depends in the last analysis the preservation of government and the public order in every civilized country. Nobody can reason with a man when he and his family are starving. All revolutionary movements can be placated or crushed, save those in which actual hunger is the moving cause. These defy logic and defy bullets. Desperation is insuperable.

Other journals make similar note regarding this state of unrest. The *Lutheran* of October 5, speaks of European conditions in the following words:—

Not since the great revolutionary year of 1848 has Europe been in such a state of ferment and unrest as to-day. One of the chief differences between that memorable year and the present is that in 1848 the revolt was political; it was an uprising against absolutism in government, whereas to-day it is economical or industrial; it is a rising against living conditions, against high prices and low wages. Within the last few weeks there have been serious strike riots in England, Ireland, France, Spain, and Austria, while at the same time the war-cloud seems to hang over Italy, Turkey, Germany, and France.

Well we may ask, as does the *Lutheran*, "What will be the outcome?" No scheme of political economy, no philosophy of human government, will be able to provide a solution or a remedy.

The portent of these conditions we can only understand in the light of the prophetic word. Nor will these conditions materially improve; the great war between contending elements of capital and labor will be waged till the end of time. The sea of human emotion will grow more turbulent; more and more will passion and impulse and misrule bear sway. These conditions are unmistakable signs that we are living in the last days of earth's history. Sin is doing its baneful work; the only solution will be found in the coming of the Lord Jesus. Joel 3:9-16; James 5:1-8; Luke 17:26-30.

In such times as these, times so pregnant with intensity, excitement, and sensation, when thousands are losing their balance in life and the calm and peace of heaven from their hearts, the followers of the Master need to be on their guard. If we are not careful, we shall be swept away from our moorings out into the great sea of the world's unrest. We shall be filled with the spirit of the age, and forgetting God, plunge into the seething vortex of worldly pursuit which has engulfed the multitudes. We need to watch unto prayer; we need to study the blessed Word, and cultivate a closer communion with our divine Master. He has promised us his peace in the time of trial and disquietude. Let us take hold of the power from above, and not be governed by the power from beneath.

F. M. W.

The Passing of Darwinism

THAT particular phase of evolution usually designated as Darwinism appears to be on the wane. This may be a surprising statement to those who have not followed the trend of scientific discussion bearing upon this subject, but we believe that the facts warrant this conclusion. So dogmatic have been the claims of those who have advocated an apish ancestry for man, and the conclusions drawn from a selected group of phenomena have been asserted with such a perfect degree of assurance, that many of the laity in science have accepted these evolutionary theories without investigation or discussion, evidently thinking that it would be just as bad to be unorthodox in science as in religion, and that both were to be avoided.

Of late, however, there have been some very vigorous protests by men of standing in the scientific world against the teachings of Darwin and his disciples, and the weaknesses of the development hypothesis have been plainly pointed out. Among those who have taken issue with this doctrine is the author of a book recently published, who discusses the question at considerable length. We present herewith liberal extracts from a review of this book:—

The Russo-French physiologist, M. Elie de Cyon, for many years professor in the faculty of sciences and in the Academie Medico-Chirurgicale at the University of St. Petersburg, has lately published a book of essays entitled "God and Science." . . . The last half of the book is a discussion of the decadence of Darwinism. This decline "predicted thirty years ago," is now, he insists, an accomplished fact, "however partisans of these views may seek to hide from the public the whole extent of their defeat." In 1909 there was held at Cambridge University a brilliant celebration of the centenary of Darwin's birth, and just previously at Paris, a similar demonstration in honor of Lamarck. "The public at large," writes M. de Cyon, "which follows movements in the scientific world with distracted attention, hardly realizes that these resounding festivals in honor of two noble savants were actually but solemn funeral functions in honor of dead theories. For the initiated, these pompous discourses were merely the passing bell of the hypothesis of descent."

M. de Cyon points out that theories of a mechanical evolution were opposed by a far larger group in the scientific world thirty years ago than is generally realized. Among the enemies of Darwinism were such men as Virchow, von Baer, Florens, Milne-Edwards, Claude Bernard, and Quatrefages. But their opposition was either too timid or too disdainful to be effective. "The atheistic evolutionary speculation found immense popular vogue among those who desired to see the Creator dethroned, who wished to be delivered from religion and the restraints imposed by the moral law on covetousness and human passion." It found browbeating exponents in men like Haeckel, and succeeded, for the

time, in silencing objections. The two bases of Darwinism are the natural selection of the fittest and the hereditary transmission of characteristics acquired in the struggle for existence.

It is curious to note that these bases have been broken down by two evolutionists, H. Spencer and Weismann. The Darwinian system reduced to simple terms is the dogma of natural selection, which "loses all support if acquired characteristics are not inherited." M. de Cyon goes on to say: "The theory that the marvelous operations involved in a transformation of species, are to be explained solely by the accidents of the struggle for existence and for procreation, is the most absurdly supernatural conception that has been brought forward since the days of Empedocles." . . .

The theory of an apish ancestry for man, de Cyon declares pure assumption. He quotes Fraas, who devoted his long life to the study of fossil animals: "The idea that mankind has descended from any simian species whatsoever, is certainly the most foolish ever put forth by a man writing on the history of man. It should be handed down to posterity in a new edition of the Memorial of Human Follies. No proof of this baroque theory can ever be given from discovered fossils;" and Virchow: "I have never found a single ape skull which approaches at all the human one. Between men and apes there exists a line of sharp demarcation. If we compare known fossil men with men of today, we can boldly affirm that the individuals of a low development are much more numerous, relatively, among present-day men than among fossils." In other words, the race is degenerate, rather than the fruit of an exquisite development! . . .

De Cyon is a master physiologist—one of the greatest, indeed, of our day. He was, in his younger years, professor of mathematics in St. Petersburg, and his book shows a well-traveled familiarity with the whole field of abstruse metaphysical speculation. It is interesting, then, to get this testimony to the religion of Jesus from a mind of such perfect training.

"What psychological truth or what historical fact has ever been demonstrated by experimental proofs approaching, even at a distance, those which demonstrate the divine origin of the gospel's revelations? The culture of the entire civilized world, and the history of myriads brought out of ignorance and savagery to the light of faith and science, reply, 'None.'"—*Record of Christian Work, September, 1911, pages 564-566.*

In this decadence of Darwinism we have another illustration of the uncertainty of human science, and of the danger of accepting too hastily man-made theories simply because they are backed by great names, or are labeled as the latest conclusions of scientific research.

We would by no means belittle the great value of those additions to human knowledge which have been the result of patient and conscientious investigation in the realm of science, and we believe that these discoveries have

tended to give a more intelligent interpretation to the revelation of a personal God found in the Written Word. We do object, however, to that science, falsely so-called, which with a self-confident air claims to supersede all revelation, and to substitute the gospel of self-salvation for that salvation which is the gift of God through faith in Jesus Christ. The graveyard of science is filled with the decaying remains of many once robust theories which were opposed to revelation, but the truth of God still lives. A voice is still heard which says, "Put not your trust in man."

W. W. P.

Italy and Turkey

ONE of the political sensations of the last few weeks has been the unexpected announcement of the outbreak of hostilities between Italy and Turkey. No misunderstanding was supposed to exist between the two nations. The motives which led Italy to make her sudden and unexpected attack upon the Turkish government are not yet fully apparent.

Tripoli is a little country in north Africa, containing about 400,000 square miles. It has a seacoast on the Mediterranean of about 1,000 miles. Its present population numbers over 1,000,000. There are only about 5,000 foreigners in the country; these are mostly Italians. Tripoli only in recent years has emerged from a barbaric state. A few decades ago its pirate ships scoured the Mediterranean, picking up merchantmen and trade vessels from every country which failed to pay tribute. These unjust demands were resisted by the United States and other governments, and such punishment was inflicted upon Tripoli as led her to desist from this barbarous practise. The government of Tripoli is administered in a general way by the Ottoman government.

By the treaty of Berlin in 1878, it was agreed that Italy should have the right of "pacific penetration" of Tripoli. To this Turkey assented, becoming responsible for the safety of Italian settlers. Italy claims that proper protection of the lives and property of her subjects has not been guaranteed, that she has repeatedly made representations of these abuses to Turkey, but that Turkey has failed to effect such reforms as would bring about a more peaceful and stable condition of affairs in Tripoli. In consequence Italy claims that she has been forced to adopt the only remedy left her, and that is to effect a military occupation of Tripoli.

Accordingly on September 28, Italy delivered to the Porte an ultimatum announcing the purpose of the Italian government to occupy Tripoli. Turkey responded to this demand in a conciliatory manner, stating that to the best of its

knowledge conditions in Tripoli were normal, and that ample protection was afforded the lives and property of Italian settlers. At the same time Turkey forwarded to the European powers a protest against the proposed invasions by Italy. Italy, however, not to be deterred from her object, began on the same day aggressive operations. The Italian navy instituted a blockade against the Tripolitan coast. Later Tripoli was successfully occupied with but little, if any, resistance on the part of the Turkish troops, who number about 10,000 in the province. October 10, the Turks, with the assistance of thousands of the natives, attacked Tripoli, but were repulsed with very heavy loss.

It is believed in many quarters that the demands of the Italian government have been made with full knowledge of the European powers. Up to the present writing no protests have been made by any of the leading governments of Europe against the occupation of Tripoli, although after Italy's ultimatum, efforts were made by the German government through its ambassador at Constantinople, to bring about some terms of settlement. It seems very evident that over and above Italy's claim of the need of greater security for her settlers in Tripoli, is her desire to possess herself of more territory. Tripoli is but 425 miles from the Italian coast. As France and Great Britain both have dependencies in north Africa, Italy herself evidently desires further advantages in the establishment of coaling stations there.

What the outcome of the present conflict will be, it is of course difficult to determine. No one can tell what new elements of danger will be injected into the conflict. The affairs in Europe are so sensitive, the nations are so keenly on the alert, the balance of power and peace so delicately poised, that it is difficult to say what effect may be produced by the next move of either one of the belligerent powers. While it is believed that no general complication will result, Europe always confronts a serious danger. Says the *United Presbyterian* of October 5:—

The danger of such an outbreak is great. If Turkey were embarrassed by a serious war, Greece would hardly let slip the opportunity to possess herself of Crete in accordance with the formally expressed wish of the Cretan local government to become a part of Greece. Bulgaria is expected at the first opportunity to take Macedonia from the Turks. The Macedonians themselves are showing many signs of restlessness under Turkish rule. Montenegro has long been looking for a chance to add northern Albania to her territory. The recently subdued insurrection in southern Albania is still smoldering, and would again blaze out with but little fanning. A general disturbance, such as is now threatened, would almost without ques-

tion involve Austria and Russia, and the long-dreaded war over the Balkan question could hardly be averted. Turkey is using the fear of such complications as a weapon to drive the powers to intervene in the Italo-Turkish war before it becomes too late. The French cabinet has called upon President Fallieres to inaugurate the movement for joint intervention by the powers.

As to the bearing which this present conflict will have upon the final expulsion of Turkey from Europe, no man living can say. That conclusion of her affairs is inevitable; it was foretold by the prophet, it is expected by the statesman. Just how long it will be delayed only the Molder of the destinies of all men, the great Ruler of all nations, can divine. This war, no doubt, and every succeeding conflict in which Turkey will engage, will hasten the consummation of her European history, and bring still nearer her final end, as well as the end of all earthly governments. These events bid us to watch and be ready, lest, sleeping, we be found unprepared for the coming of the great Judge.

F. M. W.

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Godless Schools

SPEAKING of the fact that the Bible is excluded from our public-school system, the *Christian Workers Magazine* of July calls attention to the work of teachers in some of the universities who "consider themselves free to disparage the Christian faith before their pupils," notwithstanding the fact that "the law prohibits religious instruction—which includes the antireligious—in schools supported by taxation." It argues that these teachers are very dilatory in their duty and have betrayed the confidence reposed, in them as teachers of our youth, and that this course of action on their part not only fosters enmity toward Christianity, but is unpatriotic and treasonable. As a remedy it suggests:—

If such teachers will not heed these arguments, it is time that the people who support them should recognize their seriousness and demand an enforcement of the law. If our schools must be "godless" in the sense that God is left out, let them not be made satanic in the sense that the prince of darkness shall be brought in.

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THE Tsungwesi Mission, South Africa, with Pastor and Mrs. M. C. Sturdevant in charge, is going ahead as one might expect with such self-sacrificing workers at its head. The station is only about a year old, and already it has a church and school building, 18 x 40 feet, completed; and brick is now being made for a house for Brother and Sister Sturdevant. Up to this time they have lived in a mud hut uncomplainingly. Brother Sturdevant's health is not the best, and help must be provided to assist them, lest the good work started should be hindered.



Because I Am His Own

WORTHIE HARRIS HOLDEN

God knows; and though all others planned
But ill for me, my Father's hand
Would sanctify their vilest deed,
And through its mire my footsteps lead
To heights before unknown.

God cares; and though all friends may flee,
His love protects me constantly;
As Father, Brother, Saviour, Friend,
He guards and keeps me to the end,
To bring me to his throne.

God saves, and though some force of might
Or demon-powers flood my sight,
He snatches me from sin and strife,
And meets my weakness with his life,
Because I am his own.

So great God's power and majesty,
Yet he delights to think of me;
So high his thought and vast design,
Still he inspires this soul of mine
To live for him alone!
Portland, Ore.

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Jottings From Samoa

EDITH B. HOWSE

It is now over eighteen months since we came to work in Samoa, and many and varied have been our experiences. Strangers in a strange land, among a people of a strange tongue, we felt very helpless; but we had come at the bidding of One who said, "Go, . . . teach all nations," and we knew we had a never-failing Helper.

At first we visited much, distributing many tracts, and by request teaching many native choirs our hymn-tunes. In this way we became acquainted with many of the natives, and won their good will and friendship. Two of these, a man and his wife, now meet with us regularly and are keeping the Sabbath. They are a fine, intelligent couple. Since the new year we have had their eldest girl, aged sixteen years, living with us. She is a great help to me, and promises to become a good and useful young woman.

A little over a year ago we took a child of seven years into our home. She now speaks, reads, and writes English readily, and is having a Christian experience according to her years. We also had a young man living with us for several months. He had elephantiasis in both legs, of a very painful and severe character. He rapidly improved on a vegetarian diet and two meals daily, so that from being able to walk only with pain and difficulty, he lost all pain and

could walk and run with ease, and even climb the coconut-trees, a thing he had not done for years. The swelling also was much reduced. Mr. Howse had Bible studies with him daily, and he soon began to regard the Sabbath, and is still keeping it. He returned home after four months, and is doing missionary work for his own people. The family is interested in health principles.

Last February an epidemic of measles visited this place, the first in almost twenty years. Hundreds, mostly children and young people, took the disease, and a great many died through the ignorance and gross living of the natives. It was truly a reign of gloom and death for some months. Daily the children were buried; sometimes we would hear the bell toll as often as four times a day.

Frequently we were sent for to minister to the sick or dying, and in every instance God blessed the simple treatments we were able to give. At this time I had a school for the natives, but closed it for a month, as many of the children were ill. One of them, a bright girl of twelve, was brought very low through a relapse. We visited her daily, carrying nourishment, but one day we found her dying. She dearly loved her school, and had just been talking of it and of me, her mother said. We were asked to pray; and while we did so, she fell asleep in Jesus. The grief of the father and mother was sad to witness.

Another of my pupils, a child of seven, also had a relapse. Mr. Howse found her lying, weak and emaciated, in a room foul with the odor of tobacco, and needing apparently only a little more time in such surroundings to see her carried to the cemetery. We brought her to our home, and in less than a month sent her away, a healthy, happy child.

These experiences brought us into close contact with the people, and we know they have exerted an influence for the truth.

When I reopened school, the children came in until soon I had thirty-five of the most obedient, earnest, industrious young persons one could wish to teach. They ranged in age all the way from six or seven to sixteen years. How they delighted to come! And each day we sensed the presence of the One who loves the children, and I could see impressions were being made for eternity on each young heart and life.

But one day a government official came to investigate, and I was told to report the school. So Mr. Howse and I went to see the governor. He met us kindly, but said he must refuse permission for natives to be taught English, as

the instruction must be given in Samoan; and if any foreign language was taught, it must be German.

So, very reluctantly, I closed the school. It was a sad morning indeed for them and for me, when I had to dismiss all those dear children. When I have learned Samoan, I may keep school again. We find the language difficult, and do long for the time when we shall be able to teach the truth unhindered.

Our little paper, *Tali Moni*, which began to be printed with the new year, is a boon to us. Mr. Howse much enjoys taking it to the natives, as they are so eager for it. Many are yearly subscribers. At present we get five hundred papers, and could use many more.

A few weeks ago we were able to help another sick person, a fine girl of sixteen, one of my recent pupils. She had been lying for weeks in much pain, with a swelling on her back. She also had an ulcer on her arm. She was taking medicine six times a day, but

Abyssinia

Eighteen Years in Prison for Conscience' Sake

ANOL GRUNDET

THE following is taken from a news letter from Adis Abeba, the capital city of Abyssinia, and tells of sufferings endured because of religious convictions:—

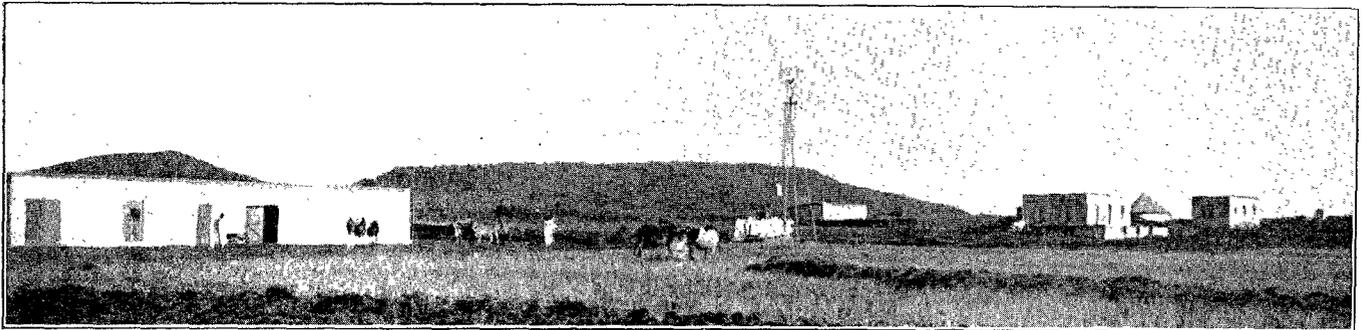
"Wobe, or Wube, as the name is written in Amharic, received lasting impressions when the German missionaries, during King Menelek's younger days, were here. A Bible translation came out, if I remember rightly, all ready in 1845, which since has been twice revised. The Bible in Amharic—Geez the people do not understand—has proved to be stronger than all the martyrdom that the priests invent for the readers of it. . . .

"Before the German missionaries, who were supported by an English company, came here, the people lived in the deepest spiritual darkness. That

that he is more righteous than they, but what shame to them to acknowledge their wrong. Because of their fear that if they should let him go, the light would take on wings and much which they suppose to be hid be revealed, they keep him watched in chains. They hope in this way to torment him unto death, and in silence hide him and his history under the sod. We may yet see the outcome."

A few pages of this man's sufferings ought to be written in Amharic, and spread among the people; for one or more such histories should help toward attaining religious liberty for the people of Abyssinia.

The happenings of the past few months, when the bishop and priests, after the death of the late king, began another persecuting career, in which even foreign representatives in Abyssinia have taken steps to interfere, prove that darkness is still cherished and the Bible and its adherents made subjects of attack. To us especially interested



THE ASMARA MISSION STATION, ON BORDER OF ABYSSINIA, EAST AFRICA

was none the better for it. We brought her here, and simple treatments and healthful living cured all her maladies in a week, and she went home a very grateful girl. She was almost a slave to the tea habit, but has promised to discontinue its use entirely. She had been brought up a Catholic, or christened in that church; but while here she loved to read the Bible and "Christ Our Saviour" in Samoan. As a token of love and gratitude, she presented me with the finest Samoan mat I have ever seen.

These are a few of our experiences here. At present I am holding Bible studies with an intelligent half-caste woman, whose babe Mr. Howse was called to bury when the measles prevailed. She and her husband are good people, and have an interest in the truth through the labors of Brother Steed. Pray that this interest may deepen and ripen.

Another young woman, also a half-caste, comes to me twice a week for lessons in Bible and English. We have become much attached, and I feel sure that she is gaining a real Christian experience, which I trust will develop until she grasps and accepts the truth for this time.

Pray for us, brethren and sisters, in our work here, that God may use us abundantly to the glory of his name and to the salvation of many precious souls in this field.

darkness the bishop and priests deluged in. As the light began to pierce through the darkness, persecution of the light-bearers began. Those found to adhere to the way of light were imprisoned. Those drawn toward the light did not, however, reveal the forbidden Book, but hid it in the earth, uncovering and reading it at night. In this way many even to-day read in secret. The light advances. There are Nicodemus souls scattered in the land who believe, though open professions are very rare.

"Such souls as Wube, who was imprisoned, are few to be found. There was one like him, who dared openly confess his faith. This comrade was whipped to death, and Wube at the same time received forty strikes. Since then he has been dragged from province to province, from mountain (lone place) to mountain, with his limbs locked in chains, and with chains still tighter drawn at every time he has been retried and been unwilling to surrender his faith.

"When Tajelenj was imprisoned, Wube was brought here and again questioned, but remained steadfast. It is not in vain that he has suffered. The bishop and minister of justice have at every trial gnashed their teeth against him; but it has been heard from persons standing near these officials that their consciences are aware that they have not dealt rightly with him. They know

in the removal of barriers, are these things momentous. I believe the Lord, in and through all this, will work out in his own time, to his own end, the opening of Abyssinia for the preaching of the everlasting gospel of the third angel.

We hear Abyssinia often spoken of as a Christian land; but, ah! it is a land of utter darkness, with a corrupted priesthood holding the people by reins of superstition and falsehood. The white messengers of the gospel are interpreted to be demons, and their teachings evil errors. The people are warned to have nothing to do with us. Nevertheless, amid obstacles our school has gone well. Some students have run away from home and villages to come to us to obtain an education.

Dear believers, let your prayers unite with ours that the way may soon be opened for the Word, God's precious light, to be circulated among the people of this dark land, and that its saving truths may germinate in some honest hearts to bear fruit.

Asmara, East Africa.

ALL we have to do is to go; we take nothing with us but our hunger. The feast is Christ's, the invitation is Christ's, the house is Christ's; the hunger alone is ours. And a blessed hunger it is if we feel that only Christ can satisfy it. —Joseph Parker.

Java

R. W. MUNSON

THE first of April we began labor here in Batavia, which is seventy-five miles north of Soekaboemi on the railway line. Brother Emmanuel Siregar had spent about three months laboring here late last year, and a lively interest was awakened among the Ambonese and Menadonese Christians, who are here in considerable numbers, and are engaged, most of them, in some department of the government service.

We began at once to hold meetings, and already one man has taken his stand and is keeping the Sabbath. Another is taking steps either to secure the Sabbath off or to retire from the service, in order that he may keep the Sabbath. There are still others who are fully in sympathy with us and accept the truth in theory, yet who find it very hard to give up their situations in order to keep the Sabbath. To such we say that Christ has definitely promised that if they seek first the kingdom of God and his righteousness, he will supply the food and raiment needful. The Sabbath is a great test to prove the sincerity of the faith of the believer.

Though we meet with discouragements of one kind and another, we are still of good courage in the Lord. This conflict can never end until the victory is won for the truth.

Sister Thorpe, our mission treasurer, has had a return of malaria, and with her husband and little daughter has gone up to Soekaboemi to see what a few weeks in the mountains will do for her. If the temperature is not cold enough there, she will have to go to Lalidjiwa, nine thousand feet up Mt. Ardjoeno, in East Java. Our Soember Wekas mission is situated on the lower slopes of this mountain. At Lalidjiwa it is very cold, and the malaria germs are soon made inactive.

Brother and Sister Thorpe are trained nurses of long experience, and we hoped to have the benefit of their assistance in the work in Batavia; but there is reason to fear that Sister Thorpe can not live in the plains. If such proves to be the case, then we must dispense with their services; but they can help with the work at Soember Wekas, if not in the cities of the plains.

In speaking of the cities of the plain, I am reminded how wicked these cities are. There is abundant need that the last warning message should go speedily to them; for if wickedness guarantees the prior doom of the cities over the rest of the world, these great cities of Java will certainly perish first.

We need very much an experienced Dutch laborer, who can take up the medical work here, and carry it forward efficiently without much supervision. Conditions are different here than they are in Holland, and a newcomer would have many lessons to learn before he could become familiar with the situation and proceed intelligently.

I am at present engaged on Bible studies in Romanized Malay for inquir-

ing Christians, and for our workers to use. The people are very eager to study the Bible. Our method of teaching is so different from that of the Dutch missionaries, and it appeals to their heads and hearts so strongly that sometimes they sit up all night studying the Word.

A Roman Catholic native teacher, or assistant preacher, heard of our truth through a man who was his predecessor, but who joined the Methodists. His village is six hours' walk into the country, yet six times he came into Batavia to search out Mr. Pietersz, a man who has heartily accepted the truth, in order that he might learn about it from him. He is now sitting in the next room studying the Bible with Emmanuel Siregar. He thinks he can bring at least some of his countrymen in the Roman Church with him. This indicates the doors open before us here in Java. O that the Lord of the harvest would send forth laborers into the harvest!

The Australasian Union Conference Committee has asked the General Conference Committee to take over the administration of this East Indian field, as Australia can not carry it longer. As the work expands and the burden of expense grows heavier, it is bound to exceed the financial ability of the Australasian Union. This is an empire in the East Indian Archipelago, and there is much work yet to be done. I beg all the readers of the REVIEW to remember this great field in their prayers.

The climate is trying, and the perils to health great. Cholera and the plague have been carrying off hundreds of people within the past few months. Malaria is an ever-present menace to the health and lives of workers. But fortunately we have a fine mountain health resort at Soember Wekas, where sick workers can go for rest and recuperation. If that altitude (about two thousand feet) is not sufficient, Lalidjiwa is available.

Brother W. W. Fletcher and family have recently left Singapore, quite broken down and sadly in need of rest and change. He will labor in South Australia for a year. Brother and Sister G. F. Jones returned to Singapore from Australia to relieve Brother Fletcher. About the same time Brother and Sister Montgomery from America arrived there to assist in the work.

The work in Sumatra is encouraging. The Sabbath services are well attended, and a good interest in the gospel message is manifested.



Korea

ELLA CAMP RUSSELL

If those in the home land should exchange places with the foreign workers, what do you suppose they would want the ones at home to do? Having been so situated as to view this question from both sides, let me venture an answer as it appeals to me.

Here in the foreign work, we are brought face to face with conditions wholly unknown to the people at home, unless we except those working for the

very poor in our large cities. It is a common circumstance in all Eastern mission fields that the people are poor, desperately poor; therefore they are hungry, cold, and dirty. The suffering of widows and orphans is pitiful.

I do not know whether or not there is a fund for supplying food, clothing, and soap; but I am sure if there were, the missionary's wife in every field would draw heavily from it. Why don't you sisters at home clear out your clothes-presses and closets, and send us out-of-date or partly worn garments? Send a few at a time by mail. [Between the United States and Japan—now including Korea—there exists a foreign parcel-post. The limitation in weight is eleven pounds. In value the package must not exceed eighty dollars. The rate of postage is twelve cents a pound or fraction thereof. In every case the postage must be prepaid.] Any sort of garment can be made over into children's clothing here. Also if some would send small pieces of cloth, such as scraps left over from gingham and calico dresses, they would go a long way toward dressing a child. Old silk waists can be sent in very small packages, and can be used to good advantage. Pictures and flower seeds might also be sent; the little children love these, and are taught beautiful lessons from them. Church-schools could find great pleasure and the blessing of God in collecting articles to be sent to foreign mission schools.

Just let me tell you about our girls' school here. These poor girls are willing to eat boiled millet three times a day,—nothing else,—so as to have the money to buy books and pay tuition. Outside of school hours, they do sewing or any work they can find. They make and sell the white cotton hose which Koreans wear. These hose are made of strong cotton cloth, almost as heavy as canvas. It is sewed by hand, and they sell these hose for two and one-half cents above the cost of material. I would not make a pair for fifty cents. Poor little girls! If they were sent some good cloth, then they could make twelve and one-half cents clear on a pair.

Don't be afraid that too many will send. You send a yard anyway, or two or three yards,—white cotton cloth, drilling, or duck, or light canvas, strong, but not too stiff to be sewed by hand. This can be sent to the Korean Girls' School, Soonan, Korea.

And last, but not least, write once in a while to the ones in distant parts of the world. No matter if you have never met them, it will cheer them wonderfully to receive letters. Ask them questions, and by establishing a closer connection the foreign work need not be far from any door. It is the simple, common duties in service for humanity that the Saviour has taught us by precept and example. I am so glad to be where I can actually, with my own hands, "feed the hungry" and "clothe the naked." How similar were the conditions in the time of Christ to what we see here!



Nature's Temples

GEORGE E. TACK

How fair these wondrous temples of our God!

And from each gray old column, springing far,

Are arches, flashed by rays of sun and star

That fall and spread their gold o'er flowering sod;

And high above, traced o'er the azure dome,

Carved silently by each infinite thought

Of the Master-Sculptor who patient wrought,

The leaves outspread, and stars illumine night's gloom.

And sweet-voiced choristers soft raise a hymn

Unto the mighty God, whose tender love

Gave each their being, and these temples dim

To be their homes in leafy bowers above.

God of these beechen temples, great thou art.

Accept, I pray, the worship of this heart.
Baltimore, Md.

Mouth Breathing

W. B. HOLDEN, M. D.

MOUTH-BREATHING is caused by some obstruction in the air-passages of the nose. The most frequent of such obstructions is the growth of a tonsil-like substance in the upper part of the throat above and behind the palate. This tonsil-like substance is variously named, adenoids, pharyngeal tonsil, third tonsil, and Luschka's tonsil. This growth closes the passage leading from the nostrils to the throat. It is a very common condition in children from five to fifteen years of age.

The symptoms arising from this interference with the air-passages in the nose are the following: 1. Mouth-breathing more or less constant. Children will breathe through the nose if they can. 2. Nasal voice: they speak as if they had a cold in the head. 3. Persistent snoring in sleep. 4. More or less deafness because the Eustachian tube leading from the middle ear to the throat is closed. Children are often accused of stubbornness and disobedience because they do not hear commands and orders. 5. Catarrh of the head. 6. Small nose, due to undergrowth from lack of use. 7. Small receding chin and short upper lip with projecting teeth, all due to the position of the jaw in mouth-breathing. 8. Stupid in appearance and in fact, due to the deficient amount of air they can

inspire. They are very prone to be poorly developed mentally and physically because of air starvation. Such children are not only of low vitality and more susceptible to all diseases, but especially to tonsillitis, diphtheria, and ear-ache; the latter malady may develop into serious if not fatal complications.

This tonsil generally disappears in early adult life, but the damage is then done. The body and mind are perhaps dwarfed. The facial appearance is much changed, the nasal voice persists, and the individual is physically and mentally crippled for life. His chances for success are greatly lessened.

There is only one thing to do, and that is to have this overgrowth of tissue removed by a surgeon. It is a simple procedure, and unattended by danger. Occasionally after removal it will grow again; if so, the operation should be repeated. Parents can readily detect the growth of this tonsil, though it can not be seen, by the above distinctive symptoms; and they should consult a surgeon early, as a delay of a year or two may do the child much damage.

Although this trouble is and has been very common, it is only recently that attention has been called to its mischievous results. No greater benefit can be given a child than timely attention to this mass of abnormal tonsillar tissue. The proper removal of this tonsil increases the prospects of the sufferer manyfold.

Portland, Ore.

How to Avoid Colds

A. B. OLSEN, M. D.

To avoid colds one must cultivate an active outdoor life and abstemious habits. Breathe plenty of fresh air, and breathe deeply. Avoid sedentary habits. Be active. Engage in manual labor or physical exercises daily. The woodman working out-of-doors in the coldest weather does not take cold. He is immune because of the pure, fresh air that he breathes and of his muscular work.

Coddling is a sure means of inviting colds. Hovering over the fire-grate in the close, foul air of an ill-ventilated room is another means of bringing on a cold. One need not toast himself over the fire in order to keep warm. A brisk walk will soon stir the sluggish blood stream and quicken the circulation, sending the warmth tingling into the very finger-tips.

When cold, attend to the internal fires. What sort of fuel are you providing them? Is it rich in heat-producing properties? or will it merely tickle the palate?

The efficiency of a fire depends on the quality of the fuel and the draft. What we call food is the fuel of the human engine, and breathing fresh air supplies the draft.

Cold Hands

If your hands and feet are cold most of the time, if you shiver with cold chills, if you have difficulty in keeping comfortably warm, it is because your internal fires are smothered, and so fail to supply you with sufficient heat. Poor food has been supplied, or you have failed to provide sufficient fresh air.

Therefore, the solution of the problem is simple: Take only plain, wholesome, but nourishing food,—food that will make good fuel, such as fruit of all kinds, both fresh and stewed, nuts and nut preparations, grains and breads, vegetables, and the dairy products; exercise daily in the fresh air, and have your rooms well ventilated day and night.

Dress equably, and sufficiently to keep warm. Wear warm shoes with thick soles. Women especially should do this. Avoid damp beds as you would the plague. Protect yourself in a reasonable way from the cold and wet and storm. Shun overheated rooms. Be active, and live a simple, natural, wholesome life. Lastly, keep the skin active by some kind of daily cold bath.

Caterham, England.

Dress for Housewives

DINAH STURGIS

FOR a woman to dress in her home so she can do her work, from cooking to cleaning, and be presentable at all times in the eyes of her family and those chance callers at the front as well as at the back door, is really quite a problem. Yet it can be solved, because it has been solved. A house dress of inexpensive print, neatly made and scrupulously clean, is always presentable. The old cloth dress, strained in the seams, frayed at the wrists and about the feet, worn under the arms, and often, alas, repulsively stained by perspiration, and spotted from top to bottom, is not only unrepresentable, but inexcusable. It looks truly inexcusable when put down in cold black and white, does it not? It would seem unnecessary to describe such attire if it were not that many genuinely good women wear just such a garb when "about the house."

Women who do housework should wear wash dresses until after the cooking is done for the day. All other materials absorb odors. To make cotton dresses warm enough for cold weather, it is only necessary to wear warm undergarments, which can go into the laundry with impunity often enough to keep them clean and sweet.

Cotton dresses can be and should be attractive. It takes no more time to make a pleasing dress than to make a hideous one. It takes no longer to wash and iron a dress that is attractively made than to wash and iron an ugly one. The housekeeper's house dress should clear the floor easily all around. It

should never be necessary to lift it in walking over a freshly washed or oiled floor to keep the skirt clean. It ought not to be necessary to say that the women of nice instincts can not bear the thought of wearing a dress bedraggled about the bottom. The sleeves of a housekeeper's dress should be short enough so they need not be turned up, no matter what the kind of work; or they should be made to button down the inside of the arm, or to gather at the wrist over an elastic, so they can be turned up out of the way without straining them about the wrists. The sleeve that ends just below the elbow and is not so full at the lower edge that it can get in the way is so convenient that the woman who once tries it, never goes back to the long sleeve for working use.

To Control Bleeding From the Nose

ELEVATE the arms to increase the resistance to the upward course of the blood. Apply cold cloths over the nose and brow and an ice-bag to the neck, or cold cloths to the neck extending around under the arm and reaching the large blood-vessels on the axilla. At the same time give a hot foot-bath.

As a spray within the nose use a weak solution of alum. Hot water may be slowly instilled into the nostril, or the nose may be plugged with cotton pledgets moistened in peroxid of hydrogen or extract of witch-hazel. Should the hemorrhage persist, then it would be necessary to plug the posterior as well as anterior portion of the nose, but this must be done by a physician.—*P. M. Keller, M. D.*

The Golden Treasure

LONG, long ago a farmer had three sons who did not like to work. They were really very lazy, and although he tried his best to teach them to help him on the farm, they would do only the work that was absolutely necessary, and neglect all the rest. One day the father found he must go on a long journey, so he called his sons to him, and said: "My boys, I am going very far away, and may never come back. I leave you all my treasure, but you must find it for yourselves. It is hidden in my fields."

You may be sure the boys began to hunt for the treasure just as soon as he left. Day after day they were digging in the fields from morning until night. They forgot how they hated to work, and their mother, who knew all about the hidden treasure, was greatly pleased to see them so industrious. At last one whole field was dug up from one end to the other, but not one piece of gold did they find. They were greatly disappointed, and concluded the treasure must be in another field.

"Before we dig up another field," said one of the brothers, "we might just as well make some use of this one; so let us plant some corn in it."

His brothers were quite willing, and

so it happened that while they slowly and carefully dug up another field, the corn grew in a most amazing fashion.

One day their mother said: "I see the weeds are growing very fast in your corn, boys. Since you have gone to the trouble of planting it, you may as well cultivate it."

As they cut the weeds, they were so pleased with the way it grew that they took more and more care of it, and when it was ready for cutting, they found they had the finest crop they had ever raised. They sold it for almost as much gold as they had expected to find in the field.

One day as they were resting under the shade of a tree, the oldest son said: "Boys, I've been thinking of what father said about the treasure he left in the fields, and I believe he meant we should find it in just this way—by cultivating the farm he left to us. I for one mean to keep on searching for it in the same way."

His brothers agreed with him, and after that there was no farm in the country that was so well cared for, nor one that brought its owners so much gold.—*D. L. Graves, in American Motherhood.*

What a Schoolgirl Ought to Know

OUR subject has no reference to book knowledge, but to a few common things every girl ought to know before leaving home to attend school.

She should have been taught correct personal habits; the proper time, frequency, and kinds of baths; the right clothing for different occasions and the necessary changes to suit the weather; to have order in her room; to avoid placing clothing by an open window at night or in damp weather; to hang up her clothes, and not leave them on chairs or on the floor; to carry umbrella and overshoes when likely to be needed; to take her meals regularly, and not go to recitations without breakfast, for the sake of an hour longer in bed; to eat a varied and generous diet, that she may not suffer for lack of mother's dainties; and especially she should be taught how to care for her health. All these simple things should have become fixed habits, so that she may not be dependent upon her mother for information upon every occasion.

A girl should know how to indorse a bank draft, buy a railroad ticket, check her baggage, send an express package, keep an expense book, pack her trunk, do simple mending and shopping, and many other ordinary things. She should know how to deport herself on the cars and in other public places, so that she may not appear too trustful or too independent, but may be both dignified and courteous, the fullest meed of which can come only by both knowledge and experience.

All this may seem very commonplace, but it is a commonplaceness constantly displayed. The writer has known girls to be offended because they could not without identification cash a draft; has

seen them try to send a package by express on a railroad ticket, and imagine they could check boxes without handles, and do many other things which make them appear very unsophisticated.

For their own comfort, happiness, and safety, girls should be fortified with knowledge on all possible points before they leave home for school or elsewhere.—*Selected.*

Find a Better Way

"Now, Ellen," said a mother to her little daughter, whom she had just put to bed early for some kind of mischief, "to punish you and to show you how very naughty you have been, I shall not kiss you good night."

With great mournful eyes wide open,—astonishment personified,—the child lay with big tears dropping down her cheeks and her little red lips quivering, but her mother pretended not to notice, and went about her work.

"Mama! Mama! Mama!" in distressful, pleading tones, soon called her back. "O mama, won't you kiss me? I can't go to sleep if you don't!" sobbed Ellen, tremblingly and with outstretched hands.

"Mother can't kiss you," she replied, as she put the little hands under the coverlet. She noticed that they were very hot, but attributed that to excitement. "Mother hopes little Ellen will learn to mind her," she said, as she left her for the night.

About midnight she was called to the bedside of the child, who did not know her. She was sitting up, crimson from the forehead to the throat, her eyes daz- zlingly bright. Fever raged for days, and the parched lips made incessant plaint: "O, kiss me, mama! do kiss me! I can't go to sleep. Won't you kiss Ellen? I can't go to sleep. I won't be naughty if you'll only kiss me! O, kiss me, dear, dear mama! I can't go to sleep!"

Of what avail then were all the kisses showered on the delirious child?

She did go to sleep, however, one gray morning,—to the long, long sleep that knows no earthly waking,—the mother holding the little hands, and all her veins seeming to grow icy with their gradual chill. The last whispered words were, "I will be good, mama, if you'll only kiss me!"

And yet the mother loved Ellen with all the fervor of a tender heart, and had merely sought to correct her for her best good,—only she did not really understand her darling.

"The wounds I might have healed,
The human sorrow and smart;
And yet it never was in my mind
To play so ill a part;
But evil is wrought by want of thought
As well as want of heart."

—*Selected.*

A SPIRIT of criticism, if indulged in, leads to a censoriousness of disposition that is destructive of all nobler feeling. The man who lives to find fault has a miserable mission.—*United Presbyterian.*



Evening Prayer

HAROLD W. CLARK

SOFTLY now the night falls o'er me;
 Swift the hours of daylight fly;
 Silently the coming evening
 Draws her shades across the sky:
 And I think of thee, my Father;
 Grant thy presence now to me;
 Let me feel thine arms of mercy,
 Giving comfort full and free.

Lonely is the world without thee,
 Worthless, dreary, comfortless;
 And the way grows dark before me,
 If thou art not here to bless.
 I am helpless, vile, and sinful;
 Thou my only help and stay;
 Thou canst cleanse and purify me;
 O, abide with me, I pray!

Gracious Father, in the heaven,
 List to this my prayer to thee:
 Guide me, bless and sanctify me,
 By thy power guard thou me:
 As the shadows thickly gather
 In this weary night below,
 Be thou near, thou great Jehovah;
 Send thy Spirit to me now.
South Lancaster, Mass.

Additional Facts Concerning the Death of Elder O. E. Davis

THE following report appeared in the *Christian Herald* of October 4. It seems to be taken largely from Professor Crampton's report, which was omitted by mistake in the letter we received from Elder Boger. It gives some items he omitted in the letter he wrote, probably thinking we would get them in Professor Crampton's account. We insert the report in full:—

"News has been received in New York City of the murder of Elder O. E. Davis, a missionary to the Arecuna tribe of South American Indians at the head waters of the Amazon. He denounced polygamy, and as these Indians are polygamists, they are supposed to have killed him on account of his teachings. Prof. Henry E. Crampton, of Columbia University, who has been exploring the region about the head waters of the Amazon for the American Museum of Natural History, brought the intelligence of this missionary tragedy. It was Professor Crampton who discovered the murder, and who notified the authorities at Georgetown, British Guiana.

"Dr. Crampton was on his way to Mount Roraima with an escort of British Guiana Indians, and stopped at a village, a mere collection of Indian huts, called Kamaira-Wong, in Brazil. A chief and 'medicine-man' named Jeremiah, who seemed to be a power among the Arecuna Indians, came to meet the explorer, and warned the Indians in Dr. Crampton's party not to say anything to the white man about the death of the

missionary. The explorer talked with Jeremiah regarding the region, but the chief never referred to the missionary.

"The explorer was not allowed to enter Jeremiah's hut. He learned, however, that Jeremiah had the boots and clothes of a white man in the hut. They had heard that the clothing had belonged to a missionary who had come into the village and had taught the people that plural marriages were wrong and must stop, and that all the Indians who had more than one wife must discard all but the first.

"This doctrine angered the natives greatly. The women were very angry. Some one shot the missionary with a poisoned arrow, and then cut his throat. Other Indians came along and found the white man lying on the ground. They carried him to the village into Jeremiah's hut, where he died. Then they buried him under the earthen floor of the chief's hut, and the chief kept his clothing. Before he died, the natives said, the missionary wrote on two pieces of paper. One of these pieces was still in the chief's hut. The other, it was said, had just found its way to Elder Boger, of Mr. Davis's denomination (Seventh-day Adventist), at Georgetown. It simply said that he had been poisoned and was dying. The other letter written by the dying man is thought to have been intended for his wife, who was in Georgetown waiting for his return from the jungle. It is believed that this letter is still in Jeremiah's possession. The Indians who reported the murder were not sure whether a woman or a man had done the killing.

"Elder Davis was a Westerner, about forty-five years old. Before going to South America he had been a missionary in Alaska and British Columbia. A British expedition will start from Georgetown in an effort to recover the body, and if possible to apprehend and punish the guilty natives."

The Chesapeake Conference

THE Chesapeake Conference camp-meeting was held in Dover, the capital city of Delaware, September 14-24. The camp was located on a beautiful, grassy plot of ground only two blocks back of the capitol building.

The attendance of our people was fairly representative, and the Sunday services were largely attended by the citizens of Dover. One of the most gratifying features in connection with this meeting was the securing of the daily publication of excellent reports of the services in the leading newspapers of Dover and neighboring cities. The importance of this work in connection with our camp-meetings and other gatherings can not be overestimated.

Besides the regular union and local conference laborers, there were in attendance Elders A. G. Daniells, J. H. Schilling,

F. C. Gilbert, S. B. Horton, and the writer. The addresses given by Elder Daniells, especially the one giving a report of the European Council and describing his trip through Russia, elicited unusual interest on the part of the campers. Elder Schilling's visit, although brief, was greatly appreciated by the people. It will be remembered that, at the recent biennial council at Friedensau, it was voted that Elder Schilling should be released from the presidency of the West German Union Conference to take the supervision of the German work in the United States and Canada. The labors of Elder Gilbert were also a source of inspiration to our own people, and of interest to the citizens of Dover who were in attendance.

On the last Sunday afternoon of the meeting seventeen willing souls were buried with Christ in baptism. The delegates of the conference heartily responded to the various calls that were made from time to time to advance the work in their own territory and in the regions beyond. The business of the conference passed off harmoniously. Elder R. T. Baer was elected to serve another term as president of the conference.

K. C. RUSSELL.

Work for the Colored People in Newbern, N. C.

OUR gospel campaign began June 4, and continued till the close of September, with the exception of sixteen days in August. Our large khaki duck tent, the finest and largest ever used in the work for the colored people of the South, was crowded to its utmost capacity, and on Sunday nights hundreds stood on the outside, sometimes swelling our congregation beyond the thousand mark. The climax was reached when the Sabbath truth was proclaimed to one of the largest audiences that ever attended our services. The town was stirred; Bibles were read as never before; and the Sabbath question became the topic of conversation among the people. Two tracts against the Bible Sabbath were circulated. This furnished us an opportunity to expose the fallacies of their unscriptural and illogical positions, and thus bring the Sabbath prominently before the public the second time, thereby causing many to hear the truth who had not heard it before.

Sunday evenings have been and are made especially interesting to men and youth, enabling us to reach those who could not have been reached otherwise; these services lifted our work above the ordinary gospel efforts, and were largely instrumental in furnishing us the make-up of the large crowds which attended the night services. Our Chautauqua Bible class was held daily from 10 to 11 A. M., and at 3 P. M. Sabbaths. The use of our Sabbath-school Quarterly was introduced at the proper time, and our Sabbath-school class increased from nine to one hundred. Our hold upon the grown people was strengthened by starting a day-school for their children. Sisters Scott and Bessie Hodnett did faithful and effective work, and the parents were greatly pleased with the instruction given the children and with their ability to answer hard questions. The news of our meeting has been carried abroad, and neighboring towns are calling for light and help. The writer, answering one of these calls, returned

after a ten days' stay at Merritt, N. C., leaving nine rejoicing in the truth; two of these accepted the light in Newbern, and had written repeatedly for help. These nine, with the adult believers in Newbern, make seventy-five souls walking in the light and preparing for church-membership.

Collections were taken up three times a week, and in all amounted to nearly two hundred dollars. At the close of the effort quite a little sum will be turned over to the Negro Mission treasury, the rest being used to meet the expenses of the effort. Our hearts are cheered as we realize what great things God has wrought for us collectively and individually, and we praise him who is worthy to receive glory, honor, and power, world without end.

PAGE SHEPARD.

An Oasis in a Desert

ON being informed of an interested family in Wellington, New Zealand, I visited their comfortable home and found the woman hungering and thirsting after righteousness. From the book "Coming King" she had learned something about the message, and in her new-found joy was giving what she knew to her neighbors and friends. She informed me that, having felt condemned for working on Saturday, and not realizing any compunction from working on Sunday, for some time past she had done her work on Friday and rested on Saturday, and intended to continue to do so unless she could be shown from the Scriptures that she was wrong. In this resolve she was encouraged by her husband.

It seemed like an oasis in a desert, a refreshing to my soul, to listen to her earnest questions, and then to see her countenance brighten as the light of truth illuminated her mind. When I left, she gave me five shillings which she had collected in her Sabbath offerings.

Such cases cheer our hearts and assure us that Jesus, with and for whom we labor, will surely cause his truth to triumph, and will bring every honest heart to a saving knowledge of the truth.

W. H. PASCOE.

The Maine Camp-Meeting

THIS meeting was held at Norridgewock, September 1-10, and was one of the best and most successful camp-meetings held in this conference for many years.

Years ago, in the early days of the message, Elder M. E. Cornell and other workers went to Norridgewock, and began to proclaim the truths of the third angel's message. As a result, the whole country was stirred, a large number accepted the truth, a commodious house of worship was built, and for many years there was a strong, flourishing church at this place. But years went by, and the company, by removals and deaths, was reduced in numbers, till a few years ago the church became so small that the house of worship was closed, the remaining few meeting in a private home for worship. The sessions of the conference were held in this church. Some tents were pitched near it, but most of the people in attendance lived in rooms in the city.

At the time of this meeting the great temperance campaign was in progress in the State of Maine, or rather was drawing to its close. In this great movement, which was to decide whether Maine should retain its constitutional prohibition against the manufacture and sale of intoxicants, our people took an active part, distributing throughout the State over fifty thousand copies of the Temperance number of the *Youth's Instructor*. This literature was gladly received everywhere, was endorsed by the leading temperance people, and no doubt did much good in the great campaign. At this writing (September 29) the official count has not yet been made public, so the results of the campaign are in doubt. The vote was very close, and it is a question which side gained the victory. Many of our conferences, institutions, and individual church-members assisted in providing copies of the *Instructor* for Maine, and the conference passed a resolution of thanks for all the assistance thus given. That this great amount of literature which has been scattered will do much good in this State is beyond a doubt; it has been a great blessing to our cause already.

A few weeks before the conference, Elder J. F. Piper, the conference president, with his wife, went to Norridgewock and began a series of meetings in the house of worship. There was a fair hearing, and, as a result, five or six began to keep the Sabbath, and later received baptism. It is hoped that the interest in this place may be revived, and the house of worship again opened.

During the conference sessions a liberal spirit was manifested, and quite a goodly sum was pledged for different departments of the work. To assist in operating the conference there was raised \$905, \$399.50 of this being paid at the meeting. To help small church-schools to carry on their work, there was provided an educational fund of \$328, \$112.75 of which was immediately paid in. The brethren and sisters also raised a tent fund of \$329. There was given for foreign missions \$102.05; \$13 was raised to provide legislators with copies of *Liberty*, and \$6.35 to send the *REVIEW AND HERALD* to the poor; and there were also miscellaneous offerings to the amount of \$89.58. Our people at this meeting paid in \$171 tithe, and made \$1,564 worth of pledges, which in part were redeemed at once to assist the cause.

The conference was fortunate in having at this meeting Elder and Mrs. S. N. Haskell, who are now conducting a small Bible training-school in the city of Portland. The conference appreciates the labors of these tried workers, and is cooperating with them in their work. Brother and Sister Haskell led our people in Maine in the temperance campaign, and God certainly blessed their labors. They were assisted by Elder and Mrs. Geo. B. Starr, and a nurse from the Melrose Sanitarium; and by Brethren C. J. Tolf and M. M. Hare, of the Atlantic Union Conference, and Brother Thurber, of the Northern New England Conference.

During the conference two temperance rallies were held, which were largely attended by the citizens of the place.

A deep spiritual interest existed throughout the conference, and new life and power were received by the people. We believe there are better days for the

cause in Maine, and trust our people in that conference will take courage, and work and pray as never before for the advancement of the work in that State.

Elder Piper was elected president of the conference, and Brethren M. B. Butterfield and E. E. Osborne were ordained to the gospel ministry. All the conference sessions were graced by the good Spirit of God, and all went to their homes with a feeling that better days are ahead for the cause in Maine.

W. B. WHITE.

The New Jersey Camp-Meeting

THE New Jersey camp-meeting was held at Trenton, September 7-17. The camp was favorably located in a part of the city very convenient for outside attendance, and as a result, the evening meetings especially were well attended. On both Sundays, at the afternoon and evening services, the tent was full to overflowing. The meeting seems to have made a good impression on the people of Trenton; the large tent, with a strong corps of workers, was left to follow up the interest, which, we hope, will result in greatly strengthening the work already established in that city.

On the first Sunday afternoon, a successful temperance meeting was held. One of the speakers, the president of the Anti-Saloon League of New Jersey, spoke highly of the work done by the Seventh-day Adventist denomination for the cause of temperance. He said the Temperance number of the *Instructor* was the best paper of the kind he had ever received, and he was glad that large numbers of it were being used in his State. He further stated that if the other Christian denominations of New Jersey would take the same stand on the temperance question as our denomination, the battle for prohibition could be fought and won in a single day.

Brother B. F. Kneeland, who, as president, has served that conference faithfully for four years, was called to the presidency of the West Pennsylvania Conference, and his place in New Jersey has been taken by Brother A. R. Sandborn, of the East Michigan Conference.

The General Conference laborers in attendance were Brethren W. A. Spicer, F. C. Gilbert, J. H. Schilling, and the writer; while Brethren B. G. Wilkinson, J. E. Shultz, and I. G. Bigelow represented the Columbia Union Conference.

There was no conference session held at this meeting, but the reports of the work done by the conference president and his associates, showed an encouraging growth in every part of the work, both spiritual and financial.

H. R. SALISBURY.

Field Notes

OVER twelve Sabbath-keepers are reported as the result of the camp-meeting for colored people at Macon, Ga. Brother Williams is following up the work there.

As the result of a tent effort at Park Rapids, Minn., seven persons have been baptized. Brother S. A. Ruskjer, who conducted a series of meetings at Blackduck, reports nine persons keeping the Sabbath. Brother Ruskjer also reports twenty-one persons baptized into the Feeley church as the result of work in that vicinity.

South Carolina

LAST week Brother J. A. Brown and wife were arraigned before a magistrate and six jurymen to answer a charge of Sabbath-breaking. The trial was set for September 23, and Brother A. H. Evers and the writer were present to defend the case. The circumstances which led to their arrest were these: The weather had been bad for some days previous, and the corn fodder, cotton, etc., in the vicinity of the Battle Ground church were wasting. Sunday being a clear day, the early morning found many of the farmers in that neighborhood out in their fields trying to save their crops, and among them Brother and Sister Brown. Several of these were closer to the public road and nearer to places of residence than were these two Sabbath-keepers, but it seems that they were the only ones who in any way disturbed the peace. They were quietly picking cotton in the field, while some others, among them the constable himself, had their teams at work hauling fodder to the barns.

From the first, it was very apparent that it was a case of religious persecution, and that the only real fault they could find with these two persons was that they had not worked the day before also. The law of South Carolina says that persons are not to perform labor of their ordinary calling on "the Lord's day, commonly called the Sabbath." When the writer arose with Bible in hand to address the jury and give the reasons for our contending that Brother Brown and his wife had not violated the Sabbath law, the opposing attorney immediately objected to the use of the Bible as evidence, and the judge ruled that it was incompetent evidence, and must not be referred to in the trial. It was stated that the question as to which day is the Sabbath is to be decided by the State of South Carolina, and not by the Bible; that for God's law to be introduced as evidence God must be present in person, else it would be only hearsay or supposition.

The only thing left for us to do was to improve the opportunity of presenting the true principles of religious liberty, and both Brother Evers and myself did so. The trial lasted about two hours, and a verdict of "guilty" was returned by the jury.

The writer remained with the Battle Ground church over Sabbath and Sunday, and we were glad to see that the trial had resulted in creating in the hearts of some of those who were present an interest in the truth. These eagerly listened to the preaching of the word. One family promised to obey, and there are other interested ones who we hope will obey soon.

The brethren here are arranging to sell their little church building and to erect a larger one. The new building will be started about the first of December, and will probably be located near the town of Chesnee. The Sabbath the writer spent at Battle Ground, two persons were baptized, and three united with the church. W. H. BRANSON.



ELDER T. H. WATSON reports thirteen new members as the result of a tent effort at Paradise, Cal. He feels that God has blessed his work in a special manner.

Christian Liberty

Reports, notes, and comments pertaining to the current history of the rights of conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary
S. B. HORTON - - - - - Assistant Secretary

A Crime to Ride in the Air on Sunday

THERE seems to be a law against aviating on Sunday in New York. October 8 the sheriff and three deputies of Nassau County went to a certain aviation field to stop a proposed series of flights. Upon their arrival they proclaimed, "Any one who flies from this field to-day, being Sunday, will be arrested." The air-men heeded the words of the sheriff, but a young woman, Miss Moisant, defied the proclamation. She at once soared into the air above the heads of the officers, who immediately began to plan for her arrest as soon as she descended. She escaped them, however; but upon learning of her whereabouts, at six o'clock the sheriffs went to the home of Justice of the Peace Gittens, at Hempstead, and asked for a warrant for Miss Moisant, the attempt to arrest her without it having provoked a small riot.

"What has she done?" asked the justice.

"She's been flying in the air on Sunday," was the reply. The justice refused the warrant, saying he could not see that riding in the air on Sunday in a machine was any worse than riding on the ground in an automobile.

This is but another illustration of the incongruity of Sunday legislation. Evidently, the supreme court of New York will have to decide why it is a crime to ride in the air in an aviation machine but not so on the earth in an automobile — on Sunday. S. B. H.



Rome and Good Citizenship

THE *Washington Post* of September 22 reports President Taft as having made the following statement in a speech at Kalamazoo, Mich.:

"At Nazareth College he spoke of the tenets of the Catholic Church, which he said are loyalty to constituted authority and love of country. 'The better the Catholic, the better the American,' he said."

Suppose we view this last statement which the President is alleged to have made, "The better the Catholic, the better the American," in the light of the following statements:—

Pope Leo XIII, in his encyclical of June 20, 1888, on "Human Liberty," said:—

"From what has been said, it follows that it is quite unlawful to demand, defend, or grant unconditionally freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man."

Pope Boniface VIII, in his famous bull "Unam Sanctam," said:—

"In this church and in its power are two swords,—to wit, a spiritual and a temporal,—and this we are taught by the words of the gospel. . . . Both, therefore, the spiritual and material swords are in the power of the church,

the latter indeed to be used for the church, the former by the church, the one by the priest, the other by the hands of kings and soldiers, but by the will and suffrance of the priest. It is fitting, moreover, that one sword should be under the other, and the temporal authority subject to the spiritual power. . . . We, moreover, proclaim, declare, and pronounce that it is altogether necessary for salvation for every human being to be subject to the Roman pontiff."

Pius IX, in his syllabus of 1864, condemned as heretical the proposition, "The church must be separate from the state, and the state from the church."

Pope Leo XIII, in an encyclical, made the following statement:—

"We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert their utmost vigilance and energy to prevent the usages of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled after the principles of the true church. All Catholic writers and journalists should never for an instant lose from view the above prescriptions. All Catholics should redouble their submission to authority, and unite their whole heart, soul, and body, and mind in the defense of the church."

These utterances have never been amended nor repealed by the Catholic Church, and so we are justified in believing that they continue to be the voice of the church. As an evidence that these principles continue to reflect the attitude of the Roman Catholic Church, we have but to point to the struggles made in Portugal and Spain in behalf of religious liberty. It seems plain that the good Catholic must subscribe to the principles mentioned above; but, in so doing, he is far from being an exponent of the principles of American citizenship. America stands for the absolute separation of church and state. The matter should stand, The better the Catholic, the worse the American.

S. B. H.



SELFISHNESS is a vice that may intrude itself on a household in the ugliest of forms, but it is also apt to insinuate itself in numberless little requirements, which in the end are most exasperating and injurious. It may be almost impossible to verify the individual act of exaction, it is so trifling and momentary; but the numberless acts which evince the selfish mind are like a cloud of midges. It is a grand rule in the house to ask others to do nothing for us that we can do for ourselves; and when any service is rendered us, to let it be clearly seen that we receive it as a gift, not as a right. The selfishness of our nature needs careful watching and incessant discipline; everything that enters into ideal home life is peculiarly delicate and beautiful, and for the spirit of egotism and selfishness to get into a household is like blight sitting upon a garden of roses. — Selected.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

The Opening of Our Schools

WHILE we are giving reports from our colleges and academies, we should remember with deep thankfulness that during the past month there were opened throughout the United States six hundred church-schools, with an enrolment of about fourteen thousand students. Every year the church-schools are becoming more firmly established; they are better organized, the teachers better trained, and facilities improved. True, there is room for improvement, but there is great cause for thankfulness that every year shows progress. And now, secretaries, superintendents, church-school boards, and teachers are united in harmonious effort to place the work of the schools during 1911-12 in advance of the past year.

Walla Walla College, College Place, Wash.

Professor Kellogg writes: "The college opened on the thirteenth of September. Wednesday and Thursday were given to the work of registration. Friday, classes met, and lessons were assigned. Monday the recitations were conducted, and the work went on in the regular way.

"Friday evening we had a social meeting, in which the students and teachers took part. There was an excellent spirit in the meeting. The school is making a good start. In fact, I think I never saw students more responsive than those in the college here.

"At the end of the first week, we had registered in the first eight grades one hundred twenty-one pupils, and above the eighth grade one hundred two, thus making at the close of the first week two hundred twenty-three students. Others have come since then. Every one is busy and happy; and apparently the work is moving along in a normal condition.

"We are organizing a Foreign Mission Band, and shall soon organize a canvassers' band. We hope ever to be imbued with the spirit of the message, and to answer the purpose of our existence in training laborers for the great, needy field."

Fox River Academy, Sheridan, Ill.

Principal W. E. Straw says: "School opened at the Fox River Academy on September 20, with the largest attendance in the history of the institution. Fifty-six young people had arrived before the close of the first day, and now (October 2) there are sixty-two enrolled, and several others will be here soon. Practically all of these are dormitory students, there being only four who reside in the vicinity of the school, and three who are staying in private families near the school.

"We have a more mature class of students than usual; and a good spirit seems to pervade the institution. At our Sabbath evening services the Spirit of the Lord has been especially near, and six have taken their stand for the Lord. We look forward to a pleasant and profitable school year."

Gravel Ford Academy, Gravel Ford, Ore.

Miss Minnie Comer, the principal, sends the following report: "Our school opened with a fairly good attendance, which is rapidly increasing, with prospects for the largest enrolment we have ever had. The interest is the best we have had during my three years here.

"About twenty per cent of our students are not Adventists; many of them are residents of this neighborhood, but prefer this school to the public school. This affords an excellent opportunity for missionary work, and has resulted in the conversion of some young people. The Lord certainly is manifesting his power with us by helping us in every way, and we have only words of thankfulness and cheer to offer."

A good report comes from Bermuda, where Brother Roland Loasby is beginning his second year's work. Last year the school opened with eight pupils, this year with twenty. One of the students of last year is in South Lancaster Academy. Besides his school work, Brother Loasby finds time to carry on work for the church, and to conduct Sunday night meetings for the public; he also gives some time to holding Bible readings with those who become interested.

H. R. S.

Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELS

Ebenezer

THE first seven chapters of First Samuel record experiences in the history of ancient Israel which, when viewed from a spiritual standpoint, are of inestimable value to the people of God to-day. The time covered in these chapters is the period between the judges and the kings, when "every man did that which was right in his own eyes." The sons of Eli, Hophni and Phinehas, were sons of Belial, and knew not the Lord. Their greedy extortions finally caused the people to abhor the service of God, and besides all this, for the first time the priests had introduced into their worship some of the abominable excesses of the heathen, and strange gods and Ashtaroth were among them.

In this condition Israel dared to go out to fight the battles of the Lord. They suffered a great defeat, about four thousand of them being slain. A spirit of intimidation and dismay spread through the entire host. On the evening of that disastrous day the elders of Israel held a council of war. They recognized that God had smitten them, but instead of searching their hearts and lives for the thing that had caused their defeat, they suddenly remembered the ark of the covenant in Shiloh, and they said: "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

They remembered the wonderful experiences in which that ark had played a part,—how the waters of the Jordan

had fled before it, and the walls of Jericho had fallen down. Surely it would do the same for them again. But they did not seem to realize that unless the sacred principles of that holy law were a part of their very lives, the mere presence of a material symbol would do them no good. They were depending upon form and external machinery, instead of those moral and spiritual conditions on which alone the cooperation of God could be given. If we regard iniquity in our hearts, the Lord will not hear us.

In due course of time the ark was brought into the camp, borne by the unconverted priests. "And the Philistines fought, and Israel was smitten, and they fled every man unto his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain." A swift runner was immediately despatched to carry the sad news to Shiloh. "And it came to pass, when he made mention of the ark of God, that he [Eli] fell from off the seat backward by the side of the gate, and his neck brake, and he died." Phinehas's wife, although she did not survive the terrible shock, seemed to divine the true cause of the disaster as expressed in her mournful words, "The glory [or character of God] is departed from Israel."

Israel must learn by dear experience that the mere possession of the symbol of the covenant was valueless so long as the strange gods were cherished. "Go ye now," says the Lord through Jeremiah, "unto my place which was in Shiloh, where I set my name at the first, and see what I did unto it for the wickedness of my people Israel." Jer. 7: 12. And the further fate of the city which for so many years had been the center of national life and worship, is told in the pathetic words of the psalmist: "He forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword; and was wroth with his inheritance." Ps. 78: 60-62.

But while disaster upon disaster was befalling Israel, still God was teaching them terrible things in righteousness. He had raised up Samuel to stem the tide of evil and turn the nation back to God. The record says: "The time was long; for it was twenty years: and all the house of Israel lamented after the Lord," or, as the margin of the revised version says, "was drawn together" after Jehovah. "And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only."

When the Philistines heard of this great turning to God, they came up against Israel to battle. Whenever the people of God have vital power, they are sure to enlist against themselves the united forces of evil. Another great battle was fought on the same spot

(Concluded on page 21)

Statement of the Ten-Cent-a-Week Offering to Missions for Nine Months Ending Sept. 30, 1911

CONFERENCES	ANNUAL OFFERING	FIRST-DAY OFFERING	MIDSUMMER OFFERING	MISSIONS	SABBATH-SCHOOL OFFERING	HARVEST INGATHERING	TOTALS
Atlantic Union Conference							
Central New England	\$ 488.47	\$ 666.19	\$ 252.36	\$ 38.85	\$1799.27	\$230.51	\$3475.65
Greater New York	919.50	767.98	274.23	465.85	1407.59	677.33	4512.48
Maine	70.55	98.43	67.35	7.15	254.73	56.67	554.88
New York	155.11	238.64	181.49	97.78	724.15	221.68	1618.85
Northern New England	85.96	247.13	270.94	7.61	625.14	89.10	1325.88
Southern New England	434.07	369.42	149.42	27.42	626.20	340.36	1946.89
Western New York	223.84	261.27	326.86	94.00	1072.25	123.87	2102.09
Totals	2377.50	2649.06	1522.65	738.66	6509.33	1739.52	15536.72
Canadian Union Conference							
Maritime	169.11	93.77	85.90	....	235.42	115.28	699.48
Ontario	240.25	270.48	135.28	304.00	529.56	368.18	1847.75
Quebec	22.87	43.60	153.00	1.25	180.71	91.55	492.98
Newfoundland	123.01	....	31.60	....	....	121.34	275.95
Totals	555.24	407.85	405.78	305.25	945.69	696.35	3316.16
Central Union Conference							
Colorado	200.41	309.76	....	451.20	912.89	189.44	2063.70
East Kansas	992.27	118.67	20.60	1040.61	1116.76	242.44	3531.35
Nebraska	521.78	100.31	110.65	3039.15	1733.59	424.26	5929.74
North Missouri	67.68	48.33	65.75	214.22	422.80	51.20	870.07
South Missouri	262.40	98.93	94.46	469.41	728.56	156.53	1810.29
Western Colorado	213.53	179.12	....	142.42	329.48	179.17	1043.72
West Kansas	748.70	191.07	12.50	1577.67	1157.83	328.82	4016.59
Wyoming	181.06	33.00	19.60	466.23	443.03	93.15	1236.07
St. Louis Mission	3.00	....	....	115.43	116.05	25.68	260.16
Totals	3190.83	1079.19	323.56	7516.34	6961.08	1690.69	20761.69
Columbia Union Conference							
Chesapeake	200.26	190.38	159.05	55.34	564.94	187.34	1357.31
District of Columbia	1128.50	18.69	202.77	394.35	1129.93	401.07	3275.31
Eastern Pennsylvania	446.71	292.46	228.59	517.90	1483.70	1508.23	4477.59
New Jersey	491.99	116.81	163.85	248.68	1138.90	510.47	2670.70
Ohio	1263.47	601.95	488.83	721.72	2323.36	574.38	5973.71
Virginia	165.27	49.50	45.42	139.48	258.00	132.76	790.43
West Pennsylvania	263.09	248.24	87.12	130.09	803.12	197.27	1728.93
West Virginia	54.05	16.20	38.26	129.91	178.82	113.55	530.79
Totals	4013.34	1534.23	1413.89	2337.47	7880.77	3625.07	20804.77
Lake Union Conference							
East Michigan	171.06	118.43	361.21	971.08	1495.01	112.57	3229.36
Indiana	632.14	872.89	381.51	660.80	1811.37	458.85	4817.56
Northern Illinois	232.77	55.30	406.03	476.03	1408.00	414.74	2992.87
North Michigan	178.68	93.70	89.80	145.53	500.06	131.31	1139.08
Southern Illinois	....	....	93.04	502.05	912.79	64.68	1572.56
West Michigan	577.25	587.70	892.16	575.90	2579.16	176.17	5388.34
Wisconsin	1466.49	415.33	512.05	687.39	2232.38	752.72	6066.36
Totals	3258.39	2143.35	2735.80	4018.78	10938.77	2111.04	25206.13
Northern Union Conference							
Iowa	381.06	714.80	791.28	997.66	2834.62	378.08	6097.50
Minnesota	486.71	....	380.92	559.04	2727.43	771.51	4925.61
North Dakota	800.00	6.50	....	436.65	1350.00	223.81	2816.96
South Dakota	388.33	28.09	122.01	1156.29	1845.15	820.17	4360.04
Totals	2056.10	749.39	1294.21	3149.64	8757.20	2193.57	18200.11
North Pacific Union Conference							
Montana	369.39	426.69	76.09	586.45	763.66	418.13	2640.41
Southern Idaho	561.86	110.75	155.00	460.80	848.21	235.90	2372.52
Southern Oregon	454.17	85.89	131.29	661.45	902.06	165.20	2400.06
Upper Columbia	2184.80	403.17	520.97	1514.26	3458.47	864.47	8946.14
Western Oregon	1593.94	134.09	189.10	1856.87	2427.42	413.08	6614.50
Western Washington	1093.05	486.80	228.22	1365.59	2121.81	499.34	5794.81
Alaska	....	....	....	....	11.00	....	11.00
Eastern Oregon	14.75	6.10	1.00	8.35	57.97	46.75	134.92
Totals	6271.96	1653.49	1301.67	6453.77	10590.60	2642.87	28914.36
Pacific Union Conference							
Arizona	282.49	....	169.50	147.50	469.50	103.75	1172.74
California	3584.15	....	625.32	2748.69	5213.26	1515.91	13687.33
Southern California	3141.56	....	960.77	3037.55	4399.15	1015.80	12554.83
Utah	96.47	....	....	22.60	181.57	44.73	345.37
N. California-Nevada	....	10.48	574.29	578.86	1066.43	50	2230.56
Central California	12.83	....	198.90	366.88	734.87	....	1313.48
Totals	7117.50	10.48	2528.78	6902.08	12064.78	2680.69	31304.31

CONFERENCES	ANNUAL OFFERING	FIRST-DAY OFFERING	MIDSUMMER OFFERING	MISSIONS	SABBATH-SCHOOL OFFERING	HARVEST INGATHERING	TOTALS
Southeastern Union Conference							
Cumberland	\$ 450.20	\$ 101.25	\$ 172.73	\$ 319.12	\$ 650.66	\$ 141.56	\$1835.52
Florida	728.95	69.73	215.66	434.22	1034.22	104.53	2587.31
Georgia	137.38	25.68	134.18	321.72	650.80	197.21	1466.97
North Carolina	132.32	32.56	79.81	250.07	344.25	53.96	892.97
South Carolina	76.14	36.09	31.80	109.18	259.00	91.85	604.06
Bahama Mission	....	....	....	....	....	....	....
Asheville No. 1	76.05	43.63	51.96	....	66.27	6.45	244.36
Asheville No. 2	....	3.85	....	....	4.09	....	7.94
Totals	1601.04	312.79	686.14	1434.31	3009.29	595.56	7639.13
Southern Union Conference							
Alabama	56.60	123.61	38.96	19.51	176.75	21.35	436.78
Kentucky	37.45	....	51.57	81.92	246.90	162.11	579.95
Louisiana	234.72	69.87	....	....	148.03	117.79	570.41
Mississippi	105.99	40.09	70.06	33.53	114.90	48.75	413.32
Tennessee River	196.99	48.54	17.13	62.28	216.19	83.31	624.44
Southern Union Mission	163.11	10.88	....	14.31	162.31	78.86	429.47
Totals	794.86	292.99	177.72	211.55	1065.08	512.17	3054.37
Southwestern Union Conference							
Arkansas	110.11	97.39	14.22	105.04	369.66	59.87	756.29
New Mexico	181.24	45.31	47.56	105.48	371.52	143.46	894.57
North Texas	477.55	....	147.00	337.01	1630.17	253.85	2845.58
Oklahoma	709.66	28.75	265.45	1585.61	2600.23	260.39	5450.09
South Texas	44.27	17.26	1.00	44.51	298.25	47.05	452.34
West Texas	118.53	1.30	5.00	47.65	217.61	111.13	501.22
Southern Union Mission	21.76	2.26	....	11.45	103.29	2.04	140.80
Totals	1663.12	192.27	480.23	2236.75	5590.73	877.79	11040.89
Western Canadian Union Conference							
Alberta	492.15	8.50	78.80	190.25	1053.67	63.45	1886.82
British Columbia	233.33	....	89.55	262.36	512.19	305.00	1402.43
Manitoba	97.70	....	88.27	96.91	406.83	47.10	736.81
Saskatchewan	193.95	....	45.25	261.30	504.14	99.55	1104.19
Totals	\$ 1017.13	\$ 8.50	\$ 301.87	\$ 810.82	\$2476.83	\$515.10	\$5130.25

Summary

Atlantic	\$2377.50	\$2649.06	\$1522.65	\$ 738.66	\$ 6509.33	\$1739.52	\$15536.72
Canadian	555.24	407.85	405.78	305.25	945.69	696.35	3316.16
Central	3190.83	1079.19	323.56	7516.34	6961.08	1690.69	20761.69
Columbia	4013.34	1534.23	1413.89	2337.47	7880.77	3625.07	20804.77
Lake	3258.39	2143.35	2735.80	4018.78	10938.77	2111.04	25206.13
Northern	2056.10	749.39	1294.21	3149.64	8757.20	2193.57	18200.11
North Pacific	6271.96	1653.49	1301.67	6453.77	10590.60	2642.87	28914.36
Pacific	7117.50	10.48	2528.78	6902.08	12064.78	2680.69	31304.31
Southeastern	1601.04	312.79	686.14	1434.31	3009.29	595.56	7639.13
Southern	794.86	292.99	177.72	211.55	1065.08	512.17	3054.37
Southwestern	1663.12	192.27	480.23	2236.75	5590.73	877.79	11040.89
Western Canadian	1017.13	8.50	301.87	810.82	2476.83	515.10	5130.25
Miscellaneous	204.35	107.08	23.00	4871.25	666.85	63.55	5936.08
Totals	\$34121.36	\$11140.67	\$13195.30	\$40986.67	\$77457.00	\$19943.97	\$196844.97

Ebenezer

(Concluded from page 19)

where the ark was taken twenty years before. Geographically the battle-field was unchanged, but there had been a mighty change in the hearts of God's people, and God wrought for them, and a great victory was gained; "the Philistines were subdued, and they came no more into the coast of Israel . . . all the days of Samuel."

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." The ground upon which that stone was erected had witnessed a most crushing defeat and a most signal victory. In their first encounter with the Philistines thirty-four thousand of the flower of the nation had been slain, and the ark of God was taken. The message was in the ark, and it was the ark, but not God, to the rescue. Twenty years later a

great change had been effected through the prayers and earnest labors of Samuel. The message now was in the men, and God was taken into account, and he wrought for them.

This is the great message of the whole story for us. No truth can ever be of much value to us if that truth is outside of us. O, if only the church of God would put away the sins that grieve the Holy Spirit! If only we would separate from our idols and cleanse ourselves from all filthiness of the flesh and surrender ourselves unreservedly to God, then might we hope for the manifestations of his power in the saving of the lost.

R. D. QUINN.

"IN the long run," says Moreau, sagely and wittily, "men hit only what they aim at." Luck may play queer tricks for a while with a life; but in the end the aims and principles of the man or woman come out clearly.

ALONE with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness, and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on the very brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus! Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—*Fredrick Whitfield.*

Field Notes

ELDER E. A. CURTIS reports having had the privilege of bringing four precious souls into this truth at Deadwood, Wyo.

EIGHTEEN persons are reported to have accepted the truth at Holbrook, Neb., under the labors of Elders L. B. Schick and B. L. House.

BAPTISMAL service was held at Elliottville, N. Y., September 16, by Elder H. W. Carr. Three went forward in baptism, and others may do so later.

TEN persons were baptized in New Haven recently by Elder J. C. Stevens, as the result of a tent-meeting. Three others will be baptized in the near future. Several are interested.

ELDER MACKINTOSH has been holding a tent effort in Coal Camp, Mo., for the past three months. Sunday, September 17, in the presence of a large audience, sixteen persons were baptized as the fruit of this effort. This is considered but a beginning, and it is expected that a large number of others will be baptized in the near future.

At the close of a tent effort in Eastern Pennsylvania by Elder H. Meyer, about seven persons took their stand for the message. Several others are expected to decide favorably, as the interest will be followed up by house-to-house Bible work. One adult was baptized a week ago by Elder T. H. Branch, pastor of the First African Seventh-day Adventist church of Philadelphia.

NOTICES AND APPOINTMENTS

Iowa Academy

THE Stuart Academy, incorporated "Iowa Industrial Academy," has been moved from Stuart, Iowa, to Nevada, Iowa. The following-named persons are connected with the faculty, and all mail for either the school or individuals connected with it, should be addressed Nevada, Iowa, instead of Stuart: J. G. Lamson (principal), Mrs. J. G. Lamson, Mr. Roy Luchenbill, Prof. H. H. Howard, Mrs. H. H. Howard, Miss Anna Nelson, Mr. P. A. Webber. J. G. LAMSON.

International Publishing Association

THE eighth annual meeting of the membership of the International Publishing Association will be held at College View, Neb., beginning Oct. 13, 1911, at 10 A. M., for the election of a board of trustees for the ensuing year, and for the transaction of other business.

The members of this association consist of the executive committees of the General Conference, the Central Union Conference, the Northern Union Conference, and the Southwestern Union Conference, the board of trustees and counselors of the International Publishing Association, and the editors of the foreign periodicals published by the International Publishing Association. A large representation of the membership is desired at this meeting. F. F. BYINGTON, Secretary.

The November Signs

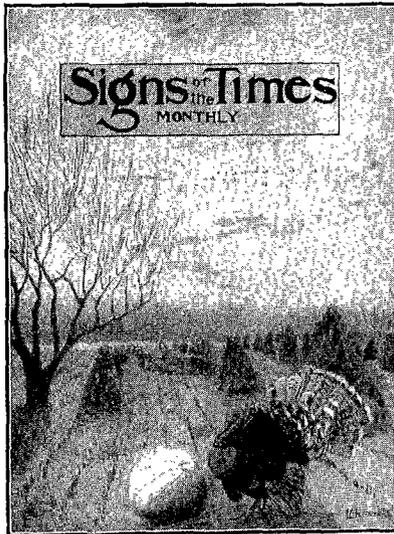
The Magazine With the Message

THE Thanksgiving number of the *Signs of the Times Monthly* has a most pleasing and attractive cover, appropriate too, depicting real Thanksgiving conditions. This cover will lend strongly to the popularity of the magazine, and agents should experience more than the usual degree of success.

The leading article by the editor, entitled "Trouble! Trouble! Trouble!" is a really stirring one. Portrays vividly the present world conditions. Gives them the prophetic setting. Just the thing for the present time.

Another instalment of Mr. Dimpleby's interesting and valuable studies. This one, "The Precession of the Equinoxes," shows another of the many evidences of a definite creation date. Now that great efforts are put forth to destroy this great truth, the testimonies of science to this event should be widely published.

"A Suffering Messiah, but Glorious, Conquering King," by Elder Wm. Covert, is a



NOVEMBER TEN CENTS
FACSIMILE OF FIRST COVER PAGE

genuine Thanksgiving morning study, and will touch the hearts of many. Let your neighbors read it.

This is a rheumatic age, and a rheumatic people; therefore the article by Dr. H. F. Rand on the cause and treatment of rheumatism is a good one for you to hand to rheumatic people. You can reach them with this article.

The articles on evolution, by an ex-college president, are continued in this number.

Sister E. G. White also contributes another article on the Reformation.

"Events Connected With the End," by T. E. Bowen. A clear, concise, and forceful presentation of these prophecies and their fulfillment. A timely study.

There is also a menu for a vegetarian Thanksgiving dinner, which will interest many.

Many other splendid features in this number. Good line of current topics. Well illustrated.

This number of the *Magazine With the Message* bears a particular message for the people of to-day. You should have at least ten copies for your own use.

10 copies, 50 cents; 20 copies, \$1. Order through your tract society.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost five cents.

No discount for several insertions.

WANTED.—A bright, consecrated young man, German preferred, to learn the health food work under one of the best bakers in our denomination. A rare opportunity. Nashville Sanitarium Food Factory, Nashville, Tenn.

WANTED.—Young man, 23 years of age, with six years' experience in the grocery business, would like position as clerk with a Seventh-day Adventist man. Write Wm. Ewing, care of C. J. Hartson, 738 Hamilton Ave., Flint, Mich.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; 8 1-gallon cans, \$7; 5-gallon can, \$4.10; 2 5-gallon cans, \$8; ½ barrel, 72 cents per gallon; barrel, 70 cents per gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

1,000,000 Bible Mottoes. Size, 12 x 16. They are sweet ones. Every home should have one. English, German, Spanish; 250, \$10. More you buy, less they cost. Father and Mother lead. Express prepaid. Address Hampton Art Co., Nevada, Iowa.

LIBERAL OFFER.—Highly refined Cooking Oil, wholesome and nutritious. Guaranteed free from animal fats and all other impurities. Superior shortening. Attractive prices. 5 gallons, \$3.75; 10 gallons, \$7.50; ½ bbl., \$19.75; 1 barrel, \$33.50. Purity Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—Apples, sweet or sour; finest flavor and keepers. Chestnuts, walnuts, maple-sirup, potatoes. Bargains in flowers: geraniums, ferns, coleus, feverfew, primroses, fox-gloves, and others at ten cents, post-paid. Dahlia bulbs same price. Narcissus, 4 for 10 cents. Write New York Food Co., Oxford, N. Y.

Addresses

THE address of W. J. Tanner is now South Stukely, Quebec, Canada.

W. L. KILLEN gives notice of change of address from High Point, N. C., to Boise, Idaho.

ELDER W. A. T. MILLER gives notice of change of address from Box 64, Alamogordo, N. M., to Box 286, Albuquerque, N. M.

Old Publications Wanted

"SUNDAY Seventh Day Examined," edition 1871, 87 pages.

"The Three Messages," edition 1877, 142 pages.

"The Complete Testimony of the Fathers," edition 1876, 112 pages.

"Sermons on the Two Covenants," edition 1875, 46 pages.

"Sermons on the Sabbath and the Law," edition 1870, 227 pages.

"Fathers of the Catholic Church," cloth bound, any edition.

"Facts for the Times," cloth bound, any edition.

"Life of Bates," cloth bound, any edition.

Those who have copies of the above works which they are willing to sell, are requested to address H. H. Hall, Mountain View, Cal., stating price desired.

Obituaries

ENOCH.—Gerald Marshall Enoch was born in Barbados, West Indies, Dec. 13, 1905, and died at the Marathi Mission station, Panvel, India, after two days of severe suffering from malignant malaria. Our little boy, born and raised amid the privations of mission life in the tropics, had not the vitality to resist the malaria contracted in our new mission station. With sorrowing hearts we laid him to rest in the Bombay cemetery, to await the coming of the Life-giver.

MR. AND MRS. GEO. F. ENOCH.

DRAKE.—Oliver P. Drake died at his home in Scranton, Pa., May 14, 1911, aged forty-five years. Brother Drake was a God-fearing, conscientious man, and when the light of the third angel's message came to him, he gladly accepted it, and was a member, in good standing, of the Scranton Seventh-day Adventist church at the time of his death. He leaves a wife, who deeply mourns her loss. The funeral services were conducted by the writer, assisted by the Rev. W. C. Watkins, of the Scranton Bethany Baptist church.

W. H. HECKMAN.

COOK.—Lewis James Cook was born in Philadelphia, Pa., April 29, 1848, and died at his home in Battle Creek, Mich., Sept. 1, 1911, at the age of 63 years, 4 months, and 2 days. Brother Cook came to Battle Creek in the early seventies, and soon after united with the Seventh-day Adventist church at that place, of which he has been a consistent member ever since. He leaves his companion, two sons, one brother, and a sister, besides a large circle of friends to mourn their loss. Funeral services were conducted by the writer, using for his text Job 11:18.

EUGENE LELAND.

WESTWORTH.—Ruth, the daughter of Elder and Mrs. W. A. Westworth, fell asleep in death at the Walla Walla Sanitarium, College Place, Wash., Sept. 1, 1911, aged 13 years, 9 months, and 27 days. She had fully given her heart to the Lord, and was awaiting the return of her father to administer the sacred ordinance of baptism when the sad accident occurred which caused her death. She was resigned to God's will, and we believe she sleeps in Jesus to come forth on the resurrection morning in response to the voice of the Redeemer.

E. W. CATLIN.

SCHULTZ.—Reba Olive Schultz, infant daughter of William and Victoria Schultz, was born in Philadelphia, Pa., Aug. 20, 1910, and died July 15, 1911, aged ten months and twenty-five days. A service was held at the parents' home in Philadelphia on July 18. The following day, the remains were taken to the former home of Brother and Sister Schultz, at Zionsville, Pa., for burial. Words of comfort were spoken to relatives and many friends who attended the services held in the Evangelical church at Zionsville. Both services were conducted by the writer.

W. H. HECKMAN.

HARDING.—Sept. 15, 1911, at Corunna, Ind., Albert Harding fell asleep, aged 69 years, 7 months, and 5 days. He was married to Arminda Smith in 1863. To this union nine children were born, six of whom survive him, with more than a score of grandchildren and several great-grandchildren. In 1885 he accepted the third angel's message. His confidence in this truth never wavered. Although he suffered much, his confidence in God was steadfast. It was my privilege to visit him last March; and he expressed then and also when dying his readiness for the end. We sorrow not as those who have no hope. A large company gathered at his late home to pay their last tribute of respect, among whom were many who had been acquainted with him for forty years. The writer spoke to them of the blessedness of an abiding hope in Christ.

W. A. YOUNG.

HOLLIDAY.—Died at her home in St. Charles, Mich., Aug. 23, 1911, Sister Cordelia Holliday, in the sixty-seventh year of her age. Sister Holliday began keeping the Sabbath about forty-five years ago, and was always faithful. The writer was called to pray with her a short time before she died. She was perfectly resigned to her lot, and was ready to be laid away to rest. She leaves a husband, five daughters, three sons, and many relatives and friends to mourn their loss.

WM. OSTRANDER.

BYLAND.—Edith Helen Byland, youngest child of James and Edith Byland, died in Sebring, Ohio, Sept. 15, 1911, aged 1 year, 6 months, and 4 days, after a short illness of two days. Brother and Sister Byland are members of the Seventh-day Adventist church of Alliance, Ohio. They have the Lord as their Comforter in this sorrow, and are willing to accept the words, "All things work together for good to them that love God." Although not seeing the purpose now, yet feeling the leading hand of God, they have faith to believe that he who doeth all things well must have some purpose in removing their baby from the home. Words of assurance and comfort were spoken by Elder Graf, from Rev. 21:1-4; John 14:1-3; Rom. 8:23.

NELA R. CARTWELL.

TOLES.—Mary Hall was born at West Jefferson, Ohio, April 17, 1867, and died at her home in Columbus, Sept. 15, 1911, aged 44 years, 4 months, and 28 days. She was married to George Toles in 1886, and four children were born to bless their home. Her husband, three children, one brother, two sisters, and a large circle of friends are left to mourn. At the age of fourteen, Sister Toles accepted Christ as her Saviour, and later in life became a member of the Seventh-day Adventist Church. She was the superintendent of the Sabbath-school (colored) at the time of her death, and was a strong, faithful follower of Christ. The funeral service was conducted by the writer, assisted by Elder Frank Hall and the Rev. W. J. Jones. Text, Ps. 116:15.

JOHN FRANCIS OLMSTEAD.

ELDER.—Died at his home in Coldville, Pa., Sept. 13, 1911, Floyd Hugh Elder, aged 23 years, 10 months, and 17 days. Mr. Elder was graduated from the South Lancaster Academy, but was not a member of any church. He had a bright, cheerful, loving disposition, and always desired to lead a Christian life. He had the sweet assurance of acceptance of the Lord, and was fully surrendered to the Lord's will. He was at home working for his father when taken with appendicitis, which resulted in his death. There is left to mourn their loss, a father, mother, brother, and a large circle of friends. The funeral was held in the Methodist church, and a large number gathered to pay their last tribute of respect. He was laid to rest in the Oak Hill Cemetery, to await the coming of the great Life-giver.

T. B. WESTBROOK.

WILBUR.—Mark A. Wilbur was born Nov. 8, 1872, and died Aug. 2, 1911. He was married to Hattie E. Thompson, March 26, 1902. His Christian experience began twelve years ago, and since that time his life exemplified the truth. He belonged to the Seventh-day Adventist church at Covert, Mich., at which place he died after an illness of several weeks. He was brought to Eaton Rapids, and the funeral was held at the home of his father-in-law, J. C. Thompson, August 4, after which he was placed in the Bunker Hill Cemetery, under the watchful care of the angels of God, to rest till the first resurrection. He was a kind and loving husband and father, and left a devoted wife to care for three small children; his parents, four brothers, and many other relatives and friends also survive him. The writer spoke on the blessed hope; text, Titus 2:13. The bereaved family are looking forward to that happy reunion with an anticipation which robs their sorrow of much of its bitterness.

E. W. WEBSTER.

GOFF.—Brother G. B. Goff died at his home in Saginaw, Mich., Sept. 5, 1911. Brother Goff united with the Seventh-day Adventist church at Edenville some forty years ago. For several years he was firm in the message; later he became discouraged. During the past few years after giving up his active work, he was led gradually to take his stand again for the truth. He was good to the poor, and will be missed by many who received aid at his hand. Three children—two sons and one daughter—with their families, and many relatives and friends, are left to mourn, but not without hope. The funeral service was conducted by the writer.

WM. OSTRANDER.

MITCHELL.—Elder John T. Mitchell was born in Jefferson County, Indiana, Sept. 13, 1821, and died at his home in Lisbon, Iowa, July 6, 1911, in the ninetyeth year of his age. He was married to Elizabeth Miles, Feb. 29, 1844. They moved to Linn County, Iowa, in 1855; and in the spring of 1858, under the labors of Elders Hart and Sperry, were converted, and became charter members of the Seventh-day Adventist church at Lisbon, one of the first churches of the denomination in the State of Iowa. Brother Mitchell was ordained elder, and served in that office for a number of years. At a camp-meeting held at Knoxville, Iowa, about the year 1867, in an ordination service conducted by Elder James White, Brother Mitchell and the writer and four other brethren were ordained to the gospel ministry—a very rare occasion among us for six persons to be ordained to the ministry at the same time. Because of our long experience in church work as local elders, Brother Mitchell and I were chosen to work among the churches, and for several successive years we traveled all over the State with horse and buggy, visiting the churches and the isolated members, and so set in order what was lacking, we being the only ministers at that time doing similar work. All the other ministers of the conference were doing pioneer work, raising up new churches. A number of years ago, on account of failing health, Brother Mitchell retired from public work. He remained faithful to his God and to the cause of truth, which he loved to the end. Funeral services were conducted at his home church, and he was laid to rest until the trump shall bring forth all the faithful to their reward. He leaves a wife, five children, sixteen grandchildren, and eighteen great-grandchildren. The blessedness of it all is that they do not mourn without hope.

H. NICOLA.

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LAST week H. S. Prener and family arrived in New York from South America. During their stay in the field they labored in Brazil and Argentina.

OUR readers will be interested in the series of articles begun in this number by Elder Geo. B. Thompson. Some of these "Hard Nuts for Seventh Dayists" are objections which we frequently meet, and good use can be made of these numbers of the REVIEW among our friends and neighbors.

MRS. H. W. MILLER and her two children spent a few days in Washington last week, on their way from Maine to Ohio, where they will join Dr. Miller at a little country home, kindly provided for them by a friend, in which to spend the winter. All will be glad to know that Dr. Miller is slowly improving, and looks forward hopefully to the time when he will be able to return to China.

As the weather grows colder, the tendency is to remain indoors, sometimes in poorly ventilated rooms. "Out-of-Doors," an inspiring little book by Prof. M. Ellsworth Olsen, of the Foreign Mission Seminary, points out some of the attractive things that God has placed out-of-doors, and pleads for more fresh air in the daily life, and a healthful combination of physical and mental labor. It is a book that can be read with profit by young and old. There are twelve well-written chapters, and the price is 60 cents. Published by the Pacific Press Publishing Association, Mountain View, Cal.

ELDER J. J. WESTRUP left California this week Tuesday, October 17, returning to China, after having spent one year in Europe and America on furlough. Sister Westrup remains in California for the purpose of giving their little boy Joseph the privileges of a church-school. She expects to remain there one year—a sacrifice indeed for both Brother and Sister Westrup, yet cheerfully made in their love for China's millions and their child.

Two pamphlets of interest have recently come to our desk. The first is entitled "A Problem and Its Solution," and contains much historical information about the Negro, encouraging items of progress, and a careful study of educational problems among the Negroes of the South. It is concisely written, illustrated from photographs, and neatly printed. The other is a sixteen-page price list of the Nursery department of the Hillcrest School Farm. Copies of either of the above may be obtained by writing Hillcrest School Farm, R. F. D. 3, N. E. Station, Nashville, Tenn.

THE Hutchinson *Leader* of September 29, gives an extended and excellent report of the recent dedication of the Danish-Norwegian Seminary at Hutchinson, Minn. Many of our workers, including Elder O. A. Olsen, secretary of the North American Foreign Department, were present from the Central West. A large number of the citizens of Hutchinson, including the city council and the Hutchinson Commercial Club, were likewise present at the services. The exercise consisted of song, prayer, and addresses by Prof. M. L. Andreasen, president of the seminary, Elder L. H. Christian, superintendent of the Danish-Norwegian work in the United States, and Elder R. A. Underwood, president of the Northern Union Conference, who delivered the principal address, setting forth in a clear and forcible manner the principles of true education.

Our Mission Fields

Data Concerning Missions for the Use of Solicitors in the Harvest Ingathering Campaign

THE last Census Report of Religious Bodies in the United States, published by the government in 1910, gave Seventh-day Adventists for the year 1906, 284 American missionaries, and 1,108 native helpers, or a total of 1,392 laborers in foreign fields. Since 1906 we have sent laborers abroad as follows: In 1907, 58; 1908, 140; 1909, 134; 1910, 61. Adding these to the government statistics for 1906, not including the laborers sent out this year nor the addition of native helpers the past four years, gives 677 American missionaries, with a total of 1,785 laborers being supported in foreign fields.

This same government report, referred to above, for the year 1906 gave the number of countries in which Seventh-day Adventists were operating missions (based upon the same general plan as were the missions of other religious bodies operating in foreign fields as

45, with 126 stations. The next single denomination was listed in this same report as operating in 28 countries, with 172 stations.

To maintain the missions under the direction of the Mission Board requires approximately \$1,200 each day, \$35,000 each calendar month, or \$420,000 annually. The mission operations carried on in East Africa by Europe, and those among the islands of the South Pacific by Australia, augment the above-mentioned amount to nearly \$600,000 annually.

According to the government report for the year 1906, made out upon the same basis as all other religious bodies, Seventh-day Adventists were given the highest average, per capita, for distinctively mission work, both home and foreign. This average was \$6.88. Our own statistical report for 1910 gave the average per member as \$8.69, \$6.58 being for foreign work and \$2.11 for home work.

The countries that might be properly termed mission fields in which Seventh-day Adventists have not yet entered, are Arabia, Assam, Borneo, Cyprus, Eastern Sudan, Madagascar, New Hebrides, New Britain, Siam, and West Central Africa. In all other generally known mission fields we have stations established.

In the principal mission fields our work is being carried on as follows:—

Africa—Twelve main mission stations, with many surrounding out-stations.

India—Five stations.

China—Six stations.

South America—Every country except British Columbia has been entered, with progressive missions in operation. The one among the Aymara Indians in the mountain regions of Peru is especially blessed of the Lord.

Island Fields—The West Indies are nearly all included in conference sections, in which work is being carried forward, the larger islands containing many believers. In the South Pacific, missions are established in the Cook, Fiji, Friendly, Norfolk, Pitcairn, Samoan, and Society Islands. In the East Indies, New Guinea, Java, and Sumatra have been entered. A thriving mission is also established in the Philippine Islands.

The gain in membership for 1910, or those accepting the message in fields outside the United States and Canada, was 4,637.

T. E. BOWEN.

UP to and including October 5, 210,652 copies of the Harvest Ingathering Signs had been ordered, and had been sent out by the Pacific Press. They are prepared to fill all orders, no matter how many or how large, the same day they are received. About four times more orders have been sent in this year up to this date than last year. It is indeed very encouraging to see the interest manifested in this good work, for which we have reasons to thank the Lord. Do not let any conference hesitate in ordering the papers needed, as arrangements are being made to fill all orders promptly.