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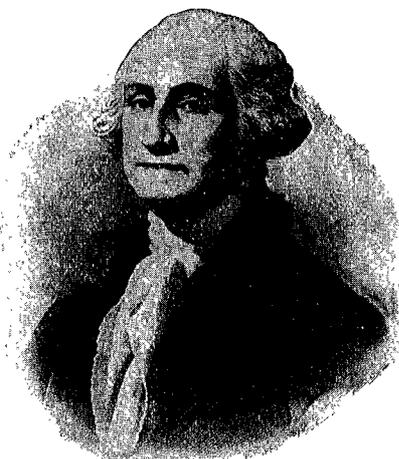
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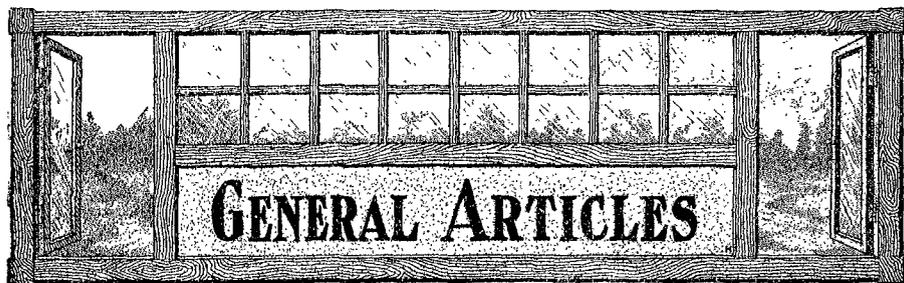
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VOL. 90 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 30, 1913 No. 44



Doxology

ARTHUR W. SPAULDING

THE earth is full of the glory of God:
Alleluia!

Shine forth, ye stars that deck the night;
Thou moon, thy fulgent rays employ;
And praise, thou noonday orb of light,
Give praise with all thy splendor bright;
Ye hosts of heaven, beam forth your joy:

Alleluia!

The mountains and the hills break forth,
They clap their hands, they also sing;
The forests rock with rapturous mirth;
With praise the solitudes do ring:

Alleluia!

The elements a voice have heard,
Stormy winds fulfil his word:

Alleluia!

Cry fire, and hail, and mist, and snow,
From deeps above, from deeps below,

Alleluia!

The crooked lightning steers its fate
Where mock the non-inviolable,
While thunders deep reverberate:

Alleluia!

And soft the balmy airs caress

The timorous bird, the shrinking
beast,

And light the smiles of God impress
The greatest of the earth, and least,
That him they may with praise address:

Alleluia!

The valleys and the plains rejoice

In golden corn and grasses green;
Vineyard and orchard lend their voice,
And all the flocks that graze between;
Honey and milk and fruitage choice,
Harvest and store, rejoice, rejoice:

Alleluia!

Praise, praise, ye people, praise the
Lord!

Alleluia!

Ye kings of earth, your homage pay;
Ye princes and ye judges, bow;
Young men and maidens, children gay,
Ye grave of mien, ye old men gray,
Come forth, and pay your highest
vow;

With joy before your Sovereign bow:

Alleluia! Alleluia!

Praise him, ye seraphim above;
Praise him, ye angels of his love;
Ye winged spirits of his grace,
That day by day behold his face,

Sing, sing the rapture that ye know,
And lend your joy to earth below;
For earth is full of the glory of God:
Alleluia! Alleluia! Alleluia! Amen!

Sanitarium, Cal.

"What Doest Thou Here?"

(Concluded)

MRS. E. G. WHITE

To Elijah, in his place of hiding, the Lord said, "What doest thou here, Elijah?" I sent you to Samaria with a message to Ahab; I sent you to the brook Cherith, and afterward to the widow of Serepta. I commissioned you to return to Israel and to stand before the idolatrous priests on Carmel; and I girded you with strength to guide the chariot of the king to the gate of Jezreel. But who sent you on this hasty flight into the wilderness? What errand have you here?

So, to every child of God not actively engaged in service whose voice the enemy of souls, no matter by what means, has succeeded in silencing, the question is addressed, What doest thou here? I commissioned you to go into all the world and preach the gospel, to prepare a people for the day of God. Why are you here? Who sent you?

The joy set before Christ, the joy that sustained him through sacrifice and suffering, was the joy of seeing sinners saved. This should be the joy of every Christian, the spur to his ambition. Those who realize, even in a limited degree, what redemption means to them and to their fellow men, will comprehend in some measure the vast needs of humanity. Their hearts will be moved to compassion as they see the moral and spiritual destitution of thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness.

Of families, as of individuals, the question is asked, What doest thou here?

In many churches there are families well instructed in the truths of God's Word who might widen the sphere of their influence by moving to places in need of the ministry that they are capable of giving. God calls for Christian families to go into the dark places of the earth, and work wisely and perseveringly for those who are enshrouded in spiritual gloom. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying, without hope and without God. For the sake of worldly advantage, for the sake of acquiring scientific knowledge, men are willing to venture into pestilential regions, and endure hardship and privation. Where are those who are willing to do as much for the sake of telling others of the Saviour?

"The love of Christ constraineth us," the apostle Peter declared. This was the motive that impelled the zealous disciple in his arduous labors in the cause of the gospel. It was the impulse that moved the great apostle Paul. And no less is the need today that the followers of Christ feel the same constraining power and respond to its influence with the same zeal and devotion.

If under trying circumstances, men of spiritual power, pressed beyond measure, become discouraged and desponding, if at times they see nothing desirable in life, that they should choose it, this is nothing strange or new. One of the mightiest of prophets fled for his life before the rage of an infuriated woman. A fugitive, weary and travel-worn, bitter disappointment crushing his spirits, he asked that he might die. To all who, spending their lives in self-sacrificing labor, are tempted to give way to despondency and distrust, the experience of Elijah on Mt. Horeb should bring hope and courage in the assurance of God's watchful care, his love, and his power.

When men see their zeal for God's cause misunderstood or unappreciated, their counsels and reproofs slighted, their efforts to do a work of reform repaid with hatred and opposition; when they see those from whom they have a right to expect help and support, adding to their burdens, let them study anew the work of Elijah and the experience he gained on Horeb. It was when hope was gone, and his life-work seemed threatened with defeat, that the prophet learned one of the deepest lessons of his life. In the hour of his greatest weakness he learned the need and the

possibility of trusting God under circumstances the most forbidding. Never would Heaven forsake him while he maintained his integrity.

It is at the time of greatest weakness that Satan assails the soul with the fiercest temptations. It was thus that he hoped to prevail over the Son of God; for by this policy he had gained many victories over man. When the will-power weakened and faith failed, then those who had stood long and valiantly for the right yielded to temptation. Moses, wearied with the faithlessness and rebellion of the Israelites during the forty years of wandering, lost for a moment his hold on infinite power. He failed just on the borders of the promised land. So with Elijah. He who had stood undaunted before Ahab, who throughout that terrible day on Carmel had stood before the whole nation of Israel, the sole witness to the true God, in a moment of weariness allowed the fear of death to overcome his faith.

And so it is today. When we are encompassed with doubt, perplexed by circumstances, or afflicted by poverty or distress, Satan seeks to shake our confidence in God. It is then that he arrays before us our mistakes and tempts us to distrust God, to question his love. He hopes to discourage the soul, and break our hold on God; for he knows that once he succeeds in separating us from the source of our strength, he is sure of his prey.

Those who, standing in the front of the conflict, are impelled by the Spirit of God to do a special work, will frequently feel a reaction when the pressure is removed. Despondency may shake the most heroic faith, and weaken the most steadfast will. But God understands, and he still pities and loves his servants. He reads the motives and the purposes of the heart. To wait patiently, to trust when everything looks dark, is the lesson that every leader in God's work needs to learn. Heaven will not fail them in their day of adversity. Nothing is apparently more helpless yet really more invincible than the soul that feels its nothingness and relies wholly on God.

Not alone for men in positions of large responsibility is the lesson of Elijah's experience in learning anew how to trust God in the hour of trial. He who was Elijah's strength is strong to uphold every struggling child of his, no matter how weak. Of every one he expects loyalty, and to every one he grants power according to the need. In his own strength man is strengthless; but in the might of God he may be strong to overcome evil and to help others to overcome. Satan can never gain advantage of him who makes God his defense. "Surely, shall one say, in the Lord have I righteousness and strength. . . . In the Lord shall all the seed of Israel be justified, and shall glory."

Fellow Christian, Satan knows your weakness; therefore cling to Jesus. Abiding in God's love, you may stand every test. The righteousness of Christ alone can give you power to stand

against the tide of evil that is sweeping over the world. Bring faith into your experience. Faith lightens every burden, relieves every weariness. Providences that are now mysterious you may solve by continued trust in God. It is when God's people see no way of advance, when the Red Sea is before them and the pursuing army behind, that God bids them go forward. Thus he tests their faith. When such experiences come to you, go forward, trusting in Christ. Walk by faith in the path he marks out. Trials will come; but go forward. This will strengthen your faith in God, and fit you for service. The records of sacred history are written not merely that we might read and wonder, but that the same faith which wrought in God's servants of old may work in us. In no less marked a manner than he wrought then will he work now wherever there are hearts of faith to be channels of his power.

To us, as to Peter, the word is spoken, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Christ will never abandon those for whom he has died. We may leave him, and be overwhelmed with temptation; but Christ can never turn from one for whom he has paid the ransom of his own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying quickly to the aid of these tempted ones. They force back the hosts of evil that encompass these souls, and place their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend.

In the vision of the prophet Ezekiel there was the appearance of a hand beneath the wings of the cherubim. This is to teach God's servants that it is divine power that gives success. Those whom God employs as his messengers are not to feel that his work is dependent on them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who in every crisis has been the strength and dependence of his people, will carry out his eternal purpose. He will thwart the designs of wicked men, and will bring to confusion the counsels of those who plot mischief against his people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amidst the strife and tumult of nations he guards his children still. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of his enemies, his people will be safe in his hands.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: . . . in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all."

"By Us"

A. T. ROBINSON

"For all the promises of God in him are yea, and in him Amen [be it so], unto the glory of God by us." 2 Cor. 1:20.

LET us make an application of the principle stated in this text, to a definite, specific promise which the Lord is just now holding out to every Seventh-day Adventist in the world.

It seems but yesterday that we were startled with the statement that our mission enterprises demanded an expenditure of \$1,000 for every day in the year. We are less moved today upon learning that every rising and setting sun, \$2,000 has to be forthcoming to keep our world-wide missionary operations going. We do not expect the advance in the demands of our missions to grow less in the years that remain for the finishing of this work. Rather we may expect the increase to be greater. Every thinking man or woman knows, however, that at the rate our mission enterprises are advancing, it will be but a very short time until the demands of our work will go far beyond the financial ability of this people. As the limit of their financial ability to carry the work approaches, we may be sure the Lord will be preparing the way for means to come into our ranks from outside sources.

The Lord has given us a definite, specific promise for just such an emergency. This promise states that in the closing of this message, as outlined in the sixtieth chapter of Isaiah, "the wealth of the Gentiles shall come unto thee." Verse 5, marginal reading.

This is one of "all the promises of God," which "in him are yea, and in him Amen [be it so], unto the glory of God by us." "By us." In the providence of God, this people has been raised up to carry forward this closing message of the gospel to mankind. If he had chosen to do so, he might have sent angels from heaven to proclaim the message, but his plan was to accomplish this work through human instrumentality. He might have rained down gold from heaven to meet the demands of his work, as he did the manna, but he ordained that the needed means should be supplied through the spirit of sacrifice on the part of his chosen people. He might now move upon men of the world to give of their earthly treasures to carry forward the work, but this he will not do without the cooperation of his people.

The promise of God, that "the wealth of the Gentiles shall come unto thee," will be fulfilled "unto the glory of God by us." We are to cooperate with his plan in bringing about the fulfilment of this promise.

In the Harvest Ingathering campaign we have a most wonderful opportunity of seeing this promise fulfilled, "unto the glory of God by us." As we do our part in bringing this precious message-laden REVIEW to the people, and present to them in a simple way how wonderfully God is bringing thousands of people in

heathen lands to rejoice in the saving message of the gospel, we should expect God to move upon hearts to respond in liberal gifts.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." Heb. 13: 12, 13.

College View, Nebr.

Gospel Finance—No. 14

A Blessing or a Curse

E. K. SLADE

"WILL a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 8-10.

These direct and clear-cut utterances should mean much to a people who take the Lord to say what he means and to mean what he says. The question, "Will a man rob God?" should be read with proper emphasis on certain words in order to get their full force. For a man to rob his neighbor is a grave wrong. It seems even worse for him to rob a friend or a benefactor, but for a man to rob his Maker, from whom every gift comes, is the worst kind of robbery. The Lord appeals to the consciences of mankind by the pointed question and by setting forth the results of obedience and disobedience. With most men there must be a quickening of the conscience as related to the question of tithes and offerings. Men who would shudder at the thought of taking any amount of money from a man seem to have no sense of guilt when they make it a common practise to take that which God claims and requires, and appropriate it to their own use. Professed Christians will do this and appear to treat the words quoted above as meaningless. Men will become careless in their accounts and in accurately reckoning their tithes when they would feel required to be exact to the penny in settling an account with a man in a business transaction. The slack, haphazard, and dishonest way in which men have handled their accounts and made their remittances to the Lord's treasury indicates a misconception of or a shameful indifference to the claims and requirements of God in this matter.

The words, "Ye are cursed with a curse: for ye have robbed me," should have a startling effect upon those who have failed in this particular. The curse of God should be no part of a Christian's experience; and as long as he is in such a condition, there is something seriously wrong with his Christianity. It is altogether out of harmony with the gospel

plan as to its functions and its fruits, yet there are those who seem contented to enjoy or endure such a Christian experience.

In order to have his people have a more vivid sense of the sin involved in their covetous practises, the Lord makes the appeal: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." These words are deeply significant. The nature of the sin of robbing God has been pointed out; and now, as if to make a final effort to have his people see the seriousness of their course, he asks them to prove him by bringing all the tithes into the storehouse to see if he will not recognize and reward their faithfulness by bestowing bountiful blessings instead of the curse.

No Christian can afford to be under the curse, nor can he be contented to be without the blessing. Much less can he afford the double loss. As we have already shown, God's requirements in his plan for financing his work in the earth are not for the purpose of enriching himself, but they are for the purpose of being a blessing to his people. His whole purpose is to bestow blessings upon us. The curse he would not have us experience. For us there is a curse to be escaped, and a blessing to be enjoyed. Should not the remnant church enjoy the fulness of the blessing, and be fully freed from the blighting curse?

Mount Vernon, Ohio.

Preserving Quietness and Order in the House of God

M. W. DE L'HORBE

"Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." Lev. 19: 30.

WHY this injunction to reverence the house of worship?—Because such a place is devoted to the worship of God. God has said, "Every devoted thing is most holy unto the Lord." Lev. 27: 28. It matters not whether the place is a regular church building, or simply a hall or room rented for the purpose, in either case it is chosen as a place of worship; it is offered to God as a place for him to meet his people; and, being sanctified and made holy by God's presence, it thus becomes his sanctuary.

The promise is, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20. The great and eternal God who created all things, and whose name is Holy, condescends to be present in our meetings. We commune with him there. It is the presence of God that sanctifies the meeting-place and makes it most holy. No wonder we are commanded to reverence such a place.

"Even them [the sons of the stranger] will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and

their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." Isa. 56: 7.

This fifty-sixth chapter of Isaiah is a prophecy relating to New Testament times, and teaches us how to regard all houses devoted to God's service. If we were to step into the actual presence of God, doubtless we should at once bow in reverence, and abstain from all loud talking, laughing, jesting, and gossip. Should we not treat the Holy Spirit, who is always present at our meetings, with equal consideration and respect? "Serve God acceptably with reverence and godly fear." Heb. 12: 28.

Truly, it is a solemn thing to go into the presence of God. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Ps. 89: 7.

The Lord commanded Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Joshua 5: 15. To Moses, God gave similar instruction. Ex. 3: 5. The wise man said, "Keep thy foot when thou goest to the house of God." Eccl. 5: 1.

These texts show that we should always remember to enter the church with sacred composure, having our thoughts directed toward God, being careful to avoid everything that would interfere with our devotions.

But it is apparent that many of our dear people fail to realize these things, or become careless regarding them. Some enter the house of prayer noisily, and move about laughing and talking immoderately. Children are sometimes allowed to run wildly about the house before and between times of worship, playing and laughing aloud. This is a scandal to the house of God, and should never be permitted. It is the duty of parents to look after their children, teaching them by both precept and example to reverence God's house. God requires that they be thus taught. Reason with the child. Tell the children how it grieves the heart of Jesus when they disturb the meeting, or play in the church. Teach them how much Jesus loves them and wants them to be quiet and orderly in his house. If children are taught to reverence the family altar, and to sit quietly during family worship, they will seldom cause trouble at church.

God loves the children, and is pleased to have them attend Sabbath-school and meeting. He wants to bless them every Sabbath, and impress their tender hearts with the greatness of his love and power. Teach them that if they really love Jesus, they will try hard to be quiet in his house, and not play nor talk nor laugh aloud. If they will try this, they will experience for themselves the nearness of the Saviour, and realize his blessing.

I consider that it is a great mistake for parents to absent themselves from church services, for fear that their children will disturb others. Jesus is very near, and all, both young and old, need the instruction and encouragement to be found in the services. Faithfully attend

all regular services whenever possible, and always bring the children.

Sometimes the older people will stand in groups, discussing the weather and its effects upon the crops, and talking about other commonplace matters. I have been at church, on different occasions, when the people became so absorbed in visiting and discussing various topics that they seemingly forgot that it was time to begin the meeting. When the minister steps into the desk and calls the meeting to order, he is sometimes obliged to call the second time, and to raise his voice to command attention.

Then some will engage in whispering or reading a paper during the sermon. These things are very displeasing to God, and grieve his Holy Spirit. If some have to wait a few moments before the service begins, they should improve this time by engaging in silent meditation, keeping the heart uplifted to God in prayer, that the meeting may be of special benefit to their own hearts and to others. We all lose much sweet communion with God by our restlessness. There is eloquence in silence in God's house.

When the minister bows in prayer before opening the service, every one of the congregation who fears God should with bowed head unite in silent prayer with him, that God may grace the meeting with his presence, and give power for the presentation of the message. When the word is spoken, remember that you are listening to the voice of God through his servant. Listen attentively. Do not sleep, but open your heart to receive the message God has for you. "But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple." Ps. 5:7.

Elmira, N. Y.

Coatless Congregations

W. S. CHAPMAN

DURING the prevalence of the excessive heat last summer there arose a movement in the popular churches among the men to discard their coats and to attend service in their shirt-sleeves. Some ministers appeared in their pulpits coatless. In several of our own churches coats were discarded by many of the members as well as church officers.

Diversity of opinion seems to exist as to the propriety and consistency of such a course, but in the Testimonies there is light on this as well as other questions concerning duty. We shall not find the matter of appearing in the house of God in shirt-sleeves presented or even named, but we are shown clearly the principle involved and are expected to make the proper application.

In the history of ancient Israel as presented in the Bible, the manner in which God sought to train his people to observe his requirements is given. We find that even the dress of his people was to be different from that of the nations round about them, and when the ceremonial service was instituted the dress of the

priests and Levites was described in minutest detail.

"Anciently the priests were required to have their garments in a particular style to do service in the holy place, and minister in the priest's office. They were to have garments in accordance with their work, and God distinctly specified what these should be." "There was to be nothing slack and untidy about those who appeared before him, when they came into his holy presence. And why was this? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it merely to gain his approbation? The reason that was given me was this, that a right impression might be made upon the people. If those who ministered in sacred office should fail to manifest care and reverence for God in their apparel and their deportment, the people would lose their awe and their reverence for God and his sacred service. If the priests showed great reverence for God, by being very careful and very particular as they came into his presence, it gave the people an exalted idea of God and his requirements: It showed them that God was holy, that his work was sacred, and that everything in connection with his work must be holy."

In these statements God's servant lays before us a principle that governs wherever it is applicable. In the matter of dress whatever would apply to a minister is, unquestionably, applicable to any and all church officers and members. The following was written to a brother who did not appreciate the value to him personally of previous testimonies that had been sent to others:—

"The object in publishing the testimonies is that those who are not singled out personally, yet who are as much in fault as those who are reproved, may be warned through the reproofs given to others. . . . The last view given me was above two years ago. I was then directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins of some individuals, that all might be warned, reproved, and counseled. I saw that all should search their own hearts and lives closely, to see if they had not made the same mistakes for which others were corrected, and if the warnings given for others did not apply to their own cases."

"A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors, and be more circumspect." "The very dress will be a recommendation to unbelievers. It will be a sermon in itself." "But look at the style of dress worn by some of our ministers at the present day. . . . What is the impression given by such a manner of dress? It is that the work in which they are engaged is considered no more sacred or elevated than common labor, as plowing in the field. The minister by his example brings down sacred things upon a level with common things."

Our God is precise in all his ways, methodical in all his work, and particular concerning details. Let us strive to meet his requirements that we may be pleasing in his sight.

A Short Sermon

Death of Saints

H. A. ST. JOHN

"Precious in the sight of the Lord is the death of his saints." Ps. 116:15.

WHAT a beautiful, comforting expression of divine love is this. The same divine love gave Jesus to die. Jesus was precious to his Father, whether in life or in death. His preciousness was attested by a glorious resurrection, and a glorious exaltation. Although death is an enemy, it is the last enemy, and a conquered enemy. While under the power of death the saints are resting sweetly, their conflicts are all over. They are sleeping in Jesus, a "blessed sleep, from which none ever wake to sleep." They are resting in the everlasting arms.

Precious, precious, O how precious, are these sleeping ones to our Heavenly Father no mortal ever can tell or know!

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

In all their labors of love for their Master, when they were alive, they were blessed. Jesus said, "Blessed are the poor in spirit. . . . Blessed are they that mourn. . . . Blessed are the meek. . . . Blessed are they which do hunger and thirst after righteousness. . . . Blessed are the merciful. . . . Blessed are the pure in heart. . . . Blessed are the peacemakers. . . . Blessed are they which are persecuted for righteousness' sake. . . . Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad." Thus we see the saints have the blessing of God that maketh rich, in all the afflictions, trying conditions, walks and works of life; and then when their life-work is ended and they come to die, a voice from heaven says, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Truly we may say, Blessed are they who live in the Lord, who die in the Lord, who sleep in the Lord, who are made alive in and by the Lord; whose bodies are changed and fashioned like unto the Lord's; who are caught up to meet the Lord, go home with the Lord, and so shall ever be with the Lord. Let us ever praise the Lord.

Sanitarium, Cal.

It is a question whether all our searching criticism has ever done so much to produce efficient work and to bring our neighbor to his best, as words of genuine and hearty encouragement.—*John Watson.*

Judas—No. 1

J. N. LOUGHBOROUGH

HAVING read the various statements from the spirit of prophecy concerning the case of Judas, I have arranged them in the order of their occurrence, and present them, as follows:—

"While Jesus was preparing the disciples for their ordination, one who had not been summoned urged his presence among them. It was Judas Iscariot, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples. With great earnestness and apparent sincerity, he declared, 'Master, I will follow thee whithersoever thou goest.' Jesus neither repulsed nor welcomed him, but uttered only the mournful words: 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' [See Matt. 8: 19, 20, and "Spirit of Prophecy," Vol. II, page 202.] Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high place in the kingdom. This hope Jesus designed to cut off by the statement of his poverty.

"The disciples were anxious that Judas should become one of their number. He was of commanding appearance, a man of keen discernment and executive ability, and they commended him to Jesus as one who would greatly assist him in his work. They were surprised that Jesus received him so coolly."—*"Desire of Ages," trade edition, page 339.*

"The fact that Judas was numbered among the twelve, with all his faults and defects of character, is an instructive lesson, one by the study of which Christians may be profited. When Judas was chosen by our Lord, his case was not hopeless. He had some good qualities. In his association with Christ in the work, by listening to his discourses, he had a favorable opportunity to see his wrongs, to become acquainted with his defects of character, if he really desired to be a true disciple. He was even placed in a position by the Lord where he could have his choice either to develop his covetous disposition or to see and correct it. He carried the little means collected for the poor, and for the necessary expenses of Christ and the disciples in their work of preaching. This little money was to Judas a continual temptation, and from time to time, when he did a little service for Christ, or devoted a little time to religious purposes, he paid himself out of the meager fund collected to advance the light of the gospel."—*"Testimonies for the Church," Vol. IV, pages 41, 42.*

"Judas was highly regarded by the disciples and had great influence over them. He himself had a high opinion of his own qualifications, and looked upon his brethren as greatly inferior to him in judgment and ability. They did not see their opportunities, he thought, and take advantage of circumstances. The church would never prosper with such

short-sighted men as leaders. Peter was impetuous; he would move without consideration. John, who was treasuring up the truths that fell from Christ's lips, was looked upon by Judas as a poor financier. Matthew, whose training had taught him accuracy in all things, was very particular in regard to honesty; and he was ever contemplating the words of Christ, and became so absorbed in them that, as Judas thought, he could not be trusted to do sharp, far-seeing business. Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his ability as a manager. Judas regarded himself as the capable one, who could not be overreached. In his own estimation he was an honor to the cause, and as such he always represented himself."—*"Desire of Ages," trade edition, pages 855, 856.*

"Judas was first to take advantage of the enthusiasm excited by the miracle of the loaves. It was he who set on foot the project to take Christ by force and make him king. His hopes were high. His disappointment was bitter. Christ's discourse in the synagogue concerning the bread of life was the turning-point in the history of Judas. He heard the words, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' He saw that Christ was offering spiritual rather than worldly food. He regarded himself as far-sighted, and thought he could see that Jesus would have no honor, and that he could bestow no high position upon his followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch.

"From that time he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ."—*Id., page 858.*

"The heart of Judas had not suddenly grown thus base and corrupt. His love of mammon, like any vice which is left unchecked, had daily grown stronger, until it overbalanced his love for the Saviour, and he had become an idolater. His mind had become debased by covetousness; and a man who is enslaved by avarice is in danger of going to any lengths in crime.

"Judas, with the rest of the twelve, had been privileged to listen to the teachings of Jesus, and to witness his acts of sacrifice for the benefit of men. He had noted his forbearance and patience; that when weary, hungry, and pressed upon by the multitude of poor and afflicted, he had pitied their cries and turned none away unrelieved. Judas had seen him perform miracles in giving health to the dying and joy to the despairing. He himself had felt in his person the evidences of his divine power. But when men reject light, and blindly follow their natural inclinations, they are led into darkness, and the plainest facts are unheeded. Judas was nat-

urally avaricious, and he had fostered this evil propensity, until it had become the ruling motive of his life."—*"Spirit of Prophecy," Vol. III, page 82.*

"The discussions which frequently arose among the disciples as to which of them should be the greatest, were generally created by Judas. . . . This spirit led to the request of James and John that one might sit at the right hand of Christ, and the other on his left, in his kingdom."—*Mrs. E. G. White, in Review of Oct. 5, 1897.*

Lodi, Cal.

The Sabbath

O. SOULE

To Christ and his people, the institution around which the most endearing memories will cluster to all eternity will be the Sabbath.

Christ made the world (John 1: 10; Col. 1: 15, 16), and the Sabbath is the memorial of that work. Ex. 20: 8-10.

Man, spoiled by the fall, has to be made new, "created in Christ Jesus unto good works." Eph. 2: 10. But this making man anew and setting him apart to good works is commemorated by the Sabbath, and Sabbath-keeping is the proof to the sinner that he has been converted and sanctified. Eze. 20: 12.

Then when our old, decaying, mortal bodies give place to new bodies, it will be the voice of Christ that will produce the change. 1 Cor. 15: 52, 53. This, too, will be the exercise of creative power, and therefore will be commemorated by observing the Sabbath.

Finally, "he that sat upon the throne said, Behold; I make all things new." Rev. 21: 5. And in that new earth, "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 23.

Thus all the precious things that Christ ever did for us will be commemorated by Sabbath observance, and to all eternity we shall celebrate the power of Christ in our creation, in our conversion, in making us new bodies, and in making the new earth our final home, by Sabbath observance. May we all be faithful now.

Miami, Fla.

LET us all resolve, first, to attain the grace of silence; second, to deem all faultfinding that does no good a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; third, to practise the grace and virtue of praise.—*Harriet B. Stowe.*

ONE cannot too soon forget his errors and misdemeanors. To dwell long upon them is to add to the offense. Not to grieve long for any action, but to go immediately and do freshly and otherwise, subtracts so much from the wrong.—*Thoreau.*



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EDITOR - - - FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW - - WILLIAM A. SPICER

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Editorial

Serving God Without God

THIS appears at first thought an anomalous condition, and yet it is a possible one, and a condition into which all are in danger of falling. The history of the church affords many illustrations of those who, while engaged in God's service, did so without the power of God in their lives. To this class the service of God appealed in outward form and ceremony and ritualism; in deeds of the flesh. With the heart they failed to serve the Lord God.

This service was the service of the old-covenant relationship, but God's true children pierced the outward form and laid hold upon the spirit and the power. They were not content to possess the law engraven on letters of stone only, but by the quickening Spirit of God they sought to have it inscribed upon their hearts. They were not content to find in the Sabbath of the Lord physical rest alone, but obtained in it that spiritual soul rest, that blessed communion with God, which made it indeed a spiritual rest day.

This lesson is for us who live in this generation. We are in the same danger in our experience of grasping the outward form, but failing to sense and appreciate that for which the outward form stands. Professedly this people are a body of missionary workers. Note our extensive operations in mission lands, in distributing gospel literature, in ministry to the sick. A large number of workers are employed in denominational institutions. Are we endeavoring to serve God and carry forward his work with his divine presence in our own hearts? Is our service a form? Is our faith a theory merely? Is our profession a pretense? We cannot determine this for one another. No man can judge his fellows in these matters, but every soul, with the enlightenment of the Holy Spirit, may determine this for himself. Alone with God, opening our hearts to the searching light of his Holy Spirit, we may truly discern the motives and purposes which work in our experience.

There is no deception so great as that of self-deception. Let us not permit the enemy to blind our eyes or cloud our minds to our actual relationship to the Lord. God does not want uncertainty in our experience. It is not his purpose that we should go along stumblingly, halting and hesitating as to our acceptance. It is the privilege of every child of God, through faith, to know that his sins are forgiven, that his name is written in heaven, that he is accepted in the Beloved.

Dear reader, do you know this for yourself? Are you a minister of the gospel, a Bible worker, a foreign missionary, a teacher, a nurse? As such do you know that God accepts your work because it is wrought in faith? Let every one ask himself the question as to why he is engaged in God's service. Is he preaching for hire? Is he laboring to build up a name? Is he working for position? Is it a matter of earning a livelihood? These are unworthy motives to possess the worker for Christ. The underlying motive of labor should be that of love—love for God and love for our fellows. We love him and labor for him because he first loved us and gave his life for our redemption. Labor for God with love as the prompting motive,—this is the only service acceptable to the Master.

A Statement of Relationship

OUR readers for the most part are acquainted with the reasons which led the Seventh-day Adventist denomination several years ago to withdraw its active support from the Battle Creek Sanitarium. It was strongly felt that those directly responsible for the management of the institution had adopted certain principles and views which were diametrically opposed to those held by the denomination. For that reason it was not considered in harmony with the aims of this movement, nor for the good of our young people, to recommend them to go to that institution to receive their education. Some have questioned of late if the situation has not changed, and if it is not entirely consistent now for our young people to enter that institution for their training.

As indicating the present attitude of the management of the Battle Creek Sanitarium toward Seventh-day Adventists and the doctrines which they hold, we present herewith a statement taken from the *Battle Creek Idea* of Sept. 15, 1913. This journal is issued in the direct interests of the Battle Creek Sanitarium and the principles for which that institution stands. The number in question contains "A Lecture on the Battle Creek System, by the Rt. Hon. Sir Horace Plunkett." Among other things Mr. Plunkett says:—

In 1866 a little band of altruists purchased a small two-story farmhouse in a grove on the edge of the then-unknown village of Battle Creek, and opened a water-cure under the name of The Health Reform Institute. The founders were Seventh-day Adventists—their successors still, as the uninitiated would say, keep Sunday on Saturday; but otherwise the sect, whatever its views or practises, has no connection whatever with the administration or procedure of the Battle Creek Sanitarium.

Following these remarks of Mr. Plunkett is inserted a statement, in brackets, by the editor of the paper, which presumably correctly expresses the attitude of the management of the Battle Creek Sanitarium. It reads as follows:—

The institution was from the start a private enterprise, and was never under the control of any denomination or sect, though for some years affiliated with the church and its founders. All such affiliation ceased years ago. The management have no connection with the religious organization referred to, and no sympathy with the fanatical beliefs and practises which pertain to it. Neither has the Battle Creek Sanitarium any connection whatever with the numerous small religio-medico-sectarian institutions established by this sect in various parts of the world. The prestige of the Battle Creek System has suffered greatly because of the unauthorized claims of these church-controlled concerns. Hence this explanatory note.

It is not our purpose to enter into any discussion regarding the establishment of the Battle Creek Sanitarium, or the extent to which the denomination was responsible for its establishment, nor do we desire to revive any controversy over the question. We call attention to this statement in the official organ of the Battle Creek Sanitarium, in order that our people may have a clear understanding of the situation as it exists today.

In the light of this statement, is any argument necessary to demonstrate to our brethren and sisters the danger which confronts believers in this message who may go to that institution for training? Should our sanitariums seek affiliation with the Battle Creek Sanitarium in the light of this estimate of their work by the management of that institution? Surely these are not debatable questions. Loyalty to this movement and to the principles it represents admits of no equivocal position.

We have no controversy with the personnel of the management of the Battle Creek Sanitarium. We do not even know who constitute the present board of management. We doubt not but that connected with the institution are Christian men and women. Some of its workers we regard as personal friends. We believe, however, that in justice to our readers, and as a safeguard to our people who may not understand the situation, all should clearly recognize that the

management of the Battle Creek Sanitarium, by their own public announcement, "have no connection with the religious organization referred to [Seventh-day Adventists], and no sympathy with [what they are pleased to designate] the fanatical beliefs and practises which pertain to it."

F. M. W.

The Apostolic Delegate on Sunday

(Continued)

ONE of the arguments used by the apostolic delegate, as quoted in last week's issue, to prove the binding obligation of Sunday is that "the first day of the week is called the 'Lord's day'" in Rev. 1:10. If the sanctity of the first day of the week can be proved by Rev. 1:10, so can the sanctity of all the days of the week be proved by the same text. The text reads: "I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet." How can one read that text and then truthfully and conscientiously say the text calls the first day of the week the Lord's day? That such a claim can be put forth by any one is one of the unexplainable wonders of this most wonderful age. The first day of the week is not mentioned in the text. It is just as consistent to claim that this text teaches that Wednesday is the Lord's day as to claim that it calls the first day of the week the Lord's day. The marking of such a claim proves how desperate is the case for Sunday sacredness.

In making such a statement concerning the text in question, the papal delegate has done what the Lord himself has warned all men not to do. We read:—

"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." Rev. 22:18, 19.

Certainly he who declares that Rev. 1:10 teaches the first day of the week to be the Lord's day has added to the words of that book. From that text alone, it is impossible to tell on what day the apostle "was in the Spirit." But there are two facts which ought to make it possible for every true-hearted Christian to know what day is meant: First, the Lord has set apart only one day as his day, and that is the seventh day of the week, the true Lord's day. He declares himself to be the Lord of the Sabbath day. Mark 2:27. The apostolic delegate will not claim that Sunday is the Sabbath. Therefore he cannot claim that Sunday is the day of which Christ declares he is Lord. The

Lord's day is the Sabbath day, the only day he ever hallowed, set apart, and blessed, and is therefore the day upon which John declares he was in the Spirit.

Second, the first day of the week was not called the Lord's day in the age in which John the revelator lived and wrote out the wonderful prophecies of the Revelation, nor was it called such until long after this aged servant and companion of our Lord had been laid to rest. When the church became practically overwhelmed with a flood of half-converted, half-heathen members, the customs of a pagan world were grafted to the professed church of Jesus Christ; and finally a baptized paganism sat in the seat of power and dictated to all Christendom what it should do and believe and profess. Then there came into being that master counterfeit of the ages; the day that had been the high day of sun-worship was declared to be the Lord's day, and they who persisted in observing the day which was indeed the Lord's day were outlawed and anathematized.

Another of the apostolic delegate's reasons for the change from Sabbath to Sunday is, "Because it was on this day that the apostles received their commission, as apostles, from Jesus Christ, with the same power and authority which he, as man, has received from his Father." If it were possible to prove that the great commission was given on the first day of the week, the delegate would be no nearer proving his point than before; for that has nothing to do with what day of the week is the Lord's day.

The apostles were sent out by the Saviour, says the delegate, even as the Saviour was sent out by the Father. But he was not sent out by the Father to pursue a course of his own, to carry out plans of his own, to make new laws and to change the ordinances of the eternal Father. "I came down from heaven, not to do mine own will, but the will of him that sent me," says Jesus. He even declares that he did not come speaking his own words, but the words of the Father. Again he declares, "I delight to do thy will, O my God: yea, thy law is within my heart." He even declares that till heaven and earth pass away no jot or tittle of the law shall fail.

In view of these facts and these declarations of the Son of God, what presumption it is for any one to declare that Jesus gave his apostles authority to change the law of God or to do what the Father had not given him authority to do, and what he so emphatically declares cannot be done! What a pitiable example is this of the attempt to bolster a lost cause, when the giving of the commission to the disciples to teach that which Jesus had commanded is taken as authority for changing the law of God!

The apostles did not change the day.

The delegate further argues: "It was also on this same day of the week that the Holy Ghost came down upon the apostles, and that the faith and law of Christ was for the first time solemnly published to the world by them."

This is an assertion which it is impossible to prove. The best authorities are divided. Some hold that it occurred on the Sabbath, counting fifty days from the Saviour's crucifixion. Barnes, in his comments on Acts 2:1, says:—

If the views of the Pharisees were followed, and the Lord Jesus had with them kept the Passover on *Thursday*, as many have supposed, then the day of Pentecost would have occurred on the Jewish Sabbath, that is, Saturday. (Kuinoel; Lightfoot.) It is impossible to determine the truth on this subject. Nor is it of much importance. The day of Pentecost was kept by the Jews also as a festival to commemorate the giving of the law on Mt. Sinai.

But the identity of the day on which Pentecost fell on that year has nothing to do with the question of whether Sunday is the day Christians should observe. There was nothing said or done upon that day by the apostles that gives even a hint of a change from the seventh to the first day of the week or of a disposition on the part of the apostles to change the law of the Most High.

Neither is it true that on this particular occasion the faith and law of Christ were first "solemnly published to the world by them." They had been doing that work before, under the personal supervision of the Messiah, especially when he had sent them out two and two; but on this day the Holy Spirit's endowment had intensified their endeavors, and, working with them, had greatly multiplied the fruits of their efforts. They preached to a more cosmopolitan audience than at any other one time, and with more wonderful results. But this did not change the Sabbath command of the decalogue any more than it changed the command against theft or murder. Moreover, if they solemnly published the "law of Christ" on that day, as the delegate claims, they did not publish it as a broken law or as a remodeled one. The law of Christ is the law of God. "I and my Father are one." C. M. S.

(To be concluded)

Christian Recreation — No. 3

As Christ came to this world to represent the Father, so Christ's disciples are sent among their fellows to represent Christ. They stand among men as the ambassadors of the government of heaven. While in the world they are not to be of the world, nor to be governed by worldly purposes nor contaminated by worldly associations. In every re-

lationship—in rest and in labor, in the seclusion of their own homes and in the publicity of the world's gaze, in business dealings and in social relationships—they are to represent the spirit of the Master whose disciples they profess to be.

Do All to God's Glory

Says the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The question of *how* and *where* and *when* the Christian may best do this becomes a determining factor in every decision. The worldly standard of doing cannot be adopted as the standard of the Christian. The Christian business man cannot imitate the sharp dealing of his worldly competitors. The disciple cannot follow the world's standard in dress or in diet, nor can he adopt the standard of the times with respect to recreation and social enjoyment.

The spirit of excess and dissipation has taken possession of the minds of men. In this excess God is forgotten. The disciple of the Lord is to set an example of moderation. It is for him to demonstrate that the material things of this world, the enjoyments and pleasures pertaining to time and sense, may be used without abuse for spiritual advancement and for God's glory.

A Marked Contrast

It is proper that Christians today take time for rest and recreation as did the disciples in the first century; but "between the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of the worldlings the silly laugh and the trifling conversation. The idea is to have a general high time. Their amusements commence in folly and end in vanity. We want in our gatherings to have them so conducted, and so to conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them."—*Mrs. E. G. White, in "Recreation," page 23.*

Holiday Occasions

The world has many stated holidays, in which thousands give themselves up wholly to the spirit of pleasure and dissipation. There is afforded our young people at such times a great temptation to unite with the world in these celebrations. These holidays should not be wholly ignored, but they may be turned by Christians into occasions of direct benefit to themselves, and furnish an

example of proper recreation to the world about them. Says the author quoted above:—

I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view.

Christian Association

Of the manner in which such days may be profitably observed we read further:—

Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country, to the side of a fine lake, or a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree, or under the canopy of heaven. The ride, the exercise, and the scenery will quicken the appetite, and they can enjoy a repast which kings might envy. On such occasions parents and children should feel free from care, labor, and perplexity. Parents should become children with their children, making everything as pleasant for them as possible. Let the whole day be given to recreation.

Exercise in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease.—"*Testimonies for the Church,*" Vol. I, pages 514, 515.

This good counsel is in direct harmony with the example given by the blessed Lord in the means of rest which he sought out for himself and his disciples. Circumstances and conditions, of course, must govern the adaptation of this general plan. Some may be situated where they cannot find amid the scenes of nature the rest and quiet they desire. It is proper, no doubt, under such circumstances that more mechanical means be devised, and that innocent pleasures be provided to meet the demand for relaxation.

Innocent Pleasures

Regarding this, Sister E. G. White, on page 769 of the *REVIEW AND HERALD* for 1884, says:—

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint nor corrupt the morals. Do not bind down the young to

rigid rules and restraints that will lead them to feel themselves oppressed, and to break over and rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they still will know that you have their best good in view.

Manual Labor

There is danger that too much dependence will be put upon games on the part of students and those of sedentary occupations for the securing of necessary exercise and recreation. To this class of workers there is nothing so beneficial and wholesome as manual labor, and as a rule those schools that have made the most of their industrial departments are troubled the least with the demand on the part of students for games and amusements. The following appropriate word from the pamphlet "Recreation," page 31, is to the point in this connection:—

The greatest benefit is not gained from exercise that is taken as play or exercise merely. There is some benefit derived from being in the fresh air, and also from the exercise of the muscles; but let the same amount of energy be given to the performance of helpful duties, and the benefit will be greater, and a feeling of satisfaction will be realized; for such exercise carries with it the sense of helpfulness and the approval of conscience for duty well done.

In the children and youth an ambition should be awakened to take their exercise in doing something that will be beneficial to themselves and helpful to others. The exercise that develops mind and character, that teaches the hands to be useful, and trains the young to bear their share of life's burdens, is that which gives physical strength and quickens every faculty. And there is a reward in virtuous industry, in the cultivation of the habit of living to do good.

In change of employment, diversion and rest may be found for both mind and body. Speaking of the need of ministers and laymen for sports and games, Bishop P. S. Janes, of the Methodist Episcopal Church, says:—

Does the studious, hard-working minister need recreation? Let him find it in turning from the severe study of theology to biography, or poetry, or rhetoric, or logic. Does he need a still greater change? Let him take up for the time being astronomy, or geology, or history. Does he need physical as well as mental relaxation and change? Certainly he can find them in his pastoral work—in visiting the sick, in instructing childhood, in looking after the general interests of the church, in walking, or riding, or attending to the interests of his family, or enjoying their society. Surely, here is a vast realm in which he can find rest and recreation for both soul and body, and grow wiser and better all the while.

Does the layman of the church need recreation as a relief from the monotonous and exhausting labors and cares that come upon him daily? Let him find

in gardening, in cultivating flowers, in reading, in music, in Christian activities, in domestic offices and intercourse, in social visiting, in attending instructive lectures, in attending devotional meetings. These are rational, spiritual, satisfying enjoyments. None but the weak, who think more of conformity to the world than of conformity to Christ, hanker after any other.

These quotations suggest ideal methods of securing rest from mental labor and sedentary employment.

In securing relaxation, in engaging in every recreation, the question to be considered is, Will Christ be glorified in this? As a result of my engaging in this exercise shall I become better fitted for his service? Will it lessen my desire for prayer, my love for the study of his Word, my interest in the salvation of souls? Will it increase my spirituality or bring to me leanness of soul? Should I be ashamed to meet my Saviour while thus engaged? Can I ask him to go with me on this occasion, being assured that he will grace the gathering with the presence of his Holy Spirit? These considerations should be the determining factors in our arrangements for recreation. Of the Christian's relationship to the world's great sports we shall speak more at length. F. M. W.



General Conference Committee Council

THE autumn council of the General Conference Committee opened October 14, in the chapel of the Foreign Mission Seminary, at Takoma Park. It was held in connection with the council of the North American Division Conference Committee. In addition to those listed as present from outside of Washington in last week's REVIEW, W. D. Salisbury, Prof. B. F. Machlan, and Dr. W. A. Ruble joined the council.

The following actions by the council may be reported:—

Estimates and Appropriations, 1914

First in importance was the consideration of estimates and appropriations for 1914. Detailed estimates of needs had been sent in from the fields, the council studying them one by one, and making up the budget for 1914, totaling \$474,749.

Much as the mission fields need even more than the full amount of appropriations voted for their ever-expanding work, it was realized that the budget was a large one and that all the believers must indeed carry a continual burden for the missionary advance if the funds are to be supplied. The General Conference treasurer's financial report for the eight months of 1913 showed that the sending out of the many new workers appointed at the time of the General Conference had consumed all the mission funds in hand, including the working

capital which the mission treasury needs in order to tide over times of stringency. Thus every additional grant for 1914 calls for increased income.

Thirteenth Sabbath Offerings

The council named enterprises to be the object of contributions in the Sabbath-schools on the thirteenth Sabbath of the present quarter. The Sabbath School Department will make announcement to the schools. This thirteenth Sabbath offering in the schools has grown into a great missionary enterprise.

Study for the Ministry

The following action was taken concerning educational preparation for the work of the ministry and courses of systematic reading for ministers:—

For the purpose of encouraging young men to study for the gospel ministry, and in order that our evangelical work may be strengthened,—

We recommend, 1. That our conferences and schools urge young men who are looking toward the ministry to finish either a ministerial or literary course in one of our denominational schools.

2. That conferences in licensing young men to the ministry require at least the completion of an academic course of twelve grades in one of our schools, or its equivalent.

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

4. That a reading course for ministers be prepared each year by the General Conference Department of Education, in counsel with the General and North American Division Conference Committees, and that the course shall be conducted by the General Conference Department of Education.

The 1914 Harvest Ingathering Campaign

The council reviewed the splendid results achieved in the past by the Ingathering campaigns, and the enthusiastic reports of progress in the campaign just now going forward in all the conferences, and made the following recommendations for the campaign for 1914:—

1. That the REVIEW AND HERALD be the publication to be used in the 1914 campaign.

2. That we undertake to circulate 1,000,000 copies of the special issue during the campaign.

3. That we undertake to raise during the campaign the sum of \$250,000 for foreign mission work.

4. That the publishers of the German and Scandinavian periodicals publish a special for their respective nationals, containing such portions of the reading-matter and cuts from the English campaign number as seems advisable, and that the foreign churches be encouraged to use these specials during the Harvest Ingathering.

5. That the reading-matter and illustrations for the 1914 special be gathered and compiled by the following committee: W. A. Spicer (chairman), F. M. Wilcox, W. W. Prescott, and T. E.

Bowen, with the suggestion that some articles bearing on the signs of the times and the second advent constitute a portion of the reading-matter.

6. That the campaign in the North American Division be placed under the direction of the Home Missionary Department, and the Treasury Department of the North American Division.

Further report of actions is deferred to another number.

W. A. SPICER, *Secretary.*

Note and Comment

Menaces to Society

THE menaces to society today are myriad. When we come to consider the loss of human life and property which come in the way of murder, robbery, arson, accidents, etc., the situation is appalling. In one year in the city of New York more than 3,643 incendiary fires took place. It is claimed that fully one quarter of the twelve million dollars' loss of property in that year was due to fire of this origin. Fire-insurance companies find themselves almost helpless in meeting this situation. We who travel in the quiet avenues of life or live for the most part in quiet towns and amid rural surroundings, have small realization of the great undercurrent of evil and iniquity which is going on in the world. The revelations of the last great day will be indeed appalling. We need to safeguard our hearts that they be not affected by the deadly miasma of sin which exists on every side.



Translation

IT is no uncommon thing to see leading religious journals refer to the translation at death of certain Christian believers to the realms of bliss. *Zion's Herald* of September 17 does this in referring to the death of an estimable woman, a member of the Methodist Church, who recently departed this life. Speaking of the death of Christians in this manner is entirely unwarranted.

The translation of the children of God to realms of glory will not take place until the second coming of Christ. This is plainly and emphatically stated many times in the Scriptures of Truth. Read 1 Thess. 4:16, 18; 1 Cor. 15:51-55. Death is described by the apostle Paul to be an enemy, and the last enemy which will be destroyed. 1 Cor. 15:26.

Between death and the resurrection the dead are in unconscious slumber. To all alike, at the end of this world, will that sleep be broken. The impenitent will be awakened only to receive the penalty for their lives of sin,—banishment forever from the presence of the Lord. The righteous will be awakened in his likeness, to enjoy at his right hand pleasures forevermore.



The Foreigners in America—No. 3 An Important Home Mission Field

O. A. OLSEN

(Secretary North American Foreign Department)

HAVING in the previous articles presented some quotations from different writers concerning the immensity of this foreign immigration to our country, we shall at this time study the question as to what this condition of things calls for, and how missionary work among these foreigners is both a great urgency and also a fruitful field for work.

Dr. A. H. Bailey, in a lecture on "The American Home Mission Problem of Today," puts it this way:—

"The coming of this great foreign army to us spells opportunity and responsibility for the church of the living God. For years we have been sending men and money to foreign fields with the gospel. It seems as if God has looked down upon us, and says, 'You are too slow. You will never evangelize the world at the rate you are now working.' So he has stirred up these people to come to us. And with the coming of these millions from the foreign lands the church and every individual Christian ought to see the greatest opportunity for evangelism that has ever been given to any people. A million immigrants means a million opportunities, and a million opportunities means a million obligations. This inflowing tide and immigration is our Lord's latest and greatest appeal to his church and people. These foreigners need the gospel. Experience proves that they are ready to listen to it and accept it. Thus God has brought the foreign mission field to our very doors, and made it possible for every one of us to be foreign missionaries. More than that, he has made it an imperative matter with us."

This is the way this subject is viewed by those who have given the matter some study. And while the above statements are true from the standpoint of every Christian believer, they become of still more interest to us as a people, in view of the special work now to be accomplished for all the nations and peoples of the world. While we have given much earnest study to the foreign mission problem, and have given the best of our workers to foreign mission work, and funds with which to support them, there has been a serious neglect of the people of these same nationalities that have come to this country and settled among us. We do not say that we have done too much for the work in foreign lands, but we do say that we have not

shown a corresponding interest for the foreigners whom the providence of God has brought to our own shores. Had more been done for the foreigners here, it would have been a great help to the work abroad.

"Moreover, a unique condition has been created. All the nations of the earth are practically represented here on American soil. Many of these people will remain here permanently, but many for one reason or another will return to their own homes. If we can give these people the gospel, they will carry it back, and thus the seeds of the gospel will be sown in all lands, and these people will be the very best kind of foreign missionaries."

The Burden of Responsibility

It is a matter of note that among the various Christian denominations the work done in foreign lands is under the direction of special boards operating in various places, while with us the foreign field as a whole is under the supervision of the General Conference, with the General Conference Committee as, our foreign mission board, operating in the world-wide field.

This home field falls legitimately to the local conference. These foreigners are spread over the country, though in greatest numbers in our largest cities. Thus the Greater New York Conference has a tremendous foreign field in its territory. The same may be said of the Northern Illinois Conference, with Chicago, the second city of our nation. Other conferences, such as New Jersey, Massachusetts, and Ohio might be mentioned as having large cities and communities of foreigners.

Then this foreign population here is different from that of a foreign country; there, to a large extent, but one foreign language in a city or in the country has to be dealt with, while here there are as many as sixty in one city, and sometimes more. This makes our country a very peculiar and unique field, and in some respects it becomes even more difficult to deal with than a field in a foreign land. But on the other hand, we have all these at very close range, which again is an advantage.

While this home foreign field is truly a local conference field, it is nevertheless of such a nature and character that our local conferences find it very difficult to deal with. First, they have not the laborers, and second, if they had the laborers, they lack the funds. Most of the local conferences, after furnishing their portion for the missions abroad and the general work, have scarcely enough left

to maintain the work already in hand. These things being so, this matter must be taken in hand by our general council, and some way provided for this work to be done. It must not longer be left as in the past. The need of workers among these many foreigners is very urgent.

A Training Mission School

for foreigners is an imperative necessity. From time to time one here and another there of these several nationalities accept the message either by reading or from coming into contact with our people in some way. Among these are persons who could be developed into workers, if we had some way by which it could be done.

Here in Chicago, Ill., the second city of our nation, we could have representatives from the Poles, Bohemians, Hungarians, Italians, Slovaks, Roumanians, and others. What is needed is a man and his wife with the proper qualifications and experience to stand at the head of such a mission. Those who would come would be in need of a thorough course of instruction in the fundamental principles of the message. This instruction could be given in the English language, but adapted to the conditions of these foreigners. In this way these several foreign nationalities could all be instructed and directed by the same leader or teacher. A part of each day should be given to such Bible instruction.

Instruction should also be given in ways and methods of work, and each day these students should go out with our literature, each among those of his own nationality. This work should be carefully planned, and carried on in a systematic and orderly way.

This circulation of literature will in turn open the way for Bible talks and Bible readings to be held. Then the leader should go out with these workers and conduct the Bible reading, the worker translating for the teacher. Instruction should also be given as to how to arrange a Bible reading and how to present it. In this way, while the process of instruction is going on, the work of getting the truth before these nationalities would also be going on. This is the most practical way of training and developing workers in these various tongues.

In connection with this training mission, the following would be accomplished: First, a large amount of literature in a number of languages would be circulated, which is in itself an important factor; second, many persons would be visited at their homes, not only once or twice, but many times, as the same worker would go the round of his district repeatedly, but every time with new literature; third, their repeated visits would in some instances lead to Bible readings and also to cottage meetings, and so souls would accept the truth; fourth, all this time these helpers would be getting a most important training and experience, fitting them for efficiency under the direction of the head of the mission; and fifth, this training

would develop workers that could subsequently be sent to other places to work among their own nationalities.

It will be readily seen that this is not only the most practical and most efficient way of developing workers in these various tongues and nationalities, but also the most economical way; for by the sale of literature the workers would be largely self-supporting. It does seem to me that this plan of work and training must appeal to all interested in real missionary work among all nationalities.

We ought by right to have a number of such training missions in progress at important centers. But as we do not have them, I do earnestly plead that at least one such mission training-center be started this very autumn in some such place as Chicago or New York, where we have a multitude of foreigners from almost every nation under the sun. What say you, dear reader? If you favor it, pray that the way may be opened, and help to bring it about.

Chicago, Ill.

Typhoon at Macao, China

E. H. WILBUR

ON Sunday, August 17, Macao was visited by the fiercest typhoon that has been seen here for several years. The storm came up just before the close of the Sabbath, and the wind blew some during the night. Soon after daylight Sunday morning it began blowing harder, and continued most of the day with great severity. Water and sand filled the air like snow in a Western blizzard. Waves from the sea crossed the road in front of our house, coming within a few inches of the floor.

Sand to a depth of about three feet was deposited in our front yard. The sea-wall was broken in several places, many large trees were pulled up by the roots, and others were broken off. As the worst of the storm occurred in the daytime, most of the smaller boats sought refuge, and only a few lives were lost here. In the country the loss of life was greater, many small houses collapsing in the storm.

Japan

B. P. HOFFMAN

ALMOST a year has passed since we joined the band of workers who are preparing the way of the Lord in the Far East. We are glad to be here. It has been a pleasant year to us, filled with blessings from God, and special help from his almighty hand in struggling with the difficulties of language study. The language school closed the last of June, and since then I have been at Tsuchiura most of the time, where we are holding a series of tent-meetings. Brethren Miyake and Maehata are doing the speaking, and while the attendance is fluctuating, and not so large at times as we should like it to be, we are thankful that a few come regularly and seem to be interested and to comprehend the truths presented. I am sorry my

limited knowledge of the language does not enable me to take part in the speaking, but I have enjoyed helping the workers plan the different subjects to be presented. I am sure I shall return to the language school this fall with a greater determination to do my very best, because of having had a little experience in the work this summer, which has enabled me more clearly to comprehend the greatness of the work that lies before us.

Even while studying the language I have had a taste of the joy of teaching the truth to these people who know it not. For some little time I have been teaching a Bible class, which is composed of employees in the government offices and teachers in government schools. While it is true that the willingness on the part of the Japanese to study is usually prompted by a desire to learn English, still I believe in the promise that the word of the Lord shall not return unto him void. One of these young men, who is employed in the educational department of the government, came to my home once a week during the winter, and we studied the most important points of our faith. He has expressed his belief in the truth, and also his desire to keep God's law and the true Sabbath. Accordingly he has written to the minister of education for permission to be absent from his office on Saturday, giving his reason for making such a request. My prayer is that God will strengthen his determination to obey the truth.

The Garhwal Mission, North India

L. J. BURGESS

THE results of school work among the heathen are not seen immediately, and cannot be counted by the number of converts baptized. The school work affects communities and districts, and the light from the school shines out for many miles around. Our boys come from villages five, ten, twenty, and forty miles distant. They stay at the school for a month and then return home for a supply of food. Whatever influence the school has had upon their lives is carried with them to their homes and must affect the other members of the family. Thus the lives of many are touched and helped to some extent, at least.

It often happens that when a boy in a mission school takes his stand for the gospel, especially if he is a high-caste boy, other parents become frightened and take their boys out of the school, lest they, too, be brought under the same influence. Thus for a time the school work comes to a standstill. After a while things quiet down again and the work picks up. Realizing what it means for one of these boys to take his stand publicly, the teacher moves cautiously. He sows the seed of truth and tries to make the boys Christians at heart and give them a foundation for an intelligent faith, then when the time comes that the Spirit of the Lord leads

them to make an open profession they are prepared to stand.

Some boys come to the school and remain a year, and then are unable to continue. They leave the school, but the influence of what they have learned remains with them as a seed which will sometime bring forth fruit.

Standing for Christ in the Orient

H. KUNIYA

IN one of my recent reports I mentioned a young man who began canvassing in the vicinity of his home. One day his uncle wrote to him, inviting him to come to his house. He went, and the uncle asked him to work in his bank, promising to pay him fifteen dollars a month. This is a pretty good wage for a young man, but he did not accept the position. "I do not want money, neither do I want position, but eternal life," was his reply when his uncle tried to convince him that money is the only thing to help one in this day.

The next morning, which was Sabbath, the boy's mother came, bringing money with her, and tried to persuade him to leave us. She said: "Come home, or buy new clothes with this money and go to your uncle's bank. Did he not say he would pay you fifteen dollars a month? Are you not happy, my son, to get such a position?" The boy listened to his mother, but said: "This is not the place to come to talk about such things. This is the Sabbath, and soon the service will begin."

In about a week the boy's brother-in-law took him to his home, and tried to persuade him to work in the bank. Failing in his purpose, he asked the boy why he refused to see his father, and urged him to go home. The young man said he would go home if his parents would allow him to follow his convictions in religious matters and believe in Jesus Christ, and would throw all the idols that were in the house into the fire and burn them, and attend the meetings with him every Sabbath. At this the brother-in-law and other members of his family became angry, but the boy was not at all frightened. He told them that the gods which the Japanese worship are all false gods, and that they have no power to save from sin. "I love Christ more than money," he said. "He is the true, eternal God, but gods of wood and stone will perish." The young man came back to us, and is doing well in selling our literature.

One of our sisters, who became discouraged about two months ago because her husband gave up the truth and began to oppose her, went back home with her family; but when she realized what it would mean to stay where idol-worship was carried on, and also other things which she does not believe in, she left home and came to the city, where she could attend our meetings. Many of our believers are being tested, to see if they are worthy of heaven. Pray for them, that they may be able to stand.



A New Remedy for Nervous Prostration

CARL THEODORE WETTSTEIN

WE all know, especially those who have experienced it, that nervous prostration is a terrible disease, which it takes a long time to cure. The writer had some experience with it, and he knows what it means to the patient and the family. It is therefore natural that he should have read in newspapers everything referring to this malady. Among the many articles which he read are three stories from reliable sources, which he found so interesting that he cut them out and preserved them in a scrap-book. As many persons are interested in this subject, we, for their benefit, herewith republish them, by no means, however, thereby insinuating that the immediate call for a physician is not the first duty to perform.

Dr. von Lauer, physician to William I, German emperor, said to a lady in the sanitarium at Gastein:—

"You cannot sleep because your thoughts do not allow you to sleep. They buzz through your head like insects. Therefore, you must concentrate your thoughts so that they are full of peace and harmony. Your wild and excited temperament must be immersed into another air. Therefore, I will give you a good remedy. Before you go to bed, two hours before midnight, read a chapter in the New Testament, slowly and attentively; then pray the Lord's Prayer, close your eyes, and you will be able to sleep. You see, here in the mountains, at midnight, people gather wholesome medicinal herbs and dig for roots, because then the sap goes down, and the roots are full of it. So man must gather, before bedtime, his vital powers in the roots of his existence, and those can be found only in the good God and the Holy Scriptures."

The *Public Ledger* recently published the following story:—

Some years ago a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at this brief prescription at the end: "Madame, what you need is to read your Bible more."

"But, Doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out her prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, Doctor, I don't," she said honestly. "I feel like a different person. But how did you know that this was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madame," he said, with deep earnestness, "if I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription. I knew it would cure."

"Yet I confess, Doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practise where, if tried, it would work wonders."

This is a true story. The physician has died, but his prescription remains. It will do no one any harm to try it.

Dr. Lemme, professor in Heidelberg University, said:—

"Innumerable sicknesses would lose their nourishment if there were more resignation to the will of God, more willingness to commend ourselves at all times to his care, and more cheerfulness to expect help and protection from him. I have experienced this. When,

in my sickness, I did not know where I could find help, when I saw all supports breaking away, I prayed: 'Lord, O God, not my will, but thine be done. If thou needest me yet here in thy service, so be it; and if thou callest me hence, I will come and commit all that is dear to my heart into thy hands.' And, wonderful to say, from that hour I grew better, and I was soon able to take up my duties again. From this experience I have learned that if there were more faith in the world, there would be more health and less sickness. Many sufferings are nourished by our faint-heartedness, our lack of faith, our worries, and our dependence upon worldly things."

This remedy is very cheap, and, certainly, it cannot do any harm to try it. Memorize a few verses from the twenty-third and one hundred and third psalms, the sermon on the mount, and that most beautiful chapter in the first letter of Paul to the Corinthians: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal," etc. Rest assured, they will be a comfort to you in sleepless nights.—*The Lutheran*.

The Gospel of Health—No. 5

FREDERICK M. ROSSITER, M. D.

"FOR I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. We are living in the days foretold by John when he said: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

All through the ages the gospel has been only partly preached, and to a large extent this is true today. An important part of the message of "joyful news" or the message of "glad tidings" has been neglected. But we are now fully in the time when the full and complete gospel must be given to them that dwell on the earth.

The text quoted says that the gospel is the power of God unto salvation. It may be of interest in this connection to consider the meaning of the word salvation. Salvation comes from the word *salvare* which means to save or to preserve; and the root word gives us the meaning or sense of saving, to restore to soundness, to mend, to cure. For instance, *Salvia*, a plant, is reputed to possess healing qualities. So the gospel is the power of God unto salvation to every one that believeth, not only to heal from sin and perfect a cure and to furnish a remedy to keep one cured, but it is also the power of God to heal our bodies and to show us how to stay cured.

This thought is expressed by the psalmist in the second verse of the sixty-seventh psalm: "That thy way may be known upon earth, thy saving health among all nations." The same thought is found in Luke 2:30, when Simeon

says, "For mine eyes have seen thy salvation." Again, the same thought and meaning are found in Titus 2: 11, "For the grace of God that bringeth salvation [or soundness] hath appeared to all men." Another translation reads like this, "For the grace of God has displayed itself with healing power to all mankind."

So we see that the gospel is a message of healing power to man both for sin and disease. When Adam sinned, he not only received a carnal mind which was henceforth to act as the agent of Satan, but he received a corruptible body subject to disease and death. The purpose of the gospel is to restore man to his original condition, spiritually, mentally, and physically. Health and true religion cannot be divorced. They are inseparable, still it is a fact that the majority of churchgoers today do not care to apply their religion to the uses they wish to make of their bodies, or to the matter of health. Religion, they say, is for the soul, but the body—they want to run that to suit themselves.

There is no fast and distinct line between what we call the spiritual and the physical. They are interdependent and intermingle, one influencing the other in a marked degree. So the gospel is for the whole man, to heal, cure, and save him, soul and body. This idea is expressed in Ps. 103: 3: "Who forgiveth all thine iniquities; who healeth all thy diseases," and this is just as true today as it was in the beginning, hence in the giving of the full gospel, health principles assume an important place.

A study of the four gospels clearly gives us the idea that Christ spent most of his time in healing the sick. Most of the miracles of Christ had to do with the sick and afflicted. When he sent out the seventy, he commissioned them to heal the sick first, and next to preach that the gospel of the kingdom of God had come nigh unto them. The physical health was to be first cared for in order to prepare the mind for the reception of the truth. The twelve apostles were commissioned to heal the sick as well as to preach the gospel. Christ spent more time and labor in healing the sick than in preaching. He was a great stream of health flowing through the world. Sickness could not exist in his presence any more than sin could. Christ and the disciples worked on the principle that when the afflicted body had been relieved, then they could pour in the heavenly balm.

I believe that there is a corresponding relation between real health and holiness as truly as there is between sickness and sin. It requires the same power to heal from sickness as it does to forgive our iniquities. See Mark 2: 3-11. So we see that the healing taking place in our bodies is a continual pledge that God is able to forgive us our sins. He made this plain to the doubting scribes. Christ made it very clear that only a divine power can forgive sins and that only a divine power can heal diseases. Those on earth today who claim to forgive sins

ought to be able to heal from sickness all who come to them. And those who claim to be able by their own power to heal diseases have just as much right to claim that they can forgive sins also. There are Antichrists in the medical world as well as in spiritual affairs. Some of the greatest deceptions of the present day are practised along lines of healing diseases, and thousands are being deceived, thinking that they are receiving new light.

There was a time in the economy of God when the priest represented God in presiding over the health of the spiritual life and of the body. Today we are far from this. The ministers have neglected to minister to the infirmities of the body, and the physicians have neglected to minister to the sin-sick. In the providence of God I believe that under the threefold message of the gospel these two are to blend and work together, and the full gospel of salvation is to be given and is being given. However, I do not believe that we have done our full duty in making prominent the health principles as a necessary factor to daily Christian growth.

Many people think that when they have discarded meat, tea, and coffee they are living health reform. As a matter of fact, this is a very small part of what it means to live for health and holiness. In Rom. 14: 17 we read: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

So the gospel of health is not all meat and drink, but it is righteousness, or right-doing in all things that pertain to the health. When the people have the peace of God and stop all the worries and fears, and fret not themselves over troubles real or imaginary,—mostly the latter,—and have real joy in the Holy Spirit in obeying all the laws of health, more will have better health than they ever had before, and there will be fewer who have leanness of soul.

In this connection let us read Deut. 28: 47, 48. Moses in rehearsing before the people God's dealings with them during the forty years, said: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things." Serving the Lord in joyfulness has more to do with promoting health than whether we eat or do not eat certain things.

A large number of people have a passive knowledge of healthful living, but it is not transformed into action. God calls for action and we must study this question in the light of his Word, and intelligently take our stand upon it.

Health is not a chance nor an accident. It is the result of obedience.

—♦—♦—♦—
"THERE is no sin so small that it does not pain the heart of divine love; no sin so great that divine love cannot blot it out."

Avoiding Sunstroke

THE New York Board of Health published the following hot-weather advice to New Yorkers:—

How to Avoid Sunstroke or Heat Prostration

Don't drink liquor, or ice-water, or any ice-cold beverages. Eat lightly of plain, easily digested food,—fish, fruits, and vegetables, cereals, clean milk and buttermilk. Avoid fats and sweets. Use meat only once a day. Wear light-colored, thin clothing and well-ventilated hats. Bathe frequently.

Wet the hair often. Avoid long exposure to the sun. Sleep in well-ventilated rooms. Don't get exhausted or overexcited. Don't worry. Don't lose sleep. Take no medicine except on a doctor's advice.

How to Treat Sunstroke

Drop the patient in a sitting posture in the shade, loosen the collar and clothing, pour cold water over the head and face and rub the body with ice. Give cool drinks of water, but no alcoholic stimulant.

If there is merely heat exhaustion, lay the patient down in the shade, loosen the clothing, rub hands and feet and apply warm water and cloths. Give hot, non-alcoholic drinks.



The Distribution of Trained Physicians

ONE ninth of the population of the earth has 156,000 physicians. Eight ninths of the population have but 700 physicians. Think what this means. In the United States and Great Britain there is one doctor to every 625 of the inhabitants. In non-Christian lands there is but one trained doctor to treat the diseases of one and one-half million people. If one can conceive of New York City with but three doctors, or of Chicago with but two, a clearer conception may be formed of conditions as they exist in the Orient. Consider the following figures:—

Africa has 135,000,000 inhabitants and 75 medical missionaries.

India has 300,000,000 inhabitants and 200 medical missionaries.

China has 350,000,000 inhabitants and 241 medical missionaries.

Japan has 42,000,000 inhabitants and 15 medical missionaries.

Turkey has 22,000,000 inhabitants and 38 medical missionaries.

Persia has 9,000,000 inhabitants and 11 medical missionaries.

Burma has 7,500,000 inhabitants and 9 medical missionaries.

India alone contains 66,300 lunatics, 153,000 deaf and dumb, 354,000 blind, and 400,000 lepers.—*Missions.*



"BE kind and courteous to all, even to those who take no pains to be civil to you. Heed the advice of the father to his boy: 'Be polite to those who are not so to you, for remember, my son, you are courteous to others not because they are gentlemen, but because you are one.'"



Developing Missionary Workers at Our Camp-Meetings

Launching Ingathering Campaign in the Chesapeake Conference

ALTHOUGH not so large as some of our camp-meetings, the Chesapeake Conference meeting, which was held in Willis's Apple Grove, on the outskirts of the old historic village of Chestertown, Md., September 18-28, will be long remembered as one of the best. It having been decided to discuss the Harvest Ingathering campaign, Thursday, the twenty-fifth, it was suggested that a field-day in the village with the Ingathering REVIEW would be the best way to launch the campaign in the conference.

Following the practical missionary talk at the six o'clock meeting Thursday morning, based on Luke 8:38, 39 (the "publishing" experience of the new convert from the city of Decapolis), territory slips were assigned to each company of workers. A practical drill on the REVIEW canvass was next given, followed by hints regarding the best methods of gaining an entrance to the homes and securing liberal donations.

As our supply of the Harvest Ingathering REVIEW was limited to two hundred copies, we decided to use two hundred copies of the *Watchman*, making a total of four hundred periodicals. Our experience was that almost any of our periodicals can be used to good advantage in securing offerings for missions. After all, our denominational work is judged largely by those who go to the homes of the people.

Immediately after breakfast our crew of forty volunteers, with Elder R. T. Baer, the conference president, at their head, marched from the camp down to the plaza in front of the court-house, where the freshly printed programs of the meetings were quickly distributed to the workers, who immediately went to their territories armed with ten periodicals each, and with a keen desire to let their light shine.

The Lord greatly blessed in the effort. About four hundred visits were made, and four hundred magazines distributed, besides an equal number of invitations. By eleven o'clock most of the workers returned to camp and participated in the discussion of the missionary resolutions with greater zest than had been manifested in any previous meeting. It was with difficulty that each one restrained himself from relating the wonderful experiences of the morning until the appointed time for the—

Missionary Rally and Reports

Speaking of the two-hour experience meeting that was held from four to six o'clock in the afternoon in the large pavilion, Elder Baer said: "I have never been in such a blessed meeting as this one, nor heard such experiences. My soul has been watered by the experiences

I have had." These seemed to be the sentiments of all present.

As we walked the streets of old Chestertown, we thought of the pioneer work done by Brother Joseph Bates, who spoke in the court-house on the second coming of the Lord and the Eastern question in the year 1844. See "Life of Bates," chapter 24.

This effort demonstrates the truth and wisdom of the following instructions received from the spirit of prophecy: "On such occasions as our annual camp-meetings, we must never lose sight of the opportunities afforded for teaching the believers how to do practical missionary work in the place where they may live. . . . Let some help the people to learn how to give Bible readings and

missionary zeal in every church and isolated company of believers in the Chesapeake Conference. "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah. . . . My heart is toward the governors of Israel, that offered themselves willingly among the people." Judges 5:2-9, A. R. V.

A. J. S. BOURDEAU.

Medical Service at Camp-Meeting

At Charleston, W. Va., a splendid opportunity was presented to the nurses of the Washington Sanitarium who visited the Columbia Union camp-meetings. A former patient of the Sanitarium, who had accepted the third angel's message and had been baptized while at the institution, used her influence in making possible a successful medical missionary effort. Recognizing the value and importance of our system of healing, and desiring to benefit her relatives and friends by a knowledge of our methods, she invited twenty of Charleston's prominent citizens to come to her residence to meet the nurses. Among the guests were a bank president and a leading physician.



VOLUNTEERS FOR THE HARVEST INGATHERING FIELD-DAY

Chesapeake Conference camp-meeting, Chestertown, Md., Thursday, Sept. 25, 1913.

to conduct cottage meetings. Let others bear the burden of teaching the people how to practise the principles of health and temperance. . . . Still others may labor in the interests of our periodical and book work."

"One of the principal agencies He has ordained for our use is the printed page. . . . Particularly in our annual camp-meetings we must learn to make a wise use of this precious agency. With patient diligence, chosen workers must instruct our people how to approach unbelievers in a kindly, winning way, and how to place in their hands literature in which the truth for this time is presented with clearness and power. . . . He desires that we shall be a working corps of laborers endowed with adaptability for his service."—*Testimonies for the Church*, Vol. IX, pages 82, 83, 87.

The inspiration of this united effort on the part of the conference president, his committee, union officials, church officers, and visiting ministers and workers, is bound to arouse enthusiasm and home

A parlor talk was given, picturing the physical degeneracy and spiritual declension of the race. Causes of the decline were also noted. The work of Seventh-day Adventists in promoting reform was outlined, and sanitarium methods for the prevention, as well as for the treatment, of a number of diseases were outlined, and demonstrations were given.

The following day we dined at the home of another bank president, whose wife had been present at the gathering mentioned. Our medical work was explained to him.

Two days later the union conference president was entertained at these homes. Thus we feel that a good work has been started in Charleston. Some are receiving treatment from a graduate nurse of the Washington Sanitarium who has chosen Charleston as her field of labor. The interest created will be followed up, and the work developed.

A leading daily newspaper gave a front-page report of our medical work in connection with the camp-meeting. Also our system of sanitariums and their use

of natural methods were mentioned as a part of gospel work according to the teaching and example of the Saviour.

Several sick persons living in the neighborhood of the camp were cared for. Among them was a woman very ill with typhoid. The family was very poor. We met the attending doctor, who said the woman was in a precarious condition. He was hopeless of her recovery, but consented to our giving her treatments. We felt that God would bless us, so told the husband that we would care for his wife without charge, and hoped we could save her life. After the first treatment, the patient began to improve, and in a few days was much better. The doctor did not call on her after we took the case. We gave instruction to the family concerning the continuing of the treatments, and with faithful care the woman will recover. This family is now interested in the Bible, and will attend our church in order to learn more perfectly the Word of God. Similar experiences were enjoyed in our work among the townspeople.

We are grateful for the deep interest the conference president and his associates have taken in medical missionary work, and for their aid in helping us to accomplish our mission to the West Virginia camp-meeting. O. B. KUHN.

Indiana Camp-Meeting

THE Indiana Conference held its annual camp-meeting at Hartford City, September 4-14. The attendance was not so large as usual, but at the close of the meetings there were more than five hundred of our people present. An excellent interest was awakened during the meetings, and hundreds were obliged to sit on the outside of the large pavilion on favorable nights. A good impression was made upon the public, and many wanted the meetings to continue longer. The business men extended a cordial invitation to the officers of the conference to hold the next camp-meeting in Hartford City.

The Lord was present by his Spirit in all the meetings, and blessed greatly in the presentation of the message for these last days. There was a great spiritual awakening on the last Sabbath of the meeting, and at the close of the service eighteen persons followed their Lord in baptism.

The interests of the Wabash Valley Sanitarium were given some consideration, and \$1,100 was raised for improvements. Dr. Loop, who is in charge of the sanitarium, had a well-equipped sanitarium tent on the camp-grounds in which free treatments were given. Dr. Otis gave talks on health every evening for fifteen minutes before the regular service began.

The Sabbath-school donations for the two Sabbaths amounted to more than \$500. On the last Sunday of the meeting, Elder Evans spoke on foreign missions, and a collection was taken which amounted to \$125. The sales at the book tent amounted to over \$800.

The home missionary work received quite a revival. A large number of young people were present, and many planned to go to the Beechwood Academy and Emmanuel Missionary College. A good donation was taken for improvements on the Beechwood Acad-

emy, after an appeal made by Brother von Pohle, principal of the academy.

The camp was pitched in a beautiful grove on the edge of the city, and was well lighted with electricity. The writer was impressed with the order and system that prevailed throughout the entire meeting. Elder E. A. Bristol was elected president for the ensuing year, and the other officers retained their positions about the same as the year before.

As a result of the interest, the confidence, and the earnest spirit that was manifested by the people present, we believe that the Indiana Conference is going to have a most prosperous year in winning souls. C. S. LONGACRE.

The Cumberland Camp-Meeting

THE Cumberland camp-meeting and conference were held at Athens, Tenn., September 4-14. Elder W. H. Branson and some of his coworkers conducted a two weeks' tent-meeting on the grounds previous to the camp-meeting. A splendid interest was created, which increased as the camp-meeting progressed. The attendance from the city at the day session was small, but the people came out well to the evening services. It was thought advisable by the brethren to continue meetings after the camp-meeting closed, because of the splendid interest that was manifested.

We were very glad to have Elder G. B. Thompson with us the first part of this meeting, also Elder G. G. Lowry, Elder C. B. Haynes, and Brethren R. Hook, Jr., W. H. Williams, V. O. Cole, and L. D. Randall.

One very striking feature of this meeting was the splendid company of young people present, many of whom were converted to the Lord, and all of whom were greatly helped and blessed. Like all the other meetings in the union, this was a spiritual feast. The spirit of seeking the Lord pervaded the camp. There were several revival services held during the meeting, as well as on the Sabbath days, and there was always a very ready response on the part of the people. The offerings to missions was a liberal one, \$1,530 being pledged by those present.

The conference officers were reelected for the coming year, and plans were laid for aggressive evangelical work. Like all the other conferences we have visited up to this time, the Cumberland Conference is enjoying much of the blessing of heaven, and reports a splendid growth in membership. O. MONTGOMERY.

Alabama Camp-Meeting

THIS meeting for colored believers was held at Anniston, September 5-12. The camp was pitched in a pretty grove in the western part of the city. The entire State was not represented, although the attendance was much larger than in previous years. Seven services were held daily. The preaching and Bible studies were both practical and doctrinal, and seemed to prove of great interest to those present.

All the mission laborers except one were present. Elder A. L. Miller, president of the Alabama Conference, spent two days with us, and gave valuable instruction. Other visitors were Brother Mark Wilson, field missionary agent of

the conference; Professor Ryan, educational secretary of the Southern Union Conference; Prof. Floyd Bralliar, of Hillcrest School; and Dr. J. E. Caldwell, superintendent of the Oakwood Sanitarium. The labors of our colored evangelist, Elder Sydney Scott, were much appreciated. He was with us during the latter part of the meeting.

Financial and numerical gains were shown by the annual report of the mission as presented by the conference president. Pledges amounting to \$156, and a small amount of cash, were raised to apply on the Twenty-cent-a-week Fund. It was inspiring to hear the earnest words of the campers at the last morning sunrise service, and we believe all left the meeting determined to come up on a higher spiritual plane.

The friendly attitude of the townspeople gave evidence of the good impression made by the tent effort which preceded the camp-meeting. We pray that the workers who remain to follow up the interest created may be successful in their house-to-house labor.

G. E. PETERS.

Iowa

OTTUMWA.—We began our tent effort here the first of July, and continued work until the nineteenth of August. We advertised our meetings in three ways: First, by putting sign-boards on the street-cars, some of which remained until the meetings closed; second, by distributing illustrated handbills once a week throughout the city; and third, by using the public press for a daily review of our discourses.

In this way during the meetings we published over forty sermons, with large head-lines, filling from half a column to a column and a half of the paper. The *Courier* has an extensive circulation throughout the southern part of the State of Iowa, and we felt that this did more for our meetings than the other advertising, which cost over one hundred dollars. Our attendance varied from seventy-five to three hundred each evening, and more than a score of persons accepted the truth.

M. B. BUTTERFIELD.

Encouraging Experiences

TRULY the canvassing work is an important branch of the message for today. More than fourteen years ago I was canvassing in the southern part of Ohio. One morning as I passed along the road, I noticed a man at work alone in a corn-field. My first thought was not to interrupt him, as he seemed very busy. Then I reasoned that this might be the opportune moment to approach him, and decided to do so. I found him an agreeable young man, and after giving him a short canvass went on my way with his order for "Bible Readings for the Home Circle."

The book was delivered in due time, and the following winter I learned indirectly that this young man was much interested in that book, and believed in the seventh-day Sabbath. A little later, while canvassing in an adjoining district, I called on him, and spent a very pleasant evening in his home. His wife seemed very much opposed to the truth. During our visit I very casually showed them "Coming King." The lady was

at once interested, and her husband ordered a copy. That book convinced her of present truth, and after a few months they both took a decided stand for the message.

Being associated with a young man in treatment-rooms last winter, I took occasion to lend him the book "Coming King." He laid it aside, and some days later, just at the beginning of the great floods in the Ohio valley, I called his attention to it again. As business was largely suspended for some days, he had plenty of time for sober thought and reading. The book interested him. He read it carefully and has continued to study the truth. Every Sabbath finds his place of business closed, and he seems glad to take up every Christian duty as it comes to him. To God be all the glory. W. E. ARNETT.

Our Trip to Jamaica

WE left Grand Rapids, Mich., Monday morning, September 15. Our party consisted of Mrs. Van Deusen, and our daughter, Mrs. Haysmer, and myself. We expected to make close connections in Ft. Wayne, reaching Philadelphia the next morning, where our grandson, Dr. E. D. Haysmer, of Washington, D. C., was to meet us and spend the day with us. Our train being late, the train for Philadelphia was gone. This was a disappointment to us, as it would cost several dollars more to take a Pullman train, but this was the only thing to do if we met Dr. Haysmer according to arrangements; but when, a few miles from Philadelphia, we found the train that we had intended to take, a wreck, three cars on their side, several persons hurt, and the passengers waiting for our train to take them into the city, we felt that the Lord had overruled. We might have been among the injured.

Wednesday we started on our thirteen-hundred-mile trip to Port Antonio, Jamaica, on the "Admiral Dewey" of the United Fruit Company line. We had a very fine, smooth trip. There were twenty-three passengers, but after the first day the absence of some from the tables told that we were not all good sailors, even on a smooth sea. However, they gradually returned, and later on all were at their accustomed places.

We arrived at Port Antonio at eight o'clock Sunday night, and were met by our son-in-law, Elder A. J. Haysmer, who got our things through the customs and ready for us to take the early train for our destination. We slept on board that night, and also had breakfast before leaving.

We boarded the seven o'clock train, which took us along seashore windings, then up by serpentine ascents and right and left windings, through twenty-three tunnels, to Riversdale, six hundred feet above sea-level.

Today is Wednesday, and we are recovering from our journey. We found friends, and letters of welcome from some whom we knew when we were here years ago; also a neat little cottage waiting to be occupied; and although our goods have not arrived from America, we have been able to borrow some things and are very comfortably situated.

To give you a little idea of the weather, I shall say that Monday noon the thermometer registered 82°, at night 65°; Tuesday noon 83°, at night 68°;

Wednesday noon 78°, at night 65°. We have a good breeze most of the time.

The island has made great strides in banana raising since we were here before, many ship-loads leaving weekly. We are enjoying the tropical fruits,—oranges, guavas, lemons, etc.

E. VAN DEUSEN.

Newspapers Played Important Part at Camp-Meetings and Tent Efforts

THE past summer will stand out as an unusual one in our newspaper publicity campaign. Presidents of many of the local conferences cooperated with the Press Bureau in a most encouraging way in appointing local workers to prepare daily accounts of the camp-meetings for the newspapers of the towns and cities where these meetings were held, while scores of evangelists engaged in tent efforts furnished daily extracts of their sermons for the newspapers.

One of the pleasing results from the newspaper campaign carried on in connection with the tent effort in Albany was that a man and three women accepted the truth through having been attracted to the meetings by the newspaper reports. Our cause has been advertised through the newspapers this past summer over an area which cannot be measured.

Practically all our camp-meetings held on the Pacific Coast were advertised, considerable space being given to those held in the large cities. Reports were furnished the newspapers about the camp-meetings held in the Lake, Columbia, and Atlantic Union Conferences, where we have the large centers of population. Practically all the State conferences in the Lake Union had their camp-meetings advertised on an extensive scale. Elder J. A. Applegate had charge of advertising the Northern Illinois Conference camp-meeting, which was held at Ottawa, and he says the papers there were very friendly. The *Republican-Times* sent a reporter to the grounds each day for the write-up. It published ninety-one inches of matter during the meeting, four of these articles being on the first page. Two other papers there also gave the camp-meeting notices, one publishing seventy-three inches of matter, and the other fifty inches. Some of the Chicago papers also published reports.

Brother E. E. Franklin did excellent work in connection with the Indiana camp-meeting for the Hartford City papers. Reports of this meeting were also published in papers of other cities in that great State. Brother H. M. Kelley had charge of the newspaper reporting at the Southern Illinois camp-meeting, while Brother Howard Bayley gave the West Michigan camp-meeting wide publicity.

The newspaper work was also advanced in the Northern and Central Unions, while a special worker visited all the camp-meetings in the Southeastern Union Conference for the purpose of furnishing reports to the newspapers. It is quite probable that the larger majority of the camp-meetings held in the United States this year, if not all, were advertised through the secular press. At some of the camp-meetings photographs were taken, and large display notices, illustrated by these photographs,

were given in the papers. Many editors appreciate the character of our movement, and send reporters and photographers to the camp-grounds.

Elder H. M. J. Richards, president of the Eastern Pennsylvania Conference, in writing about the newspaper work in connection with the tent effort at Hanover, Pa., says: "The newspaper of the town has printed reports of all the sermons; so that in this way it is being given to about ten thousand people."

Brother Richard F. Farley, writing in a recent issue of the *Columbia Union Visitor*, tells of a young woman who accepted the truth after reading in the newspapers of the tent-meetings that he and Brother Harter have been holding in Hanover, Pa.: "A young woman had read our newspaper reports. She was stirred, but feared to attend the services. She stayed away until this past week, when she came and heard three sermons. One Sabbath morning she went to work as usual in the factory, but the Holy Spirit impressed her so strongly that she had to stop. She came to the tent, and after a short talk with Brother Harter, surrendered completely to the Lord. Opportunity presented itself to give her many points of the truth. She accepted God's word as it came to her."

Elder V. B. Watts, president of the New Mexico Conference, sends an encouraging word concerning his newspaper efforts in connection with a tent effort in Albuquerque, the capital of the State. He says: "We have been getting good reports published. The editors have been very liberal, and seem glad to get the articles. The people here in the city are reading the articles, which are creating quite an interest. I am so thankful that God has given us this opportunity for giving this last message to the world. I can see now that that is why the papers have been brought into existence."

Not only is the press work advancing in the United States, but our foreign workers are also using this medium. From Elder A. N. Allen, who until recently had charge of the work in Peru, comes this word from that darkened country in South America: "I am glad to say that between our friends and our enemies something concerning our work is constantly being published in the dailies, not only in the capital but in many smaller towns." This shows that even though articles derogatory to our work are printed in these lands, the editors also print items that tell the truth about us.

It is to be hoped that the brethren who are planning to hold hall efforts this fall and winter will keep up their activity in giving extracts of their sermons to the newspapers. W. L. BURGAN.

Virginia

PORTSMOUTH.—We are just entering upon the fourth month of labor for the colored people of this city. Twenty-one persons have taken their stand for the truth, and others are deeply interested. We praise the Lord for the rich blessings he has given us. Our tent effort has closed, but we are continuing services in a church one block from the place where our tent was located. We beg an interest in your prayers for our work here.

W. H. SEBASTIAN,
J. B. MALLORY.

Missionary Volunteer Department

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Are the Reading Courses Meeting the Needs of Our Young People?

It hardly seems possible that our Missionary Volunteer Reading Course Circle is now nearly seven years old, but the records show that this is so. Every season many young people have taken their places in the reading circle, and quite a large number have renewed their membership from year to year. The young people who have persevered in the courses each year doubtless feel well paid for the time spent with the good books which have been recommended. There is less difficulty in enlisting those again who have taken the course, as a few statements like the following give evidence:—

"I hardly know how to express my appreciation of the Reading Course. Having a great love for story reading, I was fast getting into that habit; but the Reading Course plan fell across my path just in time to check it." Another says: "The Reading Course is the best means I know of to keep young people from reading light, trashy literature. I was drifting into the world partly from reading such matter. I am now so thankful that I became interested in the Reading Course when I did, for it made such a change in my life." A Junior reader, when sending in her answers on "Pilgrim's Progress," said: "I hope I can take the course in 1914."

There are many who appreciate all the twenty-six books that have been used. The selection has given very good satisfaction. It seems that the Reading Courses are meeting the needs of our young people thus far. But a large problem is still before us in interesting those who are indifferent to their needs. We must secure the cooperation of our ministers, conference laborers, and church elders in this work, to help not only the interested, but especially the uninterested ones.

And perhaps some supplementary reading, which would lead up to the courses in an indirect way, and would have a tendency to awaken an interest for more good reading, could be used in accomplishing this. For instance, take some good letter, tract, or booklet, which is more easily read than a large book, then follow this up with other good literature leading toward the courses.

Again, others will read the books, but do not care to take the reviews, especially those in our schools. Some say their time is too full. This is true, no doubt, and yet scores of youth do find time to read books that please their fancy better. If the students in our schools were trained to take these courses, when they leave school they would go out and teach others to do the same.

A part of the Sabbath program should be some carefully selected reading. A program that is arranged for

our schools on the Sabbath should be suggestive of the program they will follow when they leave school to interest others.

It is thought by some that the Reading Course is intended for only those who cannot attend our schools, but the students should be encouraged to join the circle and have this *excellent* drill as a part of their education. Our youth must be educated not only to cultivate a love for the *best reading*, but to use wisely the fragments of time.

The plan of having a book on missions each year is an excellent one. Some books do not appeal to many as being interesting, but as secretaries and leaders we can be so interested in the books ourselves as to inspire in the youth a desire to read them. If the subject is missions, in conversing or in correspondence we can take them in imagination to the field of which we are reading. Suppose that they, or their friends, at some future time should be chosen as missionaries, how good it would be to be acquainted with the customs and habits of the people, and know the need of greater missionary endeavor in these needy fields.

Many read the books hurriedly, and do not get the benefit that a more careful reading would give. I believe we should encourage using the weekly review questions in the *Instructor*, or if a few direct questions on each chapter were printed in leaflet form to be used in connection with the reading, it might create a deeper interest. Such a leaflet could be used as a book-mark. The way to succeed is to review and rereview.

The young people who enroll year by year are establishing tendencies and forming habits that will determine their success in life. "Something attempted, something done," has given strength and more courage for new endeavors, but "something attempted and something undone" stands like a cloud before one whenever a new line of study is suggested.

Succeeding in the Reading Course is certainly helpful to our youth in persevering in other undertakings as well. The gift-book which is given to those holding three certificates is an incentive to complete their work, and is prized by those who earn it.

There should be a wholesome pride in the heart of every young person to build up a personal library, and there is no better way than to add to it each year the excellent books outlined. The societies should also have these books. Mr. Beecher once said, "A little library, growing larger each year, is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life."

Sixty-five per cent of the people in our denomination came into the truth through reading our books. This important fact impressed upon our youth will help them in strengthening this line of work. The Reading Course work should be ever a live issue on the part of those who are in touch with the youth in their conferences. The very fact that so many of our youth are drifting into the world each year is sufficient proof that the problem of saving our young people is not yet solved; but we are thankful the rescue work is begun in earnest, and for the results we now see.

Mrs. H. W. CARR.

Results of the Reading Course

Two children were taking the Junior Reading Course for 1913, and their small brother was often an interested listener as they read aloud to each other.

He became greatly interested in the travels of Christian in "Pilgrim's Progress," so much so that even in his play he was often heard to remark about the different characters associated with Christian. One day the little fellow was seen sitting high upon a piano box with two small nails standing erect as he talked to them, calling them Christian and Faithful. Then he brought a very large nail, which he called Giant Despair; and as this giant seemed to be smiting the two pilgrims, the little boy brought out a spike which he addressed as Mr. Great Heart, whose duty it was to push Giant Despair off the piano box. This little drama was rightly interpreted by the little boy as he continued his play, all unconscious of any onlooker.

Tonight this little boy prayed at the family altar: "Lord help us to be faithful little pilgrims. Do not let us get into the Slough of Despond nor into Giant Despair's Castle."

But for the Reading Course, given us in the providence of God for our children, these three children would be wholly unacquainted with the heroic struggles of Whitman, Spalding, and others in "Winning the Oregon Country," and the noble deeds of those who were used of the Lord to cause "Day-break in Korea."

Another conference year draws near to a close. Another opportunity is offered us as parents to enter into the joy of seeing our children read the good books prescribed in the Reading Course for 1913 (winter reading for 1913-14). The cost in dollars and cents is small. The gain for our children may stretch into eternity. A MOTHER.

The Reading Courses began about October 1. The first weekly assignments were printed in the *Instructor* of September 30. Let young people who have not taken up the work yet, enroll at once.

Publishing Department

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

The Lord's Army

"THE strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army."—*Testimonies for the Church*, Vol. IX, page 116.

The organization of our work is very similar to that of an army. Our conference officers represent the general and other officers who look after the general divisions of the army. Our church officers are the captains, and those associated with them are the regiments. But the strength of an army is measured largely by the efficiency of the men in

the ranks. The Lord's army can be efficient only to the extent that the lay members cooperate with the officers. An army might have the most efficient and highly trained officers, but with untrained and undisciplined men it would be useless in time of war. How often does history tell us of a small well-trained army routing a very much larger one composed chiefly of raw, undisciplined men.

"And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart." 1 Chron. 12: 32, 33.

Here is a picture of the Lord's army. First, the men who have understanding of the times, to know what Israel ought to do. These are the men of experience, who study the situation, and what needs to be done to carry forward the Lord's work. They are the men who have been selected to carry responsibilities,—conference officers, ministers, Bible workers, church officers. Their business is to know what Israel ought to do, to instruct and to lead in executing the plans.

Second, the fifty thousand who can keep rank, and are not of double heart. These are the lay members, the men and women whose efforts are necessary to the success of any and every plan.

The words "which could keep rank" are significant. They mean that the people must work together, work harmoniously, and that there must be no drawing apart. An army that cannot keep rank cannot stand against the enemy.

"They were not of double heart." They have only one object in life,—to fight the battles of the Lord. This spirit, and this alone, will insure the victory. "A double-minded man is unstable in all his ways." James 1: 8. So a Sabbath-keeper whose heart is half in the message and half in the world, is unstable and a useless soldier to the Lord.

In worldly armies the best are those in which the officers and men are not only well trained and disciplined, but their hearts are filled with enthusiasm for the cause or country they serve. Such an army will carry all before it. The men composing it glory in their service, they consider it an honor to belong to the army, and are ready cheerfully to suffer any hardships and to die, as long as their army wins the battle.

How much more should the people of the Lord glory in their army! What enthusiasm for their Commander and his cause should animate them! They should go forth conquering and to conquer, irresistible in the might of their united efforts in the strength of the Lord. And they will, for there is a sound of a going among the people. Some churches are working well, and others are rousing themselves to active service.

The last and fiercest battle is before us. The length of it we ourselves shall determine. If we go forth unitedly, all of us, no rebels, stragglers, nor indifferent ones, all filled with a mighty enthusiasm, glorying in the Master we serve, ready to endure anything for him, even death, the struggle will not last long. We shall soon fight our way through to the holy city.

E. M. GRAHAM.

Religious Liberty Department

C. S. LONGCRE

N. Am. Div. Secretary

Significant Catholic Utterances

At the recent national convention of the American Federation of Catholic Societies, it was reported that the federation had been flooded with letters asking it to use its efforts to have papers of the type of the *Menace* excluded from the mails.

"As will be remembered, federation had up this matter with the Postmaster-General and Attorney-General of the United States, and the conclusion was reached that no law could be enacted under our federal Constitution to stop the circulation of literature containing general violent criticisms of any particular faith. . . . Since no federal law can be enacted, it is proposed to have State laws passed by which such scurrilous and slanderous publications could be brought to time."—*Bulletin of A. F. of C. S., Vol. VII, No. 9, September, 1913.*

We can see clearly from this that the Catholics deliberately propose to take from the American people, through adverse legislation in the State legislatures where they are in power, the liberties granted under the Constitution of the United States.

Another important statement found in the Catholic *Bulletin* is very significant. It is as follows:—

"The A. F. of C. S. has always publicly protested against the seizing of the civil sovereignty of the Pope and the infringement of the rights belonging to the Catholic Church. . . . 'We protest against the impious spoliation of the church in her rights of property and in her liberty of action, and we demand and will continue to demand the absolute independence of the Holy See.' . . . Let us renew our protest and send out a message from this convention to the Catholic federations and societies all over the world requesting them to uphold unflinchingly before their rulers the rightful claims of the Holy See, and let us ask all Catholics to pray that God might restore the vicar of Christ to a full and absolute independence of any civil government."

The above instruction was given to the Catholics in private conference, but when Archbishop Ireland delivered an address to the public at the same convention, which he knew would be published to all the world, he no longer indulged in the esoteric doctrines, but in the exoteric teachings of the church, and set forth the following:—

"Church and state cover separate and distinct zones of thought and action: the church busies itself with the spiritual, the state with the temporal. The church and state are built for different purposes,—the church for heaven, the state for earth.

"The line of demarcation between the two jurisdictions was traced by the unerring finger of him who is the Master of both: the law of God is, 'Render to Cæsar the things that are Cæsar's; and to God the things that are God's.'

"I rehearse a vital dogma of Catholic faith with regard to mutual relations of

church and state. . . . The position of the Catholic Church, consequently of Catholics, towards the nation or state, is defined in clearest terms by the highest authority of the church. What is to be feared from the Catholic Church? To priest, to bishop, or to Pope, who—I am willing to consider the hypothesis—should attempt to rule in matters civil and political, to influence the citizen beyond the range of their own orbit of jurisdiction, that of the things of God, the answer is quickly made: Back to your own sphere of rights and duties—back to the things of God! Or, in like manner, should the state, or its officials, in law or in act, step beyond the frontier of temporal jurisdiction and dare lay hands on things spiritual and divine, the answer is: Beware! touch not the things which God has reserved to his duly appointed representatives in the spiritual order. . . . The partition of jurisdiction into the spiritual and temporal is a principle of Catholicism. . . . Religious freedom was barred by law in the colonies—Protestant creeds warring one with the other, all warring with the Catholic. . . . save in Maryland while reigned there the spirit of the Catholic Lord Baltimore."

This is a good sample of the exoteric teachings of the Catholic Church in flat contradiction to her esoteric dogmas. In the face of the past history of the Papacy, Archbishop Ireland said:—

"Into the past ages I do not now hold the field-glass of scrutiny, although, were I to do so, I were readily able to descry glorious work done by the Papacy, and to the wondering eye of a more modern world show it to have been ever the guardian of personal and social rights, ever the foster-mother of popular liberty and popular justice, ever the resplendent mirror of Him of whom it was written: 'He passed by, doing good.'"

But how will Archbishop Ireland harmonize his statements with the following doctrines of his church? "That it is necessary to separate church and state is a thesis absolutely false,—a most pernicious error."—*Pope Pius X, in Encyclical to Bishops of France, Feb. 11, 1906.* Again in the Syllabus of Pope Pius IX, Dec. 8, 1864, the following propositions are strenuously condemned as "errors of our time:—

"Every man is free to embrace and profess the religion he believes true, guided by the light of reason.

"The church has not the power of availing herself of force or any direct or indirect temporal power.

"The church ought to be separated from the state, and the state from the church.

"Civil laws may and must be independent of divine and ecclesiastical authority.

"In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the state, or to the exclusion of all other modes of worship.

"Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship."

This is the double doctrine of Rome taught in a most beguiling way to deceive an uninformed public.

C. S. L.

News and Miscellany

Notes and clippings from the daily and weekly press

—Twenty million dollars is said to have changed hands during the recent world's series baseball games between the New York and Philadelphia teams.

—Lorenzo Cozza, of Rome, has been carrying on the work in which his father was engaged, of finding the port of Pompeii. He has at last unearthed the quay, which he found twenty-three feet below the surface. It is 700 meters from Pompeii, and 1,250 from the sea-coast as it is now. It is thought that this discovery will throw much new light on the shipping customs of the Romans.

—The constantly increasing traffic between the Scandinavian Peninsula and the Continent has led the German railroads to arrange for the construction of what will probably be the longest railway bridge in the world. It will be 12,000 feet long, 100 feet high, and exceed the famous bridge over the Firth of Forth and the recently built Hoangho bridge in China. The purpose is to establish through railroad service from Stockholm to Madrid by way of Hamburg and Paris.

—By a vote of forty-three to fourteen, Gov. William Sulzer of New York was found guilty, by the high court of impeachment, on three of the articles preferred against him. He was convicted of filing with the secretary of state a false statement of campaign contributions, of perjury in swearing to his campaign statement, and of misdemeanor in suppressing evidence against himself. The final vote was taken October 16, and the following day he was removed from office, but not disqualified for holding office of public trust in the State. Lieut.-Gov. Martin H. Glynn became chief executive, and the former governor will at once become a candidate for the State legislature.

—When Mrs. Emmeline Pankhurst, leader of the English militant suffragettes, reached America on the liner "Provence," from France, on October 18, she was detained at Ellis Island by the immigration officers. A special board of inquiry considered her case, and ordered her deported on the ground that she was an undesirable alien. Her representatives appealed to the Washington government for a reversal of this decision, and President Wilson and Secretary of Labor Wilson interceded in her behalf. She was finally allowed to land in New York on October 20, on probation. She comes to America for the purpose of making a lecture tour, and expects to return to Europe on November 28.

—At the convention of the Medical Association of the Southwest, Dr. C. S. Venables, one of the speakers, affirmed that pigskin is the best for grafting purposes. Dr. Venables has made many experiments, and he says that skin taken from pigs when they are from two to six months old can be grafted on humans more successfully than can skin from other human beings. The grafting of pigskin is successful in seventy-five to one hundred per cent, while the grafting from humans is successful in thirty-two to fifty per cent. By a deep-shaving process the probability of the transplanted pigskin growing bristles is avoided.

—A severe storm swept the Atlantic coast October 20. The raging gale and high seas resulted in much damage to shipping, and a government barge, loaded with ammunition valued at \$50,000, went ashore near Bush Bluff Lightship, a total wreck.

—Seventeen soldiers of the One Hundred Seventieth Company of United States Coast Artillery were killed, and ninety injured, when a special troop train on the Mobile and Ohio Railroad crashed through a trestle near State Line, Miss., on October 19.

—A business man's club at Portland, Oregon, has launched a plan to abolish the State senate and the house of representatives and place the State's business in the hands of a commission. Preliminary steps have been taken to have a commission form of government for the people, through the initiative. The project received its impetus at a recent meeting of merchants, and the initial commission is to be appointed to determine the details.

—President Huerta of Mexico, on the night of October 10, arrested 110 members of the chamber of deputies and rushed them to the penitentiary. The action was the outgrowth of criticism of the president by certain members, and a threat on the part of the chamber to dissolve and meet elsewhere because of the lack of protection accorded its members. The arrest followed a demand by President Huerta that the chamber withdraw the resolution. Only non-Catholic deputies were imprisoned. Catholic members were allowed to go free.

—This is pronounced the heaviest year in crop loss since 1901. The government report estimates the loss in corn during the drought and hot weather of August as 292,000,000 bushels, and the total crop loss in all products is placed at 1,418,000,000 bushels, with an additional loss of 10,000,000 tons in hay. One of the most serious phases of this loss is the fact that the heaviest losses are in the so-called surplus States. The hopes of reduced cost of living have been blighted by the loss in the potato crop. The loss in potatoes, as given in the September report, shows that last year the yield was 421,000,000 bushels; this year it is only about 325,000,000 bushels.

—Lack of return addresses on the envelopes and letter-heads costs the Chicago post-office about \$200,000 a year. Forty per cent of the mail handled in Chicago is said to be insufficiently or incorrectly addressed, and then it is claimed that another eighteen per cent of the mail handled at the outlying stations is in the same condition. The force of clerks required in the read-dressing department costs about \$75,000 a year, and then the several redistributions of the same pieces of mail made necessary by incorrect addresses cost another \$73,000. It is said that firms and corporations which give no other addresses than Chicago—no street number—cost the department an enormous sum.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

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

The Florida Sanitarium and Benevolent Association

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

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

The Florida Conference Association

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

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

Special Meeting of the Central California Conference Association

A MEETING of the Central California Conference Association is called to convene in connection with the special session of the conference at Laton, Cal. The regular delegates to the Central California Conference (unincorporated) are the constituency of the Central California Conference Association. The first meeting of the association is called for Wednesday, November 5, at 10:30 A. M.

J. H. BEHRENS, *President*;
 G. A. WHEELER, *Secretary*.

Special Session of the Central California Conference

At a joint meeting of the Central California Conference Committee and the Armona school board it was voted "that the future policy of the Armona Academy and equipment be submitted to a special session of the conference to be called in connection with the coming camp-meeting, Oct. 30 to Nov. 9, 1913."

In harmony with the above action, a special meeting of the Central California Conference is called to convene at Laton, Cal., Oct. 30 to Nov. 9, 1913, for the transaction of the above-named business and any other business that may seem best to the regular delegates and people in conference assembled. The first session of the conference is called to meet on Monday, November 3, at 10:30 A. M.

By order of the conference committee.
 J. H. BEHRENS, *President*;
 G. A. WHEELER, *Secretary*.

Publications Wanted

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

Miss C. F. Walker, Carbon Hill, Ala.

James Harvey, 1729 Grove St., Oakland, Cal. Papers and tracts.

Mrs. N. D. Ingram, Glenwood, N. C. Continuous supply of magazines, tracts, and papers.

Mrs. E. E. Petet, De Quincy, La. Continuous supply.

Mrs. Julia Combs, 1906 South Eleventh St., Waco, Tex. Continuous supply of *Signs of the Times* weekly, *Watchman*, and *Life and Health*.

Elizabeth McHugh, Glenwood, N. C. *Life and Health*, *Watchman*, *Signs of the Times*, weekly and monthly, also tracts on the coming of the Lord and the signs of the times.

Business Notice

WANTED.—To correspond with a competent hygienic cook. No other need apply. Give experience in first letter. Address Iowa Sanitarium, Nevada, Iowa.

Obituaries

SLIPPER.—Sister Kathryn Slipper was born in Canada in 1841, and died Sept. 19, 1913, in Chicago, Ill. The deceased accepted this message in 1904, and remained faithful to the day of her death. Three sons, two daughters, and one sister are the only living relatives. The funeral service was conducted by the writer, words of consolation being spoken from 1 Thess. 4: 13-18.

M. H. SERNS.

WORKHOFFEN.—Jennie Workhoffen, a native of Holland, died at Salida, Cal., aged 70 years and 8 months. In 1867 she was married to Henry Workhoffen, who, with four children, survives. From early childhood the deceased was religiously inclined, and in 1880 she united with the Seventh-day Adventist Church, of which she continued a faithful member until her death. For many years the family lived in Indiana. They had only recently located in California when the wife and mother was taken from them.

N. W. KAUBLE.

MILLER.—Mrs. Anna M. Miller died at the home of her daughter, Mrs. G. W. Hill, near Lexington, Ohio, Sept. 11, 1913, aged 76 years, 10 months, and 4 days. She was born at Nassau, Germany, and came to this country with her parents at the age of seven years. She accepted the third angel's message and united with the Seventh-day Adventist Church at Bellville, Ohio, July 6, 1879, and remained faithful until her death. The funeral service was held in the Christian church at Lexington, and was attended by a large number of friends and neighbors.

H. H. BURKHOLDER.

WHITE.—John Randolph White was born Sept. 8, 1872, at Osceola, Iowa, and died at the home of his only sister, in San Jacinto, Cal., Sept. 2, 1913, aged 40 years, 11 months, and 24 days. The deceased was a graduate of the Knoxville high school, and also had a normal training. For some time he engaged in teaching, and later came to California. Brother White suffered much, but was hopeful to the end, and died a firm believer in the third angel's message. His companion, three children, and one sister survive. The writer spoke words of comfort from Job 14: 1, 2.

L. E. BRANT.

SEWELL.—Mrs. Mary Ann Sewell died at her home in Farmer, Ohio, Oct. 4, 1913, aged 67 years, 7 months, and 26 days. In the summer of 1893, during a tent effort conducted by Elder R. A. Boardman and the writer, Sister Sewell gladly embraced the doctrines held by Seventh-day Adventists, and united with the Hicksville church at its organization a few months later. Her affliction covers a period of about eight years, during which time she was never known to murmur or complain. She was held in high esteem by all who knew her, and will be greatly missed by the church. A husband, five sons, and two daughters mourn their loss. Funeral services were conducted by the writer in the union church at Farmer, which was well filled with sympathizing friends.

H. H. BURKHOLDER.

BIRD.—Elizabeth Dunn Martin was born in New Jersey, July 16, 1837, and died at the home of Elder W. L. Bird, in Columbia, S. C., Sept. 20, 1913, aged 76 years, 2 months, and 4 days. At the age of twenty she was married to Sylvester W. Bird, whom she survived by four years. To this happy union were born eight children, seven of whom are living. Sister Bird accepted present truth in 1872, and was laid to rest hoping for the soon coming of Him in whom she trusted.

A. D. GILBERT.

HUBBARD.—Willis S. Hubbard was drowned in the Tuolumne River, Modesto, Cal., Sept. 21, 1913, at the age of 61 years, 5 months, and 29 days. He was born in Pleasantville, Iowa. In 1872 he was married to Miss Elizabeth Wilbur. Some twenty-five years ago he united with this church, and remained faithful until his death. His companion, three sons, one daughter, three sisters, and one brother survive. Funeral services by the writer, assisted by J. C. Rasmussen.

C. M. GARDNER.

FEWELL.—Died at Turlock, Cal., Sept. 9, 1913, Frank B. Fewell, aged 58 years and 9 months. Brother Fewell came to California with his parents in pioneer times, but later returned to Nebraska, where he was united in marriage with Eva A. Russell thirty-five years ago. About twenty years ago the light of present truth came to him at Santa Ana, Cal., and he remained a faithful member of the Seventh-day Adventist Church until called by death. He was a clean, sober-minded, upright man from his youth, honest, earnest, and industrious. He leaves a wife, three sons, three brothers, and two sisters, but they sorrow in hope.

C. M. GARDNER.

PEPPERS.—Mary Jane Griffin Peppers was born in Monroe County, Iowa, July 27, 1870, and died at Chisholm, Iowa, Oct. 6, 1913, aged 43 years, 2 months, and 9 days. Jan. 15, 1891, she was married to Sherman D. Peppers, who, with her mother, four brothers, and one sister, is left to mourn. Sister Peppers was a faithful member of the Seventh-day Adventist Church at Eddyville, Iowa. She lived a quiet, consistent Christian life, and was a most devoted wife and daughter, a loving sister, a kind neighbor, and a sympathetic friend. Her loved ones find comfort in the assurance that she sleeps in Jesus.

M. B. BUTTERFIELD.

DUNLAP.—Miss Ida Dunlap was born near Pewamo, Mich., Jan. 7, 1860, and died at the home of her sister at Crystal Lake, Sept. 27, 1913. The deceased accepted the third angel's message at the age of twenty-two, and for many years was actively engaged in the work, at one time being secretary of the Young People's Society of the East Michigan Conference. Later she took up work in the Huntsville (Ala.) school, where she labored faithfully until failing health forced her to give up. During the last year of her life Sister Dunlap was a patient sufferer, full of faith, and resigned to God's will. Five brothers, four sisters, and many friends mourn. The writer conducted the funeral service.

IRA J. WOODMAN.

(Lake Union Herald, please copy)

SHAVER.—Mary Eliza Shaver was born in the State of Illinois, May 13, 1849, and died at her home in College View, Nebr., Sept. 17, 1913. She was married to George W. Shaver at Hampton, Iowa, Aug. 25, 1869, and resided in that State until 1897. Eleven children were born to this union, nine of whom are still living. Sister Shaver's illness began eighteen years ago, and was the cause three years later of the family's moving to College View in order to be near the sanitarium, where she might have treatment. Brother and Sister Shaver embraced the third angel's message thirty-five years ago. A large number of brethren and sisters and friends attended the funeral service, which was conducted at the family home in College View. The husband, five sons, and four daughters are left to mourn the loss of a dear wife and mother, and to live in the hope of meeting her again at the resurrection morning.

D. P. MILLER.

ARTERS.—Little Mary, only daughter of Sister Elizabeth Arters, of Flagstaff, Ariz., was born March 18, 1910, and fell asleep Sept. 12, 1913. Funeral services were conducted by the writer at the home of the grandparents.

M. A. HOLLISTER.

SMITH.—Mrs. Martha Josephine Cowing Smith fell asleep in Jesus Sept. 29, 1913, in the eighty-fourth year of her age. Sister Smith accepted present truth in the State of Kansas some twenty-five years ago. She resided mostly at Fresno, Cal., during the last sixteen years of her life, where she had many warm friends. Four children mourn. Services were conducted by the undersigned, and the deceased was laid to rest awaiting the call of the Life-giver.

J. H. BEHRENS.

DILLARD.—Pleas H. Dillard was born in the year 1870, and died Sept. 29, 1913. The deceased was a member of the Seventh-day Adventist Church at Missionary Ridge, Tenn. He was a great sufferer for several years, but bore his affliction with patience. He leaves a wife and four children, but they "sorrow not, even as others which have no hope." He now rests awaiting the voice of the Life-giver. Words of comfort were spoken by the writer.

C. R. MAGOON.

SMITH.—Arthur Raymond Smith, the little son of O. M. and Lillie Castle Smith, was born June 12, 1910, and died Sept. 26, 1913, at the age of 3 years, 3 months, and 14 days. Little Arthur was a bright, active child, always strong and well until his last illness, which lasted about one month. He was patient in all his suffering and passed away peacefully. His loss is mourned by the parents, one brother, and three sisters. Words of consolation were spoken by a Congregational minister to a large concourse of relatives and friends who gathered at the funeral service.

MRS. O. M. SMITH.

BAGLEY.—Mrs. Lois Ann Bagley died at the Alameda sanitarium, Alameda, Cal., Sept. 9, 1913. More than forty years of her life were spent in Chicago, Ill., where she was connected with the first effort of this denomination in that city. She came with her daughter to California, only two months before her death, which was the result of a fall. She was a patient sufferer, and her faith in the Saviour and hope of eternal life were sure and steadfast to the end. One daughter and several grandchildren are left to mourn. Elder B. E. Beddoe conducted the funeral services.

C. G. HOLMES.

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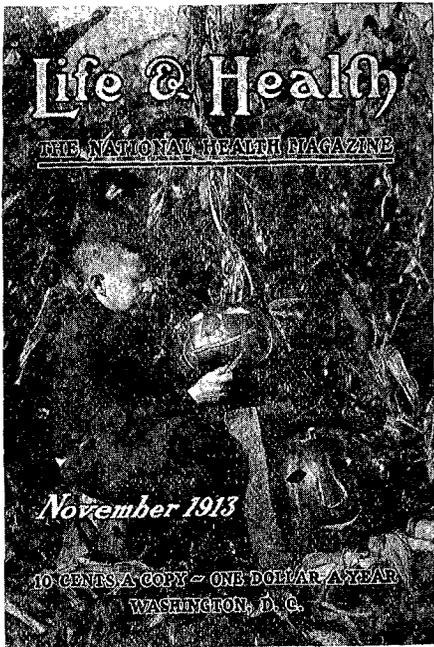
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OUR publishing-house workers will be interested to learn of the output of the Methodist Book Concern last year. Their sales were \$3,250,000. The profits were \$490,978, or sixteen per cent on total assets. The income goes to church extension and missions.

WE learn of the arrival in Cuba of Elder A. N. Allen, formerly superintendent of the Peruvian Mission, South America. He was called by the General Conference to take the superintendency of the Cuban Mission. The work in Cuba is moving forward encouragingly.

THE autumn council of the General and North American Division Conferences, which closed in Takoma Park this week, had under consideration some very important questions affecting the general welfare and world-wide extent of this movement. Every year increases the scope and importance of these great problems. The brethren have brought to the discussion of these questions a spirit of earnest seriousness. Never have we seen men carrying heavier burden for the work of God, nor more deeply concerned for its welfare, than those who have gathered for counsel during the last few days. The reports of this meeting, which will be furnished by Elders W. A. Spicer and G. B. Thompson, will be read with interest. Let us uphold in prayer the hands of our brethren occupying these places of leading responsibility. Their burdens are indeed great, and only as they are given divine enlightenment can they advise as to what Israel ought to do in the many crises through which this work will pass before the coming of the Lord. Help has been laid upon One who is mighty to save. The great God of Israel has a care for his people and for his work. By his direction and in his power we are well able to prevail.

WE learn from the *Australasian Record* that in August Brethren P. B. Rudge and J. L. Branford, with their families, sailed from Brisbane, Australia, to establish a mission among the aborigines of Queensland. The mission is on a site reserved in the Cairns district, at a place called Monamona. We rejoice with our Australasian brethren that another tribe is added to our missionary list.

A BROTHER, in reporting on his work of collecting for missions, apologizes for getting only \$7.75 in distributing 25 papers, each paper averaging 31 cents. He explains that he was working from 7 A. M. until 6 P. M., and walking four miles to and from work each day, and that all the time he had to work with the papers was during the noon hour. His plan was to get a donation of \$1 or 50 cents on his card to begin with, and to ask each person solicited to give liberally. This brother stated that he got his inspiration for this work in a prayer-meeting, where many persons expressed in their testimonies the strong desire to do something for Jesus. He resolved to gratify his desire, and began to work for missions.

Echoes From the Harvest

SPLENDID reports are being received of the good work being done in the Harvest Ingathering. A few extracts from letters will be of interest:—

Elder C. L. Taggart, president of the Northern California-Nevada Conference, writes: "We are glad to report that we are busily engaged in the Harvest Ingathering campaign. Tuesday, October 14, a company went out in the city of Stockton and gathered during the day \$72 for missions. We feel sure our field is going to gather considerably more than was obtained last year. One brother went to three persons and received \$12.50,—five dollars each from two, and two dollars and a half from the third. Our conference workers are taking an active part in this work. We are not asking our people to do something that we are not willing to do ourselves."

Another report reads: "Word just received from Boulder, Colo., states that two of the members there have already turned in \$32 from the Harvest Ingathering campaign work. Of this amount six persons gave five dollars each."

Another church in Colorado reports \$20.80 as the result of working five residence blocks in their city, with the business portion still untouched. This church says further: "Almost all are at work. We took the matter to the Lord in prayer before we started out, and we believe he is answering us."

Papers are being used with care. Let none think they are out to see how many papers they can give away. This is not the object, but how much can be gathered for God while handing out these good papers. One union conference has adopted a printed envelope to accompany each paper, the solicitor stating that he will call in a day or two for an offering.

Over half a million papers have already been sent out, and the orders have caught up with the supply printed ahead. The presses are still at work, and will be able to keep ahead of the orders.

The four unions leading on October

17 are: Pacific, 73,145; Columbia, 68,773; Lake, 67,783; and Northern Pacific, 62,245. The council in session here is enthusiastic in planning for the campaign. God is greatly blessing this work. All must share in it by taking part.

T. E. BOWEN.

The Danish-Norwegian Seminary

WHEN the General Conference Committee in the autumn council of 1909 decided to dissolve the German and Scandinavian departments at Union College, and establish three separate foreign schools, the Danish-Norwegian department was the first to find a location. At Hutchinson, Minn., they very providentially found a college building in good repair, which was offered at a very low price.

It is a matter of much interest that all our people who have visited the place have been not only satisfied, but greatly pleased with the location and everything connected with it.

An earnest effort has been made to raise the money for the purchase price, and for the improvements that have been made, and our people have responded liberally and very cheerfully with cash and pledges, for which we feel very grateful.

This fourth year has started out with a far larger attendance than did any previous year, and gives promise of being a still better one than any of the preceding years. This is surely as it should be.

There is, however, one phase of the situation that is not altogether satisfactory; namely, that we have still some debt on our school. To this we cannot be reconciled. We cannot be fully satisfied till our Danish-Norwegian Seminary stands entirely free from any financial embarrassment. Our people have done nobly in contributing to our school, and if all the pledges that have been made, and that are due, had been fully paid, our seminary would now be entirely free from debt.

What say you, my brethren and sisters? Is not this a good time to pay these pledges? Everything is favorable; God has blessed the country as a whole with excellent crops, and the prices, too, are good. We can hardly think of a more favorable time in which to fulfil these our obligations and pay these pledges, and thus wipe out the debt still remaining on the Danish-Norwegian Seminary. We therefore urge our friends to improve this favorable opportunity to pay these pledges, and thus place the school not only free from debt, but in a favorable condition to do its work and fulfil its great mission in connection with the work of the Lord in the earth. May we not look for a speedy response to this call, for we know that each of you feels as deeply concerned for the best interest of the school as we possibly can? Therefore we feel confident that you who have made pledges to the seminary which have not yet been paid, will embrace the first opportunity to do so, and thus bring a blessing to yourselves and the school, and to the work of the Lord as a whole.

All remittances should be sent to W. H. Edwards, 2718 Third Ave. S., Minneapolis, Minn., or to L. H. Christian, 1315 E. Twenty-eighth St., Minneapolis, Minn.

O. A. OLSEN.