

# The Advent Review and Herald Sabbath

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BAPTISMAL SCENE, ELDER W. C. ISING OFFICIATING, BY THE  
BROOK CHERITH, WHERE ELIJAH WAS FED BY RAVENS

## A Voice From Brazil

F. W. Spies

We are of good courage as we see the Lord opening doors in many places in this great country. Calls keep coming to us,—calls that we can not fill for lack of laborers. On all sides the fields are white. But how few the reapers! As we work, we remember the injunction to pray to the Lord of the harvest. At one place Sabbath-keepers have now been hoping and praying and waiting for over two years that help might come to them; but there is no one to send. O, how much we need help, that those who plead to hear this message may have it preached to them!

Rio de Janeiro.

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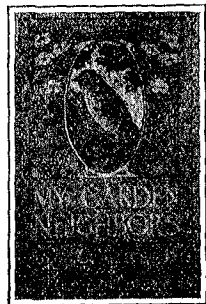
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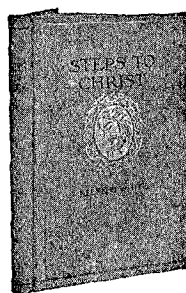


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# The Review and Herald

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

VOL. 87

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### REVIEW AND HERALD

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## General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

### Greetings From Afar

BENGAL, INDIA.—Greetings from Bengal believers to those who "with strong faith and agonizing cries" are pleading with God during the week of prayer.

L. G. MOOKERJEE.

BAROTSELAND, SOUTH AFRICA.—Notwithstanding the difficulties, such as wild animals, insect pests, the dreaded fevers, and the thousand and one so-called common difficulties, the blessing of God is with us here, and souls are being converted to him. It is inspiring to sit in the Friday-night meetings, and hear those who have been brought up in the darkness of heathenism rejoicing in the light of the gospel of Christ. Pray for us.

E. C. SILSBEE.

GERMAN EAST AFRICA.—German East Africa also sends greetings. Some days ago our Aburahamu Sengoka, the son of a chief, came to me, saying, "Have you heard? The heathen say I will not survive this year because I have been baptized. But I laugh at them, for I know that God keeps me in his hands." How precious this confidence to a once heathen brother, who without Christ would have been in great trouble by such words from the sorcerers. "They also said my little child would be bewitched," said Aburahamu; "but my wife and I prayed to the Lord, and to-day our little child is healthy and

strong. Then I saw it clearly. The heathenism is but a great lie." My heart burns when I think of those to whom we could tell the story of Jesus if we only had means to send white and black messengers. We are thankful to all the brethren and sisters, not only for their willingness to give, but also for their prayers, which we are sure have opened to us many a closed door.

E. KORZ.

SINGAPORE.—During 1909 the Straits Settlements Mission has been waiting and watching for re-enforcements from America. With the depletion of our working force, it seemed as if the tender vine planted at the corner of Asia would be plucked up by the roots. But seeing the field almost destitute of workers, the Lord has shown that it is nothing to him to save by many or by few, and has made the year a year of advancement. But the many openings and the many calls show that he has much work here for laborers. We send the call on to the brethren, and pray the Lord of the harvest that the cry for help may fall on hearing ears.

W. W. FLETCHER.

### How Lay Members May Help

MRS. E. G. WHITE

EVERY one who has eaten of the bread which came down from heaven should break this bread to others. On this the spiritual growth of the believers depends. There are many who are not growing in grace, and who, because of this, are often in an unpleasant, complaining frame of mind. Those who are not doing their duty, who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience, and leads them to criticize and find fault. If they were busily engaged in seeking to know and do the will of God, they would feel such a burden for perishing souls, such an unrest of mind, that they could not be restrained from fulfilling the commission, "Go ye into all the world, and preach the gospel to every creature," "teaching them to observe all things whatsoever I have commanded."

Even while engaged in their daily employment, men and women can lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They are not left alone. Christ will give them words to speak that will encourage and strengthen souls struggling in darkness. Their own faith will be strengthened as they realize that the promise of Christ's abiding presence is being fulfilled. Not only are they a

blessing to others, but the work they do for Christ also brings blessings to themselves.

There are many who should be working for the Master. My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour? Are your hearts filled with a determination to work for your neighbors? Visit those who live near you, and by sympathy and kindness reach their hearts. Let your efforts remove prejudice. Remember that those who know the truth for this time, and yet confine their efforts to their own church, will be called to account for unfulfilled duties.

Lend your neighbors some of our smaller books. If you thus succeed in awakening their interest, take them the larger books. If possible, secure an opportunity for telling them about the truth. Beside all waters the worker for Christ is to sow the seeds of truth, not knowing which shall prosper, this or that, but ever walking in humility and trust beside the One who declares, "Lo, I am with you alway, even unto the end."

### Economy in Dress

God's people should practise strict economy in their outlay of means, that they may have something to bring to him, saying, "Of thine own have we given thee." Thus they are to offer God thanksgiving for the blessings received from him. Thus, too, they are to lay up for themselves treasure beside the throne of God.

Worldlings spend upon dress large sums of money that ought to be used to feed and clothe those suffering from hunger and cold. Many for whom Christ gave his life have barely sufficient of the cheapest, most common clothing, while others spend thousands of dollars in the efforts to satisfy the never-ending demands of fashion.

The Lord has charged his people to come out from the world, and be separate. Gay or expensive clothing is not becoming to those who believe that we are living in the last days of probation. "I will therefore," the apostle Paul writes, "that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Even among those who profess to be children of God, there are those who spend more than is necessary upon dress. We should dress neatly and tastefully, but, my sisters, when you are

buying and making your own and your children's clothing, think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material, and have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause.

It is not your dress that makes you of value in the Lord's sight. It is the inward adorning, the graces of the Spirit, the kind word, the thoughtful consideration for others, that God values. Do without the unnecessary trimmings, and lay aside for the advancement of the cause of God the means thus saved. Learn the lesson of self-denial, and teach it to your children. All that can be saved by self-denial is needed now in the work to be done. The suffering must be relieved, the naked clothed, the hungry fed; the truth for this time must be told to those who know it not. By denying ourselves of that which is not necessary, we may have a part in the great work of God.

We are Christ's witnesses, and we are not to allow worldly interests so to absorb our time and attention that we pay no heed to the things that God has said must come first. There are higher interests at stake. "Seek ye first the kingdom of God and his righteousness." Christ gave his all to the work that he came to do, and his word to us is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." Willingly and cheerfully Christ gave himself to the carrying out of the will of God. He became obedient unto death, even the death of the cross. Shall we feel it a hardship to deny ourselves? Shall we draw back from being partakers of his sufferings? His death ought to stir every fiber of the being, making us willing to consecrate to his work all that we have and are. As we think of what he has done for us, our hearts should be filled with love.

When those who know the truth practise the self-denial enjoined in God's Word, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father.

Let us relate ourselves to God in self-sacrificing obedience. Christ died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. In thought, word, and deed we are to be perfectly conformed to the will of God. Heaven is only for those who have purified their souls through obeying the truth. It is a place where unsullied purity alone can dwell.

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy may be full." May God strengthen our faith, and lead us to heights which we have not yet reached. He gave

Christ to die for us, that we might be purified from all iniquity. He has promised to pour out his Spirit upon us. He has given us his Word, that through obedience to its teachings we may be made holy. It is our privilege, our duty, to grow in grace.

(To be concluded)

### Heavenly Vision

WORTHIE HARRIS HOLDEN

WITHIN the audience-chamber of Jehovah

The saint is ushered at the hour of prayer;  
And heavenly messengers, His will attending,  
Await His words, an answer swift to bear.

Still Bethel's ladder spans from earth to heaven,  
And pilgrims, weary on their lonely way,  
May hear the covenant in mercy given,  
For them renewed until the glorious Day.

An honored guest within Jehovah's presence!  
O, ne'er can mortal sense his right supreme  
Until his eyes awake to bliss supernal,  
And view the promised land of Bethel's dream!

Fling wide the window toward Jerusalem;  
List to the still, small voice of God alone;  
Uplift thine eyes to see, through opened heaven,  
Thy Saviour, and the glory of God's throne.  
Portland, Ore.

### History of the Jewish Priesthood—No. 1

#### Its Early Significance

J. O. CORLISS

To many the religious routine of the ancient Jews has seemed a profound mystery. The fact that the part acted by the priests of that order was not of a character to beget tenderness in those for whom they ministered, has caused some to call in question the utility of planting such a system. But such could not have studied the subject in all its parts, or they would not have failed to see in it a symmetrical arrangement, with graceful parts throughout.

The very name "priest," when its significance is understood, reveals in some measure the original design of the religious structure which demanded a priestly head. In some of its earlier uses the Hebrew word for priest stood also for prince. In the case of Melchizedek it was a title of Divinity, since he was a "priest of the most high God."

This singular man was not only thus connected with the Ruler of heaven, but was also king of an earthly portion, even of Salem, meaning "summit of peace." The original word whence Salem is derived, is also identified as Salim (John 3:23), which means

"completeness." These titles, taken together with his priestly name, Melchizedek, which means "king of righteousness," accord to this first recognized priest an exalted position in the established order of God's earthly government.

Another point worthy of consideration in this inquiry is that of this priest's ancestry. We are not told whence he came, nor of the end of his days. No record of his parentage has been preserved. He is simply brought into notice for a brief moment, and then passes from sight. A mysterious obscurity unfolds him at every turn, as of some unexpected, preternatural appearance, which flashes into being, and as suddenly vanishes.

The location of the "sacred place" of service occupied by this ancient priest is not positively known. He was said to be king of Salem, which may be Jerusalem, or some other place farther to the south. His meeting with Abraham "at the valley of Shaveh, which is the king's dale," after that patriarch returned from his slaughter of the four foreign kings, would rather suggest the latter. See Gen. 14:16-22.

But tradition, as preserved by Jerome, has it that Melchizedek's place of ministry was on the summit of Mount Gerizim. In the days of Christ's first advent, the Samaritans also contended that "in this mountain" where their fathers had worshiped, should still be the place for rendering homage to God, rather than in Jerusalem. John 4:20. It is said that to this day the Samaritans maintain a place of worship at the same spot, where the rough rock has been chiseled into a natural altar.

This, however, is not a question of great moment. The one point which can not fail to interest those who look into the subject in all its bearings is the fact that the writer of the book of Hebrews shows Christ to be a priest forever "after the order of Melchizedek." Heb. 6:20. When we think of it, the comparison is complete. As one ministered to Abraham's needs in food and drink, so the other is bread and water of life to Abraham's seed. The name "King of righteousness" symbolized by the name Melchizedek, is worn by Christ, as is also the title "King of peace." As priest, or prince, of the most high God, Christ has also an earthly heritage, as "head over all things to the church." Eph. 1:22. As no record appears of the beginning of days or the ending of life with the first priest, so with the last one; he has been "from of old," even from "the days of eternity" (Micah 5:2, margin), and his days shall have no end.

We are not told whether the ministry of Melchizedek paralleled the lives of the patriarchs up to the time of the departure of Jacob and his sons for Egypt; but we may gather from the general history of his descendants while in that strange country, that no public religious service was allowed to them. Being only slaves to the Egyptians, the Israelites had no express form of government, and indeed needed none. However, be-

fore the Exodus, elders, or chiefs of the tribes, were recognized, who were always consulted in prominent affairs affecting the nation. Ex. 4:29, 30. The word here used for "elder" is nearly identical with the word which designated the leaders, or princes, of the Egyptians (Gen. 46:20), and the chiefs of the Bedouin tribes of Midian. Ex. 18:1; Num. 22:4.

From the elders, or leaders, of Israel, the people chose seventy, as counselors to the nation. These were then dedicated, or set apart, by Moses to their official stations. Num. 11:16, 24. Aaron and Hur seem to have been regarded as chiefs of these select men of Israel's tribes. Ex. 24:14. But these correspond in no sense to the priesthood afterward organized. While the elders stood as state advisers, the priests were to fill the position of advocates for the people in relation to matters of faith.

On account of the first-born males of Israel having been spared on that memorable night when Egypt mourned the loss of all its eminent sons, God claimed for his special service every first-born son in Israel. The original design was not to have a special class, or caste priesthood, but a representative order, to whom all the people would be related. For a certain reason, however, yet to be considered, the tribe of Levi was chosen to fill this important station. Num. 3:12, 13.

*Takoma Park, D. C.*



### Bible Reading on the Sanctuary

MRS. S. N. HASKELL.

1. **HEB. 9:6, 7.** "The priests [plural] went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year."

The term "priests" includes both the common and high priests; so that this text shows that the high priest officiated always in the first tabernacle as well as the common priests. But when the service passed into the second apartment of the sanctuary, the high priest alone officiated there. The common priests could not officiate in the second apartment; but the expression, "The priests went always into the first tabernacle, accomplishing the service of God," shows plainly that the high priest officiated in the first apartment.

2. **Ex. 30:6, 7, 8.** Aaron, the high priest, burned incense every morning and every evening on the golden altar in the first apartment; he also trimmed and lighted the lamps every morning and every evening. So that throughout the year the high priest performed at least two services every day in the first apartment.

The common priests served by course, and their service was a part of the time in the temple at Jerusalem, and a part of the time in the villages where they were scattered. But the high priest entered the first apartment of the sanctuary twice every day to perform a

very important service, which was not entrusted to the common priests; namely, burning the incense and caring for the lamps, the incense representing the righteousness of Christ, and the lamps representing the Spirit of the Lord. This service, performed every day throughout the entire year in the first apartment of the sanctuary, was very important.

Since it is a law that one in a higher position can also fill the lower, there is no reason why the high priest could not have performed any service in the first apartment that was usually performed by the common priests. But Ex. 30:6-8 shows that there was a special service performed throughout the entire year in the first apartment, which could be performed by no one but the high priest.

3. **HEB. 9:3.** The veil separating the first and second apartments was called the second veil. There could be no second veil without a first veil; therefore, the door into the first apartment was the first veil.

4. **HEB. 6:19.** When Christ entered upon his service in the first apartment in the heavenly sanctuary, he entered within the veil. He passed the first veil to perform the work for humanity which was shadowed forth by the high priests' service every day throughout the entire year in the first apartment of the earthly sanctuary.

5. **Ex. 29:42-44.** In the ancient sanctuary service, God met with his people at the door of the tabernacle of the congregation; or, in other words, at the door of the first apartment.

6. **Ex. 40:34, 35.** The visible presence of God in the first apartment was at times so manifest that no one could enter the first apartment. The whole tabernacle was filled with the glory of God.

7. **Num. 17:4; Ex. 30:36.** God promised to meet with his people in the first apartment of the sanctuary. The idea held by many, that God's presence was never manifested in the first apartment, but that the only place he ever manifested his visible presence was between the cherubim in the most holy place, is not according to the Scriptures. For a careful study of the Scriptures will show that there are more texts speaking of God's visible presence being manifested in the first apartment of the earthly sanctuary, than there are of its being manifested in the second apartment. This is quite natural, as the service of God continued much longer in the first apartment than in the second.

8. **1 Kings 8:10, 11; 2 Chron. 5:13, 14.** These texts show that God's visible presence was manifested in the first apartment of Solomon's temple after it was built. These and other texts that might be given show that God often met his people in the first apartment. The promise was that God would meet his people there.

9. **Lev. 4:5, 6, 16, 17.** The blood of the sin-offering offered by the people, which typified the removing of sin from the sinner, was sprinkled in the first apartment of the earthly sanctuary.

10. **HEB. 9:12.** When Christ entered heaven with his own blood to present it as a sin-offering for the world, he must have presented the blood in the first apartment of the heavenly sanctuary; for Heb. 8:5 tells us that the earthly service was a shadow and example of heavenly things. And as the blood of all the sin-offerings throughout the entire year was sprinkled in the first apartment, the blood of the great antitypical sin-offering must have been presented before the Father in the first apartment when he ascended into heaven.

11. **HEB. 12:2.** When Jesus entered the heavenly sanctuary, he sat down at the right hand of the throne of God. If the ancient sanctuary services were a type of the heavenly, and it meant anything at all when God said again and again that he would meet his people in the first apartment, he met Christ in the first apartment of the heavenly sanctuary when he ascended to present his blood as a sin-offering for the world.

*(To be concluded)*

*Oakland, Cal.*



### Significant Utterances

S. B. HORTON

Boston was the scene, Sunday, November 13, of at least two events of significant character,—one, the Men's Bible Class parade; the other, a sermon by a Catholic priest who has renounced the Protestant Episcopal Church.

The Men's Bible Class parade consisted of about five thousand men from the different Protestant communions of Greater Boston, who marched through the streets with an open Bible resting on a blue velvet cushion for a standard. Considerable enthusiasm was evoked as the marchers followed the bands playing hymnal music, interspersed with singing such hymns as "Onward, Christian Soldiers," in which those viewing the parade took part.

Upon reaching Tremont Temple, the parades flocked to the halls in the neighborhood, and listened to addresses by prominent speakers. The writer attended one of these meetings, in which Hon. Robert Luce was the chief speaker. He said that the community was indebted to the paraders for the example they had set in giving time to the serious things of life. In this connection he thought that press and people were giving much space and time to the gratification of the senses, and felt that the time had come when we should see if the pendulum was not carrying us too far in the direction of self-pleasing.

The speaker also maintained that the time had come when individuality in religious convictions must give way to the welfare of the majority in behalf of civic righteousness; that there must be greater effort put forth for public morality than has obtained heretofore; that "sermons and Sunday-school exercises should teach and enforce proper morals, and spread a knowledge of them. From these things we derive the most important instruction,—that with which



we would preserve society and country." His advice was to encourage the spirit of combination, co-operation, and collectiveness in morality; and, while recognizing the fact that the church and the state are separate, to encourage the one actively to foster the interests of the other.

The tenor of this speech was much in keeping with the thought which was expressed by a leader in the Inter-Church Federation movement, and for which the movement evidently stands:—

"It [the Federation] is Protestant; but whereas the Protestant Reformation emphasized the right of private judgment, and developed in a notable manner individuality, thoughtful persons are now realizing the need of combination; and the interests of the individual no longer blind the minds of believers to the needs of mutuality in service."

Mr. Luce's address, while from a heart full of good motives, indicates the tendency toward securing so-called civic righteousness through the church by repudiating the Protestant, the Christian, method of securing the conversion of the individual. Of course, this is the papal plan of securing such righteousness; that is, for the church to dominate the state, in the trail of which must inevitably follow the demand to render to Cæsar the things which belong to God.

It is fitting that reference be made to the other incident referred to in the opening of this article.

Rev. Paul Francis, an ex-Episcopalian minister, spoke in the Catholic cathedral in Boston on the day mentioned above, maintaining that "Rome is by divine selection the hub of the Christian universe." After referring to the fact that France is in the hands of the atheists, and that politics in Italy, Portugal, and Spain is rapidly becoming anticlerical, he said:—

"The time is ripe; the outlook here in America is hopeful. It is evident that old-fashioned Protestantism is falling to pieces, but out of its decaying systems there is emerging, thank God, an extraordinary Catholic reaction. Under what we may confidently believe to be the directive hand of the Holy Ghost this Romeward trend has taken the form of a universal cry among all the sects for Christian unity. As yet, only here and there may be found a Protestant leader who has even now caught the vision of what will be the end of this unitative movement; but we Catholics know perfectly well where it is bound to end, if, as we hope, this unity movement among the Protestants is truly of God.

"There is no other foundation divinely laid of Catholic unity than that which Jesus Christ himself laid when he said to his personal representative among the blessed apostles: 'Thou art Peter, and upon this rock I will build my church.' A generation ago the Protestant portion of Christendom was entirely blind to this; but now by a miracle of divine grace the scales are falling from their eyes.

"For evidences of this we need not

look across the sea to the church of England and to such well-known advocates of reunion with the Holy See as Lord Halifax and the Rev. Spencer Jones, but we may begin right here at home among the Puritans of New England. The Congregational Church has its apostle of church unity in the person of the Rev. Dr. Newman Smyth, of New Haven, and when he named his book on unity, 'The Passing of Protestantism and the Coming Catholicism,' he stereotyped his vision of the future on its title-page.

"Then in New York we have that remarkable scholar, Dr. Charles Augustus Briggs, whose passionate study for thirty years has been the problem of church unity. Wishing to unite the Presbyterians and the Episcopalians as one forward step in the right direction, he, by still retaining his chair in a Presbyterian seminary, received ordination to the Anglican ministry. But looking upon this as merely a means to an end, he has not hesitated to declare that Rome is the goal of unity, and that no one but the Pope can unite the divided followers of Christ. . . .

"That Protestantism can never produce a single ruler or a council of rulers whom Christians of every nationality, tribe, and kindred will by common consent follow and obey, no one would be so ridiculous as to assert. The profoundest of Protestant thinkers is one with us in recognizing the successor of St. Peter alone as the hope of the reunited Christendom. Therefore, it behooves us Catholics, in season and out of season, to uphold and magnify the teaching and ruling authority of the vicar of Christ as the supreme test of loyalty and obedience to Christ himself."

There is but one sequel to the religious-political movements now at work in Protestant America, and that is Romanism.

*Boston, Mass.*

### Practical Lessons From the Experiences of Israel

R. D. QUINN

THE conquest of Canaan under Joshua occupied seven years, and during the whole of that time there is but one record of defeat and the loss of men in battle. The story of this defeat is told with great minuteness in the seventh chapter of Joshua, because it contained lessons of the greatest moment to Israel and of incalculable value to the people of God to-day.

Two things were responsible for the defeat at Ai,—the undetected presence of sin in the camp, and the self-confidence of the men of Israel in recommending that only a few men go up to take the city. After their humiliating experience, and the turning of their backs before their enemies, they carefully investigated the cause of their defeat, and traced it back to "Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah;" and

he and his house were taken to the valley of Achor and utterly destroyed. The record is (Hosea 2:15) that the valley of Achor became a door of hope. The basis for hope was a cleansed and purified camp.

There is no doubt that God would have revealed the presence of sin in the camp just as certainly before the march on Ai as afterward, had Joshua and the leaders been living in that abiding fellowship of God's Holy Spirit that would have given them the spiritual discernment to detect sin and put it away. See "Patriarchs and Prophets," page 493.

It was so in a similar case in the experiences of the apostles. As Achan was to Israel, so were Ananias and his wife to the early church. Instead of the fifth chapter of Acts recording a great revival, as it does, with multitudes of men and women being added to the Lord, possibly it would have had to record a great defeat, such as came to Israel at Ai, had it not been for the manifest presence of the Holy Ghost, and Peter's spiritual insight and discernment, which enabled him to detect sin, and put it away before undertaking a great work for God.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Whenever there has been failure in our life or labor, we may be sure that some cherished sin, hidden in the heart, is responsible for it. We may wonder why God does not deal as definitely and severely with sin to-day as in the past; but the answer is that these great object-lessons of his abhorrence of sin, recorded in both the Old and the New Testament, are sufficient for all time. Great victories for God invariably follow great reformations of heart and life.

The putting away of sin is what brought Christ to this world to die. All else he could have done for us, and remained in heaven. Let the church once more return to apostolic purity and power, and by diligent searching put away the accursed thing, and again we may count on the manifest workings of God, and multitudes both of men and women coming into the light.

*New York City.*

### A New Republic

C. E. RENTFRO

IN the rise and fall and overturning of the nations we see the hand of God, who rules upon earth, though his throne is in heaven. In Revelation 17 the prophecy tells us that at some time in history the nations represented by the ten horns are to turn against the Papacy. The Suevic horn must sooner or later do its part. Certainly Portugal, the country of the Suevi, has just given the Papacy a blow.

A long series of occurrences denoted the gathering of forces for a crisis. Finally, when the hands pointed to the hour, the clock struck. On Monday eve-

ning, just as we were preparing to open our meeting, a newspaper boy came by, crying, "Assassination of Dr. Miguel Bombardo!" I said to myself and to others, "This is the beginning of the revolution."

This man was the director of the institute for the insane, recently elected deputy of parliament, and a popular freethinker, opposed to clericalism. Although preparations had been made for an armed revolt, his death caused the outbreak perhaps sooner than it was expected. To-day, October 6, the banner of the republic floats over all public buildings, forts, and soldiers' quarters in and near Lisbon, and in many cities and villages throughout Portugal.

Tuesday morning, Oct. 4, 1910, about 1 A. M., the first attempt began by an assault on the barracks of the 16th infantry, which in a body opened the doors, letting in the populace, to whom were delivered the arms. The colonel was killed, and the soldiers went out commanded by noncommissioned officers. The signal given was three cannon shots from war-ships in the river Fagus.

Other regiments joined the revolution, and the conflict was on. The battle raged until Wednesday morning, when the republican banner was raised on the barracks and over the city council chambers.

All day on Tuesday I was trying to get to Lisbon, to see how the brethren were faring, but no one could pass. On Wednesday morning I was trying to find a way to enter when salutes for the new banner, and the proclamation of the republic, were fired.

Returning to a station outside the city, I boarded the first train entering Lisbon after this. What rejoicing! Such enthusiasm I never saw. Those who do not know this people might expect terrible things; but those who were directing affairs had confidence in their friends, and the city was thrown open to all. Every one breathed a sigh of relief.

I visited most of the brethren, who had much to recount. No one slept during the two or three nights of the combat and suspense. The bursting of shells and the booming of cannon were all that one would expect in a revolution. If we, at about seven or eight miles' distance, heard the cannon, they, when the shells burst above the buildings, were shaken and badly frightened. God mercifully protected them from harm.

Our transference from the kingdom of Portugal to the Portuguese republic was accomplished in less than forty-eight hours.

Life is protected; liberty is granted; no one is to be molested for motive of religion. We ask the prayers of God's people in behalf of this new field of labor, that we may know how to make use of the blessing of freedom from priestly domination that has come to this people.

*Lisbon.*

## Restitution of All Things

W. S. CRUZAN

ONE of the themes that has ever engaged the minds of the prophets has been that of the final "restitution of all things," when "the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7. The work of the gospel, "the mystery of God," is to gather from the nations of earth a people made "meet to be partakers of the inheritance of the saints in light," by having the eternal purpose of God wrought in their lives and character through Jesus Christ our Lord. And so he "hath chosen us in him before the foundation of the world." We are chosen in him "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." We are redeemed from sin, redeemed from the transgression of the Father's law, and its righteous principles are fulfilled in us who are being led by his Spirit (Rom. 8:4), "that in the ages to come he might show the exceeding riches of his grace . . . toward us through Christ Jesus." The prophets of God through the different ages have received glimpses of his eternal purpose, even of that purpose "which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." This is "the purpose of him who worketh all things after the counsel of his own will," that the whole family in heaven and earth, named after the eternal Son, might be reunited again in one family. Eph. 1:9-11; 3:15.

The breach that sin has made in the family of God will be repaired, and healed by the "bruises" of his own beloved Son (Isa. 53:5, margin), "who was delivered for our offenses, and was raised again for our justification." This is the work of the "restitution of all things," which has been undertaken by Christ Jesus our Lord. We are persuaded that since all power is given unto him in heaven and in earth, therefore he is fully able to carry on to a glorious completion this great work of restoring all things again to meet the mind of the eternal Father, who has declared that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and that sin, the affliction of his people, "shall not rise up the second time." Isa. 11:9; Nahum 1:9.

And this glorious dominion, "even the first dominion," "shall come to the daughter of Jerusalem," to the "tower of the flock, the stronghold of the daughter of Zion," which is Christ our Lord. It is the mind of the Father soon to send this Jesus again, "whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20, 21. When he returns, "he will send his angels with a great sound of a trumpet, and they will gather together

his elect." These angels will also "gather out of his kingdom all things that offend, and them which do iniquity" (Matt. 24:31; 13:41); for he will receive from his Father a kingdom (Luke 1:32; 22:29; Dan. 7:14; Rev. 11:15), and will renovate it, and burn out the dross, which is sin, and have a clean kingdom, whose subjects will be found doing the will of the eternal Father through Jesus Christ. Ps. 37:20; 2 Peter 3:10-13; Matt. 13:43.

*Semmes, Ala.*



## Wise Use of the Sabbath

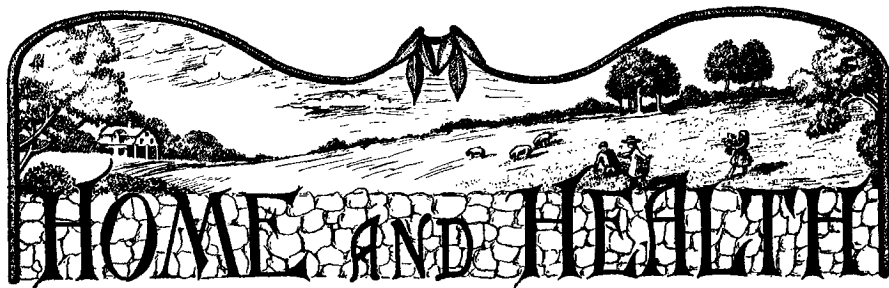
God is never content with less than the best for man. To this end he gave him authority over the material creation, that it might be subject to him, and minister to him; for this he established the family, that together men might be perfected through the joys and duties of domestic and social relationships; for this he ordained work, that life might never be blighted with the curse of idleness; for this he instituted the Sabbath, that rest might contribute its helpful solace and comfort, to repair the waste of life, and renew man for the struggle of life.

Some have interpreted the Sabbath as a day set apart for God, that he might exact for himself a fraction of man's time. Nothing could be more mistaken. The Sabbath was made for man. It was made for him in recognition of the fact that man was made in the image of God, and that it would be an instrument of power in achieving godlikeness.

The Sabbath as a day of rest recognizes the discipline of work. A man made in the image of God must resemble God in a life of active and purposeful usefulness and benevolence. But it also recognizes that a man must occasionally, and if he would work at his best and longest, periodically rest.

Two extreme views of the Sabbath are current. One is the Pharisaic view that the day is to be observed with an exacting and wearisome round of religious services, which even the saintliest find anything but a means of grace, and never cease to reproach themselves because they can not feel otherwise. The other is the secular view, which makes it an occasion of frivolous idleness, if not of more vicious dissipation. If one of the two had to be chosen, there can be no doubt of the immense superiority even of the Pharisaic Sabbath to that of the secular.

The best use of the Sabbath is that which makes it best for the manifold man—regarding his body, his mind, his heart. A wholesomely religious Sabbath is our salvation; religion is the only efficient sanction for morals, the only power which can make us better men and better women, the only offset to the eternal grind of material interests, the only efficient discipline of character, by which man is able to reach and maintain "the measure of the stature of the fulness of Christ."—*Northwestern Christian Advocate.*



### The Cold Bath a Tonic

H. C. MENKEL, M. D.

A COLD application to the skin is one of the best general physiological tonics. The cold first causes the blood-vessels to contract; this is followed by a vigorous reaction, and the skin becomes red, due to an exhilarated blood circulation. This increased circulation is not limited to the skin only, but is shared by every organ and structure. An increased active circulation means increased nutrition, and increased resistive power against disease and disease germs. This is illustrated by the following experience:—

Surgeon McGregor, formerly superintendent surgeon of the English army in Egypt, makes a very interesting observation concerning the value of the cold full bath. While he was in charge of the "Blues," a famous old regiment, then located at Canterbury, an epidemic of typhus fever, generally complicated with pneumonia, broke out. The disease developed so rapidly that in a short time one fifth of his regiment were on the sick-list, and there were thirty-three cases of fever, with daily accessions to the number. At this juncture it occurred to McGregor, a disciple of Currie, who was familiar with the use of the bath in the treatment of cases of fever, that the cold bath might be used for prophylactic as well as curative purposes. Accordingly, to use his own words, "about the twelfth, at my earnest recommendation, all the regiment out of the hospital were marched three times a day to the riverside, and every man was made to bathe. The good effects of this were speedily manifest; the number of new fever cases decreased daily, and those that did appear wore a milder aspect. Many, indeed, yielded to the common treatment; in some cases an emetic, and in others the cold bath, at once cut short the disease. We lost no cases in October. Indeed, it was evident to all that after the general bathing of the regiment, the contagion was stopped; the few cases that occurred after this were stripped of all the alarming and dangerous symptoms with which the disease broke out. In all, there were sixty cases of fever, occurring from July to October 21, on which day the last case appeared. We lost six of this number."

The immunity evidently conferred by the tri-daily bath was certainly more than a coincidence. It would seem eminently reasonable to suppose that if the cold bath aids recovery by stimulating the vital forces and increasing the vital resistance, and to such a degree that the

patient already thoroughly infected with the disease is brought to a safe recovery, the application of the same measures before the contraction of the disease ought so to fortify the system as to enable it successfully to withstand the influence of the infectious element to which the malady owes its origin. The principles involved in this suggestion are worthy of thoughtful consideration. If the principle holds in relation to a single malady, it is equally sound in relation to all others which depend upon either infection or any other external cause—excepting, of course, accidents.

India.

### Tired Mothers

A LITTLE elbow leans upon your knee,  
Your tired knee, that has so much to bear;  
A child's dear eyes are looking lovingly  
From underneath a thatch of tangled hair.  
Perhaps you do not heed the velvet touch  
Of warm, moist fingers folding yours so tight;  
You're weary with the worries of the day,  
You are almost too tired to pray to-night.  
But it is blessedness! A year ago  
I did not see it as I do to-day;  
We are so dull and thankless, and too slow  
To catch the sunshine till it slips away;  
And now it seems surpassing strange to me  
That while I bore the badge of motherhood,  
I did not kiss more oft and tenderly  
The little child that brought me only good.  
And if some night when you sat down to rest,  
You missed the pressing elbow from your knee,  
The restless little head from off your breast,  
The lisping tongue that chatters constantly,—  
If from your own the dimpled hands had slipped,  
And ne'er would nestle in your palm again;  
If the dear feet into the grave had tripped,—  
I would not blame you for your heart-ache then.  
I wonder so that mothers ever fret  
At little children clinging to their gown;  
Or that the footprints, when the days are wet,  
Are ever black enough to make them frown.

If I could find a little muddy boot,  
Or cap, or jacket, on my chamber floor;  
If I could kiss a rosy, restless foot,  
And hear it patter in the house once more;

If I could mend a broken cart to-day,  
To-morrow make a kite to reach the sky,—

There is no woman in God's world could say

She was more blissfully content than I.  
But ah! the dainty pillow next my own  
Is never rumpled by a shining head;  
My singing birdling from its nest is flown;

The little boy I used to kiss is—dead.

—Eugene Worrell.

### Influence of Pictures in the Home

MRS. MARGARET SHEPHERD

THAT we become changed by beholding, is a truth taught in the Word of God, and it is generally acknowledged that what we see constantly before us must exert a great influence either for good or for evil. The pictures, therefore, that are always before us act an important part in the formation of the characters of the inmates of our homes.

This being so, what kind of pictures should we allow to appear upon our walls? All will agree that they should be only those that depict beauty and inspire pure thought.

Let us divide them into three classes for consideration,—wall decorations, books, and periodicals.

Concerning the first we shall not, as a rule, have much difficulty; paintings, crayons, portraits, sketches, etc., usually portray good subjects. Select those which give you distinct pleasure each time your eyes rest upon them—the landscape that makes you wish to take a walk in the place portrayed, the animals that seem almost alive, fruit that looks good enough to eat, and flowers that remind us of the real handiwork of the Creator, richer than Solomon's robe.

Few can possess the rare works of art, but we can have the reproductions of them almost in perfection through the wonderful color work that is done in this age.

An artist once invited a friend into his studio to show him a new picture. After allowing him to look at it, he said:—

"Well, what do you see?"

"I see," replied the friend, "only a portion of a rustic lane, but it seems to me I hear the nightingale singing."

"I am glad to hear your opinion," said the artist; "for I have tried to paint the song of the nightingale."

Pictures make a quicker and deeper impression than words, and until the child has reached maturity, and learned how quickly to banish evil things from the mind, he is likely to be indelibly impressed by obscene, evil pictures.

Encourage the liking for good pictures as for good books. If we allow only the best books in our homes, we need hardly fear the illustrations they contain; but if the trashy novel or paper



is admitted, there will be spread out scenes of violence and crime, such as help to send many boys and girls to prison in after-years.

There is one kind of illustration in some books of history that is especially hard on the nervous systems of delicate children, such as the burning and slaughtering of white persons by Indians. I recall an ancient work describing the tortures committed during the time of the great papal persecution, such as quartering, stretching, and the use of the stocks. My mother had put it out of sight in the attic, but occasionally we came across it, and dared to glance at the horrifying details of torture shown there, though we knew it would harrow our minds for hours.

In newspapers and magazines we come to a vast range of pictures, good, bad, and indifferent. Magazines contain much that is good in halftone cuts, so excellent that one almost feels that he has seen the people, places, inventions, and happenings portrayed. Here, also, lies a source of danger to many young people in the romantic age, who are charmed by the fame suggested by the pictures of actors and actresses.

Pictures of fashions also distract the mind from better things, and turn many a foolish head. They need be consulted only often enough to insure being neatly, tastefully, and sensibly dressed.

Little eyes, and I fear sometimes older ones, are attracted by that which to them is queer and curious; hence the baleful influence of the so-called "funny sheet," which has come to be a really dreadful thing. The editor of the *Ladies' Home Journal*, Edward Bok, has written an excellent article on this subject, showing that this "funny page" teaches disrespect of parents, of teachers, of friends, and of God, and shows all sorts of ill tricks that we would not wish to have our children copy.

Pictures may suggest any phase of emotion,—peace, repose, anger, activity, joy, sorrow, the works of Satan, or the works of God. Which will be of the greatest good to you and your family? Which will you choose to have before you?

*College View, Neb.*

### "Grandmother" Wang

THE organ of Methodist missions reports the death, at eighty-six, of "Grandmother" Wang, of wheelbarrow fame. Long ago her son wheeled his mother four hundred miles, from Anking to Peking, that she might learn to read the Bible for herself. Of late years her strength had been unequal to much travel among the villages, so oftentimes she sat in the gate of the Woman's Foreign Missionary Society compound at Taianfu, preaching Jesus to the passers-by. As she herself wrote, two years ago: "I do not know whether or not the Lord will still give me so much strength; but if I can do nothing else, here is the gate, with many passers-by. I'll just sit in it, and speak a word when I can."



### "No Money"

No money! yet brothers and sisters are dying.

No money! yet millions in darkness are lying.

No money! to teach them that Jesus waits pleading.

No money! to send them the joy they are needing.

No money! yet teachers and preachers are waiting,

Impatient with standing, while men are debating.

O daughters of Zion! the Father is calling;

He needeth your help; for your sisters are falling.

Must we call back the men from the vineyard of God?

Shall we fail to trace footsteps the martyrs have trod?

Shall we rest in our luxury, heedless of cries

From agonized heathen — of heart-broken sighs?

Must we cry the word "Halt!" to the soldiers awaiting?

Must we tell them to stop, in measured tones stating

That money is wanting, that heathen must die,

That still in their misery our brothers must lie?

— Minnie L. Haskins.

### Words of Cheer

BULAWAYO, RHODESIA.—We do most surely send greetings. Never was the work so prosperous here at Solusi (our first African mission station). God is at work. There are one hundred student boarders in the home, with eight out-schools doing splendid work, and more to follow. We praise God and take courage. M. C. STURDEVANT.

TOKYO, JAPAN.—The work is moving forward in the Island Empire, and souls are accepting the truth in various places. A church has been organized in Hiroshima since our effort there this summer. For the winter we are planning a longer, stronger effort than ever for the training of our young people. We need and ask the continued interest and prayers of our brethren and sisters. F. W. FIELD.

CHILE, SOUTH AMERICA. — The Chilean Conference sends greetings to the brethren who are praying for the completion of the work of God in the earth. We long for the coming of our blessed Saviour, when we shall meet those who have given of their means

for the extension and support of the work in Chile. The Chilean Conference voted thanks to the brethren who have helped to plant the banner of truth here, and for the promise of a part of the \$300,000 Fund. Our school in Pua is to share in this institutional fund. Eight Mapuche Indian young people are attending our training-school. A brother whom none of us have yet met has sent in two hundred dollars in tithes and offerings. The Lord is calling out his own. F. H. WESTPHAL.

SAMOA.—At this time of prayer we ask that you remember the islands of Samoa. Pray that the Lord of the harvest will send forth laborers; for truly the harvest is great, and the laborers are few. The enemy has contended every inch of ground here; but the cause will conquer, we know; for has not the Lord said that among the saved there will be representatives from every nation, and kindred, and tongue, and people? There are honest hearts here; but what are two workers among all these islands? E. HOWSE, T. HOWSE.

BOMBAY SIDE, INDIA.—In the Western India Mission we have half the population of the United States, minus the greater per cent of its schools, its Bibles, and its Christianity. Three persons pass into eternity every minute, or one and one-half millions every year, within our borders. The situation calls for consecrated men and women to form the solid square of educational, publishing, medical, and evangelistic workers, to train the army of native laborers necessary to warn these millions. We have barely made a beginning in the study of one of the languages of West India. Since this field also must be warned ere the work is finished, we must have the prayers of God's people, the unction from on high to make the labor effective, and men and means. "When I heard these words, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." Neh. 1:5. GEO. F. ENOCH.

### Samoa

E. HOWSE

SAMOA's dusky sons and daughters call for help,—a people warm-hearted and care-free, possessing little and needing less,—a people who are clean, intelligent, and religious, and well satisfied as regards both this life and their expectations concerning the hereafter.

Practically all of them, numbering

about thirty-nine thousand, belong to one or another of the Christian sects at work here; but few, indeed, practise what they profess. They need a gospel that will help them to put away their old habits, which have been handed down from heathenism, and which cause so much disease among them. The message must be given to these people. They constitute a part of the nations, tongues, and peoples to whom the message is to go in this last generation of men.

Our work was started here a number of years ago, but with all the changes that have come, we have yet to establish our first company. The workers have returned to the home land through failing health, and one has laid down her life for the truth.

We have tracts in the Samoan language, dealing with six phases of our truth. These are read with interest; but when the people see the truth, and admit that they should obey, they step back, and their old associations hold them. What shall we do to help these people? The very fact that they do not know their need is a call to us to help them. Shall we withhold that which is life-giving from those who are ready to die? The islands of the sea, by their great need, are calling for help. And we are called upon by God to supply their need by the very fact that he has given us a knowledge of his truth.

*Apia.*

### The Council at Mokanshan, China

I. H. EVANS

LEAVING Seoul, Korea, the morning of August 23, I reached Shanghai, September 27, and was glad to greet the brethren who had come to the boat to meet me. The following week we started for Mokanshan, a day's ride from Shanghai. The journey is made partly

all the fresh, cool water we can ever use, and affording a pressure for the treatment-rooms of some forty-seven pounds to the square inch.

The treatment-rooms building is a plain stone structure, with walls two feet thick. It is two stories high, and about 24 x 36 feet. It has a cement floor, a corrugated iron roof, is well lighted, is piped with hot and cold water, has good sprays, and was erected for eleven hundred dollars, gold. However, some things are still needed to make the place what it should be. For about two hundred dollars, gold, it can be equipped with two full baths, and two electric batteries for giving electricity. When this is done, the rooms will be all that can be desired, and we shall be able to give treatments to all who come, at reasonable rates. The total investment will not exceed thirteen hundred dollars, gold.

About one hundred families of missionaries spend from six weeks to three months on this mountain each year. Many of these are very glad for the prospect of good treatment-rooms, where they can come another year.

A small chapel has been erected, in one end of which a modest dispensary work is carried on for the Chinese. To this dispensary many come daily for medicine and treatment, which they greatly need. The chapel seats about fifty persons. The Seventh-day Baptists usually meet with us in worship on the Sabbath. The Chinese have their meetings in the forenoon, and the foreigners have theirs in the afternoon.



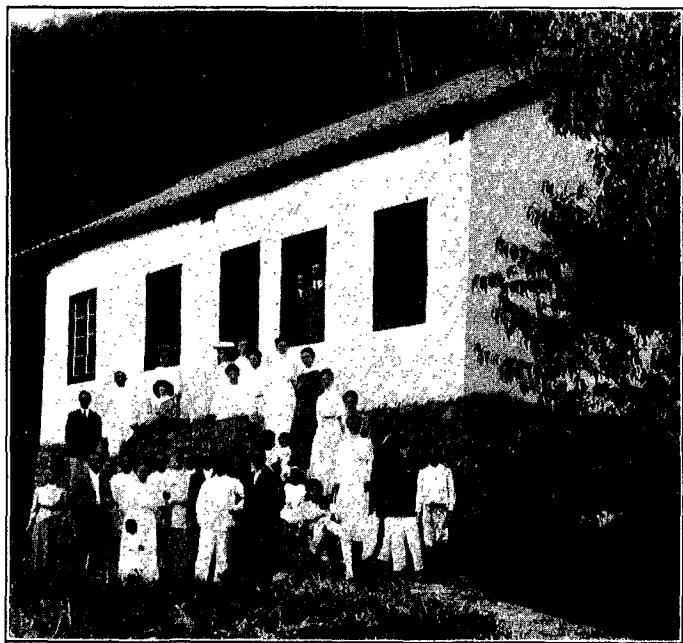
CHINESE UNION MISSION COMMITTEE

by rail, partly by rowboat, and partly by carriers. Altogether, it is a hard trip, at the best.

Mokanshan is a low mountain, the highest point reaching some twenty-four hundred feet above sea-level. It is covered with a thick growth of bamboo, which adds greatly to its beauty. Our location is at an elevation of about fifteen hundred feet, and has some pretty views looking down steep gulches into the valley below. A small stream dashes down the mountain, passing through the mission property. This water has been piped into the treatment-rooms, giving

little chapel that we held our ten days' council for China. Most of the Chinese Union Committee were present, and the work for the whole field was carefully considered. Many recommendations were adopted, some of the most important of which follow: That seven men be asked to come to China, and take the oversight of the distribution of our literature in the seven occupied mission fields; that a study of the books of Daniel and the Revelation be printed soon; that a new press be purchased as quickly as possible, to help in printing the much-needed

literature for China; that two hundred dollars be appropriated to further equip the treatment-rooms in Mokanshan; that a story of the rise and progress of our work be prepared, and printed at an early date; that the Central Chinese Mission be divided, the provinces of Honan and Hupeh being known as the North



CHAPEL AND DISPENSARY AT MOKANSHAN

Central Chinese Mission, and Hunan and Kiangsi as the South Chinese Mission; that Elder J. J. Westrup and family be granted a year's furlough; that Elder F. A. Allum take the superintendency of the North Central Chinese Mission; that Elder R. F. Cottrell take the superintendency of the South Central Chinese Mission; that Dr. A. C. Selmon take the superintendency of the East Chinese Mission; that Dr. H. W. Miller take the superintendency of the North Chinese Mission; and that a school for Mandarin-speaking Chinese be opened this fall at Cheo Chia K'o, the same to be in the charge of Dr. Miller.

Many other important matters pertaining to the work in its various divisions were discussed and decided at this meeting. At its close we returned to Shanghai, to complete some work that had to be attended to there.

When I came to see the location of the printing plant, and the meager facilities with which they are compelled to work, I could not but say, "How long, O Lord? how long?" Dr. Selmon showed me the editorial room, which is a sample of what these workers have. They are located up-stairs in a Chinese house with low walls, and with windows on one side. The rear is boarded up with unmatched lumber, leaving cracks from an eighth to a quarter of an inch wide. This is all the protection they have against the penetrating cold of a Shanghai winter. I asked the doctor how it was possible for them to endure the heat and the cold. He replied: "It is often so cold that only by standing up and rubbing ourselves can we keep working at all. Our fingers often be-

come so numb we can not hold a pen. And the heat in summer is just as intense as the cold in winter."

When I left Shanghai to take the boat, where I am now writing, I came down the narrow lane through which most of our workers in the press have to pass in going to and from their homes. In this street, not more than six feet wide, were six deformed beggars, asking alms, three of whom were lepers, almost dead with the loathsome disease. One of them was so nearly dead that his eyes were glazed, and he lay with his head in the dust, asking for help. Another poor soul had just lost two toes, and he held his swollen, bleeding foot toward the passers-by, beckoning to them to see his misery. Another had lost his hands, and could not walk, but lay there, thrusting himself toward me, begging an alms. We were compelled to pass within four feet of these poor, helpless souls, being eaten alive with this incurable malady. And the workers in our press must daily pass these poor unfortunates, exposing their very lives to the most loathsome of all human ailments. Perhaps you ask, "Why not move elsewhere?" The answer is a simple one,—to get into decent quarters costs more rent than it is possible for our men to pay, on their meager salaries. These workers have been hoping for two years that means would be forthcoming for building a plant outside the city, where the lives of the helpers can be conserved. The question is, *How long shall they be compelled to wait?*



### New South Wales Camp-Meeting

G. B. THOMPSON

THE New South Wales Conference was held September 15-25, in Rockdale, a suburb of the city of Sydney.

The membership of this conference is over one thousand. There was an encouraging attendance of our people at the meeting, and the churches were well represented by delegates. The camp was composed of some ninety tents, neatly and tastefully pitched, and the arrangements throughout were excellent.

The Spirit of God was present from the beginning. A large number came forward at the revival service on both Sabbaths, seeking for victory over besetting sins, a pure life, and a closer walk with God.

A splendid company of young people were present, and the Lord blessed them very much. So far as I know, all consecrated their lives to his service. Prof. B. F. Machlan was present a portion of the time, and presented the advantages of a Christian education, such as can be secured at the Avondale school; and some who have not been in school before will be found there the coming year.

The young people have been quite active in missionary work during the year. They have purchased and paid for a tent, all complete, at a total cost of about \$350. This tent will be used in field work this year. The first Sabbath of the meeting, a service was held

with the young people, dedicating this tent to the work of God. The Lord came very near on this occasion. By their offerings, also, a school building has been built in Java during the year.

The laborers have had some most interesting experiences in presenting the truth in new fields, and laboring in the interests of the temperance campaign, and God has blessed their labors in gathering in quite a number of souls. During the year 126 were baptized and added to the church, and several companies will be organized during the coming year.

A temperance campaign in the state of New South Wales has been in progress for some months, and has opened the way for our people to come in touch with many leading Christian workers and business men of the state. Our people have been very active on this question; so much so, that the work of the Adventists was everywhere spoken of and favorably commented upon, and our literature was pronounced the best in the field. We need to widen our horizon a little, and learn that it is not best to stand aloof on this question. On this matter we have been instructed as follows: "I have been shown that we are not to shun W. C. T. U. workers. By uniting with them in behalf of total abstinence, we do not change our position regarding the observance of the seventh day, and we can show our appreciation of their position regarding the subject of temperance. By opening the door, and inviting them to unite with us on the temperance question, we secure their help along temperance lines; and they, by uniting with us, will hear new truths, which the Holy Spirit is waiting to impress upon hearts."

When, as has been the case here, the temperance issue stands alone, we should step into the ranks, and fight the battle with them. This would put us into touch with souls who will be reached with the message, and who might never be reached in any other way. The temperance meetings here have been the best I have seen in a camp-meeting, and the temperance campaign waged by the New South Wales Conference, the most vigorous I have seen by our people anywhere. It is well worthy of study by our people in other fields, and will without doubt help our work very much. If the vote is successful, it will abolish the retail sale of liquor, which will be a tremendous victory for the temperance forces. The agitation is very strong. A meeting was held at the city hall in Sydney, at which the lord mayor presided, and leading temperance workers were present as speakers. Some of our workers were invited to occupy the platform with them.

The business of the conference was very harmonious throughout. A spirit of love and confidence was manifested in all the meetings. Pastor J. H. Woods was unanimously re-elected president of the conference for the coming year. A baptismal service was held, and fourteen were baptized. Brother W. G. Brittain was ordained to the gospel ministry.

I have enjoyed more than I can express the privilege of meeting the kind-hearted, hospitable believers in this conference. Nowhere have I met a more consecrated, loyal conference of believers in the message than here, or those who were more active and earnest in their efforts to extend the work.



### Hunan, China

J. J. WESTRUP

I HAVE just visited Chang-sha, Hunan. No doubt many are anxious to know what will be the result of the recent uprising at this place. When I stepped on board the boat at Hankow, I found two hundred soldiers going to Chang-sha. There they were to join the local militia, divide into three companies, and march to three different cities, in each of which there was a small Boxer uprising. I was told that the uprisings in these cities were not serious, the soldiers already having them well under control. However, neither the viceroy nor the present governor of Hunan is disposed to run any risks. Indeed, they have need to be careful, as word has come from Szechuen, Hupeh, and Honan that the rebellious element is watching closely the outcome in Hunan. If the uprising there had been successful, the rebellion would no doubt have spread to other provinces.

Everything seemed quiet and peaceful on our arrival in Chang-sha, although no one can tell how permanent this peace may be. A missionary told me that for the last two or three years every foreigner has, unknown to himself, been followed by a soldier at a distance. Two weeks ago this precaution was discontinued, showing that the governor feels confident that there is now no danger to foreigners.

Our compound in Chang-sha had been repaired, at a cost to the owner of about one hundred dollars. For a small outlay our evangelist had also had the seats, tables, pulpit, and railing repaired. The greatest loss was the destroying of our medicines and medical implements. The owner of the compound felt disposed to sell it, so as to compel us to move out; but after I had talked with him, he decided to allow us to stay. We thank God that we are permitted to keep this compound at this critical time, when it would be impossible to rent another.

We had blessed meetings. The Spirit of God came near, and we were all encouraged and strengthened. I greatly missed Brother and Sister P. J. Laird, and felt sorry that they were unable to remain with the dear brethren here through this critical experience. These workers have done efficient and faithful work in Chang-sha, which Brother Huang and two colporteurs are heroically endeavoring to maintain and carry forward. I am planning to get Elder N. P. Keh to go with me to Chang-sha soon, to hold a two weeks' meeting, and baptize those who are ready for this ordinance.



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## Editorial

**ECUADOR.**—The tide is turning in our favor. We feel we must draw nearer to God in order to make the most of every advantage offered. Pray for the work and workers here.

W. W. WHEELER.

**INDIA.**—Though the task of giving this message to India's millions in this generation seems a Herculean undertaking with our limited force, yet my confidence in its accomplishment is much greater to-day than it was during my first year in the country. God is at work, as well as our little force; and when the fulness of time comes, the thing will be done, and we shall be surprised to learn what agencies God has brought to bear in fulfilling his purpose.

H. C. MENKEL, M. D.

**WEST GERMAN UNION.**—Everywhere doors open before us. Fields that seemed hard to enter years ago are now open. Rulers have been influenced to give our people liberty to live and preach the truth in their realms. Truly the Lord is going before. Meetings in Catholic sections are well attended, and generally more results are reaped among Catholics than among Protestants. There is a real longing for the truth in countries where the Papacy has ruled these many years. May the Lord help us to do our utmost to reach these souls before it is too late.

J. H. SCHILLING.

**NEW GUINEA.**—Through the goodness of God, we are able to send greetings from a church in New Guinea—six members, of three nationalities, British, Rarotongan, and Fijian. We look forward to the time when we can have New Guinea people enrolled in our church-book, as well as in the great volume of the book of life. What could appeal to us more than their gross ignorance and need of light? What but the

gospel can deliver these people from their abject slavery to the will of the sorcerer? They have no gods of wood and stone; but the fear of devils and evil spirits is their religion. Hundreds of maimed or deformed babes are thrown out, when born, to perish in the bush. What a contrast we find among these people to the joy and hope of the third angel's message! Truly we should be thankful for our privileges, and show our gratitude by greater zeal and self-sacrifice and consecration.

S. W. CARR.

**THE PORTUGUESE REPUBLIC.**—My wife and I are of good courage. The message is from God; the Word is his; we belong to him; so why should we not be of good courage? The call of one of our young men to work in Algeria leaves us with only our colporteur, until Brother Mayer arrives from Switzerland. We have been thinking that when he gets into the work, if only we could have five good canvassers, we could warn Portugal in a short time. But there are our islands with a million people, and Portuguese Africa with fourteen millions, more or less. The believers here greet our brethren in all the world.

C. E. RENTFRO.

### Preach the Message

THE key-note of the advent message is the soon coming of the Lord. And the gospel for these last days is the definite advent message.

It is not the advent truths and the gospel. The advent message itself is the gospel. No one can truly present these advent truths without presenting in them the saving grace of Christ. And the full presentation of the gospel of Christ's saving grace for this hour is in the presentation of the threefold message of Revelation 14.

The Holy Spirit gives power to the preaching of the message for this time, and witnesses to it in the conversion and salvation of souls.

Just before the manifestation of Christ at his first advent, came John the Baptist, preaching the fulfilment of the sure word of prophecy in that day. "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." He preached the fulfilling word, and hearts were converted, and multitudes "were baptized of him in Jordan, confessing their sins."

On the day of Pentecost, Peter stood up crying, "This is that which was spoken by the prophet;" and as he presented the gospel of Christ in fulfilling prophecy, the Holy Spirit bore witness in convicting hearts. So in every sermon recorded of the apostolic times; as

Paul says, they declared the "glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us."

And now again the "glad tidings," the gospel of the grace of God, is summed up in a definite message of fulfilling prophecy. The gospel message for the last days is described by Inspiration:—

"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 the preaching of the everlasting gospel, as the prophet heard it, was the thrilling declaration to men that the hour of God's judgment is come; that men should worship the God that made heaven and earth; that Babylon is fallen; that if any man worship the beast and its image, and receive the mark of apostasy, the same shall drink of the wine of the wrath of God.

This is hardly an outline of the gospel theme according to popular ideas. But the Word of God declares that when the last days come, the preaching of the everlasting gospel is the preaching of this very message.

This does not mean that we are to present these solemn, commanding truths, and then preach some gospel. These solemn truths are the gospel, and are to be presented with the grace of Christ as the savor and the fiber and the vitalizing power in them all. These stern messages are the voice of Jesus crying to men in our time, Repent ye, and believe the gospel.

And truly we need the grace of Christ in fullest measure, who carry such messages, in order that the tone of the Saviour's invitation to the sinner may be in the stern warnings of the prophetic Word. We have not merely to show men what is truth, but also the way of making that truth the saving power in the personal life. Many a time have we who speak or teach to ask ourselves, as we sit down after presenting some line of advent truth, "Did I speak it so that every sinner in the company heard the invitation to surrender the heart to the Lord Jesus? and was the way of salvation made plain for wandering feet?"

It is not enough to tell men what to do, without telling them how to do. And all the time the definite message, truly borne, is preaching to men the what and the how—the way to walk and the power by which to walk. There is justification by faith in the message of Daniel 2, and the power of the Holy Spirit in Revelation 12 and 13. The definite advent message—straight and clear and sharply defined, with no apologies for it—has in it the love of Christ, and conversion, and all the glorious truths of justification by faith, and the

power of the Holy Spirit. These themes are not side specialties; and men have never done themselves or the people the best service by making specialties of them, as if the gospel were made up on the department system.

The whole gospel of the grace of God is summed up in the definite third angel's message, and the key-note of it all is the soon coming of Christ. God give us grace to cry the message everywhere.

W. A. S.

### Doing Business for the Lord

SOME months ago a business man—not a member of our church—made inquiries regarding the transportation and support of workers in Asia and Africa. Estimates were submitted by the Mission Board. In making a definite proposition, the brother wrote: "It is a pleasure to use the means the Lord has given us to send the message of salvation to benighted souls." And he undertook a program calling for over twenty-five hundred dollars the first year, and a large amount yearly. Truly that is doing business for the Lord. The business gift, consecrated to the cause of Christ, is an important factor in his work. The real business of this whole denomination ought to be to finish this work.

W. A. S.

### Will Rome Rule America?

THIS question is agitating many thoughtful minds at the present time. The growth of Roman Catholic influence, and its increasing power in the political, social, and industrial life of the nation, are leading many to ask, What will be the outcome of the future?

The November number of *Current Literature*, in discussing this problem of the Catholic Church, says:—

Roman Catholicism in America is at high tide. New York is now the strongest Catholic city in the world, and the United States has become the fourth Catholic power, being surpassed only by France, Austria, and Italy.

Catholics themselves are alive to the glorious prospect which they feel this country presents. Cardinal Vincenzo Vanutelli, the Pope's personal representative at the Eucharistic Congress, said this of the United States:—

The Holy Father is coming more and more to regard your wonderful United States as the favorite daughter of the church. Catholicism has here made more wonderful strides than anywhere else in the world. Your bishops, priests, and teachers have built up a magnificent church organization. Under your government of freedom and personal liberty, the church and its individuals have prospered splendidly. Your country is amazing to a stranger; but no less amazing is its Catholicism.

Speaking of the growth of Catholicism in the United States, and particularly of its progress in New York City, Father Bernard Vaughan said, in a recent sermon in New York City:—

You yourselves are witnesses of the matchless, the miraculous growth and output of the church. Take New York. Only two hundred years ago—two hundred members of Christ's Church, one priest, and one poor little chapel, on whose ground I stood and prayed last night; and to-day an archbishop, with two auxiliary bishops, twenty-eight hundred priests, three thousand churches and chapels, something like six hundred or seven hundred schools, and a population growing to the limit of four million—in the original limits of one priest's entire district.

Try to restrain the growth of the church. You may do it when you have held up the falls of Niagara; when, with an extinguisher, you have quenched the forest fire; when, my brethren, with a little shovel you have flung back the mountain avalanche. She goes on forever and ever, with the charmed life, not of the fabulous talisman, but of the glowing promise of her Founder. Not even the gates of hell can prevail against her.

Many leading Protestants view with alarm this wonderful growth of Rome, and see in it a menace to future liberty. Before the Pittsburg Conference of Free Methodists, Bishop Walter Selwle recently expressed himself thus with reference to this subject:—

My heart is greatly grieved at spiritual conditions as they exist generally in the world. I am not at all optimistic. I have tried to be, but I can not be. The spirit of Protestantism in the United States is in decay. At the Catholic Eucharistic Conference of the world, held recently in Montreal, three hundred thousand persons slept out-of-doors. Protestantism is dying out, and will soon be a thing of the past. At the World's Missionary Convention held at Edinburgh, one prominent man said that in ten years from now delegates from the Catholic Church would have seats in our missionary conventions, and would be welcome. No one had backbone enough to oppose the idea except a few, who weakly inserted "noes."

Conversely, there are to be found leading Protestants who scout the idea of Catholic growth, and criticize unsparingly the claim of Rome that she has accomplished so much for the countries which she has controlled. Recently the Presbyterian Ministers' Association of New York City severely criticized the statements of Father Vaughan, and in a resolution passed in protest, declared:—

We would cite as samples of Roman Catholic influence in elevating countries where that church has long had absolute domination, the conditions in Spain and France, in the South American nations, and in Italy, until Mazzini and Victor Emmanuel secured civil liberty, and ushered in the modern and better Italy by fighting and triumphing over the papal power. Our nation was born

a Protestant nation, several of the original thirteen colonies being exclusively Protestant, and it has attained its present high place as a Protestant nation; and until the Roman Church can cite some nation that has arisen under Catholicism as rapidly and gloriously as ours, Father Vaughan's pronouncement needs no refutation.

The severest criticism of the Roman Catholic contention of its beneficent influence in Catholic countries is found in a recent sermon delivered by Rev. Dr. Charles F. Aked, a prominent Baptist minister of New York City:—

The facts of history attest such things as these: The priest has been a curse in every country in which the priest has enjoyed special privilege and power. Rome is the most relentless foe of freedom and democracy the world has ever seen. Rome is a spiritual tyranny. It secures a lordship over the conscience, and it degrades the intellect while enslaving it. It weakens the sense of personal responsibility, and in this way, so far from contributing to the prosperity and greatness of a nation, it does injury to the commonwealth by reducing individual initiative, self-reliance, and will.

The American people have established and maintained, under circumstances of stress and strain and unheard-of difficulties bequeathed by nations of the Old World, a stable government; and wherever our flag is flying, is the home of freedom. This is our inheritance from the men whom Rome would have strangled or roasted alive. Kings and priests, said the Quaker poet, to liberty and God are false in turn. We are proud of the Protestant blood that is in our veins, and the Protestant spirit which moves within us. Plymouth Rock stands for more in the life of this nation than the Roman Catholic Church.

This criticism is a just one, and accords fully with the conditions which exist in countries under Roman influence.

We are not left to idle speculation as to the part Romanism will play in the future of the United States and of Europe. The prophecy of God's Word, as recorded in Revelation 13, plainly declares there will come a time when, in the New World as well as in the Old, the spirit of Romanism will be the chief controlling factor in the destinies of men. There will come a time when Protestantism will so far depart from the glorious principles which brought it into existence, that it will reach forth its hand to grasp the hand of Romanism. Under this twofold union the United States of America, which for the last twelve decades has held before all the nations of the world the beacon-light of liberty, will turn its back upon its past experience, repudiate the principles for which it has fought and bled, declare that stable government without church domination is a failure, and bow in servile obedience to the papal hierarchy. This is the prediction of the prophetic Word.

That the tide has already strongly set



in toward the accomplishment of this result, many thoughtful observers in every quarter are recognizing. Before the die is cast, before the union is consummated, before the United States shall take the final steps in the repudiation of right principles, let us seek, so far as our influence shall extend, by voice and pen, and godly, earnest living, to reveal to our fellow men the way of truth. If we can not withstand the overwhelming tide, we may serve to check for a little time its progress, and may warn our fellows, so that some of them shall see and recognize the right, and thus escape the disaster which will inevitably follow in the wake of the rejection of God and his truth.

F. M. W.

### Should Sunday Aviation Be Prohibited by Law?

SINCE the declaration of the executive that the aviators at Baltimore must not fly on Sunday, many have been wondering how far the state may rightfully go in enforcing an ordinance of the church.

The keeping of a sabbath is an ordinance of the church, an act of religion, an act of worship; and Americans have a right to ask whether the state is justly empowered to enforce religion, or worship, upon the people. The constitution of the State—and if we wish to go further, the Constitution of the United States—gives us ample warrant for questioning the right of any official to enforce religion.

The American basis of government is this: The complete separation of the functions of religion and civil law, not in disparagement of religion, not in defiance to the state, but because the lessons of history demonstrate the hollow mockery and the inhuman cruelty of religion enforced by law. In speaking of "religion enforced by law," we speak necessarily in an accommodated sense; for there is no such thing, in reality, as enforcing religion by law. All that is possible is to enforce the outward forms, the ceremonies, the rituals, the hollow shell, with the living substance gone. Religion is an affair of the heart and soul, and is not subject to the caprice of legislation.

The problem which America was set to demonstrate to the world was that a nation could exist and prosper, with religion free from governmental control. For more than a century and a quarter, America has gone on demonstrating her solution of that problem. Never was the church so free, and never was a nation so prosperous. With the problem solved, are we ready to take up the thankless burdens of a state-church régime, to put on again the outgrown garments which even Latin Europe is summoning courage to cast aside?

It is a principle of American jurisprudence that the powers not delegated to the government are retained by the people. Who can say that the people have ever delegated to the legislature, the governor, or the president the authority to take from them one seventh of their time, and dedicate it to religion? It is true that man is required by his Maker to keep the Sabbath; but nowhere in the divine Book is there a record that God has ever commissioned any civil official to enforce that requirement. Religion has to do with the personal relations between man and his God. When the state steps in between the two, it has presumed to act without warrant either of divine law or human justice. When the state attempts to compel the individual to be religious, it strikes an awful blow at the most vital principle of true religion. Acceptable worship must be the voluntary, spontaneous outflow of the human heart. Law can no more compel true worship than it can compel the flowers to take on colors, or the sun to give us warmth.

### Will the Invasion Go On?

If the state can constitutionally compel us to keep Sabbath, what religious ceremony or ordinance is there which it can not enforce upon us? We have a right to take "alarm at the first experiment upon our liberties." The same government which can say that the people must keep Sabbath can say to us that we must also be baptized, and prescribe which manner of baptism is legal, and which illegal. Once open the door to the enforcement of any religious ceremony, and we have no guaranty of immunity from that system of state-churchism that invades the rights of every individual, and dictates the religion of all. This country had enough of that during its colonial period; and the first amendment to the Constitution of the United States was designed forever to estop the interference of the government in the religion of the people. The Old World is getting enough of that régime, and the people are rising in their might to overthrow the system.

### Unnecessary to the Interests of Religion

No religious system has ever helped any people when the tenets of that system were made compulsory. An attempt to force belief can only result in falsehood and hypocrisy on the one hand and martyrdom on the other; and it is invariably and necessarily the best and most substantial element in the community that accepts martyrdom. The unprincipled, the weak and vacillating, will profess anything to escape punishment. Those who have true nobility of character, whose religion is truly an affair of the heart, will submit to torture and death rather than yield their principles, and profess to believe what

they do not believe. It is not difficult to see, therefore, that whenever a nation or a state has enforced religious practices under pains and penalties, it has become a persecutor of its best citizens. When it has taken the lives of such, it has robbed itself of the best it had, and thereby increased its proportion of the morally weak and untrue and vicious.

He who believes in his soul that Sunday is the Sabbath of Jehovah should keep it; but if the state were to enforce everything a man ought to do in the matter of religion, we would be right back again in the days of Colonial New England, in the days of the Covenanters, in the days of medieval Rome, when the state and the church were one, and when the anathema of the church was equivalent to a death warrant from the state.

### Sunday and the Airman

If the Baltimore aviators believe that Sunday is the Sabbath, and desire to keep it, there is no power on earth that can or would prevent their doing so. If they have no such belief, or if, having it, they still do not care to worship or rest upon the day, it is still no legitimate affair of the state. The individual must answer to God for the way he treats the Sabbath. The interference of the state only complicates, and never can help, matters. The state may compel a balloon to rest on Sunday; but it never can compel the balloonist to believe in the institution or keep it in the spirit of true obedience, if he does not have it in his heart. And if he does have it in his heart, there is no more need of a human law to compel him to keep it than there is of a law to compel a child to love its mother.

### Must Airmen Alone Keep Sunday?

A question must arise in the minds of every thinking individual when he contemplates the governor's prohibition of the navigation of the aerial sea on Sunday, and that is: Why are the airmen alone singled out for distinction and compulsion in this matter? Is it more sinful, or criminal, to navigate the air on Sunday than to navigate the water? Does the governor's prohibition extend also to marine vessels, and place a ban upon their sailing from the ports of Maryland on Sunday? Is it more criminal to sail through the air on Sunday than to drive a screaming locomotive with its train of cars, or a tooting automobile with its load of pleasure-seekers, over the land of the State? If these are permitted to operate, by what principle of justice or equity are the airmen singled out, and compelled to lie quietly in their hangars on Sunday? It looks to a lay member like a most striking example of class legislation, or of class application of an obsolete and worse than useless law.

That system of so-called religion

which, knowing its own weakness and worthlessness, flees to the state for that protection and power which it has no reason to expect from God, declares itself, in the very asking, unworthy of the favor which it demands.

We are not attacking law; but we do declare it possible for the legislative branch of the government to step outside its legitimate jurisdiction, and in so doing to become a trespasser upon the rights of both God and man. It does this whenever it enters the realm of religion.

The Sabbath is a divine institution, and all should keep it; but the law of Jehovah is sufficient. If men will not keep it on that basis, they can not truly keep it on any other basis, and human laws to enforce it are an insult to both God and man.

The temporal affairs of men are the legitimate concerns of government. The spiritual affairs of men are between them and God, and the state should leave them there. Said our Saviour: "Render to Cæsar [government] the things that are Cæsar's, and to God the things that are God's." Ulysses S. Grant was only reiterating this command of our Lord's when he said: "Keep the church and the state forever separate." To neither of those statements do we give heed when we permit the state to dictate a single religious requirement.

C. M. S.

### A Living Experience

WE serve a living God, infinite in power, existing from the endless ages of eternity. He declares, "I am he that liveth, and was dead; and, behold, I am alive forevermore." Our Saviour is not in Joseph's new tomb, but he sits to-day at the right hand of heavenly power, where he ever liveth to make intercession for us. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." And to this great foundation truth, the apostle adds: "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." Joined to God's infinite power is his infinite compassion for the human family. He is a Father great in resources, and infinite in love.

We have a living Word, emanating from the great Source of power. The Word of God partakes of the nature of its divine Author. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth forever, and this is the Word which by the gospel is

preached unto you." This Word to-day will work effectually in those who believe. He is faithful that has promised. He speaks, and to the trusting soul it will come to pass.

We may have a living experience. We serve a living God; we possess a living Word; our experience should have in it the breath and vitality of heaven. Many to-day are trusting to a dead experience. They feed upon the old-time blessing; they recount how God met with them at their conversion, ignoring or failing to improve the opportunities of meeting with him to-day. The measure of yesterday should not be the gage for to-day. To-day we should see more in God than ever before; to-day we should know that our sins are forgiven, and that God accepts us in the Beloved. To-day his gospel should be an active principle in our lives, a working element, transforming our hearts and natures, and revealing in us the character of the life of Christ.

Let us realize to-day that we serve a living God, and that we possess a living Word; and let us have in our daily lives a living Christian experience.

F. M. W.

## Note and Comment

IN a report read at the opening session of the twenty-second annual meeting of the Lord's Day Alliance of the United States, Dr. Geo. W. Grannis, secretary of the Alliance, bitterly arraigned the society leaders of Washington as sabbath-breakers. The President and Mrs. Taft, with other persons prominent in official circles, were named in a list of those who had desecrated the sabbath by attending or giving social functions on Sunday. The report stated that "if the 15,000,000 or more Christians who had indorsed the work of the Lord's Day Alliance would give as much of their money for the prosecution of the work of maintaining a Lord's day as the 100,000 Seventh-day Adventists give to destroy it, they could more successfully combat the interests working against them."

### Moving-Talking Pictures

ONE of the latest works of inventive genius has been the development and perfection of moving pictures. Added to this now comes the announcement that moving-talking pictures will soon be in general use throughout the country. If these inventions were utilized alone for the cause of truth and righteousness, every advance step would be cause for rejoicing. But when it is remembered that for the most part they become agents of evil, as the present use of moving pictures demonstrates, it is a cause for regret that their potency for evil will be increased.

Unquestionably one of the most powerful and effective agents in the demoralization of youth and children, and of adults as well, is found in moving-picture shows. Allied with impure and suggestive literature, the two become deadly enemies to clean morals, though there may be exhibitions of pictures which do not fall under this ban. It is often argued that the theater presents many high-class and instructive plays; but it is safe to conclude that the average five-cent picture show is as fully demoralizing, if not more so, than the average theater. Both will be avoided by the humble, sincere follower of the Lord Jesus.

### The Mission of the United States

UNDER this head the *United Presbyterian* of August 4 speaks of the unique position of the United States among the nations of earth, and of the work it was set to do:—

The United States stands alone as no other nation does, and has opportunities given to none other. It therefore has a peculiar, special mission. By this we mean that God has raised it up to a peculiar position among the nations, and has given to it a power and an opportunity to be a great blessing to all the world. To use this opportunity and exercise this power for the betterment of the world, is its mission. In the fulfillment of this mission will be found its greatness. For greatness is not in wealth, nor in political power, but in the working power for the help and uplift of others. The United States is a new nation on a new soil and on new principles. In an age of tyranny and wrong a multitude of people sought freedom in escape to a new land. They founded a nation on the broad principles of personal freedom and equality, of intelligence and Christian faith. The nation grew without rival neighbors. There were no inheritances of ill will, no traditions of enmity, no causes of friction beyond what are common to the imperfections of human nature. There was no one to dispute its right to its territory, or to lay a hand on its growth in wealth and power. It is a nation founded on the brotherhood of equal rights and the supremacy of law. . . . Unless we make an exception of the war with Mexico, it has waged no war of conquest.

This statement of the position of the United States among the governments of men is fully borne out by the statement of the prophetic Word. Would that it might continue its mission of pointing the way to greater light and liberty! But the prophet says, in Rev. 13:11, that there will come a denial of its lamblike principles; and, turning its back upon the goal for which it started, it will make an alliance with evil. It is then that it will speak with dragon voice, and seek to compel men to worship the principles of evil from which in its earlier history it sought to free men. We may not hope to save the nation from taking the fateful step, but we may be

the means in God's hands of saving individuals. Character only will survive the wreck of time. Earthly governments will pass away; but by the grace of Christ, individuals may be saved forever. The need of the world to-day is a personal Saviour.

### Reckless Sports

THE spirit of recklessness which possesses the pleasure-loving world to-day is truly appalling. Contests on land, on the water, and in the air are marked with a recklessness which takes no account of the safety of health or the preservation of life. Football contests, motor racing, ballooning, and other equally fascinating and exciting amusements, furnish their annual toll of death. The recent races held on Long Island, in which four persons were killed and a score seriously injured, is but one of many similar records which come to us monthly.

These things are an indication of the spirit of wild unrest which is possessing the heart of the multitude. They seek for peace, for rest from the stress and turmoil of life's duties, for relief from sorrow or from goading remorse. Some desire the honor and applause of their fellows. In consequence they throw themselves recklessly into these contests. They become intoxicated with this spirit, and take risks and run chances in their blind zeal for victory, which, in too many cases, prove fatal to all their hopes. If these could but realize that their craving for rest, and their pursuit after pleasure, could find satisfaction in God, what a revolution would be made in their lives! The world can afford no peace save such as comes through pleasant surroundings and favorable material conditions; but the peace of God passeth all understanding. It depends alone upon a living connection with the Infinite. It appeals to the heart with the greatest sweetness in times of trial and difficulty. This is the peace which the world needs.

### Death With Progress

THIS is an age of progress and advancement. Great achievements have been made in every line of science and industry. The child of to-day can build upon the knowledge of the father of yesterday. The progress made in science, in literature, in art, and in general civilization, place the people of this generation far in advance of all their predecessors; and yet it is a question for serious consideration if this advancement is of real advantage after all. In the wake of civilization have followed many unfavorable conditions, unknown to the age of greater simplicity of living. Speaking of this, the *British Medical Journal* says:—

In humanitarian circles it is customary to speak of civilization as a disease, and to compare the noble savage and the effete citizen in a manner greatly to the latter's disadvantage from the point of view of health and constitution. Facts do not lend unqualified support to this kind of idealism, yet it must be confessed that the list of industrial diseases, already formidable, is a constantly growing one, and that every new invention carries attendant evils in its train. Among distinctively modern diseases may be instanced the poisoning produced by the fumes of calcium carbide, or acetylene; the headache, dyspepsia, cardiac failure, and sensory disturbances traceable to the manufacture and use of aniline dyes; the frothing of the blood, known as caisson disease, which follows too rapid decompression in workers at the foundations of bridges; the functional neurosis, known as telegraphists' cramp, resulting from the use of the Morse key, and the numerous affections of the skin, lungs, digestive tract, and eyes, due to irritation by organic or inorganic dusts of industrial origin. Among the last-named special mention may be made of "shoddy fever," caused by the dust rising from the pulverization of wool containing rags. A modern danger par excellence is that of electrocution by contact with live wires, to which innumerable workers are daily and hourly exposed.

### Titles of Men

THE word reverend is used but once in the Scriptures. It is then applied, not to fallible man, but to the Supreme Being. Applying the word to man is in direct line with the present-day spirit of deification of humanity. In the recent consecration of St. Patrick's Cathedral in New York City, Archbishop Glennon began his sermon on that occasion with this as an opening sentence: "Eminences, *most* reverend, *right* reverend, *very* reverend, *reverend* fathers, and beloved members of the laity."

### The Eucharistic Congress

MONTREAL, Canada, recently witnessed one of the most imposing parades, perhaps, of modern times. The center of this spectacular demonstration by the Roman Catholic Church was the monstrance. This receptacle contained a wafer, which was supposed to have been converted, by the words of a priest, into the very body of our Lord Jesus Christ. We need more than a consecrated wafer in this sinful life. The demoralized condition of humanity demands, not an inert, lifeless piece of bread, but a living, personal Saviour. A god which is created by a priest, and then eaten, is valueless to the people, who must have within them the Spirit of One who can renew and refine their impure, sinful natures.

With Catholics the priest has such control of the Saviour, and keeps him so completely to himself, that the members of the church are compelled to appeal to the Virgin Mary and other saints to

help them out of their difficulties. But Mary did not die on the cross. She is no more able to relieve men from the penalty of a broken law than is any other human being. We much prefer to worship the Son, who sits at the right hand of God the Father in heaven, rather than the so-called god in the hand of a priest on earth. When God did dwell with men, in the most holy apartment of the sanctuary, a power was manifested which left no doubt in the minds of the people as to his immediate presence.

C. E. H.

### A Horrible Crime; a Fearful Sentence

JUDGE MARCUS KAVANAGH, of Chicago, in pronouncing sentence upon a prisoner guilty of forcing his wife to become a "white slave," shooting her when she refused to give him money, and murdering a woman who sought to defend her from his brutal assault, vividly portrayed the difference between capital punishment and solitary imprisonment for life. He said, as reported in the *Washington Star* of October 12:—

You committed a terrible crime. Your punishment is to be more terrible still. The instinctive, unreasoning horror of mankind regards death as a severe punishment. This idea is not correct. You are now to receive a sterner punishment. Your victim died but once. You will die a hundred times; you will suffer more the day you put on your prison clothes than she did in her death. After that there will be only the hopeless, painful years, from day to day, from month to month, stretching out forever in agony. In four or five years the eternal solitude and silence will begin to crush in upon you like an iron weight. You hear that street-car bell ringing in the street as it passes now. You will remember it in after-years as the most exquisite music. It will mean hurrying crowds that go where they like and do as they please; it will mean the greatest of all pleasures—freedom. You can only dream of it by day and by night, and your dream will be torture unbearable.

One shudders in contemplating such a terrible experience, and yet there comes relief to know that at last death will terminate its horror. According to popular theology, which places billions of human beings in flames, not for a short lifetime, but for an eternity, and the suffering to increase as the ages slowly pass by, the sentence of this judge but faintly describes the terrors of the finally impenitent. What a calumny on the character of the Almighty! How entirely contrary to the teaching of the Word of God! The wages of sin will be death, not eternal misery in hell; and eventually God will be all and in all, and every creature in heaven and earth and in all parts of God's universe will ascribe praise to him that sitteth upon the throne, and to the Lamb, forever and ever.

J. N. Q.



### Remembered in Prayer

"Ye also helping together by prayer for us." 2 Cor. 1: 11.

The weary ones had rest, the sad had joy

That day. I wonder how.  
A plowman at his work had prayed,  
"Lord, help them now."

Away in foreign lands they wondered how

Their simple word had power.  
At home, the Christians, "two or three,"  
had met  
To pray an hour.

Yes, we are always wondering *how*,  
Because we do not see  
Some one, unknown perhaps, and far  
away,  
On bended knee.

A hidden one, but one near God,  
Was claiming victory,  
As they went forth to battle in his  
name,—  
"Lord, be thou nigh."

The hands were steady till the setting  
sun.

No need to wonder more  
How courage, faith, and hope were all  
supplied  
From heaven's store.

—Selected.

### Progress of the Negro Race

IN 1859 there were 4,500,000 Negroes in the United States. Four millions of these were slaves, and ninety-five per cent of them could neither read nor write. Only one in six professed Christianity. When they were freed, in 1863, they were penniless and ignorant. Ninety-nine per cent were either field hands or servants.

Statistics show a great change. In 1900 fifty per cent of the Negro population of the United States were farm laborers and servants, and over one half of these were efficient modern workmen. There were 750,000 farmers; 55,000 railroad hands; 70,000 teamsters; 36,000 miners; 35,000 sawmill employees; 28,000 porters; 21,000 teachers; 21,000 carpenters; 21,000 barbers; 20,000 nurses; 15,000 clergymen; 14,000 masons; 24,000 dressmakers and seamstresses; 10,000 engineers and firemen; 10,000 blacksmiths; 2,500 physicians; 2,000,000 mistresses of independent homes; and 3,000,000 children were in school.

Fifty years ago the Negroes were penniless, and assessed as real estate. Last year they owned 500,000 homes, of which one half were farms. They owned 15,000,000 acres of farm land, worth \$200,000,000. As owners and renters, they control 40,000,000 acres of land, worth \$500,000,000, with a gross income of \$250,000,000.

To-day they control every seventh

farm in the United States, and raise every sixteenth dollar's worth of crops. They have accumulated \$600,000,000 in the last fifty years.

This is surely a very encouraging report. We ought to put forth a more determined effort to get the third angel's message before them.

I should be glad to hear from any who would like to assist in the work for this people.

A. J. HAYSMER.

### Italy

It was with great pleasure that I came to my native country one year ago. Since I came into the truth, my heart's desire has been to devote my life to giving God's glorious message to my own people. I am thankful that I am able to report results of the year's labor.

Torre Pellice is quite an important center, as it is the capital of the Waldensian valley. Brother Bertalot is doing good work there canvassing, and the Lord is blessing his efforts. We have in Torre Pellice our first and oldest church in Italy, raised up and established twenty-five years ago by the efforts of Brethren Czechowski and D. T. Bourdeau.

At Gravina, a town of twenty-five thousand inhabitants in the southern part of Italy, we have a little company of commandment-keepers, gathered out by one who accepted the truth in America, and returned to his native country to bring to his own people the glorious message. Brother P. Creanza was once connected in the Lord's work with the writer in New York City. Gravina seems to be a promising field. Last April it was my privilege, when I went there with Elder L. P. Tieche, to baptize two converts; and I have just received a letter inviting me to come down and baptize six more.

At another small place, Santeramo, in the south of Italy, the good seed is being sown by Brother L. Benezet, who is holding public meetings there, which are fairly well attended. To his encouragement, the Lord has given him already four precious souls for his hire. For this we all are deeply grateful to our merciful Heavenly Father.

Genoa is a great commercial center in the north of Italy, on the beautiful Mediterranean. Here I am now located. I feel that the Lord is helping me and my brother worker, F. Vaucher, in our work, although the difficulties are many, as Genoa is the most priest-ridden city in Italy. There are other adverse circumstances put in our way by the powers of darkness, yet July 16 I had the privilege of baptizing five persons, and a number more are interested.

Our monthly paper is doing good work, entering the homes of many people, and two have been gained by this silent messenger.

The most precious blessing to me is that my dear parents, who for years had

opposed my faith, and almost disowned me because of it, are now eagerly studying God's truth, and the Lord has thus brought me back to their hearts.

Catholic priests have told me on different occasions that we have such an unpopular message that we can never hope to succeed in overthrowing their long-established, world-accepted faith; therefore, they do not consider it worth while to fight us, as they prefer to be after those whose professions of faith and practise are almost like their own.

L. ZECCHETTO.

### North Carolina

KERNERSVILLE AND GREENSBORO.—At the close of our annual camp-meeting at Kernersville, I was asked to remain to follow up the interest awakened. Bad weather followed the breaking up of the camp, and caused the attendance to fall off considerably; but as soon as the rains ceased, the attendance increased, and continued good until the close. The last meeting was held the night of October 22.

Seven adults, besides a number of young people, have begun to keep the Sabbath as a result of the work done. Others are deeply interested, and we sincerely hope will obey soon.

We have now come to Greensboro, and shall appreciate papers and tracts for free distribution.

R. T. NASH.

### Eyes for the Blind

SINCE January last, Mrs. Miller and I have been in the West, working in the interests of the *Christian Record*, our magazine for the blind. From Vancouver, Wash., on the north, to San Diego, Cal., on the south, we met a hearty response to our call for means to send this blessed gospel to the sightless. Several public institutions and many blind persons were visited, and from them we received much encouragement.

Truly we have spread a feast in the way of literature for those who can see. We are now printing 333 bound volumes, filled with every phase of the message; 1,096 tract messengers; 287 pamphlets, with their extensive exegesis on present truth; and 117 monthly or weekly journals. We have done a great work for those who can see; but we must also make a feast for "the poor, the lame, the maimed, the blind."

The *Christian Record* is your living missionary, telling the glad story to the blind. At the present time more than two thousand copies go monthly to gladden the hearts of the sightless ones. During the past year a free circulating library has been connected with the office, in which are fourteen tracts and pamphlets, but not a bound volume. These tracts have done good work in helping some of our readers to understand the message. Some have even read this library through, and are calling for more of the literature that brings them light, hope, and comfort.

As all literature for the blind is sent post free by the government, these tracts and pamphlets can be sent to the readers and returned to the office without expense either to them or to us. So when once a library is filled, it can be read and reread until it is entirely worn out.

We believe this to be an economical plan of operating a missionary library for the thousands of blind in the United States.

Brother, sister, this call is to you. Help this poor people, who are robbed of earth's comforts and blessings, to the hope which brings joy and peace unspeakable. This gospel is for all, and all must receive its warning. In the parable the call to the supper was first given to the man of wealth, to the busy man, to the men and women of everyday pursuits, but they all with one accord began to make excuse. Then the servant was bidden to call the poor, the lame, the maimed, the blind, that the master's house might be filled.

In Prov. 3:27, 28, we read: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee." And again (Neh. 8:10): "Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared."

It is in your power to help in the great philanthropic work of the Christian Record Publishing Company in sending the embossed literature to the poor blind. All contributions should be sent to the secretary, Miss Mettie Cornell, College View, Neb.

CHAS. N. MILLER.

### Colorado

DENVER.—After our camp-meeting, our Conference Committee decided that I should take up work with the third church in Denver. The Lord is greatly blessing us. The conference has secured lots in a favorable location, and we are now gathering means to erect a new church building. We have rented a church building for our meetings, where we can hold our Sabbath services and prayer-meeting. We also have the privilege of holding Sunday evening services. We held our first Sunday evening service with the church well filled. Many strangers were present, and expressed themselves as being much interested. We are of good courage, and pressing forward unitedly in this glorious work.

G. W. ANGLEBARGER.

### Porto Rico

THE native preacher mentioned in my last report has been working in the country near Manati, preaching, and distributing books and tracts. A number of persons became so interested that he wrote asking me to come and help him. After holding a few meetings, and instructing them further in the message, ten took their stand with God's remnant people. Seven were baptized, and others will take this step later. These brethren live in the mountains, and are a much more simple people than those of the cities. Brother Montanez will continue his work in the country, and we hope soon to see a large church raised up there.

Brethren Cochran and Raff are doing quite well in the canvassing work, putting out a goodly number of books each week. I also baptized three converts in Arecibo. We pray the interest may continue. Brother Cabanas holds three meetings each week with the little com-

pany, and has a fair attendance. The *Centinel* is generally well liked by the people. On this last trip, in four days I took fifty-eight subscriptions, working only a few hours each day.

A few months ago we obtained permission to hold meetings in the prison at Arecibo every Sunday afternoon. Brother Cabanas has continued the meetings. A letter from a young man in prison shows that this effort is doing good.

We have great reason to thank God for the encouragement he has given, and we mean to continue in the good work.

WM. STEELE.

### Wonsan, Korea

I JUST returned from a trip two hundred miles to the north of here. Nearly all the way I went by boat, but the village was about twelve miles from the nearest landing; and with three streams to ford, it seemed even farther. Some time ago two men from that village were in Wonsan on business, and were detained some days as there was no boat. They fell in with some of our people, learned the truth, and accepted it. When they started home, I gave them such literature as we had. After they had been home a while, they wrote us saying that there was quite an interest, and urging us to make them a visit. As soon as could be arranged, one of our Korean helpers went to them. When he had spent some time teaching them, I went. A Sabbath-school of twenty-four members was organized, and we hope soon to be able to organize a small company into a church.

We are all well, and enjoying our work. Remember us often at the throne of grace.

W. R. SMITH.

### Waterloo, West Africa

MRS. FRENCH and I moved here one year ago. At that time there was only one small town lot we could call our own. The church had been organized only a few months before. During the year thirteen members have been added, and others are awaiting baptism. We also have our church and school buildings nearly completed, and have a school home and farm well equipped, caring for eighteen boarding students at present. Our day-school has increased from thirty-three to about seventy pupils. I believe the church has made rapid advancement spiritually, and much prejudice in the town and the neighboring villages has been broken down. So we have much to thank the Lord for.

I do not feel that we should concentrate our efforts largely around these coast towns and villages, but I believe our most fruitful fields will be found far back in the hinterlands, among the real native country people. These will be freer from the bigotry of the coast cities. While the converting power of the gospel will transform the lives of some, who will give valuable aid in carrying on our work among the masses of the interior, the majority of our creole students are not such as can successfully carry on pioneer work.

After two years' experience here, I am convinced that we should not hesitate to secure tracts of land among the various tribes, and open up self-supporting

mission stations, from which to work the surrounding country.

I am ready, as soon as this station can be provided for, to push away back into the country, and open up a good central station. We have some young men who would give valuable help in opening up such a station by the first of next year.

T. M. FRENCH.

### Mexico

THE first of September I visited Mescquitic, where I held meetings, with fifteen to twenty present. At this place we hope to rent a room for our meetings in a more central part of town, until a church is built.

From here I visited two Sabbath-keeping brothers farther in the interior. The wife of one of them told me that she desires to be baptized. Here I had one very long meeting, with thirteen present, and all rejoiced in the Lord.

From this place I went to La Tapon, nine miles farther on in the mountains, to give Bible readings to two families. These people are not Adventists, but they rejoice very much in hearing the word of God. Still farther up in the interior there are some families writing to us that they are not idolaters, and that they wish to know the truth.

I then went on to Marthehuala. Here I met a family always exceedingly hospitable and kind to every one. They do not yet keep the Sabbath, but we hope they will soon do so.

Leaving there, I went to La Visnaga. We had several days of good meetings with all the church. The brethren in this place have had but little rain for their corn, and are very poor. Notwithstanding this, they are contented, knowing that the Lord will care for them.

Leaving this company, I went to Moctezuma, one hundred miles distant, crossing some high hills on horseback. A brother here was much encouraged in the work of the Lord. Four members of his family wish to be baptized. We had good meetings, with twelve to sixteen present.

Starting from this place with Brother Baltazar, we went to Las Cruces, where there are some who believe the Bible; but the owner of the ranch would not permit us to hold public meetings. Nevertheless, we had meetings in a private home, day and night, without singing. These people said to me that the meetings were surely spiritual feasts to them.

In the most remote places in Mexico there are a few who are rejoicing in the gospel.

S. MARCHISIO.

### Bocas del Toro

THE Lord has helped in the presentation of the truths for this time at this place. My lectures continued almost every night for nearly two months. During that time the meetings were well attended by some of the best people of the town, who manifested a decided interest in the truths taught.

The brethren and sisters have done excellent missionary work in visiting their neighbors and friends, and inviting them to the meetings. One brother has written more than one hundred letters of invitation, and the majority of those addressed responded by their presence.



Together we visited the homes of the people, holding Bible readings with them, answering their queries concerning our faith, praying with them, and inviting them to attend. As a result of all these efforts, we had quite a live interest, and a fair attendance, having one hundred twelve present on at least one occasion. This we count a good number, when we think of surrounding circumstances and contrary influences.

I also made the acquaintance of the inmates of a near-by almshouse. Visiting, reading, and praying with these, was a pleasant work. They felt, before, that no one cared for them. On Sunday evenings we cheered their hearts with some gospel songs, accompanied by the organ and the violin. Among them was an American. Sickness had reduced him to a skeleton, but in his sufferings he found the Saviour, and fell asleep in hope.

During my stay of fifty-seven days, I made four hundred four missionary visits, preached sixty-four sermons, and held one hundred forty-three Bible readings. I also held a few meetings at Old Bank, a neighboring island, and baptized seven persons there.

At the close of my lectures at Boca, six were added to the church, five by baptism; one other awaits that ordinance. There should be a laborer stationed here, who could also labor among adjacent islands.

H. LOUIE MIGNOTT.

### Burma

ONE Karan man called a few days ago. He said he had been three times before, but found no one at home. He had heard of the Sabbath, and knew it was right. About seven months ago his little daughter was bitten by a snake and died. He then turned to the Lord, and promised to keep his Sabbath. He went back to his home promising he would return to Moulmein to study all the truth.

At present I am giving Bible lessons in a Chinese mission. I like the Chinese people, and there are thousands of them here. Two Chinese ministers have sent me their subscriptions for our Chinese paper.

OLLIE OBERHOLTZER, M. D.

## Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY Secretary

### Our School in Cuba

IN a letter from Mrs. Ida Carnahan, the principal of our school in Cuba, an interesting statement is made concerning the conditions there. As may be seen from this account, it often means hardship and rigid economy to carry on the school work in foreign fields.

"Our school is not very large as yet, but its influence is being felt, and our work is being watched and noted by the leading educators and people of this province. As I talk with this one and that one, I am surprised to see how the people feel concerning it. Whole families are trying to negotiate with the land company and sugar-mills for land, so as to put their children in the school.

Our school family now consists of eleven,—our immediate family of four Americans and seven natives (six boarding students, and a good, faithful native brother to help in the industrial work with the boys). We have four boys and two girls, ranging from seven to fifteen years. These all come from good, respectable native families. They are hard to discipline, because they do and say as they please in their own homes. Usually they dislike work, and look upon common labor as menial. Our first task is to assign them their work, and work with them until we teach them how. After about two weeks of 'breaking in,' they do very well, and we are proud of them. It would do you good to hear the natives say, 'I want you to take my child, and do by him as you would by your own. He is the flower of my eyes, all I have now,' with tears in their eyes. This is strange, indeed; for we are Americans.

"We are using our parlor for the boys' department. Both natives and Americans use this room. Our work is not so hard as it is inconvenient. We feel proud of our students, who are doing excellent work in both departments. We are anxious for our new school-house, so that we may have our school home and our meetings away from our living house.

"At the time of the cyclone, we had about one hundred banana plants, many of them bearing or putting on fruit. Most of these were blown down. Our beans, about ready to bear, were destroyed, and all our garden seed, just planted, was washed out. Our papaya trees, with fruit ready to ripen, were torn up, and many of our guava trees also. Our fruit crop was ruined for a year or eighteen months. Our personal loss consisted of a fine ewe and four young lambs, and about two dozen chickens, large and small. We feel grateful that our losses are so small, though what was lost means a harder struggle financially for months to come, as our garden means so much to us, with our large family. But He who has cared for us will provide for all our needs.

"The storm was terrible. It raged for about four days and five nights. The river came up to the foot of the hill where the school stands. The small bridge over which we cross the San Claudio River was washed out, cutting off all communication with the store. As the storm continued, we were forced to portion out the food, so that we might have enough to keep us from suffering. One of our neighbors, whose house went down, came to us for shelter. He brought a big pail of cow-peas with him, and these were our mainstay during the storm. I have passed seven years in the tropics, but never saw such a storm as that. The last evening we gathered our little band around us about two o'clock, and sang some Spanish songs to keep the children's minds on other things.

"Some day I hope to have some good charts on physiology in Spanish, especially those which show the effects of narcotics and stimulants upon the system. We are anxious that our students should be object-lessons to this people of what a healthful diet and physical exercise will do. Their hearty appetites, freedom from sickness, fairness of countenance, and gain in weight, with-

out flesh food, wine, coffee, or tobacco, are a mystery to the people. They have argued heretofore that it was all right for the American, but the Cuban could not live that way, because of his customs; but now they see their own children doing well. At present our home is crowded, and we can not take another student into the home until we get the two rooms empty, which we are now using for school purposes. We have taken one bedroom for kitchen and dining-room. As soon as possible, we must get a kitchen and a dining-room built onto the house.

"The school land deed is to be made over to the General Conference. And as soon as the cane produces enough to pay for the home, that will be turned over also. So you can see we are not only meeting our own way financially, but are doing something besides. Our self-supporting work is different from that of the average self-supporting school. This school has a regular board, with the superintendent of the Cuban Mission field, Elder E. W. Snyder, as treasurer. We are anxious to succeed."

H. R. S.

## The Missionary and Publishing Work

Notes, Plans, Reports, Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER Secretary  
N. Z. TOWN Assistant Secretary  
A. J. S. BOURDEAU Missionary Secretary

### An Encouraging Word

BROTHER C. G. BELLAH, general agent of the Central Union, sends us the following good word from west Kansas:—

"We have been getting some good men started out here. A big snow-storm has been on for two days, yet while out with a brother canvassing with 'Great Controversy,' we took \$33 worth of orders in fourteen hours. Working with another brother with 'Practical Guide,' we took \$19 worth in nine hours. Last night I found a canvasser who was planning to stop at a hotel, which would cost him about \$1.50. But we drove out into the country, stopped at a farmhouse, and sold \$4.25 worth of books."

N. Z. T.

### Selling Books in Bolivia

WE have recently received the first report of book sales from the Bolivia Mission, and we are glad to see that our brethren in that field have been able to make such a good start. The report shows 83½ hours, and 111 orders, with a value of \$272.74. This is a very encouraging beginning.

Brother F. A. Stahl sends the following interesting experience along with this first report:—

"Enclosed find report of book sales. Brother and Sister Shultz arrived in La Paz, September 13, and he has gone right to work with 'Salud y Hogar' ('Home and Health'). People seem to like this book, as there is nothing of the kind in Bolivia. I went to Guaqui, a

little town on the shores of Lake Titicaca, and in a few hours sold seventeen copies. I arrived there at twelve o'clock; and as I had to leave again for La Paz early the next morning, I had only a few hours to work, but this was my success. People would say, 'I will take a book later.' I told them I was going to leave early the next morning, and that they would have to decide at once; so they did.

"The next morning, just as the train was about to pull out, I noticed a well-dressed man half a block from the train, whom I had missed the day before. I decided to risk missing the train, and rushed up to the man, told him I had a good book for him, that the price was \$6, and that the train was starting, and I would have to run to make it. He handed me the money, and I rushed back, and caught the train."

We expect to see some more good reports from Bolivia. N. Z. T.

### The Summary

We were sorry to send our summary to the REVIEW this month without full reports from Canada. There are also some foreign reports lacking. But notwithstanding this, all will be glad to see that the summary is considerably larger than for October of last year. It is a matter of encouragement to see the foreign reports steadily growing month by month. N. Z. T.

### Peru

VERY good reports are coming in, considering the close times we are having here. You know this country hardly finishes with one revolution until she is in another; and since the trouble with Ecuador, times have been pretty close. At the present time there is a great deal of talk about a revolution; but we thank God that we are still able to place some of the precious literature in the hands of the people.

I had very good success with religious books in the same territory where I sold "Salud y Hogar" ("Home and Health") only two months before. I am sure the health book, rightly handled, will make friends, instead of hurting the work. E. T. WILSON.

### An Experience in Mexico

WHILE canvassing in one of the large department stores here, the proprietor said, "Well, I do not know; however, I will sign, with this understanding: If I like the book when it comes, then I will take one." "All right," I said; "just put your name down for the best binding. Later I will bring you your book." He did so, and it resulted in selling \$68 worth in that one store. Yesterday was delivery day, and I went into the office, quickly tore off the wrapper from the book, and handed it to the proprietor. I also showed him the prospectus. In it I had one of the large red labels that they used for their packages. It stood out very prominent. I said to him: "You see, my friend, how we are advertising your store. Five of us are canvassing, and each one has one of your labels in his book. After leaving here, we expect to go from city to city, and the people will see your name." He smiled, and paid me ten pesos. J. A. P. GREEN.

## Canvassers' Summary for October, 1910

	AGENTS	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
<b>Atlantic Union Conference</b>						
Maine .....	2	33	7	\$ 39.25	\$ 94.20	\$ 70.65
Northern New England ..	7	330	43	281.05	158.25	265.55
Southern New England ...	3	281	66	330.70	183.05	164.65
Massachusetts .....	5	278	28	208.53	525.35	944.65
New York .....	6	293	103	282.75	485.90	510.65
Western New York .....	7	176	26	202.00	35.85	296.95
Greater New York .....	11	246	99	427.85	56.50	423.50
Totals .....	41	1637	372	1772.13	1539.10	2676.60
<b>Columbia Union Conference</b>						
Ohio .....	13	1010	334	983.05	1691.75	439.50
West Virginia .....	11	668	254	778.55	310.85	368.35
Virginia .....	7	446	196	357.00	120.70	341.40
Chesapeake .....	10	930	396	686.75	539.30	693.90
Eastern Pennsylvania ....	4	309	89	146.85	184.00	611.00
West Pennsylvania .....	9	521	266	575.05	764.60	488.77
New Jersey .....	...	...	...	...	186.75	925.90
District of Columbia .....	1	...	12	106.75	...	...
Totals .....	55	3884	1547	3634.00	3797.95	3868.82
<b>Lake Union Conference</b>						
East Michigan .....	6	131	42	100.35	357.50	633.65
West Michigan .....	...	...	...	...	...	...
North Michigan .....	8	295	57	122.55	123.95	50.30
Wisconsin .....	4	400	80	360.50	193.00	1014.30
Northern Illinois .....	8	868	314	911.15	601.75	638.25
Southern Illinois .....	10	645	236	773.20	596.25	584.90
Indiana .....	3	353	94	377.50	57.35	425.10
Totals .....	39	2692	823	2645.25	1968.05	3490.10
<b>Canadian Union Conference</b>						
Ontario .....	...	...	...	...	100.35	...
Quebec .....	...	...	...	...	100.00	...
Maritime .....	...	...	...	...	40.00	...
Newfoundland .....	...	...	...	...	...	...
Totals .....	...	...	...	...	240.35	...
<b>Southern Union Conference</b>						
Louisiana .....	7	997	435	727.70	876.45	684.50
Alabama .....	19	1353	285	556.25	833.65	838.35
Kentucky .....	4	565	169	200.00	982.85	352.50
Mississippi .....	16	1447	673	808.25	343.16	313.05
Tennessee River .....	16	1407	701	928.80	619.20	295.20
Totals .....	62	5569	2263	3221.00	3655.31	2483.60
<b>Southeastern Union Conference</b>						
Cumberland .....	15	1145	489	1011.15	180.94	1769.50
Georgia .....	13	801	174	383.80	1470.23	726.75
North Carolina .....	14	1451	240	920.75	405.80	516.85
South Carolina .....	6	849	107	306.15	532.00	751.35
Florida .....	6	414	327	713.75	155.54	230.50
Totals .....	54	4660	1337	3335.60	2744.51	3994.95
<b>Southwestern Union Conference</b>						
Arkansas .....	11	790	74	351.35	583.75	412.50
Oklahoma .....	30	2612	107	505.35	532.50	2684.20
West Texas .....	13	488	31	188.35	4.10	101.90
South Texas .....	8	802	50	294.75	...	...
North Texas .....	28	3122	67	365.25	996.50	783.80
New Mexico .....	1	69	16	54.50	59.90	100.80
Totals .....	91	7883	345	1759.55	2176.75	4083.20
<b>Central Union Conference</b>						
Northern Missouri .....	9	481	265	667.65	272.25	812.30
South Missouri .....	6	390	119	331.65	860.80	368.75
Kansas .....	9	480	107	438.45	1506.50	1841.42
Colorado .....	6	424	89	418.85	479.90	148.05
West Colorado .....	3	17	5	27.95	396.75	63.50
Nebraska .....	7	609	180	2121.15	587.00	1000.50
Wyoming .....	...	...	...	...	250.35	341.75
Totals .....	40	2401	765	4005.75	4352.65	4576.27
<b>Northern Union Conference</b>						
Iowa .....	8	562	154	426.00	485.15	754.75
Minnesota .....	2	105	32	102.50	180.05	53.96
North Dakota .....	5	200	25	85.70	...	...
South Dakota .....	1	70	35	110.00	339.95	514.15
Miscellaneous .....	...	...	...	...	...	1000.00
Totals .....	16	937	246	724.20	1005.15	2322.86

	AGENTS	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
<b>Pacific Union Conference</b>						
California-Nevada .....	8	572	361	\$1064.40	\$ 572.45	\$ 562.65
Arizona .....	1	62	26	112.25	214.80	....
Southern California .....	6	499	185	492.55	986.50	1160.50
Utah .....	5	....	....	168.35	....	9.55
Totals .....	20	1133	572	1837.55	1773.75	1732.70
<b>North Pacific Union Conference</b>						
Alaska .....	....	....	....	....	....	....
Western Washington .....	10	345	137	558.30	756.15	1185.05
Upper Columbia .....	4	273	97	308.35	500.35	69.75
Western Oregon .....	6	255	163	788.00	783.55	156.35
Southern Idaho .....	3	117	36	173.50	....	22.30
Montana .....	1	91	65	200.00	159.90	....
Southern Oregon .....	5	170	38	231.90	....	....
Totals .....	29	1251	536	2260.05	2199.95	1433.45
<b>Western Canadian Union Conference</b>						
Alberta .....	....	....	....	....	140.00	134.10
Manitoba .....	....	....	....	....	....	201.15
British Columbia .....	....	....	....	....	....	....
Saskatchewan .....	....	....	....	....	42.65	232.30
Totals .....	....	....	....	....	182.65	567.55
<b>Foreign Union Conferences and Missions</b>						
British .....	663	7571	2595	6223.77	4615.23	5389.32
Scandinavian .....	89	17794	10929	8967.85	8174.42	6118.76
East German .....	95	8932	....	2212.77	....	....
West German .....	100	10794	....	2974.52	6331.21	12606.27
Russian .....	14	....	....	499.21	....	....
Latin .....	11	1534	2397	610.15	249.55	1743.95
South African .....	18	1290	399	1658.51	98.83	251.62
Australian .....	68	6067	2226	9017.71	5363.20	3022.50
Mexican Mission .....	9	757	397	1033.95	486.63	418.02
West Indian .....	....	....	....	2024.03	....	986.31
Korean Mission .....	....	....	....	8.92	....	....
Philippine Islands .....	....	....	....	345.50	....	....
Levant Union .....	....	....	....	....	....	30.07
Brazil .....	18	1356	....	1186.06	....	....
South American Union .....	....	....	....	....	372.66	912.99
China Mission .....	....	....	....	....	....	....
Japan Mission .....	....	....	....	....	....	....
India Mission .....	3	393	221	230.36	....	....
Bolivia .....	2	83	111	272.74	....	....
Peruvian Mission .....	....	....	....	....	1342.03	....
Total North American union conferences.....				\$25195.08	\$25636.27	\$31230.20
Total foreign union conferences and mission fields .....				37139.50	27033.76	31479.71
Grand totals .....				\$62234.58	\$52670.03	\$62709.91

**Comparative Summary**

	1905	1906	1907	1908	1909	1910
Jan. ....	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23
Feb. ....	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34
March ..	12,000.00	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55
April ...	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39
May ....	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58
June ....	31,000.00	40,000.00	65,317.23	82,878.67	124,412.34	112,606.05
July ....	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12
August ..	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	66,523.05
Oct. ....	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58
Nov. ....	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	....
Dec. ....	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73	....
Totals, \$237,000.00	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	....	....

**News and Miscellany**

—The taking of a new census costs the United States about \$14,000,000.

—The French minister of war has decided that the National Aerial League shall be authorized to obtain, from the officers of the Army Geographical Service, all needed information to assist in perfecting plans to cross the Sahara by aeroplane.

—During the past 12 months, 27 aviators have lost their lives in flight.

—Schoolboys from the public high schools of Washington held a shooting-match on the government range in Virginia, November 12. Several cups and medals were given to the winners. An additional medal was presented by the local chamber of commerce to the "young defender" making the best record. Thus in all the large cities of the country the youth are being trained for warfare.

—The discovery of a wonderful new diamond mine is reported from the Pretoria district, South Africa.

—Word comes from German East Africa of the discovery of a mammoth cave having a length of 329 meters, and an entrance 43 meters wide by 21 meters high. Though discovered in August, 1909, it was first explored in February, 1910. The cave is in a dense forest, and has long been used as a hiding-place by the natives in time of war.

—The new White Star Line steamship "Olympic," launched recently, cost \$5,-750,000, and is the largest vessel ever built, being 882 feet long and 92 feet broad, and having a gross tonnage of half as much again as that of either the "Mauretania" or the "Lusitania." The "Olympic" will carry 5,600 persons, including the crew. The "Titanic," a sister ship, is building, and will be launched early next year.

—An economical little German town has installed on one of its streets a system by which the man who wishes to have his way home lighted late at night shall pay the costs himself. "The street is a little over half a mile long, and is provided with nine lamps. At each end of the street is a penny-in-the-slot machine, and whenever any one wishes to light up the street, he has merely to drop in a ten-pfennig piece, which turns on the current for twelve minutes. This allows him ample time to walk the length of the street. The street is normally lighted until ten o'clock. Thereafter the prepayment meter must be resorted to."

—A comparison of the heavy loss of life and many injuries on the railroads of the United States with conditions that prevail in Great Britain, is interesting to say the least. During the first quarter of 1910, there were 1,100 persons killed in railway accidents in this country, and 21,322 were injured; while, according to the report of the British Board of Trade on railway accidents in the United Kingdom during the year 1909, only one passenger was killed in the train on which he was traveling, and this was the first fatality for twenty months. During the entire year, 360 persons were injured. As 1,264,000,000 passengers were carried, the companies are justified in thinking this record a cause for congratulation.

—The process by which a bell receives its joyful or solemn tones is thus described by the *Scientific American*: "All bells, after they are cast and finished, must go through a process of tuning, the same as any other musical instrument, before they respond with a clear, true tone. Every bell sounds five notes, which must blend together in order to produce perfect harmony. The tuning of a bell is done by means of shaving thin bits from various parts of the metal. It is as easy for an expert bell-tuner to put a bell in tune as it is for a piano-tuner to adjust his instrument to perfect chords. At first thought it would seem that a bell would be ruined should the tuner shave off too much at the last tuning, or the fifth sound, but such is not the case. He would, however, be obliged to begin over, starting again with the first tone, and shaving the bell till it gave forth its harmonious sound at the fifth tone."

### Field Notes

FIVE were recently baptized at St. Paul, Minn., and six at Glenwood.

ON Sunday, October 2, at Haskell, Okla., Elder C. M. McDonald baptized seven persons.

FOUR were recently baptized at McMechen, Ohio, three of whom came into the truth as the result of the tent effort at that place.

BROTHER W. M. CAMPBELL reports a good company of believers as the result of an effort conducted at New Philadelphia, Ohio. Six were recently baptized at that place.

BRETHREN H. E. Reeder and L. E. Surtis, who have been laboring at Dayton, Wyo., report that eight have taken a firm stand for this truth. Ten new members have also been added to the Mitchell church.

Two men and their wives have recently decided to keep the Sabbath at Kalamazoo, Mich., and attend regularly the services of the church there. Three new members have been received into the church at Grandville, two of whom were baptized on Sabbath, October 22.

A FEW months ago one of the native believers in Porto Rico entered the work under the direction of Elder Wm. Steele. Writing under date of September 20, Brother Steele says: "This month I baptized ten persons. Seven of them accepted the truth as the result of the work done by our native laborer."

## Sanitarium Relief Campaign

### A Suggestion for the Holidays

It is not too early to plan some things that we can consistently do in connection with the holiday season, which will soon be here. It is an occasion that we should not fail to take advantage of, as we can do to very good purpose.

A practical suggestion is that we should make use of the Christmas spirit of giving, and see that as many copies as possible of "Ministry of Healing" are used at this time. This is an excellent gift-book. It is a presentable volume in every way. To many it will appeal as being acceptable for a present to some friend.

Some conferences are planning for a special effort in placing many books within the next month or so, taking up this work as the Harvest Ingathering closes. The plan is to appoint a certain Sabbath on which the sanitarium relief campaign will be presented in the churches by the various conference laborers. Following this, the workers and people will unite in a general rally, to sell as many books as possible. Where books can not be sold outright, it may be that orders can be taken for deliveries for Christmas. While people are at this time willing to spend money in the giving of presents, would it not be well for

us to place before them such a book as "Ministry of Healing"?

Some of our own people may be planning to make gifts to relatives or friends not in the truth. Perhaps no better book than this can be found for this purpose. Even where there may be considerable prejudice, this book will be found acceptable. It is a good book with which to overcome prejudice.

We have the report of an instance in which a Catholic business man purchased fifty copies for his employees, paying seventy-five dollars cash for them. Perhaps all that is necessary to some other employers is a suggestion that here is something which they can use in this way,—a book which will prove both helpful and edifying. We know of its inestimable value, and should give others the opportunity to know it. We have but to contrast it with the popular novel, selling at the same price, to show its superiority over many books that will be bought and given away. Ought we not to do what we can to have this good book used instead?

L. A. HANSEN.

## NOTICES AND APPOINTMENTS

### Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent postpaid:—

Geo. R. Close, Sanitarium, Melrose, Mass.

Mrs. C. L. Burlingame, Northport, Neb.

Mrs. Lelia Ray, Laurens, S. C., literature for use in general missionary work.

Miss Ruth Calkins, B. M. H., Dunkirk, N. Y., desires late, clean copies of the *Signs of the Times*, *Christian Education*, *Youth's Instructor*, *Liberty*, *Life and Health*, and tracts, with which to supply a reading-rack.

### Business Notices

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

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

#### Conditions

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

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

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

No discount for several insertions.

FOR SALE.—New, inspiring Scripture Postcards. Beautifully embossed. Lead everything in the market. 200 assorted, post-paid, 90c per 100. Send for sample (5 for 10c). Don't delay to order, but write at once. Address the Waterbury Specialty Co., Brandon, Wis.

FOR SALE.—Forty acres good farm land, including buildings. It is on a good road, in a beautiful location, in Iowa County, Iowa. Plenty of fruit. Address Miss Nellie M. Butler, 717 Foster St., Burlington, Iowa.

FOR SALE OR RENT.—About 40 acres on main road joining Clearwater Lake (Wis.) Primary and Industrial School. New frame buildings. Barn 24 by 40 feet; house 24 by 28 feet. Address M. D. Hensie, McHenry, Ill.

SITUATION WANTED.—A young married man desires place with Adventists. Strong; able to do general farm or dairy work, or to work in timber; also a good teamster. Can furnish good references. Address Daniel Jenkins, Foneswood, Va.

FOR SALE.—Eighteen acres on the county road, and joining Pacific Union College grounds. Fenced on two sides. Four acres one-year-old apple trees. New barn and good well. For further information address J. B. Fradenburgh, St. Helena, Cal.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; ½ bbl. (30 gallons), 79 cents a gallon; 1 bbl. (50 gallons), 78 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

CALIFORNIA DRIED FRUIT.—Excellent quality this year. Early varieties ready to ship now. Advantage of car-load freight rates to many points. Let us send you our Circular R right away. Address St. Helena Home Fruit Co., Sanitarium, Napa County, Cal.

Do you use shortening? Dr. Godsmark's Hygienic Vegetable Shortening is an excellent food fat. Write to-day for free booklet, circulars, and special prices. Address the Home Supply and Manufacturing Company, Department A, Chattanooga, Tenn.

BIBLE MOTTOES.—1,000,000 Bible Mottoes, size 12 x 16. Assorted: 100, \$5; 200, \$9. "Father" and "Mother" lead. Desirable Post-cards—Christmas, New-year's, Birthday, Bible Texts. 100, 75 cents; 200, \$1.25. Express prepaid. Enclose stamp. Hampton Art Co., Lock Box 257, Hampton, Iowa.

JUST PUBLISHED.—An interesting Bible Study of 100 beautiful pictures containing many interesting questions and answers on Bible people and places. Packed in handsome box. Price, post-paid, 80 cents. Very helpful to parents and teachers. An excellent Birthday or Holiday gift. Substitutes games. Address Lemos Brothers, Oakland, Cal.

### Address

THIS is to announce that the office of the Western Canadian Union Conference has been changed to 1001 West Fifteenth St., Calgary, Canada. Correspondents will kindly note this change.

WANTED.—The names and addresses of all Sabbath-keepers in west Florida west of the Apalachicola River. All those living in west Florida will kindly send their names and addresses to Elder W. S. Cruzan, Seimmes, Ala.

## Obituaries

BLABEY.—Died Oct. 23, 1910, at Lothair, Manitoba, Luke Blabey, infant son of Luke and Martha Blabey. Both parents look longingly for his return to them at the second advent. WM. O. YOUNG.

CUNNINGHAM.—Died at his home near Winsor, Fla., Oct. 28, 1910, Brother Charles Cunningham, in the ninety-fifth year of his age. Twelve years ago he accepted present truth, and was a member of the Winsor church at the time of his death. The funeral services were conducted by the writer, from Eccl. 4:3, 4. A widow and nine children are left to mourn.

M. C. STRACHAN.

**TAYLOR.**—Vernie Taylor, daughter of Eddie and Alice Taylor, died at Liberal, Kan., Nov. 6, 1910, after a brief illness, aged 10 years, 3 months, and 9 days. Little Vernie grew up a Christian. She was baptized by Elder E. E. Farnsworth at the age of eight, and united with the church at Hygiene, Colo. She was a member of the Busy Bee band, and circulated a great many tracts, periodicals, etc. She was a very affectionate child, and her one ambition was to become a worker for the Master. C. G. BELLAR.

**JONES.**—Died Nov. 6, 1910, at Jacksonville, Fla., Brother Wiley Jones. He heard the message thirty years ago, but finally decided to obey the Lord two years ago. He was a member of the second church of Jacksonville. Brother Jones was an old and respected citizen of Jacksonville, and a host of friends attended the funeral services. Comforting words were spoken by the writer, from Rev. 14:13. Our brother sleeps to await the call of the Life-giver. A widow and one son are left to mourn. M. C. STRACHAN.

**THOMPSON.**—Mamie Addison was born at Hammond, La., Aug. 18, 1882, and died Oct. 21, 1910. Though brought up by Sabbath-keeping parents, she did not begin to keep the Sabbath until about two years ago. While at the Nashville Sanitarium last summer, she was baptized by Elder W. H. Saxby. Her last few days were spent in making earnest appeals to her relatives to be ready to meet her when Jesus comes. July 15, 1903, she was married to Henry W. Thompson, who, with their little daughter, and a number of brothers, sisters, and other relatives, is left to mourn. The funeral services were conducted by the writer, who based his remarks on Job 14:14. E. L. MAXWELL.

**JOHNSTON.**—Anna M. Johnston, wife of W. T. Johnston, died at Keene, Tex., after an illness of only a few days. Sister Johnston's maiden name was Flynn. She was born in the State of Louisiana, Nov. 13, 1843. Had she lived ten days more, she would have been sixty-eight years old. With her husband she accepted present truth about thirty years ago. She lived a consistent Christian life, and died in full hope of a part in the first resurrection. Words of comfort were spoken by the writer, from Num. 23:10. We laid her away to rest, leaving her husband and only daughter, with other relatives and friends, to mourn their loss, but not as those who have no hope. W. W. EASTMAN.

**HENTON.**—W. T. Henton was born in Pennsylvania in 1830, and died at Tacoma, Wash., Oct. 28, 1910, at the age of almost fourscore years. He was married May 20, 1851, to Mary Southard. To them were born twelve children, seven of whom are living. Brother Henton accepted the message about fifty years ago, when there were not so many Seventh-day Adventists in all the world as we now have laborers in the field. He was always ready to help the cause of God according to his ability. Last spring death claimed his life companion; this was a hard blow, and his decline from that time was rapid. His love for the Saviour was strong and tender, and his hope was bright to the end. The funeral services were conducted by the writer, assisted by Elder J. J. Clark. W. W. SHARP.

**LAWRY.**—Joe Lawry, son of Mr. and Mrs. J. L. Lawry, was born April 2, 1891, at Newton, Kan., and died Oct. 20, 1910, aged 19 years, 6 months, and 18 days. He was baptized at the Hutchinson camp-meeting in 1896, and tried to live a Christian life and help his companions to do right. He attended Union College for two years, and won the love and respect of both teachers and students. While there, he became ill, and his mother took him to Boulder. For a time the change seemed to benefit him, but this summer all hopes were crushed, and on September 9 we brought him home. The sorrowing father and mother, with one brother, and a large circle of friends, are left to mourn. Prof. F. Griggs, of Union College, preached the funeral sermon, from the words, "God is love." MRS. M. L. LAWRY.

**LEWIS.**—J. H. Lewis was born in Lexington, Ky., April 22, 1834, and died Oct. 21, 1910, aged 76 years, 5 months, and 29 days. Brother Lewis was married in 1860 to Miss Emily H. Dryden, at Frankfort, Ky. Had he lived until November 1, they would have been married fifty years. He accepted the third angel's message in Michigan, under the labors of Elder Lawrence, about fifty years ago. He died triumphant in the faith, and we confidently expect to meet him when the Lord makes up his jewels. Words of comfort were spoken by the writer to a large circle of friends. Text, Rev. 22:3, 4. W. W. STEWARD.

**CHRISTENSEN.**—Mrs. Gustine Christensen was born in Urholmen, Norway, Jan. 8, 1876, and died near Denver, Colo., Sept. 25, 1910, aged 34 years, 8 months, and 17 days. She and her husband accepted the faith of the Seventh-day Adventists in April, 1907, and united with the first church in Denver in 1908. She had formerly been a captain in the Salvation Army; but when the whole message of truth came to her, she accepted it with gladness, and continued to praise God for it until just a few moments before her death. She sleeps in Jesus. The funeral services were conducted by the writer at the home, assisted by Elder Carl Svenson. Many neighbors and friends were present. She leaves a husband and many relatives. G. W. ANGLEBARGER.

**LAINSON.**—Died in Wichita, Kan., Oct. 18, 1910, Sister Anna May Lainson, aged 50 years, 9 months, and 25 days. Sister Lainson's maiden name was Craft. She gave her heart to the Lord when quite young. At the age of nineteen she was married to W. H. Lainson. One son and three daughters were born to them. Twenty-two years ago she joined the Seventh-day Adventist church at Council Bluffs, Iowa, and was a firm advocate of the truths we hold so dear. She was faithful, earnest, and trustful in her Christian experience. Five years ago the family moved to Liberal, Kan., where she was taken ill. The funeral, which was held in our church at Council Bluffs, was largely attended, and many beautiful floral tributes expressed the tender love of sorrowing friends. The service was conducted by Elder W. A. McKibben. BALIE P. SHILLING.

**SAWYER.**—Robert Sawyer was born in Port Byron, Cayuga Co., N. Y. In 1855 he was married to Mary A. Mapes, of Wadsworth, N. Y., with whom he lived four years, when she died. Brother Sawyer lived one mile from Auburn, N. Y., when the first paper published by Seventh-day Adventists was carried to that post-office in a small hand satchel. He became interested in the third angel's message through the reading of a small tract placed in his hands about that time, and soon accepted the truth. Not long after this he moved to Battle Creek, Mich., where he became connected with the Review and Herald Publishing Office. In 1863 he was married to Mrs. Mary J. Mead. Later they removed to Pottsville, Mich., where they started a Sabbath-school, which resulted in the organization of a small church. Upon their return to Battle Creek, they were employed by the sanitarium, he as nurse and she as matron. His wife's failing health made it necessary for them to seek a warmer climate; so they came to Oakland, Cal. For a number of years he was employed by the Pacific Press, and at the same time conducted a boarding-house for the benefit of the employees. The last three years of his life were spent in Pomona, Cal., where, Sept. 12, 1910, he peacefully fell asleep, at the ripe age of eighty years and two months. During all the years of his connection with Seventh-day Adventists, he was faithful and true to his convictions, a loved and honored member of the church, and highly respected by all his acquaintances. For several years, in addition to his other duties, he gave a home to nine orphan children. He is survived by his sister, Mrs. H. E. S. Hopkins, who has lived in his home since he came to Pomona. E. E. ANDROSS.

**GREEN.**—Mathew Green was born in North Carolina, Feb. 25, 1834, and died at the Paradise Valley Sanitarium, near San Diego, Cal., Sept. 20, 1910. He leaves three sons and three daughters to mourn their loss. Brother Green has been a great sufferer for several months, but bore it all patiently, and fell asleep in hope. The funeral service was conducted by the writer, in the Seventh-day Adventist church building in San Diego, after which our brother was laid to rest in the Mount Hope Cemetery. C. E. FORD.

**STEVENS.**—Died in Marysville, Cal., while visiting at the home of his daughter, Oct. 22, 1910, Van Buren R. Stevens, aged 73 years, 7 months, and 26 days. The place of his birth and early life was Ohio. He enlisted in the Civil War in Company C, 15th Ohio Volunteers. In that war he rendered faithful service over two years, but on account of physical disability was honorably discharged. His sickness came in consequence of exposure and hardship in the army, resulting at last in his death. He was married Sept. 10, 1863, to Miss Sara E. Davis, who survives him after forty-seven years of happy wedded life. One daughter was born to them, now Mrs. Mabel Ingels. Brother Stevens was converted at thirty years of age, and joined the Christian Connection. In 1879, in California, he accepted the views of Seventh-day Adventists in the full strength of his manhood, and was until declining years a heavy burden-bearer, and ever a faithful and consistent member. Six years ago he moved to Mountain View, Cal., where he expected to spend his declining years; but on a visit to his daughter was attacked with the old disease contracted in the army. The funeral services were held in Mountain View. M. C. WILCOX.

**LLOYD.**—Mrs. Sarah A. Lloyd was born Dec. 5, 1848, in Lenton, Nottingham, England. At sixteen she was converted, and became an active church worker. In 1880, after the death of her mother, she came to America, and was engaged as a preceptress in the Hill School at Pottstown, Pa. Later she felt called to enter city mission work; and about the year 1886, she connected with the Grace Episcopal church of New York City, and there helped to found the Grace Church Settlement work, which has grown into one of the largest organizations of its kind in America. After about eight years of loving service in this work among the poor of the East Side, she was sent to India by the Woman's Board of Foreign Missions, and there labored for some five years in the Northwest Province. As a missionary to India, she had been granted the great desire of her life. Upon her return to this country, in 1899, she learned, for the first time, that there was a people known as Seventh-day Adventists, who kept the Sabbath of the Bible. This information was welcomed by Mrs. Lloyd; for about this time the Lord had, through her daily reading of the Word, revealed the Sabbath truth to her. Walking across a street in one of the New Jersey cities at this time, she picked up a copy of a tract on the Sabbath question. Through correspondence with our publishers in Battle Creek, she came to know of the sanitarium, and shortly afterward spent some time at that institution. It was during her sojourn there that she met Elder E. J. Hibbard, and through his teaching accepted all the truths of this message. A short time after this she was married to Brother Ernest Lloyd, and together they have labored for the advancement of this cause. For some time Brother Lloyd has been acting as field missionary secretary for this conference, and has received the hearty support and assistance of his companion in his work. She peacefully fell asleep in Jesus, October 24, awaiting the return of the Life-giver, when she will receive the crown of life, that is prepared for those that love his appearing. The funeral services were conducted by Elder Hibbard and the writer from her home, and were attended by a large circle of sympathizing friends. E. E. ANDROSS.





WASHINGTON, D. C., DECEMBER 1, 1910

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TALKING with brethren coming in to the council from West and East and North and South, it is good to hear from all the reports 'as to the courage and hope and devotion among the believers. The "household of faith" is a good one to belong to.

FROM Brother E. L. Richmond, of the West Michigan Conference, comes this sad word: "The Cedar Lake Academy was burned to the ground, with all its contents, about seven o'clock this morning, November 21. The fire evidently originated from the furnace fire. The students worked heroically, but their efforts were without avail." All will sympathize with these brethren in this disaster.

THE cable last week brought the sad news of the death, in South Africa, of Elder E. R. Williams, stricken down with apoplexy in the midst of his work. Our sympathies go out to Sister Williams and the children in their deep affliction. Elder Williams was president of the Cape Colony Conference, and the loss of his services to the cause will be keenly felt by the believers in South Africa.

THE General Conference Committee Council is in the midst of its session as we go to press. Quite a number of conference presidents are joining in the conference, and a number of ministers from Eastern cities. Along with the general problems, the city work has been before the council daily. The papers read, and the discussions, have been very profitable, and will strengthen the hands of the conferences and laborers in working for the great centers of population. The Lord is blessing in the council.

THE first session of the World's Christian Citizenship Conference convened at Philadelphia, Pa., November 16-20. Representatives were present from nearly all the great mission fields of the world—earnest, enthusiastic men and women. The purpose of the convention was to indoctrinate the missionaries on all the foreign stations with the ideas of National Reformism, so that the work of bringing in the kingdom of Christ through the function of the ballot-box might go on simultaneously in all corners of the earth. It was evident from a number of the speeches made by those who had been laboring in countries where religion and the state have been united, that the National Reform Association has a considerable task on its hands to make these missionaries believe that the system of state-churchism is a commendable one. Some of these missionaries have seen that system at work, and condemned it unstintedly as an oppressive and persecuting one. It was claimed that there were about fifteen hundred delegates in attendance. C. M. Snow, of the REVIEW editorial staff, attended the convention, and a report of the proceedings will appear next week.

THANKSGIVING day a peace mass was celebrated in St. Patrick's Church, Washington, following the inauguration of this service on the same occasion last year. President Taft, with several members of his cabinet, and a number of the diplomatic corps, representing sixteen different nations, were in attendance. Secretary of State Knox was one of the speakers at the luncheon following. We have no disposition to criticize the church attendance of any individual. It is the right of every man, from the chief magistrate to the humblest citizen, to attend the church of his own choice, or not to attend church at all, as he may individually elect. However, it is a question for serious thought as to what extent a government official, as such, should give attendance at a church service of such a distinctive character as this one. If the president and the cabinet officers, in their official capacities, attend the celebration of mass in a Catholic church, even though done ostensibly in the interests of international peace, there is given to the occasion a character which simulates closely the spirit of the old church-and-state régime. And in this particular instance, as well as on all similar occasions, the Roman Church is not slow to take advantage of such patronage, and turn it to her own account. Aside from their official character, she cares not one whit whether President Taft, Secretary Knox, and other officials attend mass, more than other men. She seeks their attend-

ance not as men merely, but as government representatives, and in this relationship recognizes them. By this means she seeks to regain her lost prestige as chief counselor in affairs of state. Let us beware of her adroit maneuverings.

EVERY teacher should have a copy of the sixty-one resolutions passed at the educational convention at Berrien Springs, Mich., in June. They are published in the Convention Report, which also contains the outline of study for the academies, collegiate, business, commercial, and normal courses, together with twenty-six papers and the discussions. Price, 25 cents. Order from Review and Herald Publishing Association.

IN many parts our young people's societies are lifting at this and that missionary undertaking. Last Sabbath afternoon the society in Baltimore presented a missionary program on Japan, bright and instructive, ending with a Thanksgiving-week gift of ten dollars for Japan's church building fund. At the forenoon service, after a sermon by Elder M. Lukens, some of these same young people, with older ones, had made a definite surrender to God of their own hearts, some for the first time.

LAST Sabbath was a good day for our people in and about Washington. Visiting ministers attending the General Conference Council occupied the pulpits of the several churches in the District. Elder J. O. Corliss preached in the Takoma Park church, Elder E. E. Andross in the Memorial (Washington) Church, Elder R. D. Quinn to the Seminary church, Elder Allen Moon at the Eighth Street church, Washington. The delegates to the council, numbering some sixty, met by themselves for Sabbath-school in the Sanitarium gymnasium. Prof. H. R. Salisbury conducted the general study of the lesson. Following this, Elder A. G. Daniells presented the subject of prayer, emphasizing its great need in the work of the gospel ministry. Throughout the history of the church, the men of power have been men of prayer, and the power of the ministry of this church will be increased in direct proportion as our workers cultivate communion with God, and lay hold of his strength. This subject touched a responsive chord in the hearts of the workers. Many felt that the time of crisis had been reached in our work and in personal experience, and that the call of God for this hour was to move forward with a new endowment of power from his Holy Spirit. Hearts were made tender, and many expressed themselves as believing that from this time forward we shall enter upon a new experience in connection with this closing work. This good meeting was continued in the afternoon. The council has many perplexing problems before it in relation to the future of the work; but while the problems are great, all realize that God is over all, and that as he has committed to his people the Herculean task of warning the world, he of his abundance will supply the needed power and resources to carry forward the work to a glorious completion.