

The Advent Sabbath Review and Herald

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Takoma Park Station, Washington, D. C., November 16, 1911

No. 46



PREACHING THE LAST MESSAGE UPON
MOUNT CARMEL

W. C. Ising

Within a few hundred yards from the place where this tent is pitched, Elijah of old gathered his pupils to train them for the cause of the Lord, that they might proclaim the worship of the living God. We, in these last days, for the first time are proclaiming the last gospel message to the colonists, who came here from Germany forty years ago. We invite the prayers of our people throughout the world that, as a result of this effort, some souls may be influenced to leave modern Baal, and take their stand with the only true God of Israel, in giving glory to Him in this solemn hour.

Here Is Just A Taste

Of the November-January Issue of The Protestant Magazine

See pages 20, 21, of this number of the Review for the two striking pictures that appear as frontispieces in this issue of the Protestant Magazine.

On the cover pages appear the following artistic Protestant utterances, the titles of which are: "The True Apostolic Succession," "Our Theses," and "A Timely Warning."

Here are the titles and the first few lines of some of the articles in this number, which will quicken the pulse of every true Protestant who reads them.

We print the first one in the same large, beautiful type that helps to make this magazine so popular with all classes:—

ROME AND DEMOCRACY

AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE,
OF THE PASSIONIST MONASTERY, WEST HOBOKEN, N. J.

WHAT a scandal it is to many a sincere Roman Catholic in America to tell him that his church condemns democracy! The average Catholic is indig-

OUR AIM

WE believe that Roman Catholicism as a system of doctrine is a deception and a delusion, and that the Pope is the man of

PORTUGAL AND AMERICA

A FORMAL protest against the provisions of the law of separation recently enacted in Portugal has been signed by eleven bish-

ROME'S PLAN TO EXCLUDE AN- TICATHOLIC PUBLICATIONS FROM THE MAILS

THERE was organized ten years ago (Dec. 10, 1901) the American Federation of Catholic Societies. Commencing its exist-

THE "OUTLOOK'S" MISTAKEN VIEW OF ROMANISM

SOME one needs to be enlightened on a question of the utmost importance to the religious and political future of this coun-

AN INDICTMENT OF ROMANISM

ONE of the recent contributions to the controversy with Rome is in the form of a series of letters to Pope Pius X in, which

THE PRIVILEGE OF PETER

THE next step in the inquiry is to ascertain what claims St. Peter himself, by his acts or writings, makes to supreme personal au-

AN INTERPRETATION OF THE MASS

AT the opening of the Eucharistic Congress at Cincinnati, Ohio, Sept. 29, 1911, Archbishop Ireland preached a sermon upon

ROME'S ORGANIZED FORCE

THERE are many organizations and societies of various sorts in the Roman Catholic Church. Each one may have some spe-

"NONE BUT CHRIST"

THIS declaration, as has been well said, constitutes "the center word of Protestantism." It means the rejection of every

PROTESTS BY PRESBYTERIANS AND SEVENTH-DAY ADVENTISTS

IT was no uncommon thing a half century or more ago for vigorous protests to be made, both by individuals and by organiza-

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WASHINGTON, D. C.

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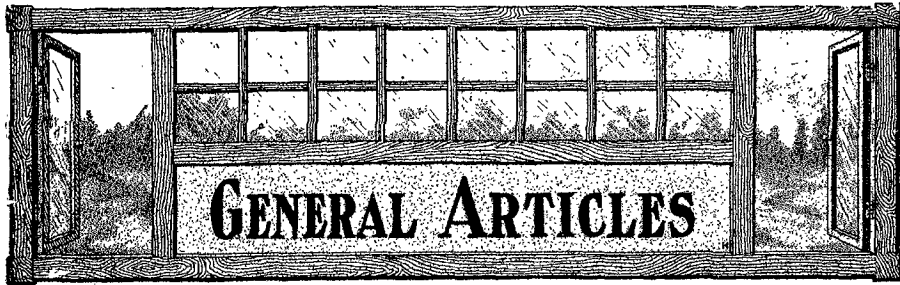
The Review and Herald

"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. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 16, 1911

No. 46



Vesper-Bells

J. A. STRICKLAND

Low sinks the sun, and evening shadows
falling
O'er moor and plain, on mountainside
and crest,
Night's curtain drops, while voices soft
are calling
To weary toilers, "Come to me and
rest."
Wafted on evening's wings, so softly
ringing,
I hear a sweet and solemn sound, that
swells
In volume grand, like happy children
singing:
It is the vesper-bells.

What mean those bells, so softly, sweetly
tolling?
Is it a call to worshipers to come
And join the throng with voices loud
extolling
Man's will and mighty works that he
has done?
No; 'tis the tramp of time's events ful-
filling
Things that God's Word so certainly
foretells.
Listen, O earth! with ready mind and
willing:
It is time's vesper-bells.

Hark! hear the sound of martial music
swelling
O'er all the lands and ocean's foamy
wave:
Alarm is felt wherever man is dwelling;
Hearts filled with fear, men's faces
sad and grave;
Tempest and scourge through all the
world are sweeping;
Sin, crime, and woe, earth's long-loved
peace expel;
Gladness is gone, and mirth gives place
to weeping:
It is earth's vesper-bell.

Ring on, ye bells, your solemn message
giving,
Proclaim that time will soon have run
its race;
Send forth the news of warning to all
living,
That soon we'll see our blessed Mas-
ter's face.

Soon Armageddon's hosts will rage in
terror,
Soon break the bars of Satan's prison
cells,
Soon Christ will come and end the reign
of error:
O hear the vesper-bells!

These things foretell the coming of our
Saviour,
Sure omens that sin's rule is soon to
cease;
Darkness departs, and then eternal favor,
Home, home at last! Blest home of
joy and peace!
List for the trump and for the chariot's
rumbling;
Look up, thank God for what the mes-
sage tells.
E'en now I hear the sound of nations
crumbling:
I hear the vesper-bells.

Harvey Station, New Brunswick.

Paul Before Agrippa

MRS. E. G. WHITE

PAUL had appealed to Cæsar, and Festus could not do otherwise than send him to Rome. But some time passed before a suitable ship could be found; and as other prisoners were to be sent with Paul, the consideration of their cases also occasioned delay. This gave Paul opportunity to present the reasons of his faith before the principal men of Cæsarea, and also before King Agrippa II, the last of the Herods.

"After certain days King Agrippa and Bernice came unto Cæsarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him." He outlined the circumstances that led to the prisoner's appeal to Cæsar, telling of Paul's recent trial before him, and saying that the Jews had brought against Paul no accusation such as he had supposed

they would bring, but "certain questions . . . of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive."

As Festus told his story, Agrippa became interested, and said, "I would also hear the man myself." In harmony with his wish, a meeting was arranged for the following day. "And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth."

In honor of his visitors, Festus had sought to make this an occasion of imposing display. The rich robes of the procurator and his guests, the swords of the soldiers, and the gleaming armor of their commanders, lent brilliancy to the scene.

And now Paul, still manacled, stood before the assembled company. What a contrast was here presented! Agrippa and Bernice possessed power and position, and because of this they were favored by the world. But they were destitute of the traits of character that God esteems. They were transgressors of his law, corrupt in heart and life. Their course of action was abhorred by heaven.

The aged prisoner, chained to his soldier guard, had in his appearance nothing that would lead the world to pay him homage. Yet in this man, apparently without friends or wealth or position, and held a prisoner for his faith in the Son of God, all heaven was interested. Angels were his attendants. Had the glory of one of those shining messengers flashed forth, the pomp and pride of royalty would have paled; king and courtiers would have been stricken to the earth, as were the Roman guards at the sepulcher of Christ.

Festus himself presented Paul to the assembly with the words: "King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to

me unreasonable to send a prisoner, and not withal to signify the crimes laid against him."

King Agrippa now gave Paul liberty to speak for himself. The apostle was not disconcerted by the brilliant display or the high rank of his audience; for he knew of how little worth are worldly wealth and position. Earthly pomp and power could not for a moment daunt his courage nor rob him of his self-control.

"I think myself happy, King Agrippa," he declared, "because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently."

Paul related the story of his conversion from stubborn unbelief to faith in Jesus of Nazareth as the world's Redeemer. He described the heavenly vision that at first had filled him with unspeakable terror, but afterward proved to be a source of the greatest consolation,—a revelation of divine glory, in the midst of which sat enthroned Him whom he had despised and hated, whose followers he was even then seeking to destroy. From that hour Paul had been a new man, a sincere and fervent believer in Jesus, made such by transforming mercy.

With clearness and power, Paul outlined before Agrippa the leading events connected with the life of Christ on the earth. He testified that the Messiah of prophecy had already appeared in the person of Jesus of Nazareth. He showed how the Old Testament Scriptures had declared that the Messiah was to appear as a man among men, and how in the life of Jesus had been fulfilled every specification outlined by Moses and the prophets. For the purpose of redeeming a lost world, the divine Son of God had endured the cross, despising the shame, and had ascended to heaven triumphant over death and the grave.

Why, Paul reasoned, should it seem incredible that Christ should rise from the dead? Once it had thus seemed to him; but how could he disbelieve that which he himself had seen and heard? At the gate of Damascus he had verily looked upon the crucified and risen Christ, the same who had walked the streets of Jerusalem, died on Calvary, broken the bands of death, and ascended to heaven. As verily as had Cephas, James, John, or any others of the disciples, he had seen and talked with Jesus. The voice had bidden him proclaim the gospel of a risen Saviour, and how could he disobey? In Damascus, in Jerusalem, throughout all Judea, and in the regions afar off, he had borne witness of Jesus the crucified, showing all classes "that they should repent and turn to God, and do works meet for repentance."

"For these causes," the apostle declared, "the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and

Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

The whole company had listened spell-bound to Paul's account of his wonderful experiences. The apostle was dwelling upon his favorite theme. None who heard him could doubt his sincerity. But in the full tide of his persuasive eloquence he was interrupted by Festus, who cried out, "Paul, thou art beside thyself; much learning doth make thee mad."

The apostle replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." Then, turning to Agrippa, he addressed him directly: "King Agrippa, believest thou the prophets? I know that thou believest."

Deeply affected, Agrippa for the moment lost sight of his surroundings and the dignity of his position. Conscious only of the truths which he had heard, seeing only the humble prisoner standing before him as God's ambassador, he answered involuntarily, "Almost thou persuadest me to be a Christian."

Earnestly the apostle made answer, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am," adding, as he raised his fettered hands, "except these bonds."

Festus, Agrippa, and Bernice might in justice have worn the fetters that bound the apostle. All were guilty of grievous crimes. These offenders had that day heard the offer of salvation through the name of Christ. One, at least, had been almost persuaded to accept the grace and pardon offered. But Agrippa put aside the proffered mercy, refusing to accept the cross of a crucified Redeemer.

The king's curiosity was satisfied, and rising from his seat, he signified that the interview was at an end. As the assembly dispersed, they talked among themselves, saying, "This man doeth nothing worthy of death or of bonds."

Though Agrippa was a Jew, he did not share the bigoted zeal and blind prejudice of the Pharisees. "This man," he said to Festus, "might have been set at liberty, if he had not appealed unto Cæsar." But the case had been referred to that higher tribunal, and it was now beyond the jurisdiction of either Festus or Agrippa.



The Two Fires

OTTO M. HAYS

EARTHLY fire is of two kinds: that which awes us with the spectacle of a burning building, and that which cheers us from the wintry grate.

Such also is the great difference between the two flames of religion: the one burns steadily and cheerfully in the Christian heart, radiating everywhere its

warmth and comfort; the other leaps into the air in mighty flames, sending out on all sides the sparks and cinders of fanaticism, and attacking in its fury the established beliefs and doctrines of centuries.

There is a vast, inconceivable difference between divine fervor and dangerous fanaticism. Let us consider the source of the true fire and its workings, and in doing so contrast the fallacy of the false fire.

The world to-day is full of religious fire, but it is principally the ephemeral enthusiasm of humanity, or the emotion stirred by eloquence, or zeal for some human cause, or some selfish motive. But the true, inspired flame of religion is lighted on the altar of self-renunciation.

We find that the source of the true fire is in Jesus Christ; for no religious emotion or experience that fails to recognize sin and the sacrifice of our Saviour is acceptable to God or safe for man. We find the false fire originating in mere human emotion, intellectual culture, heart-stirring eloquence, or selfish zeal. It may even come from a spirit of fear or a guilty conscience. Remorse often carries with it a deep conviction of sin, yet has no saving power. The Holy Spirit must be an abiding presence if we are to have true spiritual life or acceptable worship. The true fire depends for fuel on the Word of God, while the false fire burns on human reasoning or the revelation of the imagination. Nadab and Abihu wanted to magnify their importance, and show that they were just as good as Moses and Aaron.

The greatest blessing of the true fire is complete purification, which is everlasting. It can not be said of false fire that it gives any blessing, either general or particular. The fire emanating from the Holy Spirit seeks its way to and consumes everything sinful, revealing it in the most glaring and humbling light.

The true fire warms and blesses; the false criticizes and judges. The fire of God burns gentle and tender, is free from strife and harshness, easy to endure, and sweet, though strong and everlasting. God gives us as our birthright a spirit not only of power, but of love. If we sell this birthright for a mess of pottage, we desecrate the divine gift and sin against the Giver.

In every course of life we find the channels of true and false fire, each working its own destiny. The flames invade everywhere, leaving in their path conditions either better or worse. The fire of God working in men's hearts renews faith long grown cold; cheers the young, sanctifies the gray-headed, rebukes sin, encourages virtue; quickly sows the world broadcast with the seed of love, that man may reap a harvest for time everlasting.

The fire of God kindled in the heart of Paul turned the world upside down; the fire of God in the heart of Luther brought about the Reformation; the fire of God in the heart of Livingstone opened Africa to the civilized world:

the fire of God in the heart of Hudson Taylor penetrated the closed walls of China, and turned that nation of heathenism into the pathway of Christianity. Men of all ages have bowed their heads, and thanked God for the flames that turned their lives and made Christianity possible.

O my brother, look to the flames of your heart and see what burns there! Pray for the baptism of that fire which endues with the Holy Spirit, that your soul may become a burning and shining light.

Lakeland, Fla.

The Latter Rain

WORTHIE HARRIS HOLDEN

LIKE the dew of early morning,
And the rain upon the field,
The crescendo of the dawning,
And the power the wind doth yield,
Is the Holy Spirit's moving
On the heart renewed by grace.
While in tenderness reproving,
All the sin-blight to efface.

'Tis a day of mighty blessing
For the Israel of God
That his glorious name confessing,
We may walk the path he trod;
'Tis the hour of God's appointing
For a quick work to be wrought.
Bare thy soul for his anointing,
Gleaning sheaves the Master bought.
Portland, Ore.

Praying to God, and Forgiving Others

WILLIAM COVERT

We desire that God shall answer our prayers; and he does when conditions make it possible. But there should be an agreement in our souls with the Spirit of God when we pray. To come as a suppliant before God with a heart caloused by malice is but an attempt to reconcile God with our sins.

A lesson early to be learned, is that if we love God, we also love our fellow men. The love which the Holy Spirit puts in our hearts is God's love, and that love makes us love as God loves.

That wonderful promise in Mark 11:24, regarding answer to prayer, closes with this admonition: "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." Mark 11:25.

This same lesson follows the model on prayer given by Christ in the sixth chapter of Matthew. There he says: "If ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14, 15.

Our Saviour and his apostles have safeguarded their lessons on prayer and its answers with admonitions relating to tenderness of heart and forgiveness of others on our part. Even the golden rule is set with many beautiful promises, and God's goodness to us is assigned as a reason for this rule. Since God is so good in answering the prayers of men,

men should certainly be good in helping men; "therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." See Matt. 7:7-12.

This divine rule for human equity is the inevitable "therefore" for the man who would plead with God to bestow favors upon him. When God answers a man's prayers, that man is logically classified in character with God, and he should consider himself as in honor bound to bless other men, as far as his ability and sphere will allow. The blessing he receives in answer to his prayers puts him in touch with the Spirit of heaven, and he is then expected to conduct himself as one whose citizenship is in heaven. It does not seem that a man can pray in faith until he lives in the atmosphere of God's love; and when he does so live, he can exercise love for his fellow men as God exercises love for him.

Is not our daily course in life a manifestation of what our real heart prayers are? If in our prayers we get into the real heart and soul of heaven, then the character of heaven is manifest in us, and through us God is manifesting himself to others.

It is this divine life in us that draws others to God, and without this we can not be soul-winners for God. If deep down in our souls we feel a tender, forgiving spirit for those who do wrong toward us, we may then know that God in tender compassion is exercising forgiveness toward us. With this spirit in the soul, one feels at home with God, as a son feels at home in the presence of his father, and it is then we can truly in prayer call him our Father. These lessons we should learn so that we may understand how to pray.

Chicago, Ill.

Help From the Bible

You have a Bible; do you own it? You hold it in your hands; do you hold it in your heart? You read it; do you feed on it?

The Bible is the medicine-chest given us by the Great Physician. Are the labels on the sixty-six vials eloquent to you? Do you know for what each is a remedy? or do you take them at hazard and in the dark?

There are two primary mistakes with regard to the Bible. One is not to read it at all; the other is not to read it with a purpose. And so there are two primary directions for the use of the Bible. One is. Read it. Read it regularly, read it perseveringly, read it in large measure, perhaps a book at a time. The other is, Always read it for power, — power over doubt, power over grief, power over temptation. Tempted souls have gone to the Bible, opened it at ignorant random, and hit upon a vein of the gold they sought; for the Bible is rich in precious ore. But others have blundered upon no discovery, and have scouted the Bible as a useless book.

Not thus does the wise gold-seeker go to work. He prospects the mountains,

valley after valley, spur after spur, peak after peak. He learns the strata, what they are, how they lie, what each contains. To this he goes for lead, to that for zinc, to another for silver. He could guide you along any path in the dark, and when he strikes pick, it is not in vain.

So it is with this mountain range of the Bible. A friend may point out one rich outcropping or two, but it is only a shift for the time. You must know the Bible through and through for yourself. No one knows whether the Bible can help him or not until he has read it from cover to cover, in sections large enough to give comprehensive views, with aids sufficient to insure understanding, and with a definite purpose systematically pursued. In no inferior fashion would you survey a farm offered for sale; and surely the Bible has as much promise for you as a farm. Therefore, O tempted soul, book after book, from Genesis to Revelation, pursue the sacred journey! Tarry not with the beauties and delights that crowd upon you. Keep an eye single for one discovery,— help against temptation. And wherever you find this help, plainly mark it in the margin, returning to the spot over and over, and reviewing its wisdom till it has joined itself to your soul. If you read the Bible with this one aim, there are few pages you will not mark; just as there are few pages you will not mark if you read the Bible with any other aim.

From the fall of man in the opening chapters to the doom of the wicked and the reward of the righteous in the closing chapter, the entire Bible is a treatise on temptation and its conquest. The stories of Adam, Eve, Cain, and Noah; of Abraham, Lot, Esau, and Jacob; of Joseph, Moses, Miriam, and Aaron; of Balaam, Joshua, Samson, and Gideon; of Eli, Samuel, Saul, David, Absalom, and Solomon; of Rehoboam, Jeroboam, Ahab, and Elijah; of Esther, Ezra, Nehemiah, Jeremiah, and Daniel; of Amos and Micah; of John the Baptist and Jesus our Lord; of Mary Magdalene; of Judas, Peter, and Paul,— all the names I have mentioned, and scores of names I might add, are pictured in the Bible as conquerors or victims of temptation.

It was prophesied of John the Baptist that he should live in the spirit and power of Elijah; and he did. So may all who will read the Bible live in the spirit and power of both John and Elijah, and of all the other men and women of God, who have overcome themselves and the world. It is possible, reading and thinking long of a noble character, to incorporate his personality into our lives; it is not only possible, it is inevitable. You have read your Bible to little purpose unless you, too, become an Elijah, a John the Baptist.

You will never know what portion of the wonderful Book will aid you most or next. I remember that once I was greatly helped in temptation by reading the story of the woman who touched Christ's robe in the crowd. To this day, though it was years ago, I can feel the

thrill with which I realized that the slightest contact of faith with Christ would heal me of my sin.

Many another passage has come to me, at the time of need, with a message as fresh and startling as if God had spoken from the air above my head. Yet they might all be ineffective in your temptations, while your discoveries might be meaningless to me. For no man owns the whole Bible. It is too large for that, and our experience is too small. Every man makes his own Bible—a Bible constantly growing, if he grows, but always a smaller Bible than the Scriptures. It is a great thing to make a Bible—one of the greatest things any man ever does. For no one can make a Bible except through making his own, one by one, the experiences of the Bible heroes and saints. Did any one ever add all the psalms to his Bible? or all of the letter to the Romans?

The Bible you make is the only one you can really use. It is not using a passage to hunt it up with a concordance and dig out its meaning with a commentary, any more than it is using your house to prove title in a court of law. You use your house when you live in it, and so with a Bible passage. And what a lordly palace the Bible is! There are rooms we never enter. There are ranges of rooms that are as unfamiliar as a stranger's house. How little of our Bibles we have really moved into! It was only the other day that I moved into First and Second Corinthians. Just now they are my favorite rooms. I am still in the new delight of discovery of those twelve connected galleries, the minor prophecies. And in every room I find surprises of usefulness and beauty all the time.

It is easy to think that you are making a Bible when you are not. No Bible is yours till you use it. You do not use it until it has become an instinct.

You do not use your Bible if, when you are tempted, you must say to yourself, "Now is there anything in Paul's writing that fits this temptation? Let me see—Romans, Corinthians First, Second, Galatians, Ephesians, Philipians, Colossians; perhaps the armor chapter would fit; I will look it up." Satan would deal his decisive stroke long before that. No; you are using Paul's writings if, as soon as the temptation assails you, your thought leaps to its weapons: Keep the body under; mortify the flesh; crucified with Christ; with the temptation the way of escape; in all points tempted like as we are; stand, therefore; resist unto blood, striving against sin. This is to be a Paul and to own his writings, that is to say, his spirit and power.

A paper Bible will not answer; only a memory Bible will avail in the combat with the devil. He likes best to fight in the darkness, when you can not see to read; in your feebleness, when you are too weary to hunt up a book; in your despondency, when heart and will are broken.

Sin flashes upon you through your

instincts, the baser ones; therefore I say the Bible can not help you till it also has become an instinct, a holy one. How shall we exalt the Bible into an instinct?—Only by meditation and obedience.

By meditation. No hasty wooing wins a great truth. If you want the Bible, you must pay the price; and part of the price is time and patience. A lifetime of courageous living is in the six pages of Amos, and will you make them your own in half an hour? And by obedience. No one has a larger Bible than he obeys. No one can enlarge his Bible except by obeying more. That story of the woman who touched Christ's garment is yours only as you also reach out the finger of faith. Paul's armor is yours only as you engage in Paul's battles.

To think about the Bible so much that we can not help thinking about it, and obey it so heartily that obedience becomes a habit,—this is the way to make the Bible a help in temptation.

It is a noble art—that of meditation. To start out in the day with some magnificent thought, like Paul's "I buffet my body." To recur to it, in the interstices of work and play. To reason with ourselves, "Now, what did Paul mean by that? What experiences led him to it? How did he illustrate it? What literal meaning has it for me? What spiritual significance? Have I done it? Am I doing it? If not, why not, and how can I do it?" To talk about it with one's friends. To look for accidental side-lights upon it, such as are sure to come. To review it all at night, and ask God's blessing upon it, and his Spirit to lead still farther into its truth,—all this is only a hint of the business of meditation.

And it is a still more noble art—that of obedience. The obedience that does not bandy arguments, nor palter, nor postpone. The obedience that listens eagerly and with poised powers. The obedience that exults in the authority back of the command, and is proud of a post under it. The obedience that leaps and laughs. Our age of silly independence knows little of this, as, in its silly bustle, it knows little of meditation. The more one obeys, the better he obeys he meditates and the more rejoicingly. The more one obeys, the better he obeys and the more happily. Make but a purposeful beginning, and you will soon make your Bible and your life.—*Amos R. Wells, in "Help for the Tempted."*

"That Old Jewish Sabbath"

LESLIE LITTELL

WHEN we present the claims of the Sabbath, many say, "We do not have to keep that old Jewish Sabbath." They reject the Sabbath because they think it is a Jewish Sabbath.

The Bible was written by the Jews. Why not reject it because it is a Jewish Bible?

Jesus was a Jew. Why not reject him because he is a Jewish Saviour?

Jesus says, "Salvation is of the Jews." Why not reject it because it is a Jewish salvation?

The New Jerusalem will have twelve gates named after Jewish tribes. Why not refuse to go into that beautiful city because you have to go through Jewish gates?

None but true Israelites will ever inhabit the new earth. Why not refuse to become an inhabitant of that beautiful world because it necessitates your becoming a true Israelite?

Jesus is to be King of that world. Why not refuse to have him to be king over you because he will be a Jewish King?

May the Lord change us so that we shall be true Israelites indeed and in truth.

Bentonville, Ark.

Conditions of Effectual Prayer

N. W. VINCENT

If I my ear turn from God's Word,
My prayer, though loud, will not be heard;

And if one sin I dare to cherish,
Unanswered prayer leaves me to perish.

I must forgive, to be forgiven;
Spite, vengeful wrath, shut souls from heaven.

Not vain nor selfish be my prayer;
For fellow souls, God, give me care.

I ask alone in Christ's dear name,
Who once for us the world o'ercame;
God, fill my prayer with thankful praise
For what he is, for all his ways.

Caney, Kan.

The Grace of God

H. E. SAWYER-HOPKINS

HAVE you ever noticed Paul's statement, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me"? 2 Cor. 12:9. Why does he make this declaration? Let him answer (last part of verse 10): "For when I am weak, then am I strong."

The manifestation of God's power is seen in behalf of the weakness of his people; and a realization of the Lord's presence was worth so much to Paul that for its sake he was willing to suffer all he might be called to pass through. When buffeted by Satan, Paul sought the Lord thrice for relief. In answer to his earnest entreaties, the Great Restorer said to him: "My grace is sufficient for thee: for my strength is made perfect in weakness." Blessed assurance!

How many of modern Israel can take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake? What about the little vexations of life we have to contend with? How we try to escape these buffetings of the enemy! Is it not time we learned to trust the Almighty more fully? Then we could say from the depths of the heart, God's matchless grace is sufficient for all things.

Long Beach, Cal.



WASHINGTON, D. C., NOVEMBER 16, 1911

FRANCIS M. WILCOX EDITOR
 W. A. SPICER
 C. M. SNOW ASSOCIATE EDITORS
 W. W. PRESCOTT

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

Editorial

Knowing the Lord

"I AM the good shepherd, and know my sheep, and am known of mine."

"I COUNT all things but loss, . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

"BUT this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Do You Know the Lord?

WE desire to address this question to every reader of our church paper: Do you know the Lord? The question is a pertinent one for every reader to consider, for the writer to consider as well. You may be a member of the church, doubtless you are; but there are some members of the church, some professed Christians, who really do not know the Lord.

We are all busy men and women, busy in our individual experiences of gaining a livelihood and caring for our families. We are a busy denomination. We have a great and important message to carry to the world. We are straining every energy to carry it forward. We are selling publications, giving to missions, educating our children for service, aiding our sanitariums, and in every possible way seeking to hasten the message to its culmination. But we may do all this and not know the Lord. We may

sell denominational books, and yet not know the Lord Jesus Christ. We may give liberally to missions, be faithful in the payment of tithes, strict observers of the Sabbath of the Lord so far as outward form is concerned, and yet not have reached in our own Christian experience a real knowledge of the Lord Jesus Christ. We may give all our goods to feed the poor, and our bodies for the burning, and still lack the essential quality of love. Are you one of this number? Have you a name to live, and yet after all is your experience a dead one? Is your name on the church book, and are you counted by your fellows as one of Israel, and yet are you really disconnected from the true vine?

What is it to know the Lord Jesus Christ?—It is to know him in all the blessed relationships which he sustains to the human family. It is to know him as a friend, the dearest friend in all the world. It is to know him as a loving father, a sin-pardoning Saviour. Do you know him in these relationships? Do you hold with him sweet communion? Do you confide in him? Can you feel, as it were, the touch of his hand, the beating of his great heart of love? Do you know what it is for him to walk with you and talk with you day by day?

To know the Lord is to know the power of his resurrection in a changed life; not as a Saviour alone in the great eternity beyond, but as a Saviour here and now; as one that cleanses from sin here, to-day. Do you know the Lord in this relationship? Has he given you the victory over your temper, over evil surmising, over envy and jealousy? Has he given you the victory over evil-speaking? He is able to do all this, and added to his great power is his willingness to do it. The joy of the Christian life is the joy of victory, of triumph over sin, in personal experience; and this personal triumph it is the privilege of every disciple of the Lord to have. Is this triumph yours?

To know the Lord Jesus Christ is to know the joy of service, and the fellowship of suffering. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he can not deny himself." When we come to know him as he is and to rejoice in his companionship, O, then we will love to live and labor for him! His service will not be a forced one. We will be able to say with the psalmist, "How love I thy law! it is my meditation all the day."

The path of duty may lead over mountain heights. The road may be rugged and rough and steep. Weariness, fatigue, and pain may afflict us; but even in the pain and sorrow, in the rough and

rugged way, we may rejoice in Christ's presence and companionship. That communion will lend sweetness to all the journey. We shall know what it is to sing songs in the night of our experience. Love will prompt the labor and sweeten every bitter draft. The waters of Marah will be turned into fountains of blessing and rejoicing.

Dear reader, are you having in your life such an experience as this? It is your privilege. God does not want us to go on in a cold half-hearted experience. He does not want us to feel compelled to give a forced service. When we continually force ourselves to Christian duty, it makes of the service of God slavish drudgery. There is a better kind of service, and it is your privilege and mine to enter into it. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

F. M. W.

The Interpretation of a Controverted Text

IN attempting to give a consistent exegesis of some controverted passages in the New Testament, it is well to remember that these later writings are simply the unfolding of the earlier writings, which have been collected under the name of the Old Testament. Sometimes this is the only way by which the meaning of a statement can be determined, since, when taken by itself, it is either uncertain or does not convey to the reader any clear idea at all. As an illustration we refer to the statement of Jesus, "If ye believe not that I am he, ye shall die in your sins." The real force of this statement can only be apprehended by reading Isa. 43:10-13 and the related passages.

The principle of interpretation here laid down needs to be applied in determining the correct punctuation, and consequently the correct meaning of a scripture. It should, of course, be remembered that punctuation is a comparatively modern invention, designed to aid the reader in understanding the true sense of the printed matter. If it is found, however, that the punctuation obscures the true sense, or if a further examination of the original manuscripts indicates that a change ought to be made, there should be no hesitancy in doing so, although the greatest care should be exercised in the application of this rule. An example of the transfer of a clause from one sentence to another by a change in punctuation is found in Rev. 22:1, 2, where, in the revised version (both English and American), a comma takes the place of the period after the word Lamb, and a period is put in place of the first comma in the second verse, making it read: "Proceeding out of the throne of God

and of the Lamb, in the midst of the street thereof." It is therefore permissible to suggest a change in the punctuation adopted by the translators of the English Bible, when such a change is absolutely demanded in order to bring any particular passage of scripture into harmony with the plain teaching of other scriptures.

There is no truth more clearly emphasized in the Scriptures than that it was the purpose of the incarnation of Christ to give life to those who receive him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." For this gift we are wholly dependent upon Christ "who hath abolished death, and hath brought life and immortality to light through the gospel." Those who thus accept Christ as their life fall asleep in Jesus, to be awakened by the voice of the Son of God, and will then put on immortality. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." There is much positive teaching in the Scripture that emphasizes this phase of the gospel.

There are many, however, who have either adopted or inherited the doctrine, of wholly pagan origin, that man is immortal by nature, that he is consequently conscious in death, and that he spends the time between death and the resurrection in a state of conscious suffering or happiness. Those who attempt to establish such an interpretation of the Scriptures are accustomed to lay great stress upon the words of Jesus to the thief on the cross, found in Luke 23:43. As punctuated in both the authorized and revised versions, this passage reads: "Verily I say unto thee, To-day shalt thou be with me in paradise." Comparing Rev. 22:1, 2, with Rev. 2:7, it is clear that the throne of God is in paradise, and that to be in paradise is to be with God. But after his resurrection Jesus declared to Mary that he had not yet ascended to his Father, and it is therefore plain that he had not, up to that time, been in paradise. This indicates that the interpretation of Luke 23:43, which would place both Jesus and the thief in paradise on the day of the crucifixion, can not be correct. Much depends upon the construction given to the word "to-day." In Rotherham's translation of the New Testament this passage reads: "Verily, to thee I say, this day, with me shalt thou be in paradise." In an appended note the translator makes this explanation concerning the punctuation: "It is left for the

reader to determine whether the words 'this day' should be joined with the former part of the sentence, or with the latter." To assist the reader in arriving at the right conclusion, we call attention to the fact that this word "to-day," or the words "this day," is an Old Testament idiom of frequent occurrence. One example of this in a passage quite parallel with Luke 23:43 is found in Deut. 8:19: "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." This is "a solemn idiom, used for great emphasis," which occurs forty-two times in the book of Deuteronomy alone. The passages are these: 4:26, 39, 40; 5:1; 6:6; 7:11; 8:1, 11, 19; 9:1, 3; 10:13; 11:2, 8, 13, 26, 27, 28, 32; 13:18; 15:5, 15; 19:9; 26:3, 16, 17, 18; 27:1, 4, 10; 28:1, 13, 14, 15; 30:2, 8, 11, 15, 16, 18, 19; 32:46.

A reading of these passages will show that the words "this day" are so often used in connection with some verb of assertion as to establish an idiom characteristic of solemn statement. Following this Old Testament idiom, Jesus, who himself inspired the Old Testament, used the similar form of expression to emphasize his promise to the thief. When punctuated so as to bring out this meaning clearly, the passage may be read thus: "Verily I say unto thee to-day, Thou shalt be with me in paradise." This statement is in perfect harmony with the general tenor of the teaching of the Scripture concerning the condition in death and the time of reward in paradise.

W. W. P.



Who Hath Done This?

THE time is drawing near when God will put an end to conditions that have cursed humanity, and misrepresented and reproached the government of heaven and the love and wisdom of the Almighty. Infidelity has loudly charged the God of the Bible with responsibility for most of the sad, unfortunate, and wicked conditions that exist in the world to-day. They are here, we know; but how unjust to blame the one who is most injured by them with responsibility for their existence and continuance. A power has been busy from the dawn of time turning God's blessings into curses. Blessings misused are always curses; and hearts in rebellion against God will always misuse his blessings. Running water brings life and happiness; stagnant water is perverted water, and its depths are full of death. So with every purpose of God that sin has put its hand to.

God designed that water should bless the earth; but sin and the curse that

came in consequence of sin have frequently turned that blessing into a curse, and floods and waterspouts have wrought death and ruin.

There are deserts in the world, but not by God's design. Had man been obedient, the whole earth would have been praising the Creator, blooming and fruiting from pole to pole. One day, when the burden of sin has been removed, this old earth will be in that condition. Then the streams will bring down only blessings from the hills, and the sun and dew will nurture the fruits and flowers.

Now the breezes, which God designed should bless the earth, are often turned into tornadoes, which devastate the land and kill the inhabitants. This is not God's purpose, and is not to continue forever. "They shall not hurt nor destroy in all my holy mountain," is as truly and literally applicable to the forces of the elements as to the beasts of the field. The waters of the sea rage and swallow the ships, or roll their ponderous tidal waves beyond the boundary of the shore to scatter death and ruin. Not so will it be in the earth made new, for all such things are outside the purpose of God. His thoughts toward his creatures are "thoughts of peace, and not of evil." Jer. 29:11.

Whence, then, all the evil, all the turmoil, all the strife and confusion, all the wars and jealousies, all the robberies and murders? As the sower of the good seed declared, "An enemy hath done this." And he was and is the enemy of both God and man. That enemy sowed that seed, and man and the earth are reaping the fruit of that sowing. There is nothing that our hands touch or our eyes behold but carries the scars of the curse. As the prophet Jeremiah declared of his day so it is now: "We have drunken our water for money; our wood is sold unto us. . . . We labor, and have no rest. . . . We got our bread with the peril of our lives." Men have built great dams and irrigating ditches to bring water to their thirsty ground; and they have seen their fields barren, their crops withered, and the sky giving no rain; and in earning a livelihood for themselves and their families to-day, hundreds of thousands are continually taking their lives in their hands.

But when this old world is done with sin, there will be an end of these experiences. The Lord declares: "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." Isa. 35:6, 7. God's purpose will be accomplished, even though the long night of sin has come between its expression and its fulfillment. But we must bear this in mind, that it is God's plan and not man's that

is to be carried out. The plans of the human have always had running through them the base alloy of Satan's designs. As those designs made trouble in heaven, so have they always, and so will they always, on earth, till they and their author cease to be, as the result of the final purifying process of the Almighty.

God has permitted the sorrowful experiences of this earth to go on, he has permitted Satan to carry on his dark and wicked work through all the history of this world, not because he takes pleasure in the plans and work of Satan, but because he has promised the whole universe that "affliction shall not rise up the second time." Nahum 1:9. How could the Lord make sure that affliction would never arise again in the universe? There is no other way than to permit Satan and sin to demonstrate themselves. They are doing it now; and that great object-lesson, which will never need to be repeated, is fast drawing to a close. Soon God will write "Finis" over the tragedy of sin. The enemy that has sowed the earth with trouble, discord, greed, distress, untruth, disobedience, hatred, and death will be eliminated with all the terrible fruit of his work, and the universe will be clean again. Toward that glad consummation we are hastening now, and the hour of our jubilant release from the woes and strifes and threatenings and fears of this doomed world is drawing nigh. Soon, if faithful, we may look up into the opening heavens, and say with the company of the redeemed, "Lo, this is our God; we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

C. M. S.

The Responsibility of Public Teachers

THE one who occupies the position of a public teacher bears a great responsibility. He exerts a double influence, (1) in his public capacity as a teacher, and (2) in the influence attending his personal life. How important it is, if his work is to be truly effective, that the influence of his life shall supplement and enforce the influence exerted by his teaching. Otherwise his power with his associates will be materially lessened. This is true with leaders in the political world; it is true with teachers in the school; it is doubly true with the one who stands as the exponent of religious truth and the representative of gospel principles.

The apostle Paul recognized this. To Timothy he wrote: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." The minister of the gospel must be all this if he expects power to

attend his ministry. To the extent that he fails will his labor be fruitless.

It is openly advised in many religious quarters to-day that the gospel minister should widen his field of operation; that he should be a man of affairs; a student of, and a leader in, the questions of state; a strong factor in society, as well as an exponent of religious truth. This so-called wider sphere is fraught with many dangers, and to the extent that the minister of Christ fully enters it does he lower the character of his sacred calling in the estimation of his fellows. He may shine as a brilliant center of influence at the social function; he may excel as an orator in religio-political discussions; he may circulate among men as a hail-fellow-well-met, a man of affairs and of the world; but when he does these things, he loses out of his life, in a large measure, that holy influence that should make Christ's representative.

When we consider the simplicity of life and the carefulness of living that actuated the men of God in the past, it is painful to recognize to what extent the world-wide gospel ministry of to-day has departed from this high standard. The spirit of the world has invaded the church of God. Pride, fashion, love of display, show, and ostentation are all too plainly manifest among those making up the congregation, and in many instances the one who occupies the pulpit has partaken of the spirit surrounding him. The fear of men has taken possession of his heart. In consequence his arm is palsied to strike against sin, and his tongue dumb to give the warning.

We find a growing tendency with some professed ministers of the gospel to attend the theater and other places of questionable amusement. Indeed, in some communities it is no uncommon thing for them to be recognized as baseball fans. They are leaders in social parties of pleasure and entertainment. They foster raffles and other questionable forms of church amusement for the purpose of raising money. They may be found at the political primaries electioneering with all the fervor of regular ward politicians for some favored candidate. They are lobbyists in legislative halls in urging through some measure that they feel will aid their cause. Such was not the work done by the ministers of God in the ages of the past, and in direct proportion as the ministers of the gospel have yielded to these influences in their lives has the power of the Spirit departed from their labors. The apostle Paul knew but one thing, and that was "Jesus Christ, and him crucified." Of his own experience he says that he kept under his body, and held in check his own natural desires and inclinations, lest while preaching to others he himself should become a castaway.

This same spirit of high and holy regard for the gospel cause actuated the men of the Reformation. It inspired John and Charles Wesley, and hosts of other Reformers who might be mentioned. There is no place in the gospel ministry for milk-and-water men; for men who will play to the galleries and at the same time pose as teachers of divine truth. God can not work with power through men who call good evil and evil good; who tell the people they can live as they list and reach heaven at last; who by their own lives set the example of carelessness, indifference, and pleasure-loving.

Those who are giving this message to the world need to be on their guard lest this spirit unconsciously pervade their lives. Without God's keeping power Seventh-day Adventist workers stand in just as great danger from these worldly influences as do those of other denominations. We can not take their standard as our standard. We must not take the standard even of our own churches as the gage of our lives. It is for the workers of every class in this denomination to recognize that God has set them as watchmen over his people. It is for them to exalt the standard, and to call the people to a higher plane of Christian living. But this can not be done by them unless their own lives are in harmony with their teachings. The leaders in this church, whether ministers, teachers, or church officers, can not sound the warning that should be given against the great evils of worldly pleasures, with which our people are threatened on every side, if they themselves are not casting the influence of their own example against these things. They can not safeguard the young men and women against the demoralizing influence of the cheap moving-picture show if they themselves are attending such shows. They can not hold our young men back from being carried away with the wild gambling spirit connected with the great national games of football and baseball if they themselves patronize these sports. They can not bear effective testimony against questionable speculation or wild investment if they are connected with such enterprises, or are promoting them. They can not sound a true warning cry against the evil influence of pernicious literature, as found in story-books and novels, the sporting page and the comic-picture section of the newspapers, if they themselves greedily feed upon this mental food from week to week.

These things are of the world, worldly. God calls his remnant people, he calls his workers, to a better heritage. He asks us to cast aside every weight that holds us back, and to arouse ourselves for the conflict in which we are engaged. God does not want us to take a gloomy

outlook, to go about with solemn, long-drawn faces, or cherish pessimistic and morose dispositions. But O, he does want us to lay aside the foolishness of the world! He wants us to become examples "of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Says the apostle Paul, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; *give thyself wholly to them*; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

A solemn responsibility rests upon the teachers and leaders in this last great movement. To them the believers have a right to look for an example. It is but right that they should expect that the lives of their teachers should conform to their teaching. O, let us seek as ambassadors for Christ to do this in so far as it is possible through divine grace! We may fail and come short of the perfection of the standard which we present; but we can at least demonstrate that we are aiming at the ideal, and that our failure is of accident and not of purpose. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever." F. M. W.

Autumn Council of the General Conference Committee

Second Report

REPRESENTATIVES in attendance at the council, in addition to those listed in the opening report, were: S. N. Haskell, J. W. Lair, H. W. Carr, G. B. Starr, T. M. French, W. A. Colcord, J. N. Anderson, Mrs. L. F. Plummer, C. Sorenson, L. H. Wood, Dr. H. N. Sisco.

Union Conferences

The time of the next union conference sessions, which come once in two years, was agreed upon as follows:—

Southeastern Union	Jan. 8 to 18
Atlantic Union	Jan. 8 to 21
Central Union	Jan. 16 to Feb. 4
Northern Union	Jan. 16 to Feb. 4
Southern Union	Jan. 18 to 28
Southwestern Union	Feb. 1 to 11
West Canadian Union	March 6 to 19
Columbia Union	April 4 to 14
Lake Union	April 16 to 28
Canadian Union	June 27 to July 8
Pacific Union	(date not fixed)

Recommendations as to general help to attend these meetings were also adopted.

Estimates and Appropriations

Heretofore the appropriations have been voted in the spring councils, after

the reports for the previous year were received. The work is so rapidly spreading out, however, that it seems essential for the General Conference and the mission fields to know in advance what the demands may be; hence in accordance with the decision of the biennial council held in Europe last summer, the fields sent in their estimates this autumn, and much time was spent by the council in going over the calls, country by country and item by item. First, the work in the mission fields was considered as it stands to-day; next, it was reviewed to see how much additional work could be authorized in view of the probable income for missions. The council made total appropriations of \$450,000, for general denominational work and mission work in all the world, report of which will be made by the treasurer.

Funds for the Advance

In considering the need of a constant flow of means into the mission treasury, the following recommendation was made relating to the transmission of funds:—

That all union conferences be urged to continue to extend to the General Conference hearty cooperation in their efforts to secure donations for the proper prosecution of its work.

That the local conference be requested to remit the tithe regularly each month to the union, and that each union conference be requested to remit regularly to the General Conference treasury a tithe of its receipts, and at suitable times to donate such portions of its funds as can be spared after provision has been made for the necessities of its own field.

Local church, conference, and union treasurers were urged to make sure of regular and prompt remittance of mission funds at the end of each month, so that no tardiness in this respect may bring hardship to the workers in the fields.

Distribution of Labor

Some of the actions relating to appointments and transfer of laborers can not be reported until those concerned have been consulted. The following may be announced:—

Elder N. Z. Town to spend some time in the interests of the book work in Cuba and Jamaica, on his return journey from Mexico.

Brother C. N. Woodward, auditor of the North Pacific Union Conference, to Shanghai, China, as treasurer of the China Union Mission.

Elder M. H. Brown, of North Carolina, to Alabama, as treasurer of the Oakwood school.

Miss Ida Thomason, of New Jersey (on furlough), to return to South Africa.

Dr. W. Ingle, of the Chicago Northwestern University (formerly of Cape Town), to qualify for medical practise in Great Britain, and to return to South Africa.

Miss M. M. Osborn, Bible worker, of

Nashville, to the West Virginia Conference.

Elder W. A. Spicer, of the General Conference Office, to attend the union conferences and general meetings to be held the coming winter and spring in Ecuador, Peru, Bolivia, Chile, Argentina, and Brazil, South America.

Elder J. H. N. Tindall and Brother C. E. Garnsey, of Indiana, to Virginia.

Brother E. M. Oberg, general field agent of Nebraska, to China, to take charge of the distribution of literature.

Brother Floyd Ashbaugh, of Southern California, to the Philippine Islands, to engage in the book work.

Brother Lynn Bowen, of the Foreign Mission Seminary, to Rhodesia, South Africa, to join the Tsungwesi Mission (Elder Sturdevant in charge).

Miss Cassie Wilson, of the Foreign Mission Seminary, to Buenos Aires, South America, to engage in Bible work.

Elder G. W. Pettit, of Western Oregon, to India, for English evangelistic work.

Elder Mark Comer, of Southern Oregon, to India, for English evangelistic work.

Miss Belva Vance, of the Foreign Mission Seminary, to India, to engage in Bible work.

Brother B. B. Aldrich, of the Foreign Mission Seminary, to the Canary Islands, to labor in general work, and to establish a health base, to which missionaries on the unhealthy West African coast may go when requiring a change.

Other appointments must be deferred to the next report, or later.

West Africa

The following actions were taken relating to West Africa:—

That we request the West African Mission to arrange furloughs for its workers every other year, by turns, of such length as may be necessary to maintain health and efficiency in service, the selection of the Canary Islands as a healthful and economical furlough base for West Africa being made with this need in view.

That we approve of the plan outlined by T. M. French, of a proposed station in the Gold Coast, which he would be glad to establish, but that in view of the need of further help at present in Sierra Leone, and the lack of means, we recommend Elder French to join the workers for a time in Sierra Leone, when his furlough from Africa is concluded.

Sanitarium Relief Campaign

The following actions were taken with reference to the sale of "Ministry of Healing," for the blessing the work will be to the people, and as an agency to bring help to the sanitariums:—

1. We would recommend that this campaign be prosecuted by our people with renewed vigor and earnestness until complete success shall crown our efforts.

2. That success may be attained, we

would strongly urge that the officers of the General, union, and local conferences take an active part in the campaign, giving it their attention and effort as other General Conference plans.

3. We would recommend that the Medical Department of the General Conference take an active part in the campaign, urging our sanitariums to join in this earnest endeavor to achieve success, and to impress our people generally with its importance.

4. We would further urge that the General Conference Publishing Department, through our offices of publication, union and State missionary agents, cooperate heartily with the campaign, and assist our union and local conferences in making it a success.

5. We would recommend that the week following the week of prayer, December 18-25, be set apart by all our people for placing "Ministry of Healing" before the people, and we would recommend that during this time other matters, as far as possible, be laid aside, and our efforts given to this work.

6. We also recommend that the General Conference appoint a season of time for next year as a special rally effort in behalf of the campaign, at which time this work shall be made the special object of effort by workers and people, and that in the meantime our publishers be asked to provide a suitable and ample supply of books to meet the special needs of such an effort.

7. We would further urge that our leading denominational papers and our union and State papers be freely used to assist in making this campaign a success.

8. We would urge that our people earnestly pray that God may add his blessing in this united effort to place "Ministry of Healing" in thousands of homes that greatly need the light this book contains.

German Work in America

The following recommendation was adopted:—

That J. H. Schilling take the superintendency of the German work in the East, and G. F. Haffner the superintendency of the German work in the West, the Mississippi River forming the boundary line; these brethren to plan and counsel together for the mutual upbuilding and development of the work among the Germans, East and West, uniting at times in general and important meetings, as may be arranged.

Further report of actions must be deferred until next week.

W. A. SPICER, *Secretary.*

The Spirit of National Games

SATAN cares not how he may turn men to destruction, provided only that he accomplishes his purpose. Different means are employed to attract various minds. He fills the hearts of some with the love of money. Everything else is forgotten in the wild scramble for worldly wealth. With others it is the desire for position. Fame is the desired goal, and no effort is spared in order to achieve it. Questionable means are employed, and God is forgotten. With others it is the pleasures of the world.

There are scores of men and women whose chief pleasure is found in races and other great national games. This spirit amounts to a sport-loving madness. Men and women lose their reason. They are carried away by the spirit of the occasion. Of the spirit attending some of the great national baseball games, the following, taken from a Philadelphia daily, is a good illustration:—

As the swift-running second baseman preceded Baker across the plate, a roar from twenty-six thousand throats rocked the steel cantilever on its concrete foundations. The vast throng literally went mad for the nonce. Facile pen is entirely inadequate to fittingly describe the wild, barbaric scene that was enacted in all parts of the huge baseball arena. Men were at a loss for ways and means to express their violent emotions. For the instant, women forgot the gentleness of their nature. All was a babel of confusion. Thunder reechoed thunder, scream followed scream, hats were tossed high in the air, never to be returned to their owners. Men actually fought each other in the ecstasy of the frenzied minute, women clutched and hugged their escorts in an instant of pardonable impropriety. It seemed as if the human reason had been dethroned. Great was the hit, cyclonic the ovation.

**Statement of \$300,000 Fund
Nov. 1, 1911**

Atlantic Union Conference

Central New England.....	\$ 3268.08
Greater New York	3199.15
Maine	397.61
New York	1798.68
Northern New England	1061.53
Southern New England	519.29
Western New York	1404.65
Total	11639.99

Canadian Union Conference

Maritime	288.12
Ontario	1706.73
Quebec	546.10
Total	2540.95

Central Union Conference

Colorado	720.53
East Kansas	1875.54
Nebraska	9076.03
North Missouri	1087.32
Southern Missouri	435.94
Western Colorado	699.81
West Kansas	768.39
Wyoming	1276.14
St. Louis Mission	103.50
Total	16043.20

Columbia Union Conference

Chesapeake	850.49
District of Columbia	1259.47
Eastern Pennsylvania	1843.51
New Jersey	1758.45
Ohio	3945.06
Virginia	413.35
West Pennsylvania	938.26
West Virginia	410.00
Total	11418.59

Lake Union Conference

East Michigan	4739.38
Indiana	3994.08

Northern Illinois	\$ 2241.36
North Michigan	705.24
Southern Illinois	1807.72
West Michigan	5198.51
Wisconsin	2247.76

Total 20934.05

Northern Union Conference

Iowa	5716.05
Minnesota	4286.94
North Dakota	2069.13
South Dakota	1534.83

Total 13606.95

North Pacific Union Conference

Montana	1573.15
Southern Idaho	1950.65
Southern Oregon	3432.59
Upper Columbia	3226.66
Western Oregon	979.15
Western Washington	3465.61
Alaska	7.15

Total 14634.96

Pacific Union Conference

Arizona	692.26
California	5988.10
Southern California	6466.32
Utah	147.65
Central California	1008.10
Northern Cal.-Nevada	1419.78

Total 15722.21

Southeastern Union Conference

Cumberland	1549.30
Florida	1817.90
Georgia	690.37
North Carolina	502.95
South Carolina	333.54

Total 4894.06

Southern Union Conference

Southern Union	70.66
Alabama	191.81
Kentucky	255.50
Louisiana	214.75
Mississippi	343.03
Tennessee River	531.72
Southern Union Mission	5.00

Total 1612.47

Southwestern Union Conference

Arkansas	201.31
New Mexico	189.14
North Texas	668.37
Oklahoma	2156.82
South Texas	216.86
West Texas	128.60

Total 3561.10

Western Canadian Union Conference

Alberta	671.20
British Columbia	719.98
Manitoba	720.10
Saskatchewan	973.50

Total 3084.78
Miscellaneous 5028.44

Grand total \$124721.75

W. T. KNOX, *Treasurer.*

“BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.”



One View of the Sad Problems

It is not always best to pass over the sad side of the missionary's problems. Here, for instance, is a somber view given by our Nyassaland superintendent, along with his glad story of a thousand students in our main station and out-station schools:—

"We required a native overseer for our new industry—cotton growing. On request from a planter, a man of fine physique and quiet manners came. Soon a wife and child followed, and they were given a house in our main mission village. After three months, the man came one day apparently with troubled heart. He had attended our Sabbath-school and services. Having once been a soldier, he had fallen in with Mohammedanism. And this is one great bane and blight upon all evangelizing effort in Africa. Islam allows polygamy, and this is doubtless (with its attending vices) the greatest single obstacle to the progress of missions in Central Africa—one might say in all Africa.

"Polygamy was the cause of our overseer's heavy heart. The wife who came here with him is his second one. He said to me, with tear-filled eyes: 'I have heard here that Jesus teaches that a man may have only one wife. I have two. The one now with me is not my lawful wife. What can I do?' Then the story came out that this later wife did not at first want to live with him. He practically took her against her will, as is commonly done with consent of the woman's chief. But now she loves him and her children. I soon learned that she was a sort of 'Dorcas' in her way, and all her neighbors loved her. The man told me he knew he must send her away, and get back his first wife. He was doing this as the first step toward becoming a Christian. What could I answer?—Only that he must provide for her and his children, as a first condition. But I must call the woman, and hear her story. Fortunately, my wife had already learned this in detail through one of her faithful native girl helpers. The story is too long and painful to tell here. But the end of it is that the woman went away amid the mournings of her many friends made during her short stay at the mission. The man seems deeply affected by the truth heard here. How the matter will end in his case, I can not say. He will require thorough instruction, and the question of his baptism will be answered in not less than a year, possibly two.

"Many instances might be related of the great obstacles which we constantly meet in polygamy and vice. But this

is heathenism, and we must expect vice where that is. A young girl of about fourteen, having been in the mission three years and baptized last year, was called home recently by her father, a heathen chief, and sold to a corrupt European because he was the highest bidder. We are told that she tried bravely to resist being sold without any marriage, but was carried off against her protests while trying to escape."

Straits Settlements and Malay States

G. F. JONES

THERE is a growing interest throughout this field, and people are more willing to listen to the truth than ever before. The angels, with their threefold message, are evidently hovering over the peninsula. The fields are white unto harvest, and we hope the laborers may ere long go forth and gather in the fruit.

Hitherto our friends have been slow to identify themselves with us on all essential points, and because of this, church growth has been slow. The wearing of spangles and jewelry in general is the stumbling-block with many of the women here, because it usually bespeaks caste; while another class of women find difficulty in giving up the chewing of the betel-nut and sirih. This is a filthy habit, even worse than tobacco-chewing. The lips and mouth are stained with the red juice, and present a most nauseating spectacle. In Singapore this habit has been regulated, as well as the use of tobacco, opium, and other stimulants. But this is a great trial to some. The sirih and betel practise has a stimulating effect, and upon its discontinuance the user suffers much at first. All sorts of excuses for its use are made by those who wish to be baptized while retaining the habit. It gives us the greatest joy to see some of them bravely obtain the victory, and they are then ready for baptism. Some missionaries in foreign fields receive natives for baptism while retaining their filthy habits, hoping they will give them up later. By so doing the membership is considerably swelled, but the standard is lowered. By experience and observation I have seen that the work of reformation afterward is both sad and difficult.

The men have also their battles to fight against tobacco, alcohol, gambling, etc.; and as this is both a government and a commercial center, there is nothing for the men to do should they lose their positions. A certain class of labor is done only by a certain class of people, and it is degrading in the extreme for any oth-

ers to take up that work. Unless they prepare for some part in the message, I see nothing better than that they should move into the country, as many of our brethren have had to do in America and Australia, and then the children would escape the corrupting influences of the city.

The church here has a membership of forty-four, and the Sabbath-school of about one hundred. Recently I baptized eleven; three others will be baptized in a few days, while about six are preparing to go forward a little later. The last few weeks a good class of people are coming to our Sabbath meetings, and are studying the truth. Since the last General Conference Council, in Europe, there has been an awakening here. The prayers of our people have been heard, and the answers are being seen in this field. From the beginning of our work here, I have never seen the people so ready and willing to learn the truth. It is like the gentle morning dew of heaven. The Lord is coming. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Ps. 110: 3.

We rejoice that we are privileged to have a part in spreading this gospel of the kingdom, and that souls are accepting it and preparing for the city of God. The good old gospel ship that has weathered every storm, has yet to encounter another terrific tempest, but will at last sail into her everlasting port, bearing the royal standard, and loaded to her water-line with the precious, living jewels gathered from every nation, kindred, tongue, and people. How can it be possible for those who now cling to their worldly possessions, to breast the coming gale unless they forsake all and get on board the old ship Zion?

Hitherto we have waited long for some to part with their valuable ornaments; but now there is a change. Only the other day two women piled up their jewelry before me when I read the scriptures to them. One day later another woman, whom I met for the first time, when I told her of this experience and read to her the scripture bearing upon the wearing of jewelry, with eyes filled with tears put away her pretty and choice ornaments. About three months ago, a woman who had a special selection of choice jewelry, valued at \$560 gold, refused to wear it any longer, and later gave it to our mission. The Spirit of God is now mightily working upon the hearts of people, and it is a paying investment to give liberally to the cause that sends the laborer to find these precious, living jewels. Less than three months ago a gentleman fifty years old and having poor health gave up a position where he drew forty dollars a week. He had labored about thirty-four years in that work and in three or four years more would have received a handsome pension. Being a liberal soul and depending upon his pension for the future, he had nothing. He sacrificed all willingly for the truth. Feeble and advancing in age, and having no means to fall

back upon, his future looks to others a hopeless one. Although up to this time there seems to be no prospect of his getting anything to do, yet he has no regret for the step taken. He says he would do the same thing to-morrow should it involve his disobeying the fourth commandment. Two other educated men, each with large families, and earning about forty dollars a week, are contemplating following in the footsteps of this brother. It is much harder for a man to find employment here where he will be able to keep the Sabbath than it is for a brother in America. The way the Lord is working upon hearts is a wonderful manifestation of the power of the gospel. Had we not been sent here, these precious souls would still be in darkness. But praise God for the means that has done this much.

There are scores of places in Malaysia waiting for workers, but these can not be sent, because the treasury is short of funds. If men and women in these far-off lands have confidence in the message we give them, and are willing to lay their last cent and every worldly prospect upon the altar of sacrifice, should not our brethren at home who have means be willing to give more liberally that they may rejoice together with others in the harvest?

Honan, China

O. A. HALL

SINCE coming here I have done little writing. Soon after I landed in China, a missionary of several years' experience made the remark that one should not write too many letters home the first year, for one's first impressions of a strange land and a strange people are subject to change as he becomes better acquainted. However this may be, I do not know that we have changed our opinion of China and its people much, only that we learn to love them more and better as we become better acquainted. We find many of them seeking for something better than that which they already have, and when they find that "better part," they enjoy it as much as any people can. When once they have learned this truth, they seem filled with an intense desire to go out and bear witness to that which they have learned. This is certainly not a bad characteristic, and in this is our hope of reaching China's millions. We are trying to give them something good to pass on to others.

Brother F. A. Allum and I have just taken a trip through the western part of the province. For some time we had been wishing to make this trip, but being pressed with so much other work, we had found it impossible to get away. We started from Chowkiakow, September 10. Our equipment consisted of a Chinese cart, which carried our food supply and other luggage, and in which our Chinese evangelist rode; and two saddle animals, upon which we rode. The first place we planned to visit was Ye Hsien, a distance of 260 *li* [a *li* is one third of a mile] from Chowkiakow.

This required three days' travel. For several weeks previous there had been but little rain in Honan, and the roads were dusty, and the crops badly in need of moisture. As we passed through the villages, we noticed in a number of places that the idols had been taken from the temples and placed along in the streets upon tables, in the burning sun. Upon their heads were put wreaths of withered grass and leaves. We asked the villagers the meaning of this. They replied that they were greatly in need of rain, and that the gods had been placed outside that they might be scorched by the sun in order to compel them to send rain.

Reaching Ye Hsien, we found two members of our church. One was quite an aged brother, who was baptized at our general meeting last fall. During the past year he had but one channel through which he could receive spiritual help,—prayer. We found this brother of good courage, and faithfully living out the truth. The other member was a girl of about sixteen years of age, who attended school last year, and was baptized at the close of the term. She had carried the experience which she had gained in the school with her to her home, and we were told that her parents were living better lives as a result of her influence. It did us good to meet these two faithful representatives of this message in that place, and they greatly enjoyed the meetings held with them. At these services some members of other Protestant missions and of the Catholic mission, and several heathen were present. During the night there was a good fall of rain, which was no doubt attributed to the fact that the gods had been sufficiently sunned.

From Ye Hsien we went ninety-five *li* to Er Gang Ho Go, where the next company of believers was visited. It was at this place that our work was really begun in the west. Over a year ago, in response to an invitation, one of our Chinese workers visited the interested ones. The brethren contributed quite liberally toward the renting of a chapel, and a place for public meetings was secured. Quite a large number attend Sabbath services more or less regularly, some with a desire to learn the truth, and others to gain what influence they can to further personal interests. We were glad to find here six or eight honest souls who were living up to the truth as far as they had learned it. Three persons from these, including the local leader of the company, have arranged to enter the school. At this place we also met one of the young men who was sent to do colporteur and evangelistic work during the summer. He had previously been a student in the school, and we were pleased to find that he was succeeding even in that hard field.

From Er Gang Ho Go we went another eighty *li*, to Yu Djou. Over a year ago a man was impressed to come from Yu Djou to Chowkiakow, having heard of our mission here. While here, he learned something of the truth and secured some literature. A few months

later, just at the time of the opening of the first term of the training-school, he, his mother, and two men came to Chowkiakow to study the truth. It seemed providential that they came just at that time, as they knew nothing of the opening of a school. Three of them entered the school. One brother, the oldest of the company, remained several days, and returned home to pursue his former occupation of farming and teaching school. But he was not silent regarding the truths he had learned. Later, during the winter vacation, the two young men returned home for a few weeks, and again this summer they have labored as colporteurs there. As a result of these efforts, we found a company of twelve keeping the Sabbath, and others studying. Some walk as far as fifty *li* to attend the Sabbath services. A building must be rented at once, and a Chinese worker stationed at this place to work the three above-named places.

From Yu Djou we passed around the ranges of mountains a distance of 160 *li*, to Bei Yang. Here also the Lord had gone before us. For several months calls had been coming for help. At the close of our workers' meeting last spring, a Chinese evangelist was appointed to labor there during the summer. The brethren who had become interested in the truth there, contributed quite liberally, and a meeting-place had already been rented. After considering the needs, we decided that a worker must be located permanently at Bei Yang to follow up the interest in and around that city. We found several bright, intelligent people interested in the truth and observing the Sabbath. While it is true in all these places that they are but babes in this message, yet the prospects are encouraging, and we plan to make every effort possible to build up the work in that part of the province. Quite a number are planning to attend the general meeting in November, at which time we shall lay definite plans to care for the interests there.

On the whole, we had a good trip. The roads were rough and stony in places, our cart once overturning. The last few days we had rain and mud, but we enjoyed much of God's blessing as we endeavored to present the truth to the people. We can not but be encouraged as we see such clear evidences of the working of the Holy Spirit.

Do Missions Pay?

A FRIVOLOUS traveler on a visit to the Fiji Islands conceitedly remarked to the Fijian chief:—

"It is really a pity you have been so foolish as to listen to these missionaries. No one nowadays believes in the Bible." The chief's eyes flashed as he said: "Do you see that stone? There we killed our victims. Do you see that oven? There we roasted their bodies for our feasts. If it had not been for the missionaries and the Bible, you would have met the same fate."



The Bright, Immortal Land

L. D. SANTEE

"Together with them." 1 Thess. 4:17.

O, I long to hear the voices
That I heard in days of yore!
And my saddened heart rejoices,
I shall hear them yet once more;
I shall hear them, anthems singing,
I shall clasp angelic hands
Where the sweetest harps are ringing,
In the bright, immortal land.

O, the heart would throb with anguish
Could we see them not again!
All the joys of life would languish,
And existence be but pain,
Were our loved ones lost forever,
All our hopes but shifting sand,
Were our dim eyes doomed to never
See the bright, immortal land.

But the Lord has died and risen;
And the dead from earth and sea,
All the loved in earth's dark prison,
From their sleep shall wakened be;
On their brows are no sad traces,
Life by no brief years is spanned;
I shall kiss their shining faces
In the bright, immortal land.

Yes, a mighty hand has riven
All the fetters of the tomb,
And within the bliss of heaven
Human flowers for aye shall bloom.
They shall strike their harps of glory,
They shall with the angels stand,
They shall tell redemption's story,
In the bright, immortal land.

We that watch, and weep, and linger
O'er our loved ones in the ground,
We shall clasp their loving fingers
When the wondrous trump shall sound.
O, the friends that Christ shall waken!
O, the great, unnumbered band!
O, the graves that are forsaken
For the bright, immortal land!

O, I long to hear the voices
Of the lips that now are still!
But my chastened heart rejoices,
And my soul with rapture thrills;
They shall wake when crowns are given,
They shall with the blood-washed
stand;
We shall dwell with them in heaven,
In the bright, immortal land.

Moline, Ill.



How One Minister Lets His Light Shine

BY HIS WIFE

BEFORE my husband heard and accepted the truth and became a Seventh-day Adventist minister, he was a lawyer, practising in one of the large Eastern cities. Shortly after he took his stand for the truth, he was sent to another city to hold tent-meetings and take

charge of a church. This was before his matrimonial venture, but strange to say, directly after he was married he was returned to the Eastern city that had been the scene of his lawyer life. It is here that he still resides.

He does not try to avoid meeting his old friends and acquaintances of the bar and other professions, but rather seeks them out and endeavors to interest them in the gospel of salvation, always in a way that demands and holds their respect. He is never without his pocket Bible, and tracts bearing on some phase of the third angel's message. Among these subjects he often talks about health reform and vegetarianism. This generally raises a discussion in which some one usually declares that no meal really fit to eat could be prepared without the use of flesh in one form or another.

My husband possesses in a great measure that trait of character called Southern hospitality, so in order to settle and prove his side of the question he extends to these friends, several of them at a time, with their wives, an invitation to dinner on a certain date. Now these occasions are regarded very much as social affairs, in which our guests are to spend the evening.

It always falls to my lot to plan and serve the meal, which is gotten up at a very small outlay of money, as economy is also one of the lessons we try to teach. I try to make the table look inviting, with nice clean linen and such china and silver as we possess.

The menu consists of soup made without meat stock, baked beans minus the pork, escalloped potatoes, cabbage cooked without corned beef or other flesh, baked lentils, fruit salad, the dressing of which is made of lemon-juice instead of vinegar, and dessert, usually pie of some kind, the crust being made of vegetable oil instead of animal fat.

We may vary from this bill of fare at times, but we always try to prepare those foods that usually require more or less meat when cooking for the average American. On a sideboard or table we have fresh fruit and cracked nuts, which our guests seem much to enjoy as an after addition.

No ice-cream nor pickles find a place on these occasions, for they are always found on the more elaborately furnished table, where the object is simply to entertain, and to indulge the perverted appetite. We have olives and celery as relishes. Every one seems astonished, and thoroughly enjoys the meal.

After dinner, when we are having a pleasant hour in conversation or music, husband brings out his prophetic charts,

of which he has a very excellent set. He just tells the visitors that he wants them to see what a nice line of charts he has, and they are at once all attention and interest. This furnishes an opportunity.

They want to know what the charts represent and mean. Out comes the Bible, and a short but clear outline is given of the prophecies of Daniel and the Revelation as the charts are displayed one after another. The visitors are delighted, and would like to hear and know more of these things, so we invite them to our Sunday night service, and they always say they will attend. I am glad to say they generally keep their promise.

When our guests depart, we may feel some physical weariness, but our hearts are glad because we have let our light shine. We trust that some one through its rays may be led to glorify our Father who is in heaven.



The Proper Care of Children

WHAT care should children have in order that they may grow and develop normally? Much has been written on this subject, so I will merely try to call up some of the points that ought to be remembered.

First, in regard to sleep. It is important to see that children have their due amount of sleep. A young infant normally sleeps eighteen hours out of twenty-four. A child of four years should sleep eleven hours out of the twenty-four, and a child of ten years should sleep nine hours. Of course, I am merely speaking of averages; for some children require more sleep than others. It is important, however, that the little people have their sleeping hours encroached upon as little as possible.

It is far better for each child to have its own bed by itself. In this way contagious diseases are less likely to be communicated, and in the case of young infants, the danger from overlying is avoided. The child's sleeping-room should be thoroughly aired. In the winter-time it may not be wise to leave open the window in the room; but it may be practicable to open a window in an adjoining room.

The matter of diet is necessarily one of very great importance. Milk is not only the proper nourishment for infants, but it should enter largely into the diet of older children. Cow's milk for children should always be fresh and clean, but should not be too rich in cream. Professor Holt, of New York, thinks that Jersey milk is ordinarily too rich for children. The average healthy child should take, all together, from a pint and a half to one quart of milk each day.

Many of the vegetables, when well cooked and mashed, may be given to young children. Such, for example, are Irish potatoes, squash, and asparagus. On the other hand, none of the vegetables that are eaten raw, as radishes, onions, and cucumbers, are suitable for children to eat.

In the diet of children, cereals, when well cooked, are of great value. Rolled oats or some of the wheat preparations are to be commended. These also tend to lessen the decay of the teeth. These cereals should be eaten with milk, but with little or no sugar.

Toasted stale bread is better than fresh bread for children.

Very little cake, except sponge-cake, should be given to children under seven or eight years of age.

Candies are a great source of temptation. Dr. L. Emmett Holt, who is perhaps the most celebrated specialist in diseases of children in America, places candies among the things that should be especially forbidden. On the other hand, Dr. Holt recommends for young children the use of the juice from sweet oranges. He also recommends for children the eating of stewed fruits, as apples and prunes.

It is very important for both children and adults to avoid eating between meals or before going to bed.

Children should be trained as far as possible to have the bowels move regularly at the same hour each day.

The clothing for children should be light but warm. The legs and forearms, being a distance from the heart, should be warmly clad in cool weather. When the feet become wet, care should be used to change the shoes and stockings.

The matter of exercise is of importance. The infant takes exercise by waving about its arms and legs, and later by creeping. Older children are naturally active. There is nothing so good as exercise in the open air. Some of the running games are to be recommended for strong children. Children should be encouraged to play with soft rubber balls that will not injure the fingers, or cause other accident. In my opinion boys should be discouraged from playing football.

Children should receive a bath often enough to keep them clean. Naturally some children who play in the dirt require more attention in this way than others. Some of the children enjoy sea bathing. Parents should be careful that their children do not remain in the water too long. If the lips turn blue and the teeth chatter, the child should come out of the water. Care should also be taken that the surf does not strike against the side of the child's head so as to injure the hearing.

Not only should the teeth be kept clean, but parents will be doing their child a great service by regularly having some good dentist examine and care for the child's teeth.

Dr. Le Grand Kerr, of Brooklyn, says: "It is important to remember that the constitution of the adult is dependent almost entirely on the care that the body received during the period of childhood."

Mental overstrain should not be overlooked in children. This overstrain is made manifest by irritability of temper, headache, and by restlessness in sleep.

In the lives of children and young people there are periods in which mental

fatigue is more easily induced than at other ages. The first fatigue period comes between the ages of seven and nine years. The second fatigue period usually occurs in girls about the thirteenth year, and lasts for several months. The second fatigue period in boys generally comes a year later, or at the age of fourteen.

A child might better go more slowly in his studies than break down in health. It is not always a calamity for a child to have to repeat some of his work in school.

In closing, I would exhort parents to ever be vigilant in looking after the interests of the children that God has committed to their care.—*Dr. E. S. Maxson, in Sabbath Recorder.*

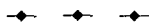


How a Kafir Forgave

ONE day a settler in South Africa found a Kafir near his stable. He accused the man of trying to steal a horse. The Kafir declared that he was innocent, but in spite of all he could say, he was dragged to a tree, and there, with one blow of an ax, his right hand was severed from its wrist.

About three months after this event, the settler found himself benighted far from home. He came to a Kafir hut and asked for admission. He was invited to enter, and food was placed before him. Next morning, as he was leaving, his host stood before him, and holding up his arm, asked the white man if he knew it. The settler turned pale, for he saw that the hand was gone. He knew that he had been at the mercy of the man he had treated so cruelly.

The Kafir went on: "You were in my power; I could have killed you. Revenge said, 'Kill the man who has maimed you for life;' but I replied, 'No, I am a Christian, and I will forgive.'"—*King's Own.*



Worthless, Yet of Infinite Value!

JOHN N. QUINN

FOR a number of weeks the head of the family had been out of employment, and the problem of how to furnish food for a family of six was a perplexing one. The pastor of the church with which the family was connected proved himself to be a friend indeed, nevertheless the situation became darker as the days went by.

One night, with but a few pennies in the pocketbook, a visit was made to the stores in the city. As they trudged along seeking for "bargains," the oldest boy's foot touched a small parcel lying in the street. Hastily picking it up, he found it to be a dilapidated, empty pocketbook. He was about to throw it away when the father requested a look at it. The latter examined it more closely than had the boy, and to his surprise found a five-dollar gold piece stowed away in a corner of the purse. A search was made for something by which to identify the owner, but there was absolutely nothing in the pocketbook save the gold piece.

The find was looked upon as providential, and when they wended their way homeward, it was with well-filled market-baskets. A little later changes occurred which brought employment, and from that time, although obliged to meet with many a struggle, absolute want has been unknown.

"This treasure have we in earthen vessels." The pocketbook in itself was valueless, yet that which it contained made it of value. If Christ be not in us, we are worthless, of no value in the sight of God. Christ seeks admittance into the life; and when he is admitted, we become the possessors of the pearl of great price — we are of infinite value. In ourselves we are nothing; in Christ Jesus we are of more value than all of earth's silver and gold, or the cattle upon a thousand hills. Through Christ's indwelling, our every need is supplied, and from that time onward no good thing is withheld, for he makes us to walk uprightly.

The people of this world have magnificent jewel caskets made for their pearls and precious stones. God places his in earthen vessels, that the "excellency of the glory may be of God, and not of us." Throughout the length and breadth of this sin-cursed old world, may be found God's jewel caskets. The world's people fail to recognize them, but God's eye is upon them constantly. To him they are precious, and in that day of all days, when he comes to gather his jewels, he will make them to shine as the firmament, and as the stars forever and ever.

Takoma Park, D. C.



God's Responsibility Not Ours

A NUMBER of men were once talking about the burdens of duty, and one of them declared that they were sometimes too heavy to be borne. "Not," said another, "if you carry only your own burden, and don't try to take God's work out of his hands. Last year I crossed the Atlantic with one of the most skilful and faithful captains of the great liners. We had a terrific storm, during which for thirty-eight hours he remained on the bridge, striving to save his passengers. When the danger was over, I said to him: 'It must be a terrible thought at such a time that you are responsible for the lives of over a thousand human beings.' 'No,' he said solemnly, 'I am not responsible for the life of one man on this ship. My responsibility is to run the ship with all the skill and faithfulness possible to any man. God himself is responsible for all the rest.'"—*The Christian Age.*



"Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."



Hawaii Island

I HAVE just returned from a visit to the island of Hawaii. I was there over a month, distributing literature, holding Bible readings, and taking subscriptions for our papers and magazines. I distributed more than seven thousand pages of papers and tracts, sold some books, and took about forty-five subscriptions; baptized one person, and visited the Sabbath-keepers in three different towns. Had I not been taken ill, I should have gone all over the island, visiting every plantation and town.

The man whom I baptized is a native of Java, but has been in the islands so long that he speaks the Hawaiian like a native, and also talks English very well. He is seventy years old, and had tried many times to give up tobacco. When this matter was presented to him, it seemed impossible for him to give it up, but the Lord has given him grace and strength to gain the victory, and also to discard tea and coffee. Since giving up these, he has recovered from sickness of which he expected to die, and for about six months has been well and happy. The day on which I arrived on the island, he walked twenty-eight miles to meet me and to be baptized.

C. D. M. WILLIAMS.

Progress of the Work Among the Jews

I BELIEVE that our brethren and sisters throughout the field will be glad to learn something of the progress of the work among the lost sheep of Israel. There is no question but that this work is one of the most difficult tasks undertaken by Seventh-day Adventists; but we are thankful there are no difficulties too great for our Saviour to overcome. He has declared that the truth must go to every nation, kindred, tongue, and people. This, of course, includes the Jews. We also read that people from every nation, kindred, and tongue will stand on Mount Zion. It is therefore evident that there will be some of the fleshly brethren of Jesus in the kingdom of God.

Most of the readers of the REVIEW know of the home that has been opened in Concord, Mass. The Lord has blessed us in that enterprise. One evening some months ago a man called at the home. He said he understood it was a home for Jews, and he would like to visit it. After a little he asked if he might stay overnight. He was made welcome, and it being prayer-meeting evening, he was invited to the meeting. It was evident that he saw and heard something that evening to which he had not been accustomed. He told the family that he was a Socialist, and had no faith in religion of any kind.

In the morning he unmasked himself, and began to show his colors. He was a Jew, and did what he could to induce

the young people who were in the home to leave the place, promising to find good homes for them among Jewish people. But he found that they were not so easily moved from the hope of the gospel. It was evident that he was there for a purpose. Having satisfied himself that there were some Jews who really believe in Christ, he bade the people good-by, and went away.

To our surprise, a few days later the following, which we have translated from the Yiddish, appeared in a New York Jewish daily newspaper:—

"The Conversion Plague in Boston"

"In Boston also the missionary enterprises are quite active, and many Jewish young people there have been converted. Especially is there great danger with the sect known as 'Seventh-day Adventists,' one particular feature of these people being that they observe the Sabbath, and pass themselves as Jews who believe in Jesus. It is therefore much easier for these people to draw into their net Jewish young people.

"This sect has a farm two miles from Concord, Mass. In the town of Concord it is known as 'Jewish Home.' The principal of the home is Mr. Gilbert, a converted Jew, and the matron is Mrs. Vanderbilt, a converted Jewess. The purpose of the home is the evangelization of the Jews. Mr. Gilbert and Mrs. Vanderbilt distribute Jewish literature, and offer assistance to needy Jews, and in this way they spread their influence over the Jewish young people.

"At the present time there are two young people there, a young girl about nineteen years old, and a boy about fourteen years old. The girl's name is Celia Eismann, and she hails from Stovisk, County of Guberny, and has been in this country about four years. She formerly lived in Malden, Mass., where she was taken ill. She was taken to the city hospital, where she became acquainted with Mr. Gilbert. She refuses to divulge the names of her friends in Malden. The boy's name is Mendel Friedberg, and his parents live somewhere in the vicinity of Weston Street, Roxbury.

"These two Jewish young people observe all the regulation ceremonies. They bend the knee in prayer, and bow the head at meal-time, and thank Jesus that he has helped them to find a place at the home.

"Mrs. Vanderbilt is about forty years of age. She comes from pious parents of Austria. She says that about thirteen years ago she was in Chicago, and read much in the Old Testament, and became informed from reading that there is a Messiah, and that this Messiah is Jesus.

"Now this home is a net whereto are drawn many Jewish young people. Here their minds are filled with foolish ideas. They are separated from their friends, and are transformed into pious Christians."—*Jewish Forward*, New York, May 6, 1911.

Although this man had come to the home to oppose the truth and to give an evil report of the work, his article was a testimony in favor of the truth and of Christianity. This was quite a bit of free advertising for the Jews to give Christian people, and it proved the beginning of much free advertising in the Jewish papers since. We are sure that the people of God will rejoice to know that the time has come when the Holy Spirit is breaking down the prejudice of the Jews, and this is a sign to us of the blessing of the Lord upon his work and upon his people.

We feel sure that when we call your attention to what has been written in many of the Jewish papers since, you will say that the Lord is working for his cause. We hope that all who read these lines will do what they can to visit their Jewish friends and neighbors, giving them literature. We have plenty of it on hand; be sure to get a supply. Send to your State tract society, and if they do not have it on hand, they will see that you get it. This is the time to work for the Jews. Pray for the lost sheep of Israel.

Our monthly paper, *Good Tidings of the Messiah*, published in the interests of the work among the Jews, will help you learn how to work for the Jews. It costs twenty-five cents a year—ten numbers. Send for sample copies. Order through your State tract society, or of Good Tidings, Concord, Mass.

F. C. GILBERT.

Soonan, Korea

I AM now teaching in the girls' school. We have an enrolment of thirty-three, including boarding and day students, in grades one to five, their ages ranging from seven to twenty-three years. We have no school building for the girls, so they are living in two small Korean mud huts. These are papered white on the inside, which covers up the mud, and makes them clean and light. There are straw mats on the floor, and on this same mud floor the girls eat, sleep, study, and recite their lessons. The only furniture, besides their bedding, is a few baskets and kerosene oil boxes. These boxes they paper white, and in them put their clothes and books. If a girl has one of these boxes, she thinks she has quite a possession. In the daytime the bedding is folded up and put on a shelf near the ceiling. Because of lack of space, we hold two sessions a day.—one in the morning, beginning at eight, for grades three to five; and the other in the afternoon, closing at half past four, for grades one and two.

The girls are very poor, and most of them have to work for their board and tuition. We are very anxious for the time to come when we can have a school building. We wish to start some industry for the girls, probably the making of cotton and silk cloth. Many of the girls know how, having done such work at home; but we have no room for the spinning-wheels and looms. So far this year the girls have been picking cotton, and making *possun* (the Korean stocking) and crocheting mufflers and wristlets to sell.

Though we are crowded and have almost no accommodations, the girls are happy. They love the Lord Jesus, and they are thankful for an opportunity to get an education. They wish to help in the giving of the third angel's mes-

sage in this generation. And they have helped. In both of our paper campaigns they have taken an active part. In the first, they sold nearly a thousand papers; in the second, they did not do so well, it being the rainy season, and a flood having washed out the railroad track in places. I went with the girls, and enjoyed it very much. Although they had never canvassed before, they entered into it heartily, and we had good experiences. We are now looking forward to the coming winter campaign. We shall have at least two months' vacation, and during this time many of the students will canvass.

The Lord has been good to me, and I am truly grateful to him for the way he has helped me. Remember us in your prayers.
HELEN MAY SCOTT.

The Quebec Camp-Meeting

THE annual camp-meeting of the Quebec Conference was held this year at South Stukely, Quebec, from August 24 to September 3. South Stukely is a small village with about one hundred fifty inhabitants, half of whom are Seventh-day Adventists. The constituency of this conference is not large, the membership being about one hundred fifty. The services were held in a tent, while those attending the meetings lived in rooms near by.

The brethren and sisters came to the meeting expecting the blessing of the Lord; and we are glad that he did not disappoint them. Besides the preaching services each day, Bible studies were held, and many hearts were deeply impressed as the conditions of the times were presented from the Word of God and from the Testimonies of the spirit of prophecy. The Holy Spirit indeed worked in the camp, and many turned to God with full purpose of heart. If the confessions there made are followed by the putting away of sin, and by a holy life, we believe the God of Israel will work for his people in that conference.

There is no question but that Quebec is a hard field to work, but we know that we have a mighty Helper, and if the people of God will come up to the help of the Lord against the mighty, he will do great things for them.

It was planned to have a union conference committee meeting during this camp-meeting; consequently a number of brethren from the other conferences were present, and we are sure they rendered efficient help. Elders J. O. Miller and M. C. Kirkendall presented precious truths to the people, and the Lord blessed their efforts. Brother B. B. Noftsgar had charge of the book-tent, and Elder W. J. Blake was present in the interest of the school work.

In order to attend the Maine camp-meeting, I was obliged to leave before the close of the meeting. I understand that Elder W. J. Tanner was elected president of the conference. Elder G. H. Skinner, on account of sickness in his family, who were in Iowa, felt that he must resign from the presidency.

We were glad to learn of the good work being done in Montreal by Elder O. K. Butler, and we believe the Lord has blessed his efforts there. We hope that this year may see marked prosperity in the Quebec Conference, and that all will be faithful and true to the light of the third angel's message.

F. C. GILBERT.

Iowa and Nebraska

SABBATH morning, October 28, I met with the church at Omaha, Neb. I chose for my subject the coming of the Lord, and the great work that must be done for us before we shall be ready to meet him in peace. As these themes were dwelt upon from a practical standpoint, a deep impression was made upon those present.

In the afternoon I held a service with the church at Council Bluffs, Iowa; and Sunday evening I again met with the church at Omaha. By invitation I spoke to them on the love of God. The meetings were well attended, and we had reason to believe that all were benefited, and encouraged to press forward in the Lord's service.

As I visited from house to house, I talked of the coming of the Lord, and of the precious truths that make us one with Christ and with one another. On this trip I was pleased to meet with the old friends of the cause, and also to form new acquaintances.

J. S. HART.

Work for Colored People in Philadelphia

IN the city of Philadelphia the work of giving the message is growing in interest among the colored people. The Lord has truly gone out before us in this work. Sabbath, October 28, six precious souls united with the church,—three by letter, and three by following their Lord in baptism. There are others who wish baptism in the near future. To the Lord of the harvest be all the glory.

T. H. BRANCH.

Christian Education

Conducted by the Department of Education of the
General Conference
H. R. SALISBURY Secretary

Educational News Notes

PASTOR J. M. ERIKSON, from Stockholm, Sweden, is now the Bible teacher in the Swedish Seminary.

THE educational superintendent of Oklahoma reports 23 schools, 26 teachers, and 550 students in that conference last year.

IN the church-school taught by Brother Roland Loasby, in Hamilton, Bermuda, one third of the students are not of our denomination.

THE Broadview Swedish Seminary, near Chicago, has opened with an enrollment nearly twice as large as at the opening last year.

EMMANUEL MISSIONARY COLLEGE, at Berrien Springs, Mich., now has an attendance of 147. Every seat in the chapel is filled. The highest attendance last year was 123.

The Opening of Our Schools

Fernando Academy

"OUR school opened September 13, with about ninety-five present in the academic department. Others have come until we have one hundred eight consecrated young men and women.

"Buildings have been improved during the year that is past, by putting electric lights into the students' rooms. Several hundred dollars has also been spent in papering the students' rooms. We believe this will be the best school year that Fernando Academy has ever experienced.

"Prayer bands are well organized, and are doing active work, as are also the reading circle, and the canvassing, foreign mission, ministerial, and Christian Help bands. The training-school enrollment is about sixty. Each of the three rooms of this department has a well-organized missionary society. Special emphasis is being placed upon the study of music and the Testimonies, in our school this year. We ask an interest in the prayers of God's children that we may train our young people for service in the Master's vineyard."

Oakwood Manual Training School

Prin. C. T. Boyd, writing of the school at Huntsville, Ala., says: "The past summer at Oakwood has been a prosperous one. We closed our last year's work with a program in the chapel on the evening of August 23. While the number of our graduates was small (three), the occasion proved a very inspiring one to all who were there.

"The work of the present year opened September 25. We have with us sixty students, and a number of others are expected soon. Several of these are canvassers who find it necessary to remain in the field until their patrons have placed their cotton upon the market.

"As a faculty, we feel that we have the most earnest and enthusiastic class of students that we have ever faced in our assembly-room. They all seem anxious to do something, and are desirous of receiving a preparation that will soon enable them to enter the work.

"A new dining-hall, planned and erected by our Dr. M. M. Martinson and the students, now adds a great convenience to our equipment. In connection with this an oven and bake-room have just been completed. The room is well lighted. Both are constructed of concrete, and present a clean and sanitary appearance.

"A number of new fixtures and furnishings add greatly to the efficiency of our sanitarium. This little institution has done some good work the past year. However, we are anxious to increase our patronage, and shall be pleased to correspond with those to whom we can be a help. Plenty of practical experience adds greatly to the advantage of the nurses in training. To become a trained nurse opens up an avenue of usefulness to the colored girl, for as a nurse she can enter the best homes among white people of the South.

"One of the strong features of our school work this year is our ministerial course. Elder T. H. Jeys has charge of this department. The classes are well filled, and a deep interest is manifested on the part of the students in each subject that is taken up. Several in this course have had the privilege of being out with tent companies during the summer, and report many interesting experiences. They are enthusiastic for a better preparation.

"*Gospel Herald*, the organ of the North American Negro Department of our General Conference, has been published here since last January. The work on this paper is very beneficial to the in-

stitution in furnishing both profitable and educational employment to the students.

"Fourteen girls are taking the sewing and dressmaking class. Several others are working their entire way through school in the sewing department. They are making uniforms for the girls at present. (All our girls are dressed in uniform.) Others are engaged in sewing carpet rags for rugs. We are just now equipping our sewing department for a strong work. We have the entire up-stairs over our new dining-hall for this purpose. We are installing some new machines and other fixtures.

"The farm work is energetically superintended by Brother C. J. Harris. The usual crops of corn, cow-peas, sorghum, sweet potatoes, and other vegetables, berries, cotton, and bulbs have been produced. About seven hundred bushels of sweet potatoes have just been harvested. Our bulbs are fine. The cattle have looked unusually well the past summer.

"While we are pleased with the success attending the school, nothing is so gratifying as seeing the Christian graces perfected in the hearts of those for whom we are laboring. Twenty of our students were baptized at one time in April, and three others in October.

"We appreciate the interest of our many friends in helping us make an honest and efficient effort to care for an educational need in the South."

H. R. S.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

E. R. PALMER - - - - Secretary
N. Z. TOWN - - - - Assistant Secretary

The Fourth Sabbath Service

(Nov. 25, 1911)

As we have prepared many definite programs with readings and studies for the fourth Sabbath of each month, the officers of our churches will, doubtless, appreciate having one Sabbath left open for the consideration of special features of missionary work needing attention in the church. Therefore, no definite program is provided for Sabbath, November 25. We suggest that the officers of the church and of the missionary and young people's societies meet together at the earliest opportunity, study carefully the needs of the church, and arrange a program accordingly. Following are some of the topics which may need consideration:—

1. Is the church missionary society in good working order? Have officers been appointed? and are they faithfully and energetically directing the missionary work of the church? Are regular missionary meetings being held, and reports being sent monthly to the conference tract society office?

2. What success has attended the Harvest Ingathering work for foreign missions? Has that work been completed for this year? If not, what steps should be taken to complete the work, and make it stronger than ever before?

3. What steps should be taken to improve the opportunities that the winter, with its long evenings, will bring to us? This is the time of year for reading

and study by the fireside. What do we wish the people to read? and how can the reading-matter be provided?

4. Are the subscriptions for our church papers and clubs of missionary papers being kept up? Should subscriptions be renewed and enlarged at this time? Is there a good supply of tracts on hand for free distribution? Should books be secured for lending to neighbors and friends?

5. The first cold breath of winter reminds us of Christian Help work. We see the less fortunate on every side, who suffer for both food and clothing during the long winters. What can the church do for the needy this winter?

6. This is the most favorable season of the year for holding Bible readings and cottage meetings. Who, among the members of the church, have ability and a spirit of willingness? Many may be brought to a knowledge of the truth by such meetings.

These questions suggest great fields of opportunity to the church missionary society. If the working machinery of the church is in perfect order and ample supplies are on hand, the church can at least join in special prayer for the success of the work. Perhaps no meetings of the church are more profitable than those in which the members give their testimonies, exchange experiences, recite the providences of God in their efforts to work for him, and pray for the success of the work. May the Lord greatly bless both officers and people upon this Sabbath day. E. R. P.

A Forward Movement in Church Missionary Work

At the recent autumn council of the General Conference Committee provision was made for placing the church missionary work upon a stronger basis. For many years this work was under the direction of the International Tract Society. Since the organization of the General Conference Publishing Department, the church missionary work has been under the direction of this department; but the development of the colporteur work and of many other interests connected with a rapidly growing publishing work, has been allowed to overshadow the church missionary work, so that it has not received the attention which its importance demands. Besides, it has been the opinion of many that the church missionary work would develop more successfully on a general basis of its own, under the immediate direction of church officers, conference laborers, the tract society officers, and a General Conference secretary, than it has under the care of one department. Therefore, the following recommendations were adopted:—

"Whereas, The responsibility for the development of the church missionary work rests primarily upon church and conference officers, and other laborers representing the work of the cause as a whole, instead of resting largely upon any one department; and,—

"Whereas, The work of the Publishing Department has so developed as to make it difficult for that department to give the attention to the church missionary work that its great importance demands; therefore, we recommend,—

"1. That provision be made by conference and church officers for a strong,

active development of the church missionary work.

"2. That conference laborers be urged to take this responsibility, and enter actively upon the work of leading our churches into all important lines of missionary activity, and of instructing the churches how to do the work.

"3. That each conference tract society be given sufficient help to enable the secretary, or some one appointed for that purpose, to give primary attention to the development of church missionary work, both by correspondence and by personal labor in the field.

"4. That conference and church missionary conventions be held, as the needs may require, for the promotion of this work, and for giving help and instruction to conference laborers, church officers and members.

"5. That the General Conference employ an experienced missionary secretary to labor for the organization and advancement of the church missionary work."

The above recommendations are self-explanatory. As soon as possible, the General Conference will appoint a secretary not connected with any one department, but under the direction of the General Conference officers, to take general oversight of the development of the church work. We trust that conference officers will make the necessary adjustments in the tract society office, and communicate with conference laborers and church officers concerning the details of this arrangement, so as to insure the rapid organizing and developing of the work along the natural familiar lines set forth in these recommendations. T. E. Bowen, assistant secretary of the General Conference, has been asked to take charge of this work until a permanent secretary has been secured. The Publishing Department will continue in charge of the circulation of all classes of literature, and, like other departments, will work through the church missionary society for the promotion of its special features of church work.

E. R. P.

WHAT a vast portion of our lives is spent in anxious and useless foreboding concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by, and we miss half of their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us!—we who are so mutable, so faulty, so irritable, so unjust; and he who is so watchful, so pitiful, so loving, so forgiving! Why can not we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—*Phillips Brooks.*

THE president of a large realty corporation, located on Broadway, New York City, writes: "I came across, by accident, a copy of the *Protestant Magazine* for the third quarter of 1911, and send this letter, with check for one dollar, asking you to send me two copies of the same." He promises his support to the magazine financially and otherwise.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

Fallen Protestantism

THE *Western Watchman* (Catholic), St. Louis, Mo., of October 12, contains the following editorial paragraph:—

“It is plain to all that Protestantism in the United States has fallen to pieces; but what is more astounding, the ministers look complacently out upon the ruins. In the midst of the desolation the rich laity of the country have banded themselves in a nation-wide movement to rebuild the fallen walls of the Lutheran Jerusalem. But all the money in the world will not bring back the spirit that is fled. There never was much religion in Protestantism, but hatred of Catholicity stood these deluded people instead of supernatural faith. It gave a *raison d'être* for their existence, and an objective for their activities. But even hatred of Catholicity is dead, and nothing now remains but the somber duty of burying the dead.”

Measured by the platform of principles enunciated by original Protestantism, it is a regrettable fact that the challenge of the *Watchman* contains a measure of truth.

S. B. H.



National Reform Convention in Boston

THIS convention was held in Park Street church, on October 24. When the meeting was called, at 9:30 A. M., there were not half a dozen persons present, besides the speakers. Probably at no time during the day or evening did the attendance reach fifty. This small attendance, however, must not be regarded as indicating that the National Reform Association is losing ground. On the contrary, the evil principle of religious legislation, for which the association stands, has permeated religious bodies very generally.

The addresses, as a rule, contained little that was fresh or important, the most striking and characteristic features being their titles.

Rev. J. M. Foster, in his address upon the Secular Constitution, said: “By adopting a secular constitution, the organic people have voted God and his Christ from the throne, that ‘we the people’ may occupy it.”

“An oath is an act of worship.”

“Every President after George Washington and before R. B. Hayes took the oath [of office] without an appeal to God.”

“The oath of the President of the United States, as embodied in the Constitution, could as well be taken by a pagan or a Mohammedan as by the chief magistrate of a Christian people. It excludes the name of the Supreme Being.”

“In 1810 Congress passed a law requiring the carrying of the United States mails on the sabbath. In 1828 there were 456 petitions from twenty-one different States sent to Washington against that law. But the Postmaster-General

ignored them. He said: ‘As long as the silver rivers flow, and the green grass grows, and the oceanic tides rise and fall upon the first day of the week, so long will the United States mails continue to circulate on that day.’”

“In 1869 the question of the legality of reading the Bible in the public schools of Cincinnati was referred to the supreme court of Ohio. After listening to learned attorneys for three days, the court decided that because the word ‘Christian’ or ‘Bible’ or ‘God’ is not found in the United States Constitution, therefore the Bible should not be read in the public schools.”

The speaker declared that this secular Constitution is the “death warrant of our nation.” He said Christ’s title, “‘Governor Among the Nations,’ proclaims his possession of unlimited regal authority over the nations, making him the official head of the executive, legislative, and judicial departments of governments,” and “the Bible the law book of nations.”

All this sounds well to the superficial religious mind, but in effect it calls for an American papacy. It makes Christ’s kingdom an affair “of this world,” having its “ups and downs” according to the changing and unsettled sentiment of political parties, by whom these good people suppose the Lord has been “voted from the throne,” and may be voted back again. This is to be done by changing the Constitution so that it will acknowledge Christ as “governor.” But since it is not expected that Christ will personally take the throne, it may be pertinent to inquire, Who will? Some person must act as his representative or vicegerent. If the Bible is to become the nation’s law book, as they would have it, whose interpretation of the Bible shall be enacted and enforced as law? With so many conflicting beliefs as to what the Bible requires, who is to decide? Shall the Roman Catholics decide?

But what shall be done with dissenters? This opens up an old question, which our government wisely avoided by keeping all religious distinctions out of its organic law. Yes, more than that; the founders of our government understood well the danger of religious persecution wherever the state is allowed to legislate upon religious questions; and they sought forever to safeguard our religious liberties by placing in the Constitution these words: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

LEE S. WHEELER.



Religion More Than Theory

A MAN may have a theory of the truth, he may know the arguments of the Bible, and yet not experience in his life the power of the living Word. Of this the *Lutheran Witness* of August 31, says:—

“A man may even believe, in a way, the truth of the Scripture doctrines, without being a Christian. He may be convinced that Jesus is the Son of God and the Saviour of the world, and feel assured that in his merit lies the only salvation for sinful mankind, and yet, in spite of his convictions, he may himself be far from the kingdom of God. A mere assent of the intellect is not faith. . . . Religious knowledge was revealed to man, not only that he might learn it and assent to the doctrine, but, above all

things, that it might become an active power in him. It must rule his heart and govern his will. Only when a man applies the teaching of Scripture to himself, learns to know himself as a lost, helpless creature before God, sincerely repents of his wrong-doing, and confidently trusts that he is reconciled to God by the merit of Jesus alone,—only then has he received a living faith.”



Eternal Vigilance Required

THE experience of ex-Vice-President Fairbanks in Rome several months ago has served to awaken an earnest discussion in the columns of some of the leading Methodist journals of the country, on the question of the character of the Papacy. They feel that the efforts of the Catholic hierarchy in the United States need careful watching. Of this the *Christian Advocate* of September 14, speaks as follows:—

“A year ago the American Federation of Catholic Societies passed a resolution condemning the National Educational Association as an organization ‘to set up in this country an educational trust as a menace to individual liberty, and to the primary right which every citizen enjoys of choosing the kind of education he may wish to give to his child.’ The fact is that this year, when the federation met at Columbus, and action was about to be taken on the resolution, it was represented by one sensible person present that such action was somewhat precipitate, *inasmuch as more than half of the public-school teachers of Chicago and New York are Roman Catholics, and nearly all are members of the National Educational Association!* This is right. Nevertheless, the Roman Catholic Church will never be satisfied until it gets hold of the public money for its denominational schools. The public should watch lest unawares church and state become interwoven. Watch, we say, for *war* was once the power that united them; now cunning and persistence are the weapons, and by these is secured a third weapon; namely, *party politics.*”



THE pastor of one of the largest Lutheran churches in Iowa enclosed the names and addresses of eleven of his church-members, with the request that sample copies of the *Protestant Magazine* be sent to them. He adds: “I shall surely do all in my power to help build up the circulation of the *Protestant Magazine*. My aim is to win subscribers for it in my own congregation. Later on, I shall send you the addresses of clergymen, many of whom I trust will subscribe. May God continue to bless your work in the future, and may the *Protestant Magazine* be a blessing and a leader to the truth for many.”



SPEAKING of the *Protestant Magazine*, the secretary of the West Indies and South America Department of the International Sunday-School Association, writes from Canada: “I am glad to see this periodical. The signs of the times in your republic, as well as in this Dominion, require such a watchman to cry aloud. I enclose a subscription for myself and one for a friend. I shall be glad if I can secure others.”

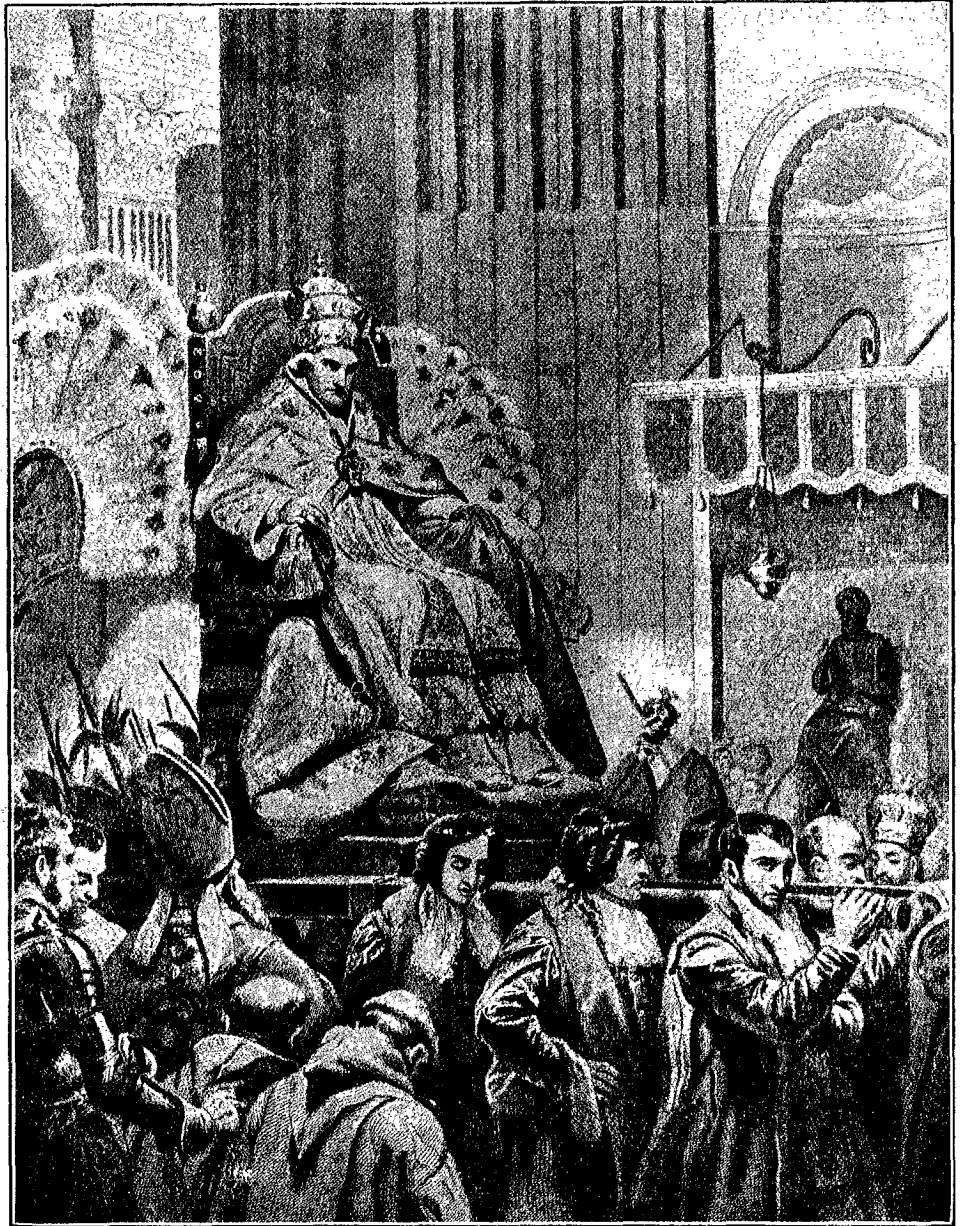
Bible Knowledge

THIS is an age of Bible distribution. In civilized countries the Bible is everywhere in evidence; but are Bible study and Bible knowledge keeping pace with Bible distribution? This is questionable. At least this is the view taken by the Catholic journal *America* in a late issue. Speaking of a recent test made among seventy-eight students in Ann Arbor, Mich., *America* says:—

"The test was not made offhand, but nearly an hour was allowed to write down the answers. The results were startling. One volunteered the valuable information that the Old Testament was written before Christ, the other was not; another affirmed that 'the Old Testament represented Hebrew fable,' while 'the New dealt with historical characters.' Another, again, that 'the Old was composed largely of stories and proverbs which are not any longer believed to have actually happened.' 'By the law,' said one wise youth, 'is meant the laws given by Christ to his disciples, while the gospel simply means the Scriptures as taught to the people.' We can quote only a few of the hundreds of other ridiculous replies. 'The Gospels,' for instance, 'were the letters which St. Paul wrote to the churches.' 'The temple of Solomon was in Babylon.' 'Sinai was the place of the landing of the ark, or the mount from which Christ spoke.' 'Nazarene was the mother of Christ; Nazareth was his father.' 'Levi was a name applied to Jews who were small in stature compared with Leviathan, which meant large.' 'Levi was a Jewish male; Leviathan a woman.' 'The Isle of Patmos was the place where the children of Israel were fed in the wilderness.' 'Thou art the man,' are words said by Judas to Christ, or by a prophet in his chariot teaching Christianity to the man at his side.' "'Before the cock crow, thou shalt deny me thrice," was said by Christ to one of the thieves hanging beside him in the crucifixion.' 'Abraham was called by God to preach the gospel.' 'Jacob's ladder was a vision that Jacob had one night when he slept outdoors near a mountain, which looked like a pair of stairs.' 'The mess of pottage referred to the Lord's supper.' 'Aaron's rod brought the manna and doves to the ground when the tribes of Israel were without food.' "'The thirty pieces of silver" were one of the parables,' etc."

America feels that the explanation for this is found in the fact that "the Reformers of the sixteenth century were deadly enemies of the Bible, though they professed to base their whole religion on it," and that the final result has been the discarding of the Sacred Book. Protestants, of course, will be slow to accept this conclusion.

We question if the students of Catholic schools would be able to give even as intelligent answers as were given by the students in Ann Arbor. It is a sad fact that many of all classes to-day are losing their old-time veneration for the Scriptures of truth. It is a significant sign of the times in which we live. It indicates the growing spirit of indifference



Frontispiece, "Protestant Magazine," Current Issue

LEO XII IN THE PROCESSIONAL CHAIR

He who "exalteth himself above all that is called God."

to God and of infidelity which is stealing in upon the world. The reason may be found in the general spiritual declension which exists everywhere, a declension affecting Catholics as well as Protestants, rather than in the cause assigned by *America*.

F. M. W.

◆ ◆ ◆
"PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

◆ ◆ ◆
"I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

◆ ◆ ◆
"I AM the way, the truth, and the life."

News and Miscellany

Notes and clippings from the daily and weekly press

— With the collapse of a pier at Auburn, Cal., fifty men were carried into the water and sixteen drowned. A large number were injured.

— Fire which destroyed the powder factory at Chehalis, Wash., November 1, caused the death of several young women employed in the factory. Others were seriously injured.

— It is claimed that large and valuable potash deposits have been discovered in Maryland, and that a company has been organized with a capital of \$10,000,000 for developing the same.

— Maine retains constitutional prohibition. Governor Plaisted and his council, November 6, decided to accept the corrections in the vote of four towns, cast in the special elections in September, thus reversing the result as indicated on the face of the first official returns.



Frontispiece, "Protestant Magazine," Current Issue

CHRIST BEFORE PILATE

He, who "humbled himself, and became obedient unto death."

—The Chamber of Commerce of Washington has secured the holding of thirty-two conventions in the capital city during 1912.

—Up to July 1, President Taft had granted pardons of different kinds in 448 cases. President Roosevelt was in the White House six full fiscal years, and ten months of the fiscal year of 1902 and eight months of the fiscal year of 1909. During that time he extended executive clemency in 978 cases.

—Complete control of all the railroads of the country by the Interstate Commerce Commission, and virtual elimination of the State commissions from such control, is foreshadowed in an opinion handed down recently by the Supreme Court of the United States. The court held that hereafter all locomotives, cars, or other equipment used on any railroad which is a highway of interstate commerce must comply with the federal safety appliance act. The ruling was unanimous.

—The government has entered suit to compel the dissolution of the United States Steel Corporation, otherwise known as the steel trust. This action is unquestionably the most momentous yet undertaken in the effort to enforce the provisions of the Sherman antitrust law. No less than thirty-seven companies are named in the bill. The bill, which is very lengthy, is a severe arraignment of the manner in which the steel trust was organized, and of its methods in securing domination of every phase of the steel business.

—The so-called "list of immortals" of the United States biological survey—a roster kept by that bureau of all hunting fatalities in this country—already this year has had added to it forty-seven names. From this information the bureau hopes, after a few years, to be able to deduce general principles which will be of value in framing "life-saving" federal and State game laws. In proportion to its population the United States leads the world in the number of hunters within its borders. Unfortunately, it also leads in the proportion of fatal hunting accidents. There are five times more interest in game laws in this country than in any other country. We estimate that there are almost 5,000,000 American hunters. In several of the Western States the hunters constitute fully thirteen per cent of the population.

—The conflict between Turkey and Italy promises to be a tedious one. The occupation of Tripoli by the Italian forces has been met with greater resistance than formerly on the part of Turkey. It is probable that the Italian advance will be more resolutely contested from this time forward. One thing that has hindered Turkey in her defense is her weak navy. With the inauguration of the new régime under the Young Turks, earnest efforts have been put forth for the increase of the national navy. This has progressed very slowly, however, and the present outbreak finds Turkey illy prepared for war over the seas. Evidently she has not yet given up the hope of intervention on the part of the great powers. European

governments, also the United States, have been approached during the last few days in an effort to secure their help in dealing with the alleged barbarities practised by the Italian forces in Tripoli. It is probable that the United States as well as the European powers, will not deem it expedient to take any hand in the settlement of the war, aside from acting as peace agents when the time is reached where these propositions can be presented with a promise of acceptance. Under date of November 4, King Victor Emmanuel, of Italy, has promulgated a decree declaring Tripoli and Cyrenaica "placed under full and entire sovereignty of Italy." The decree will be submitted to parliament for transformation into a law. It is hoped by Italy that this will have an influence in bringing an end to the war, inasmuch as it will give the population of this territory to understand definitely that they are citizens of Italy, and that Italy will maintain the occupation of that territory. The decree states also that a peace treaty in the future must be formulated upon this basis, and with this recognition on the part of Turkey, in order that the cause of serious differences in the future may be largely eliminated. The latest reports claim that the outposts of Tripoli have again been taken by the Turks, and that in their fierce onslaught 500 Italians were killed, and 18 guns and a large quantity of ammunition and provisions were captured. With a strict censorship exercised over all despatches, it is difficult to obtain a clear view of the exact situation.

—In endeavoring to secure a corner on wheat, a large brokerage firm in Chicago went to the wall last week, with a loss of \$3,150,000.

—Near St. Louis, Canada, November 3, four children were drowned by breaking through the thin ice of a creek over which they were riding in a sleigh drawn by dogs.

—A fire, resulting from an electric spark, caused the burning of twenty-four automobiles and a considerable amount of other property in Washington, D. C., November 3.

—More than a million immigrants came into the United States in 1910, and 300,000 of them registered their previous occupation as farmers or farm laborers. Yet of this 300,000 less than 50,000 seem to have found their way to the great agricultural States. Many of these men who can till the soil drift into city cellars and hovels, from which they emerge to pick up odd jobs.

—The recent treaty between France and Germany, over affairs in Morocco, is regarded with great disfavor by the German people. There is much criticism of the government, and in consequence the secretary of state has resigned. It is felt that the treaty offers every advantage to France in the development of Morocco, with little if any advantage to Germany as a result of the long controversy.

—Last Sunday 10,000 Bibles were distributed in the hotels of Boston, Mass. Ten automobiles and 400 men were employed in the distribution. Bibles were placed in each room of several hotels in the city. This work was done by the Gideons, a world-wide organization composed almost exclusively of traveling men. They will endeavor to do a similar work of Bible distribution in each large city in the country.

—A new era in the history of Mexico definitely opened on November 6, when Francisco I. Madero took the oath of office as president of that republic. His message states, "I want to see American energy, brains, and capital come to Mexico and assist its development and progress." Immigrants are assured that "industry, economy, and respect for law" will prevail under the new government.

—Vaccination against typhoid fever is to be urged upon all of the 13,500 employees of the Department of Agriculture, in accordance with a recommendation to that effect approved by Secretary of Agriculture Wilson. A committee, which he recently appointed to consider the subject, declared itself in favor of vaccination. Of the 11,000 employees of the department outside of Washington, a considerable number (probably one half, it is estimated) are engaged in traveling, at least during a portion of the year. It is to protect them from the danger of impure water that the vaccination was recommended. Much typhoid fever has been reported among the field workers, twenty-eight cases and five deaths in one bureau occurring during the past ten years. Plans to institute a wholesale vaccination crusade among the employees of other departments are under consideration.

—The New York Legislature has recently passed a law making it a misdemeanor to put up advertising signs in public highways, and expressly exempting from punishment persons who removed signs so placed. On the very dawn of the day when the law went into effect, the roads in the neighborhood of New York City were scenes of the sport of many bands of lawful destroyers. Telephone- and telegraph-poles, trees and lamp-posts, were cleared of bills, tin signs, and boards extolling the merits of various brands of breakfast food, soap, toilet powder, and cigars.

—The number of young men sent to America this year by the Chinese government, to be educated out of the indemnity fund paid back to China by the United States, is seventy-three. This is the third deputation which has been sent in as many years. The majority of them have been placed in the larger universities of the Eastern States. Upon arrival at the San Francisco coast, the young men were met by delegates from Young Men's Christian Associations, who had previously sent them a wireless a thousand miles at sea that they would do so. Reception and dinner followed, and the train taking them eastward carried good things to eat, the gifts of the coast association men. At Chicago a similar reception was given, and associations in all the universities have extended to them an association welcome. They were selected on scholarships, not on wealth or family, and they wear Western dress, without queues.

—Affairs in China have continued to grow more and more critical. In spite of the efforts that have been made by the imperial government to stem the tide of revolution, it has continued to increase in power. At the present writing the capitals of nine large provinces are in the hands of the republicans. The provinces north of the Yangtse are making declarations for a republic. Fully one half of China is now under insurgent rule, and it is believed to be only a matter of days when Peking itself will be in the hands of the insurgents. In a vain effort to appease the people, and still maintain its existence, the Manchu dynasty has promised all manner of reforms, but apparently without results. The foreign legations in Peking see no hope of saving the ruling dynasty. It is practically overthrown, and the creation of a republic is believed to be assured. Shanghai, which is under the control of the insurgent forces, has been chosen as the seat of government by the revolutionary party. Dr. Wu Ting Fang, formerly minister to the United States, has been appointed director of foreign affairs in the new reform government. It has been believed that the imperial court would take refuge in the province of Chili, 125 miles northwest of Peking, the route to which has been continually guarded by imperial soldiers. This province, however, is now affected by the spirit of revolution, and this anticipated refuge is considered unsafe. There has been comparatively little riot and pillaging on the part of the insurgents. Order has been restored and maintained in the subjugated territory. This is accounted for from the fact that the uprising is a popular one, and the insurgent army has been thus far generally welcome.

NOTICES AND APPOINTMENTS

The December "Signs" Magazine



No effort has been spared to make the December *Signs* magazine what it ought to be. The cover is beautiful, attractive, and appropriate, with just enough of the sentimental to reach the heart at first glance. The situation in Europe, which is always a live topic, is reviewed by the editor. The conditions in America, including national, labor, and social unrest, are considered by A. O. Tait. Both of these articles present the subjects in the same clear, definite, forceful manner characteristic of the *Signs*, and make the prophetic application. These articles will prove strong-selling features for this number. They should be in every home. This continued unrest, culminating in the last great strife, is one of the closing acts in the great drama. Let us give the trumpet no uncertain sound. It is a fact that this class of reading-matter is welcomed by deep-thinking people. "The Men and Religion Forward Movement," by R. A. Underwood, is a live article on a live topic. It is a brief, clear presentation of the work of the Men and Religion Forward Movement Convention recently held in Minneapolis. "The Mighty Struggle for Health," by David Paulson, M. D. "From Death to Life," by J. O. Corliss. "Is College Life Degrading?" by M. C. Wilcox. This is a subject that is being widely discussed by leading men. Let us give the people a clearer view of the conditions. "What Redemption Does for Man," by William Covert. "How to Avoid Cancer," by D. H. Kress, M. D., showing its cause, cure, and prevention. This article will sell the magazine. Mrs. E. G. White continues her articles on the life of Wesley. The usual array of current topics, and a good line of illustrations throughout. A real Message number from cover to cover. Let us use these papers freely. Ten copies, 50 cents; 20 copies, \$1; 50 copies, \$2. Order from your tract society.

Business Notices

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

Conditions

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

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

A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

FOR SALE.—Cooking Oil, finest quality: Barrel (50 gallons), per gallon, 61 cents; ½ barrel (30 gallons), per gallon, 62 cents; 5-gallon can, \$3.50; 8 1-gallon cans, \$6.40. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

If you need a reliable watch, I am sure you will make no mistake in sending to me for it, as I sell for less than most jewelers, and deliver goods free and safe. Send for catalogue. W. H. Merrill, R. R. Watch Inspector, Washington, N. J.

CHRISTMAS is coming, and we have 1,000,000 Bible Mottoes to sell. Size, 12 x 16. Special offer: 25, \$1.50; 50, \$2.50; 100, \$4.50; 250, \$10; 500, \$17; 1,000, \$30. Express prepaid. Spanish, German, English. Address Hampton Art Company, Nevada, Iowa.

DR. GODSMARK'S Hygienic Cooking Oil is used in thousands of homes, schools, and sanitariums. The most highly refined vegetable shortening. 5 gallons, \$4.50; 10 gallons, \$8.50; half barrel, \$22.60. Cooking formulas free. Order to-day. Hygienic Cooking Oil Co., Chattanooga, Tenn.

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

Obituaries

MANSFIELD.—Died at Winchester, Md., Oct. 23, 1911, Mrs. Hattie Mansfield, aged 47 years. Sister Mansfield accepted present truth nineteen years ago. She was a faithful member of the Fords Store church, and her loss will be greatly felt in the community. Her husband, three sisters, and many friends are left to mourn, but we mourn not as those who have no hope, for we believe she will be among those who arise first. Words of comfort were spoken by the writer from Isa. 26: 19.

JOHN F. JONES.

MOURER.—Elizabeth Farney was born in France, March, 7, 1848. When she was but five years old, her parents moved to America, and settled in the Middle West. She was united in marriage to Joseph Mourer in 1874, and together they accepted the truths of the third angel's message in 1895. Sister Mourer was an earnest worker in the cause she loved, and a faithful wife and mother. Her husband and ten children survive her. Words of comfort were spoken by Elder M. H. St. John.

J. A. CHILTON.

(Central Union Conference paper, please copy)

CROUSE.—Paulina Stevens was born at Paris, Maine, Nov. 12, 1825, and died at Moline, Kan., Aug. 20, 1911. She shared the bitter disappointment of God's people in 1844, and was among the first to accept the Sabbath truth. In 1866 she was married to John Heligass, with whom she lived until his death, in 1896. Two years later she was united in marriage with William F. Crouse, who survives her. Sister Crouse was one who enjoyed her religion, and never wavered in her faith in the final triumph of the third angel's message.

J. M. GIBBS.

McFALL.—Truman McFall was born in Pennsylvania in 1849. He was married in 1882 to Amanda Storer, who, with two daughters and an adopted son, survives him. Seven years ago he accepted the third angel's message. Although a constant sufferer for several years before his death, Brother McFall was never known to speak an unkind or impatient word. He died at his home in Ogden, Utah, Oct. 19, 1911, aged 62 years, 4 months, and 4 days. His loved ones are comforted by the blessed hope of the Saviour's soon coming.

W. L. SIMS.

PADEN.—Dorothy Paden, daughter of William and Daisy Paden, was born in Hagerstown, Md., Feb. 6, 1910, and died Oct. 21, 1911, aged 1 year, 8 months, and 15 days. Funeral services were held at the home of her parents on October 22.

W. L. ADKINS.

BROWN.—Mrs. Stella Brown died Sabbath morning, Sept. 30, 1911, at the age of thirty-three years. For about twelve years Sister Brown has been a member of the Seventh-day Adventist Church, and has lived a consistent Christian life. Her greatest desire was to train her two little boys to love the Lord. The funeral was held from the home near Spartanburg, S. C.

* * *

LETSON.—Fell asleep at his home in Covert, Mich., in his seventy-third year, Dr. Osmer Letson. He was born in New York, but when he was a small boy his parents moved to Michigan. For three years he served as a soldier in the civil war. Dr. Letson was a very active missionary, especially in the Michigan Soldiers' Home, where he spent much of his time. We shall all miss his help, but are glad that he rests in the hope of a soon-coming Saviour.

C. A. HANSEN.

YOUNG.—Mrs. Martha Young was born July 4, 1804, at Wilmington, N. C., and died Aug. 24, 1911, at the age of 107 years, 1 month, and 20 days. She was a slave in Wilmington for fifty years, but in 1854 was liberated and sent to Liberia, on the west coast of Africa. Later she came to Sierra Leone, and made her home in the village of Waterloo. Several years ago she accepted present truth. She was very zealous for the cause she loved, and faithfully attended church, walking a distance of one and one-half miles as long as she was able to do so. A husband and an adopted daughter are left to mourn their loss. The funeral services were conducted by the writer.

W. H. LEWIS.

PATTERSON.—Hazel Patterson died at Robey, Va., Nov. 6, 1911, aged one year. Baby Hazel's death was the result of an accident which occurred the day previous, and its effect upon the community was such as to bring a large number of persons to the funeral services. The majority of these persons for the first time listened to the truth of the future life as taught by Seventh-day Adventists. Eph. 4: 8 was used as the text from which to present the truth of Christ's victory over sin and its consequences. Although we left the little grave with saddened hearts, we looked with hope to the bright future, when death shall be swallowed up in victory.

JOHN N. QUINN.

WATSON.—After an illness of several months, Mrs. Ada C. Watson passed away on Wednesday evening, Oct. 25, 1911. Early in life she gave her heart to the Lord, and about twelve years ago accepted the truths of the third angel's message. Since that time she has been a faithful member of the church at Fargo, N. D., rendering at all times the best she had to give. Her life was full of good works, and we laid her to rest, feeling assured that she will be awakened by the call of the Life-giver at the first resurrection. Sister Watson leaves two daughters and one son to mourn their loss. Elder A. V. Rhoads conducted the funeral services, assisted by the writer.

E. L. SPENCER.

(Lake Union Herald, please copy)

HOWELLS.—William H. Howells was born near Cardiff, Wales, March 9, 1840, and died in Columbus, Ohio, Oct. 17, 1911, aged 71 years, 6 months, and 8 days. He was married to Hannah Evans at Harrisburg, Pa., Feb. 5, 1870. Mr. Howells spent much time in study and research, and often took an active part in Sunday-school work. He secured our literature many years ago, and at times defended the truth, but never fully accepted it. His wife, however, has for twenty-three years been a faithful believer in the third angel's message. Sister Howells, four sons, three brothers, and many friends are left to mourn. The funeral service was conducted by the writer, who based his remarks upon the words found in Ps. 37: 23, 24.

JOHN FRANCIS OLMSTED.

SILBAUGH.—Margaret Ann Silbaugh, née Carl, was born in York, Pa., Sept. 20, 1838. Oct. 20, 1911, she fell asleep in Jesus at St. Helena, Cal., aged 73 years and 1 month. In 1871 she was married to Marion Silbaugh, in Carl Center, Iowa. Two years later they moved to California, where they have since resided. An accident made treatment at the sanitarium necessary, and it was while there that Sister Silbaugh accepted the third angel's message. She loved God and his Word, and fell asleep in the hope of immortality when Jesus comes. She leaves a companion and many friends to mourn their loss. Funeral services were conducted by the writer.

H. A. ST. JOHN.

ANDERSON.—On Sept. 25, 1911, Peder Anderson died at his home in Granum, Alberta, aged 84 years, 3 months, and 21 days. He was born in Norway, where he accepted present truth in 1879, under the labors of Elder J. G. Matteson. In 1881 he came to America, and settled in Iowa. Later the family moved to northern Minnesota, and in 1905 to Alberta. Brother Anderson was an earnest Christian and a zealous missionary among his friends and neighbors. Three of his nine children were with him during his last sickness. He was laid to rest beside his first wife to await the call of the Life-giver. Funeral services were conducted by the writer, assisted by the Presbyterian minister. Words of comfort were spoken from John 14: 1-4 and 2 Tim. 4: 7, 8.

JOHN C. CHRISTENSEN.

STEINHAEUER.—Helen Augusta Steinhauer was born in Louisville, Ky., July 13, 1840, and died at the Nichols Hospital, Battle Creek, Mich., Sept. 22, 1911. Her father, the Rev. Daniel Steinhauer, was a Moravian missionary. When she was five years of age, the family went to the West Indies, where they remained several years. At the age of eighteen she returned to the United States, and engaged in the work of teaching, being principal of a large school for girls, located in the South. In 1878 she first heard the third angel's message in Chicago. Later coming to Battle Creek, she united with the Seventh-day Adventist Church, of which she has ever been a faithful member. She was a contributor to our various periodicals, especially the *Youth's Instructor* and the *Signs of the Times*. The texts above the hymns in "Hymns and Tunes" were selected by her. She was the last of a family of nine. Words of comfort were spoken by the writer, from Rev. 14: 13. Elder Eugene Leland, pastor of the Battle Creek church, assisted in the funeral services.

C. N. SANDERS.

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WASHINGTON, D. C., NOVEMBER 16, 1911

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LARGE orders are being received daily for the beautiful November number of *Life and Health*. Many of our agents are enlisting new recruits, who are also ordering from twenty-five to one hundred copies a month. There is still plenty of good territory unoccupied.

A NIGHT message received November 12, says this of the orders being received for the *Missions Signs*: "Orders now exceed 472,000. Twenty-nine conferences have now exceeded last year's orders." This is indeed most encouraging. We trust that everywhere those who have not already taken part in this good missionary cause will do so before the close of this month.

FROM far-off Persia comes an order from a Protestant clergyman, asking us to send all the back numbers of the *Protestant Magazine*, in book form, also two yearly subscriptions for *Liberty* and the *Protestant Magazine*. These two magazines have many warm friends on both sides of the Atlantic. The principles they advocate are world-wide in their scope, and consequently appeal to true Christians everywhere.

AN announcement in Italian comes from across the sea of the death of Sister Maria Creanza. Rev. 14:13 is quoted as the comforting word from God to those who die in the Lord from henceforth. And this comfort is extended to those in every nation who accept the Sabbath reform messages preceding this precious promise. It is encouraging to know that some in Italy have experienced this "blessed hope," which proves a light through the dark portals of the tomb.

THIS week begin short greetings for the coming week of prayer season, from our missionaries in different parts of the earth. We hope every REVIEW reader will consider each of these loving messages as a personal letter from a worker whom his offerings have helped to send forth with the glad message of Jesus' soon coming. He will thus be the better able to pray intelligently for these absent ones, presenting their needs before the throne on high. "Pray one for another. . . . The effectual fervent prayer of a righteous man availeth much."

IN a note regarding mission stations in German East Africa, Brother Guy Dail says: "We are sorry to learn from a letter just at hand that Brother A. A. Carscallen and the brethren in British East Africa have found it necessary to return Brother H. H. Brooks to England on account of ill health. We also expect to see Sister Raessler here in Hamburg in a few days from the Victoria Nyanza Mission, as she, too, has had to return. Brethren Munzig and Bornath, whom we selected for German East Africa, have begun their course of training at the Colonial Institute here in Hamburg, and will be ready to sail for Africa next spring or summer if all goes well."

LAST Friday the General Conference Office and the Review and Herald Office closed for the purpose of letting all connected with them go out with the Harvest Ingathering *Signs*. It was indeed a cheering sight to see so many, young and old, form into bands, and with a bundle of these good papers start for those portions of the city allotted to the different bands, in which to work. It is too early to state the amount of the harvest, but one thing is very evident, many interesting experiences crowned the day's effort. The blessing of the Lord was manifest with all as they cheerfully did what they could in this good work.

Greetings From Afar

As we near the week of prayer season, the hearts of our missionaries in distant lands turn toward the little praying bands in the churches at home. Their words of hope and cheer will be read with deep interest. Brother Robert S. Greaves writes from Turkey:—

"At this season of the year we are thinking of our brethren in the home land, and of the many earnest prayers that will ascend to heaven, and of the strivings and longings after a higher life which will be experienced by many souls. May God grant that we shall be one with you in seeking for grace and humility of heart. We long for a closer walk with our Saviour and for more power in our lives, that this work may be carried forward to completion. We are thinking of you as you gather for the week of prayer meetings; the seas are only able to separate our bodies, for we are united with you in prayer, faith, and love. We wish to send you our greetings, and a word of courage and hope. There are some perplexities, but the Lord draws closer. We are looking forward to the time of reaping, and know we shall all rejoice to find that from every nation some are gathered out to sing the song of victory over sin and death."

From the great Chinese empire, which is now in the throes of a revolution, Brother W. E. Gillis sends these words:—

"China knocks at the door to join you in the bond of the covenant and harmony of the Spirit that will hasten the day of Jesus' coming. Can any who sees the travail of sin and its harvest of death as witnessed here in the last few months, do less than weep in anguish of soul for the Spirit's power and a coming Saviour? We have read in the daily press of the manipulations of wicked men to make gain from the gifts to famine sufferers. Have the brethren in the world-wide field read in 'Desire of Ages' a similar description of those who are selfishly diverting heaven's message and God's gifts from those who are in a worse famine for spiritual succor?"

BROTHER GEO. F. ENOCH writes from the India Mission field:—

"In our corner of the field twenty million Marathi and ten million Gujerati, and Bombay, one of the great cities of the world, with one million inhabitants, mutely appeal to us for the message of life. Working in their behalf are two married and two single workers, engaged at present for the most part in the study of the difficult language and the training of the little company of native workers. Facing heathenism in its darkest and most subtle forms, and Mohammedanism in its fanatical self-complacency, we crave the prayers of our people for the guidance of God in the laying of the foundations of the work of the message, that a band of consecrated workers may be trained for effectual service, and also for the baptism of the Holy Spirit, that the written and spoken word may bear fruit to the glory of God in the salvation of souls."

A MESSAGE from Java swells the chorus. Of the work there Brother R. W. Munson says:—

"Our field and our need are very great. Forty millions are in darkness. When shall they get the light of the third angel's message? We all send you greetings and implore your sympathy and your help. The religion of the false prophet holds sway here. I speak especially for Java. God is blessing our labors. A native of west Java, in the employ of the Roman Church, heard of the Sabbath, and six times walked twenty miles to Batavia and back to find a brother who could tell him the truth. The sixth time he succeeded, after an all-night walk. He sat for six hours waiting till the brother came from work. After three hours' study he went back home to tell his people on the following day (Sunday) all he had learned about the Sabbath. As a result, he was dismissed from their employ, and his wages ceased. But the Lord has fed him. He has a large family. He is very enthusiastic and deeply in love with the truth. There are other hungry souls, but our small force is to be depleted by the departure of two workers on account of the malaria, our worst enemy healthwise. Who will come to take their places? There is precious 'gold' in this land. Who will come to give Java and the Indies the message of the glorious third angel? The enemy is powerful. 'We must advance on our knees,' as said the godly Neesima, of Japan. Come over and help us."