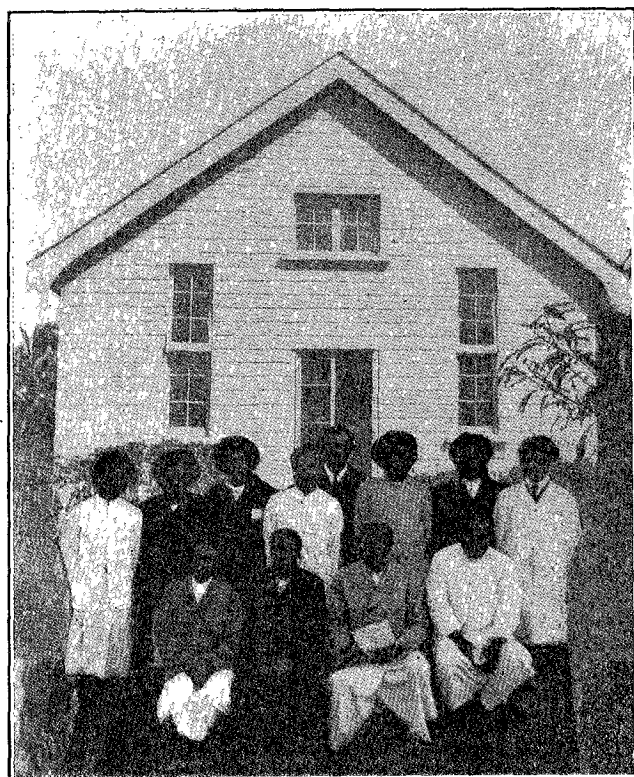


The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., September 19, 1912

No. 38



CHURCH WHERE FIJI COUNCIL WAS HELD, AND THE NATIVE WORKERS PRESENT. SEE ARTICLE ON PAGE 12.

Bendall, Jr.

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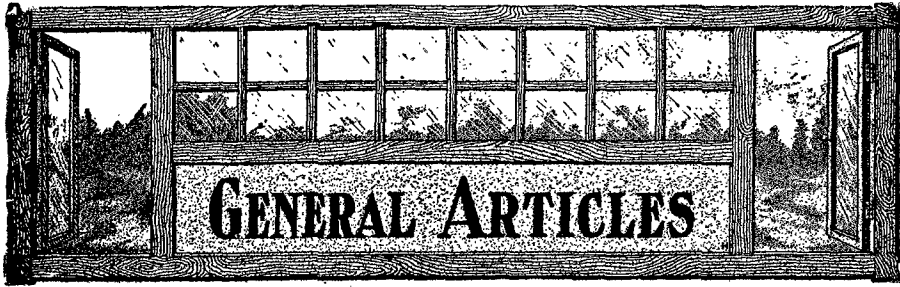
The Review and Herald

"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. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 19, 1912

No. 38



The Fire of Coals

ELIZA H. MORTON

Mark 14:54; John 21:9

ONE stood within an open palace court
Before a fire of coals; for it was cold,—
And colder were the hearts of wicked
men

Who sought to take the Saviour's life.
The light

Flashed out, and she who kept the door
beheld

The face of one who thought to be as
true

As stars within their course. But ah,
alas!

Three times he spoke the words, the cruel
words,

Denying him he loved. And Jesus turned
And looked, and, O that look! it pierced
the soul

Of Peter till it bled, and forth he went
To weep.

And time passed on, and Peter stood
Before another fire of coals. His mind
Was backward turned. The wind sighed
forth the words,

"I know him not." They blazed within
the flame;

The ocean sadly sang them o'er and o'er.
Upon his knees he fell, and buried deep
His face 'within his hands; and Jesus
touched

Those hands with his own hands,—his
nail-pierced hands,—

And wiped away the tears; and then they
ate

The food prepared; and Jesus asked
thrice o'er

The question, "Lovest thou me?" and
Peter thrice

Replied, "I love thee, Lord, thou knowest
well;"

And thrice the Saviour gave him word
to feed

His flock, his precious flock.

The fire yet burns—
The fire of God. 'Tis ours to heap its
coals

Upon the heads of all our enemies;
'Tis ours to shed afar its beams; 'tis ours
To walk within its light, and ours to feed
The sheep and lambs with food that sat-
isfies

The soul. O fire of coals! O Spirit
true!

Burn thou within our hearts until the
cross

Is all consumed, and we are purified,
And fitted for the work of God below.

Portland, Maine.

The Sanctuary Court and Its Services

S. N. HASKELL

THE tabernacle was surrounded by a
court one hundred cubits long and fifty
cubits wide. This court was enclosed by
curtains of fine twined linen hung from
pillars of brass. These pillars were em-
bellished with chapiters and fillets of
silver, and the curtains were suspended
from silver hooks. The court formed
an oblong, which was placed with its
sides toward the north and south, and
the ends toward the east and west. The
door, or entrance of twenty cubits width,
was in the center of the east end of the
court. The curtains forming the door
of the court were of "blue, and purple,
and scarlet, and fine twined linen wrought
with needlework," and were suspended
from four pillars of brass ornamented
with silver. The height of the court
was only half that of the tabernacle;
and above the beautiful curtains of the
court and the glitter of the silver and
brass of the many pillars could be seen
the sides of the tabernacle, with their
gorgeous curtains and coverings.

There were two principal articles of
furniture in the court,—the laver and
the altar of burnt offering. The altar
was overlaid with brass, and the laver
and all the vessels of the court that were
used in the services connected with the
altar were of brass. The great brazen
altar was situated between the sanctuary
and the gate, but nearer the gate than
the sanctuary.

No part of the sanctuary or court was
made according to the plans of men; but
every part was fashioned after the divine
model. When the Lord had given Moses

the directions in regard to making the
brazen altar, he added, "As it was
showed thee in the mount, so shall they
make it." Ex. 27:8.

The altar was a hollow box five cubits
square and three cubits high, made of
boards of acacia wood. There was a
horn of the same wood made on each
corner. A network of brass in the center
held the fire, giving draft for it, and
allowing the ashes to fall beneath. The
entire altar and the horns were all over-
laid with brass.

It was "an altar most holy: whatso-
ever toucheth the altar shall be holy,"
was the divine decree. Ex. 29:37. It
was because of this, no doubt, that Ado-
nijah and Joab went and caught hold
of the horns of the altar when they
feared death at the hands of Solomon.
1 Kings 1:50; 2:28. All burnt offerings
of the sanctuary were burned upon the
brazen altar. The fire was kindled by
the Lord himself (Lev. 9:24), and was
kept burning continually, never being
allowed to go out. Lev. 6:13. The fire
which destroys all sin from the earth,
like the fire on the brazen altar, will
come down out of heaven from God, and
will not be quenched as long as there is
any sin to be consumed. Rev. 20:9;
Mark 9:43, 49. The entire body of the
whole burnt offering and portions of
various offerings were burned upon this
brazen altar. It consumed that which
typified sin; and as the fires were con-
tinually burning, it has been called by
one writer "the altar of continual atone-
ment." Sin separates man from God,
and all sin must be put away before the
sinner can be at-one-ment with God.
Therefore the work done upon this altar
was a symbol of the final destruction of
sin, which will be necessary before the
redeemed can look upon a pure and holy
God.

Paul referred to this altar as a type
of Christ. Heb. 13:10. All the work
connected with the altar of burnt offer-
ings typified the work of the destruction
of sin, which work Christ alone can do.
The Father delivers over into the hands
of his Son the work of the final destruc-
tion of sin and sinners. Ps. 2:7-9. The
horns of the brazen altar were often
touched with the blood of the different
offerings, and the blood of every sin-
offering was poured out at the base of
this altar.

With only a few exceptions, all the
sacrifices were slain in the court, at the
door of the tabernacle of the congrega-
tion, as the door of the first apartment

was often called, the whole congregation of Israel being permitted to assemble in the court and come to this door. None but priests could enter within the sacred precincts of the tabernacle, for it typified the heavenly sanctuary, where God and Christ abide, surrounded by shining cherubim and seraphim. All the work performed in the court was typical of work done in the earth, while all the work performed in the first and second apartments of the sanctuary was typical of work done in heaven.

No sacrifice was ever slain within the sanctuary; the sacrifices were slain in the court, and the blood and flesh carried within the sanctuary by the priest. Christ, the great antitypical sacrifice, was slain in the antitypical court, this earth, and then entered the antitypical sanctuary in the heavens with his own blood, and with the same body in which he bore our sins on Calvary. Sins are forgiven, and blotted out from the books in the heavenly sanctuary, but are not destroyed there. Just as in the type the fires of the brazen altar in the court consumed that which in type represented sin, so in the antitype the wicked will be "on the breadth of the earth" when fire comes down from God out of heaven and devours them. Rev. 20:9. This earth is the great antitypical court where all the work typified in the court of the earthly sanctuary will meet its fulfilment.

The constant burning upon the altar of that which typified sin caused an accumulation of ashes. The priests in the earthly sanctuary served "unto the example and shadow of heavenly things" (Heb. 8:5), and even the removing of the ashes was directed of the Lord in a manner to typify a portion of the final work of Christ. The priest was to be clothed in the pure white linen garments of the priesthood when he removed the ashes from the altar. The ashes were first taken by the priest and placed "beside the altar" on the east side. Lev. 6:10; 1:16. When the time came to remove them from beside the altar, the priest laid aside his priestly robes, and putting on "other garments," carried the ashes forth without the camp, and poured them out "in a clean place." Lev. 6:11. Ashes are all that will remain of sin, sinners, and the devil after the fires of the last day have finished their work. Mal. 4:1-3; Eze. 28:18, 19. When the purifying fire of the Lord has removed the last trace of sin, there will appear a new earth, a *clean place* without one taint of sin upon it; and as the righteous walk over the face of the clean, pure earth, the ashes of sin and all that clung to sin will be under their feet. Truly the type will then have met its antitype, and the ashes of all sin will be "in a clean place." When the priest placed the ashes beside the altar, he was clothed in his priestly robes. The ashes beside the altar represented the confessed sins of the righteous. When Christ bears the confessed sins of his people, he wears his priestly robes; but the time comes when he will place the sins of the righteous on the head of Satan, lay aside his priestly

garments, and come to this earth clad in kingly robes, to gather out of his kingdom all things that offend and do iniquity. Matt. 13:41. Then *all* sin and sinners will be burned in the fire. Christ will not come out into the antitypical court, the earth, to complete the final destruction of sin in priestly robes, but as King of kings and Lord of lords.

Much of the typical service was directed by the Lord in a way to arouse a spirit of inquiry in the minds of the young, so that they themselves would ask for information. The Passover was planned so that the children would say, "What mean ye by this service?" Ex. 12:26. The twelve stones were piled up on the banks of Jordan as a "sign" to attract the attention of the children, so that in answer to their question, "What mean ye by these stones?" they might be taught of the time when God opened the floods of Jordan before the hosts of Israel. Joshua 4:1-7. If the curiosity of the child is aroused, so that he himself makes the inquiry, the lesson is more forcibly impressed upon his mind. It would seem that for this reason God had the ashes from the altar at first placed on the east of the altar, where they would be so conspicuous that every child entering the court could not fail to see, and ask, "What mean ye by these ashes?" and would be taught by the parent the wonderful truth that all sin will be finally burned to ashes in the fires of the last day. As the children went without the camp with their parents, their attention would be attracted by the unusual sight of ashes placed in a perfectly clean place, and in reply to their questions the beautiful lesson of the new earth, free from sin, which will come forth from the fires that destroy the last trace of sin, would be impressed upon their young minds. By the ashes and the blood at the base of the altar the purifying of this earth from sin was kept before the minds of Israel in the typical services of the court.

While the congregation of Israel could gather in the court, the priests alone were to perform the work of the altar. Num. 18:3-7. The Levites were given charge of the sanctuary, but they could not perform the service of the altar, for that typified work which none but Christ could do. He alone can destroy sin.

The laver was between the brazen altar and the door of the sanctuary. The laver and its foot were both of brass. Water was kept in them so that the priests could wash both their hands and their feet before they entered the sanctuary to perform any service. They were also required to wash both hands and feet before they went "near to the altar to minister, to burn offering made by fire unto the Lord." Death was the penalty of performing the service at the altar or within the tabernacle without first washing in the laver. Ex. 30:17-21. As the people in the court beheld the priests wash in the water before they performed the work of the holy office, may it not have taught them the truth Christ gave to Nicodemus, "Except a man be born of water and of the Spirit, he can not

enter into the kingdom of God"? John 3:5; Titus 3:5; Eph. 5:26.

Type

Lev. 27:9-17; 4:4, 15, 16, 24, 29. There was a court surrounding the tabernacle. In the court the offerings were slain.

Lev. 6:10, 11; 1:16. The ashes from the altar were placed in a clean place.

Lev. 6:10. The priest was attired in priestly garments when he placed the ashes by the altar.

Lev. 6:11. When the priest carried the ashes without the camp unto a clean place, he laid aside his priestly robes and put on other garments.

Portland, Maine.

Antitype

John 12:31-33. The great antitypical Offering was "lifted up" as an offering in the earth.

Mal. 4:1-3. The ashes of the wicked will be left to commingle with the soil of the clean earth.

Heb. 2:17. Christ is high priest to make reconciliation for the sins of the people.

Rev. 19:14-16; Isa. 63:1-4. When Christ comes to the earth to destroy sin and sinners, he will have changed his priestly garments for those of a king.

Peter's Last Epistle and His Death

MRS. E. G. WHITE

IN the second letter addressed by Peter to those who had obtained "like precious faith" with himself, the apostle sets forth the divine plan for the development of Christian character. He writes:—

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

These words are full of instruction, and strike the key-note of victory. The apostle presents before the believers the ladder of Christian perfection, every step of which represents continual advancement in the knowledge of God, and in the climbing of which there is to be no standstill. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of the ladder. We are saved by climbing round after round, mounting step after step, to the height of Christ's ideal for us. Thus he is made unto us wisdom, and righteousness, and sanctification, and redemption.

God has called his people to glory and virtue, and these will be manifest in the lives of all who are truly connected with

him. Having become partakers of the heavenly gift, they are to go on to perfection, being "kept by the power of God through faith." It is the glory of God to give his virtue to his children. He desires to see men and women reaching the highest standard; and when by faith they lay hold of the power of Christ, when they plead his unfulfilling promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in him.

Having received the faith of the gospel, the next work of the believer is to add to his character virtue, and thus cleanse the heart and prepare the mind for the reception of the knowledge of God. This knowledge is the foundation of all true education and of all true service. It is the only real safeguard against temptation; and it is this alone that can make one like God in character. Through the knowledge of God and of his Son Jesus Christ, are given to the believer "all things that pertain unto life and godliness." No good gift is withheld from him who sincerely desires to obtain the righteousness of God.

"This is life eternal," Christ said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And the prophet Jeremiah declared: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Scarcely can the human mind comprehend the breadth and depth and height of the spiritual attainments of him who gains this knowledge.

None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection, and places before us the example of Christ's character. In his humanity, perfected by a life of constant resistance of evil, the Saviour showed that through cooperation with divinity human beings may in this life attain to perfection of character. This is God's assurance to us that we too may obtain complete victory.

Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. The holiness that God's Word declares he must have before he can be saved, is the result of the working of divine grace, as he bows in submission to the discipline and restraining influences of the Spirit of truth. Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience. The part of the Christian is to persevere in overcoming every

fault. Constantly he is to pray to the Saviour to heal the disorders of his sin-sick soul. He has not the wisdom nor the strength to overcome; these belong to the Lord, and he bestows them on those who in humiliation and contrition seek him for help.

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to cooperate with him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their struggle against the evils that beset them.

There are those who attempt to ascend the ladder of Christian progress; but as they advance, they begin to put their trust in the power of man, and soon lose sight of Jesus, the author and finisher of their faith. The result is failure—the loss of all that has been gained. Sad indeed is the condition of those who, becoming weary of the way, allow the enemy of souls to rob them of the Christian graces that have been developing in their hearts and lives. "He that lacketh these things," declares the apostle, "is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."

The apostle Peter had had a long experience in the things of God. His faith in God's power to save had strengthened with the years, until he had proved beyond question that there is no possibility of failure before the one who, advancing by faith, ascends round by round, ever upward and onward, to the topmost round of the ladder that reaches even to the portals of heaven.

(To be concluded)



The Character of Jesus Christ

MRS. M. E. STEWARD

READ in connection with this study "Desire of Ages," pages 68-92.

His Early Life. Luke 2:40, 52

While Jesus was a child, he thought as a child and acted as a child; but no trace of sin marred the image of God in him. As a child he manifested a peculiar loveliness of disposition. He had a bright, receptive mind, active and penetrating, with a thoughtfulness and wisdom beyond his years.

His Moral Nature

At a very early age Jesus began to act for himself in the formation of his character. He had clear perceptions in distinguishing the false from the true. He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity. He was bright and cheerful. His young companions enjoyed his presence, and welcomed his ready suggestions; but they were impatient at his scruples.

His Life Purpose

From his earliest years he was possessed of one purpose; he lived to bless others. His life revealed the grace of unselfish courtesy. He made no distinction between the rich and the poor. When his brothers spoke harshly to poor, degraded beings, Jesus sought out these very ones, and spoke to them words of encouragement, giving them, if needed, a cup of cold water, and quietly placing his own meal in their hands. All, even the dumb animals, were happier for his presence.

His Youth. Luke 2:42, 51

At twelve years of age, when the Hebrew lad was said to pass from childhood to youth, Jesus for the first time attended the Passover, and saw the temple, the white-robed priests, and the bleeding sacrifices. Every act seemed to be bound up with his own life. Silent and absorbed, he seemed to be studying out a great problem. The mystery of his mission was opening before him.

In Jesus' industrial life at Nazareth there were no idle moments. As far as possible he closed the door to temptation. Christ did not use his physical powers recklessly, but in such a way as to keep them in health, that he might do the best work in every line. As a workman he was perfect, even as he was perfect in character.

He did not employ his divine power to lighten his toil. And every youth who follows Christ's example of faithfulness and obedience in his lowly home may claim those words spoken of Christ by the Father: "Behold my servant whom I uphold; mine elect, in whom my soul delighteth."

Jesus did not attend the synagogue schools. He had three instructors,—God, his mother, and the scrolls of the prophets. His hours of happiness when alone were spent with nature and with God.

His Lowliness. Matt. 11:29

Jesus shunned display. During all the years of his stay in Nazareth, he made no exhibition of his miraculous powers. It was his difficult task to keep to the position he had chosen with humanity.

His Manhood and Public Ministry. Luke 4:18, 19; Matt. 11:5

Christ's favorite theme was the paternal tenderness and abundant grace of God. He dwelt much upon the holiness of his Father's character and law. He presented himself as the way, the truth, and the life. Though gentle and winning in manners, Christ possessed an authority that inspired awe. "In the character of Christ were blended such majesty as God had never before displayed to fallen man, and such meekness as man had never developed. Never before had there walked among men one so noble, so pure, so benevolent, so conscious of his godlike nature; yet so simple, so full of plans and purposes to do good to humanity. . . . The Majesty of heaven clothed himself with the humility of a child."—"Testimony for the Church," No. 32, page 178.

His Temptations

Christ's life was one long struggle against the powers of darkness. He was made the mark of every weapon of Satan. Within the domain of every human heart this controversy is repeated. Christ withstood the temptations on appetite, the love of the world, and the love of display that leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us. Christ suffered, being tempted, — suffered in proportion to the perfection of his holiness; but not a single thought or feeling responded to temptation.

Jesus' strict obedience to the law of God was considered stubbornness; his forbearance and kindness were termed cowardice; when he would not engage with others in wrong-doing, he was told that he was narrow-minded. He did not retaliate when abused, but bore insult patiently. He did not contend for his rights, but placed himself in his Father's hands, and was patient.

Sanitarium, Cal.

**The Higher Critics Criticized**

C. H. BLISS

Creation and Redemption

THE Bible says, "The Lord made heaven and earth, the sea, and all that in them is." This statement is generally accepted as true even by those who deny the inspiration of the Bible. But as to the manner in which this creation was wrought, men differ. However, those who accept the Bible record of creation have no trouble on this point. But does it not seem strange that the higher critics find it easier to believe that God created an ape, or a still lower order of animal life, and evolved a man out of it, perhaps gradually dropping off the hair, shortening the tail, and changing the nose, ears, and mouth, and finally training it to walk upright as a man, thus evolving the man through the countless ages of evolutionary changes, than to believe the Bible record that man was created in the beginning an upright, intelligent being?

As to the fall of man, all skeptics are forced to admit that sin and death are universal. As to the fruit that Adam ate, whether it was an apple, or a peach, or a plum, or whether it is used to illustrate sin of any kind, the Bible does not say; but sin and death reign, and without divine revelation we know nothing of what awaits us beyond this life. As far as human knowledge goes, death ends all. But the Bible reveals a life beyond, and the Christian's faith is based not simply on Bible promises, but on a Bible fact. That fact is the resurrection of Christ, which is backed up not only by the testimony of twelve men who were willing to die rather than yield the point, but by the seeing of him alive after his resurrection by more than five hundred men at one time. With this fact admitted, it is easy to believe what the Bible says: "As in Adam all die, even so in Christ shall all be made alive."

The Deity of Christ

The higher critics tell us that Christ was a very good man, but that he was like all other men; that all other men are divine in the same sense that he was. They not only deny his miraculous birth, but endeavor to throw discredit on the record of his miracles, or seek to harmonize them with natural law.

Now, herein is a strange thing. Christ says, "He that hath seen me hath seen the Father." He also represents himself as existing before the world was, and as the Son of God. He says, "If ye believe not that I am he, ye shall die in your sins," thus making salvation dependent upon receiving him as the Messiah. Now, if all this is false, and Christ is simply human like any other man, then instead of his being a very good man, as the higher critics tell us, he is a false prophet. All others that have arisen pale into insignificance compared with him. Surely there can be no compromise here.

Moreover, Christ commanded his disciples to carry the good news of salvation to all nations; and their labors were accompanied by a power that changed men's lives. It changed the cowardly Peter, who denied his Lord, and made him as bold as a lion. It changed Paul the persecutor into Paul the apostle, and made him willing to die for his Master. This is the power in the gospel, and it is in the world to-day, as thousands can testify by a living experience. Without this power the gospel is not a saving gospel. But those who fully surrender to God, and accept Christ as a living, personal Saviour, experience this power in their lives. It is the power of the Holy Spirit, and is the only power that can keep men from sin. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Peoria, Ill.

**Haran Christians**

G. B. THOMPSON

D. L. MOODY once said, "I believe that there are a great many Christians who are what might be called 'Haran Christians.' They go to Haran, and there they stay. They only half obey. They are not out-and-out Christians."

The first call which came to Abraham to go "into the land of Canaan" was while he dwelt in Ur of the Chaldees. In obedience to this divine command he started. His father's family accompanied him as far as Haran. Here they stopped. Haran was not in Canaan. They had gone only part of the way. But Terah and his household "served other gods;" going to Canaan meant giving up all; this they were not willing to do. They sought to unite the worship of the true God with their idolatry. And as a result they never reached Canaan. And no more will we by doing as they did.

By and by affliction came. Terah, Abraham's father, died, and from the grave of his father, the divine call urged

Abraham forward. With his household Abraham "went forth to go into the land of Canaan; and into the land of Canaan they came." But Nahor and his family refused to give up their home and all their idolatry, and remained at Haran. They missed Canaan.

To be a Haran Christian is really not to be a Christian. It is a compromise, a clinging to pet sins, some darling indulgences, a half-way surrender, a mingling of the true with the false, a vain effort to worship God and Mammon. This can not be done, any more than sweet water and bitter water can come from the same fountain, or grapes grow on thorn bushes. We can not be true soldiers under two flags at the same time.

A Haran Christian is never happy. No half-way experience is ever satisfying. It spoils this world, and fails to lay hold of the world to come. The food of Canaan will not commingle with the flesh-pots of Egypt. There is no concord between Christ and Belial. This is why so many professed Christians are gloomy and morose, downcast and discouraged, about ready to give up their hope, and with a captain of their own choosing return to Egypt, whence they came. Such are Haran Christians; only about half converted.

The appeal of God to a lost race is to "love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind." "So likewise, whosoever he be of you that forsaketh *not* all that he hath, he can not be my disciple." There is nothing half hearted about this; no going part of the way and then halting; no giving up some sins, and refusing to yield others that God has revealed through his Spirit; no mixing of God's word with human tradition, either old or new; no holding on to the world with one hand and trying to hold on to God with the other; it means giving both hands to God.

Haran Christians are weak in many ways. Doing their whole duty staggers them. When they pay tithe, they simply pay some, then stop. To ease their conscience, rather than to obey a great principle of love, they let the Lord have part of the price, while they rob the treasury of God of the rest. When an offering to God's cause is called for, if they give anything, it is but sparingly. They spend more for self, for needless adorning, for gifts for friends, than is placed in the treasury of Jehovah. Their efforts to bring the light of the gospel before the people are of the most feeble sort. They begin, do a little, then stop at Haran.

Of King Hezekiah it is written, "And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." Well may every follower of Christ do the same. The end is approaching. The reward will soon be entered upon. Let none stop short of the prize,— at Haran as it were,— but go on and possess the heavenly Canaan.

Takoma Park, D. C.



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Editorial

Don't Be a Knocker

CRITIC, croaker, grumbler, growler, kicker, knocker,—these are all different names for the same class of individuals. They may be found in every community and among all nationalities. We meet them in social life, in the business world, and, sad to say, sometimes in the fellowship of the church. They pride themselves on their foresight, their keen sense of justice and propriety, their good judgment, and their own righteousness. By their conceptions of right and duty, they seek to gage the conduct of their fellows. They are the self-constituted guardians of faith, conduct, and morals.

But whatever these individuals may think of themselves, and however high they may rate their own value, it must be confessed they always prove to be leaners instead of lifters, and hinderers in place of helpers. They never bear the burdens, but stand by and criticize those who do. They show no spirit of sacrifice for the cause of Christ or the relief of the poor, and credit with ulterior motives those who manifest this spirit.

Evils and wrongs in every cause should be righted, and we exempt from the above classification those who in the fear of God and in the spirit of the Master undertake such service. But the ones who right the wrongs are not usually the sour-spirited members of this negative class. Rather they are the bright, cheerful, helpful souls who look through the mist and cloud to the blue above, believing that God still rules in the affairs of men.

The only hope for the unfortunate class of people represented by the term knockers is a different viewpoint. They need a new conversion of heart, a renewal of spirit. Don't be a critic, a croaker, a grumbler, a growler, a kicker, or a knocker; pray earnestly for those who are. Be a Christian, a great, whole-souled, humble, patient, charitable, devoted, cheerful follower of the Master.

God Shall Supply All Your Need

WHAT a picture is presented of the work of God in the earth to-day! Here is a little company of believers numbering a few thousand, a small company indeed compared with earth's millions, among whom they are living to shed abroad the light of the truth of the gospel, and to represent in their lives and experiences the grace of the Lord Jesus Christ. Some are living in earth's great centers, in the midst of the mad rush and whirl, the bustle and din of commercial life; others, in earth's solitudes: some are in so-called Christian lands; others, in the midst of heathen darkness; some are surrounded by associates of like precious faith; others are alone among unbelievers and in the midst of opposition. The gospel minister before public audiences is seeking to hold up the cross of Christ. The Bible worker is endeavoring to carry forward the same work in the family circle. The faithful canvasser travels from door to door, carrying the printed page to homes. And in the confines of quiet neighborhoods, fathers and mothers are endeavoring by godly lives to train their children for God, and to bring their neighbors to a saving knowledge of the Lord Jesus Christ.

What varied experiences are represented! How much of joy and sorrow and pathos and heroism are represented in these lives! What varied needs are presented before the Father of mercies! But his grace is sufficient for all. The blessed promise through the apostle is, "My God shall supply all your need according to his riches in glory by Christ Jesus."

God sees every one of his little flock. Day by day his care is over his children. Hourly his hand is reached out to save. His eye follows the canvasser as he journeys from day to day upon his labor of love. He takes note of the faithful mother in the home; of the faithful father as he goes forth to his daily toil; of the minister in the desk; of the Bible worker in her round of service. He sees his children in earth's great centers. He sees the lonely isolated ones. He takes note of his faithful soldiers in heathen lands.

He knows the trials of us all. He recognizes our weaknesses; and like as a father pities his child, so the Lord pities us. He loves us with an everlasting love. From our place in the world's great work, wherever it may be, it is our privilege to reach up and take hold of his mighty power. Men to-day are not compelled to go to Jerusalem to worship. The Lord is as near to his people in India, China, Africa, and the lonely islands of the sea, as he is to those who are living at the great centers of his

work. Every reader of this paper, however remotely situated from his brethren, may come as near the throne of grace, and is privileged to take as strong a hold upon the mighty source of power, as is the highest official in this denomination.

Thank God for this blessed democracy in Christian service; for this individual connection with heaven; for this direct communication between God and man. Let us reach up then, wherever we may be and whatever may be our circumstances, and grasp the divine help within our reach, realizing that we are God's heritage, and that because we are his own, he loves us with the love of a father. From him we may draw supplies of grace for every need. He is a friend that sticketh closer than a brother. "He knoweth our frame; he remembereth that we are dust." Our weaknesses and our needs are our strongest appeals. By permitting him to come in and fill us with his fulness, our weakness may be made perfect in his strength, and our lack supplied in his great sufficiency.

F. M. W.

The American Federation of Catholic Societies

Professed Protestantism Assisting Rome to Attain Her Ends in America

IN the two previous articles reporting the work done and declarations made at this convention it was shown that the Catholic Church has abated no whit in her intention to make America Catholic, that she is molding and controlling legislation in this country, in its dependencies, and in Cuba, with the one object of advancing the interests of that church in opposition to the will of the people, and that she is fostering the growth of the Federation with the idea of making it an effective weapon in the accomplishment of her purpose. But she is not required to depend exclusively upon avowed Catholic support. Professed Protestantism, with its lack of harmony and with its blindness to Rome's purposes, is doing much to make Rome's victory easy. The Federation is bound by prejudice, by unquestioning loyalty, and by avowed declaration, to move as one man in support of any proposition or purpose which the head of the Catholic hierarchy may declare for. With such a united organization as that in the field, and with Protestantism refusing to believe there is any menace in the situation, the outlook becomes darker with each new day.

Because Protestantism has been falling away from the sure foundation on which it was built,—the Bible, and the Bible only,—and because so many professed Protestants have taken up the work of dissecting and casting discredit upon the Bible, Rome has come out now as the

champion of the Bible, and through that course is winning to herself many who would otherwise have remained in the Protestant fold. By taking that position, Protestantism has weakened itself and strengthened Catholicism. What Rome has accomplished in checkmating Protestantism by this move was illustrated by the following editorial, clipped from the *Louisville Herald* of Aug. 21, 1912:—

Possibly the phase of the convention that has appealed to us most strongly is the courageous faith with which the representatives of Catholicism grapple the live-wire problems of the hour, and declare their confidence that the teaching of their church is all-sufficient to furnish a thorough and satisfying solution. This attitude invites trust, and assuredly wins admiration. The note of certainty in an age of doubt is sufficiently unusual to ring with a striking clearness over all other sounds. It is the biggest thing about the creed of these men that they believe in it,—that they believe in it as a dynamic, and not merely as a dogma.

If we may be allowed to trespass diffidently upon dangerous ground, we would venture the opinion that it is just here Protestantism fails. The world misses the splendid assurance, the serene reliance, and the courageous faith that challenge skepticism, materialism, and ungodliness through the voice of the Catholic Church.

Such editorials, and the facts which make them possible, are greatly strengthening the propaganda of Romanism in America. A note of certainty in this age of doubt is just what many conscientious Christians are seeking, and they are not hearing it from the majority of the pulpits of the fashionable Protestant churches to-day.

Another way in which Rome is receiving help from outside her fold is through testimonials from non-Catholics as to her worth, and the work she is doing in various directions. This also was brought out at this convention in the report of the president of the organization. One such testimonial reads:—

Dr. Hamilton, president of Tufts College, a non-Catholic New England institution, said: "Men who believe in law and order must learn to work with the Roman Catholic Church and the American Federation if they would save the republic."

A Protestant Episcopal clergyman was also quoted by the president as strongly indorsing the work of the Catholic Church among the Indians. If such men understood—and it ought to be plainly apparent—that every move made by that church in any department of her activities is made for the glorification of the church, they would not offer such fulsome praise.

This convention was largely attended by persons of Protestant affiliation and profession, whose presence and whose conduct strengthened the cause of Romanism. During the celebration of "mass," which was conducted by the

Pope's special representative, these persons took part. The press report says:—

The bull of Pope Pius X, granting to his legate the power to confer upon all those at the mass the apostolic benediction, was read at the close of the mass, and then as all knelt, Archbishop Bonzano blessed them with the triple cross of the Holy Father. A fact which was remarked upon by many of the visiting bishops was that practically the entire congregation, including hundreds of non-Catholics and many prominent members of Protestant churches, knelt to receive the blessing, as well as participated in the whole service.

These professed Protestants should have understood that in taking part in such a service they were recognizing as of divine appointment the idolatry for which that service stands, and that in bowing to receive such a blessing they were recognizing as legitimate and true the claims which the Roman Church makes in reference to the efficacy of that service in the salvation of souls, and in reference to the authority and ability of the Pope to bless as God blesses. By so doing they strengthened the claims of Rome in the eyes of all present who were not fully established in the true gospel of Jesus Christ.

The president of the Louisville Purity League, who is a non-Catholic, was profuse in his praise of the Catholic Church for its work along certain lines in which he was interested. President Feeney declared that "it is gratifying to note that non-Catholics are becoming profuse in their praises on the church's stand against an evil that is sapping at the very life of the nation." President Taft and Hon. Champ Clark were also quoted as strongly recommending the Catholic Church's attitude in certain lines. There can be no question that the fulsome praise given the Roman Church by those professing to belong to Protestant denominations is having its effect, both in winning adherents to the Roman Church and in helping that church to achieve its political ambition in this country.

By taking the attitude which she has taken against socialism, the church expects to win many to her standard who have hitherto been in the Protestant fold. That she is opposed to socialism on principle, there can be no doubt, for the two movements have practically nothing in common. There are many Protestants who believe that socialism is a great and growing menace to stable and equitable government. They see it winning in many lands, and at the same time they hear the Roman Church making emphatic declarations that she is the only power which can cope with that movement. On the strength of what she professes to be able to do against socialism, Rome expects great additions to her fold from non-Catholic faiths. Through the president of the Federation, Rome, at

this convention, made an earnest plea to non-Catholics to join her in an effort to combat socialism. With Rome inviting Protestants to join her in fighting socialism, and with professed Protestants inviting Rome to join them in enacting and enforcing Sunday laws, it would seem that the world will not have to wait long for some basis of union which will put Rome in the saddle as the leader of the religious world.

At this convention there was no secret made of the fact that Rome is interested in the enforcement of Sunday laws. One of the declared aims of this Federation was "for the proper observance of Sunday." One of the resolutions passed by the Federation at this session reads:—

Upon the basis of Pope Leo's encyclical on labor we express our sympathy with every legitimate effort to obtain the total abolition of all unnecessary Sunday work.

Another reads:—

In the interests of the working man's physical and spiritual welfare, we deprecate his constant employment on the seven days of the week, and we appeal to all our citizens to further any movement toward the abolition of unnecessary labor on the Lord's day.

Secretary Matre had the following paragraph in his report in reference to Sunday observance:—

Our societies in many localities are urging for a more rigid Sunday observance, and have encouraged the movement for the post-office closing on Sunday. They are also opposing the holding of political rallies on the Lord's day. The Boston archdiocesan Federation has recently passed a resolution to introduce in the next Massachusetts Legislature a bill requesting the closing of liquor establishments on Good Friday.

It is very logical that having entered determinedly upon the matter of legislating on religious questions, Rome should follow her Sunday-law activities with efforts to make other religious practises of her church matters of legal compulsion. We have predicted for years that this would be the result of Sunday-law agitation, and we see its beginning now.

The declarations made in this convention leave no room for doubt of Rome's determined purpose concerning America. She is equally interested in making England and her dependencies dominantly Catholic. It will be interesting to Protestants to know why she is so greatly interested in the future of these countries. In the *Missionary* (Catholic) for May, 1910, a Catholic editor tells the reason, as follows:—

The main support of Protestantism comes from the United States and England. The millions subscribed in these two countries keep Protestantism alive. So far as converting the heathen to Christianity is concerned, it is true that the Protestant missionaries accomplish noth-

ing, but they do interfere with and retard the work of our missionaries, and they sow the seeds of discord, strife, and irreligion in Catholic countries. If we put an end to this effort in England and the United States by making these nations dominantly Catholic, we shall have removed the chief obstacle to the conversion of the whole world to the true faith. . . . A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. . . . In the course of another century, the Protestant sects will be a study for the historian and the antiquarian, along with Arianism.

Rome is following a logical purpose, and with Protestantism asleep or in doubt as to the danger of her designs, there seems but one possible result of the campaign. That result is well depicted in the book of Revelation,—Rome triumphant for a time over all but a small company, and then the terrible punishment from the Almighty that will be visited upon her.

C. M. S.

The Hand of God in History — No. 21

Notes on Important Eras of Fulfilling Prophecy

The Era of Missions

(Concluded)

JUST as the call of missions was meeting a response in Christendom, there came also into the hearts of men a new determination to open up the countries of the world which had been discovered, and to lay bare the secrets of unknown lands and peoples. This desire to find new avenues of commerce, and the natural spirit of adventure and love of learning, were factors, under providential overruling, in the missionary advance.

To many an explorer, and martyr to science and the extension of human knowledge, might be applied the word spoken by the Lord to Cyrus: "I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me." Others have been conscious of the divine impulse upon them to press on and on into the regions beyond, blazing many a trail along which later the gospel missionary passed.

There was Mungo Park, for instance, the Scottish surgeon in the service of the African Society, seeking the route to Timbuktu for the benefit of trade. When at last he reached the upper Niger, flowing eastward, "broad as the Thames at Westminster," he fell on his knees and "gave fervent thanks to God," who had granted him success in his perilous journeyings. And after two years he returned, in 1797, having collected, it is said, "more facts as to the geography, manners, and customs of the country than all preceding travelers." And these were

the facts that began to give West Africa a place in the thoughts of the awakening church at home.

The journal of Captain Cook's voyages among the Pacific islands (1768-79) was one of the influences that deepened William Carey's conviction that the time had come when not alone explorers, but missionaries of the cross of Christ, must be out in the wilds, telling the good news among the heathen peoples.

Speaking of Africa during the later years of the eighteenth century, Jules Verne wrote:—

During the eighteenth century Africa was literally besieged by travelers. Explorers endeavored to penetrate into it from every side. More than one succeeded in reaching the interior, only to meet with repulse or death. This discovery of the secrets of this mysterious continent was reserved for our own age, when the unexpected fertility of its resources has astonished the civilized world.

The newly started missionary movement was knocking and prying at hitherto closed doors. Just a glance at the story must suffice to suggest how that early period witnessed the opening of the outer doors and the gaining of the first footholds.

India

When Carey landed in Calcutta, in 1793, he found missionaries decidedly not wanted. British India was then a possession of the East India Company. "One of the company's directors said that he would rather see a band of devils than a band of missionaries in India. From 1792 to 1812 religious and educational labor was prohibited." But an open door was found in the little settlement of Serampore (on the river above Calcutta), which providentially had been left under the Danish government.

Here Carey and his associates planted the mission which for many years was "the model and stimulus of almost all others." In 1800 the first convert of the mission from Hinduism was baptized in the River Hooghly, one of the mouths of the sacred Ganges.* Next year the Serampore press issued the New Testament in Bengali; and thus the opening of the new century saw the work of missions permanently established in India.

China

Here, too, as the end of the eighteenth century came, there were only barriers

* This first convert was Krishna Chundra Pal, and he became a valiant helper to the missionaries. He was the author of the hymn,—

"O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But, O my soul, forget him not."

To us it is of interest to know that a large family directly descended from this man who turned from idols to serve the living God, are Seventh-day Adventists, and helpers in our mission in Bengal.

in view. Dr. Leonard says of China's policy at this period:—

It was largely through mortal fear of invasion and conquest that it was decided at length to close and bar every gate. . . . All trade with foreigners was to be confined strictly to Canton, and to a tract fifteen acres outside the walls. . . . It was a capital offense to teach the language to any "outside barbarian."

But in this time of missionary revival, hearts were praying for a way into China. In 1804 Robert Morrison was under appointment in London; and in 1807 he landed in Canton, having sailed via New York, because passage to a missionary was refused in the ships of the East India Company.

"So then, Mr. Morrison," the New York shipping agent had airily said, "you really expect to make an impression on the idolatry of the great Chinese empire?" "No, sir," Morrison quickly replied; "but I expect that God will." The expectation was realized. With many a token of providential care, the missionary acquired the forbidden language; and by his labors in Bible translation and the compilation of a dictionary, was used of God in laying the foundation for Protestant missions in China.

Morrison had believed that the living God would open even China's doors as the hand of faith knocked for entrance. "Some pious people," he said, "justify their apathy concerning the inhabitants of the eastern limit of Asia, by saying they perceive no opening; they see no movement. As if the dry bones were to move before they were breathed upon! as if the door were to be opened before any herald of salvation knocked at it!" He did not live to see the doors flung really open; but the hour came at last, and to-day every missionary in China thanks the guiding Providence that sent Morrison to knock at the barred gates in the early years of the missionary century.

Africa

Treating the subject of modern missions in Africa chronologically, the late Dr. James Stewart (in "Dawn in the Dark Continent") divided the history into three periods, thus:—

1. The Early Period—from 1790 to about 1840.
2. The Middle Period—from 1840 to 1860.
3. The Recent Period—from 1860 to 1900.

The early period, it will be noted, opens with the closing decade of the eighteenth century. A single Moravian missionary had earlier founded a station seventy miles from Cape Town, in 1736. But his work met bitter opposition, and was abandoned a few years later, when he was deported, charged with being "a great Hottentot converter." In 1792 the

Moravians renewed their work, and in 1799 British missionary effort began, since which has come the extension of missions into so many parts of the Dark Continent.

The South Seas

The London Missionary Society directed its first efforts to the South Pacific. In 1796 the first mission ship, the "Duff," sailed from London for the Society Islands. As the ship started down the Thames toward the sea, the thirty missionaries on board sang the hymn "Jesus, at thy command I launch into the deep." If the inspiration of the missionary movement had been a merely human impulse, the practical difficulties in the way and the powerlessness of all human effort before a single unconverted soul, would quickly have halted the advance. Of the launching of this South Sea effort and its early history, Dr. Leonard says:—

The tide of enthusiasm ran high, and great things for the gospel were expected soon and easily to be brought to pass. But bitter disappointment, and sorrow, and pain were in store; for the better part of two decades the two words failure and waste seemed to sum up the results, though as we now can plainly discern, the results of that undertaking, direct and indirect, near and more remote, were so various and so great that the ship which bore the pioneers to their destination may fittingly be classed with the "Mayflower," and even with the three caravels which some three hundred years before put forth westward from Palos.—*"Hundred Years of Missions,"* page 250.

Thus, as the "time of the end" came, there was sent of God a distinct evangelical and missionary revival. Barriers were broken through. Doors double-locked to shut out the messengers of light were thrown open; there was a searching and a running to and fro, and knowledge was increased; and the missionary movement then set going is spreading still into all the world.

"The healing fount that in Ezekiel's dream
Forth issued from the temple's sacred sill—

Behold it now no more a slender rill,
But far and wide an overflowing stream,
That doth each heathen land with hope
and gladness fill."

W. A. S.

Sunday Post-Office Closing

THE recent action of Congress in providing that first- and second-class post-offices should not be opened for the purpose of delivering mail to the general public on the first day of the week, has come in for a great deal of criticism. The religious press, as a rule, looks with favor upon the passage of the act. On the other hand, the newspaper criticism of the measure has been quite marked. The New York City papers speak of it as "backwoods legislation," "exaspera-

ting folly," "the work of meddling and rash congressmen," "puritanic blue-laws," etc. The New York *World* feels that the action is not Puritanism, but "oppression of the people by the paid servants of the people." Other papers express themselves in similar terms.

Of course the press of the country, both religious and secular, views this question from the standpoint of either religious prejudice or personal interest. But very few, in fact none that we have seen, recognize fully the real principle involved in such legislation. Those who have followed for years the trend of the religious controversy and the attempted legislation regarding religious questions, see in this measure another step in the fulfilment of the prophecy of Revelation 13.

This Sunday-closing enactment commits the federal Congress to the principle of Sunday legislation, and that, too, in a far greater sense than the provision for the closing of the World's Fair on Sunday, attached to the appropriation made for that exposition. That proviso was limited both as to time and as to locality. The closing of the post-offices on Sunday affects the whole country. With the growing sentiment throughout the country in favor of Sunday laws, the probability is that this measure will be made more and more restrictive in its operations. Its influence, too, will be potent in that it will be used as an argument for the passage of similar enactments and Sunday laws which will be brought forward in the future, in both State and national affairs.

The Congress of 1829 recognized this principle in adopting the famous Johnson Mail Report, which states the matter in the following convincing manner:—

If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity. It is the settled conviction of the committee that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the general movement in no other light than that of a civil institution, wholly destitute of religious authority. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism can not invade those rights, but justice still confirms them.

Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country

which has been the desolating scourge to the fairest portions of the Old World.

This is but one of the many and growing indications on every side that we are nearing the final crisis. We may not hope to save the nation from taking the fateful step at last which will place it among the powers of earth that oppress and persecute the truth and people of God; but through God we may be the agents of saving individuals, and for the realization of this purpose we should labor earnestly.

F. M. W.

Note and Comment

Appeal to Religious Prejudice

It is to be expected that politicians will take advantage of religious prejudices to advance the interests of their cause. That through the advocacy of some political party religious measures will be passed in the future, resolving this country into a church-and-state power, as indicated in the prophecy of Scripture, is most reasonable to expect. Through the influence of what political party this will be brought about, we can not, of course, anticipate. To the point in this connection is the recent utterance of Col. Theodore Roosevelt, in a speech delivered at Point of Pines, Boston, Aug. 17, 1912. Speaking of the proposals of the Progressive party to secure social and industrial justice, according to the *Atlantic Gleaner* of August 28, he said:—

In the first place, we set forth definitely what we mean to try to secure at the present time in the way of social and industrial justice; for instance, to secure by law one day's rest in seven for all wage-workers. . . . We do not intend to let either executive or legislative officers forbid us to have such laws; and, my friends, neither do we intend to let the judges forbid us to have such laws. Therefore, in our platform we have stated that we intend to provide easier and more expeditious methods of amending the federal Constitution.

In this statement Mr. Roosevelt does not specify that his one day's rest in seven should come on Sunday. But with the demand that is coming up from every quarter for Sunday legislation, and the custom of the majority of the people in regarding Sunday either as a holiday or holy day, there can be no question as to which day would be selected. Nor would it greatly matter to the Sunday-law advocates whether the first day of the week was recognized by legal enactment as a civil sabbath, a sabbath for physical rest, or as a sacred day, which they believe it to be. Legislation once secured on almost any basis, and a precedent is established whereby further and more restrictive legislation may be passed. Congress has no right to enforce Sunday rest on any basis, spiritual, physical, economic, or from any other standpoint

whatever. When this is done, it clearly oversteps the bounds of its civil jurisprudence, and begins legislation on questions of man's inherent rights bestowed by his Creator, which any government can not of right confer upon its subjects, and of which it can much less deprive them.



High Price of Meat

If people generally would accustom themselves to the use of the food products which God designed for the human family in the beginning, there would be little concern felt over the increasing cost of meat. It is possible to maintain the health and strength wholly upon a vegetarian dietary without the use of meat products. This is being demonstrated in the experience of thousands of people in various parts of the world at the present time. One subsisting upon grains, fruits, nuts, and vegetables is capable of quite as hard manual labor and quite as taxing mental effort. Then, too, the use of these natural products of the earth is not attended with the danger in the way of disease that comes from the use of flesh foods. It is not often we hear of ptomain poisoning from the use of vegetables, fruits, or grains. Such poisoning, however, very commonly results from the eating of flesh foods. The products of the vegetable world constitute a saner, safer dietary than the flesh of animals.



The Work of the Recent Congress

THE second session of the Sixty-second Congress of the United States adjourned August 24. Some important bills were left over for future consideration. A large number of bills which were introduced never came up for consideration. The principal bills passed at the recent session are summarized as follows by the *New York Times*:—

Abrogation of the Russian treaty regarding passports.

Passage of the Panama Canal bill providing for the opening of the canal, allowing its use free of tolls by vessels engaged in the American coastwise trade, and prohibiting its use by vessels controlled by railroads or trusts.

The act for the preservation of the fur seal herd in the North Pacific Ocean, providing for a closed season of five years, during which seals may not be killed on the Pribilof Islands, and giving effect to the recent treaty with Great Britain, Russia, and Japan.

A Constitutional amendment providing for the election of United States senators by direct vote of the people.

The Sherwood dollar-a-day service pension law, involving an additional expenditure of about \$25,000,000 annually for civil war pensions.

A law providing for an eight-hour day on all government work.

An elaborate act for the federal regulation of radio-telegraphy, requiring all radio stations sending interstate or foreign messages to take out federal licenses.

An act changing the wireless law of 1910 so as to require all vessels carrying more than fifty passengers to be well equipped with radio apparatus, and requiring them to have a wireless operator at his post at all hours.

The Sulzer bill, providing a form of civil government for the Territory of Alaska.

The Hay bill to equip all army transports with sufficient life-boats to carry every soul aboard.

The creation of a Child Labor Bureau in the Department of Commerce and Labor.

The Sulzer resolution congratulating the people of China upon their assumption of a republican form of government.

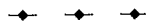
A federal employees' compensation act.



The Catholic International Associated Press

REPORTING the Louisville federation convention, M. Kinney, S. J., in *America* for Aug. 31, 1912, speaks as follows concerning the establishment of the Catholic Press Bureau:—

We have it in our power to compel our papers, the thinking machines of the people, to tell the truth and refrain from transmitting slanders on Catholic matters. We can prevent the wells at which the people drink from being poisoned. We can, following the lead of the Austrian Catholic Congress, establish a Catholic International Associated Press; and to accomplish this object every Catholic of the right spirit, reading in the daily papers calumnies of our religion and the most brazen justification of the robber bands who drive our religious from their homes and confiscate their property, should be willing to contribute a tithe of his possessions. All this and more can be accomplished by federated action. Individual effort is lost before the thundering roll of the multitude; marching shoulder to shoulder with the spirit of soldiers on the battle-field at the call of the church, we can successfully combat the organizations of her enemies, and make this an era of Catholic manhood.



Marriage Laws

CONSIDERABLE agitation is now going the rounds of the press regarding the question of a uniform divorce law. It is argued that this would tend very greatly to reduce the number of divorces granted on various pretexts in the several States, and so would be an aid in safeguarding the marriage relationship. There surely is need of something being done to check this growing evil. We question, however, if there can be accomplished by legal enactment all that is desired. The work must go deeper than this, and reach farther back. The growing number of divorces is an indication of a growing moral degeneracy, a letting down of the moral restraints of the heart and life. What is needed is an education of men and women, yea, and of our youth also, regarding the sanctity of the marriage relationship.

Marriage is often entered into hastily, as a result of caprice and passion rather

than of sober thinking and genuine affection. The result is that when the novelty has passed away, many tire of the relationship, and by any pretext that will serve the purpose, seek to escape from its obligations.

The divorce evil is a sign of the times in which we are living. Our Saviour declares, in Luke 17: 26-30, that as it was in the days of Lot and Noah so it shall be in the days of the coming of the Son of man. Moral degeneracy marked these periods of earth's history, and its presence among us to-day is a significant sign of the times in which we are living. By our own faithful regard of the family relationship, by proper education in the church and in the home, and by suitable legislation as well, the character of this union should be impressed upon the minds of the public. By these means some influence may be exerted in holding back the on-sweeping tide threatening the destruction of the home institution.



The Heathen at Home

THE Christian church can never escape its responsibility at home by efforts in behalf of the heathen in other lands. Sometimes the needs of the far-away fields appeal to us more vitally than do the needs of near-by territory which may be quite as great. This is suggested in a grand jury report handed to Judge Dike, borough of Brooklyn, by the grand jury of Kings County. The jury declares:—

We have noted with deep regret the number of young men and boys who have just commenced a life of crime brought about by idleness and improper associates.

Especially brought to our attention has been the number of minor girls who have gone astray from a virtuous life by apparent laxity or inability of parents or guardians to give their coming and going from their homes proper watchfulness.

The remedy for these conditions is a subject that should receive the attention of the authorities and the various religious denominations of this borough.

This grand jury would suggest that if the head representatives of the various denominations were invited to attend a session of the county court on arraignment days, they would see for themselves what is actually going on, and then instead of paying so much attention to foreign missions, they would better understand the maxim that "charity begins at home."

This does not argue by any means that the Christian church should do less for the cause of missions. God has made his church debtors to all men. But it does emphasize the necessity of the church's recognizing the needs of the home field; and while it seeks to labor for heathen abroad, it should labor as well and as earnestly for the heathen at home. Outside of Christ all men are lost, and in need of the saving gospel.



Our Annual Council in Fiji

A. G. STEWART

SEVERAL weeks ago we held our annual council of the Fiji Mission. As our people live on different islands, thus making it hard for them all to meet together, it was decided to hold two meetings. The first one was conducted at Lau, the most easterly part of the group, where we have about forty believers who availed themselves of the privilege of attending this meeting. The second division of

We are sorry to have to report that through illness our force of European laborers has been somewhat reduced during the last year, Brother G. E. Marriott and I, with our wives, being the only ones left. However, we are thankful for a good staff of native workers, who are earnestly laboring for the advancement of the truth among their own people. One of our faithful workers, Alipati Rainima, was taken from us by death a short time before our council. We missed him from his accustomed place

ers, save two crocodiles, some hippopotamuses, and a sugar plantation. At the plantation our steamer made a short halt. The sugar plant was running steadily day and night, turning out three hundred tons of refined sugar a week. Nearly all the work is done by the natives under white supervision. The pulp and stalks are used for fuel, thus furnishing heat, gas, and steam sufficient to operate the plant.

We passed the old Chipange Mission, which we were told had been operated on the industrial training plan for over one hundred years. Here Mr. Livingstone's wife lies buried. On the gravestone is represented a native bearing to her flowers in token of native respect for her labors of love for them in the pioneer days of mission work in Africa.

On account of the drought the water of the rivers was low, and I was obliged to ride twelve hours in a house-boat pro-



GROUP OF BELIEVERS ATTENDING THE FIJI COUNCIL

the council was held at Suva Vou. This is still the headquarters of our mission. The Fijians naturally like large gatherings, and will travel long distances to attend them. Some of the brethren who came to this meeting walked about one hundred miles over hilly country, taking three days to make the journey, as they brought their little children with them.

Elder J. M. Cole, president of the New Zealand Conference, attended both these meetings, and gave timely and helpful instruction. It was no doubt a great joy to him to spend a short time in this field, and see the progress the message has made since he landed here over seventeen years ago, and sowed the first seeds of present truth. During these meetings he baptized seven believers, thus making a total of thirty to embrace the truth the past year. We now have two hundred fifty baptized members here, who are striving to live up to all the principles of the message.

While there is much more that we should like to see accomplished in the way of aggressive work and in the attainment of a higher spiritual standard, still we feel encouraged by what the Lord has done and is doing for his people in Fiji. It makes one's heart glad to hear their earnest prayers and free testimonies.

in our annual gatherings, but he is missed more in the field where for so many years he has labored faithfully for the sake of the truth he loved so dearly. We hope that at the union conference council soon to be held more help will be forthcoming from the home fields should our former fellow workers not return.

The work for the forty-five thousand Indians in these islands still stands untouched. Time is fast hastening on, and their numbers are yearly increasing. How long must they wait before we give to them this last message of mercy?

Suva Vou.

A Visit to the Malamulo Mission

R. C. PORTER

LEAVING the Tsungwesi Mission, I had planned to meet Sisters E. Edie and Mary Long at Beira, and accompany them to the mission station. On reaching Beira, I learned that their steamer would not arrive until ten days later. I therefore took passage on the German steamer that was leaving Beira for Chinde the day of my arrival. Reaching Chinde the next morning, I was fortunate in making close connections with the river steamer "Princess."

There was nothing of special interest en route up the Zambesi and Shire Riv-

elled by natives with spike poles before reaching Port Herald. On the Shire River only were we troubled with mosquitoes. The house in which I slept the night I stayed at Port Herald was undergoing repairs, and in consequence I caught a slight cold.

The next day I was met at Luchenza by Brother G. A. Ellingworth and some native carriers with two riding donkeys. It was late in the afternoon when we left for the mission station, and we traveled the twenty-three miles to the mission by nine o'clock that evening. When we started, it was so hot that we removed our coats. At sunset it grew much cooler. In climbing the hills we perspired freely, and in crossing a river on a native's back I got my feet wet. By the time we reached the mission, I was having the worst chill I had ever experienced. The next day my temperature was one hundred two, and later I was informed that I was having a slight run of fever. I was up and about part of every day, and did not know that I was having the fever until well on the road to recovery. Had I known it, I might have kept my bed and imagined myself more ill. It was wise strategy not to inform me till I was well over it. I had a theory that I should escape the fever on this trip as I did

before, as I was taking, apparently, all necessary precautions; but, like many others, I learned that a little exposure to either heat or cold spoils many a theory in this country.

I was thoroughly impressed with the need of a road out from the mission farm to the main road, and also the need of a bridge over the river, so that our workers can come and go without so much exposure. When one looks upon the surroundings from the mission farm, which overlooks Mt. Cholo to the north-west, Mt. Milanji forty miles to the northeast, and a beautiful range of hills and valleys, interspersed on every side with rippling rills and sparkling streams, with no stagnant pools anywhere, one has great difficulty in believing that there is any possibility of malaria lurking beneath such scenes. Still from time to time the reality of the deadly malady demands recognition. With all this beauty and grandeur, and the apparent healthful atmosphere, the deadly germ is there.

During the last year the tsetse fly made its appearance among our dairy herd at Malamulo Mission. Dairying is our chief industry, and fifteen head of our best cattle died within five months. These were nearly all cows, and some among them were very valuable, being thoroughbred and high-grade milkers. By removing the cattle kraal to higher ground, changing the feeding-grounds from the river to the highlands, and clearing the jungle brush along the streams, it is hoped that the present difficulty with the tsetse is overcome. This will not be determined before another rainy season, for it is at this season that its work is largely fatal.

The mission still has forty-two cows and heifers, twenty small heifers, thirty-four calves, one bull, nineteen oxen, and twenty-three small oxen. This leaves the total number of cattle now in the herd one hundred thirty-nine. They have four good donkeys, twenty-eight native sheep, and fifty good fowls. Mantandane station also has a good start in stock.

A New Union in Central Europe

L. R. CONRADI

FROM July 19 to 28, 1912, the West German Union had its regular session at Friedensau. In view of the fact that the fields are being divided more and more, and inasmuch as we had an especially large meeting last year, it was supposed that this year's meeting would not be nearly so large. But some time before the meeting, all the tents and all the rooms available had been filled; and when our people crowded into the large tent which we had last year, but without the addition, it was more than full. A goodly number from the East German Union attended the meeting. Many came before the meeting began, and on the eighteenth a special evening service was held.

As at this time a new union was to be separated from the West German Union, we had a number of union conference presidents present,—Elder J. T. Boettcher from Russia, Elder L. P. Tieche

from the Latin Union, Elder H. F. Schuberth from the East German Union, and Brother J. G. Oblaender. There was also a full quorum of the European Division of the General Conference Committee. By the time the new union was organized, we had no less than seven members of the committee on the ground, and we held quite a number of important committee meetings.

Elder J. Erzberger preached the opening sermon Friday night, and the writer spoke on the Sabbath. Hundreds came forward to seek the Lord, and about fifty offered themselves for baptism.

All the fields were fully represented by delegates, and several new conferences and mission fields were received. The Upper Rhenish, the Hessian, the Wurtemberg, and also the Central German Conference, which the East German Union had ceded over, were received by the West German Union, and also the Bohemian and Moravian-Silesian mission fields.

Elder Oblaender's report was very interesting, showing a net gain in membership of 1,400 for the two years, the membership at the time of the meeting being 7,302. All the delegates felt that the time had indeed come for a division.

As the new field takes in the southern portion of Germany, German Switzerland, and Austria, the name Central European Union was unanimously adopted. The following conferences and fields were then separated from the West German Union: The South German, Wurtemberg, Bavarian, and German-Swiss Conferences, and the Austrian, Moravian-Silesian, and Bohemian mission fields.

The membership of the new union was 2,632. Its staff of workers includes twenty ordained ministers, thirteen licentiates, and about sixty Bible workers. A good force of canvassers is also in the field. After careful consideration, Elder O. E. Reinke was unanimously chosen for the union president. Elder Reinke will also continue to act as president of the German-Swiss Conference for the present. Basel will be the headquarters of the new union.

The West German Union will finance the field until Jan. 1, 1913, when the new organization will go fully into force. Both the West German and the Central European Union will send their second tithe to the European Division of the General Conference from January 1. As the East German Union has decided to do likewise, the General Conference will have over \$20,000 second tithe to use in its mission work. According to their estimate, the Central European Union will probably need an appropriation of \$4,000, and the Danube field about \$10,000, so that there will be a net surplus of about \$6,000 for other fields.

The sessions of the West German Union were marked throughout with a spirit of unity, and Elder Oblaender was unanimously reelected union president. The key-note of the meeting was the missionary spirit, and when the question was put as to how many of the workers

were ready to accept calls to foreign fields, about sixty-five offered themselves, and later a number of the young people volunteered.

The second Sabbath was also a good day. Quite a number sought special help. In the afternoon Brethren R. Rall and O. Gassmann were ordained to the gospel ministry.

Elder H. Steiner, who with his wife has a good knowledge of the French, as well as of the German, and also knows some English, accepted the call to the Abyssinian field. They and Brother and Sister Seiler and Brother Palm, who are going to German East Africa, were presented before the Lord, special prayer being offered in their behalf.

There were numerous discussions dealing with the needs of the fields, and a number of resolutions were passed. Much of the time was spent in giving instruction to the people, gospel workers, canvassers, presidents, and union presidents. All appreciated the advice given.

The offerings for missions were very good, and we were pleased to know that the German-Swiss Conference during the last twelve months had given an average of ten cents a week a member to missions. Besides the men already mentioned, Elders G. Dail, O. Luepke, L. Voigt, and Boex, and Dr. E. Meyer, as well as the local men, helped in the meetings.

The Hamburg Seventh-day Adventist Society and the German Health Association had their annual meetings at the same time, and elected their officers. The creation of the two new unions left the institutional arrangement untouched, except that the board of trustees was increased by the addition of Brethren Reinke and Huenergardt.

Our institutions had had the best year they had ever enjoyed. Several hundred canvassers had been added in these unions, and the sales had increased by \$40,000. Both Hungary and Austria were supplied with good general agents from Germany, and we believe that as a result, the work will advance in these more difficult countries. The sales of our health food store in Hamburg had doubled within two years, and with the sales at Friedensau, had almost reached the sum of \$100,000.

A number of outsiders attended the services on Sunday. The Magdeburg and Burg newspapers gave reports of our meeting. Friedensau will ever be a sacred spot to our people on account of the many blessings they have received there from year to year.

As the Central European Union, with its 35,000,000 persons, has quite a Catholic population, and as there are many grave obstacles to be overcome in the presentation of the third angel's message, we should surely remember it in our prayers, that all the parts that are not entered may soon hear the glad tidings of the message.

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"THE brave soul can mend even disaster."



Love's Tribute

WORTHIE HARRIS HOLDEN

No eulogy or eloquent appeal
Can echo and reecho in the heart,
As when some trusting child your hand
will steal,
And softly say, "I love you," then
depart.

It thrills your soul to be accounted dear,
To know your labor was not spent in
vain,
And breathes an incense and a holy cheer
Like morning's sunshine after summer
rain.

So can my Saviour's love be glorified,
E'en when my feeble, stammering
tongue may say
With heart sincere, "I love my Christ
who died,
And seek his hand to guide me through
the day."

O Love divine, so infinite and strong,
My heart delights thy wondrous gift
to praise!

I would my life could utter all day long
A nobler tribute to thy matchless ways.
Portland, Oregon.

Night

MRS. M. L. BROCK

"THE sun knoweth his going down.
Thou makest darkness, and it is night,
Wherein all the beasts of the forest creep
forth.

The young lions roar after their prey,
And seek their food from God.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labor until the evening.
O Jehovah, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy creatures."

Psalms 104, A. R. V.

Time to Rest and Sleep

"This dead of night, this silent hour of
darkness,
Nature for rest ordained and soft re-
pose."

When night spreads her sable curtains,
the din of business is hushed; the fowls
and cattle, obedient to the signal, retire
to their resting-places. A refreshing
coolness pervades the air, and a dreamy
stillness rests upon the earth, all inviting
to repose. How strange, then, that hu-
man beings should be deaf to this divine
and eloquent language! How strange
that they should pervert the order of na-
ture by converting day into night and
night into day!

With multitudes, night is not a season
of rest for the invigoration of the mental
and physical powers, but a time for body-
and soul-destroying dissipation. This is

the time used for fashionable parties,
where in addition to lack of rest, the sys-
tem is poisoned by impure air, and op-
pressed by excessive and improper food
and drinks, while the mind and all the
moral feelings are worked into a fe-
verish state of excitement, which acts
with terrible effect on the abused and
overburdened physical frame. Can
any one for a moment believe that
the laws of nature may be thus vio-
lated with impunity? As surely as
God has a care for the works of his
hands, so surely will every violation
of the physical laws be visited with
its legitimate punishment. These laws
are written in our frame by the hand
of the Creator himself; and they are as
fixed and immutable in their nature and
consequences as is the author of them.
One of these laws is that night was or-
dained for physical rest in quiet sleep.

With many the idea prevails that the
Sabbath was given to man merely for
physical rest. The Sabbath could not
give all the physical rest needed for the
daily repair of the daily waste. It does
not require a holy day to give the needed
rest from labor. The Sabbath was or-
dained to be used for holy and divine
purposes. The law, Christ says, that
governs the Sabbath, commands us to do
good on that day. The night comes at
the close of each day's labor, and is
just what the laboring class needs. The
Sabbath is just what the child of God
needs to afford him an opportunity to
do good. God could have had one long
day reaching from one Sabbath to an-
other, and then have given the Sabbath
to man as a physical rest day; but he
knew just what the daily life of toil
would require, so he placed darkness
between the days, and called it night.

During the shades of night we are to
receive physical rest from our daily la-
bor. During the hours of the seventh-
day Sabbath, in addition to physical rest,
we should experience a holy rest of faith.
As this calmness of faith passes over our
Sabbath rest, we receive a spiritual rest
in our hearts. To receive this Sabbath
rest we must lay by every worldly care
on the seventh day, and keep in harmony
with its true purpose and spirit.

Kissimmee, Fla.

The Cooking of Vegetables

MRS. E. E. KELLOGG

THE preparation of vegetables for the
table is generally thought to be a very
simple process, one which the most in-
experienced cook need not hesitate to
undertake. "Anybody can cook vege-
tables" is a common expression. It is

not difficult so to apply heat and the sol-
vent property of water as to soften veg-
etable tissues enough for mastication,
and by the addition of condiments and
seasonings to make them taste well; but
to cook them so as to preserve their nat-
ural flavors, and change their constituent
elements into the most digestible form,
requires no little care and skill.

Vegetables admit of much variety in
preparation for the table. They may be
wholesomely cooked by baking, roasting,
steaming, boiling, and stewing. Water
enters so largely into their composition
that but little additional liquid is needed
for cooking, and a general rule, appli-
cable to all tubers to be cooked by boiling
or stewing, is to cook them in as small
an amount of water as possible without
burning. The salts and the nutrient
juices are largely dissolved in the water,
and if this is drained off, much of the
little nutriment these foods possess is
wasted.

The potato is the most commonly used
of all the tubers, and in nutritive value it
exceeds all others. In a mealy state the
potato is easily digested, but when waxy
or water-soaked, it is exceedingly trying
to the digestive powers.

To obtain the desired result, when the
potato is to be cooked by boiling, it
should be introduced into water that is
actively bubbling, and cooked continu-
ously until it can be easily pierced, then
thoroughly drained. Cover the kettle,
with the exception of a small aperture
for the steam to escape, and set it on
the back of the range or in some other
warm place for a few minutes, to allow
the moisture on the outside of the vege-
tables to evaporate, and serve at once.

Whether or not to cook the potatoes
with skins on is a matter to be settled
by individual consumers. The chemists
have demonstrated that when boiled in
their skins, the waste of nutritive ele-
ments is only three per cent; when boiled
without skins, fourteen per cent, or two
ounces to every pound. Because so much
of the nutriment is lost in water, the
potato, as well as most other tubers, is
better when cooked by steaming, roast-
ing, or baking.

To cook a potato by baking, first thor-
oughly clean and dry it. For cleaning
tubers nothing is better than a vegetable
brush. Put into the oven, the tempera-
ture of which should not at any time
during the cooking exceed four hundred
degrees. A common test is a temperature
in which the hand can be held long
enough to count twenty. Do not pierce
to try. When done, the tuber will feel
soft or mellow when pressed with the
fingers. On taking from the oven, burst
the distended skins by a quick pressure of
the fingers, just enough to allow the
steam to escape, and serve at once.

A principle to be observed in the cook-
ing of tubers is to remove them from the
water or oven just as soon as tender. The
cooking will continue some minutes
after their removal, owing to the heat
stored within. By overcooking, vege-
tables become less digestible.—*Good
Health.*

That Letter

* * *

SHE hastens to the house. "A letter, father; it must be from some of the children, and I will light the lamp."

Father holds the letter until the lamp is lighted, then looks at it closely.

"Yes, mother, it is from Tom, and in his own handwriting." A little choked sob tells better than words how the dear old father and mother feel, and mother takes the letter, opens it, and reads it with tears of gratitude and love. How glad are these parents that their first-born son holds a responsible position in the dear Lord's work! They gladly excuse him. They read his reports in the papers; they watch with much interest the progress of the work in his State. They hear from his good wife of his travels among the churches and of the welfare of the family; but all this can not bring the joy and gratitude of the letter written with his own hand, expressing his love for them, and his hope which reaches beyond this life.

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"Abide With Me"

LORA CLEMENT

ON the eastern coast of Devonshire, England, is the ancient little seaport town of Brixham. This parish, composed for the most part of hardy fisherfolk, was under the care of Rev. Henry Francis Lyte for twenty-five years, who labored faithfully for his beloved people, though all the while suffering from that dread disease, consumption. While still in the prime of life, the time came when he realized that his work would soon be over, and he earnestly prayed that he might be permitted to do something that would point humanity to the risen Saviour after he had gone to his rest.

In the autumn of 1847 the physicians informed Mr. Lyte that he must give up his work, and spend the winter in Italy. On the last Sabbath of his stay in England, September 5, he preached for the last time to his little flock, and celebrated with them the Lord's Supper. "In words of melting tenderness he pleaded with his people to live holy lives; and when he took his leave of them, there was scarcely a dry eye in the church. The day had been well-nigh perfect, and in the late afternoon, recovering somewhat from the strain of the service, the pastor walked slowly and feebly down the terraced walk to the water he loved so well, and which he was about to leave forever. The benediction of autumn rested upon land and sea, and God's smile was over all." As the bright sunset colors faded into twilight, he made his way home in prayerful silence, and immediately retired to his room. "It was in that hour that the great hymn 'Abide With Me,' doubtless conceived in the walk by the sea, had its birth." When he joined his family a little later, he bore in his hand the words that were destined to be a blessing to humanity so long as the heart turns to the Father above for help in time of need. His prayer for the privilege of service had been answered.

The actual use of this hymn in church services dates from 1861, when it was published with the now-familiar tune in "Hymns Ancient and Modern." "After one of the meetings of the committee which compiled that book, it was suddenly remembered that there was no tune for hymn No. 27, 'Abide With Me,' whereupon Dr. Monk, the musical editor, sat down, and composed in ten minutes the tune that has carried 'Abide With Me' to the ends of the earth."

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The Fog in the Valley

EDWARD J. URQUHART

I stood on a Western mountain
One day in early spring,
And saw in the distant valley
A truly wondrous thing.

A fog from the broad Pacific,
Leaving its home behind,
Was rolling up through the valley,
Driven before the wind.

I looked again at the valley,
Or where it used to be,
And there, spread before my vision,
It seemed an inland sea.

And standing there on the mountain,
Bathed in the sun-rays bright,
I knew that they in the valley
Were groping without light.

And so when we keep to the highlands,
As taught by the Word of God,
And know by blessed experience
The path the Saviour trod,

We may see the fog in the valley
Where once our feet have trod,
While 'round us like sunshine falleth
The light—the truth of God.

That path is above earth's shadows
And fogs by tempests driven;
And lit by the precious Scriptures,
It leads to God and heaven.

Camino, Cal.

◆ ◆ ◆

The Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

WE are sure that if all our brethren and sisters could have the privilege of reading some of the letters containing requests for prayer which we receive, their interest would be greatly drawn out in behalf of these burdened ones. We have quite a number of requests for publication in this number, so it is necessary for us to make them as short and concise as possible. The following desire to be remembered:—

55. A sister in Wisconsin who wrote some time ago requesting prayer for her little boy suffering with Bright's disease, and for her husband, reports that God is hearing prayer in their behalf, and that marked improvement is witnessed in the case of her little son. She requests prayer further for her brother who is addicted to intoxicating liquor, that God may show him his danger.

56. An afflicted sister in Ann Arbor, Mich., who has suffered for six years.

57. A sister in Duluth, Minn., expresses great thankfulness to God for leading her out of the darkness of Catholicism, and she now desires prayers for her sister, that God may lead her in the same way.

58. An aged sister in San Jose, Cal., who has been a member of the church for sixteen years, earnestly desires healing from a large tumor.

59. A mother in Wisconsin writes of the burden of heart she feels regarding her daughter who is about to marry out of the truth. Pray that the mother may be strengthened and given wisdom for her need, and that the daughter may clearly understand what God would have her to do, and act in harmony with his will.

60. From San Diego, Cal., comes a letter from a father and mother desiring prayers for their son and his wife, "that their hearts may be turned to the Lord and to each other, and that all strife and malice may be put out of their lives."

61. From Hickory, N. C., a mother writes desiring prayers for her son who is out in the world, and from whom she has not heard for a number of months, that God may draw him back to himself.

62. From Orangeburg, S. C., comes a letter from a brother desiring prayers in behalf of his wife, who is very sick and beyond medical help. Her ten-months-old babe needs a mother's care.

63. A mother writes from Colorado with great burden of heart regarding her daughter who, though a member of the church, is engaged to a young man who is not a Christian. She fears for her future, and desires that prayer may be offered that God will hold her and direct her.

64. From East Gloucester, Mass., a sister writes asking prayers in behalf of her daughter who has long been sick.

65. In the Napa asylum is one of our sisters who has become mentally unbalanced. Her mother, at Modesto, Cal., feels greatly burdened, and believes that God is willing to hear prayer in her behalf. Pray that health of mind and body may be restored to this afflicted woman.

66. A sister in Willow, Cal., presents a request for prayer from one of her neighbors who is suffering from a serious throat difficulty. She believes in prayer, and that God is with this people. Pray for her recovery, and that God may guide her into all truth.

67. A sister writes from Oregon, asking for the prayers of God's people, that, if it be according to his will, she may be healed of an affliction from which she has been suffering for some time. She also requests prayer for the restoration of her sister who is very ill.

68. From an aged and lonely brother in Kansas comes a request for prayer that the Lord may give him health and strength.

We have received several requests with no signature or address. We hardly feel like publishing requests of this character. We do not require the name and address for publication, but must have them as an evidence of good faith. We hope that

all our readers, as far as consistent, will take part in this noon-hour prayer service. It will bring to them rich blessings. The requests which are published from week to week are worthy of our interest.

Cats Are Dangerous

THERE is little difference in cats, and that difference is only that of degrees of badness. Take them in their social grades, the back-yard sloper, the spinster's "tabby," and the long-haired blue-ribbon wearer, who feasts on sirloin and sleeps on a silk cushion. The first is worst, the second worse, and the third bad. There is no health in them. As a race they are extremely dangerous to humanity. As disease disseminators they are as great a menace as the rat, and we are exterminating the rat because it spreads the bubonic plague.—*E. R. Pritchard, Secretary Chicago Health Department.*

Hold-Ons

1. HOLD on to your hands when you are about to do an unkind act.
2. Hold on to your tongue when you are just ready to speak harshly.
3. Hold on to your heart when evil persons invite you to join their ranks.
4. Hold on to your virtue; it is above all price to you in all times and in all places.
5. Hold on to your feet when you are on the point of forsaking the path of right.
6. Hold on to the truth, for it will serve you well and do you good throughout eternity.
7. Hold on to your temper when you are excited or angry, or others are angry with you.—*Selected.*

Contentment

"GIVE me neither poverty nor riches," said Agar; and this ever will be the prayer of the wise. Our income should be like our shoes; if too small, they will gall and pinch us; but if too large, they will cause us to stumble and trip. But wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much but wants more. True contentment depends not upon what we have, but upon what we would have; a tub was large enough for Diogenes, but a world was too small for Alexander.—*The Lutheran.*

Just Saying It

AN old Scotch woman lay dying. The sorrowing husband sat holding her worn hand in his, and seeing she was soon to leave him, broke through his lifelong Scotch reserve by saying earnestly, "Janet, if ever a woman was loved, I love you." The weary eyelids were raised, and a radiant smile overspread the pale face as Janet replied: "I ay kened it, John, but O, to hear ye say it!" Jesus knew that Peter loved him, but repeated his question that he might hear it from his own lips. How much we often lose by not saying it!—*Dr. Whyte.*



The Work in the City of Chicago

AN important council, composed of Elders A. G. Daniells, W. T. Knox, O. A. Olsen, Allen Moon, G. E. Langdon, and representatives of the city work, was held in Elder K. C. Russell's tent and the West Side Mission building August 19 and 20, to consider the needs of the city of Chicago and how they may be met. The city work is still an unsolved problem. Something has been done, it is true; but greater efforts must be made, and more extensive plans evolved, if we would meet the needs of the hour.

The council approved the efforts that have been made in the past to educate, enlighten, and help the people. Dr. David Paulson and his associates were encouraged to continue their good work in educating city workers at the South Side Mission. It was felt that in addition to this a medical mission should be opened on the West Side, the work of which would differ somewhat from the work done in the South Side Mission.

The burden of those conducting the South Side Mission will be to take men and women who have a burden to learn how to become a blessing to their neighbors, and give them a course of six months' training in treating simple diseases, in the preparation of foods, etc. With this will be combined Bible instruction on how to lead men and women to Christ, and how to present the truth to them in the most attractive manner. Practical work will be one of the chief features of the training. This will include ministering to the sick poor, distributing literature, conducting cottage meetings, etc. It was voted that the General Conference be requested to furnish a Bible instructor.

The West Side Mission is for the purpose of giving advanced work to graduate nurses and experienced Bible workers in carrying forward schools of health, giving lectures on health, temperance, and other Bible topics, and conducting Bible readings with the better classes. It is hoped in this way to carry on a ministry to all classes.

In addition to this, these workers will assist in carrying forward training-schools in our churches for the benefit of the members who are desirous of being a help in the community in which they live. Physicians and ministers will unite in carrying forward meetings in halls.

We trust that we shall see accomplished a good work in the city of Chicago during this fall and winter, when people are most accessible, and that this wave of reform may extend to all the large cities, and that the time will come when every Seventh-day Adventist Church will be a training-school for Christian workers, and every Seventh-day Adventist an intelligent and efficient worker somewhere in the Lord's vineyard.

We are living in the eleventh hour.

There are many honest souls who are anxious to do something, but are afraid to venture, or do not know how to begin. Many of these are to be encouraged to go to work in the communities where God has placed them, not as conference employees, but as self-supporting missionaries. There are those who have home duties that will not permit them to canvass for our literature, or to do other self-supporting work. These should learn how to be neighborly, or how to be a neighbor, in the community in which they live.

Christians are needed to-day, not merely in our large cities, but everywhere. Men and women living the Christ-life, going about doing good, helping the people where help is most needed,—this is the manifestation of the sons of God that this world needs and is longing for.

D. H. KRESS, M. D.

The Camp-Meeting for Colored Believers in Virginia

IN connection with the Virginia Conference and camp-meeting held in the city of Richmond from August 22 to September 1, there was held in another part of the city a conference and camp-meeting for the colored believers, which the writer attended throughout. The meeting was in charge of Elders J. B. Mallory and L. Muntz, with the writer assisting.

The camp was on Baker Street, near Brock Avenue, where Brother Mallory has been and is conducting tent-meetings. There were about fifty of our people present from various parts of the State, including sixteen delegates. No one camped on the grounds, as good accommodations were obtained at low rates in private homes.

Our evening services were well attended by interested listeners. There were between four hundred and five hundred present Sunday evenings, and about half that number attended on other evenings.

While we could not fully conform to camp-meeting regulations, we were able to hold four meetings every day, with four conference meetings during the time,—morning worship from 9 to 10 A. M.; at 11, study of the Testimonies and various phases of the message; at 3 P. M., preaching, or study of the truth; and in the evening evangelical preaching for the public.

Along with our feeble efforts there was able and instructive help rendered by the following brethren: W. J. Stone, president of the Virginia Conference, and R. D. Hottel, A. M. Neff, and J. H. Tindall of the same conference; J. E. Shultz, of Mt. Vernon College; J. L. McElhany, president District of Columbia Conference; F. M. Wilcox, editor of the REVIEW AND HERALD; H. R. Salisbury, educational secretary of the General

Conference; N. S. Ashton, educational secretary of the Columbia Union; and B. G. Wilkinson, president of the Columbia Union Conference.

The meetings were full of life from beginning to end. All present renewed their hope in the truth, and took a firmer stand in the message for the finishing of the work, pledging their service, prayers, and God's money lent them, to the cause.

One hundred forty dollars was pledged to the conference expense fund. There was \$11.32 taken up for missions in the Sabbath-school. Other collections were taken during the conference.

Several took their stand for the truth, and others asked for further instructions. Meetings will be continued two weeks longer by Brother Mallory, three nights in the week.

Twelve were baptized by Elder Muntz the last Sunday of the meeting, six of whom united with the Richmond church.

Indeed, the meetings were a gospel feast for those who attended, and all returned home with renewed zeal for the finishing of the conflict in this generation.

W. H. GREEN.

The October Collection

THE annual offering for the support of the work among the colored people of this country, is taken the first Sabbath in October. This year it comes on the fifth.

The General Conference has made a liberal appropriation for this work; but whether the funds to pay the workers can be sent on, depends upon the liberality of our people.

The Lord is greatly blessing the efforts of our faithful workers. Hundreds are accepting the truth. In "Testimonies for the Church," Vol. IX, pages 225, 226, we read:—

"Let us thank God, dear brethren and sisters, and take courage! God is laying bare his arm to do a mighty work in this mission field within the borders of our own land. He is now giving his people unusual opportunities to extend the message rapidly in the South. Especially should we reveal a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up. God has reposed confidence in us by making us stewards of means and of his rich grace; and he now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, he will accept the deed as though done to himself. 'Inasmuch as ye have done it unto one of the least of these my brethren,' he declares, 'ye have done it unto me.' Matt. 25:40.

"Thousands of colored people in the South may now become uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them. . . .

"My dear brethren and sisters, Christ is now saying to you: 'Lift up your eyes and look on this Southern field; for it needs workers—sowers of the seed, and reapers. It needs your means for the maintenance of these workers.' The grace of Christ is unlimited, it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives? There is sunshine in the heart for all who will accept Christ."

We have had to drop some of our workers this year on account of lack of means. This has been very hard for us to do when the Lord was blessing their efforts, and when so many calls were coming in for help. What we shall be able to do in the future depends upon what our people do October 5. May the Lord impress you all at this time with the needs of this work, and help you to make a liberal donation.

A. J. HAYSMER,
Sec. N. A. Negro Dept.

The English Work in Mussoorie, India

THE Lord has afforded a unique opportunity for presenting the Sabbath truth in Mussoorie, and we are all praising him for the victory that has been gained.

Situated at an elevation of 6,500 feet above sea-level, on some of the lower heights of the Himalayas, Mussoorie is one of the three largest hill stations and summer resorts for missionaries in northern India.

A good hall was secured for this season's effort in the heart of Mussoorie. It is on the much-frequented main thoroughfare, where the English business firms have their establishments. Brother Pettit, and Sisters Pettit, Shaw, and Jones have labored untiringly, visiting the homes in the station. The attendance at our meetings aroused opposition, and posters were displayed announcing that a lecture would be given, entitled "The Saturday Sabbath, a Jewish Heresy."

Our brethren counseled together, and sent the speaker an invitation to give in the course of his lecture three Bible texts setting forth, respectively, the example of Christ for first-day observance, a first-day commandment, and the abolishment of the seventh-day Sabbath. A printed post-card was then sent to every address in the station, stating what had been our request, and inviting all members of our congregation to be present.

The speaker had therefore a good attendance, and proved himself to be a speaker of good ability. He did not produce the Scripture texts our people had called for, but spent much time in heaping ridicule and accusation upon seventh-day observers, and used some mirth-provoking anecdotes to illustrate the faults of ignorance and prejudice which he professed to see in them. Many an inexactness was launched upon the credulity of those who were willing to hear any representations which would seem to excuse them in a wrong course of action. He concluded by challenging our brethren to answer sixteen propositions.

Ten minutes were then offered to our brethren to make any statement they might wish. Elder J. L. Shaw arose, and was invited to the platform. There was intensity in the few moments' silence, and people leaned forward in their seats. In a calm and impressive manner, Brother Shaw said that, after listening to the arguments which had been made, he still believed that the seventh day was the Sabbath. He took up some of the arguments presented, and showed that they were unsustainable by Scripture. He appealed to the infallible Word of God, the Christian's sole guide.

Brother Shaw's well-chosen remarks made a deep impression. It is probable that never before has such a testimony

been given in India to a congregation in which were present so many learned missionaries of other societies. It was good to see the expressions of joy and confidence in the faces of some who had recently begun the observance of the Sabbath. It seemed as if a passing gale had swept over the edifice of eternal truth, and examination had shown that not only were the ancient pillars standing, but every pin and fastening was in place. Believers have been strengthened for harder opposition in the future.

Our own meeting two days later for the review of the lecture was well attended. Brother Shaw replied to the charge that Seventh-day Adventists were not engaged in a soul-saving ministry of the gospel. He gave a grand review of our work, aims, and the results accomplished by our denomination since its origin.

It fell to Elders Pettit and Enoch to reply to the sixteen propositions to which we had been challenged. Both of the brethren made constant use of their Bibles. The Lord helped them in a wonderful manner. We felt that the cause of truth had been strengthened, and our denominational prestige raised in the eyes of a number of excellent and intelligent persons who were present.

Our opponent was allowed ten minutes, but failed to make any points. His influence had already been injured by his denial that the world was created in six literal days. He had given the impression that the Bible is unreliable. When that comfortless position is taken, the gospel does not come with assurance and power.

The Sabbath question is a live issue in Mussoorie to-day, and minds are being exercised over the things which have lately come to pass.

PERCY C. POLEY.

Iowa Conference

THE forty-ninth session of the Iowa Conference of Seventh-day Adventists was held August 22 to September 1, in connection with a ten-day camp-meeting in Pilchers Park, near Boone, Iowa.

For three days preceding the opening of the conference, a church officers' institute was held, in which instruction was given relative to revival work in the churches, duties of churches in making effectual the plans of the General Conference, and in carrying forward aggressive missionary work in their respective localities. These meetings were well attended by local elders and the conference workers.

The camp-meeting was attended by about one thousand believers, seven hundred being encamped in the one hundred fifty family tents pitched. The business of the conference passed off harmoniously. Full and free consideration was given to all the resolutions adopted for the advancement of the work.

The same individuals who had borne official responsibility during the past year were reelected, and Brother A. B. Hanson was placed on the executive committee. After the election was past, a request was presented from the General Conference, asking that Elder M. N. Campbell be released, so that he might take the presidency of the Canadian Union Conference. While the delegates were sorry to have Elder Campbell separate from the leadership of the confer-

ence at this time, they felt that when a more needy field called, the best was none too good to give.

The General Conference and the union conference representatives present recommended Elder A. R. Ogden, who has faithfully and successfully served North Missouri as president since its organization, to fill the vacancy, and he was unanimously elected. In answer to a telegram, he came and spent a day in getting acquainted with the workers. He also visited the headquarters at Nevada, and returned to attend the North Missouri camp-meeting and close up his work, preparatory to taking charge in Iowa about October 15.

But seven months had intervened since Iowa held her last conference in Des Moines. At that time it was decided to hold the next conference in connection with the camp-meeting. Therefore the reports rendered covered but six months. During this period, however, the conference showed a marked growth. More than one hundred had accepted the truth as a result of the efforts of the laborers. Four new churches were admitted. The tithe and offerings were about the same as last year. The Sabbath-school work showed an encouraging gain in membership, and donations to the amount of \$2,775 had been received, an increase of \$742.31 over the corresponding period of last year.

The following-named laborers assisted the local conference workers in making the meeting one of the best ever held in Iowa: From the General Conference, Elders A. G. Daniells, W. T. Knox, W. A. Spicer, O. A. Olsen; Dr. W. A. Ruble; Elder S. S. Shrock, of West Kansas, laboring in the interests of the Germans; Prof. M. L. Andreasen, principal of the Danish-Norwegian Seminary at Hutchinson, Minn., and Elder S. Mortenson, of Chicago, laboring for the Scandinavians; Elder E. T. Russell, president of the Central Union Conference, who spoke in behalf of Union College; Brother S. N. Curtiss, manager of the Kansas City Branch of the Pacific Press, and Brother F. E. Painter, of the Northern Union Conference, who presented the interests and importance of the publishing work. Elder W. C. Hankins, Prof. P. T. Magan, and Dr. B. E. Fulmer were present part of the time during the meeting, and assisted in a public way. The labors and counsel of all these brethren were greatly appreciated.

Sister Flora V. Dorcas, in addition to looking after the interests of the Sabbath-school, had charge of the children's meetings. She was assisted by Elizabeth Neal, Mary L. Johnson, and Eva Smouse. These services constituted one of the most helpful and effective series of meetings ever held for children.

The young people's meetings were in charge of Brother Geo. R. E. McNay and Elder J. W. McComas, who were assisted from time to time by the general workers present.

The institutional work in Iowa gave an encouraging report. The Iowa Sanitarium, after writing off several thousand dollars to charity, showed a net gain of \$1,800. The Oak Park Academy, notwithstanding that the past year was its first year in operation, and that the building had to be completed during the school term, cleared its operating expenses. These institutions bid fair to make a splendid record.

During the camp-meeting \$3,500, cash and pledges, a forty-acre farm, and \$290 Sabbath-school offerings were received for missions; and \$575 for the Loma Linda medical school.

The spiritual work was strongly emphasized throughout. Both Sabbaths a splendid revival spirit took hold upon all hearts. Many gave themselves to God for the first time, and Sunday evening thirty-eight were baptized.

The meeting closed with the feeling on the part of all that Iowa had enjoyed a blessed meeting. The believers returned to their homes with renewed consecration and determination to do more effective service for their master.

CHAS. THOMPSON.

The Kentucky Camp-Meeting

THIS meeting was held at Elizabethtown, in a beautiful grove in the edge of the city. The attendance from the outside was excellent. Several expressed their belief in the truth, and three decided to keep the Sabbath. By faithful work after the camp-meeting it is hoped to develop a good, strong church.

Elders N. Z. Town, O. Montgomery, E. L. Maxwell, and W. W. Eastman rendered efficient help. The Spirit of the Lord came into all the meetings, and all felt that it was good to be there. The conference work occupied only a few hours. Elder B. W. Brown was elected president. But few changes were made, the officers remaining practically the same as before.

During the last year ninety have accepted the truth, fifty-eight have been baptized, uniting with the church, and two churches and three companies have been organized. The outlook for a large increase of membership is good, as indicated by the report of the Sabbath-school department, which shows the membership of the Sabbath-schools to be eighty-three above that of the church-membership.

Kentucky has suffered from a drought the past year; but notwithstanding this and other discouraging features, the tithe has increased three hundred dollars.

Several said that the best meeting held during this encampment was the one devoted to the raising of money for foreign missions. Three hundred fifty dollars, the entire amount of the deficit on the Fifteen-cent-a-week Fund, was contributed, besides the Sabbath-school offerings for the two Sabbaths, which raised the amount for foreign missions to \$432. Also \$140 was given for the Nashville Sanitarium, besides money for the expenses of the camp-meeting and for conducting the different departments of conference work. The spirit of liberality manifested was such as we read about in the early experiences of this people.

This conference has fourteen regular canvassers; thirteen of these were in attendance at the camp-meeting, and gave most earnest testimonies with reference to the success of their work. Thousands of dollars' worth of our precious literature is being distributed by these God-fearing workers, and the result will certainly be a call for ministers to follow up the interest created by these message-filled books. From this meeting a large band of canvassers went into the field.

The prospect for the future development of the work in Kentucky seems good. Those attending the meeting were all hopeful, and many decided to enter

the work in some branch as soon as they could arrange to do so. They were of one mind, and harmony prevailed throughout the entire meeting.

S. E. WIGHT.

Nebraska Camp-Meeting

THE Nebraska camp-meeting, held August 22 to September 2 in College View, was in many respects a most wonderful meeting. A large number of family tents were pitched for the accommodation of the campers, and a large tent one hundred twenty feet long, in which the public services were held, was pitched on the college campus. The arrangements were perfect, and the surroundings all that could be desired.

The conference was fortunate in securing the labors of Elders E. T. Russell and A. T. Robinson, Dr. David Paulson, and a number of our leading General Conference laborers, among whom were Elders A. G. Daniells, G. B. Thompson, and W. A. Spicer.

The preaching was of an intensely practical nature, and resulted in a great awakening and a definite forward movement. On the first Sabbath of the meeting the Sabbath-school was held in the afternoon, thus giving the whole forenoon to the spiritual interests of the people. This meeting resulted in a great victory for the Lord. Fully five hundred persons came forward to reconsecrate their lives to God, and many came forward for the first time to give themselves to him. Similar meetings were held for the young people, with excellent results.

The leading feature of this remarkable meeting was the deep spiritual tone that seemed to pervade each service. The ten-thirty hour in the morning was given each day to practical instruction. Every day during the entire week a revival followed the preaching of the word, in which hundreds responded by coming forward and giving their hearts to God. This splendid work continued until practically all, old and young, had given themselves to God in unconditional surrender. A genuine reformation took place, in which wrongs were righted, confessions made, and vows fulfilled. If such a deliverance could come to our people in all other places, there is no limit to what God could do, and what he would do.

On the last Sabbath of the meeting over fifty were baptized, and nearly five thousand dollars was given to the work in foreign lands. We bespeak for the Nebraska Conference a great future, and the rapid development of the work in that very important State.

R. D. QUINN.

German Work in Southern Illinois

THE experience our workers have had in starting work among the German-speaking people in this conference has been of more than ordinary interest to us, owing to the extreme opposition they have met in their work.

Last May Brother Henry Hoefft and Prof. P. Hennig began a series of tent-meetings at Maestown, the home of some of Brother Hoefft's relatives. The people at this place were stirred when he returned to them after accepting the truth. As the meetings progressed, many became interested, and a large congregation was present when the Sabbath truth was presented.

Five began keeping the Sabbath, and Sunday, August 18, Elder C. J. Kunkel and I visited the company to baptize the new believers and organize the church.

When we arrived at Maeystown, Professor Hennig met us at the train. As we rode through the village, a large crowd hooted and made jeering remarks. After holding a meeting with the brethren, we proceeded to the river for the baptism. A large crowd had assembled on the main street, and again greeted us with jeers and slurs, and followed us to the river. We found that notices against trespassing had been put up along the river, although Brother Hoefft had gained permission for us to baptize there.

We went farther down the river to a cross-road, where we found a suitable place for the service. While Elder Kunkel was speaking in German, some of the ringleaders laid plans to fill up the stream with stones, but their plans failed. All through the service it seemed as if the angels of the Lord held the crowd in check whenever an attempt was made to disturb us. Many seemed affected by the service.

Five adults were baptized, one of whom is a leading business man of the place. After the service, we learned that plans had been laid to interrupt the baptism and drive us out of the town; also that a threat had been made against the life of one of our brethren should he be baptized. The town marshal instructed his family not to go to the river, as he expected a riot.

We are truly thankful for the work done at this place, and now that some have not feared to obey the truth, we look for a good, strong German church in Maeystown.

E. A. BRISTOL.

Fireside Correspondence School

The Studies We Offer

We receive frequent inquiry about what courses are offered in this school. At our present stage of development we do not offer courses in the sense that our residence schools do—that of studies grouped together to form a Biblical course, commercial course, literary course, etc. We do not even arrange our studies by grades, but give them all

By Subject

and call each subject a course. For example: our course in grammar starts at the beginning and completes the subject, covering the ground usually occupying two years or more in the grades. On the same plan of working by subject, we give arithmetic, general history, literature, stenography, and most of the twenty-three subjects now offered, except the languages, which are given by the year; as, New Testament Greek I, New Testament Greek II, Latin I, etc.

Our Reason

for giving studies by subject is that the work is all individual—virtually private lessons. In the development of the school, we prefer to give first the subjects that are in greatest demand, until we grow old enough and strong enough to give the entire curriculum. By this plan, too, the student is free to choose the subject that fits his need best, without being hampered by grade or course. The only condition upon his taking up a given subject is that he has done the necessary work preparatory to the subject of his choice.

Courses

The only sense, properly speaking, in which we offer courses, aside from calling each subject a course, is that shown by the following arrangement:—

Course in English: Grammar, Composition-Rhetoric, Literature, Advanced Rhetoric, Journalism.

Course in Mathematics: Arithmetic, Algebra, Geometry.

Course in History: U. S. History, General History, Church History.

Course in Bible: Bible Doctrines, New Testament History (Life of Christ).

Course in Commercial Work: Book-keeping, Stenography, Typewriting and Office Routine, Penmanship.

Course in Language: New Testament Greek I, New Testament Greek II, Latin I, Latin II, Hebrew I.

Miscellaneous: Physiology and Hygiene, School Management and Methods.

It will be easily seen that any one who is following a course or grade arranged for the residence school, can select from our list the subjects that fit into his work.

Credits

To those who are interested in presenting our credits elsewhere for acceptance, it is proper to say here that at the most recent general convention of educators held by the Educational Department of the General Conference, at Berrien Springs, in June, 1910, action was unanimously taken whereby all our colleges and academies accept the credits of the Correspondence School. So far also our credits have been accepted without exception by high schools and others not denominational.

Get Ready

A calendar of full information will be sent on request by addressing the school at Takoma Park, D. C. Get ready for our fourth annual opening October 7.

W. E. HOWELL, *Principal.*

Field Notes

ELDER C. A. BURMAN recently baptized six persons at Didsbury, Alberta, Canada.

A CHURCH of fifteen members was recently organized by Elder P. A. Hanson at Brewster, Wash.

ELDER E. A. BRISTOL reports the baptism of five adults at Maeystown, Ill.; and four persons were recently baptized at Charleston.

THREE new members were received into the Twenty-third Street Seventh-day Adventist church, at Indianapolis, Ind., on August 17.

As a result of the Scandinavian tent-meetings which have been held in Duluth, Minn., four persons have been baptized, and others are expecting soon to take part in this ordinance.

FROM Sault Sainte Marie, Mich., comes the word that four persons have accepted present truth, and many others are deeply interested. Three persons have just been baptized at Grand Rapids.

FIVE new Sabbath-keepers are reported from Sheboygan, Wis.; and five persons were baptized by Elder W. W. Stebbins at Janesville on August 17. Two adults have recently taken their stand for the truth at Wausau.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

GEORGE THOMASON, M. D. - - - - - Secretary
L. A. HANSEN - - - - - Assistant Secretary

Work to Win

(Class Poem)

BERENICE S. SMITH

As the rain cometh down and the snow from heaven,
And returneth not till its work is done,
So may we in the great harvest-field,
Labor for Him till his kingdom come.

Though we find it hard to say farewell,
When for three years we've worked to win,
As we drift apart on the ocean of time,
We will serve in love till the King comes in.

Some will be called o'er the rolling sea;
Some to the mountain heights will climb;
Some the heavy yoke will take,
To heal the sick and lead the blind.

Our hearts are one in his service ever;
As we clasp our hands for the last farewell,
We will pledge to heaven our lives forever,—
The dear old class of nineteen twelve.

Graduation Exercises

THE graduation exercises of the sixth class of the Washington Sanitarium Training-school for Nurses took place the evening of September 5, in the chapel of the Foreign Mission Seminary, a class of fifteen members receiving diplomas. There was also graduated the first class of the Seminary-Sanitarium Postgraduate Course. The occasion was perhaps of sufficient general interest to our people to permit a report of it for these columns.

The attendance of friends from home and away was such as to overcrowd the place. Telegrams of congratulations from others who could not be present were received and read. A number of handsome floral offerings were received by the class and its individual members. Everything indicated a deep interest in the occasion on the part of friends.

The principal address of the evening was given by Elder F. M. Wilcox, who has had long and practical association with sanitarium work. While every other number on the program received applause, and justly so, the address was received with a stillness that spoke of solemn and serious acceptance by hearts impressed with its full-laden truth. Comment can add nothing. We have requested the privilege of having it printed, so it appears in this department under a heading of its own. It will prove interesting and profitable to all readers.

The address to the postgraduates was given by Prof. M. E. Kern, and was filled with earnest counsel to those who would respond to the present-day call for workers of proficiency as well as consecration. Attention was called to the remarkable development of the postgraduate work, especially in connection with

the Washington Sanitarium City Dispensary, where is given such wide opportunity of practical training in clinical and house-to-house experience. Judging from the expressions of those taking the course, great satisfaction is found in the actual doing of relief work as well as in the increased efficiency thus gained. Prospects for the future are promising for this course, and a number of persons are entering it, and others planning to do so.

An unusually interesting class history was given by Dr. H. N. Sisco, superintendent of the training-school. He gave also an apt delineation of the characters of the class members, and foretold the possible future of each, all giving evidence of a close observation of each student nurse. The presentation of diplomas was also made by the doctor, in the absence of Elder W. T. Knox, president of the board of trustees.

Music, instrumental and vocal, was supplied by local talent. A class poem of merit, which is published in this department, was given by a member of the class, Miss Berenice Smith. A class song was rendered by all the members. With lights out, an electrically illuminated class motto, "Work to Win," was shown, arranged by one of the Seminary students, Mr. Henry Transtrom.

The following is a list of the class members, with their States and countries: Anna S. Osberg, New York, class president; Thomas Brown, Canada; Sarah A. Charlton, England; Esther B. Fenton, Canada; Eva M. Faust, Delaware; Jensina E. Hansen, Maine; L. Oleva Ingersoll, Michigan; Eva L. Lindberg, Sweden; Margaret I. McCullough, Ohio; Hulda E. Olsen, Sweden; Anna F. Pengelly, Canada; Daisy F. Roth, Pennsylvania; Berenice S. Smith, Connecticut; Dorothy J. Spicer, District of Columbia; Elsie F. Sewell, Maryland. The members of the postgraduate class were: Miss Margaret Ramsay, Canada; Miss Evelyn Lothrop, California.

Some of these graduates will leave at once for other fields, while others remain with the Sanitarium. Considerable talent is represented by the class as a whole, and this addition to our force of trained workers should add proportionately to our accomplishments. It would be a great loss indeed to use three years in earnest work, in anxious care on the part of the institutional management, in careful training by instructors, and many hours of study on the part of students, if the results should be lost to our cause. Greater loss would it be should any of these young people drift to the world, in spite of the unusual advantages given them. Sad it is that such as this does happen. May prayer and counsel help to safeguard all these and others who should be responding to the urgent call for consecrated and capable workers.

L. A. H.

The Work of the Medical Missionary*

World-Wide Recognition of Its Value

THE fulness of time has been reached for the accomplishment of God's great purpose among the nations of men. The last century has witnessed an awakening of Christian effort. The cry of a lost

world has made insistent appeals to missionary endeavor, and on every side we see many and varied agencies springing into existence, prepared to execute the designs of the great Master in the world's evangelization. The preacher of the word, the teacher, the explorer, the empire builder, the commercial promoter, men of every ability and capacity, at some time and in some manner, have been used of the Lord in the promotion of his cause in the earth. Schools and printing-presses, hospitals and dispensaries, and church, philanthropic, and missionary societies, have all contributed to the sum total of Christian effort. It would be difficult to deferentiate as to the relative value of all these great forces. In God's providence each has accomplished, and is still fulfilling, its allotted part. There is one agency, however, deserving of special mention on this occasion, the value of which has come to be recognized during the last century. We refer to the work of the medical missionary.

This method of Christian labor is coming to be regarded as more closely conforming to the work of the Great Teacher than any other method of Christian service. The idea is not a new one. It is as old as Christian effort. While meeting its highest exemplification in Christ, who in all his work combined efforts for both the physical and the spiritual well-being of mankind, the idea finds expression in the Old Testament Scriptures as represented in the labors of various prophets and religious teachers. The principles of health and sanitation enjoined by that great Jewish statesman, Moses, were quite as scientific and up to date as the enactments of our modern boards of health.

Modern Christianity has been slow to recognize the value of medical missionary work. Roman Catholic missionaries in the sixteenth and seventeenth centuries used medical treatment as an aid in mission work. Their knowledge, however, was imperfect, and their methods were crude. Dr. John Scudder, who went to Ceylon as a missionary in 1819, is reputed to be the father of modern medical missionary evangelism. His thirty-six years of earnest service in that needy field furnished many evidences of the value of this method of labor; but it was not until thirty years later that the total number of medical missionaries in heathen lands reached twoscore. From this time, however, this class of workers greatly increased, till in 1885 there were in active service one hundred seventy medical missionaries, and at the present time there are about eight hundred medical missionary physicians laboring in foreign fields. This does not include the large number of medical missionary nurses or native helpers who have been trained for this work.

Dr. Arthur T. Pierson said, "Medical missions are the last but not the least important and valuable of the keys by which God unlocks the doors of hermit nations." In the missionary advance in India, China, Turkey, and the islands of the sea, this kind of Christian labor has proved a key indeed. It was by the labors of medical missionaries that the hermit seclusion of Korea was broken through. The nephew of the reigning monarch had received in the civil war severe wounds which threatened his life. The native surgeons were endeavoring to

stanch the flow of blood by pouring in melted wax. Dr. Allen, a devoted medical missionary, arrived on the scene. The native doctors stood back in amazement as they watched him clean and disinfect the wound, tie up the arteries, and apply proper bandages. The success of this effort led the emperor to exclaim, "We must have such medicine and such surgery;" and as a result, came the royal hospital with this young surgeon at its head.

"O rock, when wilt thou open?" were the words of Francis Xavier, in 1552, while trying unsuccessfully to force an entrance into the interior of China. But China's doors have since that time been unbolted to the effort of the gospel missionary, and among the most important agencies that have wrought miracles of saving grace in that mighty empire is the work of the medical missionary. In China, whose inhabitants comprise more than one fourth of the earth's population, there are no native hospitals, no native asylums for the blind, no quarantine regulations, no knowledge of hygienic measures, no knowledge of medicine, surgery, or dentistry. If the untold suffering of the millions of people in that empire is to be relieved, it must be done through the efforts of the Christian medical missionary. At the Hangchow medical mission hospital, and the dispensaries attached thereto, over fourteen thousand new patients are annually treated. This is but an illustration of the work being done in scores of places in that field. Many of these patients are reached by the gospel.

Dr. George E. Post tells of a Christmas festival held in Syria. About two hundred were gathered at this service, a motley company of English and Americans, Germans and French, Jews and Druses, Armenians and Mohammedans, natives from various countries and various fields,—from Jerusalem, the slopes of Lebanon, from Cyprus in Asia Minor, and Turkestan in Central Asia, from Bagdad in Arabia, from the great Sahara, and from the farthest waters of the Tigris and Euphrates. From all these different sections they had come seeking healing.

James L. Barton says, in his excellent book "Daybreak in Turkey:"—

"Medical missions in Turkey are less hampered by officialism and hindered by opposition than any other form of missionary work. Physicians are more generally welcomed, and their benefits more widely appreciated than anything else missionaries do. . . . Missionary physicians, their medical schools, hospitals, dispensaries, and practise among the people, have been a mighty force not only for alleviating suffering, but for breaking down the superstitions of all classes of people. . . . Perhaps the medical work of the missionaries in Turkey has accomplished more in breaking down the benumbing belief in fatalism among the Mohammedans than all other phases of mission work together."

And so we might go around the whole circle of missionary endeavor, to Japan, to interior Africa, to the East Indies, to the islands of the South Pacific, to Central and South America, illustrating the value of medical missionary effort by many pathetic incidents showing how by this means the missionaries have brought healing to the body, and in that way obtained entrance to the soul.

*Address delivered by F. M. Wilcox to the graduating class of the Washington Sanitarium Training-school for Nurses, Sept. 5, 1912.

When we come to Protestant lands, to the great city centers of America, Germany, and Great Britain, the value of this method of ministry is fully as evident. A noble work indeed has been done by visiting nurses, treatment-rooms, hospitals, and dispensaries. Alleviation has been brought to many a sufferer. The channels of benevolence and philanthropy have been opened, and the money of the rich has gladly done service for the poor.

The denomination represented by this gathering to-night has not been slow to appreciate the value of this class of workers. Years ago schools for the education of missionary nurses and physicians were established in connection with its leading sanitariums. These, by the blessing of Heaven, have accomplished a noble work in training scores of young men and women for such labor among the needy and suffering millions of the various nationalities of earth. Our own medical missionary physicians and nurses may now be found at work, side by side with evangelical workers, in nearly every country to which our efforts have extended, and the same rich blessings which have resulted from the labors of the medical missionaries of other boards and societies are attending the service of our consecrated workers.

(To be continued)

Christian Education

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

Missionary Work in the School

HERE is an interesting report from Brother E. R. Potter, the missionary secretary of the British Columbia Conference, who also teaches Bible and history in the Manson Industrial Academy, in that conference. I hope that the year 1912-13 will see a great advance in our schools in this grand work. The weekly meetings should be carefully planned, and the most interesting experiences related by the teachers and students. The practical results which come from these meetings will do much to lead the students to dedicate their lives to the work of preaching this last glorious message of salvation. Brother Potter writes:—

"During the last year of school at the Manson Industrial Academy, Pitt Meadows, British Columbia, a special effort in missionary correspondence was made by teachers and students. One period each week was devoted to this work.

"Our aim was to send copies of the *Temperance Instructor* to temperance workers and leaders and to public-school teachers, and the *Protestant Magazine* to all Protestant ministers in our province, and to accompany each copy with a carefully written personal letter. We found that each student, properly instructed, could write such a missionary letter and prepare the publication for mailing in thirty minutes.

"These letters were carefully inspected by the teachers in charge. Neatness and accuracy could very easily be encouraged, for there was the missionary motive prompting the students to do their best. The replies received and subscriptions obtained by this work were inspiring to the whole school.

"Dr. Earnest Hall, secretary of the British Columbia Local Option League, wrote: 'I have received with intense interest and satisfaction the copy of the *Temperance Instructor*. It contains accurate information put in an interesting style, and should be a welcome visitor in all our homes.'

"Newton R. Brown, grand secretary of the Royal Templars of Temperance of British Columbia, wrote: 'On my arrival from eastern Canada a few days ago, I found your esteemed favor and the *Annual Temperance Instructor* on my desk. I may say, I have read the copy from cover to cover, and find it one of the best temperance publications I have ever had the pleasure of reading.'

"In a personal interview with Mrs. Spofford, president of the British Columbia W. C. T. U., she directed me to send copies of the *Instructor* to the local officers of the W. C. T. U. of the province.

"As a result of this we were given an opportunity to present the *Temperance Instructor* work at the annual W. C. T. U. convention held recently in Vancouver. In connection with that we arranged for the secretary of our conference to present a strong temperance resolution adopted at our last annual conference, expressing our united stand on the great temperance question and our appreciation of, and sympathy with, the good work being done by the W. C. T. U. and other temperance organizations.

"It was moved and quickly seconded in the convention, 'That we express our appreciation of the resolution presented on behalf of the Seventh-day Adventist Conference, and that as a convention we indorse the *Temperance Instructor*.'

"On this question the president called for a rising vote, to which the whole delegation responded in a very appreciative way.

"We were glad to thus place our literature and our work as a people in a favorable light before this body, which represents every part of the province and every church, including the Catholics.

"The results from the work with the *Protestant Magazine* have also been encouraging. We sent fifty copies to the meeting of the Grand Orange Lodge of British Columbia, together with a letter expressing our appreciation of every proper effort in behalf of true Protestant principles. Their official year-book records that the letter was read to the delegation, and the matter referred to the committee on special resolutions, and that that committee brought in as the first item the following, which was unanimously passed:—

"'In reference to the *Protestant Magazine*, the committee indorse and recommend the *Protestant Magazine* to the earnest consideration of the members of this R. W. Grand Lodge.'

"As a result of that we were able to arrange with Professor Odum, editor of the *Western Call*, Vancouver, British Columbia, to present the *Protestant Magazine* in connection with his address at the annual celebration of the Orangemen of British Columbia, at which five thousand members and others were present. On rising to speak Professor Odum held up a copy of the *Protestant Magazine*, and said:—

"'I hold in my hand a copy of the *Protestant Magazine*, supplies of which

you will find under the sign at my left. [We were supplied with a table over which we had a sign, "Protestant Magazine," in letters large enough to be seen across the grounds.] This publication, taken from a historical, literary, and scientific treatise of the issues now before the Protestant people, is the best thing I have ever read.' Then he quoted and read from the magazine during his speech.

"On the same occasion the Dominion representative of their work and grand organizer, W. J. Whitely, said that he had been a subscriber since the Revelstoke meeting last winter, and he has since given me the following statement:—

"'I am a regular subscriber to the *Protestant Magazine*, and take pleasure in recommending a periodical that is run along the line of sane, sound, and clear-cut evangelical Protestantism. I have found the articles that it contains to be thoroughly reliable, and have been able to use many of them in connection with my work. A dollar invested in a year's subscription is money well spent.'

"These experiences and results can be traced directly to the effort in missionary correspondence in our school, and they encourage us to continue the work the coming year, and indicate what might be carried on in all our schools."

State and Church

Reports, Notes, and Comments Pertaining to the Current History of Religious Freedom, and the Campaign "to Make America Catholic."

Conducted by the Religious Liberty Association.

W. W. PRESCOTT SECRETARY

Activities of the Roman Hierarchy in Portugal

THE leaders of the Portuguese republic now claim to have proof that the recent effort to overthrow the new régime and to restore the monarchy has been fostered and financed by the representatives of Rome. As a result, drastic measures have been taken to suppress their activities, as is indicated by a press despatch from Lisbon, dated August 13, which runs thus:—

"The government is making wholesale war on priests, scores of whom are being put in prison daily on the accusation of complicity in monarchist plots. The prisons are so overcrowded that convents and monasteries are being turned into state penitentiaries. The government is daily discovering fresh monarchist plots. It is estimated now that four hundred priests and one hundred army officers are in prison. After the discovery of the monarchist plot at Braga, a band of one hundred fifty royalists, including twenty-six priests, fled to the woods. They were pursued by soldiers, overtaken, and after a desperate resistance surrendered, having lost many, killed and wounded. The government declares now that the Catholic clergy in Portugal is mainly responsible for the royalist movement, and intimates that no mercy will be shown to priests suspected of tendencies hostile to the government. Death or deportation will be the fate of all recalcitrant clerics. All the leading Portuguese royalists are emigrating to

Brazil, and Rio Janeiro is now the headquarters of the revolutionary movement."

That the American hierarchy is in sympathy with the priests of Portugal appears from another despatch from Lisbon, dated August 18, which follows:—

"The patriarch of Lisbon is giving marked publicity to a message he has received bearing the signatures of Cardinal Farley, archbishop of New York, and Cardinal O'Connell, archbishop of Boston. The American cardinals in the message regret the persistent attacks directed toward Catholics in Portugal, and hope for the speedy return of liberty of conscience."

The Roman idea of "liberty of conscience" appears to be that the hierarchy should be at liberty to rule the people, and the people should be at liberty to obey. Any movement which promises real liberty to the people will be opposed, and if possible, defeated by the hierarchy. To this the history of the struggle for religious liberty bears witness.

More "Untempered Mortar"

The program of ex-President Roosevelt, announced at Chicago to the national convention of the new Progressive party, seems calculated to win the support of the large masses of the population of the States. To the great body of consumers it promises a downward revision of the tariff. To the workers it offers the prospect of a minimum wage, national insurance, and compensation for accidents and diseases due to industrial conditions. To the women it offers the suffrage. To the churches it promises one day's rest in seven, to be guaranteed by law.

Although most of the individual States have Sunday laws, the federal government has no such statute; and, indeed, is prohibited from enacting one by the Constitution, which provides that Congress shall pass no law enforcing religion or prohibiting its proper exercise. By the framers of the American Constitution this clause was regarded as a most essential safeguard of religious liberty. If the prohibition against religious legislation be nullified, the safeguard will disappear.

Let it be supposed that Colonel Roosevelt succeeds in his candidature, becomes the next president of the United States, and redeems his pledge to bring in a Sunday law, which is what he virtually promises. Will the cause of religion be thereby advanced? The Sunday law will have been begotten of political strife and hatred, of broken pledges, of all the corruption and bribery that has come to be associated with struggles for high office in the United States. Will such an institution revive religion, purify society, and exalt the standard of morality? It is not likely to. The churches will be degraded by their dependence upon such influences. Religion will become less than ever a spiritual force, and will sink to a department of political life, tainted with its manifold corruptions. Such was the fall of the church in the past when it leaned upon the arm of the state. The history of the Papacy is a solemn warning against an alliance between the church and the world. The dark ages of European history show the result of such a course.

Yet it may be taken for certain that the churches which in the United States are clamoring for Sunday legislation will

grasp at any help offered them, by any party, toward the realization of their aims. The Sunday institution seems to carry just such a curse with it. Its adherents have always depended upon human laws to compel its observance, and notwithstanding all the lessons of history and the enlightenment that has come to mankind regarding the priceless value of religious freedom, they are still clamoring for more of such legislation.

The Sunday institution is evil from its very beginning, and naturally enough, its fruits have been evil: men do not gather figs from thistles. The rise of Sunday observance in the early church marked the success of a wrong principle. It was in direct conflict with the practise of Christ and all his apostles. Sunday observance only became possible as Christians turned away from the emphatic teaching of the New Testament. The warnings of the apostles, again and again repeated, bade the church beware of false teachers who would arise in their midst, speaking perverse things. The one safeguard against all heresy was to be found in the Word of God. To this Paul directed the mind of Timothy. The one cure for the innumerable ills that would assail the church was to be found in the faithful preaching of that Word. 2 Tim. 3: 12-17; 4: 1-5.—*The Present Truth* (London), Aug. 22, 1912.

Sound Advice

THE necessity of using care that only authoritative documents and reliable quotations should be employed in the controversy with Rome is emphasized by the *Continent* (Aug. 29, 1912) in these words:—

"Protestants who wish to curb the power and extension of the Roman Catholic Church can very well assure themselves that they will never 'get anywhere' so long as they are content to deceive themselves with lurid forgeries which are alleged to be incriminating Romanist documents."

In the same article there appears a statement from Dr. Juan Orts Gonzalez, formerly a Roman priest but now a zealous Protestant, who expresses himself thus:—

"It seems to me a very great pity that there are some Protestants who indulge in misrepresentations, hoping thus to prevent the encroachment of the Roman Catholic Church, when there are so many very real and solid reasons that may be offered to show the errors, absurdities, and inconsistencies of the Roman Catholic Church in the past as well as in the present. If these were carefully examined, nothing could be more convincing, and nothing appear more useless than misrepresentation."

Those who write or speak concerning Romanism would do well to remember the caution and suggestion here offered.

The Sunday-Law Movement in California

WE are informed by the Weekly Rest Day League that they secured a total of only 8,610 signatures to their petitions favoring the initiation of a weekly rest-day law here in California, to be voted on at the election in November. Many of our readers may be pleased to get the report in detail, which is in the next paragraph:—

"The following is the number of petitions certified to by the different county clerks and forwarded to the secretary of state: Kern County, 17; Colusa, 22; Amador, 24; Nevada, 42; Marin, 52; San Luis Obispo, 54; Sutter, 55; San Francisco, 59; Butte, 61; Napa, 73; Humboldt, 79; Yuba, 79; Solano, 80; Santa Cruz, 81; Orange, 84; Mendocino, 86; Lake, 89; Merced, 101; Sacramento, 107; Kings, 108; Sonoma, 113; San Benito, 125; Tulare, 149; Santa Barbara, 155; Stanislaus, 172; Imperial, 174; San Joaquin, 208; Contra Costa, 261; San Diego, 306; Fresno, 322; San Bernardino, 368; Riverside, 518; Santa Clara, 603; Alameda, 1,475; Los Angeles, 2,307. Total, 8,610."

On the face of it, the showing is that there is, not very much enthusiasm in California in favor of a general Sunday law.—*The Signs of the Times*, Sept. 3, 1912.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

CENTRAL UNION CONFERENCE

West Colorado, Delta Sept. 26 to Oct. 6

PACIFIC UNION CONFERENCE

Arizona, Phoenix Oct. 24 to Nov. 3

SOUTHEASTERN UNION

Florida, Ocala Oct. 3-14

SOUTHERN UNION CONFERENCE

Alabama (colored) Sept. 27 to Oct. 5

Chesapeake Conference Association

THE Chesapeake Conference Association of Seventh-day Adventists, a body corporate under the laws of the State of Delaware, will hold its annual meeting in connection with the conference meeting in Baltimore, Md., Oct. 10-17, 1912. The first meeting will be held on Monday, October 14, at 9:30 A. M. This meeting will be for the election of five trustees for the association, and for the transaction of such other business as may properly come before the association.

R. T. BAER, *President*;
EMMA S. NEWCOMER, *Secretary*.

Chesapeake Conference

THE thirteenth annual session of the Chesapeake Conference of Seventh-day Adventists will be held in Baltimore, Md., Oct. 10-17, 1912. The purpose of this meeting is the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting will be called Friday, October 11, at 9:45 A. M. Each church in the conference is entitled to one delegate for its organization, and to one additional delegate for each ten members. A full delegation is desired from all our churches.

R. T. BAER, *President*;
EMMA S. NEWCOMER, *Secretary*.

Western Colorado Conference Association

THE Seventh-day Adventist Association of Western Colorado will hold its fourth annual meeting in connection with the annual conference and camp-meeting, at Delta, Colo., Sept. 30, 1912, at 9 A. M. This meeting is called for the election of officers, and the transaction of such other business as may properly come before the association.

E. A. CURTIS, *President*;
J. L. HUMBERT, *Secretary*.

International Publishing Association

THE ninth annual meeting of the membership of the International Publishing Association will be held at College View, Nebr., beginning Tuesday, Oct. 1, 1912, at 9:30 A. M., for the election of a board of trustees for the ensuing year, and for the transaction of other business that may come before the meeting.

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

E. T. RUSSELL, *President*;
G. W. ERFURTH, *Secretary*.

Nebraska Sanitarium Training-School for Nurses

THE continued growth of the work at the Hastings sanitarium has caused the faculty to materially increase the membership of the class that is now being assembled for the coming year. There is still opportunity for a number of consecrated young men and women to connect with the class.

As there is no hospital in Hastings, physicians of the city and surrounding territory bring their work to the sanitarium, thus affording a practical training for students, such as can be obtained in few of our institutions.

A three years' course is given for women, and a two years' course for men. We desire to correspond with young men and women who love the message, and desire to connect with the medical missionary branch of the work. Address the Nebraska Sanitarium, Hastings, Nebr.

Publications Wanted

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

Jessie F. Winder, Republic, Kans., requests literature for free distribution.

Mrs. Mary Seabrook, of Quincy, Fla., desires *Watchman, Liberty*, and papers and tracts pertaining to present truth.

Change of Address

ELDER J. C. HARRIS, formerly of Ottawa, Ill., now resides at 811 North Center St., Joliet, Ill.

Business Notices

WANTED.—Blacksmith who can repair all kinds of machinery, and do automobile repair work. Steady place. Must be a Seventh-day Adventist. Single man preferred. Wm. Middaugh, Ames, Nebr.

WANTED AT ONCE.—Sabbath-keeping man and wife on dairy-farm; man to care for stock and help with farm work, woman to help with housework. Hire by the year. Good wages to right parties. Need two men till December 1. Write Ezra C. Clark, R. F. D. 2, Berthold, N. Dak.

FOR SALE.—A pleasant seven-room house in Memphis, Tenn. All modern conveniences. Vines, roses, fruit-trees. Finely fitted for poultry. Memphis excellent field for labor. Illustrated booklet sent free, giving full terms, etc. J. S. Washburn, 665 Decatur St., Memphis, Tenn.

Obituaries

BEUCHEL.—Evert B. Beuchel, son of Brother and Sister Oscar Beuchel, was born at Battle Creek, Mich., Sept. 12, 1886, and departed this life July 24, 1912, at the home of his parents in that city. Evert was brought up in the faith of Seventh-day Adventists, was baptized at the age of sixteen, and united with the Battle Creek church. He ever remained true to his profession. June 22, 1910, he was united in marriage to Miss Lela Hutchinson, at the home of the bride, in Ligo-

nier, Ind. The next year after their marriage they attended the Foreign Mission Seminary, at Washington, D. C., to prepare for foreign mission work. It was thought advisable for them to gain a little experience in the home field before going abroad. In harmony with this advice Brother Beuchel connected with the Indiana Conference early in June, 1911. From the first, his ability in the ministry was clearly seen. The Lord blessed his labors. His happy disposition, his buoyant spirit, his courage and faith, won for him a warm place in the hearts of all his acquaintances. The zeal, earnestness, and entire consecration which were seen in all his work was inspiring to all associated with him. While connected with a tent effort at Bloomington, Ind., he was stricken with what the doctors diagnosed as a mild form of typhoid fever. We sent him to his father's home at Battle Creek, Mich., July 7. About a week later alarming symptoms began to appear, and he developed a serious case of tubercular meningitis. Sabbath, July 13, he became delirious. He continued to grow worse, suffering greatly until Wednesday, July 24, when he passed away at 10 P. M. All that human skill and loving hands could minister was of no avail. Special prayer was offered in many places. He leaves father, mother, a young wife, grandparents, and a host of other relatives and friends, who, with his coworkers, deeply mourn their loss. We can not explain why strong, able, young workers like Brother Beuchel are laid away when the need is so great; but some day we shall understand. In the glad resurrection morning the guardian angels will explain it all to us; then will be seen a wise, overruling providence. The funeral held in the Battle Creek Tabernacle Sabbath afternoon, July 27, was largely attended. The services were conducted by the writer, assisted by Elder A. L. Miller, and Prof. C. A. Russell. The scripture found in 2 Sam. 14:14 was used as a text. Special instrumental music was rendered by Prof. E. E. Barnes, and appropriate songs were sung by Brother Beuchel's bosom friend, Philip Wolfrom. With sad hearts we laid him to rest in the Oak Hill Cemetery, where he, with some of the early pioneers of this great work, sleeps, awaiting the call of the Life-giver.

O. MONTGOMERY.

WILLIAMS.—Mertie B. Williams was born in Deerfield, Mich., Jan. 17, 1870, and died at the home of her parents, in Adrian, Mich., Aug. 16, 1912. She leaves a father, mother, four brothers, and four sisters to mourn their loss. Though an invalid for thirty years, she was always trustful and happy in her Saviour's love. She was never known to miss an opportunity to present the truth she loved to those who came to visit her. We laid her to rest to await the call of the Life-giver.

D. P. WOOD.

WILLIAMS.—Cornelia Horton was born in Hartford, Conn., June 6, 1825, and died at the home of her daughter, in Perry, Mich., Aug. 15, 1912. When six years old, she moved with her parents to Michigan, in which State she spent the remainder of her life. Nov. 7, 1857, she was married to Charles Williams. To them were born three children, only one of whom survives. Mr. Williams died in 1874. For over twenty years Sister Williams was a faithful member of the Seventh-day Adventist Church. One sister, one daughter, two stepsons, and several grandchildren are left to mourn. Rev. J. D. Young officiated at the funeral service.

MRS. M. V. LUTHER.

BRÖCKERT.—Mrs. George W. Brockert was born at Muscatine, Iowa, Sept. 25, 1842, and died at the home of her son in McCartney, Wis., Aug. 4, 1912. Aug. 5, 1864, she was united in marriage with the late Henry C. Slaght, and to them were born five children. After the death of Mr. Slaght she was married to George W. Brockert, who, with three stepchildren, is left to mourn. Our sister accepted present truth under the labors of Elder I. Sanborn, and was baptized Aug. 10, 1884. She was a consistent Christian, and we believe that she sleeps in Jesus. Words of comfort were spoken at the funeral service by Rev. Ernest Clark (Methodist).

MRS. MINNIE BOSSERT.

Mrs. J. O. Corliss

A good mother in Israel, and a pioneer missionary worker in home and foreign fields, has fallen asleep. Sister Corliss accompanied Elder J. O. Corliss from Mountain View to the Southern California camp-meeting, at Glendale, in August. She was taken ill, pneumonia developed, and her death occurred during the meeting.

Julia A. Burgess was born in Wood County, Ohio, July 22, 1843, and died Aug. 16, 1912, at the age of 69 years and 24 days. When twelve years of age, she removed with her parents to Gratiot County, Michigan. At the age of fourteen she began teaching public school, and taught for ten years. Under the teachings of Elders R. J. Lawrence and I. D. Van Horn, she gladly accepted the third angel's message at the age of twenty-one. In 1868 she was married to J. O. Corliss, since which time she has given her life to the work in which her husband was engaged. She accompanied him in all his travels, going abroad in mission work three different times, twice to Australia, once to England.

Five children were born to the union, the three eldest being laid away in the various fields where Brother and Sister Corliss were laboring. The surviving children are Dr. Burr Corliss, of California, and Sister Lulu V. Gregory, of Tennessee.

Sister Corliss was ever a patient, burden-bearing woman, always ready to contribute means and render personal help in every case of need coming to her notice. In a few weeks more she would have lived with her husband forty-four years, a blessed union of perfect harmony. When taken with her last illness, she expressed the confidence that she should not survive it, and therefore sent messages to all her near-by friends to be prepared to meet her. She leaves behind a memory of sweet savor, an influence that will continue to the end.

A memorial service was held at the camp-meeting, at the sunset hour following the Sabbath, August 17. Elders J. N. Loughborough, G. A. Irwin, E. W. Farnsworth, and E. E. Andross, and the writer spoke, and the Lord gave Elder Corliss special strength to bear his testimony of tribute also to the godly life and companionship in service that had been to him an inspiration and a tower of strength for nearly half a century. The funeral service was held at Mountain View, August 19, many citizens, aside from our own people, attending. Elder A. O. Tait and the writer officiated; and clinging to the sure promise, we laid away one of the Lord's own children in the "blessed hope" of the resurrection.

W. A. SPICER.

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CONTENTS

GENERAL ARTICLES

The Sanctuary Court and Its Services, <i>S. N. Haskell</i>	3
Peter's Last Epistle and His Death, <i>Mrs. E. G. White</i>	4
The Character of Jesus Christ, <i>Mrs.</i> <i>M. E. Steward</i>	5
The Higher Critics Criticized, <i>C. H.</i> <i>Bliss</i>	6
Haran Christians, <i>G. B. Thompson</i>	6

EDITORIAL

Don't Be a Knocker—God Shall Supply All Your Need—The American Federa- tion of Catholic Societies—The Hand of God in history, No. 21 — Sunday Post-Office Closing	7-11
---	------

THE WORLD-WIDE FIELD	12, 13
HOME AND HEALTH	14-16
THE FIELD WORK	16-19
MEDICAL MISSIONARY DEPARTMENT	19-21
CHRISTIAN EDUCATION	21
STAFF AND CHURCH	21, 22
MISCELLANEOUS	22, 23

ALL personal mail intended for Elder William Guthrie, former president of the Canadian Union Conference, should now be addressed to Holly, Mich.

LAST week Brother L. O. Machlan, of South Lancaster Academy, visited Washington, preparatory to going to the Bermuda Islands, where he will take charge of the church-school in Hamilton. He sailed from New York the fourteenth.

ON the nineteenth Brother Geo. A. Hamilton and Mrs. Florence N. Hamilton, of California, with their little boy, sailed from New York for England, en route to India. After attending the annual meeting of the India Mission in Calcutta, they will proceed to Burma, under appointment to work among the Karens, who have so long been calling for help. Brother and Sister Hamilton have been spending some time in the Foreign Mission Seminary and the Washington dispensary, doing special work.

ONE of the most really helpful numbers of *Life and Health* which has ever been published is that for October, 1912, which is now being sent out to our agents. It contains many practical hints regarding questions of health and the combating of disease. "Aids to Health Restoration," by Dr. D. H. Kress; "Nerve Exhaustion," by Dr. G. K. Abbott; "Is Cancer Preventable?"—each of these articles is well worth the price of the journal for the entire year. Many excellent hints are afforded the mother in her work. This number has a beautiful frontispiece presenting a rural scene in the Netherlands. While not so fully illustrated as some of the former numbers, the merit of its contents should give to it an extensive sale.

WE learn from South Africa that Dr. W. C. Dunscombe and family were arriving at Cape Town, August 13. Dr. Dunscombe has been taking postgraduate studies at Edinburgh, Scotland, since his return from Japan, and thus has secured qualification for practise in British fields.

THE autumn council of the General Conference Committee began its meetings in Takoma Park on September 18. The majority of the committee, including Elder L. R. Conradi from Europe and the presidents of the American union conferences, are in attendance. Many important questions affecting the general work will be before this council for consideration. Let our readers pray that God may give wisdom to these brethren.

Report of Auditors' Convention

THE report of the recent auditors' convention held in Washington, D. C., is now ready. This report contains one hundred pages, and gives the papers presented, the discussions, and the recommendations adopted by the convention. This was the first meeting of the kind among our people, and the plans there laid will be of interest to all our union and local conference secretaries and treasurers, and to those connected with the management of all our institutions. The price of the report is 15 cents. Orders may be sent to this Office. As there is only a limited supply, orders should be given at once.

Some Important Changes

THE season of annual conference sessions now closing has brought many changes in the duties and locations of our laborers. The most important changes in the union conferences are as follows: Elder Charles Thompson has taken the presidency of the Northern Union Conference; Elder S. E. Wight, the Southern; Elder E. E. Andross, the Pacific; Elder M. N. Campbell, the Canadian; and Elder C. B. Stephenson, the Southeastern.

In the changes that have taken place in the presidency of local conferences, a number of young men have been called to carry these responsibilities for the first time. Elder A. L. Miller, of Indiana, has taken Alabama; Elder W. H. Branson, of Florida, South Carolina; Elder Stewart Kime, North Carolina; Elder C. S. Wiest, of Eastern Pennsylvania, Mississippi; Elder F. W. Stray, of Massachusetts, Northern New England; Elder J. F. Piper, of Western New York, Maine; Elder A. R. Sandborn, of East Michigan, New Jersey.

Many conditions arise which make changes necessary. It has been very perplexing at times during the past year to answer the calls that have come for new presidents. We are glad to see our younger men develop so that they can be entrusted with the sacred and important responsibilities of our conferences.

We bespeak for these brethren the prayers and the hearty cooperation of all our people who are associated with them. They will no doubt make some mistakes. We must expect this, and make due allowance for inexperience. But we may pray that they shall know how to put these mistakes under their feet as stepping-stones to greater efficiency and success.

A. G. DANIELLS.

THE *Australasian Record* brings information that on May 17 Sister E. E. B. Gordon, of the Avondale school, sailed for New Guinea, East Indies, to engage in teaching in the Bisiatabu school.

THE *Protestant Magazine* for October, which is the first number in its new form as a monthly, is off the press, and ready for mailing. Even a hasty glance at its table of contents shows it to be one of the most interesting numbers yet issued. Its first article goes deeply into the merits of the whole controversy between Catholicism and Protestantism, showing the necessity of a divine mediator, and Rome's substitution of a human mediator for the one divinely appointed. The result of accepting such a substitute is clearly pointed out. Other important articles are, "The Protestant Attitude," "Rome and Marriage—Again," "Papal Rome in Prophecy," "The Seven Sins of Rome," "A Report on Romanism" (being a report submitted to the General Assembly of the Presbyterian Church in the United States), and "The Privilege of Peter." There is much other matter contained in this number which will be found of deep interest by all. The striking advances being made by the Roman Church in America make it incumbent on all true Christians to acquaint themselves with the facts and principles brought out in this magazine. The price of the *Protestant* is now \$1 a year, or where five copies are ordered, either to one or more addresses, \$3 a year. Agents' prices on application to the publishers. Address the Protestant Magazine, Takoma Park, Washington, D. C.

THE *Liberty Magazine* for the fourth quarter of 1912 is now ready for mailing. In outward appearance it is one of the most attractive numbers ever published, and its contents will be found no less interesting and important. The frontispiece of this issue is a photographic reproduction of the copy of the famous Sunday Mail Report of 1829, which was printed on silk. This issue contains a survey of the nations with reference to religious liberty or religious legislation, and among its principal articles are, "The Inconsistencies and Absurdities of Religious Legislation;" "American Federation of Catholic Societies" (a report of their convention held in Louisville, Ky., August 18-21); "A Word of Warning to Protestant Churches;" "Putting the Church Over the State, a Warning for the United States;" "Religious Liberty Conferred by Divine Authority;" "American Principles in the Balance;" "A Study of the Sunday Law Proposed for California;" "Rome and the Prohibition Party Platform, a Shameful Surrender of American Protestant Principles;" "Divine Prophecy and Human History;" "A Wonderful Example;" "Establishing the Kingdom by Law." These are not all the important articles which this issue contains, but from this the reader will get some idea of the amount of interesting matter which the number contains. Every Seventh-day Adventist and every other lover of liberty ought to have this magazine. Until the close of the year the price will remain at 25 cents for a year's subscription; after December 31, 35 cents. Address Liberty Magazine, Takoma Park, Washington, D. C.