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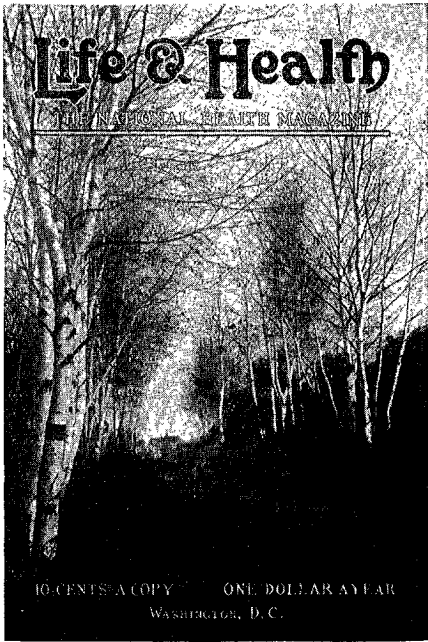
A Prayer for Remembrance

Marion B. Craig

God of the Heart and Hand,
 Teach me to understand!
 I have forgotten in the long, long years
 All of my little childish hopes and fears;
 It is so very, very long ago
 Since I was in the world the children know,
 I have forgotten what I used to play
 And dream and do in that far yesterday,—
 All the wide wonder of my childish eyes
 Since I have grown so old and worldly wise.
 Yet now there come, with faces raised to mine,
 These little ones. Dear Father, they are Thine.
 Teach me to lead them to Thine own pure light;
 Help me to guide their little feet aright.

God of the Heart and Hand,
 Teach me to understand!
 I know so little of the thought that lies
 Back of the shining of those childish eyes;
 I guess so little of the wonder there
 Under the curling of the sunny hair;
 It is so very, very long ago
 Since I, too, knew the things that children know.
 Yet hast Thou given them to me to lead.
 Out of Thy wisdom grant me all I need,—
 Patience of purpose, faith, and tenderness,
 Trusting Thy perfect love to lead and bless.
 Help me remember,—ah! for this I pray,
 Make me again the child of yesterday.
 God of the Heart and Hand,
 Teach me to understand!

—*Sunday School Times.*



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 Christ, the Way by which all saints have trod;
 Christ, the Word incarnate from above;
 Christ, Whose life made manifest God's love;
 Christ, Who for our sakes was crucified;
 Christ, the risen Lord, now glorified;
 Christ, the Truth, to shatter error's chain;
 Christ, the good Physician for all our pain;
 Christ, the Vine, whose life through ours must flow;
 Christ, the Door, through which to heaven we go;
 Christ, the loving Shepherd of His sheep;
 Christ, Whose tears o'erflow for those who weep;
 Christ, the Sun of righteousness and peace;
 Christ, Whose intercessions never cease;
 Christ, the same to-day and evermore;
 Christ, our Pilot to the eternal shore.

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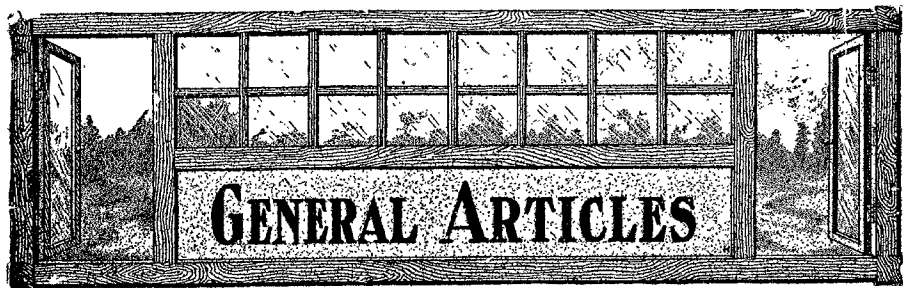
The Review and Herald

"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, OCTOBER 17, 1912

No. 42



There Shall Be Signs

MAX HILL

THE Saviour's voice comes down to us,
"There shall be signs."

In heaven and in earth displayed,

There shall be signs;
The sun to blackness turned at noon,
To blood be changed the midnight moon,
The falling of the stars shall be,
The heavens shaken mightily,—
There shall be signs.

And then shall awful deeds be told,—
There shall be signs;

For earth shall wax as garments old,—
There shall be signs.

Then shall it quake by temblor fierce,
The lightning's flash the darkness pierce,
In tidal wave the sea shall roar,
In awful shakings more and more,—
There shall be signs.

And men shall show the time is near,—
There shall be signs;

Their vile hearts failing them for fear,—
There shall be signs.

Then wars and pestilence shall be,
And crime be rife, and peace shall flee;
Then riches grow, oppression rise,
And wails of torture reach the skies,—
There shall be signs.

But soon shall come our Saviour King,—
These be the signs;

His voice throughout the earth shall
ring,—

These be the signs.
The dead in Christ shall then arise
To meet their Master in the skies;
Then shall all sorrow flee away,
Earth's midnight be eternal day,—
These be the signs.

Sanitarium, Cal.

A Flood of Crime

Cause and Effect

J. S. WASHBURN

"It is time for thee, Lord, to work:
for they have made void thy law." That
time has come; that hour has struck. A
flood of lawlessness is sweeping the land.
Anarchy, murder, and divorce have in-
creased to such a frightful extent that

even the hearts of worldly men are fail-
ing them for fear, and for looking after
those things that are coming on the
earth.

One twelfth of the marriages of this
country end in divorce. Wives murdered
by husbands, husbands murdered by
wives, judges murdered in court, sui-
cides, burglaries, lynchings, cold-blooded
assassinations, and but few criminals
punished,—these things are becoming so
common that the prospect for the future
is sickening, horrifying. "Judgment is
turned away backward, and justice
standeth afar off: for truth is fallen in
the street, and equity can not enter."
"We look for judgment, but there is
none; for salvation, but it is far from
us." Read the graphic description of
the very days and conditions in which
we live, as given in Isaiah 59, and re-
member that this follows the fifty-eighth
chapter, in which the breach in the law
of God is spoken of. See verses 12, 13.

A people are seeking to build up the
breach in the law of God,—the Sabbath
commandment,—and men, even minis-
ters, in order to avoid the eternal, un-
changing claims of the Sabbath com-
mandment, seek to sweep away the whole
ten commandments. The logical result
of the failure to accept the Sabbath re-
form foretold in Isa. 58:12-14 is the re-
jection of the whole law of ten com-
mandments. This brings the terrible
condition of lawlessness foretold in
Isaiah 59. The connection between the
two chapters, Isaiah 58 and 59, is log-
ical. It is the connection of cause and
effect; compare them.

The fearful condition of lawlessness
described in Isaiah 59 is the natural and
inevitable result of the teaching that
Christ nailed the whole law of ten com-
mandments to the cross. "The earth
also is defiled under the inhabitants
thereof; because they have transgressed
the laws, changed the ordinance, broken
the everlasting covenant. Therefore
hath the curse devoured the earth, and
they that dwell therein are desolate."

Isa. 24:5, 6. "Will ye steal, murder,
and commit adultery, and swear falsely,
and burn incense unto Baal, and walk
after other gods whom ye know not;
and come and stand before me in this
house, which is called by my name, and
say, We are delivered to do all these
abominations?" Jer. 7:9, 10. When
ministers of the gospel teach that Jesus,
the world's example, abolished the ten
commandments, of which "Thou shalt
not kill" and "Thou shalt not commit
adultery" are parts, what wonder that
murder and adultery increase?

"The passing days are eventful and
full of peril. Signs of a most startling
character appear in floods, in hurricanes,
in tornadoes, in earthquakes, in casual-
ties by sea and land. The judgments
of God are falling on the world, that
men may be awakened to the fact that
Christ will come speedily."

"Why are these things so? Why is
there such a spirit of lawlessness in the
social world, and such a medley of
strange doctrines in the church? Is it
not because among the great mass of pro-
fessed Christians, the grievous sin of
transgressing the law of God is not un-
derstood? Even ministers in the pulpit
'make void' that law. The result is
a general weakening of the bonds of
righteousness, a far-reaching tendency
to lawlessness, to crime of every sort.
Nor can we wonder. When men are
not taught that they must obey the law
of God, how can they be expected to
obey the laws of men?"

This fearful condition of lawlessness
is realized by the editors of political pa-
pers more fully than by many of the min-
isters of the gospel. In a leading edi-
torial in the *Memphis Commercial Ap-
peal*, appeared the following truthful
words: "The law is the boundary line
between civilization and barbarism. On
the one side stand peace, protection,
prosperity, and progress; on the other
are lined up, always in sullen battle ar-
ray, murder, arson, and all the other ills
that make for individual and community
degradation."

In another number of that journal,
under the title "Stop Killing and Stop
Lynching, Lest We Ourselves Perish,"
appeared the following: "Shall we have
mob-rule or law-rule all over the South
and all over the United States? . . .
We have got finally to answer for this
whole miserable business. . . .

"We must not permit for any cause
a suspension of the forms of the law.
We can not excuse one crime, though it

is caused by another crime. We can not accept the philosophy of Christ to-day and the promptings of the devil to-morrow. If, when it suits us, we cast aside the rule that comes from heaven, and substitute the law of hell, it will be only a short time until we shall have a hell on earth. . . . If we do not make the law the dominant force, we shall soon be lost in the wreck of our own civilization."

These are words of terrible truth, worthy of study by the ministers of the gospel who teach that Christ abolished the law. These men are casting aside "the rule that comes from heaven," and the result appears even to men of the world as a hell on earth.

Sow the teachings of lawlessness, and reap a harvest of fearful crime. A divine and terrible retribution follows closely on the teaching that Christ abolished the ten commandments. Sow lawlessness, and reap murder and anarchy. Sow the wind, and reap the whirlwind.

Memphis, Tenn.

Shall We Throw Away the Old Testament?

L. A. CRANE

THE idea seems to prevail among a large class of people who take the name Christian, that the Old Testament Scriptures are a dead letter, in some ways positively injurious to those who read them.

How often do we hear such scriptures as 2 Cor. 3:13-15 used in the endeavor to prove that those who read the Old Testament and keep the ten commandments, are blinded by a confusing veil, which destroys their Christian experience and imparts through them a dangerous influence.

It would seem that a doctrine so far reaching as this, annulling the force and fullness of by far the greater portion of God's revelation to man, should be examined at least with caution—yes, even with suspicion.

There are some striking contrasts between the belief and practise of the disciples who were "called Christian first at Antioch" (Acts 11:26) and many who take that name to-day. For convenience let us place some of these differences in parallel columns.

Christians of A. D. 30-50

Were converted under preaching from the Old Testament. (It was more than twenty years after the day of Pentecost before any part of the New Testament was written.) Peter on Pentecost proved from Joel the promise of the Spirit. From Psalm 16 he proved the resurrection, and from Psalm 110 the ascension.

Their preachers taught nothing but what Moses and the prophets did say. Acts 26:22.

Christians of A. D. 30-50

They believed all things which the prophets and Moses taught. Acts 24:14.

Continued to produce Scripture evidence from the Old Testament all those years. See Acts 3:21-24; 4:25-27; 8:32-35; 26:22, 23; 28:23.

Preached that salvation through Christ was taught by the Old Testament Scriptures, and that believers in Christ were found in the old dispensation as well as the new. Acts 10:43; John 8:56; Gal. 3:16; Heb. 11:26. (Christ's blood saves some from Egypt, Babylon, Media, yes, from every nation and tongue. Rev. 5:9.)

Took heed to the prophecies as to a light. Acts 24:14, 15; 2 Peter 1:19.

Kept the seventh day according to the commandment, and went to work on the first day. Luke 23:56; 24:1.

There were prophets in the early church, and they expected the gift of prophecy to continue forever. Acts 11:27-30; 13:1; 21:9; John 16:13; 14:16; 1 Thess. 5:20.

It seems quite clear that the words of Christ in John 5:46, 47, apply with full force to-day. If one believes Moses, he will believe Christ and the apostles; but if he does not believe Moses, he can not believe the words of Christ. We can readily see this must be true. It was the Spirit of Christ, the Holy Ghost, that moved the writers of the Old Testament to write their story of the fall, and of the hope for man in Christ alone. 1 Peter 1:10, 11; 2 Peter 1:21; Acts 1:16, etc. This is the "Spirit of truth." He tells the same true gospel story through Moses as through Matthew; through David and Isaiah as through Peter and Paul. There can be no disagreement nor contradiction among the inspired writers of God's Word. Be the writer a prophet, priest, shepherd, king, physician, or fisherman,—in time of exodus or exile, in peace or persecution,—God's Spirit guides the hand that writes his message of hope or warning. His word abides forever. It is "the truth."

It was the unbelieving Jews whose minds were blinded and whose hearts were veiled with unbelief, who were unable to see Christ as the hope of salvation. They stumbled over him in their blind and despairing attempt to be justified by their own works. 2 Cor. 3:14, 15; Rom. 9:32, 33. Because of careless-

Some "Christians" of 1912

Claim only the New Testament, and say the Old is abolished.

Continue to say the Old Testament is abolished, even in the face of prophecies not yet fulfilled. (Isa. 66:15, 16, tells of Christ's coming. Hosea 13:14, Isa. 25:8, and Eze. 37:12 tell of the resurrection.)

Preach that believers in Old Testament times were saved by the law, and knew nothing of salvation in Christ.

Believe the prophecies can not be understood.

Reject the Sabbath of the commandment, and keep the first day of the week.

Teach that there are no prophets since Christ. That those who claim to be such are false.

ness or blindness, people sometimes stumble over things in plain view. "Even unto this day, when Moses is read, the veil is upon their [the unbelieving Jews] heart." Every Sabbath day they read in Moses what he said of Christ. They actually fulfilled the very words they read when they rejected Christ. Acts 13:37.

How dense was the veil which covered their hearts! Yet the word for them was, "If they abide not still in unbelief—;" "when it [their unbelieving heart] shall turn to the Lord, the veil shall be taken away." Rom. 11:23; 2 Cor. 3:16. Truly, in their time as well as in our own, only a mind darkened by unbelief could read the Old Testament and see no Christ, no free salvation, no gospel. This is true of both Jews and Christians.

Waurika, Okla.

Duty of the Congregation on the Day of Atonement

S. N. HASKELL

GOD expected his ancient people to serve him faithfully every day in the year, and he accepted their service; but on the day of atonement special requirements were enjoined upon them, and a failure to observe these would cut them off from the congregation of the Lord.

God has accepted the service of his people down through the ages; but during the antitypical day of atonement, when the investigative judgment is taking place in the heavenly sanctuary, God expects the antitypical congregation on earth to fulfil their part of the antitype just as faithfully as Christ, our High Priest, fulfils his part in the heavens. Anciently the congregation was not accepted as a whole; it was an individual work. Lev. 23:29, 30. So to-day each one answers for himself before God. We can not content ourselves by doing just as our fathers did, who passed away before the judgment opened in the courts of heaven.

God requires special service of his people now. Their cases are to be decided in heaven while they are still living, and Satan brings to bear upon them—a people who are weaker physically than any previous generation—all the wisdom he has gained in a six thousand years' warfare. Those who are accounted worthy in the investigative judgment will live for a time without a mediator. Their experience will be different from any other company that has ever lived upon the earth. God in his infinite mercy has enjoined special duties upon the last generation, that they might be more strongly fortified against the attacks of the enemy, and not be overthrown by his devices.

In the ancient service if an individual failed to observe the day of atonement as God directed, his sins were not confessed over the scapegoat by the high priest; but he was cut off from among the people of God. Lev. 23:28-30. The individual who, during the antitypical

day of atonement, the investigative judgment, thinks that Christ will plead his case while he himself is ignoring the work God has enjoined upon the antitypical congregation, will find at last that his name will be blotted out from the book of life. We are saved by faith in our High Priest, but faith without works is dead. James 2:17. If we have a living faith, we shall gladly do as the Lord directs.

Four things were required of each individual member of ancient Israel on the day of atonement, as follows:—

1. "It [the day of atonement] shall be an holy convocation unto you;" (2) "ye shall afflict your souls," (3) and "offer an offering made by fire unto the Lord;" (4) "ye shall do no work in that same day."

These were required for the twenty-four-hour period of the typical work of atonement, and were an "example and shadow" of the real work. That day was to be an holy convocation. The people were to assemble for religious worship. Paul gives the following exhortation to individuals who live in the days when the High Priest is soon to come forth from the heavenly sanctuary: "Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. . . . Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:21-25. He who takes no pleasure in meeting to worship God with those of like faith, has an "evil conscience," and has lost faith in the near coming of our High Priest from the heavenly sanctuary. There is a special blessing in worshipping with others. God promises that where even two or three are gathered in his name, he will meet with them. Matt. 18:19. This first requirement is a spiritual thermometer by which every Christian can test his spiritual condition. If Christians absent themselves from the worship of God because they take no pleasure in it, their spirituality is very low.

Each individual was to afflict his soul, search his heart, and put away every sin, spend much time in prayer, and abstain from food. Fasting was so forcefully impressed upon the minds of ancient Israel that even at the present day the Jews, although they have rejected Christ and many desecrate the Sabbath, always fast upon the tenth day of the seventh month.

The individual who realizes that the judgment is going on in the heavenly sanctuary, and that his name will surely be presented before that great tribunal, will search his heart and pray earnestly that God will accept him. We need to meditate often upon the work of our High Priest in the heavenly sanctuary, lest by having the mind filled with earthly thoughts, we, like the foolish virgins, find when too late that the door is shut, the work finished, and we have no part

in it. In the typical service the congregation in the court listened for the tinkling of the golden bells on the robes of the high priest, and in that way followed him in his work. Our High Priest has given signs in the heavens and in the earth and among the nations to mark the progress of his work, and has said that when we see these signs fulfilled, we are to know that he is near, even at the door. Luke 21:25-33; Matt. 24:29-35, margin.

The antitypical day of atonement is a period of years. The type was twenty-four hours. A fast for one day was a complete control of the appetite, and a type of controlling the appetite during the antitypical period of years. God designs that his people shall be masters of their appetites, and shall keep their bodies under. 1 Cor. 9:27.

Satan would have people give loose reins to the appetite, letting it control them. In spite of the fact that an army of faithful workers are doing all in their power to withstand the flood of intemperance, Satan is working with such power that drunkenness and crime are increasing in the earth at an alarming rate. In 1844, when the investigative judgment opened in the heavens, generally speaking only men were slaves to tobacco; but now masses of children are being destroyed by it, while thousands of women are chained to the filthy habit. Wineries and breweries are increasing in the land, and intoxicating beverages are served in thousands of homes.

God calls upon his people to be masters of their appetites instead of slaves to appetite, that they may have clearer minds to comprehend divine truth and follow the work of their High Priest in the heavenly sanctuary. How few are willing to deny themselves the things their appetites crave, even when they know the claims of God!

The prophet Isaiah, looking down through the ages, refers to this state of things as follows: "In that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine." What a vivid picture of the present condition! God calls his people to afflict their souls, control their appetites, partake of food that will furnish good blood and a clear mind to discern spiritual truths; but instead of obeying, they engage in "eating flesh, and drinking wine." The prophet gives the final result of this course: "It was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord of hosts." Isa. 22:12-14.

The Saviour gave special warning against the evil of giving loose rein to the appetite in the period of time when the records of the lives were being examined, and individuals were accounted worthy or unworthy to stand before the Lord when he appears. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and

drunkenness, and cares of this life, and so that day come upon you unawares. . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36. The Saviour warns against surfeiting—overeating, eating injurious food—and drunkenness. In other words, he designs that his people during the antitypical day of atonement shall take heed to both the quantity and the quality of food. One can becloud the mind and ruin the health by overeating of the best of food. The glutton and the drunkard are classed together: "Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty." Prov. 23:20, 21.

Our first parents failed on the test of appetite. Gen. 3:1-6. Where they failed, Christ triumphed (Matt. 4:3, 4); and it is possible for a Christian with the indwelling Christ in the heart to be a complete master of his appetite,—to abstain from all food that is injurious, however much the natural appetite may crave it, and not overeat of good food. The Saviour was tested upon appetite as he entered upon his earthly ministry, but from childhood he had been taught to control it.

In speaking of Jesus' childhood, Isaiah says, "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Isa. 7:14, 15. His manner of eating developed in him spiritual discernment to discern between good and evil. Many who have gone into drunkards' graves have eaten "butter and honey;" but Jesus ate them in a way to develop spiritual strength. He ate according to the Bible rule. We have three texts which give a rule for eating honey, and the same rule will apply to all food that is good. They read as follows: "My son, eat thou honey, because it is good." Prov. 24:13. "Hast thou found honey? eat so much as is sufficient for thee." Prov. 25:16. "It is not good to eat much honey." Prov. 25:27. The individual who follows the above instruction, and eats none but good food, and only "so much as is sufficient," will have good health and a clear mind. God wishes his people to enjoy good health, with souls free from condemnation. 3 John 2. Satan delights in beclouding the brain and destroying the health. All who will fulfil the antitype will be masters of their appetites, that they may prepare to meet the Saviour when he comes to the earth as King of kings and Lord of lords.

The third requirement enjoined upon the typical congregation on the day of atonement was to "offer an offering made by fire unto the Lord." The offerings made by fire were consumed upon the altar. In the antitype we do not offer burnt offerings of bullocks and rams; but God expects us to fulfil the antitype of the offering consumed upon the altar. He desires that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord

Jesus Christ" (1 Thess. 5:23), that the entire life of the Christian be laid upon the altar ready to be used as the Lord directs. None can do this who does not daily accept Christ as his sin-offering, and know what it is to be "accepted in the Beloved."

The day of atonement was kept as a ceremonial sabbath by the ancient congregation. Lev. 23:31. All work was laid aside, and the entire thought given to seeking God and serving him. God's work was given the first thought during the entire day. That was the type. It does not mean that on the antitypical day of atonement no one should attend to personal business, for God never intended his people to be slothful in business. Rom. 12:11. He promises to bless them in temporal things if they fulfil the antitype by keeping his work and service first and temporal interests second. Matt. 6:31-33. This was beautifully taught by the Saviour's words: "Take heed to yourselves, lest at any time your hearts be overcharged with . . . cares of this life, and so that day come upon you unawares." Luke 21:34. Satan will entrap more well-meaning people in this snare than in any other of his many deceptions. He persuades good people that the daily cares of the household are so important that they have no time to study God's Word and pray, until, for lack of spiritual food and communion with God, they become so weak spiritually that they accept the doubts and unbelief Satan constantly presents. When the time comes that they think they have time to study their Bibles, they have lost all relish for God's Word.

God is testing the great antitypical congregation. Who will fulfil the antitype,—not forsaking the assembly of God's people, keeping a clear mind by a control of the appetite, and a pure heart by prayer and deep heart searching, laying his all upon God's altar to be used for his glory, never letting "cares of this life" crowd out God's work or a study of his Word? Over such the High Priest will say, "He that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

Type

Lev. 23:27. "It [the day of atonement] shall be an holy convocation unto you."

Lev. 23:27, 29. In the type all were to afflict the soul, spending the day in "prayer, fasting, and deep searching of heart."

Lev. 23:27. "Offer an offering made by fire," and entire consecration.

Lev. 23:27, 30. All personal work was to be laid aside.

Antitype

Heb. 10:25. God's people should not forsake assembling together as the end draws near.

Luke 21:34-36; Isa. 22:12-14. When the judgment is deciding who is worthy and who is unworthy, the admonition is, "Watch, . . . and pray always," and avoid surfeiting and drunkenness.

1 Thess. 5:23; Rom. 12:1. The whole spirit and soul and body are to be fully consecrated to God.

Matt. 6:32, 33. The cares of this life are not to come in and crowd out God's work.

Home and Heaven

JOHN FRANCIS OLMSTED

A HAPPY home is heaven here
While in this world of woe;
It cheers the life and lifts the heart
In crowded street or busy mart,
Regardless of the show
The world at large may have or give
To help or hinder while we live
Beside our friend or foe;
So look upon the good and true,
Appreciate the faithful few
Whose home is heaven here,
And strive to make a better home
Beneath the shining vaulted dome,
E'er filled with love and cheer.

The hope of every Christian sage
E'er points to plans divine,
And from the cares of busy life
Amid the thoughts of earthly strife
There is the thought sublime
Of heaven's high, exalted throne
For him who stands, perhaps, alone,
Accepted child of thine;
Then courage take and faith renew,
For heaven is a place for you,
Filled with its glories rare,
Where all the faithful ones of earth,
Regardless of a humble birth,
Shall all its blessings share!

Columbus, Ohio.

The Love of God

L. N. MUCK

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

PEN can not portray nor language express the love of God. It is beyond human comprehension. It is only when we seek to come in touch with the divine Redeemer and give him full control of our lives and all that we have, that we can enter in a measure into the fulness of God's love. Think of the great sacrifice that was made for sinful man. When we were aliens from God, he sought us, and gave heaven's richest gift to ransom us from the cruel hands of the enemy. What love! what goodness!

We can not measure God's love by the human standard. We can not understand the suffering on Calvary. The same love that constrained Jesus to suffer for sinful man, should constrain us to a life of unselfishness. The standard for Christian living is a life of sacrifice. The standard that Christ holds out to us is a sinless life. If our lives are free from sin, we shall be able to influence others to follow Christ.

He that hungers and thirsts after righteousness shall be filled. We shall be satisfied only by drinking at the fountain of God's love. We shall be satisfied when we awake in his likeness. We can not get away from God. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night

shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." He is with us in darkness and in light. When we sorrow, he is there to dry our tears. He understands our suffering. All that is good and beautiful in man comes by the love of God working in the heart.

No man can live to himself. He is living either for truth and righteousness or against it. We are called of God to live out his truth in this world of sin and sorrow, and to exercise the same kind of love that he exercises; for it is love that constrains men and women to forsake sin. Pure, unadulterated love comes from God. Look to Calvary and behold the Lamb of God paying the penalty for sin. He was led to the slaughter as a sheep to its shearers, and yet he opened not his mouth. In the midst of the storm, his gentle, loving voice stills the waves. When the ship at sea is tossed about, he says, "Peace, be still."

This same love that constrained Jesus to die that the world might be redeemed, is the kind of love that each of us should have in order that we may accomplish that for which we are called. Jesus is able to still the stormy sea of our lives, and to speak peace to our troubled souls. To be partakers of this love is to share the reward of the saints. We must lay aside the sin that doth so easily beset us, and run with patience the race that is set before us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

College View, Nebr.

The Making of Friendship

FRIENDSHIP, it seems to me, is like happiness. She flies pursuit; she is shy, and wild, and timid, and will be best wooed by indirection. Quite unexpectedly, sometimes, as we pass in the open road, she puts her hand in ours, like a child. Friendship is neither a formality nor a mode; it is rather a life.

It is not the substance of what we say to one another that makes us friends, nor yet the manner of saying it, nor is it what you do or I do, nor is it what I give you, or you give me, nor is it because we chance to belong to the same church, or society, or party that makes us friendly. Nor is it because we entertain the same views or respond to the same emotions. All these things may serve to bring us nearer together, but no one of them can of itself kindle the divine fire of friendship. A friend is one with whom we are fond of being when no business is afoot nor any entertainment contemplated. A man may well be silent with a friend. "I do not need to ask the wounded person how he feels," said the poet, "I myself became the wounded person."—David Grayson.

"GRATITUDE is one of the least of virtues, but ingratitude the worst of vices."



WASHINGTON, D. C., OCTOBER 17, 1912

EDITOR - - - FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW - - WILLIAM A. SPICER

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

Editorial

A Vital Need

ONE vital need of the church to-day, according to the *Christian Observer* of Sept. 11, 1912, is a sane Sabbath. Quoting an exchange, it contrasts the present insipid manner in which Sunday is observed in the average family with the Puritanic strictness with which it was regarded some years ago. While it feels that the Puritan Sunday may have been a mistake in that it filled the children's minds with a distaste for religion, it feels that the modern Sunday is a gigantic blunder. It adds: "We must get back to the old-fashioned idea of a day of rest and reverence. These things are vital to our welfare. We need a Sabbath that brings peace."

We commend to the *Observer* and to all our brethren who are observers of the Sunday sabbath the good old Sabbath of the Lord, which has descended to us from the days of man's innocency in the garden of Eden. If this institution were given its proper place in the teaching and regard of the Christian ministry to-day, we believe it would do much to check the spirit of irreverence and indifference to sacred things which is so strongly possessing the minds of men at the present time. For the observance of the first day of the week no appeal can be made to the moral sense or conscientious convictions of the child of God. The observance of this day has no warrant in the Scriptures of truth. It stands as an interloper, as a counterfeiter, as a usurper of the true Sabbath of Jehovah.

Because there is no warrant for its observance is the reason why many to-day are appealing to the arm of civil law rather than to the Word of the Lord in seeking to bring about its more careful observance. Let us ask for the old paths. Let us "get back to the old-fashioned idea of a day of rest and reverence." Truly "these things are vital to our

welfare. We need a Sabbath that brings peace." This we can find only in the Sabbath the Lord made for man.

"Chairs of Wellness"

It is said that Henry Ward Beecher prayed not only for those who were absent from the church service on beds of sickness, but particularly for those who were absent "on chairs of wellness." Indeed, it is this latter class who are in the greater need of prayer. There are many persons, and we would by no means exclude some Seventh-day Adventists, who are afflicted with periodical Sabbath sickness. They are abundantly able to carry on their labors of the week up to the very beginning of the Sabbath on Friday evening. They appear well able to begin their duties early Sunday morning, and oftentimes at the sunset hour Saturday evening, but for some unaccountable reason they are quite incapacitated during the hours of the holy day. They are unable to attend church, or if they do manage to reach the service, they make the occasion one for physical sleep and rest. This class particularly need the prayers of God's people even above those who are kept away from the Lord's house by actual physical disability.

While the Sabbath of the Lord was given man as a day for physical rest, it was likewise given as a day for spiritual refreshing; and if he enjoys the one without improving the other, he misses the great purpose of God in the establishment of this institution. To the shut-ins and to those who in consequence of physical disability are kept from meeting with their brethren and sisters, our hearts go out in the fullest sympathy. We should seek to bring into their lives as far as possible sunshine and joy and blessing. But as well let us remember the more needy class who absent themselves through indifference and spiritual indolence, who remain at home on "chairs of wellness."

Religious Apathy and the Reason for It

SOME time ago there was propounded by a prominent and widely read magazine this question: "What books have had the greatest influence upon the thought of the nineteenth century?" Answers were published from G. Stanley Hall, president of Clark University; W. DeWitt Hyde, president of Bowdoin College; Arthur T. Hadley, president of Yale University; Henry van Dyke, professor of English literature at Princeton; Edward Everett Hale, Thomas Wentworth Higginson, and James Bryce,—all men who are thoroughly conversant with the literature of the day, and who aim

to be familiar with the prevailing thought of the people.

Each of the above named submitted a list of ten books which he considered had "had the greatest influence upon the thought of the nineteenth century." It is a singular fact that, while each of these names books that are not named by the others, yet there is one book that they all agree must have a place among the ten. That book is the one which is the chief exponent of the evolution theory, the theory of man's descent from the lower animals.

These men are not giving a list of what they consider the greatest books of the century, but a list of the books that have had the greatest influence upon the thought of the people of this century. Viewed in this light, their answers are significant indeed; and their unanimous decision in reference to that book is startling, to say the least. The influence which the learned theorist who wrote that book is exerting upon the people can not be estimated, but it is eating like a cancer into the religious life of the people of this generation. A careful and prayerful study of the Word of God, and a real experience in Christian life, would have armed the people against this insidious, undermining foe; but the people have neglected that armor, have neglected the study of the Word, held their Christian experience too lightly, allowed themselves to be lulled to sleep with pleasant words; and when this foe came in with its subtle insinuations, they were prepared to receive it as a friend.

At first they imagined that they could in some way hold to the theory of evolution and still be Christians, still believe the Bible. Thus disarmed, the enemy soon had them at his mercy, and they forsook the divine truth for the human theory, the temple of God for the slough of doubt. Unfamiliar with the use of that shield which would have quenched all the fiery darts of the enemy, they were vulnerable at every vital point. Doubt robbed them of the quickening power of a real Christian experience, and then merged into actual disbelief; and disbelief of God's own account of the origin of life in the earth, set the muck-rakes of God's accusers at work for the secret of life in the protoplasm and the ameba, and so developed that human invention the "missing link." The propounding of great questions to which they could discover no answer, the discovery of phenomena which they could not explain, and the building of a false theory upon their unanswered problems and unexplained phenomena,—this was labeled "Science," and familiarity with it was made a requisite of scholarship.

Then, by this class, ministers of the gospel were held to be behind the times

unless they could disbelieve God because they were not able to fathom all his secrets. It became "fashionable" to be an evolution theorist; it became "out of style" to have explicit confidence in God's Word; and the fashionable pastor of the fashionable church yielded to the influence of his fashionable members, and "set the style" for many another whose foothold upon the Rock was already insecure. This is no fanciful linking of events in the popular drift toward clerical infidelity. It is the sorrowful setting forth of what has actually taken place, and is taking place now, in all parts of the country.

The church is in the wilderness of her great temptation. In too many cases she is yielding to Satan's suggestion, and is trying to get the bread of life out of the stones of the desert. She breaks them open, finds a fossil, and discovers (?) that her Master's record of creation is untrue. Eve found out in that same way that she could not die. Eve's descendants are reaping now the sad fruit of her wonderful discovery. God told man in Eden, "In the day that thou eatest thereof thou shalt surely die." Satan scoffed, and Eve doubted. God has told man the secret of his existence. Satan has scoffed again, and the fashionable church is doubting, and logical doubters are growing cold in church attendance.

Here is one of the chief secrets of the empty pew, the dry sermon, and the decay of spirituality in the churches; and that decay will increase, and the number of empty pews will increase, just in proportion as the theory of evolution supplants the truths of God's Word in the minds and hearts of those who have called themselves Christians. It is the logical and inevitable outworking of such a program.

Evolution deals in fossils. The starfish forces open the shells of the mollusk, sucks out the life, and leaves the empty shell to fill with mud and form a fossil. That is what evolution is trying to do with Christianity. With many individual members of churches it is succeeding. They have been robbed of Christian life, spiritual vitality, and all they have left is the dead, fossilized form of what they once had been.

The man who has ceased to believe God's Word can not be expected to put zeal and whole-heartedness into the worship of the One who indited that Word. The true believer expects to meet God in the place dedicated to his worship; but what incentive has the logical doubter for attendance at such a place? What incentive, then, has the evolutionist for attendance there? What heart has the "spiritual adviser" in his own spiritual advice, when he is fostering and propagating a theory which is diamet-

rically opposed to the truths of God's Word?

Satan planned his masterpiece of deception for this last generation upon the earth, and we are in that generation. In this thing, he has struck at the very root of true religion, belief in God's Word, and thousands of casual, careless Christians are caught by the deception. We are told that they are men of the brightest minds; but they are minds which have submitted to the leading of God's enemy—minds which are naturally bright, but which have given more attention to strange philosophies than to the truths of the religion which they professed. Therefore they became narrow toward God and broad toward every species of doubt and unbelief. Satan had a bright mind; but it did not insure for him loveliness of character, or truth or loyalty to the government of God.

But there will be those who will stand fast in the midst of this devastating flood, whose anchor will never drag, however turbulent the sea. These are they who have made a daily, thorough, prayerful study of God's Holy Word, who have yielded to the leadings of God's Holy Spirit, and have learned to feel and know their acceptance with him. "Wherefore gird up the loins of your mind." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "I have more understanding than all my teachers: for thy testimonies are my meditation."

The brightest minds of the world are dull when compared with that of the fallen "covering cherub," and, consequently, unable alone to cope with his deceptions; but the mind that is fully submitted to the will of God has a shield which that enemy can never pierce. Through lack of that submission, thousands will go down to destruction; but the protection which such submission gives is within the grasp of the humblest soul upon the earth.

C. M. S.

Celebrating the Four Hundredth Anniversary of Protestantism

IN just five years (1917) we shall reach the four hundredth anniversary of perhaps the most significant event in the rise of Protestantism. Oct. 31, 1517, Martin Luther nailed to the door of the Wittenberg church his ninety-five famous theses, or propositions, condemning the doctrines and practises of the Church of Rome. That act on his part, above any that went before it and perhaps even more than those which followed after, marked his separation from the mother church. It would be fitting indeed for the Protestant churches of the world to observe this anniversary.

Some there are who could enter wholeheartedly into it, thankful indeed for the liberties and privileges that have come to the world through the noble stand, under God, which this defender of the faith took for Bible truth. It is to be regretted, however, that many so-called Protestants have so far departed from the principles of this great Reformer as to consider his efforts an unwise innovation, and his work a failure, regarding him rather as a disturber of the peace and quiet of Christendom than as one raised up of God to sound a warning cry against the doctrines and superstitions of an indifferent and deluded church.

The preparation which the Protestants of America have been making for the celebration of this anniversary is pointedly stated by Luther Hess Waring, Ph. D., in his Washington Letter, published in the *Lutheran Church Work* of June 27, 1912:—

The four hundredth anniversary of Martin Luther's nailing of the ninety-five theses on the castle church door at Wittenberg is but five years off. Our people, our government, and our present administration are making preparations to celebrate it; but they are strange, suggestive preparations. Here are some of them:—

1. We have in this national capital an annual Pan-American Thanksgiving mass held in one of the most prominent Roman Catholic churches of this city, attended by the President of the United States and members of his Cabinet.

2. A military memorial field mass was held here last year, attended by the President of the United States, Cardinal Gibbons, and a great concourse of people; and as I write, arrangements are announced for another one to be held Sunday, June 9, on the Monument grounds south of the White House, when President and Cardinal will again be the center of a huge throng.

3. Here in the capital city we have a juvenile court, almost every officer of which is a pronounced Roman Catholic. This court has gone so far as to judicially order infants before it to be baptized into the Roman Catholic faith, and girls, Protestant as well as Catholic, have been committed by it to Roman Catholic institutions.

4. We now have, resident in Washington, a papal or apostolic delegate from the Pope of Rome to the United States, who is entrusted with the duty of seeing that the laws enacted in this country are to the liking of "His Holiness the Pope" and to the interest of the Roman Catholic Church.

5. Every cardinal as a "prince of the blood" demands official and social recognition next to the President of the United States; that is, above the Vice-President, the United States Supreme Court Justices, governors of States, and the representatives of all the civil governments of the world.

6. An effort is on foot to introduce, if possible, by act of Congress, a national holiday to be known as Columbus day, which would practically establish a Roman Catholic Saints' day.

7. Since the present chief executive entered office, nine out of nineteen army chaplains appointed were Roman Catholics. But two such appointments were made during the past year, and both of these appointees were Roman Catholics.

8. The Roman Catholic catechism is taught to-day in virtually every public-school building in the Philippine Islands under the jurisdiction of the United States; but Protestant teachers there are forbidden to teach their religion either in school or out of it.

9. The Roman Catholic Church refuses to recognize marriages between Roman Catholics and Protestants when performed by a Protestant minister, and declares them null and void, reckoning the offspring of all such unions illegitimate. The German emperor William II refused to allow this so-called *Ne temere* decree to be published or proclaimed in his dominions, and the Pope was compelled to withdraw its application to Germany.

Other items just as significant as these could be added; but these are enough to show one of the most seductive, one of the most aggressive, and one of the most daring and alarming tendencies of our day. Our government is passive and permissive, if not indeed actively acquiescing and approving, in many of these matters.

Awake, ye mighty hosts of the Reformation! and let us even now take steps that will faithfully and fittingly prepare the way for a worthy celebration of the four hundredth anniversary of the mighty protest of Oct. 31, 1517.

As in the days of the Reformation, we are confronted at the present time with a great Roman peril. It is time indeed for us to awake from our indifference, and, as did Luther and his coworkers, raise aloft the standard of truth. Our salvation now, as was Luther's then, will be found in withstanding the sophistry and overtures of Rome, rejecting her dogmas and doctrines, and taking our stand upon the immutable Scriptures of truth. The need in this crisis is for earnest, devoted Christian believers, who in the fear of God, fearlessly but meekly, shall stand unswervingly for the right as God gives them to see the right, and who in their lives as well as in their words shall represent the saving power of the gospel of Christ.

F. M. W.

General Conference Committee Council

Last Report

FURTHER actions by the committee may be reported as follows:—

Appropriations for 1913

The estimates from all the mission fields were considered, and the financial budget made up for the year 1913, as is reported elsewhere in this paper by the treasurer.

Young People's Work

The Missionary Volunteer Department was encouraged to continue the holding of institutes for the furtherance of the young people's work in various

school centers and elsewhere, as arranged in consultation with union and local conference officers.

Ministerial Reading Courses

It was voted,—

1. That a required course of reading and study for ministerial licentiates be adopted, and that all licentiates be examined upon this course before ordination.

2. That a course of progressive reading and study be recommended to all ordained ministers.

3. That the preparation of these courses be referred to the Department of Education, working in conjunction with the General Conference Committee.

4. That these courses be operated through the Correspondence School.

5. That the report as to these courses of study be made by the Department of Education at the next General Conference for consideration and adoption.

Loma Linda College of Medical Evangelists

In considering the needs of this new missionary undertaking, the following recommendations were made:—

1. That a committee of three efficient men be appointed to visit Loma Linda, to investigate carefully the situation with a view of reducing the operating expense.

2. That until the findings of the above-mentioned committee can be placed in operation, and in view of the needs at Loma Linda, and of the fact that the sanitariums have been requested to pay a tithe of their net gain into the General Conference treasury, the General Conference shall supply the support of five teachers in the school, not to exceed the sum of six thousand dollars, this portion of the recommendation to cover only the present school year.

3. That a direct cash appropriation of four thousand dollars be made to the Medical Missionary College for 1913.

4. That for the erection of such buildings as are deemed necessary, the conferences composing the constituency of the college be requested to assume the responsibility of raising ten thousand dollars for 1913, on the same basis as for 1912, and that the General Conference Committee give its permission and endorsement to regularly appointed solicitors to go into the field to assist the conference presidents in raising this amount.

Uniform System of Accounts

The council had before it specially prepared forms for the keeping of church, conference, and union accounts, and the following action was taken:—

Inasmuch as the auditors in convention assembled last May gave consideration to a uniform system of keeping church, conference, and union conference accounts, and referred the results of the study to the treasury department of the General Conference for expert advice to be secured from a firm of public accountants; and—

Inasmuch as the system worked out and submitted by this firm has been presented for consideration to the presidents of all the union conferences in North America, who have approved the idea of a uniform plan of keeping accounts, and recommended the adoption of the forms submitted; therefore—

Resolved, That the General Conference Committee adopt this form of accounts as the uniform system to be used in churches, conferences, and union conferences, beginning with Jan. 1, 1913.

The treasurer of the General Conference was further requested to set on foot a movement for a uniform system of accounting for use in our institutions, it being believed that uniform systems will effect no small economies in the denominational work.

Statistical Reporting

For prompt preparation of the annual statistical report, it was recommended—

That all our union and local conference secretaries, and those in charge of institutions be requested to furnish their annual statistical report at the earliest possible date after the close of each year, completed final returns to be in the hands of the statistical secretary not later than March 1.

Distribution of Labor

A considerable number of the actions relating to the distribution of labor can not be reported at this time, as correspondence is being had with those concerned. The following items may, however, be mentioned:—

W. C. Hankins, of China, now on furlough, to labor in the Northern Union Conference until the General Conference.

L. V. Finster, of the Philippines, now on furlough, to labor in the Central Union until the General Conference.

W. L. Foster, of Japan, now on furlough, to labor in the Pacific Union until the General Conference.

Frank Mills, of the Foreign Mission Seminary and Review and Herald Office, to proceed to Korea, as superintendent of the printing work.

Isaac Baker and wife, of West Texas, to Central America, Elder Baker to take the presidency of the Central American Conference.

A. L. Sherman and wife, of the Foreign Mission Seminary, to make Argentina, South America, their field of labor.

Miss Frankie Stout, of the Foreign Mission Seminary, to respond to the call for further nurses in Uruguay, South America.

R. A. Underwood, of Ohio, to labor in the Columbia Union Conference until after the week of prayer.

J. E. Anderson, of Cuba, to join the staff of Cuban Mission laborers.

Miss Ruth Workes, of Alberta, to proceed to India.

A. F. Priege and wife, of Alabama, to labor in Haiti, West Indies, Elder Priege to take the superintendency of the Haitien Mission.

Byron Meeker and wife, of Idaho, to make China their field of labor.

N. V. Willess, returning from Central America on account of health, to labor in the Southeastern Union.

Medical Secretaryship

Dr. George Thomason presented his resignation as secretary of the General Conference Medical Department. Soon after accepting the secretaryship, it seemed necessary for him to respond to a call to fill temporarily the position of

medical superintendent of the St. Helena Sanitarium. The way not having opened for his release from that important post, Dr. Thomason stated that he had felt convinced that he should remain in St. Helena, and resign the general work. Under the circumstances, the council released him, no action being taken to fill the vacancy.

Memorial From Europe

The brethren of the General Conference Committee in the European Division presented a memorial looking toward a further organization of the divisions of the General Conference, which may be summarized as follows:—

The divine plan of organization is one of natural growth, keeping in accord with the steady development and needs of the cause of God. Seventh-day Adventists existed twenty years ere the first conference was organized. As the conferences increased, the need of general organization was seen, and the General Conference was established in 1863. Thirty-one years passed, and the necessity of a new factor in organization between the General Conference and the local conferences was seen. Then came the union conference; and to-day there are twenty-three union conferences, and four union missions.

Another want, however, made itself felt, and in an informal way the 1903 General Conference recognized the divisional plan, creating the office of vice-president for the European Division and for the North American Division. In 1909 the Asiatic Division was added, and a vice-president appointed. But this divisional idea has not yet been given any definite plan of divisional organization.

In order to give the workers in the European Division the privilege of meeting in council to consider special needs of the division, the General Conference Committee held its biennial council at Gland, Switzerland, in 1907, and at Friedensau, Germany, in 1911. These meetings were a great factor in binding the workers together, and in bringing spiritual blessings to thousands of our people who could not attend the General Conference session in the United States. Yet these meetings emphasized a manifest lack of a proper organization of the division as such. All could see the need of divisional meetings for the planning of the common work, but the representative and constitutional basis for a divisional meeting, as such, was lacking. Feeling this, the European members in recent session at Skodsborg, Denmark, asked the General Conference Committee at this fall session to take under consideration a divisional plan of organization, and, if favorably reported, to appoint a committee to introduce a well-considered plan at the time of the next General Conference.

Europe's needs to-day will be the need of South America, Asia, and other parts of the world to-morrow. As we recognize the difference between conferences and mission fields, so there would naturally be a difference between fully organized self-supporting divisions and missionary divisions. North America and Europe are to-day not only self-supporting divisions, but supporting factors for large mission fields. If the world were gradually divided into five or six divisions, we suggest that representative

gatherings might be held as follows: The local conference annually, the union biennially, the regular divisional meeting every third year, and the General Conference every fifth year. The president of the General Conference could then during his term of office make the round of these great divisions, and become fully acquainted with the world's great needs.

While each conference and union, as well as the General Conference, elects its own president, the division has no way of appointing its own head, but is served by a vice-president of the General Conference. If the divisions had their regular constituency session, elected their own officers, considered their own peculiar wants, as all other organizations, then the workers and people could have the advantage of attending more generally such meetings, and the head of each division would not be the vice-president of the division, but its president, and could at the same time be a vice-president of the General Conference by virtue of his office as president of the division.

As long as our membership was mostly in North America, the General Conference sessions were easy of access to the representatives of the work. But now that forty per cent of our membership is outside of the United States,—and this percentage is growing,—these divisional meetings become a real necessity. The General Conference representation should naturally be more and more restricted, while the divisional meetings would give the needed opportunity for more general local attendance.

Again: the General Conference session would then be left to deal more with general, world-wide plans, while the divisional session would deal with the more local and particular matters. The divisional system, perfected, would leave the General Conference president freer to be really the president of the world's General Conference, and by his presence at the divisional meetings catch inspiration for the world-wide message, see the world needs, and lay plans accordingly.

Our difficulty in Europe will perhaps be best appreciated if we call attention to the fact that by the next General Conference we shall have in this division eight union conferences, two union mission fields, forty organized conferences, over forty organized mission fields, altogether some ninety-five organizations, with nearly thirty thousand members. Our delegation would come up to one hundred ten delegates, and yet this number would take in only one fifth of our gospel workers.

Another matter that will necessitate these divisional meetings is the fact that as other tongues besides the English become spoken by vast bodies of our people, provision will have to be made to carry on our deliberative and representative gatherings accordingly.

As the result of the discussion and consideration of this memorial, the council voted to favorably refer it to the next General Conference, and a committee was appointed to draw up a plan of organization for submission with the memorial. All in the council rejoiced at the vigorous growth of the work across the seas.

W. A. SPICER,

Secretary.

Appropriations for 1913

THE appropriations to mission fields and enterprises for 1913, as voted by the General Conference Council, are as follows:—

Asiatic Div., general expense...	\$ 2,800
China Union Mission	54,000
Japan Mission	15,000
Korean Mission	21,300
Philippine Mission	6,500
Malay Mission	16,000
Manchuria, opening the work..	3,000
Bahama Mission	400
Brazilian Union Conference...	6,000
Canary Islands Mission	1,500
Hawaiian Mission	1,250
India Mission	40,000
Mexican Mission	10,000
South African Union Conf....	27,000
South American Union Conf...	22,000
West African Mission	7,890
West Indian Union Conference	16,800
Atlantic Union Conference...	24,242
Canadian Union Conference...	12,586
Columbia Union Conference...	21,100
Southeastern Union Conf....	7,260
Southern Union Conference...	12,720
Southwestern Union Conference	5,631
Emergencies and miscellaneous	30,870
General Conference Corporation	25,000
Working capital	37,000
Gen. Conf. laborers in field....	7,430
Educational Department	2,656
Executive Department	14,492
Medical Department	2,107
Missionary Volunteer Dept....	2,797
North American Foreign Dept.	10,509
North American Negro Dept...	26,102
Publishing Department	4,843
Religious Liberty Department..	5,000
Sabbath-school Department....	4,278
International Publishing Assn...	1,500
Jewish work	1,500
Loma Linda Medical College ..	10,000
South Missouri Conference....	1,200

Total

\$522,263

A word of explanation is due concerning the appropriations voted to the Atlantic and Columbia Union Conferences. These are made necessary on account of the large cities in their borders, with their many nationalities, and also because these unions are dividing their tithe with the General Conference. Some of the local conferences that receive help from these appropriations would, were it not for this division of the tithe, be fully self-supporting. From thirty to fifty-five per cent of the amount appropriated to them is received by the General Conference in the division of their tithe.

A study of the figures above will show something of the growth of the work we are carrying forward in proclaiming God's message of mercy to the nations of the earth. The total requirements for the year will amount to \$522,263. To provide this amount, the Mission Board will require the hearty cooperation of all. The largely increasing demands upon the General Conference treasury can be met only by greater faithfulness and liberality on the part of the people in their offerings. This heavy appro-

priation can be provided for in a large measure by a general and earnest effort in the present Harvest Ingathering campaign, and by a liberal offering during the week of prayer. W. T. KNOX.

Note and Comment

The Religious Garb Question

WHATEVER motive prompted President Taft in his final decision regarding the wearing of a religious garb in Indian schools, it must be conceded by all that his decision is clearly a compromise of the principle involved. The order provides that the Catholic sisters at present employed in government schools may continue to wear their religious garb, but that from this time forward the representatives of no denomination shall be permitted to wear a peculiar costume while engaged in school duties. Speaking of this decision, the *Northwestern Christian Advocate* of Sept. 25, 1912, says:—

Without entering into a lengthy discussion of the case, we regret that President Taft has not seen his way to uphold Commissioner Valentine in this decision; but we could not expect too much of Mr. Taft. Any one who has followed him in his relation to the Roman Catholic Church can easily see that even to rule that henceforth no new teachers shall wear ecclesiastical garb must have pained him. We must accept the ruling of the President as final. He has yielded as much as he feels he can, and those who for conscientious reasons have objected to these Roman Catholic teachers appearing before their wards in their garb must be content to abide the passage of years before this wrong can be rectified.

While the *Advocate* feels that the ruling is in a way a victory for Protestants, it recognizes the fact "that the presence of these sisters wearing their robes, their crucifixes, and their rosaries before these susceptible Indians is practically winning them to the Roman Catholic Church." Although depriving these sisters of this insignia may in the end help to break the influence of the Catholic Church in these schools, it will be some years before this can be brought about. In the meantime, the Catholic Church is given liberties above every other denomination, and it will not be slow to make the most of this advantage. There are about two thousand teachers employed in Indian schools, and of these fifty-one wear religious garb.

It is interesting to note in this connection that before this decision was rendered, the resignation of the Indian Commissioner, who in the beginning by his order prohibited the wearing of religious garbs, was sent in to President Taft and accepted by him. The *Advance* of Sept. 26, 1912, offers "by *Sentinel*" the fol-

lowing comment, under the heading "The Cardinal Gets the Commissioner's Scalp:—"

A few days since, the *Sentinel*, reprinting an extract from the *Catholic World* of August 31, in which we were told that the resignation of the Commissioner of Indian Affairs "was expected," prophesied that the cardinal, who was after the commissioner's scalp, would get it. In fact, the commissioner handed in his resignation before the *Sentinel's* words were in type. The commissioner made a serious mistake, and paid the inevitable penalty. He supposed that since the Bible had been declared "sectarian," the rosary might be so considered; and that where the Bible was prohibited, the crucifix would not be allowed. He knows better now. The governor of the Old Bay State thought he was "a bigger man" than the Irish-American cardinal of Boston, and he declined to take the seat below the said cardinal at a banquet in that city. He, too, found that we are not ruled by our elected representatives, but by "the long arm of Rome." Personally, the *Sentinel* is glad of all these incidents. He feels as Captain Parker did at Lexington that April morning in 1775: "If there is to be a conflict, it may as well begin here."

The Church and the Government

THE *Northwestern Christian Advocate* of Oct. 2, 1912, quotes the following editorial utterance from the *Western Watchman* (Catholic) of St. Louis, Mo.:—

If the government of the United States were at war with the church, we would say to-morrow, To hell with the government of the United States; and if the church and all the governments of the world were at war, we would say, To hell with all the governments of the world. They say we are Catholics first, and Americans decidedly afterward. There is no doubt about it. We are Catholics first, and we love the church more than we love any and all the governments of the world. Let the governments of the world steer clear of the Catholic Church.

Concerning this remarkable utterance, the *Northwestern Christian Advocate* says:—

Here is a man of power who has been placed in a position of authority and leadership who consigns the United States to hell if that government stands in the way of the Roman Catholic Church; and we strongly suspect Archbishop Phelan [the editor] is sponsor for a large portion of his church. Can one wonder why it would be the last thought of our American citizenship to exalt to the presidency a member of a church holding such a view?—*Never!*

But there is no more danger in electing a Roman Catholic to the presidency of the United States than in electing to that high office a professed Protestant who will yield to the pressure of any church element to favor that element at the expense of the general government. It is not surprising to find a re-

ligious element that places its religion above its political affiliation. It has been so through many centuries. The martyrs of old suffered because they placed their religion first. But in this ebullition of the Catholic editor there is more than this involved. That religious organization's purpose is to put all governments under its feet, and it is ready to overthrow any government on earth that it may attain its end; and it expects ultimately to overturn them all, and to establish its throne upon their ruins. This Catholic archbishop and editor has spoken frankly the purpose of his church. Will Protestantism believe what he says, and act as if it did?

The License of Modern Society

THE license and liberty allowed by modern society is quite forcibly illustrated in the following incident as published in a recent number of the *Washington Post*:—

Walking up to the ticket window of a moving-picture theater, at Wilmington, Del., an excited individual informed the young woman ticket seller that his wife was in the theater with another man, and that he was going to kill both of them as soon as they came out. The ticket seller notified the manager of the theater, who mounted the stage and announced that a man was outside waiting to kill his wife and the man who was with her. The manager advised the couple to leave the theater by the rear exit, and within two minutes eleven couples had hurried from the theater by way of the back door.

The Freedom of the Press

It is only reasonable that denominational publication should voice the sentiments of the church they represent, and should not be turned over to opposers to criticize and tear down the work the organization is seeking to carry on. This is well expressed in the Episcopal address which was read before the last General Conference of the Methodist Episcopal Church of Minneapolis:—

A grave responsibility rests upon our church press, general officers, and leading ministers. We understand that the church maintains a press for the advocacy of her doctrines and the defense of her polity when assailed, not as a free forum for the vagaries of writers who measure all problems by their own door-yards, or to officially sanction the promoters of disaffection. Every soldier knows that a half-dozen contentious camp guards can make more noise than a brigade of regulars on the march. While we would not restrain dignified and intelligent discussion, we must deprecate reckless and distorted criticism of our church government. If we must have quadrennial hysteria over our church polity, let it be confined where it appears, rather than made a public spectacle inviting the ridicule of our enemies.



Behold Your God!

WORTHIE HARRIS HOLDEN

ON Jordan's bank the seer discerns
The Lamb of God.
Behold him now, though Israel spurns
Their suffering Lord.
Christ bears away thy sins from thee;
He dies that captives may be free.
Messiah granteth liberty,
And exile turns.

Lift up thy voice with strength, and cry,
Behold your God!
The Judge of all the earth is nigh,
The mighty Lord.

Proclaim to all the cities round
That soon his trumpet-call shall sound,
And recompense through him be found
Who rules on high.

Portland, Oregon.

Java, East Indies

G. F. JONES

ON my arrival at Batavia, west Java, there were nine awaiting baptism. This interest had aroused such anger among some in the vicinity that they urged the authorities to expel our mission from the suburb in which it is located. Sister P. Tunheim, our missionary there, had removed the mission to that quarter of the town, not knowing that it did not belong to the city of Batavia. The government of Java will allow our denomination to work only in the three large cities of Java, which are Batavia, Samarang, and Surabaya.

After baptizing these believers in the calm and glassy Java Sea, we organized the first Java Seventh-day Adventist Church, at Batavia, with twenty-seven members. This is another evidence that the third angel's message is making victories and planting the standard of truth in new territory wherever preached.

As members of the church there are Amboynese, Sundanese, Battaks, Chinese, Eurasians, Dutch, and Norwegians. Truly is the prophecy being rapidly fulfilled that from every nation, kindred, tongue, and people will be the gathering out of the remnant people of God. It is a blessed privilege to have part in the closing work, even if it goes very hard at times, especially in some places. And while our brethren at home may not understand the situation and difficulties in these Mohammedan countries, the Lord of the vineyard does. We need the prayers of our people as well as their financial support.

Sister Tunheim has been instructing these native converts, and several are already doing faithful work in finding other interested ones. In order that

there should be system and proper reporting, we had some report forms printed in the Malay language, and all the laborers are to appear at the mission house every morning at a certain hour, then spread out over the city, working systematically. Thus with organization, order, and the Spirit of Christ, we are of good courage, believing that the work will prosper here in Java.

The Work in West Africa

D. C. BABCOCK

It has been some time since a general report has appeared in the REVIEW from this field. The return of Prof. and Mrs. T. M. French to the field, and the addition of Dr. and Mrs. E. W. Myers to our staff, give us the largest number of foreign laborers we have yet had.

Brother and Sister French arrived on Sunday morning, March 3, and Brother and Sister W. H. Lewis, with their children, sailed the next morning for the Canaries, to rest and build up their physical strength in those delightful and health-restoring islands.

Shortly after their arrival, Brother and Sister French went to Waterloo, to build up the work in the school, which had been waning on account of the severe illness of those in charge.

The health of Brother F. S. Bolton was so much impaired by continual fever that he felt forced to give up his effort on this coast, lest he be called to lay down his life. Acting on the advice of a prominent physician, he and his wife sailed for home February 21.

Although severe trials have attended our school work the last year, yet some advancement has been made, and several young men are preparing to enter the work in the near future. Five who have been trained in the school are now actively engaged in the Lord's work. While some upon whom time and money are spent make a failure, yet our efforts are all bent toward preparing those who attend the school for the Master's service.

Treatment-Rooms

The arrival of Dr. Myers and wife, and the fitting up of treatment-rooms, have given courage to our workers. We now have a place where we can properly care for our sick, and facilities for giving rational treatments. We have long felt the need of such help, and although our furnishings are quite limited, yet we greatly appreciate the donation of five hundred dollars, with which we purchased our equipment and laid our water-pipes.

We also appreciate what has been done in providing a rest home in the Canaries for our worn-out workers. Here they can go aside and rest awhile from the hot tropical sun of the malarial districts, and thus build up physically. Brother B. B. Aldrich is doing all he can to make it pleasant and profitable for our workers.

Church Dedication

Our new church building at Waterloo was dedicated on Sunday, July 21. The occasion was one of interest to all present. The public had often expressed a desire for the opening of the church; and although showers of rain fell often during the day, the building was filled to its utmost capacity when the hour arrived for the service to begin. The opening prayer and Scripture reading were conducted by a resident minister not of our faith. All entered heartily into the service, and deep impressions for good were made upon the hearts of those present. "That was a good meeting," could be heard on all sides.

Two new mission stations have been opened since the beginning of the present year, one among the Timnies and one among the Mendi. The opening of these stations is our first effort in the hinterland. Matotoka is situated about one hundred fifty miles to the northeast of Freetown, among the Timnies. The forms of worship among the Timnies are a mixture of heathenism, Mohammedanism, and spiritism. Brother R. P. Dauphin, who is in charge of this station, and who has spent several years in mission work, says he never before met what he is meeting at this place. The message, however, is winning its way. Some are yielding to its claims. One man came to Brother Dauphin and gave him his *krefi*, a medium of divination. I now have it in my possession. I spoke to the people while I was there, and the paramount chief and his head men were present. It was an interesting occasion to me. On the evening of my arrival in the village, I presented the chief with a copy of "Coming King." When he saw the picture of Jesus on the frontispiece, he said, "Is that the man who died for us?"

They were in the midst of a great feast when I arrived, and had sacrificed fourteen oxen and many sheep and goats. The heavy rains had just begun, and the chief informed Brother Dauphin that the *krefi* had divined to them that there would be no more rain for ten days. That afternoon the chief came over to spend some time with me. Soon the rain began falling, and it seemed as if the heavens were opened and torrents of water were rushing everywhere. The chief looked rather sad, and I remarked: "Chief, our God knows that we need rain so we can sow rice. He is the great God, and he provides for our needs." He seemed much concerned over the matter. The next day there was another heavy shower, and his faith in the *krefi* was evidently shaken. That which moves the heathen to give up his worship of wood and stone is to witness the

power of the true God, which prevails against his god. Here is the work of the true missionary: first, to be personally acquainted with God, and then to point out to the heathen his mighty power revealed. On the Sabbath during the feast, the chief would not permit the people to beat their drums.

We know the Lord is going before us. We are confident that his Holy Spirit is directing the work he has placed in our hands, and our confidence increases as the work advances.

Freetown, Sierra Leone.

Mexico

G. W. CAVINESS

IN the city of Torreon we have had a company of believers for several years. One good Mexican brother and his wife have given us a good large room in their house, which is dedicated to religious services. Brother Juan Robles was with them about a year, leaving there in May of this year for Monterey. Since that time Brother and Sister Gomez have taken charge of the work, and have gathered in quite a number of new believers.

I spent two weeks with them, holding meetings every night and on the Sabbath, and had the privilege of baptizing seventeen. Two of these were the brother and sister mentioned as leaders. They had been baptized in the Baptist Church years ago. After receiving the truth and studying it several years, they desired to be baptized into the message. Five of those baptized were children of believers, from thirteen to sixteen years of age. The other ten were from the outside, quite a number coming directly from the Catholic Church. We had a good time with them, celebrating the ordinances the last Sabbath of my stay.

In a former article I spoke of my reception by the believers in the state of Oaxaca. In this I will describe the farewell given me by the brethren in Torreon. The Mexican salutation among close friends and members of the family is as follows: First, they embrace each other, giving the good, hearty embrace which makes one think of Bible times when they "fell on each others' necks." Then they step back and shake hands. Among the women they not only embrace, but kiss each other twice, once on either cheek. The embrace of the men and women is no more than to reach around and pat lightly on the back, then the hand-shake.

At our last meeting, the young people took part, singing some songs and making a few speeches. I spoke a few words of farewell, and then the congregation sang in Spanish "God be with you till we meet again." While singing this hymn, every one of the congregation, men, women, and children, came forward one at a time, and gave me the fraternal embrace.

These people are affectionate and whole-hearted, much like children, but of course are not always as stable as they should be. They need help and instruction for a good while, and we can not

or should not leave a company of new believers too soon. It is our desire and intention to place some good laborer in Torreon.

There are also some believers in Gomez Palacio, but the revolution has caused a number of them to leave the place. We have at last heard from one of the brethren in Santa Barbara, but he says nothing as to the whereabouts of the others, or of the conditions of affairs there.

The revolutionary army from the north came within a few miles of Torreon, and for three weeks no train entered or left the city. The people were beginning to suffer somewhat for the necessities of life, Torreon being a mining town, with but little agriculture carried on in its vicinity. At present the place seems to be as safe as any other part of Mexico. However, the day before I left, there was a report that the train to Monterey was fired upon by revolutionists. I went to the station in the morning to buy my ticket, but the agent would not sell one to me then, as he did not know whether or not there would be a train. But in the evening I was told that the train was going, so I bought my ticket, and reached Monterey without any difficulty whatever.

In Torreon and its vicinity there is splendid opportunity for labor, with prospects of gaining a goodly number of believers. We have just received word from the Mission Board that a consecrated brother and his wife from California have accepted a call to Mexico. We believe that Torreon will be a good place for them to live. We can associate with them for some months a Mexican brother who speaks English, so that they can enter upon their work without difficulty. We trust that our brethren in the United States and in other parts of the world will remember the laborers and work in Torreon and its vicinity.

Training-Schools for Missionaries

TRAINING-SCHOOLS for missionaries, in which they may learn the language of the country in which they intend to work, and may also learn something of plans and methods of work, are multiplying in missionary countries. It is announced that a school for missionary study will be opened in Lucknow, India, next autumn. In Cairo, Egypt, Dr. Samuel M. Zwemer will be in charge of a training-school for missionaries to Moslems. The English government will open a school of Oriental studies in London, modeled after the German Oriental Seminary in Berlin, and after the Colonial Institute in Hamburg. Both of these institutions in Germany have aided missionary work to a large extent by teaching the missionaries the language before they go out to their fields. A language school is also to be opened in Nanking, China. Missionaries representing more than a score of societies and boards had requested the University of Nanking to open such a school.

Hereafter missionary recruits for central China, irrespective of nationality or denomination, can spend their first year in China at Nanking in an effort to master as much of the Chinese language in one year as the average student used to master in two years under the method of private instruction.—*Christian Observer*, Sept. 11, 1912.

Mission Notes

BUILDING is the order of the day at the Tsungwesi Mission, Rhodesia, South Africa, and bricks are being made for the purpose. For a month the weather was so cold as to hinder the work. A few more good cows have been added to the herd, making a total of twenty-five. Pastor M. C. Sturdevant has just returned from a trip through the country, having been invited to look at some stock offered for sale. He took occasion to tell the people the object of his being in their country, and they said: "Teacher, you tell us wonderful things, and we see them with our eyes. Why don't our teachers tell us these things?" Pastor Sturdevant says it would take a volume to tell all the interesting experiences he had with the people. So many are talking of coming to the mission school that it is feared there will not be room enough to receive them. "Our mission is already almost outgrowing us," says the mission superintendent, and he longs for the health and strength of a few years ago. "I can do all things through Christ which strengtheneth me."

BROTHER I. B. BURTON, in speaking of the work of a native out-school teacher at Faba, Africa, says: "He has made a success of his work at Fish River, and I can not tell you how pleased I am with the school work there. To think that fifteen months ago those children were all in the red-blanket condition, knowing nothing about A, B, or C, and are now able to read and write, and have a fair knowledge of the Bible! The progress is wonderful. They knew nothing about singing then, and now they sing well. God has blessed that work, and to him be all the praise." Brother Burton says there is just such another opening five miles from this school, which promises good returns in souls as well; but at present there is no teacher. Workers are greatly needed in Africa.

Marked and Numbered

ELIZA H. MORTON

My steps are marked and numbered,
The God of heaven knows.
Each day's defeat or victory
The book in heaven shows.

My steps are marked and numbered;
An angel writes them down.
If I but run with patience,
I'll win a starry crown.

My steps are marked and numbered;
I'll strive that they shall be
The steps that Jesus walked in,
For they're the steps for me.
Portland, Maine.



The Word of God

PEARL WAGGONER

(May be sung to the tune "My Name in Mother's Prayer," "Christ in Song," page 36.)

'Twas just a word,—'twas God's own word

Which made the sea and land;
He spake, and lo, the deeps were stirred,
Obeying his command.
The hills and mountains were upheared;
He spake, and there was light;
And all the heavenly host appeared,
Created by his might.

O wondrous, mighty word!
O great, life-giving word!
For naught we see e'er came to be
Save by God's living, mighty word.

The years rolled by, that selfsame word
Which gave the worlds their form,
Through Christ on earth again was heard.

It quieted the storm;
Through it the dumb lips were unsealed;
The evil spirits fled;
The sick and suffering ones it healed,
And raised to life the dead.

O wonder-working word,
The sweetest ever heard!
For storms would cease, and calm and peace
Would follow just that spoken word.

That word of old is still the same,
It standeth firm and sure;
Though some reject and foes defame,
Forever 'twill endure.
The worlds by it are held in store
Till God's great judgment-day,
When all who now its truth ignore
Shall with them pass away.

But God's unchanging word,
His everlasting word,
Shall triumph still, and work his will,—
His all-effective, changeless word.

If we accept this word divine
And cherish it within,
Upon our path a light will shine;
'Twill cleanse and keep from sin;
'Twill be our overcoming power,
A shield amid earth's strife;
'Twill feed our souls each day, each hour,
And give eternal life.

Almighty, everlasting word.
Our hearts by thee are stirred;
We long to be upheld by thee,
By thee made pure, O holy word!

And soon will sound this word of God,
Till hills and mountains shake;
'Twill reach the sleepers 'neath earth's sod,

And cause them to awake.
Then we with them,—O blessed hour!—
Caught up to him shall be,

Upheld by this same word of power
Through all eternity.

A great joy-giving word!
Blest resurrection word!
Our hope and stay thou art always,—
Almighty, everlasting word.

Hinsdale, Ill.

Come, Let Us Live With Our Children—No. 3

Be of Good Cheer

ARTHUR W. SPAULDING

To associate with children successfully it is necessary to be cheerful. No more certainly do plants grow sickly and die in darkness, than does the child's nature become morose and enfeebled in an atmosphere of gloom. A leader must be a man or a woman of cheer. Pleasant words and happy songs must greet the morning, serene strength must bear the burdens of the noon, and thankful, genial communion must mark the close of the day. In this atmosphere the child's nature thrives.

The normal child is happy; and like seeks like. It is altogether to the parent's advantage that he give cheer for cheer, because the child will seek congenial company somewhere. The reason why many a boy selects the company of the stableman in town or the sportsman in the country, is because he finds in him a geniality that partly satisfies his starved nature. A stern and crabbed father who is thinking only of the saving of pennies and the hard work that gets them is denying himself the greatest wealth life can give him, in the joyous companionship of his children. The worried, fretful mother, dragging her pains out through her whining voice, is losing her chief remedy for the ills of life, in the loving caresses and ready help of her children.

But it is in the thought of training the child's character that we must feel most heavily the responsibility of being cheerful. In the affairs of life only the cheerful man succeeds. Only the cheerful man can be a good loser, can be serene under disappointment, undismayed at obstacles, persistent to the end. Only the cheerful will be among that company who have the patience of the saints, who keep the commandments of God and the faith of Jesus. And it is chiefly our cheerfulness that will make our children cheerful.

Our children must be trained to be cheerful about wearing poor clothes and eating plain food, missing a cherished outing, or doing a disagreeable task.

And to teach them so, we must ourselves be cheerful in our poverty, our privations, and our hard work.

Remember, parents, that God suits trouble to the age and experience: the breaking of a toy or the missing of a ride is as poignant a grief to the child as is the losing of a job to the adult. I recollect myself that there was a deeper grief at that age in being rejected from a blueberrying expedition because "You are too little," than at a later age in being refused a privilege because "You are too radical." If any one does not believe that, I venture to assert that it is because, like most grown-up people, he has forgotten what it is to be a child. But it is this very memory of the feelings of childhood that is essential in enabling us really to live with our children.

Cheerfulness is a result as well as a cause. Good health and confidence in God are its causes. What we studied last week in regard to the conservation of energy must be kept in mind, and must be put into practice, if we would have cheerfulness.

Then we must trust God concerning the things that naturally worry us. I know it is hard to maintain good spirits when our children are taking some course that distresses us. When it comes to dealing with the adolescent boy or girl, it is then that the average conscientious parent is most tempted to worry. But there never is a time when he needs more the absence of worry, the presence of cheer. Never does he need more the quality of whole-souled, joyous leadership. The worried, anxious father or mother is quickly discovered by the boy to be his subject, not his master.

And right here must be emphasized the necessity of knowledge. The father and the mother must, in their knowledge of how to deal with conditions, keep ahead of the growing child. Before the birth of their first child, the father and mother must be students of how to deal with the first requirements of the child's nature; in his babyhood they must be students of the nature and needs of his boyhood; in his boyhood they must study the way to deal with his budding manhood; and in his adolescence they must learn how to keep up with his development, and guide him safely, cheerfully, joyously, into the maturity of the man. Knowledge gives the sense of mastery; the consciousness of mastery insures serenity.

You can not neglect this, you can not leave this to chance, and hope to be successful. With the helps that are given to-day in books, in magazines, in mothers' meetings, and above all in the knowledge and grace God is offering us, there is no excuse for being ignorant parents. It is true enough that many authors' theories are fantastic, that many of the counsels of mothers' magazines are absurd and impracticable, and perhaps that advice to parents is forthcoming from more who are not successful as parents than from those who are successful; but these things can not excuse

us from study. In the Testimonies of the Spirit of God there is more dependable help for parents than any Seventh-day Adventist parents have yet received. In "Ministry of Healing" alone there is enough material for a year's studies in parents' meetings. The trouble, indeed, is not so much that we do not read as that we fail to begin to practise. We stand aloof from our children, in timorous, anxious dismay; we need, prayerfully and courageously, to live with our children, and learn thereby, with the aid of God's instruction, how to solve the problems.

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 should seek to cooperate with God in bringing about an answer to our prayers. For us to pray for deliverance from disease, while we are knowingly and wilfully going on from day to day transgressing the laws of our being which God has established, is presumption. It is a duty that each one owes to himself as well as to his Creator to seek to acquaint himself with the laws of his being, and learn how he may bring his life into harmony with God's requirements. Oftentimes this will bring the desired blessing. Heaven is seeking through many natural agencies, such as rest, sleep, food, water, and air, to keep in harmonious operation the machinery of our bodies, and enable them to regain from day to day the loss and waste. For one to place himself in the channel of these blessings, for one to take needed rest, breathe both day and night the pure air of heaven, drink copiously of pure water, eat food that makes for strength and not for drunkenness and surfeiting, is to cooperate with his Creator in obtaining that which he desires. On the contrary, for one to continue ruthlessly and knowingly to violate the laws of health affords a kind Providence little encouragement to work in his behalf. His life and probation would only be continued for a course of further transgression. Let us seek to use every means in our power, and study the laws of life and health, so that we may place ourselves in that relationship of loving obedience where God can consistently work in our behalf.

The following requests have come to us during the last week:—

106. A burdened sister writes from western Nebraska, asking prayer for the conversion of her husband's mother, who is very ill, and has not yet accepted Christ as her personal Saviour.

107. A mother in the same State (Nebraska) asks the prayers of God's people for the conversion of her children. She is especially burdened for a son who drinks.

108. A Michigan sister requests prayer for the conversion of two brothers; for a brother-in-law who has given up the truth; and for her youngest sister, who is seeking to live out the truth in the face of many opposing influences.

109. From Ohio a sister sends a request for prayer that she may overcome the evil agencies that have been employed of late to undermine her faith, and also that Satan's power over her mother and sisters may be broken.

110. An earnest request comes from the burdened parents of a fourteen-year-old boy in Colorado. Their only son has been stricken with tumor of the brain, and no earthly help can bring relief. Let us remember this stricken family when we bow before the throne of grace, and plead with God for the restoration of the boy if it be his will.

111. A sister sends this word from California: "Will you please pray for my niece who is suffering from paralysis, and also that if it be the dear Lord's will, I may receive my hearing again?"

112. A Florida sister, who is just now passing through a time of great trial and temptation, asks our prayers that she may stand firm for the truth and right.

113. "I feel my health giving way with symptoms of an incurable disease. Please pray that God may send his healing power and strengthen me for his work if this be in accordance with his will," is the request of a sister in Alabama.

Healthful Beverages

MRS. S. N. HASKELL

THERE are three varieties of beverages mentioned in the Bible; namely, water, milk, and fruit-juice.

The happiness and health of the human family are quickly affected if they are deprived of water. Ex. 20:5; 15:23, 24. Throughout eternity the redeemed will drink of the water of the river of life. Rev. 22:2, 17. While water is necessary to sustain life, yet it could hardly be called a food; but, milk is a food. Prov. 27:27. Milk was given to guests as a refreshing drink. Judges 4:19. Milk and wine are mentioned among the class of foods that satisfy. Isa. 55:1, 2.

The clear fruit-juice was ever considered a delicious beverage. It was drunk when first pressed from the fruit before fermentation began. Gen. 40:11; Deut. 32:14. The Bible recognizes the medicinal value there is in fruit-juice, or unfermented wine. 1 Tim. 5:23. God forbade the use of the fermented wine. Prov. 23:29-32.

Dietetic Value of Beverages

Few persons know the medicinal value of water. If they did, much more pure water would be drunk. Sir Lander Brunton says, "It is doubtful whether gall-stones would ever occur if each individual drank from two to four pints of water daily." Stones of the kidneys and many other diseases may largely be prevented by freely drinking pure water.

Drinking a pint of clear water every morning will often relieve the most stubborn cases of constipation. If one pint of water in the morning does not give relief, double the amount by also drinking one pint in the evening. "Milk is a nitrogenous or flesh-building food. It

contains all the elements of a perfect food. It is the only food that a body less than a year old needs."

Many of the fruit-juices are destructive to germ life. An exclusive fruit diet for one or two days is an excellent way to cleanse and disinfect the alimentary canal. Fruit-juices help the kidneys to throw off the poisons from the system; they are cooling to the blood. The juice of the lemon and grapefruit is especially helpful in combating malarial fevers. Lemons and grapefruit are far better for the liver than the poisonous drugs so often taken, and they leave no poisonous effects to weaken the system.

A free use of water, milk, and fruit-juice, the beverages of the Bible, will give health and happiness; while the use of alcoholic drinks, tea, coffee, and other stimulating beverages, will give weak nerves, sickness, and sorrow.

Bran Coffee

Mix bran with molasses, using only enough molasses to moisten; toast to a dark brown in oven, stirring frequently to keep from burning and from lumping. Use one tablespoonful of bran to a cup of water. Boil twenty minutes.

Wheat and Peas Coffee

Roast entire wheat kernels and dried peas to a rich brown, and grind to a coarse meal. Use one level tablespoonful to one cup of water. Boil for fifteen minutes, then set on back part of stove to steep for ten or twenty minutes. The wheat alone can be used. Serve hot with cream.

Peanut Coffee

Look over the peanuts, rejecting the poor ones, roast in oven until a dark brown, about the color of Java coffee when roasted. Remove skins, as they will make it bitter, and grind coarse. Use one teaspoonful to a cup of water.

Brazil-Nut Coffee

Roast the kernels of the Brazil-nut to a nice brown; when cold, grind to a coarse meal. Use one heaping tablespoonful to one pint of water. Simmer gently for an hour.

Walnut Coffee

Roast the walnut kernels in the same way as for Brazil-nut coffee, and use the same quantity for making the coffee.

Fruit Punch

One cupful of sugar, one-half cupful of lemon-juice, one and one-half cupfuls of strawberry-juice, one-fourth cupful of currant-juice, one quart of cold water; to this add one apple diced very small, one orange, and one banana sliced. Let stand in a cool place one hour. Serve ice-cold.

Fruit Cordial

Crush a pint of blackberries, raspberries, grapes, currants, or cherries, adding the juice of two sour oranges, and a sliced lemon; pour over all a quart of cold water. Stir the mixture frequently, and let stand for an hour or two. Strain, and add sirup made by dissolving white sugar in boiling water, sufficient to sweeten. Cool on ice, and serve.

Raspberry Nectar

Juice and grated rind of ten lemons, three-fourths cupful of sugar; one-half cupful pineapple-juice, one and one-half cupfuls of raspberry-juice, one-fourth cupful of cherry-juice; one quart of water. Allow to stand one hour, then strain through cheese-cloth. Serve ice-cold.

Banana-Lemon Nectar

Three-fourths cupful of water and one-half cupful of sugar; boil, and add one-half cupful of lemon-juice; cool. Slice thin one large banana into this. Let stand in refrigerator an hour or more. Serve with thin slices of lemon.

Egg Lemonade

Beat the whole of an egg, add to this lemonade made as usual, stirring thoroughly after egg has been put in.

Pink Lemonade

To lemonade add one fourth as much strawberry-juice or currant-juice as the quantity of lemonade.

Mixed Lemonade

A very pleasant cooling summer drink is made from the juice of four lemons and six oranges, with sugar to taste. Add to this some pounded ice and the juice of a small can of pineapple; to this add two quarts of cold water.

Egg Orangeade

Put the white of one egg through a strainer. Add to this three fourths of a glass of clear orange-juice. This is nutritious as well as tasty.

Kumiss

Two quarts of milk, one-half tablet of kumiss, one-half teaspoonful (scant) of salt. Let the milk come to the boiling-point, but not boil. Cool to lukewarm, then put in kumiss tablet. Put in a warm place overnight (or twelve hours). When thick, take beater and whip until smooth. Can be bottled and kept in a cool place.

Fruit-Juice

A very nutritious beverage can be made by pressing the juice from grapes, apples, blackberries, or any juicy fruit, and adding one fourth water. This juice can be heated and canned before the water is added and kept for any length of time.

Avoid Pneumonia

THE Chicago department of health calls attention to the fact that pneumonia is a dirty-air disease. People die from pneumonia when cold weather comes not because the weather is cold, but because they refuse to ventilate their houses and work places. They will not die from pneumonia if they will only let fresh, pure air into their homes. "Ventilate, but don't hibernate" is the slogan of the health department. It points out that it is better and cheaper to pay for fuel than for sickness and death. In the living-rooms one window can be raised a trifle at the bottom and another lowered a little from the top. All bedrooms should be thoroughly aired for an hour or more every morning, and no bedroom is big enough to sleep in with all the windows closed.—*Selected.*

**The Saviour's Smile**

L. D. SANTEE

I HAVE read the Word, I have studied long

Of the land of light and joy and song;
I remember the promise God has given
To the righteous ones of a home in heaven;

And the shining mountains of paradise,
I can see their glory with faith's bright eyes;

But the sweetest joy that to me is given,
Is the Saviour's smile I shall see in heaven.

I read of the city whose streets are gold,
Whose dwellers never grow sad nor old,
Where life is sweet, with never a blight
Through the endless day, for there is no night;

Sweet flowers of beauty shall fade no more,

They are part of the joys of the farther shore;

But the sweetest joy that to me is given,
Is the Saviour's smile I shall see in heaven.

I can see with gladness the jasper walls,
Where the sunshine of heaven forever falls;

I shall walk with loved ones on streets of gold,

With a gladness the angels have never told.

No shade of sorrow nor taint of wrong
Will mar the joys of the land of song;
But the sweetest joy that to me is given,
Is the Saviour's smile I shall see in heaven.

By faith I see, when the sky is dark,
His guiding presence around my bark;
When the floods are deep, and the billows foam,

I think with joy, I am nearing home.

My Lord in the heavens will soon appear,
And there in the haven the skies are clear;

But the sweetest joy that to me is given,
Is the Saviour's smile I shall see in heaven.

*Moline, Ill.***Nyasaland, South Africa**

I HAVE just returned from visiting the out-schools, and I found most of them doing good work. I was much encouraged to find so many in the Bible classes for baptism. There are ninety-eight candidates in all the schools, and on the mission here there are about fifty. This is the encouraging part of our work.

We have Simon's brother in from the out-school where he was teaching; and when Simon gets a better knowledge of the work, we shall let him go out to the villages. I shall take him with me the first time if possible. If we can develop both Simon and Moses into good evangelists, it will be a great help in the work here. I baptized three converts at

Malava; while at Monekera, I found that there were about twenty-five baptized during Brother J. C. Rogers's last visit whose names were not on our church book. These bring our membership up to over one hundred sixty.

I have just received a letter from the Portuguese government at Tete about our entering their territory; as it is written in Portuguese, I can not read it, but shall send it to Brother S. M. Konig-macher.

We are busy stumping the fields, and find the stumping-jack a fine help. It is very simple, and the boys can work it without assistance.

Miss Edie is in her new rooms, and likes them well. She will soon begin her work for the women and girls of the villages. Mrs. G. A. Ellingworth is good help in the school work.

We are at work on the school building, and expect to have it finished next week. It will be quite a nice building when done. The kraals will be completed this week, and the cattle will be quite comfortable in them. I am having Job build his house close by, so that he can be near them at night. Our stock is all doing well at present.

C. ROBINSON.

Maine Conference and Camp-Meeting

THE Maine conference and camp-meeting were held at Norridgewock, Maine, August 29 to September 8. The church building was used for the meetings, which made it quite comfortable for the early morning and the evening meetings. There was a fair attendance of the believers from different parts of the conference. Thirty-nine tents were used, and between fifty and sixty rooms were secured from the citizens. The people of the town manifested considerable interest, taxing the capacity of the church to its utmost nearly every night.

There was an excellent spirit in the meetings. One sister who is now eighty-seven years old, and who has attended every camp-meeting in Maine save one, said, without any reservation, that the last was the best she had ever enjoyed. Many hearts were made tender as the Spirit of God came into the meetings. Twelve were baptized the last day of the meeting.

The reports of the laborers showed that success has attended the work during the past year, one hundred four new Sabbath-keepers having been won to the truth.

Another encouraging feature of the conference is the improved condition of the finances. For the twelve months ending July 31 there was an increase of tithe over the corresponding twelve months ending July 31, 1911, of \$1,951.97; and the tithe for the first seven months of 1912 almost equaled the total tithe of 1911.

The offerings to missions have doubled during the last year, and about \$1,000 has been raised in the same time to free the conference from indebtedness. More than \$6,000 worth of books and magazines have been sold during the first seven months of the present year. The sales of the book-stand during the camp-meeting amounted to \$715. For the work among the colored people \$214 was given in cash and pledges, and for missions about \$200.

The following-named ministers were present a part or all of the time: A. G. Daniells and C. M. Snow, of Washington, D. C.; A. J. Haysmer, from the South; and W. B. White and J. E. Jayne, from the Atlantic Union. During the last half of the meeting, Elder and Mrs. S. N. Haskell were present.

But few changes were made in the working of the conference. Elder and Mrs. Haskell have now given up their work in Portland, but the conference is continuing the training-school in that city, the committee voting that Elder E. E. Osborne should be in charge.

The brethren and sisters of the conference returned to their homes with renewed determination to witness to the truth as they had never done before, and the workers of the conference enter upon their fall and winter campaigns with new courage to press the battle against the enemy. We are glad to report that the work is onward along all lines in Maine.

J. F. PIPER.

A Visit to Jamaica

It was recently the writer's privilege to visit Jamaica, his native land, after an absence of more than ten years. The occasion was an enjoyable one, particularly the meeting of parents and friends and acquaintances. Only those who have had such an experience can fully appreciate its pleasantness. There was one regrettable feature in it, however, and that was the calling away of many by death,—many who were strong and healthy, and who at the time of our parting little dreamed of death. One thing more than all others was pleasing and gratifying,—the return to a home which, though ten years ago it was sadly indifferent toward present truth, is now rejoicing in the third angel's message, and from around the family altar songs of praise arise to the Lord.

Several friends within a radius of twenty miles were visited. Some of these have made splendid progress, and in all may be seen the genuineness of the foundation laid by the pioneer workers on the island. Those who accepted the truth in those early times are still faithful, and their testimonies ring with courage and hope. The work of Brother W. W. Eastman in this neighborhood deserves special mention because of the rich and lasting results attending it.

One section of the island has had a severe drought, and several of our brethren are suffering from want of food and water. I may mention especially the district of Newell, where Brother Luther Mullings labors. Amid all the trying circumstances, they are building a little church in which to worship.

On my return, I visited the headquarters of our work in Jamaica, and was pleased to notice the improvements that have been made and are being made

in Kingston. The beautiful church building, in one of the best parts of the city, does credit to the work there. The president of the conference, Elder D. E. Wellman, with a few faithful workers, is starting treatment-rooms, and already a good beginning has been made. This will greatly strengthen the work of the message in that important West Indian city. Brother Wellman reports progress in other parts of the field. May the Lord bless the work in this island.

D. E. BLAKE, M. D.

Delaware and Maryland

WILMINGTON.—Our tent effort closed here Sunday night, September 22. It had been cold in the evenings for two weeks, but the interest was of the very best. Elder F. H. Seeney and wife; Mrs. E. V. Manners, a Bible worker of Norfolk; and the writer and his wife, comprising the tent company, prayed from the very beginning for a rich harvest of souls. The Lord answered our prayers. Sabbath, September 21, we held an impressive baptismal service. Ten were baptized, two being rebaptized, and three united with the church on their former baptism.

When we first pitched our tents in Wilmington one year ago, there had never been a worker among the colored people. As the result of our labors, a church has been organized, and now there are twenty-three persons rejoicing in the truth.

BALTIMORE.—Every Sunday night this past summer, which is always the most important night, Elder Seeney was alone, as the writer carried on the hall effort in Baltimore begun last March. As the result of this hall effort, nine united with the Baltimore church in June, and four or five others will soon take their stand for the truth.

Both at Wilmington and at Baltimore there is much to be done. We ask the REVIEW readers to pray the Lord of the harvest to send us more reapers, as the people are eager to know this truth. Among two hundred sixty-five thousand colored people in this conference, there are but two workers and one church building. We believe that the day of the Lord hasteth greatly.

GUSTAVUS P. RODGERS.

Illinois

Two years ago last March we moved from Sheridan to Ottawa, where we began work by going from house to house with the Missions REVIEW, soliciting for our needy mission fields. This work we enjoyed very much, and found it an excellent way of reaching all the people, besides gathering quite a little for the fields in the regions beyond. Many received us gladly, and we had many good experiences.

In the two years and a half that we were in Ottawa, we made a house-to-house canvass three different times, receiving, in all, more than two hundred dollars for missions. We held Sabbath and Sunday evening services, the papers of the city publishing a synopsis of the Sunday evening sermons. Many told us that they were reading the sermons every week.

We frequently visited Sheridan, Streator, and Pontiac, the Lord greatly

blessing at these places. Just before we left Ottawa, we had the satisfaction of seeing four, all heads of families, take a firm stand for the truth, three of them uniting with the church.

The latter part of August the conference asked us to move to Joliet, it being necessary that a minister be stationed there. We at once began to plan for work in this large city. We have been able to recognize very clearly the hand of the Lord in this change of field, and can say that his blessing has been far greater than we expected. Though we have been here only a little over a month, one man has taken a firm stand for the truth, giving up a good position that he might keep the Sabbath. His wife is very favorable, and attends our Sabbath and Sunday evening meetings with her husband. We have rented a hall in the center of the city, and some not of our faith are attending our meetings. The enemy has tried hard to hinder the work in Joliet, but the Lord has shown his care for the work and for his dear people here. We hope to see a strong church built up in this city, and ask that the readers will remember to pray for the work here.

J. C. AND MRS. J. C. HARRIS.

Press Bureau Work

MINISTERS and other workers in different parts of the United States are taking advantage of the opportunity to have some phase of the last gospel message heralded to the world through the columns of the newspaper, with the result that the Seventh-day Adventist denomination has probably had more extensive advertising this year than it had had during any ten years of its existence.

It is very encouraging to receive through the mails practically every day letters from our brethren in which they say that they have been writing for their home papers, and that the cause has been advanced through the publication of their articles. Along with their letters, quite a number have also sent clippings of the articles published, and a perusal of these clippings makes us rejoice in the fact that others are cooperating in this great movement to give the light of the gospel to untold multitudes who would not otherwise learn about it.

It is also encouraging to read in the various union conference papers statements by our brethren that they are writing for the press, and that interested persons are being attracted to the meetings through the reading of these reports. One of the brethren assisting in a tent-meeting in Sacramento, Cal., stated, in a recent issue of the *Pacific Union Recorder*, that the papers in that city have been giving liberal space for the reports of the meetings. A brother in Jackson, Miss., says that he recently held a ten days' tent effort in that city, and that a paper there published an excellent report of the meetings nearly every day. He further says: "These reports were read by many who were not able to attend the meetings, and were also the means of bringing some to the tent."

One of the workers in Oklahoma reported the camp-meeting of that conference for the Oklahoma City papers, where the meeting was held, and after stating that it was his first real attempt

at reporting, continues: "I was quite surprised but very much pleased to see the way in which the daily papers here opened their columns to our reports. I became quite well acquainted with the city editors of the three papers, also with some of the reporters, and had some good talks with them about our organization and work. They were glad to talk on these subjects, and seemed to wonder at the magnificent work we are carrying forward, and thought it a great undertaking."

Other letters of similar character have come to the Press Bureau office, which clearly indicate that not only will the men in these offices, who are wise in this world's knowledge, gladly publish articles about eternal truth, but will as gladly enter into an investigation of the wonderful principles which Adventists hold; and our brethren through the handing in of their reports will find many opportunities to go more deeply into the principles of the gospel with these men, and such visits may bring salvation to them. Newspaper editors and reporters, though they are almost entirely occupied in delving into the things of the world, are, nevertheless, susceptible to the teachings of the blessed gospel; and when one finds a tender spot in the heart of any of these men, he can soon realize that such a person is just as hungry for spiritual food as are men in other walks of life.

W. L. BURGAN.

Cuba

THE first general meeting among the Seventh-day Adventists of Cuba was held at the headquarters of the mission in Cerro, Havana, September 5-10. Many had looked forward to the time when the work would be so developed that a meeting of this kind would be necessary and profitable to the progress of the truth in this republic. The meeting is now a thing of the past, but we believe that the result will be greater power and progress in the giving of this last message to the people of Cuba.

The various methods of spreading the truth were discussed. At the present time, the evangelistic, canvassing, and school work are employed.

The canvassers have had good success this year, and several will continue in this work. At present our Spanish health book is being sold, with the hope that it will win the confidence of the people and open the way for some of our other books.

The meeting was attended by all the canvassers and by several brethren and sisters from out of town. The members of the Havana church attended the meetings as often as possible. The services at night consisted of preaching or of social meetings.

On Sabbath Elder G. M. Brown baptized two candidates, after a talk on what it means to go forward in this ordinance.

The attendance at the Sabbath-school was about seventy. This is a large company for Cuba, when we remember that seven years ago there were but two or three here who believed this message, and these had come here from the United States. In the entire field there are at present one hundred nine reported as regular members of the Sabbath-school. About thirty of these are foreigners, having nearly all come from the United States.

Since Jan. 1, 1912, orders for books

have been taken to the amount of \$8,905.66. Of this amount \$5,907.31 has already been delivered. The aim is \$10,000 worth of books delivered for 1912.

Without doubt this meeting will show good results in the future. The privilege of attending brought forth expressions of gratitude from many. May the Lord bless the workers as they turn again to their work among this people.

U. BENDER.

Work Among the Lost Sheep of the House of Israel

NOT much has appeared of late in the REVIEW concerning evangelistic work among the literal seed of Israel. But this has not been because nothing has been done among them, nor because there is a lack of interest in the work. I believe there never was a time when our brethren and sisters were more interested in this branch of the work than they are at the present time, and I am grateful for the encouraging words which frequently come to me from our people concerning their interest in this work.

In fact, the interest has grown to such an extent among the people of God that there have come many requests that information concerning how to labor among the Jews be published in such papers as the REVIEW and the union conference papers. In order that this request might be granted, we have ceased to publish *Good Tidings of the Messiah*, though we regretted very much to discontinue its publication. We feel sure that, under God, that magazine has had its place, and it has been the means of accomplishing some good in the cause of present truth in behalf of these people.

We are glad to report that during the past summer we have had one Jewish brother with a tent effort in Boston, one brother in the canvassing work in Massachusetts, and one in the canvassing work in the Chesapeake Conference; and one sister has been at work translating from English into Yiddish. While we wish that many others were in the work or were preparing to go into the work, we are glad that a beginning is being made.

Only a short time ago several accepted the truth in New York; one brother in Nebraska has recently accepted the truth and desires to prepare himself for the work; and one young man whose mother has recently accepted the truth, desires to go to school to get a training for work in this cause. A young woman is waiting baptism, although she fears that it may greatly distress her people.

It means much to a Jew to accept Christ. When a child of Abraham in the flesh takes a stand for Jesus and for his truth, it means a complete separation from loved ones and friends, if not death as far as friendship or kinship is concerned. But we believe that God has many among these people who will yet accept this blessed message, and we are hoping, praying, and laboring to this end.

We are sure that when our brethren and sisters generally take the interest in the Jews which they should, and pray earnestly for them, we shall see the salvation of God. The apostle Paul tells us, in Rom. 10:1, that his heart's desire and prayer to God for Israel is that they might be saved. This indicates to us that if we wish to see Israel saved, we must pray for them. It is the Lord's plan that people should be saved by those of his children who love souls, who pray for

the lost. We are sure that when more prayer is offered up for the lost sheep of Israel, we shall see more of them coming to the blessed Saviour.

We have also been conducting an interesting correspondence with many of these people throughout the land, and we are glad to say that the efforts have been blessed of God. Here is a letter from a prominent editor and publisher, which speaks for itself:—

"DEAR SIR: I thank you for sending me a copy of *Liberty*. I naturally sympathize with the movement of strengthening religious liberty in this country, especially with the object of your sect in maintaining the historic Sabbath, the seventh day of the week, the Sabbath which was observed by Jesus.

"Will you kindly give me the latest statistics of the Seventh-day Adventists, which I will use in the Hebrew Encyclopedia, in the article 'Sabbath.'

"In my opinion the changing of the day of rest for Sunday, has caused the separation of Christians from the Jews, and is responsible for the persecution of that race."

His request was granted, and statistics were sent him. He sent this reply:—

"DEAR SIR: I received your favor of the 12th inst., and enclosed statistics regarding the Seventh-day Adventists, which I will make use of in the ninth volume of the Hebrew Encyclopedia, under 'Sabbath.' This volume will appear about March, 1913. Meantime, if you have additional information, kindly send it. With many thanks. Will send you a copy of the printed article when it appears in book form."

Let us continue to pray for the blessing of the Lord upon this work and upon these people. Any one who desires information in reference to work among the Jews can receive it by addressing the undersigned at South Lancaster, Mass.

F. C. GILBERT.

An Outside Viewpoint

THE Mountain View (Cal.) *Register-Leader*, of September 18, has this to say of the Harvest Ingathering number of the *Signs of the Times*:—

"To-day there might have been seen going through the street of the town an express-wagon loaded with all the mail-sacks that a willing horse could pull, even over the well-graded streets," said Wednesday's San Jose *Times*.

"This is but a small, very small part, of the mail now being sent to all parts of the world by the Pacific Press Publishing Company, which is under the management of the Seventh-day Adventists. The company has recently issued from the plant in this town the stupendous number of 450,000 of the *Signs of the Times Magazine*, devoted to their special faith.

"Few who are not thorough printers can have any idea of what these plain figures really mean, but those who have a knowledge of the printing business know that 450,000 copies of a magazine is a work which few printing plants west of Chicago could produce, to say nothing of the immense expense.

"It is something of an honor to have a printing plant of this magnitude in the Santa Clara valley, and the magazine does not ask nor accept advertisements from the public at large, even a few pages of which would bring in many thousands of dollars."

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN - - - - - Secretary
MEADE MAC GUIRE - - - - - Field Secretary
MATILDA ERICKSON - - - - - Corresponding Secretary

The Young People's Work in the South American Union

THE beginning of special work for the young people was made in connection with the school work in Diamante, Argentina, and in Pua, Chile. As the youth came together in these places year after year, the importance of wisely directing them in their plans and aims to become workers in the message presented itself very forcibly, and the result was the organization of missionary societies for them. In their meetings, special studies on missionary endeavor were presented, and practical missionary work was done.

However, the question of the Missionary Volunteer organization was not given consideration until two years ago. During the annual council of the union committee it was decided to organize the young people's society at our educational center in harmony with the Young People's Missionary Volunteer Department of the General Conference; it was very gratifying to see the deeper consecration and the greater determination which were soon manifest among the young people.

The work of the societies is both theoretical and practical. The young people meet every two weeks for studies, except the societies in the schools, which meet every Sabbath. The Missionary Volunteers of Buenos Aires give also Friday evening to prayer and social meeting. The programs are made up of Bible topics, biographies of Reformers and missionaries, the study of our work, the history of the world-wide field, and music. Missionary work is done in canvassing, in mailing periodicals, and in correspondence work. In this, the society in Diamante gives a worthy example by maintaining among its forty members a club of 180 yearly subscriptions to our Spanish *Signs*. Donations are taken up regularly for the support of the local work and the building up of libraries. It may be of interest to note that a valuable collection of books can be secured in Spanish, aside from our denominational works, such as, the Lives of Luther, John Wesley, and Abraham Lincoln; the histories of the Reformation and of the Christian church; also one of literature. For general reading, we have books by S. Smiles on Character, Self-help, Duty, Economy, Life and Work, etc. To these we can also add some volumes in the English and German languages.

Unifying the Work

At our last union conference in Santiago, Chile, the Missionary Volunteer work received special consideration in the further organization of this department. Plans were made for the publishing of the Morning Watch Calendar, and for continued studies in the union paper. Immediate steps will be taken to effect the formation of conference and mission societies, which will enable us to be in contact with each young person in our churches. Secretaries have already been

elected to lead out in the work in each field. Beginning with the new year, a reading course will be maintained throughout the union. We have in view as our missionary enterprise the paying of the salary of the teacher at our Indian mission at Lake Titicaca, Peru.

We have now four Missionary Volunteer Societies in Argentina and one in the republic of Chile. However, two others will be reorganized in the latter conference when I visit them next September, which will give us, virtually, seven societies in all at the time of the reading of this report. These will have an approximate membership of one hundred twenty-five. This number will, no doubt, be increased very materially by adding the members of the conference and mission societies at the beginning of the new year. Aside from those already mentioned, we have also a young people's society in our Indian mission in Peru. The meetings are held mostly in the Aymara language. I had the privilege of being with them last July.

The Lord has certainly blessed this work in a marked manner, and the outlook is very encouraging. Our experience with the young people at camp-meeting was also much enjoyed, and it is our desire to improve these opportunities still more in the future. This year we shall follow the plan suggested for the annual gatherings in the States. With the motto, "The love of Christ constraineth us," and the inspiring aim, "The advent message to all the world in this generation," we hope to perfect the Christian experience of our young people, and to train many to be workers for the cause of the third angel's message in Latin America. We wish to be remembered in the prayers of the young people in other lands.

MAXIMO TRUMMER.

Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY - - - - - Secretary

Christian or Worldly Education, Which?

THE greatest need of all the world to-day is men,—men who will stand by their convictions, and follow the instruction given by our Lord. His command is, "Go ye therefore, and teach all nations ["make disciples of all the nations," A. R. V.], baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Notice that we must *teach* the people if we wish to make disciples of them.

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life."—*"Education,"* pages 15, 16. Can the public schools do this?—No, they can not, and will not; so it is time for us to be doing something with regard to it. We are living right down in the end

of the world,—a time that is parallel to that just before the flood; a time when men are saying, "Where is the promise of his coming?" a time when but few are going to stand the final test, as Noah and his house did in those days. O, let us awake to our duty! Let that duty be first to our families, for it is true that as the antediluvian world rejected Noah's warning, so will this present world reject ours.

What a comfort it will be to us when we can hear Jehovah say: "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." What an encouragement to parental fidelity! Then should we disregard our duties at this time to educate our children in the way that has been planned by the Great Teacher? If you have not already planned to send your children to our own schools, do so at once. Do not delay, "for thou knowest not what a day may bring forth." O. P. WILSON.

From the Schools

THERE were over two thousand more pupils enrolled in our church-schools last year than the previous year.

SOUTH LANCASTER and Keene Academies are both equipping new normal buildings, which they hope will be ready for the winter term.

PROF. C. S. LONGACRE says that South Lancaster Academy began with a larger attendance than last year, and that the school will be full to overflowing.

PROF. FREDERICK GRIGGS writes: "Our school is opening up in good form. We have more students in the home now than we had at any time in 1911-12. We may not be able to reach our four-hundred mark in students, but we are certainly endeavoring to do so."

PROF. O. J. GRAF writes: "School opened last Tuesday with an unusually large attendance, notwithstanding the fact that it was early in the week, and also early in the month. We had the largest opening enrolment in recent years,—175 against 102 of last year. At present we have 175; at the same time last year, we had 116. And what gives us more encouragement than the increase in numbers is the excellent character of the students. Our first Friday evening vesper service was one of great inspiration. Dozens were standing, waiting for an opportunity to express their determination to make this school year the best in their lives. The Sabbath service was so well attended that we had to seat a part of the congregation on the choir platform, to make room for all. We thank the Lord for his blessing to us."

ALL life will flash into beauty, and tower into greatness, and be smoothed out to easiness, and the crooked things be made straight and the rough places plain, and the familiar and trite be invested with "the glory and the freshness of a dream," if in all we are consciously serving the Lord. That is the secret of diligence and of fervency.—*Maclaren*.

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. PRIBSCOTT

SECRETARY

An Aggressive Campaign Announced

WE are of the opinion that the Roman Catholic hierarchy, by its persistent interference in governmental affairs, has aroused an opposition and precipitated a discussion which it little expected. That some sturdy Protestants have become thoroughly aroused is shown both by the wide-spread discussion of these matters in the leading religious papers and in the various anti-Catholic publications, and by the plans now announced to carry the work into the enemy's camp by seeking such legislative action as will forbid some of the things for which the Roman hierarchy has been striving.

The following extracts from an article in *Church and State* (Boston), September, 1912, announces a plan of action during the next session of Congress which will doubtless line up the forces for and against a more complete separation of church and state in this country:—

"The American Minutemen are planning a most aggressive campaign at Washington when Congress convenes for its December session. The organization will, in the first place, vigorously oppose and use every honorable means to defeat every attempt that may be made to secure the appropriation of public money or the diversion of public property for any sectarian purpose. It will also combat any effort to secure undue privileges for any religious body.

"On the offensive the organization will concentrate its efforts on two important measures. As will be recalled, Commissioner of Indian Affairs Valentine some months ago issued an order that teachers in Indian government schools should not teach in religious garb. President Taft immediately revoked this order. The Minutemen believe that the Valentine order was absolutely fair and in accordance with the American policy of complete separation of church and state. They further believe that this matter is altogether too important to be left to the judgment of either the Commissioner of Indian Affairs, the Secretary of the Interior, or the President of the United States. As evidenced by the present disagreement between Commissioner Valentine and President Taft, officials of the same administration may hold different views on this question, and even were they in complete accord in the matter, there is nothing to prevent their position being completely reversed by the next administration. Such a condition must not be permitted to continue. The Minutemen are now drafting a bill to absolutely prohibit the wearing of any religious garb by teachers in government schools during school hours. This bill will be presented in Congress next December.

"The second and by far the most important matter to be presented by the Minutemen is a constitutional amendment to prohibit sectarian appropriations. In other words, an attempt is to

be made so to amend the Constitution of the United States as to prohibit forever the national government, as well as any State or local government, from making any appropriations of money or property for any institution wholly or in part under ecclesiastical control.

"To amend the Constitution of the United States is a serious and somewhat difficult task, but the end sought is well worth every endeavor. This amendment, if adopted, will permanently settle a controversy that would otherwise drag on for years with ever-increasing bitterness and ill feeling. As matters at present stand, a bill appropriating money for parochial schools or other sectarian institutions may be introduced at any session of Congress, or of most of our State legislatures, and if defeated, may again be introduced at the next session. Such a situation accrues entirely to the advantage of those demanding sectarian appropriations. They lose nothing by a defeat or even by a series of defeats, and sooner or later they are sure to secure a Congress or a legislature weak enough or base enough to yield to their demands. In fact, numerous appropriations have already been made for sectarian institutions other than schools. We believe that the only statesmanlike course to pursue is to add the proposed amendment to the organic law of the land. Such legislation will eliminate any excuse for ecclesiastical interference in American politics. It will settle this grave question, and settle it right."

The Need of Consistency

It is comparatively easy to see a departure from right principles in the other man. This is illustrated by the attitude of some Protestants toward Roman Catholics. Nearly all Protestants have opposed the wearing of the religious garb in the government schools on the ground that it was a violation of the American principles of separation of church and state; but at the same time, they favor certain things done by Protestants which are a much greater violation of the same principles. This savors of unfairness, and works to the disadvantage of those who occupy this contradictory position. Protestants ought to be consistent in their warfare against Romanism, and not allow in themselves the things which they condemn in Roman Catholics. The disadvantage at which they have placed themselves in doing otherwise is clearly shown by the following criticism:—

"They are criticizing the Catholics for attempting to do precisely that which all the Protestant sects have been doing ever since the establishment of the republic. Wherever they can bring it about, they have Protestant religious exercises and Bible reading in the public schools, using the King James Version, which is accepted by neither Catholics nor Jews; and every effort to make the public schools non-sectarian, so that there shall be nothing in the routine to offend the religious beliefs of the parents of any of the pupils, has been fought by the Protestant clergy and their following with the utmost determination and with every weapon at their command, in the churches, the newspapers, the courts, and even by intimidation of office-holders, candidates for office, and teachers.

"Nor have they stopped there. They

have the paid chaplains in the army and navy, in all correctional, reformatory, and public charitable institutions. Congress and all other political sessions are opened with Christian prayers. All Protestant leaders and judges, even some of those on the United States Supreme Court bench, insist that this is a Christian country and that Christianity is a part of the law of the land, and demand Sunday and sumptuary legislation accordingly. The Guardians of Liberty are hardly in a position to criticize the Catholic Church and its adherents for their alleged political activity.

"What all good citizens should strive for is secularism pure and simple in all branches of the government and courts and in all public educational institutions, leaving the inculcation of religion to the parents and the churches, and giving the greatest possible facilities to all of them, and special advantages to none.

"And above all, no man's religious belief or unbelief should be considered in selecting the candidates for public office or employment in any private capacity."

—*The Chicago Israelite*, Oct. 5, 1912.

The Present Situation

WE have received the first copy of *Church and State*, a monthly publication issued in Boston, advocating the separation of church and state. The editorial staff is a strong one, and includes the names of L. S. Metcalf, LL. D., former editor of the *North American Review*; Rev. O. P. Gifford, D. D., a leading Baptist pastor of Boston; and Prof. Luther T. Townsend, D. D., of the Boston University, who has made some valuable contributions to the literature opposing the new theology.

In its leading article, setting forth the reasons for its existence, *Church and State* gives a view of the present situation, which is well worth reprinting. We quote a portion of this article:—

"It must be apparent to every thoughtful American that our country is facing one of the most momentous questions in its history. In the past eighteen months a series of significant events have forced upon the mind of the public the conclusion that the time has at last arrived when the Roman Catholic Church is to demand, and make every effort to secure, public money for the support of its parochial schools and other institutions. There can be no doubt that this purpose has been in the minds of certain Roman prelates for years past, but they have been retarded somewhat in carrying out their plans by the passive resistance of a more liberal element in their own ranks.

"Unfortunately, however, the ultramontane, or reactionary, element in the Church of Rome is now in the ascendancy, as evidenced by the type of American cardinals recently appointed; and the issue of whether public money shall be appropriated for sectarian purposes is squarely upon us.

"On Jan. 29, 1911, the Federation of Church Societies of the Archdiocese of Boston (the archdiocese of Cardinal O'Connell) passed resolutions demanding state support for parochial schools. The same body passed similar resolutions in 1912. The National Federation of Roman Catholic Societies, meeting in Columbus, Ohio, August of last year, took the same position. Many of the speeches on the matter were extremely

violent, one speaker going so far as to threaten that there would be no political peace in the nation until such appropriations were made. November 5 last, Monsignor Teeling, of Lynn, Mass., one of the leading prelates of the ultramontane wing of the Roman Church, in a public address, stated that the time had come not only to demand but to work for state support of parochial schools. Determined efforts are being made to secure national support for Roman schools among the Indians, and also to control absolutely the government's own schools. Commissioner of Indian Affairs Valentine last spring issued an order that teachers in government schools should not teach in religious garb. So powerful were ecclesiastical influences in Washington that the President of the United States immediately revoked this order.

"The silence of the American press on this question has been well-nigh criminal. No daily paper of any prominence has even mildly criticized, much less rebuked, the church's demand for public support of its institutions. Not only this, but these papers have refused to print, or have printed in garbled or extremely abbreviated form, the addresses of eminent clergymen and others who have criticized or opposed such demands of the Roman Church. Several anti-Romanist publications have, it is true, spoken in no uncertain tone on the matter, but their extreme violence and intolerance on the whole matter of Romanism has been such as to limit their influence to the comparatively small number of their own subscribers. The Protestant religious press of the country has not hesitated to speak fearlessly and openly concerning the matter, and deserves the thanks of every patriotic American for its timely utterances. But the religious press necessarily finds itself with limitations when it comes to discussing political matters. It can maintain and advocate right principles on this grave matter, but it can not well lead a propaganda that can accomplish results only by concerted political action.

"Hence it is evident that if our citizens are to be informed upon this important matter, it must be by means of a publication independent of other issues and wholly devoted to this one. This is why we are publishing *Church and State*. It will maintain the entire separation of church and state. It will oppose all appropriations of public money or public property for sectarian institutions or purposes. It will strongly advocate the passage of laws making such appropriations forever impossible. It will keep its readers and the public thoroughly informed on all matters pertaining to the above questions."

A Vatican Problem

A QUESTION is again on the tapis at the Vatican that has caused animated and learned discussion during the last thirty years, namely, that of giving to the different Catholic sections of the world better representation in the sacred college, which, as is known, is a kind of senate of the church. If the Pope were to be compared to a temporal ruler, each cardinal would represent a viceroy. . . .

For the working of the vast and complicated machinery of the church in Rome, it is necessary to have about

twenty-five cardinals living there. These, called cardinals of the curia, are now Italians, with the exception of four — Merry del Val and Vives Y. Tuto, who are Spanish; Van Rossum, who is Dutch; and Billot, who is French. Even these cardinals of the curia, it is remarked, might do more profitable work for the church if a larger proportion were foreign.

American interests, for instance, have been represented first by the late Cardinal Satolli, who was the original apostolic legate at Washington, and now by his two successors, Cardinals Martinelli and Falconio; but the need is felt of a born American. A prominent ecclesiastic, very dear to the present Pope, who is already occupying an important position in Rome, and whose name is mentioned for archbishop of one of the most important sees in the United States, is regarded as the most likely American cardinal of the curia.

With regard to Canada, there might be a repetition of what occurred for the United States at the last consistory. When it was wished to raise to the purple the head of the archdiocese of Boston, that of New York, who had such great merits, could not be overlooked. In Canada Monsignor Bruchesi, archbishop of Montreal, is practically in the same position as was Archbishop O'Connell, but his appointment to the high dignity can not be made without overlooking Monsignor Begin, archbishop of Quebec. — *Special cable from Rome to the New York Times, Oct. 6, 1912.*

News and Miscellany

Notes and clippings from the daily and weekly press

— Twenty-four persons were killed in automobile accidents occurring in various parts of the country on October 5, 6.

— With 50,000 persons watching him at the interstate fair-grounds near Trenton, N. J., Charles F. Walsh, while making a spiral descent in a Curtis biplane, fell to instant death on October 3. Practically every bone in his body was broken, and his face and body were badly cut. He fell 2,000 feet. His machine was a complete wreck.

— Archery is showing signs of revival as a sport. The National Archery Association at its tournament a few weeks ago in Boston had the largest attendance it has had for many years. Several American archers are said to hold records that have not for fifty years been equaled in England, the original home of the sport.

— According to reports, the Madero administration is torn with internal dissension and confronted with revolution in the north and south. The army is both inefficient and out of sympathy with Madero. If a real leader should appear, it is feared the army would rebel tomorrow. The government is out of money, the 53,000,000 pesos on hand being already pledged and reserved for stated purposes. There is danger at any moment of a breach between Madero and the congress. If the government should be outvoted, the administration would fall, for public sentiment is overwhelmingly on the side of the legislative body.

— The long-talked-of peace treaty between Italy and Turkey was signed at Ouchy, Switzerland, on October 3.

— A schooner nearly a hundred years old, the "Hiram," built in Biddeford, Maine, in 1819, is to make the voyage around Cape Horn to San Francisco for the Panama-Pacific Exposition. With one exception, this is the oldest vessel of American registry now afloat. She has been in active service ever since she was launched.

— Threats to sacrifice European lives at Foochow, China, have been uttered by General Pung unless his demands for 450,000 taels (about \$315,000) from the authorities are acceded to. The mutinous troops with General Pung number from 10,000 to 20,000 men. A force of 5,000 government troops is marching from Nanking to meet the rebels. The missionaries have been recalled from the Hingwa district, to the north of Amoy, where serious disorder has existed for some time.

— All the Spanish reservists who have left active service during the last six years were summoned to rejoin the colors October 3, and 60,000 men who ordinarily would not have been called to join their regiments until March next also were ordered to report for duty. The decree mobilizing this vast army is regarded as showing that the government considers the railroad strike serious. Premier Canalejas asserts that the railroad men have virtually declared a social war. He says their demands are impossible of fulfillment, and that an early settlement of the strike is also impossible.

— Yielding to the demands of conservationists that coal lands hereafter be leased by the government to private concerns instead of allotted or sold, the Interior Department announced that the plan would be tried. As a result, Van H. Manning, assistant director of the Bureau of Mines, departed for Wyoming, where he will complete the details of leasing 2,480 acres of government coal lands in that State to a local corporation. The leasing experiment will be carefully watched, and, if successful, probably will mark a revolution in the policy of the government in dealing with the public lands.

— The writing of organized labor's history was attended by scenes of violence at Lawrence, Mass., on September 30, when, for the first time in this country a "demonstration" strike against the imprisonment of labor leaders took place. After hand-to-hand clashes between rioters and police, lasting all day, the demonstration was declared off by the Industrial Workers of the World. The strike was called for twenty-four hours, in protest against the imprisonment of Joseph J. Ettor, Arturo Giovannitti, and Joseph Caruso, whose trial in connection with the death of Anna Lopizzo during the textile strike last winter has just opened. Seven thousand of the 25,000 operatives in the cotton- and woolen-mills obeyed the call, forcing out 5,000 others, either through intimidation or lack of work because of closing down of departments. Then at a mass-meeting the workers were told to go back to work and be ready to come out again at the call of the Industrial Workers, if the leaders are not satisfied with the progress of the trial.

—Icebergs have been reported far south of the scene of the "Titanic" wreck, and the Atlantic track for vessels has been altered accordingly.

—The earliest use of the slot-machine, it is said, was in the Egyptian temples. They were then used to enable the worshiper to sprinkle himself with holy water.

—The British War Office has decided to use no more monoplanes for military service. Four lieutenants were killed in one week. Army aviators think that the biplanes are safer, but they have preferred the monoplanes on account of their swiftness.

—Mesa and Delta Counties in western Colorado will, at the close of the season, an agricultural paper states, have shipped 5,000 car-loads of peaches from orchards embracing not more than 8,000 acres. A full-bearing orchard in those counties easily produces a car-load of peaches to an acre.

—The sun-bath is said to be so popular at present in Germany that in several cities one can buy a ticket for a sun-bath just as in America one buys a ticket for a bath in the surf. The sun-bath ticket entitles the holder to a room for disrobing, a bathing-suit, and a "place in the sun."

—The Turkish government is reported as about to take measures for the establishment of a safe port, at a cost of 12,000,000 rupees, at Jaffa, Palestine, to enable tourists more easily to visit the Holy Land. There are times when for a week or more it is impossible to land at this port, owing to dangerous seas.

—The prayer-book of Queen Marie Antoinette which she used in prison, has been found. The best expert in France has examined the writing in the book, and says it is certainly that of the queen. These are the last words ever penned by her: "Tenth of October. May God have pity on me. My eyes have no more tears to weep for you, my dear children. Adieu, adieu. MARIE ANTOINETTE."

—Only one officer who saw service in the civil war is, it is announced, left on the active list of the United States army, Col. John L. Clem, of the quartermaster's department. Readers whose memory goes back to war times will remember him as "Johnny Clem, the drummer boy," who became famous for refusing to surrender at Chickamauga. He killed the Confederate colonel who tried to capture him, and after the battle, was made a sergeant, though only twelve years old.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

PACIFIC UNION CONFERENCE

Arizona, Phoenix Oct. 24 to Nov. 3

Northern Illinois Conference, Formerly Known as the Illinois Conference

The forty-first annual session of the Northern Illinois Conference of Seventh-day Adventists will be held in Chicago, Nov. 1-10, 1912. The first meeting will be called at 2 P. M., Friday, November 1.

The purpose of this session is to elect con-

ference officers for the ensuing year, to elect the Tri-City Sanitarium board of management, the Fox River Academy board, and trustees for the Northern Illinois Conference Association; also for the transaction of such other business as may properly come before the delegates. The constituency of all these corporations is the delegates in session from the Seventh-day Adventist churches of the Northern Illinois Conference. Each church is entitled to one delegate for its organization and to one additional delegate for each fifteen members. A full delegation is desired.

G. E. LANGDON, *President*;
H. E. MOON, *Secretary*.

Northern Illinois Conference

OUR date for camp-meeting came in the midst of the tent season, so it was thought best to drop the camp-meeting, and have a general meeting in connection with the conference, November 1-10, in the South Side church, Chicago, 58 East Forty-sixth St., between Indiana and State Street car lines.

A committee has been appointed to secure rooms as near the church as possible for those who send in their names. If some have friends with whom they can arrange for rooms beforehand, it will make less work for the committee.

A lunch-counter will be conducted in the basement of the church, where all may obtain warm hygienic food at a moderate price.

The General Conference has promised efficient and abundant help. Elder Allen Moon and others from the Lake Union will be in attendance. Elder K. C. Russell, city evangelist, will be with us. We are planning for a large attendance, and praying for great spiritual blessings. Begin now to lay plans to come, and help others plan. These meetings cost something, but their value can not be estimated.

Friday, November 1, at 2 P. M., will be the opening meeting. Officers for the conference, for the Northern Illinois Conference Association (legal corporation), the Fox River Academy board of managers, and the Tri-City Sanitarium board of managers will be elected during this session. One conference session will be held each day, and the other meetings will be devoted to preaching, to Bible studies, and to educational, Sabbath-school, young people's, and colportage work, and to other spiritual interests.

An educational and Missionary Volunteer rally will be held Sunday, November 10, to which all are invited to remain.

Let the churches be prompt in electing delegates to the conference and in sending in the names to the secretary—one delegate for each church organization, and one additional delegate for each fifteen members. Remember to elect a few alternates. Let your hearts be uplifted in prayer for the success of this important gathering.

G. E. LANGDON, *President*;
H. E. MOON, *Secretary*.

Tract Societies and German Workers

IN view of the repeated calls for German Harvest Ingathering papers, we would say that there will be no free German Harvest Ingathering number of our papers this year. Our next German quarterly, *Zeichen der Zeit*, however, will be a Missions number, containing practically the same matter and illustrations as the English Harvest Ingathering *Signs*. We are advising our German churches to use this paper in the soliciting of funds for foreign missions in localities where the English papers can not be used advantageously. This magazine will be out the first week in December, and the prices will be the same as on all our magazines: 10 cents a copy; 5 to 40 copies, 5 cents a copy; 50 copies or more, 4 cents a copy. It is greatly desired that all received from the sale of these papers above the actual purchase price be turned into the foreign missions cause.

GERMAN DEPARTMENT,
INTERNATIONAL PUBLISHING ASSOCIATION,
College View, Nebr.

(Conference papers, please copy.)

Publications Wanted

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

Jas. P. Burton, Cleveland, N. C., will appreciate any of our literature suitable for missionary purposes.

A continuous supply of papers and tracts containing present truth is desired by S. L. Stafford, Statesville, N. C.

Business Notices

WANTED.—Woman thirty to sixty years of age to do general housework, cooking, and plain sewing. Permanent work for the right one. Hygienic living. J. S. Comins, R. F. D. 6, Battle Creek, Mich.

WANTED.—A home for a widowed sister over sixty years of age; she is an earnest Seventh-day Adventist, a woman of culture and refinement, and of a companionable nature. She could oversee the work in a well-regulated home, assist in caring for obedient children, and is also a good seamstress. For further information, address K. C. Russell, 5418 Iowa St., Austin, Chicago, Ill.

WANTED.—Work, by young man and wife or by man alone, by the year, where the Sabbath can be kept. South or West preferred. Willing to do almost any kind of work. Frank E. Stevens, Sparta, Mich.

WANTED AT ONCE.—Bright young man, Adventist, eighteen years of age or older, to learn baker's trade. Give age, also recommendation from Seventh-day Adventist Church elder or minister. Address F. B. Cowles, Saginaw, Mich.

THE St. Helena Home Fruit Company has its price-list of California dried fruit now ready. If you are interested, a post-card will bring it to you. Prices lower this year. Address St. Helena Home Fruit Co., Sanitarium P. O., Cal.

MOVE South before winter. Buy my pleasant Memphis home. Seven rooms. Gas, electric lights, all modern conveniences. Fruit-trees, shade-trees, vines, and roses. Finely fitted for poultry. Illustrated booklet, prices, terms, etc., sent free. J. S. Washburn, 665 Decatur St., Memphis, Tenn.

Obituaries

DE WOLF.—Margaret De Wolf died in Hackensack, N. J., Sept. 19, 1912, in her sixty-seventh year. She accepted present truth about sixteen years ago in New York City. She was a firm believer in the Bible, and a devout follower of the Lord Jesus Christ. The funeral services were conducted by Rev. Jamieson (Episcopal). Text, Job 19: 25.

DE MOTT S. DE WOLF.

LUTZ.—Morris Lutz died at his home near Mount Jackson, Va., Sept. 9, 1912, at the age of 74 years. He was a faithful member of the Seventh-day Adventist Church, having accepted the truth more than thirty-five years ago. Seven children are left to mourn. The funeral services were conducted by Elders A. C. Neff and R. D. Hottel.

* * *

NIERNBERG.—Wilhelmine Niernberg was born Jan. 2, 1825, and died Sept. 23, 1912, at the home of her daughter, in Los Angeles, Cal. Seven of her ten children are left to mourn. For twenty-seven years she was a faithful member of the Seventh-day Adventist Church, and we believe that she sleeps in Jesus. The funeral services were conducted by the writer.

G. A. RAULEDER.

PYLE.—Lillian L. Pyle, daughter of Brother and Sister Harry L. and Laura W. Pyle, lost her life in an automobile accident at Atco, N. J., on the evening of Sept. 8, 1912, aged 16 years, 4 months, and 15 days. The bereaved parents, two sisters, and other relatives are left to mourn their loss. Lillian was laid away to await the call of the Life-giver. Words of comfort were spoken by the writer.

GEORGE W. SPIES.

WALLS.—Ethel Adelaide Walls, the infant daughter of Herbert A. and Carolina P. Walls, was born Aug. 17, 1912, and died Sept. 1, 1912, after an illness of only five hours. Words of comfort were spoken by the writer from Jer. 31:16, 17.

GEORGE W. SPIES.

NORWOOD.—Lydia Norwood, wife of W. L. Norwood, died at Banners Elk, N. C., July 21, 1912, aged 71 years, 2 months, and 15 days. In 1880 she accepted present truth, and was a consistent Christian until the day of her death. She was a loving mother and a kind neighbor. Her death is mourned by an aged companion and their five surviving children, six having preceded their mother in death. The funeral services were conducted by Elder W. H. Armstrong, assisted by the writer.

WM. M. BAIRD.

FOSTER.—Sarah Elizabeth Foster was born June 17, 1839, and died Aug. 30, 1912. Fourteen years ago, while in Florida, she heard and accepted present truth. At the time of her death she was a faithful member of the Seventh-day Adventist Church of Cherokee, S. C. Her life was a continual testimony of the power of the truth, in which she rejoiced. Five children are left to mourn, four of whom have accepted the truth for this time. Words of comfort were spoken by the writer from 2 Sam. 14:14.

C. V. ACHENBACH.

JOHNSON.—James F. Johnson died in Springfield, Mo., Sept. 12, 1912, in his seventieth year, as the result of a street-car accident. He was born in Indiana, and lived in Iowa, Kansas, Arkansas, and Missouri. He accepted present truth about thirty years ago, and was a consistent Christian, for several years serving as elder of the Springfield church. His companion, four sons, and one daughter are left to mourn, but they sorrow not as those who have no hope. The funeral was conducted by the writer.

L. W. TERRY.

CARR.—Ruby Olive Carr was born at Trezevant, Tenn., Oct. 17, 1909, and died at the same place Aug. 13, 1912, after an illness of four weeks. She was the sunshine of her home, and to know her was to love her. The funeral service was conducted by Elder A. C. Shannon, of Dayton, Ohio, who spoke from the words of our Saviour, "Suffer little children to come unto me." The service was largely attended by sorrowing relatives and sympathizing friends.

C. P. BOLLMAN.

ANSPAUCH.—Noah Anspauch was born in Ohio, Dec. 15, 1835. At the age of fifteen he went to Missouri. In 1874 he moved West, settling in Oregon. The last sixteen years of his life were spent in the Walla Walla valley. In early life Brother Anspauch became a Christian. Ten years ago he heard the truths of the third angel's message, accepted them, and loved the truth till the time of his death. For four years he had been ailing, and Sept. 16, 1912, he fell asleep. There remain a wife and seven children to mourn.

W. F. MARTIN.

GEISS.—Epsy Ann Russell was born May 2, 1857, at Pleasant Hill, Oregon, and died Sept. 11, 1912. In 1870 she was married to Charles Geiss. To this union were born seven children, five daughters and two sons. Two daughters and their father are left to mourn. Sister Geiss was converted to the faith held dear by this people at an early age, and fell asleep triumphant in the hope of a part in the first resurrection. Words of comfort were spoken by the writer from 1 John 2:17, to a large circle of friends.

W. W. STEWARD.

MCDOWELL.—Coradon McDowell died in San Diego, Cal., Sept. 24, 1912, aged 71 years, 6 months, and 11 days. He was born in the State of New York, and served through the civil war as a volunteer from Illinois. He married Elizabeth C. Golden, who, with a son and a daughter, is left to mourn. Five years ago our brother united with the Seventh-day Adventist Church, of which his widow and children are members. He died very suddenly, being stricken with heart failure while on his way home from work.

W. M. HEALEY.

JONES.—Died in Unity, N. H., Aug. 6, 1912, Bela G. Jones, in the eighty-ninth year of his age. He was baptized in 1843, and was a faithful member of the Washington, N. H., Seventh-day Adventist Church for over forty years. At the funeral Elder F. W. Stray set forth the glorious hope of the resurrection.

E. G. FARNSWORTH.

PAIGE.—Mrs. Alice H. Paige passed away at Rutland, Vt., July 14, 1912, aged 53 years. She was born at Richford, Vt., and accepted present truth in 1898 under the labors of Dr. Patience Bourdeau-Sisco, who was then engaged in Bible work in Vermont. One son is left to mourn. The writer conducted the funeral service, speaking words of comfort from Ps. 127:2.

F. W. STRAY.

WARREN.—Hannah Warren was born in Indiana, Feb. 26, 1832, and died at Prescott, Ariz., Sept. 22, 1912. Two sisters and five children are left to mourn. For forty-eight years she was a faithful member of the Seventh-day Adventist Church, and the rapid progress of the message always cheered her heart. She fell asleep in the blessed hope. Words of comfort were spoken by the writer from 2 Tim. 4:7, 8, and Rev. 14:13.

GEO. L. SIMS.

WILSON.—Mrs. Susan C. Wilson was born Oct. 27, 1841, and died Aug. 10, 1912, at the home of her daughter, in Springfield, Mo. She loved this message, and fell asleep in the bright hope of a part in the first resurrection. The funeral services were conducted by Elder W. A. Alway. Many friends were present, and sincerely sympathized with the grief-stricken sons and daughters, who tenderly cared for their loved one during her long illness.

MINNIE ROBBINS.

URQUHART.—Wallace Edgar Urquhart, infant son of Mr. and Mrs. E. J. Urquhart, died at Camino, Cal., Sept. 8, 1912, aged 8 months and 17 days. Brother and Sister Urquhart were engaged in a tent effort at Camino at the time of the child's death; as they are giving their lives and all they have in the proclamation of the third angel's message, they are comforted with the thought that little Edgar will soon be given to them at the return of the Saviour. The funeral service was conducted by the writer at Chico, Cal.

C. L. TARRANT.

BEANE.—Burnice Ivan Beane was born in Ida County, Iowa, April 27, 1901, and died in Calgary, Alberta, Canada, Sept. 4, 1912. He was a bright boy, and we believe his life showed genuine evidences of conversion. He, together with his parents, gladly accepted the third angel's message a little over a year ago. He endured his suffering with remarkable patience, and fell asleep with a bright hope in the first resurrection. The parents, one brother, and one sister are left to mourn.

P. P. ADAMS.

ISENBERG.—Lloyd Isenberg, only son of Herbert and Alice Isenberg, died at Johnstown, Pa., Sept. 5, 1912, aged 21 years. He was a talented musician. Early in life he attended Sabbath-school, and from the beginning of his sickness he clung to the truths he had learned in childhood. During his illness he made his peace with God, and desired to be baptized, but his condition made this impossible. His greatest desire was that he might live to tell others of the Saviour, who had become so precious to him. His parents, three sisters, and a large circle of friends are left to mourn.

W. F. SCHWARTZ.

SEVENER.—Mrs. Emma A. Sevenser died at her home in Vienna township, Michigan, Sept. 13, 1912. Emma A. Rone was born Nov. 18, 1870, of Seventh-day Adventist parents. When twelve years of age, she was baptized and united with the Seventh-day Adventist Church in Flint, Mich. On her twenty-first birthday she was married to John G. Sevenser. To them were born four children. The deceased was a patient sufferer, and fell asleep in hope. Her companion and children, together with her aged mother and one brother, are left to mourn their loss. The funeral services were conducted by Elder C. L. White.

* * *

SWARTOUT.—James Henry Swartout was born in Lenawee County, Michigan, Dec. 22, 1859, and died at his home in Clinton County, Michigan, Aug. 24, 1912. He was married to Jennie Estella Herrick, of Carson City, Mich., in the year 1887. To this union were born three sons. When seventeen years of age, the deceased accepted present truth, and united with the Seventh-day Adventist Church, of which he remained a faithful member until his death. He sleeps in the hope of a soon-coming Saviour. The writer conducted the funeral service, assisted by Elder E. I. Beebe. Words of comfort were spoken from Rev. 14:15.

H. A. BOYLAN.

KEARN.—Truman H. Kearn was born in Middlesex County, Ontario, July 20, 1850, and died near Lakewood, Wash., Sept. 17, 1912. In early life he settled in St. Clair County, Michigan, and Oct. 8, 1873, was married to Hannah L. Kearney, who, with five sons and three daughters, is left to mourn. In 1889 the family moved to western Washington, and soon after this our brother was baptized, and united with the Seventh-day Adventist Church in Seattle. About fifteen years ago he lost his sight; while this was a great trial to him, he was ever patient, and found his chief pleasure in talking of the blessed truth. Words of comfort were spoken by the writer from Job 19:23-27, and we laid our brother to rest to await the call of the Life-giver.

J. W. BOYNTON.

PARKHURST.—Mary Jane Holder was born in Markham, Ontario, March 21, 1834. At the age of nineteen she came to Michigan, and Oct. 10, 1854, was married to Austin D. Parkhurst, of Oakland County. The following year they moved to Westphalia, Clinton County, where they purchased the farm on which Brother Parkhurst died April 7, 1885, and where Sister Parkhurst lived until about eleven years ago. Since that time her home has been with her daughter, Mrs. E. K. Slade, at whose home she died Sept. 3, 1912, at the age of 78 years, 5 months, and 12 days. During the early years of her life Sister Parkhurst was a faithful member of the Methodist Episcopal Church, and in 1878, through the labors of Elder Frisbie, she became acquainted with the last-day message, and joined the Westphalia Seventh-day Adventist Church. Her life was a splendid example of missionary activity. She is survived by two daughters and many friends and near relatives. Of her it can most fittingly be said, "Blessed are the dead which die in the Lord."

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FROM a letter from Brother John Osborne, we learn that the first Seventh-day Adventist Church in Ecuador was recently organized in Quito, the capital, with a membership of twelve.

REFERENCE to the second page of this paper will keep one informed from week to week regarding the issues of our various papers. The page this week is devoted to the last issue of *Life and Health* and to the second issue of the *Protestant Magazine* in its monthly form.

A TELEGRAM from the Pacific Press states that during last week up to Thursday, orders for 26,000 copies of the Harvest Ingathering *Signs* were received, making a total of 410,000 copies sent out. The Mountain View church and the Pacific Press employees joined in a campaign day, Wednesday, October 9, the office closing for that day to give all an opportunity to go out with the *Signs* to solicit for missions among the people.

THE Foreign Mission Seminary has recently entered upon what promises to be a most prosperous school year. A fine class of young men and women are in the school, the majority of whom are preparing to go out to mission fields. The practical experience to be obtained at the city dispensary, combined with the theoretical instruction, affords valuable opportunities for those who are interested in medical missionary work. Prof. M. E. Kern and his staff of teachers are laboring hard to make the present school year one of value to those in the institution.

ADVANCE copies of the Readings for the Week of Prayer are being printed this week, in order to supply the churches in some of the distant fields, particularly South Africa, which desire to hold their annual season of special prayer at the same time as the churches in Europe and America.

THE November *Life and Health* is meeting with an unusually ready circulation. The very practical instruction this number contains has given it a hearty reception by the reading public. Every reader of the REVIEW should study this helpful number, and then seek to place a copy in the hands of his friends.

THE Mission Board has just received from Elder R. S. Greaves a photograph of the first group of Seventh-day Adventist believers in Macedonia. We have rejoiced to see the message gaining a foothold in Macedonia, in Serbia, in Rumania, and in Bulgaria. We know that the outbreak of hostilities in these regions will make conditions more trying and difficult for the workers and believers in the Balkans and in Turkey.

ONE conference secretary writes that the first returns from the Harvest Ingathering effort had just been received. A sister not in good health had visited five individuals with the *Missions Signs*, and received \$5.55. The same secretary then mentions that as a result of his own efforts of one-half hour, interviewing six persons, he received offerings to missions amounting to \$4.75. This indicates that there is a good interest in missions among the people. Many others, no doubt, can do equally as well.

A DOZEN woman physicians of Washington, D. C., representing the Women's Medical Society of the District of Columbia, took supper at the Washington Sanitarium on October 8, spending the evening at the institution. They also attended a lecture given in the gymnasium by Dr. H. N. Sisco on the use of hydro-pathic therapeutics in the treatment of chronic ulcer and pneumonia. The lecture was illustrated by several demonstrations showing the treatment. These were given by nurses of the institution.

A CARD just received from the secretary of the New Jersey Tract Society states that the book sales for that conference during September were the highest of any conference in the Columbia Union. The same mail brings us a report from West Pennsylvania, comparing their sales for September, 1912, with the corresponding month of 1911. In September, 1911, they sold \$284.20 worth of books, and in September of 1912, \$1,350.95. This shows a very encouraging gain. A report from Eastern Pennsylvania contains a comparative statement for the first nine months of 1911 and 1912. For 1911 the sales amounted to \$5,565.85, and for the corresponding period of 1912, \$10,621.20, a gain of about ninety per cent.

A STRIKING comment upon the evils of domestic infelicity is afforded by a recent decision of one of the leading railroads in the country, which declares against the employment of those having family difficulties and misunderstandings. It is argued that difficulties of this character particularly unfit persons for giving responsible service. The engineer who leaves home with unpleasant words, the remembrance of which rankles in his heart throughout the day, is unprepared for the trying situations which unexpectedly may arise in the course of his labor. Strong nerves, self-possession, true bravery, and faithful service are the results of a peaceful mind and a clear conscience. Haunting regret and stinging reproach are goading many men and women to-day into a state of nervous weakness, and some to ultimate insanity and suicide. We can do the best work for God and for humanity only as we live in all good conscience from day to day.

FROM every quarter come encouraging words regarding the sale and circulation of our magazines. A Lutheran professor, in Concordia College, Illinois, writes: "Enclosed find draft for \$31.20 to pay for fifty-two yearly subscriptions to the *Protestant Magazine*. Of these, thirty-four are renewals." Accompanying his subscription for one year, the Worshipful Master of Royal William Lodge, No. —, of the Loyal Orange Association, Newfoundland, writes: "My good wishes for your success in the great fight against papal aggressions and pretensions which you are making, and in which you should have the co-operation of all Protestants. Yours in the battle." Reverend —, pastor First Baptist Church, and editor of *Western Recorder*, Kentucky, says: "I shall take very great pleasure in editorially commending the *Protestant Magazine*. Please communicate items of special interest to me, that we may keep the good work going. Shall be very glad also to aid in any way the circulation of your magazine."

THE latest book issued by the Review and Herald Publishing Association is "The Printing-Press and the Gospel," by E. R. Palmer. This book gives a brief history of the invention of modern printing, and an interesting recital of how the printing-press has been used in the spread of the gospel, particularly during the Reformation, and in this age in proclaiming the third angel's message. The chapter on the work of Luther and his associates in dispelling the midnight darkness of Catholicism through the instrumentality of the press is a chapter that is of particular interest; also the chapter that tells of the place occupied by literature in the work of modern missions. This book contains 224 pages; bound in flexible leather; price, 60 cents. It may be obtained from the State tract societies.

PERSONS desiring a low-priced encyclopedia for private or family use would find Winston's Encyclopedia one well adapted to this need. Among many valuable features, it contains the results of the last census. Issued in eight volumes, and furnished by the Review and Herald Publishing Association for \$4.50.