

The Advent Review and Herald Sabbath

Vol. 89

Takoma Park Station, Washington, D. C., November 7, 1912

No. 45



Greetings, and a Call to Prayer

A Message for the Coming Week of Prayer

Greetings from Russia (Ps. 103: 17, 18): "But the mercy of the Lord is from everlasting to everlasting upon them, that fear him, . . . to such as keep his covenant, and to those that remember his commandments to do them."

The church elders assembled for counsel in the city of Kiev (Russia's sacred city) send greetings to all our brethren in the wide world. Because of several decrees issued, we, as ministers, have not been able to visit the churches in this field as we should like to have done, so we have called in the elders to pray and study. A number of our meeting-houses have been closed, so that we hardly know what to do. But our brethren are of good courage, knowing this to be the truth for this time. Their desire is to see the cause triumph.

In one of our cities we held a canvassers' institute. This had to be done without permission; but God blessed the effort and protected us, and we already see good results. However, one of the workers, upon his return home, was put in prison because he did not let his home police know where he had gone. He had previously been charged with making propaganda. We do not know how long he may have to remain in prison. We pray God that the hand of oppression may be stayed a little longer.

Our people are glad to suffer for a righteous cause. We can testify that God is good, and has answered our prayers many times. It strengthens our faith and gives us courage to know that our people everywhere are praying for us.

J. T. BOETTCHER.

Kiev, October 12.

THE WORK AND THE WORKERS

EVERY mother should read the article on "Immodest Feminine Dress" found in the beautiful November issue of *Life and Health*.

Is physical culture increasing the stature of the Japanese nation? What will it do for you? See article in November *Life and Health*. Ten cents a copy.

For ten good rules by which to avoid the dread disease "Infantile Paralysis," see article on page 613 of the beautiful November issue of *Life and Health*.

Can you prove that God is the author of religious liberty? If not, read the article "Religious Liberty Conferred by Divine Authority" in the last issue of *Liberty* magazine.

Brother J. A. Skinner orders 1,000 copies of the "Catholic Federation" and "Sunday Mails" number of *Liberty* magazine for sale in St. Louis, Mo. Says he will sell 2,000 there.

Would you not like to know how to prepare a Thanksgiving dinner without meat? See article "The Reformed Thanksgiving Dinner," on page 633 of the November *Life and Health*.

The October 19 issue of the Jesuit weekly *America* devotes its first editorial (1½ columns) to a discussion of one article found in *Liberty* magazine. The article is quoted from at length.

Shall the United States help to support papal missions in Peru? For Rome's latest plan see page 149 of the current issue of *Liberty* magazine. Price, 10 cents a copy; \$1 for 20 or \$2 for 50.

Have you read the "Physical Culture" and "Good Teeth" number of *Life and Health*? Have your neighbors? Fifty cents will pay for 10 copies, \$1 for 20, or \$2 for 50, to sell or distribute among your acquaintances.

Having good or bad teeth is largely a matter of diet. If you wish to know what to eat and what not to eat with this in view, read the article on "Tooth Decay," by Dr. D. H. Kress, in the November *Life and Health*.

If you wish to engage in an easy and profitable line of work adapted to the young, the old, and the middle-aged, address your tract society for full particulars as to agency for *Life and Health*, *Liberty*, or the *Protestant Magazine*.

If you would know how it would be to have the Roman Catholic Church in control of the United States government, read "Putting the Church Over the State in Colombia," on page 159 of the last issue of *Liberty* magazine. A timely warning to America!

Did Congress have the right to attach a "Sunday-closing rider" to the Post-office Appropriation Bill? See "American Principles in the Balance," on page 165 of "Catholic Federation" and "Sunday Mails" number of *Liberty* magazine. Send \$1 for 20 copies to distribute in your neighborhood. Sell 10 to get your money back, then give away the other ten.

What causes pellagra? This terrible disease is now found in more than forty States. See page 624 of the November *Life and Health*.

Our two editions of the October *Protestant Magazine* being entirely exhausted, we are now obliged to begin all \$1 subscriptions for 1913 with the November issue, thus giving the subscriber fourteen numbers for \$1.

If you wish to know how Rome succeeded in having Dr. Silas Swallow's separation-of-church-and-state plank rejected by the Prohibition Party Convention, read the article "Rome and the Prohibition Party Platform" in the current issue of *Liberty* magazine. Send 25 cents in stamps for five copies.

All readers and subscribers for our magazine *Life and Health* are entitled to the free medical advice of the editor, Dr. G. H. Heald, through that most interesting department of the magazine entitled "Questions and Answers." In the November number fourteen vital questions are answered in a sensible manner. Send \$1 for one year, \$2 for three years, or \$3 for five years.

Did you know that officials of the new patriotic organization "Guardians of Liberty" offered to swing 600,000 votes to the Prohibition party if it adopted Dr. Swallow's church-and-state plank in its party platform? How did priest Zucher, of East Aurora, N. Y., succeed in having said plank rejected? See article in current *Liberty*, page 173. Send \$2 for 50 copies to distribute among temperance and prohibition people in your vicinity.

Are Roman Catholic voters instructed how to vote by their priests? See article "A Significant Episode," containing photograph of an advertisement which Mr. O. M. Plummer, a Protestant candidate for the Portland, Oregon, school board, was obliged to insert in the *Oregon Daily Journal* to counteract instructions by two Catholic priests in that city, to their congregations. It is contained in the current issue of *Liberty* magazine.

The October 23 issue of the *Christian Herald* is largely devoted to a symposium by the leading Protestant authorities in America, entitled "The Nation's Voice on Rome." You surely have several neighbors who are subscribers for the *Christian Herald*. Why not approach them with both *Protestant Magazine* and *Liberty* and secure their subscriptions? The editors of the *Christian Herald* inform us of their admiration for our religious liberty principles as voiced in these magazines.

American State Papers," Revised Edition

"It is to set forth the true American idea—absolute separation of religion from the state; absolute freedom for all in religious opinions and worship—that these Papers have been collected and republished.

"The reader will find in this work a large number of most interesting and important state documents on this question. Part I deals with the 'Colonial Period.' In this, samples are given of the erroneous ideas of legislation and of

the province of civil government brought over by the colonists from the Old World, together with a sketch of the life of that man who, more than any other, laid the foundation for the full and complete development in the national government of the principle first enunciated by Jesus Christ, of the complete separation of church and state, or of religion and civil government. Parts II and III contain the history, in documentary form, of the development of this principle during the 'Federation' and 'National' periods. In these will be found some of the most profound utterances to which American minds have ever given expression—veritable masterpieces of English and sound logic—bearing on the rights of conscience and the province and limits of civil authority. Part IV contains some important 'Court Decisions' regarding Sunday laws and religious instruction in the public schools. Part V contains the provisions in the State constitutions guaranteeing religious liberty, and the various Sunday laws now upon the statute-books of the United States; Part VI deals with the 'Operation of Sunday Laws;' Part VII is entitled 'Sunday Laws Before the Bar of Reason;' and in Part VIII is presented a brief but comprehensive 'History of Sunday Legislation.' In the appendix will be found the Declaration of Independence, the Constitution of the United States, and other valuable matter."

This enlarged Revised Edition of "American State Papers" contains 800 pages, printed in large type, with very complete marginal index and general subject index, which help to make this one of the best arranged and most useful books we have published.

Do not fail to supply yourself with a copy. It is worth many times the price asked for it.

Full cloth, \$1.50.
• Sheepskin, \$2.00.

India paper, bound in flexible leather, \$2.50. Order from your conference tract society.

"The Conflict Between Capital and Labor"

READY November 25. In these days of strife between the laboring man and the capitalist, when conditions have almost reached the breaking-point, as is manifested by strikes and violence of different kinds in various places, the publication of a book written upon this subject by one who has made it a thorough study, and who is not biased by being a party to either side of the controversy, will certainly be welcomed by the many millions who are affected by the present strained relationships between employer and employees.

While other books have been written upon the subject of capital and labor, most of such works unfortunately present but one side. The author of this book, however, presents both sides of the controversy, and not only points out the evils of the present condition, but gives the remedy. Every reader of the REVIEW will want a copy of this book, and all who read it will doubtless feel an earnest desire to place it in the hands of the people among whom they live.

The book contains 208 pages, divided into 19 chapters, and is embellished with 51 illustrations. Price, 50 cents. Order from your conference tract society.

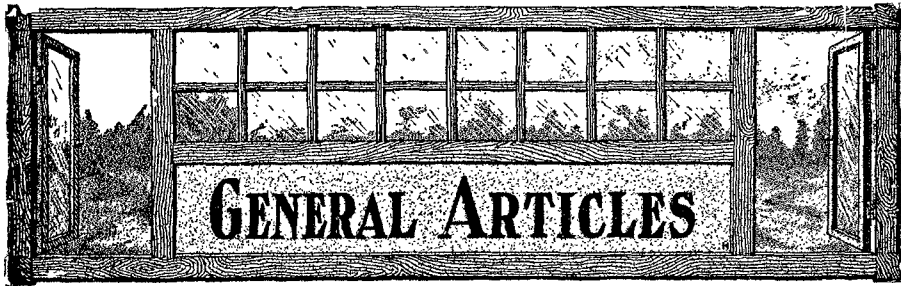
The Review and Herald

"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, NOVEMBER 7, 1912

No. 45



What Have I Left?

LILLIAN S. CONNERLY

HAVE I left aught to follow thee,
Dear Lord? have I left aught?
The treasures which I yielded up
Now seem to me as naught.

The dross of lust, the boast of fame,
The bitter shame of sin,
Deceit of riches, mock of power,
Unrest without, within;

The smiles of men, which for a mite
May change to darkest frown;
Pleasures which for a moment lure,
Then to the depths cast down,—

Dear Lord, I have left all of this
That at thy fount of love
I might find satisfying peace
And comfort from above.

Left aught, when life's one pleasure pure,
Dispelling gloom and pain,
Is the poor service I might give.
In Jesus' holy name?

O Lord, one moment at thy feet
Is sweeter far to me
Than all the pleasures earth can give.
No sacrifice I see.

Vain thought, begone! that I have left
Aught that's of any worth
For thy dear service! O, may I
While I remain on earth

Win souls of men to heavenly joy,
From sin's delusion flee,
And ever know the blessedness
Of fellowship with thee!
Ancon, C. Z.

The Spirit of a Christian

MRS. E. G. WILITE

THERE are too many among those who profess to be followers of Christ who seek to excuse their own defects by magnifying the errors of others. The highest evidence of nobility in a Christian is self-control. We should copy the example of Jesus; for when he was reviled, he reviled not again, but committed him-

self to Him that judgeth righteously. Our Redeemer met insult and mockery with uncomplaining silence. All the cruel taunts of the murderous throng who exulted in his humiliation and trial in the judgment-hall, could not bring from him one look or word of resentment or impatience. He was the majesty of heaven, and in his pure breast there dwelt no room for the spirit of retaliation, but only for pity and love. There is a time when silence is golden. We should always copy the life of Jesus; for we are to be like him. He loves us notwithstanding our defects and shortcomings. Let us not think that one of the graces of Christ is portrayed with no lesson to us in its portrayal. Pure love thinketh no evil. When we constantly imagine that we are not appreciated, and watch for slights, we do ourselves and others great harm. We must forget self in loving service for others.

If you think your brother has injured you, go to him in kindness and love, and you may come to an understanding and to reconciliation. When you deal with the erring, you should always keep in mind the fact that you are dealing with Christ in the person of his saints. Go to your brother whom you think in the wrong, and lovingly talk with him alone; if you succeed in settling the trouble, you have gained your brother without exposing his frailties, and the settlement between you has been the covering of a multitude of sins from the observation of others. Others will not need to know of your difficulty, and thus be put on the alert to watch with suspicion everything the one you think at fault may do, and put a wrong construction on his motives.

"I say unto you, that likewise you shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." If the sinner repents because of your kind and loving admonition, work has been done for eternity. There is great need of carrying out the instruction of Christ in a definite manner, act-

ing up to the word of our Master. This is living the law of God. In thus dealing with our brethren, we may make an impression on others that will never fade from their minds. We may not remember some act of kindness which we do, it may fade from our memory; but eternity will bring out in all its brightness, every act done for the salvation of souls, every word spoken for the comfort of God's children; and these deeds done for Christ's sake will be a part of our joy through all eternity. When we pursue toward our brethren any course save that of kindness and courtesy, we pursue an unchristian course. We should manifest courtesy at home, in the church, and in our intercourse with all men. But especially we should manifest compassion and respect for those who are giving their lives to the cause of God. We should exercise that precious love that suffereth long and is kind; that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil. God would have his servants always appear at their best, both at home and in society; and where Jesus reigns in the heart, there will be sweet love, and we shall be tender and true to one another. It takes special watchfulness to keep the affections alive, and our hearts in a condition where we shall be sensible of the good that exists in the hearts of others. If we do not watch on this point, Satan will put his jealousy into our souls; he will put his glasses before our eyes, that we may see the actions of our brethren in a distorted light. Instead of looking critically upon our brethren, we should turn our eyes within, and be ready to discover the objectionable traits of our own character. As we have a proper realization of our own mistakes and failures, the mistakes of others will sink into insignificance.

Satan is an accuser of the brethren. He is on the watch for every error, no matter how small, that he may have something on which to found an accusation. Keep off of Satan's side. It is true that you should give no occasion for faultfinding. A moment's petulance, a single gruff answer, the want of Christian politeness and courtesy in some small matter, may result in the loss of friends, in the loss of influence. God would have you appear at your best under all circumstances, in the presence of those who are inferior to you as well as in the presence of equals and superiors. We are to be followers of Christ at all times, seeking his honor, seeking

to rightly represent him in every way, that we may be lights in the world, showing forth the praises of him who has called us out of darkness into his marvelous light. We are not to exalt our own opinions above those of others. If our ideas are superior to those of others, it will be made manifest without special effort on our part. People of discernment will not fail to realize and appreciate the fact, and we shall receive the credit to which we are entitled. God bids us come to him for wisdom, that we may shed the quickening influence of the Holy Spirit upon others, not the influence of our own high opinion of ourselves. We are to come to God for his grace, that we may magnify and honor him, not praise ourselves, but be able to impart new and noble impulses to those around us. God is taking account of all we do and say in seeking to educate men to lift their hearts to him in gratitude and praise. Let self drop out of sight, and let Jesus appear as the One altogether lovely. We should seek to live for his glory alone, not that men may praise us. We should seek to do the work of God in all humility, in meekness and lowliness of heart, working as Christ worked, and angels will watch over us, and carry the tidings of our faithfulness to God and man, even to the courts of light.

Thou Hast Sold Thyself

B. E. CONNERLY

THOUGH that most pitiful accusation, "Thou hast sold thyself," has applied to wrecked manhood throughout the history of the race, the charge was originally made against Ahab, king of Israel.

Ahab was the contemporary of Jehoshaphat of Judah, and of that greatest of Hebrew prophets, Elijah the Tishbite. He was the seventh king of Israel, the second ruler of the third Israelitish dynasty, and reigned twenty-two years, early in the ninth century before Christ. It is no accident that in Scripture there is more said of him than of any other ancient monarch, for all that is recorded in Holy Writ of Ahab, both as a man and as a king, has been written for the learning and profit of men and kings of after generations.

In biography we do not find a more marked evidence of the divine solicitude than in that of Ahab. Both as a man and as a prince he enjoyed more than average opportunities. In his day the two little Hebrew kingdoms of Judah and Israel attained the acme of power and prosperity, and from a civil viewpoint, Ahab was no doubt a successful ruler. Though the time is remote and the data meager, we may infer that Ahab was a clever statesman, a skilled general, and eminently patriotic in all that pertained to his people and country; but he was a moral coward. Where he should have been strongest, he signally failed. The predominating characteristic of his subjects was their devotion to a monotheistic religion and a semitheocratic civil régime; but Ahab wickedly sold himself to the worship of a plurality of

heathen deities, and later enforced their worship upon his people. See 1 Kings 16-22.

In his message Elijah boldly charges the king with committing iniquity before the Lord and before all Israel. His words, "sold thyself," indicate that Ahab did this wickedness presumptuously. He knew Jehovah as God and his worship as the true religion, but he stubbornly chose idolatry, and "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him," his wickedness exceeding that of Jeroboam, of whom it is written that he "druve Israel from following the Lord, and made them sin a great sin."

The first apparent mistake of Ahab was that of entering into an alliance with Ethbaal, his neighbor to the northwest, king of the pagan Zidonians. As a seal to this friendly relationship, he married the daughter of his ally, which union proved to be the most unfortunate and unholy in the annals of history. One of the first acts of Israel's new pagan queen was to introduce into her adopted country the worship of Baal, the sun-god of Phœnicia. Ahab then seems to have forsaken completely the service of Jehovah, to have given himself entirely to idolatry or to religious indifference, and from that time on was a mere puppet in the hands of that unscrupulous Jezebel, who, emboldened by his indifference, persecuted and put to the sword the prophets of the Lord. All Israel was deceived and captivated by the most enchanting yet demoralizing form of sun-worship by which Satan has endeavored to ruin the race, until the dauntless Elijah lamented before the Lord that he alone was left of all Israel who had not bowed the knee to the image of Baal.

The lesson in the history of Ahab's life must be taught by contrasting what he was with what he might have been. There is no beauty of character to imitate, no splendid maxims to follow; but we may profit by beholding his terrible failures. Jesus says: "This is the condemnation, that light is come into the world, and men loved darkness rather than light." It is truly an offense toward God that man, who was made in God's image and for his glory, should forsake this high privilege, and develop instead the character of God's adversary. Man was made master of his own destiny, and sovereign of the world. Inspiration alone reveals the exceeding greatness of man's privilege in bearing the similitude of his Creator; while history, in revealing the degeneracy of the race, tells the measure of his disloyalty and failure. To develop that which it is his duty to develop, man must unite his natural weakness to divine strength, and the result of such a union is perfection of character.

Ahab's misspent life and inglorious death show how worse than useless it is for man to exchange his loyalty to God and truth for the fleeting bubbles of wealth, worldly pleasure, or social fame. God says of all who do such things, as he did of Ahab, "Thou hast sold thyself." Isaiah says of those who

follow Ahab's example in this respect, "Ye have sold yourselves for naught." Men who were sold as chattels brought a stipulated price, but the man who sells himself receives naught for the sale.

Ahab's time is a type of the thousand years of papal supremacy in Europe; and these two great apostasies, the turning away from truth and seeking to force men to the obedience of religious dogmas (be they true or false), constitute a mighty twofold warning to kings and nations against the enforcement of religion by civil enactments. Jehovah's message to those who do such things is, "Thou hast sold thyself to work evil in the sight of the Lord."

Ancon, C. Z.

God Is Lonely for You

MEADE MAC GUIRE

YESTERDAY I was busy for several hours at work which absorbed my whole attention. As the time passed, I became increasingly conscious of a feeling of loneliness,—an intense longing, which I finally stopped to analyze. At once I knew it was the hunger for God and for prayer. Then a very comforting thought came stealing into my mind. Why do I feel this sense of longing and loneliness for God? Is it not the response of my heart to his own longing for me?

Parents, when one of the little ones goes away to spend the day with a playmate, do you not often find yourself lonely and longing for his return? And even in the midst of play, the thoughtful child will often think of father and mother and home.

God is lonely for you. Let not your heart be overcharged with the cares of this life, but let it respond to his longing with the cry of David, "As the hart panteth after the water brooks, so panteth my soul after thee, O God," or the last prayer of the great apostle as he stood at the executioner's block: "O Lord, thou art my comfort and my portion; when shall I embrace thee; when shall I see thee for myself, without a dimming veil between?"

Faith

T. GODFREY

What Is Faith?

"And Jesus answering saith unto them, Have faith in God." Mark 11:22. "But without faith it is impossible to please him." Heb. 11:6.

THE questions that will naturally arise in our minds after reading the above texts of Scripture are, What is faith? Where do we find it? How is it imparted to us? These questions must be answered by the Word of God, as it is the only authority upon questions of this character. Faith is a Bible question, and must be decided by the Bible, letting the Bible be its own interpreter.

The apostle Paul tells us that "faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. The word of God is the basis of sound faith. It is the foundation or underlying principle of living faith, without which

it is impossible to please God. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. "Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God." James 2:23. By this we see that Abraham possessed righteousness by faith, and was called the father of the faithful. Therefore we are all the children of Abraham by faith, and are blessed with faithful Abraham. Gal. 3:7, 9. The evidence of our faith is in the acceptance of and obedience to the voice of God as manifested in the Scriptures.

Where Do We Get Faith?

Faith is not an inherent principle in man; it is a gift of God. Says the Divine Record, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. Through the Holy Spirit the Lord plants this eternal gift in our hearts through the hearing of the words of God. Everything we have in this world is a gift from God. God is the author of our faith, through Jesus Christ, his eternal Son. "So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17. The word of God is the gospel of Christ, which is "the power of God unto salvation to every one that believeth." Rom. 1:16. Thus a knowledge of the word of God is essential to sound faith, and sound faith is essential unto salvation.

Western, Wash.

Nothing Shall Offend Them

T. E. BOWEN

THE Bible gives this antidote for those who are easily offended: "Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165.

"Nothing shall offend them." This is what it says. It seems almost too good to be true, yet these are God's own words. This most blessed experience is for every one of us who is following the lowly Christ. The antidote is *loving* God's law; and loving God's law really means loving God with all our hearts, and our neighbor as ourselves.

David had much to say about the law of God. He exalted it in song, he meditated upon its precepts in the night season, and in his life showed that he was above being offended. See him in the cave, with Saul under the power of his hand. It was the love for God's law that kept him from killing his deadly enemy. Once he failed, and broke one of God's precepts, but how earnestly and with what bitterness of soul did he repent of his sin!

Love for God's holy law and hatred for any one, whether within or without the church, can not dwell in the same breast at the same time. Are you easily offended? Then love for the precepts of God is surely lacking. Where offense is easily taken, it is evident that peace can not abide. This we all have proved by experience. It is when we love most

that we enjoy the most peace. This is God's way for us to avoid the misery and torture accompanying offenses easily taken. Jesus chose the way of the commandments, the way of peace. Nothing offended him. If we would always follow him, then greater would be our peace amid the trials of every-day life.

The Holy Spirit

MRS. M. E. STEWARD

Work of the Holy Spirit. John 16:8

THE Holy Spirit convicts of sin, and also reveals the Lamb of God, who takes away the sins of the world. The Spirit withdraws the affections from the things of earth. If one is willing to be molded, there will be brought about a sanctification of the whole being. See "Acts of the Apostles," pages 50, 51.

Results of Work of the Holy Spirit. 2 Tim. 1:7

"The Spirit of God, received into the soul, will quicken all its faculties. . . . Continual devotion establishes so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced."—"Desire of Ages," page 251. "His Spirit will develop in man all that will ennoble the character and dignify the nature."—*Id.*, page 341. Sin can be resisted and overcome only through the third person of the Godhead. "No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of God."—*Id.*, page 672.

How to Receive the Holy Spirit. Luke 13

"The Holy Spirit is waiting our demand, if we will demand it with that intensity of purpose which is proportionate to the value of the object we seek."—"Testimonies for the Church," Vol. VI, page 175.

Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, transforming power may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness.

"Through the Spirit God works in his people 'to will and to do of his good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given."—"Desire of Ages," page 672.

Resisting or Neglecting the Holy Spirit. Eph. 4:30

To reject the Holy Spirit, through whose power we conquer the forces of evil, is the sin that surpasses all others; for it cuts us off from the source of our power, from Christ, and from communion with him.

If Christians do not seek the Holy

Spirit, they will be continually falling back into some form of selfish life. They may not return to the practise of their old sins, but they will let in the old self-life under new forms, and even under religious aspects. They will not think so much of serving Christ, as of having Christ serve them. They are mainly worried about getting to heaven, for they want the best chances everywhere.

The Holy Spirit strives to make uppermost the claims of God, but men pay heed only for a moment, and turn their minds to other things. Satan catches away the seeds of truth; the gracious influence of the Spirit is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not.

Proof of Presence and Work of Holy Spirit. Phil. 2:13

Whenever we long for a better life, it is because the Spirit is drawing, and we are yielding to it. Whenever men make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them. "Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit."—"Christ's Object Lessons," page 385.

What Is the Truth Worth to You?

A. C. AMES, M. D.

ACCORDING to the statistical report published in the REVIEW some months ago, the total amount paid by our people the whole world over in tithes and offerings during the year was \$2,223,767. According to the same report the increase of Sabbath-keepers during the year was about four thousand. This means an expenditure of considerable money for every person brought into the truth. Probably, on an average, a like amount has been paid by some one to bring every one of us into the truth.

My brother, do you realize that others loved you enough to be willing to pay something to bring the truth to you? Do you love the truth sufficiently to be willing to pay for it? Do you love your fellow men sufficiently to be willing to give of your means to carry the truth to them? If you had been asked to pay for it in advance, you would never have had it, would you? But now that you have it, do you not feel you are morally bound to give what you can to carry it to others? Perhaps you can not give a large amount, but you know how much you can give.

How much is the truth worth to you? What are you doing to pay for it? Are you paying in proportion to its value to you? If not, do you not think you had better do so?

Mountain Grove, Mo.

THE one who did his best has no occasion to waste time in wishing he had done otherwise.—Walter A. Brooks.

Why Churches Fail

W. E. HANCOCK

In the September number of *Munsey's Magazine* there appeared an article by Joseph H. Odell, author of "Moses Breeze, Doctor of Sick Churches," which expresses in unmistakable terms the true spirit that actuates the modern movement toward church confederation, or, as this writer expresses it, toward a "religious trust."

After referring to the religious census of the United States, which shows that in this country there are one hundred eighty-six separate denominations, besides more than a thousand individualistic and independent churches, and that there is invested \$1,500,000,000 in church property with annual overhead charges of \$200,000,000, he says:—

"In spite of these figures, religion is not a trust, and more's the pity. Whatever opinion we may hold about commercial combinations, the greatest boon to this country would be an organized ecclesiastical movement in restraint of competition,—a wide-spread, systematic merging of rival church organizations. The immediate need of the Protestant churches in the United States is not a revival of religion, but a renaissance of common sense; less homiletics and more economics."

This writer evidently views religion not as an individual conviction, not as a personal experience, but as a thing to be regulated on the same principle as a trust runs its business to destroy competition. Those who would not by free choice worship according to the program of the "religious trust" should be driven to the wall, just as an independent commercial enterprise is forced out of business in the commercial world.

This idea is more clearly expressed further on in this same article in the following words:—

"In the first place, the boards of home missions, sustentation, and church extension of various denominations ought not to contribute to any church in an overcrowded region. If a number of rigid sectarians in any given neighborhood have not enough charity to worship with their fellow Christians, they should at least be compelled to pay for the luxury of their differentiating dogmas."

In other words, if any number of people do not believe and worship with the majority of the community, they ought to be subjected to fines and penalties. This smacks very strongly of Puritanism, when he who dared to worship differently from his "fellow Christians" was put in stocks, flogged at whipping-posts, or put to death as a heretic.

Again he writes, "The ideal is not impossible of attainment if farmers will use the same common sense that they ordinarily give to the establishment of the communal grain elevator, cheese factory, or day-school." This citation shows the low estimate the writer of this article has of the religion of Jesus Christ. He seems to consider the worship of Jehovah on the same level as the building

of the communal elevator, the cheese factory, or the public schoolhouse. Evidently, religion to him is a question of so little importance that should his "fellow Christians" decide public worship to be a non-essential, and therefore bad economy, he would acquiesce and expect "rigid sectarians" to do likewise. In fact, one can account for such a position being taken by a professed Christian only on the basis that he regards Christianity as a mere social and economic element in civilization, to be dealt with and regulated by public opinion and legal enactments in the same way as any public, economic, or social question.

Can it be possible that the writer of this article realizes that Christianity is a personal experience and a thing so sacred and vital that upon one's individual relation to it depends his eternal destiny? Does he not understand that the religion of Jesus Christ is not a question of economics? that it is a spiritual power which has not as its principal motive the betterment of morality, the extension of civilization, or the amelioration of the conditions of society, but the eternal salvation of the soul? It seems that he does not.

Herein lies the answer to the question of to-day, "Why churches fail," not only country churches, but all churches. This gifted writer is not alone in his desire to bring all public questions into the church to be dealt with. The larger part of professed Christians of all denominations have become so engrossed in social questions, in things which are only incidentals in the work assigned to the church of Christ, that the temporal welfare of humanity is receiving attention far out of proportion to the proclamation of the vital and purely spiritual truths of the gospel of the early church, of the Reformers, and of a generation or two ago, when men were led to ask, "What must we do to be saved?" Let ministers take hold of their work with the spirit in which Paul exhorted Timothy to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." If this is done, the social and economic phases of a community will take care of themselves.

To the Christian church the commission is given, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Social, economic, and political questions have no place in pulpits nor in churches only in so far as they may relate to the work of preaching the gospel. The work of preaching the gospel committed to the church is sufficiently extensive to occupy its attention without stooping to meet popular demands for amusements, which draw into the church an element wholly ignorant and indifferent regarding the divine commission of the Saviour. What churches need to-day is not more institutional buildings with play-rooms, bowling-alleys, pool-tables, baseball teams, tennis-courts, tournaments, and fairs, but a revival of the faith in the power of the simple gospel, and a new vision of Christ as the

crucified and risen Saviour who is soon to "appear . . . without sin unto salvation."

A religious trust will be the greatest curse, not the greatest boon, that could be introduced into this country. It will result in spiritual stagnation. Persecution of conscientious persons who can not submit their faith to the mandates of such a trust, will be sure to follow. Rome once had a monopoly on religion, and the dark ages followed. The blackest pages of human history are found when religion was held as a commodity under the control of the papal trust. History is sure to repeat itself when the same course is followed in this time.

May true religion abound and increase, and may it influence every phase of human life and human endeavor; but let it do so under the power of personal conviction and free persuasion. Let the church live more fully the religion of Christ and let the ministers preach it more powerfully, but God forbid that the religious convictions and the Christian activities of our Christian communities shall ever be under the domination of "an organized ecclesiastical movement in constraint of competition."

Falls Church, Va.

"Managing a Husband"

ONCE in a while one finds in a magazine an article under the above or a similar heading.

As there are "many men of many minds," it stands to reason that different husbands require different management. Without doubt many husbands are best managed by not being managed at all.

The New Testament husband needs no managing. He loves his wife "even as Christ also loved the church, and gave himself for it." He loves her as his own body. He "nourisheth and cherisheth" her "even as the Lord the church." He loves her "in particular," "even as himself."

He will "dwell with" her "according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life." He will be true to the letter and the spirit of the sermon on the mount.

Many times blessed is the wife of such a man. The Lord has put an easy task on her. She finds it a pleasure to "revere her husband." "Wives, submit yourselves unto your own husbands, as unto the Lord" sounds beautiful to her ears, that is, if she is a New Testament wife.

God pity the man who has the other kind, and God pity the woman whose husband is not a New Testament husband.—*Mary Beam, in Bombay Guardian.*

A good friend is too severely won to be lightly set aside. We should hold him and cherish him, willing to receive his criticism as well as his praise, and eager to turn both to our profit.—*Boston Budget.*



WASHINGTON, D. C., NOVEMBER 7, 1912

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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

Our Great Need

OUR great need to-day is more of God. In our religion we depend too much upon form and ceremony and machinery. The forms of worship, the machinery of the church, will never bring us the saving power of God. Christ in you the hope of glory, the Spirit of God filling the heart and operating the life,—this is Christianity. Anything short of this experience is a wretched sham.

We should remember others in prayer, we should minister to the poor and needy, we should send the gospel to the heathen, we should render to God his own in tithe and offerings, we should sacredly regard his holy day, but over and above all this and back of all this there needs to be a living, personal experience in Christ. There needs to be a union with him of heart and life so close that, like Enoch of old, we shall walk with God; that like Elijah, we shall stand before him as in his personal presence; that like Moses, we shall endure as seeing him who is invisible. This knowledge of sins forgiven, this consciousness of divine acceptance, this personal daily leading of the Spirit of truth in the life, will give point and power to Christian service; but without it Christian service, however good of itself, will sink to the level of dead formalism and mere human effort.

With this live, active experience in the life of every believer, the church as a whole will be spiritualized, and motive power will be added to the church machinery. O, it is for this experience that we need to pray! We are in danger to-day of forgetting God. Even while engaged in the prosecution of worthy enterprises, we may backslide. In the midst of Christian activity we may grow inert. We may lose our contact with Jesus even while laboring to bring others to him. We need by prayer and surrender and consecration, by daily study of his Word, to keep our own personal faith fresh and

strong. Only as we do this can we truly represent God to the world. The great need of the Seventh-day Adventist Church to-day, and of every member in that church, is more of the presence and power of God in the heart and life. Let us make it our first business to obtain this necessary experience.

A Sure Refuge in a time of Trial

In times of great calamities the people have instinctively sought refuge in the mountains or upon the high places. When the waters of the deluge were washing out the sin of a polluted world, the people, having spurned the true refuge, sought refuge upon the mountain-tops. When the descendants of Noah let go their hold on God and turned themselves to their own selfish service and the pleasures of sense, they must have a tower of refuge. Forsaking the refuge already prepared, they would make a refuge of their own, and thus prevent the destruction of their lives by another visitation from God. They seemed to think themselves able to protect themselves against any judgment God might see fit to bring upon them as a punishment for their iniquity. Such is the foolishness of human vanity and selfishness. When hostile armies invaded a land, it was a common thing for the inhabitants to flee to the most inaccessible mountains to escape death, or deportation to another country.

Because of this, the people came to look upon the mountains as protectors, deliverers, and places of refuge. To the heathen this came finally to have a religious significance, and they placed the polluting symbols of their idolatrous worship upon the hills and mountains. Whenever the Israelitish nation was ruled by wicked, sensual kings, this heathen idea was carried out throughout the realm, and the people went after Baal and Ashteroth, whose altars were on the high places. When a king came upon the throne who feared and served the true God, the hill groves of idolatry were hewn down, the mountain altars were overthrown, and the people learned righteousness and sought the true place of refuge.

Now, in the time of earth's greatest calamity, the people are preparing for themselves places of refuge—towers of their own construction—or are fleeing to refuge hills created by their own philosophies. The antediluvians fled to their hills of refuge; but the waters of their judgment lapped the highest crags and went over them, to silence forever their ribald mirth, and stop forever the profanity of their career. The dwellers on the plains of Shinar built their tower to protect themselves from the consequences of their sins; but the lightnings

of the Lord demolished their tower, and scattered them with the tongue of confusion to the four corners of the earth. The ancient mountains of refuge have become things of terror, trembling with the suppressed power of execution, or belching out death in fiery missiles or poisonous hurricane. Vain are all such attempts to find deliverance in a place or way that God has not prepared.

To-day many are spurning the work of the Redeemer in their behalf, and are turning their eyes inward to find within themselves the tower of their strength and salvation, the mountain of their deliverance. Others are living upon a perverted interpretation of the Lord's requirements, trusting more in their own powers to make a convenient way of salvation than in the one only way provided by the Lord himself. Others are trusting in "good works," or in self-asserted "holiness" or "sanctification," without regard to the distinct requirements of God's great perpetual, immutable law; others in their wealth or station; and others there are who make no pretense of seeking a refuge or trusting in anything whatsoever.

But the day is coming, and that soon, which will "try every man's work of what sort it is," every man's refuge of what material it has been builded.

In that great day when long-patient justice begins to perform its great and impartial work, every man will look first to that in which he has been trusting. Those who have been trusting implicitly in God and the way he has prepared will look up and lift up their heads, because their redemption draweth nigh. They will say: "Lo, this is our God; we have waited for him, and he will save us; this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. The class that has at that time been trusting in him as a refuge, in his Word as a guide, in his law as an expression of his will, will be the only class that will have any spirit of gladness, any desire for rejoicing. Of the refuge of that other class, represented by the enemy of God's people, Moab, the Word says: "The high fortress of thy walls hath He brought down, laid low, and brought to the ground, even to the dust." In that great day the mountains will furnish no refuge; for "the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and every freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of

the Lamb: for the great day of their wrath is come; and who is able to stand?" Rev. 6: 14-17. But the mountains will refuse to hide them, though they flee to the topmost pinnacle. The Lord says through Isaiah: "The day of the Lord of hosts shall be . . . upon all the high mountains" (chap. 2: 12-14); "the mountains shall be melted with their blood . . . and the heavens shall be rolled together as a scroll" (chap. 34: 3, 4); "thou shalt thrash the mountains" (chap. 41: 15).

But in that most searching and trying time the Lord's promise to his people is, as to his people anciently when entering the typical land of promise: "The eternal God is thy refuge, and underneath are the everlasting arms." And through the psalmist he tells us: "Jehovah also will be a high tower for the oppressed, a high tower in times of trouble;" "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas." So let us say with David: "My soul taketh refuge in thee: yea, in the shadow of thy wings will I take refuge, until these calamities be overpast." That is the true refuge, the only refuge that is worthy a moment's thought. In the great day of earth's greatest tribulation, so fast approaching, they who have chosen that mountain of refuge, that high tower of strength, will have no need to fear. The everlasting arms are underneath; the protecting wings are over and around; and they are safe.

C. M. S.

The Hand of God in History — No. 24

Notes on Important Eras of Fulfilling Prophecy

The Announcement of the Judgment-Hour

AN event of such solemn import to all mankind as the opening of the judgment-hour in heaven, could never come unannounced and unheralded to the world. That is not the divine way.

The Sound of the Trumpets

As the time of cleansing the sanctuary was drawing near in the camp of Israel of old, the people were forewarned of the approach of the solemn hour. This day of atonement was the typical day of judgment; and not a soul could endure who let the day pass unheeded, with sins unforgiven. There was to be preparation of heart for the day, as well as consecration of soul before God upon it, as the high priest went in to minister before God in the most holy place.

The typical service of cleansing the sanctuary came on the tenth day of the seventh month. On the first day of that month there was to be "a memorial of blowing of trumpets, an holy convoca-

tion." Lev. 23: 24. The silver trumpets pealed out through the camp of Israel, proclaiming the solemn day of atonement near at hand.

True to the type, as the fateful year 1844 drew near, bringing the opening of the great antitypical day of atonement, the trumpet-call of the coming judgment-hour was sounding through Christendom. There was sent of the Spirit of God a movement that swept over many lands bearing the awakening cry of the prophecy:—

"Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14: 7.

The passing of the early decades of the nineteenth century had brought ever-increasing interest in the study of prophecies concerning the second coming of Christ. The stirring events associated with the ending of the 1260 years of papal supremacy were clearly recognized as factors in fulfilling prophecy. It was seen that the end was approaching. There was searching to and fro for yet further light.

Writing of those times, an Anglican clergyman and writer says:—

The world was awakening to a new life. . . . It was the birth-time of an epoch of fresh inventions, of a wondrous advance in science and in outward means of living. The mist of age had gathered round the institutions of former generations. . . . The narrow religious maxims that had been long in vogue brought little relief. Stirring incidents had taken place. During their occurrence some people had been led to imagine that the "mystery of God was drawing to a close, and that the events of every year explained something previously unknown." And now, with mingled apprehension and hope, they were looking anxiously forward. They were filled with the idea that the period in which they were living would prove to be the critical turning-point in the commencement of the end.—*Edward Miller, M. A., in "Irvingism," Vol. I, page 11.*

In these times light began to come to Bible students as to the ending of the prophetic period of 2300 years (Dan. 8: 14), reaching to the judgment-hour. Hitherto the event from which the period dated had not been clear. Now the subject opened up, and it was seen that the period was to be reckoned from the commandment to restore Jerusalem, in the days of Artaxerxes, as explained by the angel in the vision of Daniel 9. Light on this came to searchers after truth in many parts, to men working and studying independently of one another.

In his "Great Second Advent Movement," J. N. Loughborough gives "a list of twenty different parties who discovered the truth concerning the close of the twenty-three hundred days, not by communication with each other, but as the result of diligent searching of the Scriptures, led by the influence of the Spirit of God."—*Page 86.*

World-Wide Awakening

The interest in the subject of the coming judgment-hour grew into a great awakening as the year 1844 drew near. It was thought that the coming of the judgment-hour meant also the second coming of Christ. The message of the approaching judgment was heralded throughout the United States, Canada, and Great Britain. Witnesses were raised up in Holland, Germany, Russia, and in the Scandinavian countries. Joseph Wolff, the famous traveling missionary of England, preached of the coming judgment-hour in remarkable journeyings through Greece, Turkey, Palestine, Egypt, Arabia, and on through Afghanistan to India. Papers were printed in various countries to publish the message, and publications were sent to mission stations in all parts of the world.

Speaking of the days just before 1844, an Anglican writer, Mourant Brock, said:—

It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America, about three hundred ministers of the word are thus preaching "this gospel of the kingdom;" whilst in this country, about seven hundred of the Church of England are raising the same cry.—*Advent Tracts, Vol. II, page 135 (1844).*

Not all who joined in this proclamation explained the prophecies alike, or emphasized the definite year 1844 as the hour of God's judgment; but as this hour came, the world was ringing with the call to prepare to meet the judgment, even as the hosts of Israel were called by the trumpet peals to prepare for the typical day of atonement.

The great advent awakening in the days of 1844 was of God, in fulfilment of prophecy. The apostle John, in the Revelation, had seen the message of the judgment-hour being carried to the nations and tongues of earth as that hour came (Rev. 14: 6, 7); and with the coming of the hour the world heard the trumpet-call of the message: "Fear God, and give glory to him; for the hour of his judgment is come."

After the passing of the time, unbelievers scoffed at the movement. The Lord had not come. Those who had looked for his appearance in the clouds of heaven were disappointed. But they had given the judgment-hour call; and that was the message due to the world at that time.

In the days of the Saviour's first advent, the disciples and the populace had proclaimed the triumphal entry of Christ into Jerusalem. They were at once disappointed; instead of enthroning him as king, they witnessed his crucifixion. But, in proclaiming the coming of Zion's King

to Jerusalem; they were fulfilling the prophecy that had been uttered, and were giving the message for that day, notwithstanding their mistaken view as to the events that would follow.

Just so the trumpet-call of the coming judgment-hour was the message for the days of 1844; and the message was given, attended by the power of God. When the hour was at hand, the providence of God raised up the witnesses even though those engaged in the work did not understand fully the events that were to follow.

On that day of Christ's triumphal entry into Jerusalem, the priests asked Jesus to rebuke the children, who were crying the welcoming message of the prophecy. But he answered them, "If these should hold their peace, the stones would immediately cry out." Luke 19:40. The prophetic cry was bound to be raised, and children's voices joined in fulfilling the sure word. In the days of 1843 the authorities in one part of Sweden sought to suppress the proclamation of the judgment-hour message. Then children, the history tells us, were moved upon to preach, and to exhort men to prepare for the judgment, the convicting and converting power of God attending their work.

Thus, as the hour of the prophecy came, proclamation was made to turn the attention of men to the solemn hour of the investigative judgment, which began in 1844. When that hour closes, the hour of human probation is forever past. The measuring line of the 2300 years reaches to the latest time set in the prophetic word. It is the last way-mark of time prophecy. From that Pisgah peak of 1844, the "sure word" directs the pilgrim's gaze to the eternal Canaan just before.

While the scenes of the judgment are passing in the courts above, the last gospel message is borne to men. Out of the advent awakening of the days of 1844 arose the definite advent movement, in fulfilment of prophecy, which is to carry the last message to all the world, and prepare the way before the coming of Christ in power and glory.

W. A. S.

The World's Unrest—No. 3

The Industrial Conflict

In no phase of human endeavor is the fierce, wild unrest taking hold of the minds of men more apparent than in the industrial world. The reason for this is found in the fact that in the industrial relationship are affected most vitally the personal, selfish interests of the human family; that which involves man's temporal benefit as concerns his pleasure, his health, his very life existence.

The great industrial conflict facing the world to-day is probably without a par-

allel in the history of the human family. Its area and extent are as broad as the habitations of men. On the one side stand capital and invested interests, on the other side labor and the agents of production. Step by step with the advance of the world's civilization has been the education of the masses, and the promulgation of the doctrine of man's equality with his fellows. The doctrine of the divine right of kings to rule and reign, of the superiority of the feudal lord over his serfs, of the inherent right of the nobility and privileged classes over the common people, has given place to a demand for equal rights and equal privileges. Says Mr. Sidney Low, of England, as quoted in the *New York Times* of Aug. 11, 1912:—

The temper of labor has changed. We have given the workman an education which is not much inferior to that of his "betters;" we complete it when he leaves school by the cheap press, the theater, the free lecture, the public library, the franchise. In the old days there was an outward and physical as well as a clearly marked intellectual distinction between "master" and "man," between the so-called brain worker and the day-laborer. The "gentleman" was taller, straighter, fairer than the artisan; he washed thrice daily, and the other did not wash at all; he spoke in a different dialect and had finer manners. To-day the workman has his bath-room and cultivates personal hygiene; he has read books and dealt with ideas.

Lord Hugh Cecil, a member of the British Parliament, discusses in the same paper the causes of the great social unrest. Among the chief of these he gives the following:—

Probably the most potent cause of the present unrest is the spread of education. The effect of education is to increase the needs of those educated. An uneducated man wants food, clothes, shelter, and fire sufficient for health and comfort. An educated man wants interests in life, not all of the same kind, and a certain quantity of recreation. The current vogue for amusement which permeates all classes naturally stimulates the uneasiness of an educated man whose wages give him little opportunity for enjoyment. And the vogue for amusement is made to seem even greater than it is by the action of the press, a large part of whose columns is filled with the records of various kinds of sport and entertainment.

The great difference between the two classes is emphasized by the reckless display of wealth seen on every side. Millions of dollars are spent daily for idle pleasure, for needless luxuries, for show and ostentation. These the average working man knows are outside his reach. He has learned to think for himself and to study the economic conditions. He realizes that by his industry and that of his fellows, capital has been created. He can not understand why some of his sisters should labor for a farthing an hour, or why a man with a

family should receive but six dollars a week, while the directors of the company are declaring twelve-per-cent dividends. It seems to him that he is unjustly deprived of his rights. He obtains no redress as a result of petition. Those whom he felt represented his interests in legislative halls are outnumbered or themselves fall prey to the lust of money and power. It seems to him that his only redress is in uniting with his fellow workers in declaring an uncompromising warfare upon those who are receiving the lion's share. And this demand on the part of labor is becoming loud and insistent. No longer content to weakly ask for this equality of privilege, the masses are asserting their rights to its enjoyment with no little emphasis.

Increase of Violent Strikes

There was a time when labor contented itself with quiet inactivity to secure its demand. Strikes were infrequent, and when engaged in were not accompanied with violence. But the last decade has wrought a mighty change. A brief review of the press reports for the last few months presents this startling record:—

January 29—A general strike is declared in Lisbon, seriously affecting newspaper publication and transportation facilities.

March 1—Coal-miners in England strike, affecting directly one million men and indirectly one million more.

March 3—Bristol dock workers refuse to handle foreign coal during the British strikes.

March 9—General advance in wages for textile workers in New England announced as a result of threatened strike.

March 11—One hundred seventy-five thousand coal-miners strike in Germany.

March 23—More than three thousand operatives in the textile mills of Passaic, N. J., strike for higher wages.

March 31—More than four hundred thousand bituminous and anthracite coal-miners suspend work pending settlement of their demands.

April 22—Demands of locomotive engineers on Eastern railroads met by offer of arbitration by Commissioner of Labor Neill.

May 24—Strike of transport workers throughout Great Britain, affecting one hundred thousand men, called. Serious riot among striking workmen in Budapest.

June 9—Strike of elevated railroad employees in Boston.

June 10—General strike, affecting three hundred thousand transport workers, called in Great Britain. At the same time a serious strike was going on at Havre, France.

These are but a part of the strikes that actually occurred. Many were ac-

accompanied with rioting, bloodshed, and the loss of life. In a large per cent of the cases the militia or troops were called out to quell disorder, and hold in check the forces of violence. The industrial conflict in England was particularly significant and most unusual in the history of the nation. The government gave long and earnest consideration to the creation of means by which the difficulty might be settled, but it is feared that the understanding effected will be of short duration. Assassination, dynamiting, poisoning, and all the intrigues and weapons of lawless and irresponsible disorganization played a part in the accomplishment of the purposes sought during some of these disorders. Nor have these violent measures been employed by labor alone. Invested capital has resorted to the same methods. Representatives of the labor union in Los Angeles, by the use of explosives, blew into eternity a score or more of their fellows in the dynamiting of the Times Building. Later, in connection with the strike in Lawrence, Mass., the same instrument of death was employed by the mill owners, it was charged, in an effort to discredit union labor, and thus harm the organization.

Employment of Sabotage

And the employment of these violent measures by no means represents an outburst of pent-up passion alone. They constitute a part of the regular program of procedure. Some of the organizations of labor recommend these methods to their members. As Israel in Egypt demanded of Pharaoh the spoil of the land as their rightful due for their long years of service, so many industrial workers to-day feel that to them belongs the fruit of their service, and that it is right to enforce their demands by the agents of violence and destruction if need be.

Years ago when the textile workers of southern France were refused their demands, they drew from their feet their wooden shoes, or sabots, and cast them violently into the delicate mechanism of their looms. From that time to this, this form of reprisal, known as sabotage, has been a common weapon of angered and dissatisfied labor. Its beginning represented a spontaneous outburst of frenzy and despair. To-day it is looked upon as a legitimate method of attack.

Violent Agitators

This is not true of all labor unions, but it is true of those that are recognized as the more advanced. As a representative of this radical class, perhaps the I. W. W., or Industrial Workers of the World, may be counted as worthy of special mention. This labor organization is the one that so successfully engineered the industrial struggle in Lawrence some months ago, and brought the

conflict there to so successful a termination in behalf of its own interests. This same order has operated extensively through the West, and is the one to whose charge were laid the many murders confessed by Harry Orchard. It holds a prominent if not a leading place in the labor world, working not so much in the open as quietly and under the surface, in the carrying out of its purpose.

Recently in connection with the labor war in San Diego, Mr. Harris Weinstein, a special government commissioner, made careful investigation of the aims and purposes of the I. W. W. He sums up the doctrines of this order as follows:—

1. That workmen are to use any and all tactics that will give the results sought with the least possible expenditure of time and energy.

2. The question of right or wrong is not to be considered.

3. The avenging sword is to be unsheathed, with all hearts resolved on victory or death.

4. The workman is to help himself when the proper time comes.

5. No agreement with an employer of labor is to be considered by the worker as sacred or inviolable.

6. The worker is to produce inferior goods, and kill time in various ways.

7. The worker is to look forward to the day when he will confiscate the factories and drive out the owners.

8. The worker is to get ready to cause national industrial paralysis, with the view of confiscating all industries, and taking forcible possession of all things he may need.

9. Strikers are to disobey and treat with contempt all judicial injunctions.

And this doctrine of reprisal and sabotage is something more than a theory. In repeated cases it has been put into practical operation. A few instances will serve to illustrate this. At a bakers' strike in France kerosene was poured into the ovens. After three months the odor still permeated the bread, and the ovens had to be torn down. In a strike in Amsterdam bakers worked lumps of salt, soap, rags, mice, and cockroaches into the dough till the master bakers hastened to grant their demands. In a brewery a bottle of kerosene dropped "accidentally" into a vat containing hundreds of barrels of fermenting beer ruined the entire contents. Sulphuric acid sprayed over the looms in textile mills ate through the threads and stopped the machinery. Parisian strikers put hundreds of power plants out of commission by covering the transmission pulleys with soft soap, or by pouring water into the gasoline engines. These are but a few of the individual instances of the outworking of this idea of sabotage which might be enumerated.

And this weapon, as we have already said, is the one that these unions now purpose to use in the enforcement of their demands. The editor of the *Socialist Review*, in a recent number of that journal, directly commends this course of action. According to the *Daily Post-Standard* of September 3 (Syracuse, N. Y.), the editor is quoted as saying:—

The weapon on which the new socialists rely is the power of the workers peacefully to fold their arms in such numbers as to paralyze industry and force the unconditional surrender of the capitalistic class. There is no necessity for an absolute general strike. A strike falling far short of that would force society to capitulate unconditionally. Direct action includes sabotage. Sabotage may express itself in slow work, in bad work, and even in the destruction of the machinery of production. The American advocates of direct action will almost to a man help the Socialist party in this year's campaign.

The Doctrine of Syndicalism

Of late the doctrine of syndicalism is being extensively proclaimed and adopted by many industrial workers. The root idea of syndicalism is trade ownership and control. This theory, according to the *New York Evening Post*, would "brush aside all efforts to settle the so-called class differences by peaceful methods, and would by 'direct action' force the other side to yield without governmental interference." By "direct action" is meant such control and manipulation of the forces of labor that in one day all wheels of industry could be stopped, travel and traffic paralyzed, and through dire distress the public be made to unite in the enforcement of labor's demands. This involves not only national, but international strikes. The *Literary Digest* of April 6, 1912, gives this definition of this new doctrine of labor unionism:—

Syndicalism, therefore, rejects the idea of capturing the bourgeois state by legislative methods. It rejects palliatives and reforms because they do not go to the heart of the situation, which is one of irreconcilable class warfare. Because the state is always bound to be under the control of the propertied classes and the "intellectuals," syndicalism declares war against the state. It finds in the working men's organizations the only efficient agent for overturning society. It regards the general strike as the lever that will accomplish the overthrow.

This doctrine has the strong indorsement of the I. W. W. They look forward to the time which they believe is not far distant when the industrial worker will control all the products of labor. This they believe will be brought about by a great revolution. Says Vincent St. John, president of the I. W. W., as quoted in the *New York Herald* of Sept. 15, 1912:—

Revolution is our watchword, and all our efforts are bent toward revolution. Wages, hours of work, interest us only incidentally as they may serve to incite individual strikes; but what we are really about is a campaign of education to teach the working man his power, so that when

the time comes to declare the general strike, he will know his potency, realize that he has the power to coerce the whole world.

The idea of a day's wage is repudiated. Labor is no longer content with that. It demands a part in the dividends. Says one of the labor organizers, as represented by the same paper:—

The craft and labor unions want a fair wage for a day's work. Why should we strike for that? Why should we receive a wage at all while some one else takes the profit? When the great revolution comes, we will own the industries of the world and operate them, and no man will be permitted to do more than enough work to make his living. There will be no accumulation of capital.

The question of moral conduct is not to be considered. According to the doctrine of these agitators, "might makes right," and they purpose to take whatever forces are put under their control. We quote again from the *Herald* the words of a prominent labor representative:—

The question of right or wrong does not enter into it. We will take what we are strong enough to take. If the government interferes, we will defy the government. Our flag is the red flag of brotherhood, and when it triumphs we will come into our own. Health, happiness, and prosperity will be realities. No man will work more than another, and no man will enjoy more of the world's benefits than another. The working man will own the world, and he will run it to suit himself. It is a question of what we are strong enough to take, and not what is right for us to take.

That we are facing indeed in the near future this great revolution others than the promoters of these guilds and crafts earnestly believe. The present industrial conditions have occasioned food for serious thought for some of the leading statesmen and economists of the present day. As they recognize the elements at work,—on the one hand the oppression of greed, and on the other the unreasonable demands of long-outraged labor,—they realize that no human power can stay the inevitable conflict that must result. Of what many believe to be a great impending revolution, we shall speak next week.

F. M. W.

Note and Comment

Wake Up!

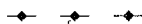
THIS is the rallying-cry sounded to its readers by the *Pacific Christian Advocate* of Oct. 2, 1912. It feels that Protestants are asleep, and that in the activity of the Roman Church in the United States at the present time there exists imminent peril to Protestantism:—

Why is it that the Roman Church in these United States is thrusting itself so energetically into our State and national politics? Never before was the activity of this church in politics so general, so

persistent, and so arrogant. The bishops and archbishops of that church do not scruple to challenge with irritating boldness everything in our government and national life that does not square with their notions and their purposes. History must be rewritten to suit them; laws must be nullified to suit them; institutions such as the public school must be destroyed to suit them; the American people must accept their claims of supremacy in the affairs of this country or they will not be suited; and the secular press of the country must publish nothing derogatory to their character, their claims, their purposes, or their political program, else there will be trouble in the camp.

It is generally avowed that the Pope, through his episcopal agents, has entered upon a definite campaign in this country to make America Roman. Political parties, the public press, the platform, all ways and all means, must be persistently exploited in the interests of Romanism. Whining, complaining, denouncing, ridiculing, praying, pleading, and every other device for promoting their ends are to be the means and methods by which they hope to get a hearing and then a position and then a victory which will put the American people in religious vassalage to Rome.

It is time to wake up! We are getting tired of this persistent self-pushing of Roman prelates into our political affairs. Where are the Baptists, the Presbyterians, the Methodists, the Congregationalists? Why are they not forever pushing themselves into national politics? Why do they not seek to control the United States? Archbishops Gleason and Ireland now want a new census taken. Why? Why not one for all other denominations? Why for the Romanists only? Ireland and Gleason want to start a Romanizing campaign. Very well. It may be that in the long run it will be found easier to start one than it will be to stop it. Wake up! Take these Romanizing politicians at their word, and give them all the campaign they want.



Is It Right to Protest?

THIS is the question which the *Christian Herald* of Oct. 23, 1912, discusses editorially in the consideration of the warning which that journal has been sounding for some time against the encroachments of the Roman Catholic hierarchy upon the liberties of this country. It believes that the religion of Christ is not wholly a matter of concession or of yielding compliance for the sake of peace, love, and harmony.

These three are indeed to be greatly desired, but never at the sacrifice of a vital principle. There comes a time when, great principles being at stake, duty demands that we take a firm stand in order that the whole world may know clearly where our allegiance lies. As Paul dealt with Alexander the copper-smith on a certain occasion, so we must "withstand to the face" those who would destroy the sanctities of our national and religious life.

Continuing, the *Christian Herald* believes that a dangerous situation confronts the Christian church to-day in the peril of Roman domination. It is a situ-

ation that has been forced upon Protestantism by the defiant utterances of the papal prelates and press. It asks:—

How, then, are we to deal with the oft-reiterated intimations that it is the purpose of the Romanists to "make America Catholic," to dominate our politics, to come to "their own" by "securing more Catholics in Congress"? How are we to treat with a foe which for twenty years has boasted that Protestantism is "decadent and will soon disappear"? How shall we estimate the political activities of a church which claims absolute temporal power throughout the world; which has already set up at least three thrones of temporal power in the United States; which claims for its cardinals the official precedence due to "princes of the blood;" which is already in the saddle in a political sense in some of our biggest municipalities, and whose sudden growth in wealth and power is only surpassed by its arrogant claims for the future?

In reply to this question the *Herald* declares:—

But when any church or denomination leaves its legitimate sphere and plunges into politics, as the Roman Church has done, with the avowed purpose of overriding all other religionists and "making America Catholic," it becomes a proper subject for public criticism.

With a view to determining how the Roman peril is regarded by the leading churchmen of the nation, the *Herald* has invited an open discussion of this subject in its columns. It begins in this issue (October 23) the publication of this correspondence. Letters are presented from Rev. Josiah Strong, Rev. Charles M. Sheldon, Rev. Francis E. Clark, and other leading ministers of various churches, and professors of theological schools. These with one voice agree with the *Christian Herald*, and with the position which has often been taken in our denominational papers, that the Roman menace is the great danger now threatening this country.

There is only one means by which this danger may be met, and that is by earnest and consistent agitation, and by the enlightenment of the people in proclaiming the pure principles of the doctrine of Christ, and in contrast with these principles exposing the delusive errors of the Roman Church. The giving of this message in its fulness constitutes the message of this movement. This is the warning that Seventh-day Adventists are set in the world to give. May God help us to be true to our entrusted mission. May he anoint our eyes that we may see clearly the evil which threatens us, that we may discern in these growing conditions the signs of the times, and the need of our sounding a note so loud and clear that in the babble of voices on every side those who love God and his truth may hear the warning call and enroll themselves under the banner of Prince Immanuel.



Looking Unto Jesus

PEARL WAGGONER

Looking unto Jesus every day and hour;
Looking unto Jesus is the source of
power;
Looking unto him, the secret of all
strength,
Which will lead to victory, and to home
at length.

Looking far above the trials at our feet;
Looking unto Jesus,—O, how blest, how
sweet!
Looking gives an anchor to the storm-
tossed soul,
Bringeth calm, and makes us from
earth's bruises whole.

Looking unto Jesus makes the way less
long,
Tunes the heart to gladness, fills the
mouth with song,
Makes the burden lighter, cheers the
path we tread,
Sheds a hope and radiance o'er the way
ahead.

Looking unto Jesus helps us to endure,
Giveth for our faith foundation that is
sure;
For the race gives patience, sets aside
each weight,
Helps us travel lighter toward the heav-
enly gate.

Looking unto Jesus till the race is run,
Looking unto Jesus till the prize is won;
Then, O blessed Saviour, our delight
shall be
Still through countless ages looking unto
thee.

Hinsdale, Ill.



Abyssinia

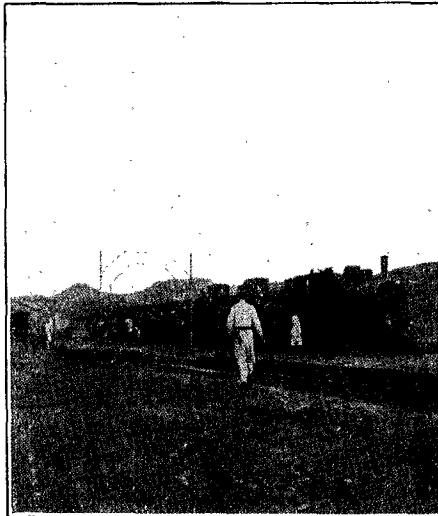
ANOL GRUNDSET

THE twelfth day of August was a day
long to be remembered by the native
populace of Asmara and vicinity, for at
12:40 P. M. appeared the first section
of trains bringing back Abyssinian sol-
diers having served under the Italian
flag at Tripoli.

The public road for half a mile or
more was filled with native people, and
large, anxious crowds were gathered at
the station. I especially noticed amid
the multitude two classes; one class was
overjoyous and happy in the expectation
of meeting their loved ones again, and
the other class were mourners, on whose
countenances no happy, anticipating joy
was seen, but a trace of sorrow rested
there. If possible they would press
themselves through the throng to get
from some fellow soldier a detail of the
death and last words of some loved one.
I asked one if he expected a brother on
the incoming train. His eyes filled with

tears as with quivering lips he replied,
"I had a brother that went, but he is no
more." How comforting that we still
have an open door of comfort to which
we may point those oppressed by sor-
row and affliction!

Now the train is whistling in the dis-
tance, and the commanding officers have
all they can do to keep order and the
lines open. The train pulls in under the
playing of the Italian band, and a deaf-
ening outburst of the peculiar Abyssinian
victory cry. At the entrance the mili-
tary department seemed well organized,
from highest to lowest, to act its part in
the welcome. What interested me still



FIRST TRAIN AT ASMARA BRINGING ABYSSINIAN SOLDIERS RETURNING FROM TRIPOLI

more, however, was the religious wel-
come arranged for. Immediately to the
rear the Abyssinian priests, with all the
sacred paraphernalia of the native
church, awaited the believers of the
Coptic faith. At their side another com-
pany of religious leaders unfurled their
banners, upon which conspicuously were
exhibited the half-moon and stars, thus
plainly identifying themselves as follow-
ers of Mohammed, the false prophet.
Immediately to the other side was seen
the Catholic prelate. The Protestant
leaders were also well represented, to
show to those who were inclined toward
Protestantism that they were not for-
gotten.

In the midst of this welcome a pour-
ing rain of about fifteen minutes' dura-
tion fell over the large and mostly un-
sheltered gathering. This, however, in
no way seemed to affect or lessen the
joy of the joyful, though adding only
another gloom to those whose thoughts
in sorrow went out for loved ones,
fallen on yonder battle-field.

After the formalities were over, the
returned soldiers filed through the gates,
and were soon out in the open to meet
and converse with the waiting ones. The
scenes which then took place I shall
long remember. As I witnessed their
embracing, kissing, and great joy, it
showed that the same implanted divine
love abides naturally in all mankind of
whatever color or race. God "hath
made of one blood all nations of men for
to dwell on all the face of the earth."
My own heart was moved as I beheld
that African throng, and thought of
their country's great need and the ever-
lasting gospel due them in this genera-
tion.

When we were departing to our homes,
my mind went out to that final gathering
soon to take place,—the home-coming of
God's enlisted soldiers of the cross, of
all generations, from all the ends of the
earth. In that joyous multitude, wel-
comed by the Lord himself and his an-
gelic host, there will be no missing ones
of those who have truly served their
heavenly country while on earth, for
though they may have fallen in momen-
tary death, by power of the Christ life,
hidden in Jesus, they only sleep, to be
raised in the resurrection morn and join
in the triumphant song of victory over
sin and death. Another company will
then be seen, those who have spurned
the day of preparation, the ungodly of all
time, intermingled with those who have
become "weary in well-doing" amidst
the momentous fight against sin and
temptations to gain a full salvation. O,
what fathomless, holy joy for the pre-
pared; what unspeakable sorrow for the
unprepared! Among what company do
we stand in heart and life to-day? With
what company will we be found "at the
end of the days"? Our daily life will
determine in the ultimate our final des-
tiny.

The voice of Jesus still calls: "Come
unto me, all ye that labor and are heavy-
laden, and I will give you rest. Take
my yoke upon you, and learn of me; for
I am meek and lowly in heart; and ye
shall find rest unto your souls." Matt.
11:28, 29. The compassionate Saviour
is still waiting. Who will heed to-day
his loving invitation? Ere the sun has
set on the horizon of time, let us ponder
well where we shall spend eternity.

Asmara, Eritrea, East Africa.



Singapore

G. F. JONES

WE have had the joy of baptizing ten
more converts at Singapore. They seem
all the more precious because they have
been won to the love of the truth in the
face of opposition. Many methods have
been employed to hinder our work,
which naturally necessitated our doing
some steady pulling up-stream, and hold-
ing each fort as we pushed onward.
This was done, and we were able to build
a fine church in view of the main thor-
oughfare of the city. Truly God has
wrought for his work. There are sixty
church-members, and over one hundred
members of the Sabbath-school.

As scores of the happiest young people of Singapore are seen going to and coming from this memorial of present truth, it is verily a witness that the Lord is with this gospel. With this corps of young people, well drilled in missionary endeavor, we shall be able to enter the numerous islands of Dutch India, such as Borneo, Celebes, and a thousand more, with a population of fifty million people who are waiting for us to quickly give the third angel's message. We have already the plan of an industrial training-school that can at once provide for fifty students and two European teachers; but the saddest phase of our work is that so many of our foreign workers are from time to time returning home owing to broken health. We must, however, train our native converts, who are able to stay, and thus follow the apostolic methods of establishing the truth in every land.

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Mission Notes

W. F. BEAMAN, a Baptist clergyman who recently returned from China, having labored in the large southwestern province of Szechwan, is "hopeful as to the final outcome of the revolution, and believes in the ability of the people to adapt themselves to the new order; but he recognizes the tremendous difficulties that have to be overcome, and the time required. The question in doubt is the willingness of the masses to accept the provisions made by the government, when these involve an apparent yielding to foreign influences. We must remember that the people at large are not educated in public affairs; that there is no Chinese daily press in all parts of the land to carry the news and enlighten the masses, and that the provinces are very loosely connected with the new government. A large part of the people do not yet know what the new government is with any degree of particularity, nor do they care, so long as taxes are not heavier and the rice crop is fair. This will give some idea of the perplexities of those who would like to prophesy as to China's future."

BROTHER E. E. FRAUCHIGER, in Turkey, writes: "I returned yesterday from my journey to Brusa. We had good meetings there, which were well attended by those not of our faith. I have great hopes for this town. Both the Protestant ministers in the town were present at different times in my meetings. A sister only sixteen years old desires to be baptized, but has been persecuted by her mother on account of the truth. I brought her with me to Constantinople to be baptized. She still goes to the American school. The condition of the government was never in such confusion as now. It was feared yesterday, on the occasion of a national celebration, that a revolution would break out, and precautions were taken against it. But we are glad that the government became master of the situation. Who knows what the next excitement will be? One lives here in continual dread of what the future will bring."



He Will Bear the Load

C. E. GREY

"He shall gather the lambs with His arm, and carry them in his bosom." "For I the Lord God will hold thy right hand, saying unto thee, Fear not: I will help thee." Isa. 40:11; 41:13.

Does the way seem dark and dreary?
Is the burden hard to bear?
Do the days seem long and weary?
Is there none the load to share?

Yes, there's One who oft has traveled
Over ways more dark and drear,
And much heavier burdens carried;
He has promised to be near.

Yes, this Friend will walk beside thee,
And thy hand in his he'll hold;
He will ever, ever guide thee,
Till thou tread the streets of gold.

And when all thy strength doth fail thee,
And it seems thou must have rest,
Jesus in his arms will bear thee,
Safely pillowed on his breast.

Courage then; keep pressing onward,
For the time will not be long
Ere the Saviour comes in glory,
And we sing redemption's song.

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Come, Let Us Live With Our Children — No. 6

ARTHUR W. SPAULDING

Courtesy

AWKWARDNESS springs from self-consciousness, boorishness from lack of culture, discourtesy from selfishness. All these faults can be avoided or corrected in the home. At all events, the worst of them can. It is more offensive to be boorish than to be awkward, less excusable to be selfish than to be boorish. Our children must be taught to be unselfish, and I know of no way to teach them except by being unselfish ourselves. It accomplishes nothing to point the finger of shame at a little girl who refuses to share her candy, except to make her resolve to eat it in secret hereafter. The cry "Piggy" at a boy has for its chief recommendation the making of a young cynic. Nor can mere directions of how to act in this place or on that occasion, give the charm of heartfelt courtesy. Courtesy, like flowers, can not be made out of paper nor rebuked into being from burs.

The foundation to be laid is the sense of joy at making others happy. Teach the children so that they will plan for the comfort and pleasure of others. This can not be done while depriving the child himself of pleasure. The child is a little animal that must be appealed to

first through his senses, and afterward taught the higher pleasures that come through self-denial and giving. Give first to him, and out of his abundance he may be taught to give to others.

For the teaching of unselfishness this giving must be of no common kind. It appeals little to the child that his parents furnish him food, clothing, and home. These are the commonplace things of life to him, which, for all his experience has taught him, come naturally and without effort as his due. He can not easily conceive of his not having them; therefore their gift from father or mother, however emphasized by words, gives him no real knowledge of his parents' effort or sacrifice for him. But something out of the ordinary, which may cost far less, will give that sense. A donkey ride, or a home-made jumping-jack, or a Christmas tree will make him realize without being told that some one has planned and worked to give him pleasure, and his full tide of joy may be turned, then or later, into the channel of giving some one else pleasure. Without burdening him too much with a sense of obligation, ("You would be selfish, when mama has worked so hard for you, not to give little sister something!") but simply drawing upon the inherent love of sharing an abundance, he may be led into the habit of planning for others. The love of mystery and surprise, the love of making something, the natural love of brother for brother and friend for friend, can be requisitioned to help in making him unselfish. Then in your story-telling often use stories of sacrifice and helpfulness.

Children who learn courtesy are children to whom courtesy has been shown. Don't forget to say "Please" and "Thank you" to a child from whom a service is asked or received. Defer to a child's talk, and don't interrupt him or ignore him if it can be helped. Pass behind him instead of between him and the fire. Ask him to excuse you for a mistake and forgive you for a wrong. These points of etiquette will be his models, and a gentle reminder when he forgets will recall him to his family's standards. And while his courtesy is to be shown toward his own companions, he is to be taught by precept special consideration for his elders and the aged. In this your own custom will be marked; your child will know whether you are especially courteous to his gray-haired grandmother and to the old people of the neighborhood.

The table is an important place to teach courtesy. There are some people that I know — Christians — who despise as affectation the niceties of table usage.

But it has no little bearing, not merely upon one's standing in society, but upon Christian demeanor and influence in the world, whether the child chews with closed or unclosed lips, whether or not he asks to be excused if he must leave the table, whether he knows the use of a napkin, and whether or not he can find time between his mouthfuls for conversation. The table should be made a pleasant place, with simple but tasteful arrangement. Flowers have a wonderful influence in making it seem more like heaven, and in enabling us to follow the injunction to receive our daily bread as a sacrament. Every member of the family should be prompt in his place at the beginning of the meal, and wait till all are ready to be seated together. The mother and father, besides teaching the science and art of proper eating, must exert themselves to make the meal-time pleasant and profitable in conversation which the children can understand and join. If this is done, and the table made a pleasant place, it will be less difficult to hold the members together until all are ready to rise.

There is no disputing that it is necessary to teach much by precept if our children are to learn the proper forms of social intercourse, and above that, of unselfish courtesy. But personal practices must reenforce precept, or precept is valueless. Out of a loving heart let parents show courtesy to their children, and not only expect, but require from their children courtesy toward themselves and others.

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Desserts

MRS. S. N. HASKELL

Dietetic Value of Desserts

THE food value of a dessert depends upon its ingredients and the way it is prepared. Pastry made of flour soaked in lard, and heavy, indigestible cakes do not come within the list of foods that can be eaten to the glory of God. 1 Cor. 10: 31.

As usually served, the dessert is only a "snare and delusion" by which people are tempted to overeat or to take into the system food that is a hindrance to health.

The simplest desserts are made of some of the many varieties of nuts or fruits that can always be found on the market. Care should be taken in planning the dessert to select something that combines well with the dinner that is to precede it.

Orange and Banana Custard

One quart of milk, one cupful of sugar, two tablespoonfuls of corn-starch, two eggs, three large oranges, two bananas, salt. Heat three-fourths quart of milk with three-fourths cupful of sugar to boiling, and stir in slowly corn-starch which has been blended with the remaining cup of milk. Boil well in a double boiler for ten minutes, then stir in the beaten yolks, grated rind of one orange, and a little salt. When well heated through, remove from fire, and cool.

Grated coconut may be added to custard if desired. Peel and slice the fruit and put into a glass dish. Beat the whites of the eggs to a stiff froth, adding remainder of sugar; fold into the cold custard, and pour over the sliced orange and banana. Other fruit in season may be used.

Pumpkin Pie Without Eggs

Cut pumpkins into halves and remove seeds. Cut into moderately small pieces, but do not peel; steam until tender, and then put through colander. For two medium-sized pies, heat a pint and a half of milk in a double boiler to boiling-point. Stir into it two scant tablespoonfuls of white flour until it thickens. Add three-fourths cupful sugar to a pint and a half of pumpkin, and after beating well together, stir this into the hot milk, and add a little nutmeg. Bake in an under-crust.

Pastry With Vegetable-Oil Shortening

Two cupfuls of flour, three-fourths cupful of vegetable-oil, one teaspoonful of salt, and cold water.

Rice Balls

Steam one cupful of slightly salted rice until tender. Wring pudding cloths ten inches square out of hot water, and spread the rice one third of an inch thick over each cloth. Put in the center of the rice a stoned peach or apricot, or a cored tart apple that has been pared, and cover, filling the cavity of fruit with sweetened rice. Draw up the cloth until the rice smoothly envelops the fruit; tie, and steam from fifteen to thirty minutes. Remove cloths carefully, put balls on saucers, and serve with sweet custard sauce. The sauce made from peach- or apricot-juice may be used.

Banana Farina Pudding

Three cupfuls of milk, one cupful of cream, four and one-fourth tablespoonfuls of farina, four tablespoonfuls of sugar, three very ripe bananas. Heat milk and cream with sugar in double boiler; stir in dry farina, cook one hour, flavor with vanilla. Fold in carefully the sliced bananas. Serve cold with custard sauce in cups, the day it is made. Cold cooked farina may be used.

Jelly Whip

One glass of any kind of tart jelly, whites of three eggs; beat jelly a little. Beat the whites of the eggs very stiff and dry; combine the two, and beat together until stiff. Make custard of one pint of milk, yolks of three eggs, two tablespoonfuls of sugar; when cold, put into glasses with whip on top. The whip may be put into glass first, and whipped cream piled on top.

Cranberry Tapioca

Three cupfuls of cranberry-juice, juice of one orange, one-half cupful of minute tapioca or sago, one-half cupful of sugar. Boil gently for fifteen minutes. Serve with nut cream.

Steamed Fig Pudding

One pint of hot milk, one and one-fourth cupfuls of dry bread-crumbs, two eggs, one-half cupful of sugar, one-half

teaspoonful of vanilla, one cupful of finely chopped figs. Pour milk over crumbs, add sugar, beaten eggs, and vanilla, and lastly, the chopped figs. Steam in a mold one and one-half hours. Serve hot with orange or raspberry sauce.

Molded Apples

Grind (not too fine) tart apples; put at once into boiling sirup of equal quantities of sugar and water. Use enough to cook apples and leave them dry. Do not stir. When thick, turn into mold to cool; unmold, and serve with custard or unsweetened whipped cream.

Fruit-Juice Mold

Heat to boiling the juice of raspberries, currants, or grapes, and thicken by stirring into the boiling fruit-juice corn-starch that has been blended with water. Pour into molds to cool. Remove from molds and serve with whipped cream.

Raspberry Cream Sauce

One pint of cream, one cupful of sugar, three-fourths pint of raspberry juice. Dissolve sugar in juice, add to boiling cream, boil, stirring until the consistency of thin cream. It will be much thicker when cool. May be used as a sauce for almost any pudding, and is especially nice for gelatine. Grape- or other fruit-juice may be used.

Apple Roly-Poly

Make a raised biscuit dough as follows: One-third cake of compressed yeast or one-fourth cupful of home-made yeast, one cupful of nut milk. Let rise until very light, then add one-fourth cupful sugar, one cupful of nut meal, a little salt, and flour enough to make a stiff dough. Roll out two thirds of an inch thick. Have ready two cupfuls of chopped apples, one-half cupful of raisins, and one tablespoonful of walnut meats. Mix and spread on the dough, then beginning at one end, roll up like a jelly-roll cake. Press edges well together to keep in the juice. Set where it will rise, and when light, wrap in a cloth, and steam for one hour or more.

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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."

THE purpose of prayer is neither to convince nor to persuade God that he should bless us. He is more anxious to bestow his blessing upon us than we are to receive it. He does not, however, view things always from our standpoint. He sees the end from the beginning. He ministers his grace with the view to the accomplishment of our eternal good. In our human weakness and blindness we oftentimes subordinate eternal interests to temporal. God's great love for his children does not permit him to do this. The true object of prayer is to bring the soul into such relationship to God, through the renunciation of sin and through consecration to God's service, that we shall become the willing agents in whose lives God can work his own perfect will, and through whose service

he can minister his grace to the world.

In this experience the soul can reach out by faith and grasp that which God is anxious to bestow. The experience of delayed blessings, as rightly viewed, will serve only to cause faith to shine more brightly.

Answered Prayer

We are glad to be able to present two experiences of answered prayer. A sister writes from Mississippi: "I had partial deafness in one ear for about six years. This year both ears became affected, and I seemed to be losing my hearing entirely. While at camp-meeting I felt impressed to ask for prayer. My case was brought before the Lord at the early morning service on the last day of the meeting. About six weeks afterward I awoke one morning and found my deafness almost gone. I praise the Lord for his goodness and mercy to me." From an elderly sister in Oregon we have a letter telling of her wonderful healing from appendicitis. She was ill eight days, and the doctors gave no hope of her recovery, as she could not endure an operation. The elders of the church were called in to offer prayer, and the Lord restored her instantly.

Requests for Prayer

Others this week come with requests for help. Some are discouraged, some afflicted, some longing and laboring for the conversion of others. Let us present to the God of all mercies these requests, praying him out of his fulness and his great wisdom to answer each in that time and way which he sees will be for the best.

130. A burdened mother writes from Oregon asking our united prayers for the healing of her daughter.

131. From the same State (Oregon) a daughter sends the request for prayer in behalf of her mother, who has suffered for years with severe headaches, for which there seems to be no human help. This sister also has very unpleasant home influences with which to contend. Let us pray for her healing, and that the influences surrounding her may not prove a source of discouragement.

132. This request comes from Oklahoma: "I ask prayer for the conversion of my husband and son and of my daughter and her husband."

133. A brother in Texas, who is suffering from an affliction which confines him to the house, asks prayer that he may be restored to health. He is anxious to be actively engaged in the Master's work.

134. From Vermont an anxious mother sends the request that we offer prayer for the conversion of her four children.

135. A brother who has been suffering from fever since last August requests prayer that if it be God's will he may be healed.

136. "I earnestly request the prayers of God's people in behalf of my husband, who has known the truth for twelve years, but has not had the courage to accept it. The world is drawing him farther and farther away from God," writes a sister in Ohio.

137. A widow who has recently accepted the truth writes from South Dakota asking prayer for her relatives who are much opposed to her observing the Sabbath; for her married daughter who has left her husband, that they may be again united, and learn to love this truth; and for herself and her thirteen-year-old son, that they may be faithful to God in the midst of opposition.

138. A Tennessee sister desires prayer for healing. She has been a sufferer for years.

139. A young woman in Kansas asks prayer that she may regain her health and be enabled to complete the nurses' course, of which she has already had nearly two years. She writes: "I long to fill some humble place in this great cause."

140. From the same State (Kansas) a brother sends the request that we pray for the restoration of his daughter, who was injured so seriously by a fall some weeks ago that physicians have almost despaired of her life.

141. A burdened mother asks prayer for the conversion of her four sons who are without hope in God.

142. In sending her subscription for the REVIEW a Missouri sister makes the following request: "I desire to be remembered in the prayers of God's people that I may overcome a violent temper, and all the temptations with which I am beset. Pray also for my husband's conversion."



Who Leads in Reform?

CLARENCE SANTEE

THE Chicago (Ill.) Telephone Company passed regulations that took effect July 17, 1912, in regard to the dress of its army of operatives as follows:—

"Don't wear a satin gown or a party frock to work.

"Don't wear shoes with high heels.

"Don't wear a picture hat covered with plumes.

"Do dress for comfort.

"Do wear wash waists of simple design.

"Do wear plain skirts.

"Do wear 'common-sense shoes.'"

"No, we do not want the girls to wear a uniform," Mr. Foster explained, as reported in the Los Angeles *Evening Herald* of July 17, 1912. "We consider that the girls—and there are not a finer-appearing set of girls anywhere—represent the company to the public. . . . The girl who is conspicuously overdressed upsets the working routine of the entire office force."

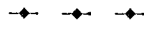
According to the same paper, the members of the Chicago W. C. T. U. have also arrayed themselves against the "modern tendencies" that are to be summed up in the following: "The tendencies to be fought in Chicago are smoking circles and the vicious cigarette; nipping in the afternoons in restaurants; mixed bathing at the beaches; flirting on the streets; wearing tight dresses, peek-a-boo waists, low shoes and silk stockings, short skirts and large

hats, and the use of rouge, powder, and eyebrow blackening."

The protest against the evils mentioned is becoming strong, and there was never a time more opportune for true Seventh-day Adventist women to teach the principles in regard to healthful, modest dress and deportment than the present, when they can be assured of the cooperation of the strong, influential women of such organizations.

The true, sincere people all through the world are seeking the right way, and when they see true Christian example, they will be drawn toward it. The precious light we have had for years is due the world, and those who have had it should be leaders; yet we see financial organizations and other religious organizations outside of this people who have a truth that will fit those who accept it for the coming of the Saviour, actually taking the lead in raising the standard against many of the evils that are leading toward Sodom. God will bless them for it, but really, in God's plan, who should lead?

Loma Linda, Cal.



An Antidote for Blues

OF course the Christian ought never to have the blues, but very excellent Christians are sometimes thus afflicted. This would be bad enough if the malady affected only the one individual, but as is well known, this is a contagious and infectious disorder. So it is of tenfold importance that any case that develops should be immediately isolated and cured.

Sometimes the remedy can be administered by another person. There is a class of chronic cases in which this is necessary, as the individual afflicted refuses to be cured. He really seems to enjoy being miserable.

But we are addressing ourselves only to acute cases, and would suggest that on the first indication of an attack you think of the happiest person of all your acquaintance and consider the basis of his happiness.

You will find that the rule of his life is to "trust in the Lord, and do good." Happiness is a by-product in his life. You must consider despondency equivalent to distrust of God, and any moment spent in such a mood as a shirking of some immediate task of helpfulness. All of us wish to be happy, and the universal human instinct is to go after that which we want. There are some other blessings besides happiness that are not won in this way, but this is chief of them all.

Your mind can not dwell long upon the state of a really happy person, with his tranquil trust in God and his joyous service of his fellow men, before you realize that the same blessings are open to you, and that whatever your failings or shortcomings, whatever your outward circumstances or limitations, even regardless of your sufferings and privations, there belongs to you inalienably "the peace of God, which passeth all understanding."—*Northwestern Christian Advocate.*



The Gathering at Tabor

ARTHUR W. SPAULDING

AWAKE, awake, O Israel! Arise, ye sons of God!

And gather up your clans along the way your comrades trod.

Behold, in Esdraelon's plains the streams of Kishon run,

Where meet the power of Issachar, the zeal of Zebulun.

And list! and list! and ye shall hear the dauntless rallying-cry,

Amid the hills where Barak leads the spears of Naphtali.

O Asher, in your havens safe, will ye to cowardice stoop?

O Gilead, ye men of Gad, when comes your vaunted troop?

And Reuben mid the sheep-cotes far, and Dan upon the sea,

Will ye in safety cower, and fail to set your brethren free?

The trumpet sounds from Hazor's land, where Jabin holds his sway.

Lift up, lift up your hearts, and on where Barak leads the way!

From Ephraim's vine- and olive-yards the streams of valor pour,

And Machir's shepherds leave their flocks, and pass the river o'er;

And least in Israel's numbered host, but keen the fight to win,

The gentle and the valiant hearts, come little Benjamin.

Then shrink ye from the battle's shock? Find ye your courage gone,

Where Deborah hath told the way, and Barak leadeth on?

O Meroz, Meroz! shamed be ye, that dwell within the land,

And when your helpers struggle fierce, lift up no helping hand.

Blest had ye been if alien blood upon this fateful day

When at your doors, for Israel's homes, is waged the bloody fray,

And ye sit listless, praying not, and wielding not the sword,

To bring upon your heads the curse, ye cursed of the Lord!

But lift ye up the trumpets now, and let each stirring peal

Unite us in a single heart, and nerve that heart like steel!

For it shall be a foughten field will test the hearts of men,

That they may call on God, and never cease to call again.

And it shall be a glorious field, when o'er the fateful plain

The horseman and the charioteer shall flee Jehovah's rain.

Ye leaders of the people, will ye lead your people now?

Or will ye still before the shrines of Baal and Moloch bow?

Who doubts God's prophet here to-day shall perish in his pride,

And in his place shall stand the men that choose Jehovah's side.

For many a one unknown to-day is written God's ally:

The Kenite's tent is pitched among the hills of Naphtali!

Awake, awake, O hosts of God! Arise, ye that are men!

The God that wrought in days of yore shall work his works again.

Cast off the shackles of your shame; rise from the place of slaves;

Upon the heights of Tabor now Jehovah's banner waves.

Strike, and your God shall nerve your arm! Pray, and the Lord shall hear!

Shout, for the host on Tabor's height seeth the victory near!

Madison, Tenn.

Camp-Meetings in the Lake Union Conference

BEGINNING with June 20, the writer was in attendance at camp-meetings in the Lake Union Conference the greater part of the time until September 8, the opening meeting being at Wausau, Wis.

Space will not permit more than a very brief statement concerning any of these meetings. In a general way, it could perhaps be said that all the meetings were good, and the results attained gratifying. We are, however, hardly warranted in thus classing all together, for some of the meetings were excellent, and brought courage and strength to all hearts, a marked interest and desire to seek God being manifest throughout the meetings. Those at Greenup, Ill., Kokomo, Ind., and Traverse City, Mich., were especially noticeable in these particulars, and many gave themselves to the Lord in heart-felt conversion and consecration.

In some cases it seemed necessary to awaken an interest, and to impress upon those attending the necessity of a better experience and a closer relationship with God. All the camp-meetings, however, were characterized by a strong revival effort, with excellent results.

Other interesting features of the meetings were work for the young people, our world-wide mission work with its financial problems, and the publishing and education work.

These gatherings made evident our great possibilities in the young people of the denomination. In the Lake Union Conference there is an army of young men and women, which with proper training and devotion will become a great factor in the closing work of the message.

The legislative work of the conference was generally of a satisfactory character, little change being made in the election of the officers, and other legislative work in the main being restricted

to those questions that were of vital importance.

The dates of the meetings and the principal officers elected were—

Wausau, Wis., June 20-30. W. H. Thurston, president; John C. McReynolds, secretary and treasurer.

Greenup, S. Ill., July 29 to August 5. E. A. Bristol, president; Edith McClellan, secretary.

Kokomo, Ind., August 5-11. O. Montgomery, president; H. H. Rans, secretary and treasurer.

Bay City, E. Mich., August 12-19. Wm. Guthrie, president; Frank Hiner, secretary and treasurer.

Traverse City, N. Mich., August 26 to September 1. J. J. Irwin, president; S. E. Kellman, secretary and treasurer.

Kalamazoo, W. Mich., September 2-8. C. F. McVagh, president; H. H. Todd, secretary and treasurer.

Impressive ordination services were held at Kokomo, when Brother Thomas Hubbard was set apart to the work of the gospel ministry. A similar service took place at Traverse City, Brother E. F. Peterson being ordained to the gospel ministry.

The reports submitted by the presidents and secretaries were in most respects of an encouraging nature. Perhaps the most backward and discouraging feature, and one that was noticeable throughout the union, was the mission offerings. This has been a very weak point in the service of these conferences for a long time. It is encouraging, however, to see some of them taking hold of this work with earnestness. The poor showing in this respect made by some of the strongest conferences is something that should arouse the responsible men to most active and persistent effort.

A strong hope is entertained that the work started during these meetings will work a reformation in the matters in which the conferences have been backward.

W. T. KNOX.

Progress of the Work in the North Texas Conference

A BRIEF report of the work in this conference may be of interest to the readers of the REVIEW. In a general way the condition of the work and the progress it has made in our field the past year have been encouraging.

For a part of the year we operated seven gospel tents, besides schoolhouse meetings and work carried on by seven Bible workers in five different cities, and have held three camp-meetings for the white people and one for the colored people. At the general State meeting at Cleburne, July 25 to August 4, in connection with which the annual conference was held, reports were rendered which showed encouraging growth for the year in all departments of conference work.

At this time seven churches were admitted to the conference, which is by far the largest number ever received in any one year of our history. The total membership of these new churches is one hundred twelve, an average of sixteen to a church. In addition to these, a number were added to several of the old churches of the conference, making a very encouraging total increase. There was a still greater increase in the number and membership of the Sabbath-schools, there being thirty schools at the

beginning of the year and fifty-one at its close, an increase of twenty-one Sabbath-schools for the year. Several of these are family schools.

Neither in the matter of finances was there anything discouraging. Though we have had three years of severe drought, the total amount of tithes, offerings, and special collections and pledges for local purposes aggregate about \$36,000 for the past year. The book work has more than held its own in spite of the continued drought, sales for the year amounting to \$37,072.18 to date, and will be increased largely above this by the close of the year.

For all these evidences of God's blessing upon the work in our conference we give thanks, and take courage for renewed efforts for the coming year.

W. A. McCUTCHEN.

Another Pioneer Fallen

WITH sorrow we announce to the readers of the REVIEW the death of Elder J. B. Goodrich, of Blaine, Maine, which occurred Oct. 9, 1912, at the home of his son near Pittsfield. The subject of this sketch was born in Canaan, Maine, Sept. 24, 1830, being in his eighty-third year at the time of his death. His religious experience began when he was fourteen, at which age he yielded his heart to God, and united with what was then known as the Christian Baptist Church, of which he was a devoted member through the years of his young manhood. In 1854 he was united in marriage with Miss Amanda J. Gower, to which union were born seven sons, two of whom died in early life. Five—R. J. Goodrich, F. B. Goodrich, Dr. M. S. Goodrich, J. A. Goodrich, and Dr. E. E. Goodrich—are now living. A brother, Noah W. Goodrich, resides in Palmyra, Maine, and a sister, Mrs. M. E. Salisbury, resides in South Lancaster, Mass.

When about thirty years of age, Brother Goodrich felt called of God to enter the gospel ministry, and in the year 1861 he began preaching for the church of which he was a member. In 1864, at Palmyra, Maine, he attended a series of meetings held by Elders J. N. Andrews and M. E. Cornell, and became convinced of the truthfulness of the positions held by Seventh-day Adventists. He immediately embraced the Sabbath and kindred truths. Having received the light of present truth, he felt that it was his duty to give it to others, so a little later he began proclaiming the truth in his State; and to him probably more than to any other is due the early development of the work in Maine. He loved pioneer work, and his chief delight was in going to a new field, proclaiming the truth to those who had never heard it, and developing a company of believers. For fifteen years he was president of the Maine Conference, and also served four years as president of the Quebec Conference. During the last years of his life, though not bearing official burdens, his strength was given wholly to the work, and he traveled as much as he was able among the churches, strengthening the believers and improving every opportunity to get the truth before those who knew it not.

On June 4, 1900, he married his second wife, Mrs. Phebe A. Clough, who survives him. In many respects Elder Goodrich was a remarkable man. His

Christian experience was strong and deep, and from him went forth a spiritual life which all could feel who were with him. He was a man of sound judgment and a good financier; and through the years of his ministry his counsel has always been highly regarded by both the General Conference and the union conferences. He was a reliable man, and one who could be depended on. He possessed a hardy constitution, a fine personality, with a heart as tender as a child's, but withal as strong as a rock for the right. He had a genial disposition, and was highly respected and loved by all who knew him. His last days were especially marked by faith, courage, and confidence in God. His faith in



ELDER J. B. GOODRICH

the message never wavered, and he died in full assurance of a part in the first resurrection. So falls another standard-bearer, another faithful builder of this cause. He rests in a bright hope of life immortal when Jesus comes. The funeral services were conducted Sabbath afternoon, October 12, by Elder J. F. Piper, president of the Maine Conference.

W. B. WHITE.

Sao Paulo, Brazil

AUGUST 10 was a day of special encouragement and rejoicing for the "little flock" in the important city of Sao Paulo. At 9 A. M. all the believers of Sao Paulo, with some of the brethren of Sao Bernardo, including a number of colporteurs who at the time were in attendance at the colporteurs' institute, and interested persons residing in the city, forty-five in all, met at the Tiete River, which flows through the west end of Sao Paulo, to bury four dear believers with their Saviour in baptism. As the baptism took place very close to the principal thoroughfare of that section of the city, many teams and passers-by also stopped to witness the scene, which was doubtless an entirely new one to them.

After baptism the company repaired to the meeting-place, where to the newly baptized ones was extended the hand of fellowship. Then followed the celebrating of the Lord's Supper.

Six more are keeping the Sabbath, and expect to be baptized in the near future, when we hope to be able to organize a church at this capital city.

The state of Sao Paulo is one of the most promising of the Brazilian states, with a population of two and one-half million; and it is a pity that in it we do not have even one ordained minister who can devote himself to the building up of the work by caring for the many interests in this part of Brazil. We trust there may soon be found ministerial help for this promising and needy field.

F. W. SPIES.

The Pietermaritzburg (Natal) General Meeting

THE general meeting held at Pietermaritzburg, Natal, South Africa, August 15-25, was a very successful one. It was not largely attended, and was designed to accommodate our people living in Natal who could not attend the camp-meeting to be held at Johannesburg in October. As the conference was to be held at the October meeting, this meeting was entirely free from business.

A portion of the work each day was practical convention work. Carefully prepared papers were read and discussed. Great interest was taken in the study of all departments of church work. No spirit of lightness was manifest at any time. A deep sense of the solemnity and importance of our times prevailed, and it was a season of earnest study that all might become more efficient workers in carrying the message to the people while still there is time to win souls to the kingdom.

The only ministers present were Pastor H. J. Edmed and the writer. Dr. J. J. Bell, the sanitarium nurses, the canvassers, and Sister Annie Strachan and Brother E. Howard, Bible workers in Natal, were present, and took a deep interest in the spiritual work of the meeting.

Daily studies were conducted in church discipline. These were made consecration services, and many gained a deeper Christian experience as the result.

The outside attendance at the evening services was small at the beginning, but it gradually increased until the house was well filled at the close. On the whole, the meeting was very profitable, and we are confident that it will bear fruit to the glory of God.

R. C. PORTER.

Camp-Meeting and Institute for the Colored Believers of Florida

THE annual camp-meeting for the Florida Negro Mission was held at Ocala, October 3-14. Elder M. C. Strachan had special charge of the meeting. Valuable help was rendered by Elder J. W. Manns, of Savannah, Ga.

A goodly number of believers were encamped upon the ground. The evening meetings were well attended by the people of the town, and the Lord blessed his servants in the presentation of the special truths for this time. As a result, eight persons have taken their stand for the truth, and others are interested.

Special meetings were held each day for the young people and the children. A refreshing from the Lord was felt throughout the camp, and many consecrated their lives anew to God for service. Cash and pledges amounting to

something over \$500 were taken up for foreign missions and the emergency fund.

A colporteurs' institute began the day the camp-meeting closed. This continued for eight days. There were thirteen colporteurs present who intend to devote all their time to this important branch of the work. I feel justified in saying that more earnestness is seldom manifested at an institute than was shown at this meeting as we studied together how to be better prepared for the work before us.

At the end of the institute all signed a contract for territory, and went to their respective fields full of faith and courage, believing that if they worked upon right principles the Lord would give success. Let us remember these workers in our prayers.

V. O. COLE.

Field Notes

THREE persons were baptized at Newport News, Va., a few weeks ago.

ELDER W. F. STRAY recently reported the conversion of twelve adults at Manchester, Vt.

BROTHER H. PANCKOKE reports six new believers among the Germans of Boston, Mass.

FOUR young persons have recently united with the Hot Springs, Ark., church by baptism.

THE workers who have been holding meetings at Coos Bay, Oregon, report that twenty-five have decided to obey the truth.

SIXTEEN new members have been received into the church at Bridgeport, Conn., the fruits of a series of tent-meetings just closed.

THE tent effort at Elmira, N. Y., has just closed, six persons having taken their stand for the truth. Many others are deeply interested. The German tent-meetings held in Brooklyn have resulted in the baptism of twelve persons.

Take It Away

C. P. BOLLMAN

TAKE it away, away, O God,
The stains that shame my soul;
Pardon the guilt, destroy the wrong,
For this is thy renown.

Wash thou away the stains, O God,
The stains that shame my soul;
Heal every wound by me received,
And make me fully whole.

Thou hast all power, O my God;
Speak thou the living word,
And thus forever and for aye
I'll own thee as my Lord.
Nashville, Tenn.

IN spite of seeming discouragements, we are never to grow faint in praying. An honest, persevering faith, a faith that works for the very object that it is praying for, a faith that holds on in spite of rebuffs, is the faith that conquers.
—Theodore L. Cuyler.

State and Church

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

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

Applying the Principle

SOME Protestants seem to understand that a separation of the church from the state means a separation of the Roman Catholic Church from the state, while permitting Protestantism to be united with the state. Such an attitude is utterly inconsistent, and denies the real principle at issue.

It is just as un-American for the Protestant or the Jew to appeal for political support on religious grounds as for the Roman Catholic to do the same thing, and we are glad to find that some Jews recognize the soundness of this principle, and are acting upon it.

An attempt to rally the Jewish vote for the Progressive party by using Hon. Oscar S. Straus, candidate for the governorship of New York, as a campaign orator, and bestowing an empty honor upon some leading Jews, called out the following protest from Tobias Schanfarber, which was printed in the *Chicago Israelite* of October 19:—

"Evidently the leaders of the Progressive party of the State of Illinois do not know the Hon. Oscar S. Straus's attitude in the matter of an appeal to a distinctly Jewish vote. Had they known of the letter that he sent to Mr. Goldman, of Buffalo, on this subject, they never would have sent out the letter which they did to certain prominent citizens of the Jewish faith, asking them to serve as vice-presidents of a meeting or meetings to be addressed by Mr. Straus in the very near future. In fact, Mr. Straus would not have sanctioned the sending out of such a letter. The letter sent out by the Progressive party of Illinois, and signed by Mr. Medill McCormick as its vice-president, reads as follows:—

"No doubt information has reached you that the Hon. Oscar S. Straus is coming to Chicago in the near future. While it is true that he is coming here for the purpose of addressing political meetings, nevertheless we feel that the Jewish element in Chicago should grasp this opportunity and make his stay an eventful occasion. The committee in charge of the meeting to be held on the West Side, where Mr. Straus is scheduled to address the Jewish voters, desire to know if you feel inclined to serve as vice-president. Therefore let us know if you can serve," etc.

"We have been informed by a number of prominent Jews to whom this letter has been sent that they have declined to serve as vice-president, not because they do not highly honor and respect Mr. Straus, but because of the appeal that is made to the Jewish vote. Those who declined knew Mr. Straus's own stand in the matter. They had read of the letter he had sent to Mr. Goldman, of Buffalo, in which he said that politics should be divorced from religion, and in which he asks that only such men vote for him as believe that he will represent them best in case he should be elected governor of New York. Some of

us know, too, that an attempt was made by certain Jews to hold a meeting in his honor on the South Side, and he advised them not to call such a meeting, as he was averse to a distinctly Jewish meeting.

"It is about time men in politics were beginning to understand that they do the Jews an injustice when they group them together as a unit when it comes to the matter of voting. Mr. Straus repudiated mixing religion with politics. He has expressed the hope that no one would vote for him just because he is a Jew, and that no one would vote against him simply because he is a Jew. He wants to stand upon his own merits as a statesman for whatever favors the people show him, and his unequivocal stand in this matter stamps him as the true man and the true statesman.

"The National Progressive party of Illinois has made a great mistake in sending out the letter asking certain Jews to act as vice-president of the Straus meeting. Mr. Straus will respect the stand that these Jews have taken in refusing to serve in that capacity. They have not done this because they do not honor and respect the man. They have done it for the same reason that Mr. Straus gave to Mr. Goldman, of the Buffalo organization."

Ignoring the Peril

IN order to be independent it is not necessary to wobble, but that is just what the *Independent* (New York) appears to us to do. At times it seems to recognize, and to speak plainly concerning, the Roman peril, but it neutralizes all such utterances by yielding the whole ground when the real issue is clearly faced. In its issue of June 6, 1912, the *Independent* gave aid and comfort to the Roman Catholic campaigners for the capture of America in an editorial of some length, the general tone of which is indicated by this extract:—

"Questions come to us from a few subscribers like this: 'Is Roman Catholicism a menace to the United States?'

"It appears to us that one does not need to sit up nights to worry about the menace of Roman Catholicism. Indeed, that church is worrying a good deal more about the menace of Protestantism."

It seems to us that one who writes thus must deliberately shut his eyes to some most convincing facts, and utterly fail to perceive the teaching of history upon this question.

The organization known as the Guardians of Liberty receives attention in the *Independent* of July 11, 1912. We quote:—

"The name of it indicates its purpose; but what is the danger to liberty which it will fight? Passing by the general statements in its constitution about the purpose to promote loyalty to the principles of our free government, we seem to find its more definite aim suggested in its 'Declaration of Principles,' in which we find the following paragraphs:—

"It is our belief that every citizen should hold sacred his civil duties and responsibilities, and it is our desire and purpose that every office of the nation, State, and municipality, shall be held by men of ability, integrity, and true patriotism. We hold that no citizen is a

true patriot who owns superior temporal allegiance to any power above that of his obligation to the principles of the Constitution of the United States.

"As the fathers established, so are we resolved to maintain, the complete separation of church and state.

"We deny the right of any political or ecclesiastical organization to manipulate or control the sovereign citizenship of our people, or to dispose of their rights and privileges for political office or power, and we are determined that every citizen shall exercise his civil rights and privileges unmolested, answerable only to his conscience and to his God.

"We unite to protect and preserve the free institutions of our country, especially our public educational system, against any foreign or menacing influence, and we particularly protest against the diversion of any public funds or lands to any religious purpose whatever."

"It is perfectly clear that this organization is directed against what it regards as the one danger to American liberty, namely, the Roman Catholic Church. That is the only body which is popularly charged with owning 'superior temporal allegiance to any power above that' due to his country; the only one said to be opposed to 'complete separation of church and state;' the only one said to menace our undenominational public-school system, and to be seeking the support of public funds for ecclesiastical purposes. . . .

"This new organization has this Section 14 in its Declaration of Principles:—

"It shall be the duty of all members to support candidates for political office who are good and true men, earnest patriots and loyal to the principles of the order."

"That can mean nothing else than never vote for a Catholic. . . .

"We hold that such an organization is a menace to our political peace. It greatly magnifies the danger it sees. It is proscriptive and un-American."

What just complaint can the *Independent* make against the principles of the Guardians of Liberty? Why should a statement of these principles be regarded as an attack upon the Roman Catholic Church unless the Roman Catholic Church is guilty of acting contrary to these principles?

We have no desire to quibble over this matter. We have no doubt that the organizers of the Guardians of Liberty had the Roman Catholic Church very distinctly in mind when they formulated their declaration of principles, and clearly recognized that these principles were being violated by the Roman hierarchy. The situation demanded a reassertion of these principles.

We have no connection with the Guardians of Liberty, but we make common cause with any who advocate the complete separation of church and state in this country and oppose the encroachments of ecclesiasticism.

It is interesting to note that Roman Catholic journals are now quoting with hearty approval and much satisfaction these later editorials, although they have heretofore roundly abused the *Independent* for some former utterances.



"THOU shalt not follow a multitude to do evil."

Church Missionary Work

Suggestive Program for Fourth Sabbath Home Missionary Service

(Nov. 23, 1912)

OPENING SONG: "Christ in Song," No. 532; old edition, No. 406.

PRAYER.

SONG: "Christ in Song," No. 566; old edition, No. 390. (May be sung as a solo, all joining in chorus.)

READING: "An Interesting Experience in Searching for Truth."

SONG.

READING: "How to Write Missionary Letters."

RECENT EXPERIENCES.

RECEIVING REPORTS.

CLOSING SONG: "Christ in Song," No. 588; old edition, No. 447.

An Interesting Experience in Searching for Truth

BROTHER F. M. DANA, of New York City, sends an interesting experience of an Italian family, illustrating that all about us there may be honest hearts sincerely searching God's Word for light. The literature which we send out and the letters which we write may fall into the hands, through the providence of God, of just such ones.

"Some time ago an Italian family came to our country and lived on Long Island and in Brooklyn, N. Y., where the father and boys worked at their trades. The father and mother could neither read nor write, and the children received a limited education. From a religious standpoint, they were good Catholics up to the time when two of the sons began to reach out for knowledge and light for themselves. They began to study their Italian Bible, and, though being somewhat in fear of their priest for their daring venture, they also secured an English Bible and a Hebrew-English version that they might make comparisons in their study.

"The Sabbath of the fourth commandment soon engaged their attention. This resulted in their conviction that the seventh day is, according to the Bible, the right day to keep, and their consciences urged them to seek a way to keep it. This meant hardships to them, as it threw them into many perplexing situations in trying to get or keep their work. After several attempts, they hardly knew what to do. At this time they knew of no people except the Jews who observed the day. In their perplexity they began to think of making some change, and noticed a farm for sale. One of the sons being a florist, they purchased it and moved onto it so they could live up to their convictions and keep the Sabbath.

"The first Sabbath the house caught fire, and they believed the devil was making them break the Sabbath. The next day they attempted to work, and many things went wrong. This caused them to ponder for a moment as to whether or not they were right. Yet there was the plain statement of the commandment that the seventh day is the Sabbath of the Lord, and there was the example of

their Saviour in keeping it; so their faith reached out for the Word to sustain them in the face of the trying circumstances and the taunts of their neighbors.

"In their experience in leaving the Catholic Church, it was not without being specially taken to task by the priests. A priest came and tried to find out why they did not attend his church. They courteously informed him that they had been studying their Bibles and had found out that the church was not living in harmony with the Bible, and therefore they preferred to live according to the light that came to them. They were rebuked for drawing away from the church and studying the Bible for themselves, instead of following the teaching of the church through the priests.

"The priest called again in company with another priest, the two thinking they could silence the two sons who were so free in quoting the Scriptures in answer to the questions about their position. The simple faith of the sons and their fearless stand for the light of the Word, displeased the priests.

"At the next call the priest brought a bishop with him, whose education and position were calculated to overawe the sons and dislodge them from their new position and bring them back into subjection to the church. But the simple faith of the sons in the plain statement of truth, enabled them to withstand the priest and the bishop. Finally the priest concluded that the son who had been more forward in the study of the Bible was possessed of a devil, and it must be cast out. The son informed the priest that he might cast out the devil if he had the power. The doubt as to his ability to cast out the devil, angered the priest still more, and he proceeded with signs and gestures and motions, but without avail. The sons remained firm in their convictions, and informed the priest that they could not be untrue to their conscience and disobey God.

"The two sons and the wife of the older son were recently baptized by one of our Italian ministers, having waited about two years for some one to come and assist them in following their Lord in the Bible way of baptism. We are praying that the parents will soon follow their sons in the sacred right of baptism. With four little girls, the son and his wife have much to bless their humble fireside, and more to live for now with the promises of the message to them as parents.

"This story would be incomplete without one more experience—that of their test on keeping the Sabbath. One Sabbath a man came to buy some flowers. The son went out to see what the man wanted. The hired man urged him to sell the fifty cents' worth, and thus make so much. But the son informed him that he would not do so for fifty thousand dollars, and that if God wanted him to sell the flowers, he could send the man again some other time. The man came back Sunday and bought \$2.50 worth, which caused the son to thank the Lord for his blessings and prosperity.

"How many of those living about you, do you suppose, may be reaching out for light, groping about for something to satisfy their impoverished souls?"

"We are exhorted to 'sow beside all waters,' not knowing whether this or that shall prosper. God will give the increase, for his word will not return to him void. I Cor. 3:6; Isa. 55:11. While

probation lingers, may we each and all do our best to warn and help save as many as possible, under the guidance and blessing of Christ Jesus, who died for all."

How to Write Missionary Letters

As the long winter evenings are approaching, when people spend more time in reading, a splendid opportunity is presented to both young and old for sending out papers and tracts to friends, and even to strangers whose addresses may be obtained in different ways, and writing to them warm-hearted missionary letters filled with the love of Christ. Many are now rejoicing in the truth whose first introduction to it came in this manner. Some valuable hints as to how to write such letters are given in a paper prepared by Miss Augusta Wade, of Loma Linda, Cal., and read at a convention, a portion of which follows:—

"From the beginning of the work of the third angel's message, no more effective or fruitful method of work has been within the reach of all classes of believers than the sending of our message-laden literature with warm invitations to read. One can work at any distance, at any time, and in the most thorough manner. He may ponder each word; his stammering tongue does not annoy his one-soul audience. Then see the letter in the hand of the reader. In many ways it is better than a talk. It can be read at any time, and referred to again and again.

"At best, missionary correspondence is but a substitute for missionary conversation. It may, however, be used to better advantage than conversation by those who are naturally timid in approaching people regarding missionary subjects. A letter appeals to the eye and aids the memory of both the sender and the receiver. The apostle John, in one of his letters, thus states the true object of such a letter: 'These things write we unto you, that your joy may be full.' 1 John 1:4. 'That ye also may have fellowship with us.' Verse 3.

"To my mind, there can be no general rule for writing missionary letters; but you will be quite safe if your letter is filled with a love for souls, and if it throbs with the interest of a true friend. Perhaps the only practical rule about letter-writing is, 'Do it now.' Is it not because we put off so many things for a more convenient season that we find time for so few? There is another rule that we should never forget,— Be patient and persevering. 'There is no difficulty,' said a man of experience not long ago, 'in finding members in every church who will talk about work, suggest work, and even start work; but there is a plentiful lack of people who just work and keep on working.' Could there be a stronger incentive in this work than the love of Christ?

"We should write with a feeling of Christian love and interest instead of fear, and should do it in the most natural way possible. Instead of trying to frame something that sounds studied, let your effort be to make it simple, natural, and clear — just as you would tell it were you with the person. Many think the first letter is of little consequence, 'merely a card or something of the kind to let the one receiving it know where the paper comes from,' so it is written without thought or prayer, and a pre-

cious opportunity to send God's blessing to a needy soul is lost. There are few who do not realize the power of first impressions, and these are just as vivid in written messages as in personal greetings. Then, however few the words or guarded the expressions in the first letter, let it bear with it the Spirit of God, fresh from the altar of a living faith and a consecrated life.

"There are other ways in which the first letter bears a very important relation to subsequent work and in which it really becomes a key to future correspondence. In taking up this line of work with a stranger, we must constantly draw out facts upon which to base our work, else we are continually groping in the dark, and are more than likely to overthrow the very confidence we wish to establish. This is especially true of the first letter. If the only object were to get an answer, there would be less trouble in gaining it; but the real object is to get such an answer as will show that cordial relations have been established, and will, at the same time, give us such information as will enable us to write the second letter intelligently and with a definite point in view.

"The first letter should be sent about the time when the first paper is mailed. This letter lets its receiver know at once why the paper is sent; it draws attention to the paper from the first, and removes any thought of a charge. Another thing that is necessary at the very beginning is to awaken a spirit of inquiry. Place yourself not above your correspondent as a teacher, but on an equality as a learner with him. Be frank, sincere, courteous. Be brief. Leave something to be written next time. Let us be sure that the work is undertaken in the spirit of true Christian humility, magnifying the Bible truths, and not self. Avoid sharp arguments; for love will gain the victory when arguments and authority are powerless. Ever remember that more people are 'loved' into the kingdom of heaven than are ever 'argued' into it.

"It is well to become acquainted with the tracts on special topics to help in following up interests developed. Mention in the letter the publication sent, and refer to some article by name. Avoid technical expressions, as 'the third angel's message,' 'the truth,' etc. Give definite address, and enclose a stamped envelope for reply. In a careful, tactful manner endeavor to find out religious belief, remembering at decisive points to throw all your talent into your words to save this interested soul.

"In this busy age it may be expected that many will read what is sent to them, and yet make no reply. As in other lines of endeavor, unwavering faith is required to keep up interest and enthusiasm in working with people through the mail. We may be positively assured, however, that missionary correspondence is a form of seed sowing, the results of which will never be fully revealed this side of the kingdom. The good seed sown may lie for some time in a cold, worldly, selfish heart, without evidencing that it has taken root, but the Spirit of God operates on that heart and waters it with the dew of heaven, and by and by the long-hidden seed may spring up and bear fruit to the glory of God. So let us not be discouraged, but keep sowing, and leave the results with God.

"It is the overflowing life that is the enriching life, whether it flows out

through the pen or the voice or the actions. To the faithful missionary correspondent God promises the pen of the learned that he may know how to write a word in season to him that is weary. I earnestly hope that the Lord will help us to awaken to our opportunities for a larger part in this work, that we may receive the blessings he has in it for us, and through it bring the truth to our relatives, friends, and many others."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

L. A. HANSEN - - - - - Assistant Secretary

Working With "Ministry of Healing"

SOME encouraging reports are being received from some of those who are engaged in the special effort for the sale of "Ministry of Healing." W. R. Beatty, field missionary agent of the North Pacific Union Conference, speaks of the manner in which the work is being done there. He tells his own experience in a personal letter, as follows:—

"Our 'Ministry' campaign is on. Nearly all the workers in this union were present at our workers' meeting, and our campaign was supposed to start October 19. Some of the workers are succeeding very well. Elder M. H. St. John, pastor of our East Portland church, sold nine copies the other day here in Portland, and he called at only eight houses.

"I had good success with the book two years ago here in Portland, but I felt that I could not fall back on that experience, so I went out to learn a selling talk. I selected Woodland,— just an ordinary town with no factories, mills, nor other financial interests,— and worked there one day. I secured orders from fourteen of the representative families of the place in the one day's work. I got more real pleasure out of this one day's work than any previous day for a long time. The people received me good-naturedly, and I think it was the easiest day's canvassing I have ever done. I found nearly all interested in the missionary and benevolent objects of our sanitariums. Two families said they would speak a word for the Portland Sanitarium the next time they knew of any of their friends coming to the city for medical attention; and one woman told me that she had not been well for some time, and that she and her husband would go to the Portland Sanitarium in a short time for two weeks' rest and recuperation. I know that if this work is properly carried on, it will be the means of sending many patients to our sanitariums."

An outline of the selling talk that Brother Beatty developed in his practical experience is given herewith, and will no doubt offer suggestions and help to others.

The Central California Conference is engaged in a relief campaign in behalf of the educational work, using "Christ's Object Lessons." "Ministry of Healing" may be added later. Some good suggestions for the relief work in gen-

cral are given in communications sent out by the president of the conference, Elder J. H. Behrens. A letter of instructions is sent to all the laborers of the conference, together with a printed canvass, selling points, etc. Among some of the points covered in the instructions are the following:—

Spend time in thorough study of the book, canvass, methods, and principles of salesmanship.

Carefully study the territory.

Counsel with church leaders as early as possible, laying before them the whole plan, and telling them of the spirit of the work, thus gaining their cooperation.

Visit members in their homes to acquaint them with the work, and get book studies started.

Observe the Sabbath appointed for special services, making the service appropriate for the study of the work. Prayer and fasting.

Hold meetings for thorough preparation of members.

Carry on field work with members.

Have frequent rallies and experience meetings to keep up interest and help the discouraged.

Report to the office daily if possible: We hope to issue a daily bulletin throughout the campaign.

As early as consistent, secure orders from the members so that an order for books may be placed. "Ministry of Healing" should receive as much attention as "Christ's Object Lessons."

Any books found should be reported at once.

Let us hear from you frequently. Read Neh. 2: 17, 18; 4: 6; and Joshua's experience recorded in Num. 13: 30.

A general letter is sent to church officers, explaining the work and emphasizing the need of cooperation. There is also sent a copy of a number of selections from "Testimonies to the Church" bearing on the work in hand. Very full provision is made for a successful work.

Outline Canvass for "Ministry of Healing"

1. Greeting.
2. Calling in the interests of the sanitarium work.
3. Name which sanitarium you are working for. (Show picture.)
4. These sanitariums were established solely for missionary purposes, to benefit all classes of people, no matter what creed or nationality.
5. There are about forty of them located in various parts of the world.
6. Charity phase of their work.
7. Not endowed, nor owned by private individuals.
8. Need of help. (Present book here.)
9. Place book in the hands of prospective customer.
10. Turn to page 8 and read, "It is a dedicated book, . . . one on which publishers make no profit."
11. Show letter.
12. Read page 8, par. 1, from "It reveals to us" to end of paragraph.
13. Turn through the book hurriedly in a general way, explaining that it is one of the finest books on health principles ever published. It tells us how to live happily and keep well while well. If there are any children in the home, say: There is a splendid section devoted to children. It begins right at the cradle, and tells the mother how to feed, clothe, and care for the infant until grown.
14. The price of the book is only \$1.50.

and I feel, Mrs. —, you will greatly enjoy having the work, and at the same time you will be helping a worthy charity. Now, I do not make my delivery until about the first of the month. I suppose that time will be agreeable to you (rising inflection).

15. Show guaranty book.

A letter of introduction is used by Brother Beatty, as follows:—

"To whom it may concern.

"The bearer of this note, Mr. W. R. Beatty, is authorized to call on you with the work 'Ministry of Healing.' Mr. Beatty receives no remuneration for his services, the entire proceeds from the sale of this book going directly to the Portland Sanitarium. This institution is established solely for missionary and benevolent purposes, no profits going to any private individual.

"Respectfully,

"PORTLAND SANITARIUM,

"(Signed by manager)."

News and Miscellany

Notes and clippings from the daily and weekly press

—A grain of fine musk will scent a room for twenty years.

—The National Woman's Christian Temperance Union will hold its 1913 convention in Washington, D. C.

—The waiters in several of the leading hotels and cafés of Washington, D. C., struck for higher wages and better working conditions, Wednesday night, October 23.

—The plant of the Energetic Explosive Company, at Harleybury, Ontario, was blown up by an explosion October 23. Five persons were killed and three seriously injured.

—Nineteen persons are reported to have been stricken blind at Anderson, Ind., on October 27, as the result of gazing at a light caused by a workman welding with an electrical process on a trolley-wire.

—The large wireless towers at Fort Myer, Va., have been completed, and on the evening of October 28 sent out calls for Colon and Key West. The radius of the new plant will be about three thousand miles. This range is said to be the probable acme of wireless operations.

—Kamai volcano, which caused great damage on the Alaskan peninsula and adjacent islands last June, is believed to be in violent eruption again. The mail-steamer "Dora" reported by wireless October 25, that she is anchored off Whale Island, unable to proceed farther westward on her voyage to Dutch Harbor because of darkness caused by falling volcanic ashes.

—Another of Uncle Sam's monster battle-ships was launched in Brooklyn October 30. The "New York" has a displacement of twenty-seven thousand tons. She will be armed with ten fourteen-inch guns, larger than those carried by any other war-ship. The work of building this huge vessel was begun May 1, 1911. When in commission she will be manned by sixty-three officers and a crew of more than one thousand men.

—There are five million more Moham-medans in India to-day than ten years ago.

—The custom of women smoking tobacco in various forms, especially in cigarettes, has grown to such an extent that there is discussion of the need and propriety of providing smoking-rooms exclusively for women.

—The revolt of Gen. Felix Diaz, nephew of the former Mexican president, has been short-lived. The town of Vera Cruz, which for several days he occupied with two thousand adherents, was taken by federal forces on October 23. General Diaz, together with thirty-eight other rebel prisoners, was captured and condemned by court martial to be shot.

—The steamship "Asiatic Prince," arriving at New York, October 28, from Brazilian ports, brought details of the rescue of thirteen men from the burning steamship "Fagundes Varela," sighted off the Brazilian coast on the morning of October 7. The ship had caught fire from chemicals in her hold. There were forty hands all told aboard, eighteen of whom were drowned, and nine of whom were picked up by another vessel unidentified.

—Determined to be fully prepared for whatever may happen in Latin America, the Navy Department has ordered the cruiser "Baltimore," commanded by Lieut. B. Y. Rhodes, to be prepared to steam on a few hours' notice. A conference between State and Navy Department officials decided that another American ship or two in Mexican waters would be advisable, and consequently it is expected that some eastern port of Mexico will be the ultimate destination of the "Baltimore."

—Independence day was celebrated for the first time in China on October 10. The day marked the anniversary of the outbreak of the revolution. President Yuan Shi Kai reviewed the troops at Peking, and also sent a greeting to the Chinese in America, thanking them for money contributions. The president stated that the government has set before itself the goal of universal education, and he urged the emigrants to acquire knowledge as well as wealth, so as to benefit their native land. In Canton ten thousand soldiers and schoolchildren saluted the year-old flag of the republic, and there was a naval review of nineteen ships. Women and girls were given a public reception under the auspices of the government bureau of education—a new treatment for women in China.

—On October 29, it was reported from Europe that the long-awaited battle that may decide the fate of Turkey was being fought. The army under Nazim Pasha, minister of war and commander-in-chief, was engaged, and according to Constantinople official despatches the operations were favorable to the Ottomans. The despatches, however, did not indicate where the chief action was taking place or how the opposing forces compare. It is Turkey's last chance to retrieve an almost hopeless campaign. Nazim Pasha is fighting with his back to the wall; his communications have been cut, and it is impossible for him to get fresh supplies or reinforcements. It is said that Turkey has approached Servia with a view to peace negotiations, as that country has taken possession of the most important territory.

— The woods of New South Wales are so varied as to meet the world's requirements.

— Sweden's canals are frozen up on an average of one hundred fifty-five days in each year.

— The world's record for the greatest number of divorce cases is held by the Hungarian city of Arad.

— J. Pierpont Morgan recently presented Trinity College with two hundred thousand dollars to cover the expenses of erecting a library and administration building, to be known as Williams Hall.

— The trade of the United States with Russia in 1911 showed a marked increase over that of the previous year, the imports from the United States, according to customs figures, rising from \$29,827,255 in 1909 and \$38,055,410 in 1910 to \$51,918,695 in 1911.

— The phonograph has now been adapted for use on aeroplanes, especially for purposes of military reconnaissance. The observer, who may have no chance to make notes in writing, simply speaks into the machine, describing whatever he sees that is important. When a record is completed, it is thrown down to the ground and run through a reproducer.

— The Folsom Penitentiary in California is undertaking to educate, train, and develop the manhood of the convicts. The administration of the prison has been changed recently, and now the convicts are to be given a chance to attend school. Free text-books will be provided and every opportunity furnished those who wish to avail themselves of this privilege. An educational and reform policy on a large scale is being wrought out, and the convicts will be given every chance for self-improvement. It is hoped to send many of them out in a condition to police themselves. Sociological experts in criminology are much interested in this effort, and are giving it special attention.

— The suicide of General Nogi came as a shock to those who believed that Japan had absorbed a large portion of the modern spirit along with her adoption of Western civilization. The suicides of forty more within a week, and the placing of a military guard at the general's grave to prevent his soldiers from following his example, accentuated that shock, and yet there was the feeling on the part of many that the thing was only the last gasp of an old custom. According to a recent report, the physician who attended the late emperor in his last sickness is being ostracized by his fellow countrymen because he has not followed the example of General Nogi. It is urged that he should commit suicide, not simply as an act of devotion, but because he failed to save his master's life. The physician is apparently one of those who have actually imbibed Western ideas along with his Western learning, though whether he is a Christian or not is not stated. At any rate, he finds the Western teaching that there is no need for him to end his life wholly to his notion, and is bold enough to say that the etiquette of the court and the wilfulness of his royal patient so hampered him in the treatment of the case that he is not to be blamed for the fatal termination of the illness.

NOTICES AND APPOINTMENTS

Northern Illinois Conference

We regret the necessity of postponing our conference. In connection with the annual conference we desire to begin a series of evangelistic meetings to be conducted by Elder K. C. Russell, but it seems inadvisable to begin these until after the holidays. On account of the presidential election, local option, corn-shucking season, and the holidays, it seems necessary for us to place our conference session Jan. 10-20, 1913. We did not do this without considerable counsel, however. After considering the matter in our committee with several of our leading ministers present, it was voted that Northern Illinois postpone its conference session to be held in Chicago, November 1-10, until Jan. 10-20, 1913.

We trust all the brethren will make note of this, and will inform any who may overlook this notice. Further, we trust that double the number will come, since we have placed it at a later date, according to the request of our brethren.

NORTHERN ILLINOIS CONF. COMMITTEE.

Business Notices

WANTED.—For boy eight years old, a home in which there is a desire to do real missionary work, and Christ's methods of training will be closely followed. Address M. D. S., R. F. D. 6, Box 11, Adrian, Mich.

WANTED.—Position in bakery making a full line of goods, by single young man, experienced in general food work. Now employed, but desires to make change. Can give best of references. Address Dan Brown, Madison, Tenn., care Nashville Sanitarium Food Factory.

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.

ON account of engaging in the self-supporting work, I wish to dispose of my land in Kansas. All fine, rich, level. Wheat went thirty bushels to the acre this year. Must go at a bargain. Will exchange for Southern property suitable for missionary purposes. John R. Black, Madison, Tenn.

FOR SALE FOR MISSIONARY PURPOSES.—A brother and sister offer for sale at prevailing market prices irrigable lands at Moffat, Colo., and Mercedes, Tex., also a town lot in each of these places, a part of the proceeds of which is to go to foreign missions. Mercedes is in the rich Rio Grande Valley of southwest Texas, where vegetation grows the year round. Lands in both places on irrigating canal, with water rights. For further particulars and prices, address North Texas Conference, Keene, Tex.

Publications Wanted

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

M. V. Boyd, San Antonio, Tex., desires a supply of tracts and periodicals for free distribution.

A continuous supply of our truth-filled magazines, papers, and tracts is desired by Miss Myrtle Harrell, 208 Francis St., Hot Springs, Ark., for use in missionary work.

Addresses Wanted

FROM several churches have come requests for the aid of the REVIEW AND HERALD in locating absent members. Any one knowing the whereabouts of any of the persons named in the following list is requested to write Mrs. O. R. Cooper, clerk of the Berrien Springs (Mich.) church, at once: Sego Chigo,

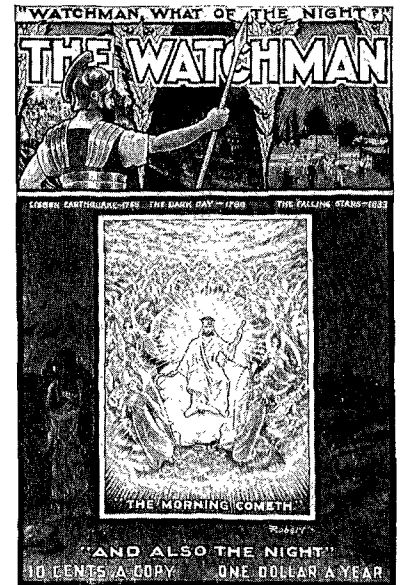
S. M. Davis, J. J. Larch, Mrs. E. I. Larch, Elias Zaarub, Roslyn Gallian, Agnes Ball, Louise Krohn, Margaret Loftus, Ella Schoolcraft, Cora Shaw, Charles Robinson, G. S. Calvert, May Erskin, Mrs. Emma Newman, Lyla Newman, and Letta Cooley.

THE addresses of Mrs. Anna Haglain, Arthur Milage, and J. E. Pierce are desired by the Englewood (Chicago) church. Write Hannah Johnson, 6805 Langley Ave., Chicago, Ill.

THE Boulder, Colo., church desires to know the whereabouts of Alice Bolton, H. R. McGee, Icle Sutter, Luella and Hazel Stout, Jacob Young, May Young, Elva Young, Dott Clements, Dr. and Mrs. G. C. Emery, William Caviness, and Maud Harris. These addresses should be sent to Mrs. F. W. Alcorn, 805 Maxwell Ave., Boulder, Colo.

The "Watchman," the Present Truth Evangelizer

THE December issue of the *Watchman* will indeed bring tidings of good cheer to those who are looking and longing for the coming of our Lord. The cover page represents his coming, accompanied by all the grandeur of the innumerable host. In striking contrast, Satan will be depicted as contemplating his horrible work of destruction during the long period when the earth is laid waste. The editor will write on "The Two Rival King-



doms," endeavoring to show the conclusion of the great controversy that has been going on for the past six thousand years.

"The First Advent of Christ Compared With the Second" will be an article of great interest in view of the present-day failure to recognize the signs of the times, which plainly indicate the second coming of Christ.

In view of the present serious disturbances in Europe, the article "What Is Armageddon?" will be very timely. The nations of earth were never more emphatic in their protestations of peaceful intentions nor more diligent in preparation for the great struggle that seems imminent on the political horizon of Europe. We believe this article should be given wide publicity, and we shall be glad for the hearty cooperation of all our people, as this is a subject in which the whole world is interested, yet few know the real outcome involved.

"The Ten Commandments and the Twentieth Century," by Prof. B. G. Wilkinson. This writer will show the destructive trend of modern times in invalidating the force of the ten commandments.

"God's Eternal Purpose" (continued), by H. C. Hartwell. Those who read the first instalment in last month's issue will be glad to read what the writer has to say further on this subject.

J. S. Washburn will continue his series on "The Unpardonable Sin."

The daily newspapers are full of war and

rumors of war. Turkey continues to be the irritating element in the political game of Europe. That power is inextricably involved in the Eastern question, and we believe that only the humble student of prophecy can know the logical outcome of the disturbances that arise from this question from time to time. In view of this situation, Prof. P. T. Magan's December article on the "Congress of Berlin" will be of vital interest.

Altogether, the December *Watchman* presents a strong array of articles of deep interest to all.

Rates in quantities: Five to forty copies, 5 cents each; fifty or more copies, 4 cents each. Rates to Canada and foreign countries: Five or more copies, 5 cents a copy. Yearly subscription price, \$1.

Order through your local tract society.

Obituaries

WEST.—Walter Ray West, infant son of Brother and Sister H. W. West, was born at Williamstown, W. Va., Sept. 17, 1912, and died Oct. 18, 1912, aged 1 month. The parents look forward to the first resurrection with hope.
F. H. ROBBINS.

CLARK.—Mary Ann Clark died in the hospital at Westfield, Mass., Aug. 18, 1912, aged 76 years. She had been a believer in the third angel's message for about fifty-seven years. Her husband, two sons, one daughter, two stepdaughters, and one sister are left to mourn. The blessed hope sustained her to the last.
MRS. C. C. DROWN.

CARR.—Died Sept. 13, 1912, at the home of her son, near Lynn, Mass., Sister Ruth Carr, aged 91 years. She embraced present truth under the labors of Elder J. B. Goodrich, in Patten, Maine, about thirty-two years ago. For some time the family resided in Richmond, Maine, but after the death of her husband the deceased made her home with her son. She was laid to rest in the cemetery at Bowdoin, Maine, the town where she was born. The funeral services were conducted by the writer, words of comfort being spoken from 2 Sam. 14:14. Two sons and two daughters, together with many other relatives and friends, are left to mourn.

S. J. HERSUM.

(*Atlantic Union Gleaner please copy*)

GEORGE.—Died in Portland, Oregon, Sept. 4, 1912, Elder Fred George. He was born Dec. 3, 1838, in Russia. He was married to Christiana Bauer Feb. 5, 1857. Eleven children were born to them. In 1875 Brother George and his family settled in Ohio, where they resided two and one-half years. They then moved to Nebraska, where they lived ten years before coming to Oregon. The deceased accepted present truth in the year 1883, and from that time until his death labored as a missionary among the German people. A wife, five sons, and three daughters are left to mourn. There was a very large attendance at the funeral service, where words of comfort were spoken by Elder H. W. Cottrell and the writer from John 14:1-5 and Rev. 14:13.
H. BLOCK.

VARCO.—Mrs. Emeline Eddy Varco died at the home of her son Oct. 5, 1912, aged 86 years. She was born at Haldimand, Ontario, Canada, Jan. 10, 1826, and was married to Thomas Varco June 11, 1844. They settled in Wisconsin in 1850, and later came to Austin, Minn., near which place they took up a homestead. Grandmother accepted present truth in 1901, and united with the Austin Seventh-day Adventist Church. Although not physically able to attend church services regularly for some time, she often spoke of her desire to do so, and her beloved Bible was her constant companion. Five of her eight children are left to mourn. We are confident that our dear one sleeps in Jesus, and look forward with joy to the life beyond the grave where broken ties will be united. The funeral services, which were held at the old homestead, were largely attended, Rev. C. D. Belden (Baptist), an old friend of the deceased, officiating.
MRS. PEARL VARCO ROSENTHAL.

ELDER.—Died in Atwood, Kans., June 22, 1912, Maggie E. Elder, daughter of Ephraim and Elizabeth Hill. She accepted present truth in 1887, and until her death stood firm for the message through isolation, opposition, and affliction. She leaves to mourn their loss a husband, an aged father, one brother, one sister, and an adopted son. We laid her to rest to await the call of the Life-giver.
* * *

SCHRAM.—Died at Pomeroy, Wash., Oct. 9, 1912, Mrs. Catherine Schram, aged 70 years, 10 months, and 5 days. She was born in Ireland Dec. 4, 1841, and moved to Canada with her parents in early youth. She was married to Horace Schram in 1862, and they settled in Minnesota, where they made their home until about four years ago. Six children and three stepchildren are left to mourn. Sister Schram accepted present truth in 1878, and was faithful until death. For the last two years of her life she made her home with her daughter. The writer conducted the funeral service, and accompanied the body to Good Thunder, Minn., where our sister was laid to rest beside her husband, waiting the Master's call to life immortal.

F. A. DETAMORE.

SERNS.—Brother Sern Serns was born Feb. 5, 1830, in Norway, and died in College View, Nebr., Sept. 30, 1912, aged 82 years, 7 months, and 25 days. In 1850 he came to America with his parents, and about four years later was united in marriage with Sarah Ann Thompson. To them were born eight children, five of whom are still living. Mrs. Serns died in 1878. Some years later Brother Serns was married to Mary Johnson. Three children were born to this union, two of whom, Elders Mahlon and Arthur Serns, are still living. In the early fifties the deceased accepted present truth, and became a charter member of the Oakland church, one of the oldest churches in the Wisconsin Conference. He died in the faith, and we are assured that he sleeps in Jesus. His companion, four sons, and three daughters are left to mourn. Words of comfort were spoken by the writer.

H. W. REED.

(*Scandinavian papers please copy*)

PIPER.—June 1, 1912, after seventeen months' illness, Sister Hester (Hettie) Elizabeth Piper, wife of Elder A. H. Piper, fell asleep in Jesus. Sister Piper was born in London, England, Nov. 19, 1874. She accepted the message in Adelaide, Australia, in 1896, and attended Avondale School the first year of its existence. Later she was trained as a Bible worker under Elder and Mrs. S. N. Haskell, at Stanmore, New South Wales. Sister Piper was secretary for the Sabbath-school department for New South Wales at one time, and, at another time, held a similar position in South Australia. In 1899 she was united in marriage to A. H. Piper, and, after taking up Bible work for a time, left, with her husband, in 1900 for the Karotongan Mission, South Seas, they being the first Seventh-day Adventist young people from Australia to go to a foreign field. Failing health brought them away from the field they loved so well in 1907, and soon after Sister Piper accompanied her husband to his appointment as president of the West Australian Conference. During 1910 she made a visit with Brother Piper to the Society and Cook Islands. Soon after her return to New South Wales, she was stricken with consumption, which, after so many months, claimed its victim. But Sister Piper died triumphant. It was a pleasure to be at her bedside during her illness. Many testify to having learned lessons of faith and trust there. She worked for her Master while on her sick-bed until her hands became too weak to ply the needle longer. A number of pounds were thus earned for missions. She was not afraid of death. Worn out by the cruel disease, she longed to rest. Her last words were, "I am so happy." To her the sting of death had been taken away, and she rested in her Saviour's love. On a beautiful afternoon, June 3, we laid her body to rest in the Gore Hill Cemetery, there to await till the voice of the Life-giver wakes his sleeping saints.
J. E. FULTON.

POLMANTUR.—Arnie Polmantur was born at Keeler, Mich., thirty-one years ago, and died at Boulder, Colo., Oct. 14, 1912. He was married to Miss Kittie Johnson, and to them a child was born last February. The deceased accepted his Saviour and united with the Seventh-day Adventist Church last summer. He fell asleep with the bright hope of being awakened in the resurrection morning. He leaves a mother, wife, and child, and a large circle of friends to mourn their loss.

W. C. HEBNER.

CRICHLLOW.—Sister Agatha Crichlow was born in Antigua, British West Indies, Dec. 3, 1872. Being the daughter of a Moravian minister, she was brought up strictly in that faith, and was a loyal and faithful adherent. In the fall of 1890 she, with the rest of the family, accepted present truth through the efforts of Elder D. A. Ball, one of the pioneer missionaries to the West Indies, and was as faithful to the third angel's message as she had been to the Moravian principles. Seven years ago she came to the United States, and was then married to Elder J. F. Crichlow of Barbados, with whom she united her efforts in spreading the message among the people of the Southland. They labored as self-supporting missionaries in Alabama for several years, whence they were asked by the brethren to connect with the work in South Carolina. Sister Crichlow was among the first to conduct mission schools in South Carolina for the colored people, and it was while engaged in this work that her health became impaired, necessitating her discontinuing school work. She applied to local physicians, but failing to get relief, she came to the Rock City Sanitarium three months ago. After careful examination, however, it was found that disease had made such deep inroads in her system that no hope for permanent relief could be held out to her or her loved ones. The elders of the church were called in, and the instruction given in James 5 was observed; but it soon became evident that it was the Lord's will that our sister rest from her labors. She calmly fell asleep at 12:30 Sunday night, October 6. She leaves a husband, a little daughter eight months old, one brother, two sisters, and a number of friends to mourn their loss; but they "sorrow not, even as others which have no hope," being assured that their loved one sleeps in Jesus, and will be among those who will come up from their dusty beds to greet the Lord at the first resurrection. Appropriate words of comfort were spoken by Elder E. L. Maxwell.
D. E. BLAKE, M. D.

(*West Indian papers please copy*)

The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year.....\$1.75 Six Months.....\$.90
Three Months.....\$.50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable, to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]



WASHINGTON, D. C., NOVEMBER 7, 1912

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LAST month Brother M. D. Smith, of Oklahoma, went to Mexico, to engage in the canvassing work.

ELDER F. A. DETAMORE sailed from San Francisco, November 2, for Singapore, having accepted the superintendency of the East India Mission field.

ON October 19 Elder Isaac Baker and wife, of Texas, sailed from New Orleans for Central America, Elder Baker having accepted appointment to the Central American Conference.

FROM New Orleans, October 26, Elder A. F. Prieger and wife sailed for their field in Haiti, going by way of Cuba. Elder U. Bender, president of the West Indian Union, who was in attendance at the recent council, accompanies them to the field.

AN editorial in the October 26 issue of the *Morning Star*, a Roman Catholic weekly published in New Orleans, brings to view Rome's latest move to gain more power and prestige in the United States. It is proposed that Cardinal Gibbons be made a member of the Cabinet of the President, and that he be known as secretary of peace, on the plea that "his influence would be powerful in preventing future conflicts between the United States and Catholic nations." Surely it is high time that all should unite in holding up to the view of the American people everywhere the religious liberty and other Protestant principles advocated in both *Liberty* and *Protestant Magazine*. Let these journals be brought to the attention of the leaders of our States and nation whenever possible.

WE notice some excellent reports of the sermons of Elder K. C. Russell, of Chicago, in the *Weekly Recorder* of that city. The issue of October 18 contained a full-column report of a sermon Elder Russell gave on Turkey in prophecy.

UP to Wednesday night of last week 459,000 copies of the *Mission Signs* had been sent out. It became necessary to print more journals to supply the demand, 475,000 having now been published. We are hearing from some conferences that because of other interests in hand it was impossible for them to enter into the campaign at the regular time appointed, but such are arranging for a strong effort for missions later. All reports received are very encouraging.

A DESPATCH from Rome, dated October 28, says: "The sixteen hundredth anniversary of Constantine's victory over Maxentius at Ponte Milvio, two miles north of Rome, resulting in Christianity's adoption as the state religion, was celebrated to-day as marking the beginning of 'Constantine year.' The Catholic Church, especially, has arranged an elaborate series of ceremonies, to culminate in the laying of the corner-stone of a huge temple on the site of the battlefield."

DEATH is no respecter of persons. The great as well as the humble become its prey. The country has been pained to learn during the last few days of the very serious condition of Vice-President Sherman, and was shocked at the announcement of his death, which occurred at his home in Utica, N. Y., October 30. His strenuous life as a statesman and a man of business was largely responsible for his death. All classes of citizens, irrespective of religious belief or political affiliation, unite in sorrow for the death of one who by his kindly nature endeared himself to his fellow citizens.

THE manner in which the Roman Catholic Church is seeking entrance into the political activities of the country is illustrated by the offer of the *Guardians of Liberty* to deliver to the Prohibition party six hundred thousand votes, provided the church-and-state plank, offered by Dr. Swallow at that party's recent convention, was adopted as part of the party platform. The experience of the Protestant candidate for election to the Portland (Oregon) School Board, and the efforts of the priests of that city to secure his defeat, illustrate the manner in which they are seeking to control local politics. The current number of *Liberty* deals with both of these efforts on the part of the Catholic Church. These articles in this number of the *Liberty* magazine should be studied by every reader of the *REVIEW*, and then passed on to others who will read them in turn. It is a duty that we owe to ourselves, and to others who are looking to us for light and truth, to keep posted with reference to this great religio-political influence that is seeking to control the destinies of this country. We know of no better way in which this can be done than by reading the journals that are devoted to these issues. Read the questions on page 2 of this paper, which are answered in *Liberty*.

ALTHOUGH only two weeks have elapsed since the opening of hostilities between Turkey and the Balkan States, the conflict already has been fruitful in great and disastrous results. The last few days have witnessed most bloody conflicts between the contending forces. The onslaught of the Bulgarians has been most terrific. The latest report, November 1, brings the news of a four days' battle in Thrace, ending in the triumph of the Bulgarians, and in the utter defeat of the Turkish army of more than two hundred thousand men, the retreat of which became a complete rout. It is considered that Constantinople is in great danger of falling into the hands of the victorious army, which is only fifty miles from the capital. It is believed now that efforts will be made toward a peace settlement through the initiative of the Turkish government. Great fear is expressed lest the larger interests of Europe and of the great powers shall become involved in this conflict, and thus the entire continent be involved. We are indeed living in eventful days. The drying up and dismemberment of the Turkish empire, in fulfillment of the prophetic prediction, is rapidly going forward. These conditions are harbingers of the end of the world and of the coming of Him who shall wield the scepter of peace, and whose reign to all eternity will be peace and righteousness and assurance. While recognizing conditions of unrest about us, let us possess our hearts in the peace of God.

THE students and local friends of the Foreign Mission Seminary were greatly favored last week by two lectures from Dr. Isaac Headland, who has spent twenty-two years of his life in Peking, China. The first lecture, on "Some of the By-Products of Foreign Missions," showed in a striking manner how greatly we are indebted to the influence of the gospel, not alone for our spiritual help, but also for the temporal blessings which we enjoy. The second lecture dealt more especially with conditions in China, and with some of the events leading up to the recent revolution. Dr. Headland's personal acquaintance with many of the prominent men of the empire, and his wife's ministry as a physician to the royal family, enabled him to speak with authority concerning the great transformation from empire to republic. These lectures marked the opening of a lecture course which the Seminary has planned to furnish during the present school year.

ON November 6, Brother A. R. and Mrs. Sherman, of the Foreign Mission Seminary, sailed from New York, with their little one, en route to Argentina, South America, where Brother Sherman has been called to the book work. They will spend a little time in Germany on the way, visiting Brother Sherman's people, whom he has not seen for many years.

THIS last page of the *REVIEW* is our register for departing missionaries. We find that we omitted to report the departure last April of Elder G. M. Brown and family, of North Carolina. While serving as president of the North Carolina Conference, the Mission Board invited Elder Brown to take the superintendency of the Cuban Mission.