

The Advent Review and Herald Sabbath

Vol. 89

Takoma Park Station, Washington, D. C., November 28, 1912

No. 48



Words From Far Fields

India's Greeting

In ten different tongues the gospel of Jesus and his soon coming is being told in India and Burma, and some are hearing the voice of God and turning unto him. The output of our literature will this year more than double that of last year, and our mission schools are about as many again. Now is the time of seed-sowing in India, and we confidently expect a larger harvest in the future; yet for this we need the Holy Spirit. We ask you to pray definitely during the coming week of prayer that our Indian, American, and English workers may have a greater passion for winning souls for Christ, and be energized by God's Spirit for a greater work in the year to come. Our hearts are with you in this time of prayer. The message of the third angel is rising into a louder cry in the East. The ultimate triumph of the gospel in heathen lands is assured. King Jesus is coming, and will claim his children in every land and take them home.

J. L. Shaw.

Lucknow.

Children of God's Book

Over three thousand years ago, God with an outstretched hand led Israel, pursued by their enemies, through the Red Sea. The Word assures us, "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear." Our experience must prove that the same power intercedes for his people to-day; this is my testimony from the Hamasen plateau, eighty miles from the Red Sea. One inquiring what we believed, added that he had heard we were "Doeki Moetshaf Oegsiabeher" (children of God's Book). God help us, whether at home or abroad, that our lives daily may witness as "children of God's Book." The "everlasting gospel" is due to be preached "in all the world for a witness unto all nations." Dear brethren and sisters in the faith of a triumphant cause, let each share to the fullest extent possible by our prayers, our strength, our example, and our entrusted means, in hastening on the coming kingdom and the saints' inheritance.

Anol Grundset.

Abyssinian Border, East Africa.

Special Club Rates

These special reduced rates are good only from November 15 to February 1, 1913. After that date you will have to pay regular prices, which are 15 to 25 per cent higher.

... ON ...
S. D. A. Periodicals
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After each paper the regular price is given. The totals of the regular prices give cost of the papers when taken separately at regular rates. The special club prices appear in large figures to the right. Papers of same price may be substituted, one for the other, in any club, excepting the "Review Family Group."

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Review	\$2.00	} Club Price Until Feb. 1	\$4.50
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7 "The Perfect Number" 7

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Signs (weekly)	1.75		
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Review	\$2.00	} Club Price Until Feb. 1	\$5.30
Signs (monthly)	1.00		
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Life and Health	1.00		
Protestant	1.00		
Liberty35		
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Review	\$2.00	} Club Price Until Feb. 1	\$2.90
Protestant	1.00		
Liberty35		
Regular Price	\$3.35		

Review	\$2.00	} Club Price Until Feb. 1	\$2.60
Watchman	1.00		
Regular Price	\$3.00		

Review	\$2.00	} Club Price Until Feb. 1	\$2.90
Education	1.00		
Worker35		
Regular Price	\$3.35		

Review	\$2.00	} Club Price Until Feb. 1	\$3.10
Instructor	1.00		
Little Friend60		
Regular Price	\$3.60		

Review	\$2.00	} Club Price Until Feb. 1	\$3.70
Life and Health	1.00		
Protestant	1.00		
Liberty35		
Regular Price	\$4.35		

Review	\$2.00	} Club Price Until Feb. 1	\$2.90
Watchman	1.00		
Worker35		
Regular Price	\$3.35		

Review	\$2.00	} Club Price Until Feb. 1	\$2.90
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Watchman	1.00		
Protestant	1.00		
Liberty35		
Regular Price	\$4.35		

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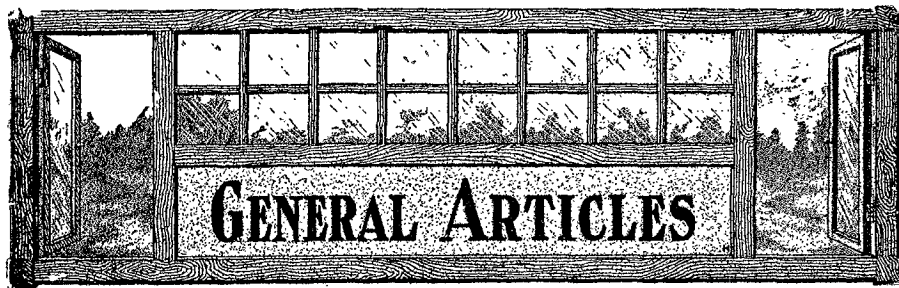
The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 28, 1912

No. 48



The Reapers' Home

ALEX. MARTIN

I AM thinking to-day of that beautiful land
We shall reach when the harvest is past,
And the songs of the angels will ring through the air
As we lay down our sickles at last.

When the Lord of the harvest will come in his might,
He will lead that great band from above;
They will gather the reapers and carry them home,
There to dwell in the smiles of his love.

When we get to the end of our journey at last,
We shall enter the city of gold,
With its walls all of jasper, its twelve gates of pearl,
And with glories that can not be told.

In the midst of the street is the river of life,
Clear as crystal its pure water flows
'Neath the arch that is formed by the life-giving tree
On whose branches the fruit of life grows.

In the leaves of the tree there is healing and balm,
Of its fruit every month we shall eat;
While our thirst shall be quenched by the stream from the throne,
As we drink of its waters so sweet.

There will be for its light neither candle nor sun,
For the Lamb is its light evermore;
And around the white throne of our Saviour and King
Will be heard songs of praise o'er and o'er.

Now the end is at hand, and our work must be done,
For the harvest is ripening fast;
Let us gather some wheat from the tares of the world
To present to the Master at last.

Let us work with our might all the morn,
noon, and night,
Till the Lord of the harvest shall come;
And with him we'll arise to the mansions of rest,
There to share in the glad harvest home.
Los Angeles, Cal.

"The Invisible Spiritual Officers of the Government"

Rome's Latest Claim in Behalf of Her Clergy

A. J. S. BOURDEAU

THE essential principle of Roman Catholicism, Mohammedanism, and all other systems of false religion, is the worship of man. And it is against this natural tendency of the unregenerate heart that the great threefold message of Revelation 14 is directed. The very first words of the mighty angel flying in the midst of heaven, and "having the everlasting gospel to preach unto them that dwell on the earth," are: "Fear God, and give glory to him; . . . and worship him." Verses 6, 7.

The triumphal tours of the three "American" cardinals afford many opportunities for spectacular display, processions, false claims of nobility and rank, and the worship of man—all so clearly repudiated by the Master, whose servants these claim to be.

On several occasions it has been the writer's privilege to study at first-hand, along with other newspaper reporters, these spectacular pageants in honor of one or another of the cardinals. The idolatrous nature of them all is clearly seen, for instance, in the triumphal entry of John Cardinal Farley into New York, Jan. 16, 1912. Witness the following "welcome" song, printed in cardinal red, and passed out to the vast throng assembled in St. Patrick's Cathedral on that occasion:—

"Welcome, welcome, welcome,
All that we love and revere;

But first let the song of our welcome ascend
To greet thee, our Cardinal, our Father, and friend;
Anointed of God, and our guide for above,
We greet thee, we greet thee, with gladness and love.

"As the flowers of the forest unfold to the sun,
So our young hearts rejoice as in kindness you come;
As they brighten to beauty beneath its warm ray,
Let your smiles and applause give us courage to-day."

Sitting on his scarlet throne before the altar, the cardinal consented to receive the worship of the Catholic clergy of New York as on bended knee they bowed to kiss his ring. A few nights later we witnessed the same process in the great Hippodrome, when both the clergy and the speakers of the evening (among them United States Senators and Congressmen), of Catholic persuasion, knelt before his throne and kissed his extended hand.

Princes of the Church

Cardinal Farley is now completing the first half of his triumphal tour from New York to the Pacific Coast and back. En route he has stopped at Denver, Salt Lake City, and Santa Clara, Cal. In harmony with his claim to be a "Prince of the Church," he travels in a private car furnished by the Denver and Rio Grande Railway, having a special guide, Mr. F. A. Wadleigh, the general passenger agent. In the *Denver Catholic Register* of November 7, this private car is described as "the finest in the West," the same being the property of Mr. Charles A. Slack, first vice-president of the Western Pacific Railroad Company. He is accompanied by a retinue of servants and minor clergy.

In harmony also with Roman Catholic belief in a union of the church with the state (the church being over the state), his entry into Salt Lake City, Thursday evening, October 31, was notable in that his "escort of honor" through the principal streets of the city to the hotel Utah, was composed of "the Twentieth United States Infantry, the Knights of Columbus, and members of the Young Women's Sodality of St. Mary's Cathedral."

At the hotel he occupied the suite of rooms reserved for the President of the United States, and at the banquet in his honor, there were present, in addition to the clergy, Mayor Samuel C. Park; Chief

Justice J. E. Frick; Pres. J. T. Kingsbury, of the University of Utah; Col. James A. Irons, commander of the Twentieth United States Infantry; Capt. John England, United States Army; and scores of other lesser luminaries.

As indicative of the unchristlike pomp of this function, we quote the following from a lengthy official description of the event as recorded in the *Inter-Mountain Catholic* (Salt Lake City) of November 2:—

"He was escorted to the east banquet-room, where he received dignitaries of state and city prominence. Cardinal Farley was attired in the crimson robes of his high office, a crimson biretta adorned his head, and on his finger sparkled a gorgeous ruby. To a sign from the cardinal the dignitaries assembled in the banquet-room bowed their heads. The cardinal blessed them, and to another sign they seated themselves about the banquet-board."

Rome's Reply to Protestant Protests

To their credit be it said, a few of the Protestant clergymen of Salt Lake City protested against the use of United States troops as an escort to the cardinal. In defense of this mingling of church and state, the *Inter-Mountain Catholic* of November 9 devotes its first and lengthy editorial, from which we take the following:—

"Cardinal Farley came to Salt Lake as the representative of a sovereign whose spiritual sway extends over upwards of three hundred millions of people; a sovereign whose dominions are not defined by the lines of any one country, but are limited only by the broad canopy that encircles the earth.

"His elevation to the cardinalate was a signal honor to the country of which he was a citizen.

"At the request and in behalf of a large portion of the population of the State, Senator Smoot secured permission from the proper authorities for a detachment of the United States troops stationed at Fort Douglas to participate in a parade in honor of the visit of the distinguished American citizen and prelate."

Invite Protestants to Do Likewise

In reply to the question, "Would the same honor be paid a common clergyman of the Methodist faith, or the Baptist faith, or of other faiths?" the editorial continues:—

"The answer naturally would be, If such person had earned for himself such a distinction, and had rendered such services to the government, and had brought such honor to the nation as Cardinal Farley, by all means the same honor should be paid him. . . . The voice of no Catholic clergyman would be heard in protest, criticism, or objection."

"Cardinal Farley had rendered important service to the government by counseling and advising those under his spiritual direction to be stanch supporters of the government, to obey its laws, to respect its authority."

"Any representative, therefore, of an

organization that is continually advocating such high ideals . . . is continually lending powerful aid to the government and its rulers, and such representatives are entitled to the gratitude and honor that a republic such as we boast of is always glad to extend."

A Most Astounding and Bald Statement

As if to clinch his argument in defense of the use of United States troops in the parade, the Catholic editor frankly discloses the purpose of Rome with reference to the government of the United States and all other civil governments. Mark carefully his words:—

"The clergy of the Catholic Church are the invisible spiritual officers of the government, and entitled to rank high in the nation's roll of honor. Cardinal Farley is no exception to this class."

In this statement is wrapped up the very kernel of the Spanish Inquisition and of all other religious persecutions of the past. It is the old sickening story of a persecuting church in control of the civil power. It brings to mind the dreaded Torquemada, confessor to King Ferdinand and Queen Isabella, who, as an "invisible spiritual officer of the government" of Spain, led the king and queen to exterminate the heretics within their realm. It is a justification of the inhuman persecution of the Huguenots of France, the Protestants of Holland, and of Dissenters in England, whether Protestant or Catholic.

Rome's Principle Foretold in the Scriptures

In the book of Revelation the pen of inspiration clearly points out Romanism as the great apostate church, or woman, "that sitteth upon many waters" (Rev. 17:1), or "peoples, and multitudes, and nations, and tongues." This apostate church the prophet describes as "a woman," sitting "upon a scarlet-colored beast." In prophetic language a beast always typifies civil government. Mark that the woman controls and guides the beast.

As if in fulfilment of this Bible prediction concerning the belief of Rome in the union of church and state, we read the following questions and answers in the "Manual of Christian Doctrine," a text-book used by Brothers of the Christian Schools, ninth edition, published by John J. McVey, Philadelphia, Pa., in 1909, under the heading "Union of Church and State," pages 132, 133:—

"Question 120.—Has the state the right and the duty to proscribe schism or heresy?"

"Answer.—Yes; it has the right and the duty to do so, both for the good of the nation and for that of the faithful themselves; for religious unity is the principal foundation of social unity. . . ."

"Question 122.—May the state separate itself from the church?"

"Answer.—No: because it may not withdraw from the supreme rule of Christ.

"Question 123.—What name is given to the doctrine that the state has neither the right nor the duty to be united to the church to protect it?"

"Answer.—This doctrine is called Lib-

eralism. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

"Ques. 124.—Why is Liberalism to be condemned?"

"Ans.—(1) Because it denies all subordination of the state to the church; (2) because it confounds liberty with right; (3) because it despises the social kingship of Christ, and rejects the benefits derived therefrom."

"To Mold American Public Opinion"

In a speech at the quarterly convention of the Middlesex County branch of the Catholic Federation of the archdiocese of Boston, Rt. Rev. Mgr. Ambrose F. Roche, pastor of St. Patrick's parish of Watertown, Mass., made the following significant speech showing Rome's determination to unite church and state in America:—

"We must do our part, both as individuals and as an organization, to mold American public opinion into the habit of making correct, and, therefore, favorable judgments with regard to the beneficent influence upon this nation of the Catholic Church. . . ."

"Our Catholic men must show this nation that the one plague-spot of modern society is the cesspool of corruption formed by the cutting off of the clean waters of Christianity from legislative, executive, and judicial fields of action.

"True Basis for Politics"

"They must convince this republic that the commandments of God form the only true basis for politics—that any attempt at just and satisfactory government will fail if it severs political rule from the principles of morality, and if it dares to assert the freedom of political power from moral, and therefore religious, restraint. . . ."

"To nations as well as to individuals are Christ's words addressed, 'Seek ye first the kingdom of God and his justice, and all things else shall be given to you.'"—*The Pilot* (Boston), Aug. 3, 1912.

Cardinal Manning Affirms Right of Church to Meddle in Politics

The following utterances on Rome's desire to unite the church with the state are well worth noting:—

"There is a divine obligation binding the church to enter into the most intricate relations with the natural society or commonwealth of men, or, in other words, with peoples, states, and civil powers.

"The church has in every age striven to direct, not the life of individual men only, but the collective life of nations in their organized forms of republics, monarchies, and empires.

"As soon as the society of the empire became Christian, the church penetrated all its legislative and executive action.

"The church never withdraws from the state as such, which would be to abandon the natural society of man to its own maladies and mortalities."—*"Facing the Twentieth Century,"* by Rev. James M. King, page 189.

Rome and the United States Constitution

Rome's protestation of loyalty to the United States government and its Constitution and free institutions must always be interpreted in the light of her official utterances. In speaking of the Constitution, Dr. Brownson, the renowned pervert from Protestantism, a recognized Catholic authority, uttered the following sentiment as recorded in the *Catholic World* for September, 1871, Vol. XIII, page 736:—

"Interpreted by the Protestant principle, so widely diffused among us, . . . We do not accept it, or hold it to be any government at all, or as capable of performing any of the proper functions of government. . . .

"If the American republic is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation [church and state separation and republicanism], and the acceptance of the Catholic principle by the American people." (See "The Papacy and the Civil Power," pages 172, 173.)

A Timely Warning

In view of Rome's declared purpose, "What the church has done in the past for others, she will now do for the United States" (*New York Sun*, July 11, 1892), is it not high time for students of divine prophecy and Americans everywhere to give heed to the following timely warning voiced by Hon. R. W. Thompson, ex-Secretary of United States Navy, in the year 1876?—

"It has seemed to me, for a long time, that it was the duty of the people of the United States to make themselves familiar with the history of the Papacy, its relations to the civil power, and its attempted encroachments upon the rights of existing governments."—*Preface to "The Papacy and the Civil Power," Harper & Brothers.*

Let us turn the searchlight of God's prophetic Word upon Rome and her subtle arguments and schemes. In no other way can we obtain the victory over this gigantic system of error and oppression. *Takoma Park, D. C.*

Peril of Neglecting Salvation

(Concluded)

MRS. E. G. WHITE

THE only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With his humanity he was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before him in wonder and love. The greatness of this salvation proves the peril of its neglect.

Satan constantly seeks to make of none effect the great work of redemption.

What importance, what magnitude, it gives to the theme of redemption, that he who has undertaken the salvation of man was the brightness of the Father's glory, the express image of his person! How, then, can Heaven regard those who neglect so great a salvation, wrought out for man at such infinite cost? To neglect to lay hold on the rich blessings of heaven is to refuse, to set at naught, him who was equal with the Father, the only one who could save fallen man. O, shall we through neglect of Christ throw away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot the Son of God, and count the blood of the covenant an unholy thing?

The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear that God will not pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fulness! It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength; and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and he imputes his righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men.

What love, what wonderful love, was displayed by the Son of God! The death we deserved was suffered to come upon him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. By beholding Jesus as he is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne. Contemplating the fulness of the provision that God has made whereby every son and daughter of Adam may be saved, we are led to exclaim with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The angels are amazed at the manifestation of divine love for the fallen race. The fact that angels look with wonder upon the marvelous display of love on the part of God for man, shows how terrible a thing it is to neglect the salvation he has provided. The plan of redemption pro-

vides for every emergency, and for every want of the soul. If it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms; but the infinite God had a knowledge of every human necessity, and ample provision has been made to supply every need. Thereby our sin can be pardoned, and eternal life secured; for the righteousness of Christ may be imputed unto us, to bear the test and meet the approval of a holy God. What, then, can the sinner say in the great day of final judgment, as to why he refused to give attention, the most thorough and earnest, to the salvation proffered him?

Prayer—No. 2

R. A. UNDERWOOD

THERE are many families among professed Christians who know nothing of the blessings of the family altar. Some thirty-four years ago Elder E. H. Gates and the writer held a series of meetings in the town of Bedford, Ohio. I was invited to spend the night at the home of one of the deacons of the largest church in the community. In the morning I spoke of the importance of family prayer, and told how I was converted when but a child at my father's family altar. The good deacon said, "O, yes, I suppose we ought to pray, but I pay our minister to do the most of my praying." While it is good to pray one for another, proxy praying does not acquaint our souls with God, and will not satisfy in the day of need.

There was another deacon in that same church who, with his good wife, had attended our meetings from the first. His name was Franklin Wells. He and his wife accepted the message brought to them, and soon erected a family altar in their home. I shall never forget the joy that was expressed by Sister Wells the day her husband set up that family altar of prayer. She met me in the evening, and said: "O Elder Underwood, I have good news to tell you. This morning for the first time in my life I heard my husband's voice in prayer. He has been a deacon in the — church for years, but it took the third angel's message, with the assurance of Christ's soon coming, to establish the family altar in our home. Thank God for the light." Recently I wrote to Elder George Wells, president of the Minnesota Conference, who then was a small boy in this home, asking him if he remembered the time his father erected the family altar, and what its influence had been upon his life. By permission I quote a part of his letter in reply, as follows:—

"Your welcome letter was read with deepest interest, especially the portion regarding the family altar and when it was erected in our home. I was a small boy, it is true, but it is fresh in my mind to-day. I remember the first morning my dear father called us children together, and read a chapter from the Bible, and we all knelt down to pray. It was not so much what father said, but it made a deep impression on our minds,

and the blessed Holy Spirit was present, and every heart was touched. The times spent around the family altar during my childhood days are most sweet memories to me. I can truly say that the family worship we had in our home was the means of seed thoughts being placed in my heart; it was there I was taught to pray, and was daily reminded of my Saviour's love; and there I received an inspiration to work for him. I believe I am in the ministry to-day largely as a result of father's and mother's prayers (you know mother never failed to take up her duty in maintaining the family altar when father was absent). I know God heard them pray, and sweet joy often filled my heart as we bowed before our God.

"I was about thirteen years old when you baptized me. I feel sure that the family worship was a great strength to me in my young Christian experience, and held me in the path of duty while others of my age drifted away from God because their parents neglected duty, and did not maintain the family altar, and therefore lost a great blessing. I feel certain that many parents fail to appreciate the blessing that comes into the home by kneeling before the blessed Master with their children, and in the arms of faith presenting them to God for care and deliverance from the evil in the world. I do not know where I should have drifted if my dear parents had failed to call upon God in my presence for help. It would be difficult for me to find language to express the importance of the blessed hour of prayer in the home.

"I can now almost see mother's dear face shine with holy joy as she spoke, on the day father erected our altar of prayer, those words you have quoted from her. Bless her dear memory! I surely expect to see her, and father, too, in the kingdom if it is my blessed privilege to be there."

I have quoted quite at length from this letter because it shows the importance of family prayer, and its blessed fruits. Brother Franklin Wells and his dear wife have both fallen asleep in Jesus, but their works do follow them.

I was reminded a few days ago that there are many aching hearts that would be comforted and greatly encouraged in many homes if they could hear regularly the voice of prayer. I was invited to the home of an old neighbor in Ohio, who was sick. Before leaving, I offered a short prayer. As I took the woman by the hand to bid her good-by, tears coursed down her face as she said, "I haven't heard a human voice in prayer since you prayed with me here three years ago." The head of this family is a member and an officer of the church, as well as superintendent of the Sunday-school, but no family altar exists in that home.

In family worship the entire family should be equally interested, and all should participate in the worship of God; then it is *family* worship, and its influence has more to do in molding the char-

acters of the children than any other religious duties the parents may observe.

Praying at the Time of Incense

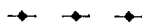
By comparing Ex. 30:7, 8, with Luke 1:9, 10, it will be seen that all the families of Israel were engaged in prayer "at the time of incense," both morning and evening.

We may well inquire of the significance of this daily service, and why all the people were praying at the hour of its being offered by the officiating priest. The incense was a symbol of the sufferings and the sacrifice of the Son of God in man's behalf, and is represented as being presented afresh morning and evening before the throne of God. Ex. 30:7, 8; Rev. 8:3, 4. John from Patmos beheld the antitypical service in heaven, and described it in these words: "And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4.

Commenting upon this text, Mrs. E. G. White says: "The angels who offer the smoke of the fragrant incense are ministering for the praying saints. Then let the evening prayers in every family arise steadily to heaven in the sunset hour while these divine ministers are speaking before God in our behalf, of the merits of the blood of a crucified and risen Saviour. . . . Morning and evening the heavenly universe beholds every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God." What a joy to know that angels of God present our petitions with the sufferings of the risen Redeemer, morning and evening, before God. But how disappointing to the ministering angels that in many homes there are no morning and evening prayers to ascend from the altar of prayer.

Reader, is this the condition of your home? If so, resolve that henceforth your home shall be "the house of God," from which your petitions with thanksgiving and praise shall ascend morning and evening, to be presented by the angels' hands as they offer anew the blood and sacrifice of Christ in your behalf.

Mesopotamia, Ohio.



The Power of Prayer

MRS. R. A. STONER

"Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. . . . So we fasted and besought our God for this: and he was entreated of us." Ezra 8:21, 23.

It is not surprising that many boys and girls of Seventh-day Adventist families grow careless and indifferent in regard to the truth of the third angel's message, when parents live as if they do not realize that we are living in the last

days of this generation. The few remaining prophecies will soon be fulfilled, and then Jesus will come. Fathers, mothers, do you believe this? If you saw your child in danger physically, would not every effort be put forth to rescue him? What are you doing for his spiritual danger? Do you afflict yourselves before God to seek for a right way for yourselves and your children? Are you often found in secret prayer pleading with God for your child that has wandered far from the "gates of gold," that the tender Shepherd may bring him back again into the fold of God?

I know a mother who has an appointment with her Heavenly Father at a certain hour of each day to talk with him about her children. Often she kneels before the Lord overwhelmed with the responsibilities of motherhood, but after pleading with him, as only a mother pleads, that her children may be ready to meet Jesus when he comes and share with her the joys of the Eden home, she realizes, as did Hezekiah of old, that the Lord has heard her prayer and has seen her tears. We have many instances from the Word of God, where prayer has brought deliverance from heaven.

Where to-day are the grandmother Loises and the mother Eunices to teach our children the Bible, that from their earliest years they may know the Scriptures? Where are the Hannahs and the Marys and the Elizabeths to dedicate their children to God and his service?

We are told that "it is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith to make a hedge about their children, and by faith to bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God." To see our children saved by the power of God's mighty working through prevailing prayer will be ample reward for any sacrifice on our part as parents.

Danbury, Tex.



You will realize the vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both; for you will always gravitate toward that which you, secretly, most love. Into your hands will be placed the exact results of your own thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire, as great as your dominant aspiration.—James Allen.



"If I use my embroidery scissors to cut rope with, I render them useless for embroidery; quite as truly, if we use the faculties of our mind, such as thought, memory, and imagination, for coarse and unbeautiful purposes, we render them—it must be so—useless for sacred and beautiful purposes."



WASHINGTON, D. C., NOVEMBER 28, 1912

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Editorial

Closing the Controversy

FROM Eden lost to Eden restored, we read the long record of a continuous controversy. "There was war in heaven," instigated by a mind that had set itself at variance with the mind of its Maker.

That controversy and that war were transferred to this earth when Satan purposed to do for man what he had done for the inhabitants of heaven who listened to his conspiracy.

God's first admonition to the perfect pair in Eden was controverted by the arch-deceiver. There was a plain contradiction of the word of God, and a flattering encouragement to the pair to disobey God and become like gods themselves.

When they had accepted Satan's suggestion and had disobeyed God, they realized in their own hearts and in their own appearance that they had done what they could never undo. Then, for the first time, they felt remorse, conviction, shame; for the first time realized the feeling of wrong committed. Satan had won his first battle over man. From then till now the agencies of God have been carrying on the operations that are to counteract the result of that victory of Satan over man.

But the deceiver had not desisted during any of that time. God taught Adam and Eve the consequences of their rash act, and then laid before them the only hope there was for the race. That hope lay in One who was to be the offspring of woman. So at the birth of Cain, Eve declared, "I have gotten a man from the Lord," evidently thinking that this was the One through whom salvation would come. Presumably Satan thought so, too, for he put it into Cain's heart to kill his brother Abel, and thus forestall the possibility of Cain's ever being that One and doing that redemptive work.

Then, when God promised a Seed to

Abraham, Satan sought to adulterate and thwart the plan by bringing in a child in a way altogether different from what God purposed. Ishmael was born; but he was not the child of promise, and he soon showed a malignant spirit toward the one who did fill that place.

When Jacob and Esau, sons of Isaac, came to the estate of manhood, a deep and skilful plan was laid to bring about an enmity that would result in the death of Jacob, who was to be the father of the twelve tribes, through one of whom Messiah was to come. God overruled in this, and Jacob was spared, to become Israel, the prevailer with God, and the father of "the twelve tribes."

Then the malignity of Satan established itself in the hearts of Israel's children, and they sold their own brother into slavery; but God so overruled the result of that act that the slave boy became the instrument through which not only Israel and his offspring, but the inhabitants of Egypt and other countries, were enabled to subsist through the grievous seven-year famine. Satan meant to cut off the promised Seed by destroying Israel and his entire family.

When the time was ripe for the deliverer to be born who should lead the hosts of Israel out of Egyptian bondage and into the promised land, Satan caused a decree to go forth that all the male children born to the women of Israel should be put to death. The command was repeated and emphasized when the midwives were unwilling to become the executioners. Every male child was ordered to be thrown into the river. That this command was being carried out was shown by the course taken by the mother of Moses, first in hiding him three months at home, and then in secreting him in the little water-tight basket among the reeds and rushes of the Nile. Satan meant that Israel should never leave the bondage of Egypt; that Moses, the type of Christ, should never lead the people of God into the typical land of promise, but perish under the decree of Pharaoh. God preserved him, and he led the people out.

We find the same spirit manifested toward the youthful David in the court of Saul. Satan knew that David had been anointed to be king over Israel. This accounts for the seemingly erratic course of Saul toward him, and the satanic spirit which he showed on the occasions when he attempted to take David's life, and for the persistency with which he sought to accomplish that object. David was destined not only to be the ruler over Israel, but one of the greatest of the prophets, through whom have come to the world the most blessed promises and encouragements in all the Bible. Satan would gladly have forestalled all that, as well as the wonderful

teachings of wisdom by the son who followed him.

But the controversy was not over with that defeat. The enemy of God and man finally brought about the overthrow and scattering of the whole Jewish nation. He brought them into a bondage apparently as dark as that under which their fathers served in Egypt. But God remembered his promise concerning the Seed through whom should be restored the lost inheritance, through whom man should gain the forgiveness of sins and eternal life. Israel, in repentance and deep humility, returns to the promised land; for Messiah was to be born in Bethlehem of Judea. He was born of the tribe of Judah, and he was born in the tribal home of Judah.

When the time of Christ's birth was at hand, Satan felt that the crucial day had come. So he began to stir up the Roman ruler of Palestine, and finally the decree went forth that the male children of two years and younger in Bethlehem and the region round about should be slain. Satan intended, and Herod supposed, that thus would be accomplished the death of the child Jesus. Note the similarity between this decree and that of Pharaoh. Foiled in this, Satan pursued the "Seed of the woman" till the seal of the Roman official closed the door of Joseph's new tomb over the sacrificed Redeemer. That seal and all Satan's power could not hold him, and he came forth bringing with him the guaranty of eternal life for every soul who would believe and accept him.

From then till now the wrath of man's enemy has been turned in deadly earnestness against those who accept that sacrifice and that infinite gift. Christ's followers were worn out by that power during the twelve hundred sixty years of papal persecution, and we are drawing near to that time when another decree is to go forth by the instigation of that same power. This decree is to be directed against "as many as would not worship the image of the beast." The penalty for refusing to perform that act of idolatry is death. Rev. 13:15-17. That is the decree that faces all who will be loyal to God and his truth in the not-distant future. It is not in the least difficult to see in this decree the same spirit, the same malignant animosity, the same cruel handiwork, that we have seen at work down through the ages against the purpose of God and the people of God. This last decree, unlike the others prompted by Satan, is to be a universal decree. It is to be against every soul in the world who will not bow to the dictates of that "beast" power, worship it, and receive its mark or the number of its name.

We hear more and more frequent mutterings of that on-coming storm which is

to try the loyalty of every soul. The warnings of the Word concerning it have been faithful warnings, and are *now being given*. The same being who deceived Adam and Eve into death, plotted the destruction of their posterity, conspired against the life of Moses, against David, against all Israel, against Christ, is planning this last onslaught upon those who purpose to be faithful to their Maker. But the Protector of his people will not leave them in this their "time of Jacob's trouble." Those who stand at last upon the sea of glass, having the harps of God, are they who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. 15:2. That seals the destiny of every soul upon the earth, and events now occurring in the nations of earth are telling in very certain tones that the time of that sealing is near at hand.

C. M. S.

The Hand of God in History —No. 26

Notes on Important Eras of Fulfilling Prophecy

The Advent Message of Rev. 14: 6-14

THE message of the "everlasting gospel," in this generation, is a message of Sabbath reform; for it is in the Sabbath of the fourth commandment that Christendom has in doctrine as well as in practise set aside the commandments of God and followed papal tradition. The call of God, in this threefold message of Revelation 14, opens with the words:—

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This call to reformation in the worship of God is based on the terms of the fourth commandment. It is an appeal to worship the God who "made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

It is the Creator, the God who made the Sabbath the sign of his creative power, that is to be worshiped. "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

The Sabbath is the sign, the divinely appointed mark of the living and the true God.

But the Roman Papacy has set up a mark of its own, a badge of the assumed power of the Catholic Church, to speak for God independently of his Holy Word. The Papacy points to the existence of the Sunday institution in Christendom as a mark of its power and authority; and so it is.

It was on this very point that the famous Council of Trent based Rome's answer to the Protestant Reformation, that tradition and not Scripture alone is the guide, with the voice of the Catholic Church the living voice instead of the Bible, the living Word of God. The council had long debated the ground of its answer. The history says:—

Finally, at the last opening on the eighteenth of January, 1562, their last scruple was set aside; the archbishop of Reggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed Sabbath into Sunday, not by the command of Christ, but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration.—*Dr. J. H. Holtzman, "Canon and Tradition," page 263.*

Ever since, the Papacy has been boldly challenging Protestants with inconsistency in holding to the observance of Sunday while rejecting the authority of the Roman Church. One finds it in almost any Roman Catholic catechism. Thus:—

Question.—Have you any other way of proving that the church has power to institute festivals of precept?

Answer.—Had she not such power, . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no Scriptural authority.—*Kennan's "Doctrinal Catechism," page 174.*

Again, a standard Roman Catholic work, written for Protestants, says:—

The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church.—*Plain Talk About the Protestantism of To-Day.*

There can be no question as to the fact that the Bible recognizes no change of the day of the Sabbath. As Cardinal Gibbons says:—

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—*"Faith of Our Fathers," page 111.*

Protestant authorities—men who themselves observe the traditional Sunday—have freely declared that the New Testament nowhere teaches the substitution of the first day of the week for the seventh as the day of rest. Smith and Cheetham's "Dictionary of Christian Antiquities," a standard work edited by Church of England clergymen, says:—

The notion of a formal substitution by apostolic authority of the Lord's day [meaning Sunday] for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbath

ical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity.—*Article "Sabbath."*

And all the time the fourth command of God's holy law declares the seventh day to be the Lord's day, not a "Jewish" Sabbath, but "the Sabbath of the Lord thy God." Whoever takes Jehovah as God and Lord is asked by him to take his Sabbath also.

Here are statements by another Church of England writer, Dr. Egton, canon of Westminster:—

There is no word nor hint, in the New Testament, about abstaining from work on Sunday.

No commandment of God bids us do this or not do that on Sunday; we are absolutely free as far as his law goes.

The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.

Into the rest of Sunday no divine law enters.—*"The Ten Commandments," Truebner & Co. (London).*

The late Dr. R. W. Dale, Congregationalist, famous in all the churches as one of England's foremost writers and scholars, said:—

It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath.

The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday.

There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.—*"The Ten Commandments," Hodder and Stoughton (London).*

Christ kept the seventh-day Sabbath of the fourth commandment, as he kept all his "Father's commandments." He declared himself "Lord also of the Sabbath." Mark 2:28. It is the only Lord's day of Holy Scripture, the only day blessed and made holy by the Lord. In keeping it, Jesus left his followers for all time an example that they should walk "even as he walked." 1 John 2:6. He is "Jesus Christ, the same yesterday, and to-day, and forever." He never changed the perfect law of God, which is "holy, and just, and good;" he magnified the law in his earthly life and death, and ever lives to bring repentant sinners into the obedience of faith. The new-covenant promise declares the joyful word, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8:10. That is the work of Jesus Christ and his gospel.

But the Papacy, that antichristian power, brought to view in Daniel's prophecy, that was to "think to change" the law of God (Dan. 7:25), has set aside the sign, or mark, of the living God, the Sabbath, and set up its own mark, the Sunday institution. This mystic

Babylon of the prophecies has "made all nations drink of the wine" of its errors and perversions. Even some professedly Protestant peoples are found seeking by civil law to compel the observance of the Sunday, the mark of papal authority. Therefore the Lord sends the last message to all nations, crying the warning:—

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

The whole question of loyalty and allegiance is bound up in this matter. The Lord sets forth his sign, the holy Sabbath, and the Papacy sets forth its sign, the Sunday institution. Whom shall we follow,—the living God? or the Roman Papacy that "sitteth in the temple of God, setting himself forth as God"?

The age-long controversy between truth and error is brought to the final crisis in this last generation. The issue is clear. There it stands written in the "sure word of prophecy" for all mankind to read. The Reformation is not ended yet. Every movement of reform in past days has been leading up to this last stand for God and his Holy Word, on the platform of the primitive faith of the New Testament—"the commandments of God, and the faith of Jesus."

The closing work of the judgment-hour in heaven, and this advent movement and message on earth, are God's answer to the great apostasy.

The prophet of old, as he saw the workings of apostasy treading down the sanctuary and the truth of God, heard the cry, "How long shall be the vision?" How long, O Lord, how long? was the cry of hearts through the dark night of papal error. The Lord's answer was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Interpreted, that answer was, Unto the year 1844, then will the judgment work begin in heaven that is to cut short the reign of sin and apostasy; and then will the Lord lift up on earth the standard of eternal truth against the Papacy in the final gospel message to the world.

Truths obscured by tradition and trampled under the foot of apostasy are to be proclaimed anew. The message of Rev. 14:6-14 is spreading to the world. Every year thousands of new voices join in telling it. Printing-presses are printing this message in many lands. Schools and colleges in every continent are educating thousands of Seventh-day Adventist youth, keeping before them, as the highest aim in life, the hastening of the advent message of Revelation 14 to the world. Sanitariums in many parts are training medical missionary evangelists, ministering at the same time to the sick, and teaching the principles of

Bible health and temperance. The movement necessarily emphasizes every principle and every truth of the "everlasting gospel," while pressing upon all the solemn issue that loyalty to Christ now means to turn from papal tradition to the commandments of God and the faith of Jesus, from the Sunday of the Roman Papacy to "the Sabbath of the Lord thy God."

In times past Christian believers have been unwittingly following the Papacy in this matter; the Lord holds no man accountable for light that he did not have. Reformation is a progressive work. Of the past we may say with Paul: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness." Acts 17:31. And now, with this "hour of God's judgment" already come, the entire covering of papal tradition is to be torn aside, and true believers will be found keeping the faith and keeping the commandments of God as Jesus comes in glory.

All this was shown to John on the Isle of Patmos,—the coming of the judgment-hour, the rise of the advent movement, and the heralding of the last message to the nations.

What John saw in vision nearly two thousand years ago, we see fulfilling before our eyes to-day. It is not enough to see it. We must have a part in it, and be a part of it. W. A. S.



God's Promises Bridge the Gulf

FROM the first chapter of Genesis to the last chapter of the Revelation extends a glorious bridge of promises whose buttresses are set in eternity, and whose suspension cables are anchored in the throne of God. What a wonderful bridge, spanning all time and uniting the two eternities! Over that bridge must walk the whole host of the redeemed; for none enter heaven from this earth save those whose footway has been upheld by the promises of God. The first of them declares that the Seed of the woman shall bruise the serpent's head (Gen. 3:15); and the last: "Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the alpha and the omega, the first and the last, the beginning and the end. Blessed are they that wash their robes ["do his commandments," A. V.], that they may have the right to come to the tree of life, and may enter in by the gates into the city." Rev. 22:12-14.

This promise is emphasized in verse 20, which reads, "He which testifieth these things saith, Surely I come quickly." On these two promises rests the Christian's hope—the first given

when all had been lost, the second enunciated when all had been redeemed from the hand of the usurper, from the curse of sin, through the giving and the bruising of that promised Seed. The victory of Christ over death and the grave gave him the right to that title, "the alpha and the omega, the first and the last." So it takes the whole Bible, written to a greater or less extent in the blood of God's children, to expound the full import of this title which the risen Son of God ascribes to himself. Between the alpha of Genesis and the omega of Revelation, upon which rests the bridge of our hopes, lies the great surging sea of sin's conflict against the powers of righteousness. Said he who gave the Revelation, "I am . . . the first and the last, the beginning and the end." Because he was able to fulfil that first promise, and did so, he is able to make the last, and to fulfil that also. So is the great bridge completed, like the temple of old, without sound of ax or hammer, or human invention or appliance of any kind.

That first promise, involving the whole work of redemption, was made necessary by the disobedience of man. How fitting, then, that the last, or omega promise, should have connected with it the requirement of complete renunciation of disobedience, complete submission to the law of God! That disobedience, which made necessary the alpha promise, was what shut man away from the tree of life. How fitting, then, that in connection with the omega promise we should find the promise of the restoration of the privilege of coming to and partaking of the fruit of the tree of life! It was forbidden to the sinful man lest he should live forever. It is restored to the righteous, or redeemed, man *in order* that he may live forever. God will not suffer the perpetuation of sin; but he has pledged himself to the perpetuation of righteousness. Man, by his disobedience, put on mortality; but when the work of redemption is complete, "this corruptible shall have put on incorruption, and this mortal shall have put on immortality." 1 Cor. 15:54.

That fulfils the omega promise; that sweeps out the reign of sin, with all its sorrowful adjuncts; that brings in righteousness over all the dominion of God, with all the blessings which are bound up in it. Toward that glorious consummation this age is hastening with winged feet. The marshaling call to the hosts of sin and to the artillery of iniquity is heard throughout all the world. They are gathering swiftly for the fearful and final fray. The storm is driving on; but just beyond are the placid waters of eternal peace. The promises of God are sure; they can never fail. The word of the Lord shall stand fast forever.

Our Obligations to the Cause of God

THE psalmist, contemplating the Lord's dealings with him, and the many mercies bestowed upon him, was led to exclaim, "What shall I render unto the Lord for all his benefits toward me?" While David's life had the full share of the vicissitudes common to the lot of man, yet in them all he found it in his heart to render praise to his God for the blessings so freely granted; this, too, whether sitting upon the throne, surrounded by his courtiers, admirers, and friends, or fleeing from his enemies led by an unnatural son and a disloyal servant and false friend. In all circumstances, he found abundant occasion to praise the Lord; and in summing it all up, he reached the conclusion that "goodness and mercy shall follow me all the days of my life," whether in the midst of the green pastures of plenty and the peacefulness of still waters, or in the turbulent scenes of warfare, or even in the presence or the shadow of death; and as he thought upon the question raised in his mind, notwithstanding he had gathered a fabulous store of gold and silver, brass and iron, wood and stone, for the building of the house of God, yet he was constrained to admit that there was nothing he could render in return for the benefits received but to "take the cup of salvation, and call upon the name of the Lord," or, in other words, to continue to place himself in a receptive attitude toward the mercies of God.

It is fitting that we frequently review the Lord's dealings with us. How manifold are his blessings! He not only gladdens our hearts by the material blessings that are renewed to us day by day, and by the spiritual blessings bestowed so abundantly, but also by the wonderful successes attending our efforts in cooperation with him in giving to the world a knowledge of his truth and purposes concerning man, which are so soon to be accomplished.

Nothing brings greater comfort and

courage to his people than to see the wonderful progress made in our missionary efforts during the past two decades. Country after country has been entered by the messengers of truth, many of them previously lying in the grossest darkness of heathenism. In some of them to-day we have a strongly organized and progressive work established, and there remain but a very few

of the nations of earth that have not witnesses of the truth among them. This has not been accomplished without self-sacrifice on the part of the faithful workers who are pioneering this great movement, in many instances at the cost of

dispensaries have been established, and the health and the lives of our brethren in heathen lands have been made a little more secure by the sanitary homes that have been provided. This work is only begun, however. We must expect,

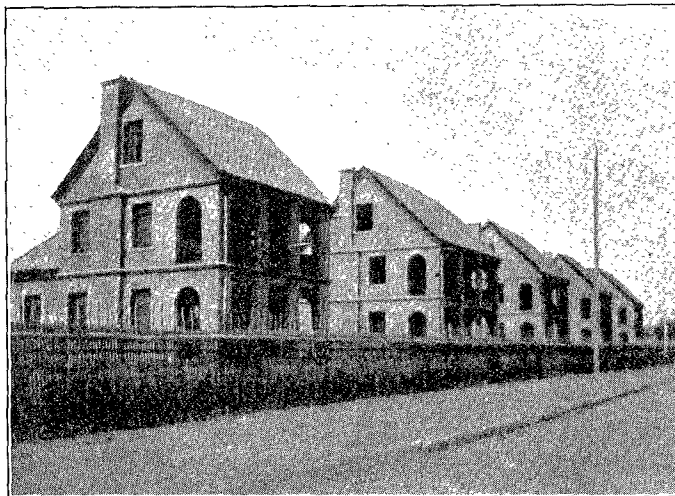
with our ever-expanding missionary effort, that renewed appeals for more homes, more means, and more consecrated men and women to enter the fields will be made upon us. All this will be to us, however, but additional evidence of the soon-coming final triumph of God's message, and the going home of all his people.

During 1912, we

have undertaken to secure in mission offerings \$500,000, in order that the work might be properly cared for. The first of November, with but two months of the year remaining, we find we have \$200,000 of this amount yet to raise. The General Conference Committee, in planning for the work for 1913, has recently appropriated \$525,000 for this purpose, and the appeals for additional help are still being received from the fields. In view of these things, it would be well for each one, in these closing days of the year, which are so generally characterized by at least formal thanksgiving, when the full fruitage of a prosperous year is fresh in our minds, with the urgent needs of the cause we love before us, to join with the psalmist in his query, "What shall I render unto the Lord for all his benefits toward me?" The Lord gives us answer: "Honor the Lord with thy substance, and with the first-fruits of all thine increase." The blessings of the year, the great need in



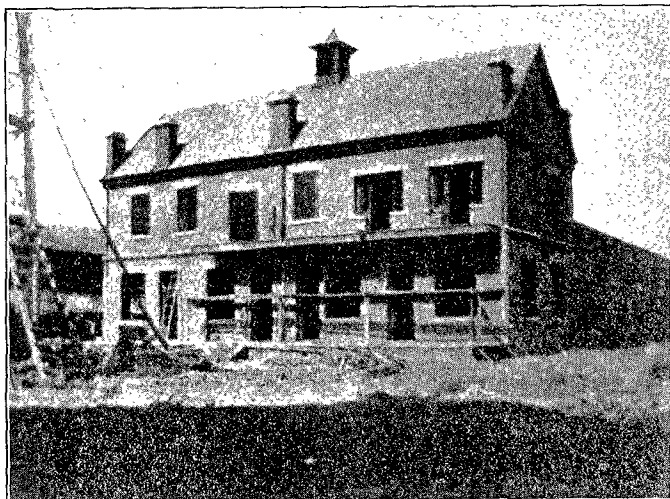
REAR VIEW OF HOMES FOR FOREIGN WORKERS IN SHANGHAI, CHINA



FRONT VIEW OF HOMES FOR FOREIGN WORKERS IN SHANGHAI, CHINA

health, and even life. But ever God's cause has been onward, until now we can by the eye of faith see a completed work in this generation. But this can be accomplished only by the continued sacrifice and greatly augmented devotion of the people of God. This spirit the Lord will honor with his blessing, and crown with success.

The Mission Board is greatly rejoiced that through the liberality of the people, they have been able to supply our brethren in these difficult fields with some facilities to render their work easier. Modest printing plants, school buildings, and



CHAPEL, OFFICES, AND PRINTING PLANT, SHANGHAI, CHINA

the world for the light and salvation of God's truth, all call at this time for far greater devotion and more bountiful liberality than have yet been seen among us.

W. T. KNOX.

Note and Comment

Juvenile and Divorce Courts

In every phase of human existence changing conditions create new demands. Our forefathers found little need for courts of law particularly set apart for the trial of divorce suits, and there was but little, if any, demand for the creation of courts to deal particularly with juvenile delinquents. Both of these methods of judicial procedure, however, seem to be necessities of our advancing but not bettering civilization. The growing spirit of moral degeneracy which has invaded all classes of society, and even the sanctity of the home, has created this demand. The old-time simplicity of the home is largely lost. Instead of finding joy and contentment in simple, quiet ways, there is a reaching out for excitement and amusement. Speaking of this, the *Sun*, of Springfield, Ohio, for Aug. 20, 1912, says:—

The people are more and more finding their amusements in the streets. The moving-picture show, the public parks, and the varied attractions of the city have all combined to lead the pleasure seeker away from home and out into the streets at night. Where a quiet game of the old-fashioned sort formerly sufficed for the family, a night parade about the down-town streets with their usual amusements is now considered a necessity.

It would be too much to expect that this spirit would not have its effect upon the youth.

The children have followed the example of their elders in this search for amusements. They, too, demand a constant change, and it is here that the damage is wrought. Parents no longer demand of their daughters an explanation of their whereabouts at night. Any sort of an excuse is deemed sufficient to account for the three or four hours between supper and the time the girl comes home to sleep. The mothers no longer sit up to await the home-coming of their children, and in the laxity of the parents the ruin of thousands may be found.

In consequence, as portrayed by the *Sun*, the following conditions may be found in practically every city and village of any considerable size:—

A trip through the down-town streets after dark will show even the most casual observer that the juvenile delinquents are increasing in numbers. Everywhere can be found girls, painted and powdered, in dresses scarcely reaching to their ankles, on the hunt for a good time. They do not hesitate to approach a stranger, and by their suggestive actions and loud laughter seek to attract the

attention of pedestrians. Sometimes they travel in crowds, and again they stroll about in couples; but a close watch shows them later in the evening generally in the company of some young boy or man whom they have literally found on the street. Occasionally one of the girls falls into the hands of the authorities of the juvenile court; but the majority of their stories are never told.

These conditions are a sad commentary upon our much-vaunted civilization of the present day. Many commendable efforts are being made at the present time by missionary societies at home and abroad, by charitable and philanthropic organizations, by earnest men and women who are seeking the betterment and uplifting of their fellows; but the fact remains that regardless of all these efforts a spirit of terrible degeneracy is fast taking hold upon the individual life of the nation. Barriers of integrity are being broken down, and we are face to face to-day with painful conditions in our social life. We fear it will be impossible to stem the onswEEP of the fearful tide. Our only hope is in raising the warning cry, and seeking to save as far as possible our fellows from being engulfed in the fearful vortex.

The Bible and the Church Service

MORE and more the reading of the Scriptures, and for that matter their use in any form, is being crowded out of the average church service. At one time great attention was given to the reading of the Word, but little by little this is being abandoned. Regarding this the *United Presbyterian* of Oct. 24, 1912, makes the following excellent comments:—

In the average service the reading of the Scriptures is much neglected. A comparatively short selection is read, a selection made chiefly because of its relation to the sermon. Unhappily it is too often read as if it had not been made a previous study, read without the solemnity becoming the Holy Word and without the emphasis that gives it force. Far from this, the reading of the Scriptures should have such a place in the service as rightly belongs to the most holy worship of God.

The Scriptures are the word of God, given us to be read in the sanctuary. They are the word of life, they are the very bread of life. "The words that I speak unto you, they are spirit, and they are life," said Jesus. The soul is nourished by the word. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." As compared with the sermon, the words of the Scriptures are divine; ours at best are like ourselves.

There are two objects in the service of the sanctuary, the edification of the people and the worship of God. Of these two the devotional is the greater, and more for the soul's benefit. In the sermon the minister speaks to the people as from God; but in the reading of the Scriptures he speaks from God in God's

own words, speaks directly as from the holy place. In the worship of God the soul draws near to God in holy reverence, and should do so as in his presence. We often hear the more devotional part of the service spoken as the preliminary service, an introduction to the sermon; whereas it is the devotional part of the worship that lifts the soul to the spirit of the holy place.

The Scriptures should be read with solemnity and reverence. "Hear ye the word of the Lord, ye children of Israel," is the call of God as the Sacred Book is opened. It is shocking, the glibness and want of reverence with which the Scriptures are sometimes read. When read as the word of God speaking directly to the soul, or the soul speaking to God in the words which he has given, there is a divine uplift, as entering the gates of heaven. Give the Holy Word its proper place in the service, and the people will praise the Lord in his sanctuary with a new zest and power.

The Church Paper

In the *Missionary Survey* for August, a paper published by the Presbyterian Church, Dr. S. L. Morris, secretary of home missions of that church, makes the following excellent statements relative to the value and importance of the church paper, which we may well apply to our own church papers:—

Next in importance to attendance upon the preaching of the sanctuary is the value of the church paper. If the great daily giving the latest news, and the magazine of current literature, are considered indispensable for the secular information of the home, how much more indispensable the religious press, which brings its spiritual messages, and makes its readers more intelligent and therefore more efficient Christians.

Aside from this, what the daily paper is to our every-day concerns, the religious paper is to the cause of Christ. Where its presence brings no vital contact with the work of our own church, and no familiarity with the interests of the kingdom at large, there is great danger that its absence may open the door for the Sunday newspaper. This mammoth publication, with its multiplied pages of light or sensational reading, its various recitals of scandal and crime, its crude, inflammatory "funny pages," not only secularizes the Sabbath day, but makes our children early acquainted with the baser things of life, while debarring them from the privileges and wholesome pleasures of the church paper. The head of a family who does not provide himself and his children with his denominational organ is culpably negligent. . . .

No denomination can boast of a religious press of higher standards than ours, and other communions bear willing testimony to its merit. If any reader of these words is not a regular subscriber to one or more of our splendid church papers, we wish to go on record as testifying to his error of judgment and his loss of some of the best things in life. For value received, for information, for entertainment, for efficiency in the service of Christ and his church, we know of no better investment than the small subscription price of a good church paper.



Is It Nothing to You?

G. P. TURNBULL

"Is it nothing to you, all ye that pass by?"
Lam. 1: 12.

Is it nothing to you, O ye Christians,
That millions of beings to-day
In the heathen darkness of China
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And "fourteen hundred every hour
Are sinking to Christless graves."

Is it nothing to you, O ye Christians?
Can you say you have naught to do?
Millions in China are dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Saviour's hand?
They are groping and trying to find him;
And although he is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave.

Is it nothing to you, O ye Christians?
Can you say you have naught to do?
Millions in India dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians,
That Africa walks in the night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves.

Is it nothing to you, O ye Christians?
Will ye say ye have naught to do?
Millions in Africa dying unsaved,
And is it nothing to you?

Is it nothing to you, O ye Christians?
O, answer me this to-day!
The heathen are looking to you;
You can give or go or pray,
You can save your souls from blood-
guiltiness;

For in lands you never trod
The heathen are dying every day,
And dying without God.

Is it nothing to you, O ye Christians?
Dare ye say ye have naught to do?
All over the earth they wait for the
light;
And is it nothing to you?

— Selected.

Our World-Wide Testimony Meeting

Greetings for the Week of Prayer From
Many Lands

Peru

A. N. ALLEN: "The laborers in Peru add their testimony to this world-wide social meeting. The sacrifices of our brethren in the home lands to maintain foreign missions have not been in vain

for Peru. The offerings have been blessed, and if the givers could see the living results, I am sure they would feel grateful for the privilege of helping where God so richly blesses. New places are opening for work, and new souls are uniting with the remnant people. All are of good courage, and as busy as they can be. Pray God to send more laborers to this needy field."

British Union

W. J. FITZGERALD: "It has been ten years since the union was organized. It started with about one thousand members. In ten years the membership has been doubled, and there are upward of two hundred fifty members toward the third thousand. The annual tithe has doubled, with about \$2,000 over. The offerings to missions are six times as much now as ten years ago. The year 1912 in many ways will go down in the history of the union as a record maker. The third quarter (the last for which we have complete reports) was the best we ever had financially. It made a very good showing also in the matter of new members. Our institutions have also enjoyed a good degree of prosperity. A very earnest evangelical spirit has possessed both the laity and the workers, especially during 1912. The outlook for the rapid advancement of the work in the British Isles was never so bright. To our Father in heaven we are deeply grateful for the privilege of bearing an encouraging testimony for the United Kingdom of Great Britain and Ireland."

Keizan, Korea

R. C. WANGERIN: "It has now been just ten months since we purchased a location and moved to Keizan. At that time we were unwelcome strangers here. There was not one Sabbath-keeper in southern Korea. But the good Lord worked mightily in our behalf. Through trial, opposition, and some hard fights, the light shone, and the standard of truth is firmly planted here. Hearts have been conquered and won, and are rejoicing in the third angel's message. We now have an organized church of thirty witnessing for God's truth. Our Sabbath-school numbers fifty-one. These, our Korean brethren, rejoice, and unite their voices in praise and prayer with all God's true remnant church."

India Publishing Work

W. E. PERRIN: "We have much to be thankful for. As the result of the \$300,000 Fund we have been able this year to purchase a home of our own for the Watchman Press and the India Union Mission; and by a donation from the Pacific Press we have received a new

printing-press. These blessings make it possible to increase the output of literature in this land of scores of languages and millions of people. There are many trials and perplexing problems to meet, but all are glad to be able to help where help is needed."

Honan, China

JOHN J. WESTRUP: "Devil-worship has made a deep impression on all our brethren here. The devil being able to take such complete control of mind and body, we know that God will do as much for his children. The day must be very near when he will completely fill us for service. Acts 4: 31. Our one longing prayer is to be able truly to represent Christ during the few years left. When this becomes the earnest desire of every son and daughter of God, we shall see still more men and means going out to these needy mission fields. This is just what Christ is waiting for us to do. We thank God for the privilege of being coworkers with him in this most needy field. Our Chinese brethren are growing in grace, and we are all of good courage, and praising God for the precious hope in Christ. We greet you with Zeph. 3: 17."

Training College, Argentina

W. C. JOHN: "This year has been our banner year in the matter of interest and missionary spirit in the school. We have ninety-seven on the grade rolls, besides special students and the nurses. We hope that in all parts of the world our young people will step forward for service. Last Wednesday the whole school was folding and sending away papers, and I asked them if they would like to send a message of hope and cheer to all the other fields. It was unanimously voted *Si* [yes]."

Gopalganj, Delta of the Ganges

A. G. AND MRS. WATSON: "Our hearts are with you this week of prayer. Pray for us, and we will for you. Our courage is good."

West Indian Union

U. BENDER: "As you gather this year in the appointed prayer season, the believers in the islands and on the mainland about the Caribbean Sea send you greetings as brethren in the Lord. Our hearts are glad as we see the message moving on. Up the rivers of the Guianas, across the mountains of Venezuela, it goes. Into the capital cities of Costa Rica and Guatemala it has found its way. From Haiti, which has been without a visible leader for over a year and a half, the report comes from the local workers that over fifty persons await baptism. In the older fields of the British colonies people are embracing the message. From Cuba and Porto Rico come cheering reports of the sale of books and papers. As you seek God at this appointed time, may your hearts be encouraged as you see the fruit of your consecration, sacrifice, and prayers for this needy field.

"Though sundered far, by faith we meet
Around one common mercy-seat."

Fiji Islands

A. G. STEWART: "We are glad it is a word of cheer that we can send from Fiji for the world-wide social meeting. We have had two good general meetings the past year, and have seen real victories over the attempts of the enemy to hinder the work. In one province where government laws compel every man to plant so much tobacco, and so much *yangona* (for native grog), our people have been granted the privilege of substituting poultry- and cattle-raising. The number of students in our training-school has increased. This week I baptized an old grandma who is almost blind. She can tell of the old cannibal days before the gospel came. She was then a girl, and when tempted to do wrong she says she would go and hide herself. She rejoices now in the message which has found her in ripe old age. Remember Fiji."

Swatow, China

WILL F. AND PEARL HILLS: "In joining our voices with the great chorus of missionaries, we have nothing but praise and thanksgiving to offer. This has been the fullest and best year of our lives. We have never regretted for one minute that we answered the call to China. Although alone with the millions who speak this dialect, we know that He is mighty who has said the work shall be finished; and daily we have the assurance that he is with us. We are getting ready to open a girls' school. There will be about twenty-five to begin with. God alone knows how happy we are to be able to make this start, even though in rented quarters. We have to send the boys away to school, where they have to learn a new dialect. This is a hardship to us, but we are sure that it will not always be thus. God, whose work this is, will surely give us a school where we can train our boys to carry this message quickly. We can never do this without an army of workers, and to-day we do not have them even in training. We have only six evangelists. We shall continue to pray until this great need is supplied. We trust you will remember Swatow, and our needs in opening up this district."

Basutoland, South Africa

H. C. OLMSTEAD: "The Emmanuel Mission sends greetings to the home lands, and requests to be remembered in prayer. We realize we must have the earnest prayers of God's remnant people. Then we know the means and the recruits will come to press the battle against entrenched heathenism. One can not sincerely pray for the dark foreign fields, and withhold his means or even himself. Some here are breaking the bonds of heathenism, and are proving loyal to God even in persecution. One look into the peaceful face of a native woman who was often beaten, twice driven from home, and who is now hiding in exile for Christ's sake, would convince all that missions pay. We are glad God called us here, and are happy in the blessed privilege of giving the last message to these needy people."

Lake Titicaca Indian Mission, Peru

F. A. STAHL: "The work is onward here. Everywhere we meet persons ready for the message. The Lord has given the light that poor, benighted man may find the way to salvation. Many are coming into the fold of Christ. God has done so much for us and the people here. We are of good courage, and our faith is strong. We believe the battle will soon be over. Brethren, pray for us that we may continue loyal to the end."

MRS. ANNA STAHL (whom the Lord recently raised up from illness when physicians said there was no hope): "Dear brethren and sisters: I am glad for another opportunity to bear my testimony. God has done so much for me. It was with increased joy that I returned to my work among the Indians. I love this work. I believe time is short, that Jesus is soon coming; but it seems that there is still much to be done. Remember me, with these people, in your prayers."

Changsha, Hunan

C. P. AND MRS. LILLIE: "The prosperity of the message in south central China gives us great joy and courage. God is blessing the seed sowing. Greater than human agencies are at work. The work is developing here miraculously. Many are persecuted for righteousness' sake. Some have been thrown into prison. Pray for the saints among the Chinese, that their faith fail not."

Lucknow, India

S. A. WELLMAN: "God has been good to us in India. Three years we have been here, and in those three years we have seen great forward strides taken in spite of the smallness of the company of workers. Within that time the native vernacular papers have been increased from one to three, with another in preparation for this year. A book of Bible readings is nearly complete, and has been translated into five languages. Numerous other tracts and pamphlets have been issued. All five divisions of the field have their evangelistic, school, and dispensary centers. Our English papers have tripled in circulation. A school for the children of the workers has been established. Truly, brethren, even in this stronghold of heathenism we can see the signs of a rapidly finishing work."

Finland

L. MUDERSPACH: "It is with the greatest joy that I give my testimony concerning the blessings wherewith the Lord has blessed our work in Finland. It is in every way the best year we have ever had. We have organized three new churches. We have twice as many canvassers as last year, and the books are being sold readily. We shall send eleven young people to the school in Sweden this year, and hope that we shall get some new workers from among them. Three of them have been teachers in the public schools. All the workers are of good courage. The name of the Lord be glorified!"

South China Mission

GEORGE HARLOW: "We see signs of

progress in this field. It seems that after the rebellion the people are more eager to hear of God and his love than ever before. Our workers are kept very busy, not looking for opportunities, but trying to fill the constant demands. We believe it to be only the mighty working of the Spirit of God. Last night I was compelled to sit up till after eleven, to explain our doctrine to a number of Chinese who were intensely interested in the Word. As I meditate upon these things, my heart goes out to God in praise and thankfulness for the privilege of being a helper in his vineyard. In August our hearts were made sad by the death of our sister and fellow worker, Gertrude Thompson. She was about to take up work in the Bethel school, where we needed her help very much. We can not understand why the Lord allowed this to be, but we trust that he will fill the broken ranks, and that the good work she has left may be carried on, and the day hastened when the Master shall break the power of the tomb and set captives free."

Java, East Indies

GEORGE AND ANNA WOOD: "Though visible results are few here, we experience the blessings of the Lord in our labors, and earnestly pray that the perplexities may serve but to drive each of us more often to the Fountain of wisdom and might. From a business standpoint this city of Surabaya is the most flourishing in all Java. We find the people's minds absorbed in the pursuit of gain on the one hand, while on the other hand luxury or pleasure is the chief object of their lives. We want, as Noah did in his day, patiently and faithfully to warn the people that the end of all things is at hand, and in the glad time of the harvest to rejoice with you that our names are written in heaven, and that we have been instrumental in helping others to have their names written there also."

Fatshan, South China

E. H. WILBUR: "Ten years ago to-day, on the Iowa camp-ground, the money was contributed which enabled my wife and myself to come to China. Truly the Lord has been good to us, and we rejoice as we see the progress of the message in this land and in all the world. Since our return from furlough in America last year, I have had the privilege of baptizing twenty-four precious converts. Last week I took a subscription for our Chinese *Signs of the Times* from a man who said he had been in New York, Philadelphia, Chicago, and San Francisco, and had never met a Seventh-day Adventist before."

Bahia, Brazil

JOHN LIPKE: "The believers in the East Brazil Mission are on the firing line, and expect to stay there. Always forward, and never backward, is our aim until the loud cry of the message is heard in every corner of our great field. We baptized forty-six persons in the first half of this year, and many more are waiting to take the same step. We have

a foothold now in the state of Rio Grande do Norte; and a very earnest man from the state of Para, by the mouth of the Amazon, is here in Bahia attending an institute. He will return to push the truth in those regions of the north. The Lord is working for us, and in his truth we triumph."

Wales

H. E. ARMSTRONG: "Our people in Wales join with you in praising God for the glorious light of the third angel's message. The truth is spreading over the hills and valleys of Wales, and now from north and south, and even from the very bowels of the earth [the deep-level coal-mines] the voice of praise is heard. We look forward to the joyful day when the whole family of God shall gather before his throne, representing every nation, kindred, tongue, and people."

Garhwal Hills, Himalayas

L. J. BURGESS: "We are glad to join again in the world-wide social meeting. The year has been filled with endeavor to kindle the light among the hill tribes of north India. It has been our privilege to give the word of truth to about sixty intelligent Hindu boys from day to day in our school. We have not yet begun to reap the increase, but we shall continue to sow in faith, believing that a harvest will come in due season. We ask you to make the work among the Garhwali people of north India a definite and frequent subject of prayer."



Warnings Unheeded

THE steamer "Portland" left Boston harbor in the storm of November, 1898. She left when all the signals for danger were flying; she left when the government agent at the signal office had advised outgoing vessels to remain in port; she left when the owners of the vessel had commanded her to stay at her dock. Why she left no one has ever been able to say. Her captain must have been apprehensive, for he said to the lighthouse-keeper: "Keep your light burning bright to-night; for we may come back." But she never came back.

Once outside the harbor the mighty storm caught the vessel in her embrace, and tore her to pieces; and not one on board ever again saw home or friends.

A quill was picked up from the coast, which may have been from some of her passengers. The little piece of paper read: "We are on a raft; we have given up all hope; we are going down. O God, if I could only see my wife and little boy again!"

It is the saddest story of a wreck written for many a day. And the saddest part of it is that the vessel was wrecked because the captain disobeyed the orders of his superior.

"How many lives have been shipwrecked for the same reason! God has a plan for every life, and his orders must be obeyed. He knows the best for us all. On the highway of the seas there are drifting about more than fifty ships known as derelicts.

These derelicts have been abandoned by owners and crews, and now, with no compass by means of which they may be guided, with no pilot at the wheel to carry them into the harbor, with no captain to issue orders, and with no crew to obey them, they drift about, only a menace to other vessels that sail the seas. God forbid that any of us should become derelicts or wrecks because we have disobeyed our great Commander. "Whatever he saith unto you, do it."—J. Wilbur Chapman, D. D.

華國上海 基督復臨安息日會代表全體公請
散處全球各方 諸位弟兄姊妹道安敬啟者竊以萬國同時協
集祈禱會本會人等極表同情當此大會公祈之際亦甚
喜為 主作證以 上主既導我等 離闇就光去邪崇正得屏除遺
傳之異端而納此末世完全之福音不得不滿心快慊稱謝 救主
不己我等 所竊願者即屈此一個七日期之祈禱會維各處之弟兄
妹萬眾一心曲跪於
耶和華之前求 主滌除會中男女老幼各人之罪俾成純潔榮耀之
教會冀得聖靈沛降如春雨秋霖無人不滿被恩膏之潤澤克
備厥心望待必速復臨之主矣伏維
各處弟兄姊妹為華國祈禱果得終副 主旨則我等可望
基督復臨之日華國亦將有人可稱為守 上帝誠及信耶
穌道之聖徒矣盼甚念甚

WEEK OF PRAYER GREETING FROM THE SHANGHAI CHURCH
(Translation below)

Brother F. E. Stafford, who sends the message and the translation, says: "I read your letter to the brethren, and asked them to answer in their own language. I know the blessed truth of the soon-coming Saviour is just as precious and real to this people in China as in any other part of the harvest-field. May this simple testimony be a means in God's hands of more firmly cementing the tie between East and West, in the one common brotherhood in Christ Jesus."

The Seventh-day Adventist Church at Shanghai, China, assembled, send greeting—

To all our brethren and sisters scattered abroad in every part of the world.

At this time of the annual week of prayer, we wish to give our hearty testimony of courage and thanksgiving to God, who has led us out of darkness into his marvelous light, and has taught us to forsake ancient heathen customs, and prepared our hearts to receive the blessed light and truth of the third angel's message. For these manifold mercies we can not but praise the Lord continually.

Our desire is that during this week of prayer we may see all our brethren and sisters of every land united as with one heart and one purpose, kneeling before the throne of Jehovah to beseech the Lord to cleanse us completely from every sin, and prepare us all, men and women, old and young, to become a pure and glorious church, without spot or wrinkle, ready to receive the outpouring of the latter rain, and be prepared and waiting for the soon-coming Saviour.

We ask all the brethren and sisters in all lands to pray for China's millions, that when Christ comes, there may be many in this land of whom it will be said,—

"Here are they that keep the commandments of God, and the faith of Jesus."



He Knows

I KNOW not what may befall me,
God tenderly shades my eyes;
And so each step in my onward path
He makes new scenes to arise;
And every joy he sends me comes
As a strange and sweet surprise.

I see not a step before me,
Yet I journey without a fear;
The past is still in God's keeping,
The future his mercy will clear;
And what looks dark in the distance
May brighten as I draw near;

For perhaps the dreaded future
Has less bitter than I think:
The Lord may sweeten the waters
Before I stoop to drink;
Or if Marah must be Marah,
He will stand beside the brink.

It may be he has waiting
For the coming of my feet
Some gift of such rare blessedness,
Some joy so passing sweet,
That my lips will only tremble
With the thanks they can not speak.

O, restful, blissful ignorance!
'Tis blessed not to know:
It keeps me still in those loving arms
That will not let me go;
And it hushes my soul to rest
On the Friend that loves me so.

I journey on not knowing (Heb. 11: 8) —
I would not if I might;
I should rather walk in the dark with
God
Than walk alone in the light;
I should rather walk with him by faith
Than walk alone by sight.

My heart shrinks back from trials
That the future may disclose;
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tear-drops back,
With the whispered words, "He
knows."
— Brainerd.

Come, Let Us Live With Our Children — No. 9

The Sabbath

ARTHUR W. SPAULDING

"THE value of the Sabbath as a means of education is beyond estimate."—*"Education,"* page 250. It is not merely as a day of physical rest that it is to be prized, but as a day when our spirits may be refreshed through communion, in our relation as children to God and as parents to children. Thus the Sabbath, in this double association, becomes an educating power in our lives.

We must come to the Sabbath prepared for this experience. Physical preparation must be made on Friday. "See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked and the baths be taken."—*"Testimonies for the Church,"* Vol. VI, page 355.

"We should jealously guard the edges of the Sabbath."—*Id.*, page 356. As the sun goes toward its setting, every one, children and parents, should have themselves in readiness to greet the Lord's day. "Before the setting of the sun, let the members of the family assemble to read God's Word, to sing and pray."—*Id.* There is no hour so holy, so entrancing, as that twilight worship hour at the beginning of the Sabbath. Then with special power come to the mind Montgomery's words:—

"Twilight, I love thee! As thy shadows roll,
The calm of evening steals upon my soul,
Sublimely tender, solemnly serene,
Still as the hour, enchanting as the scene.
Deeper, O twilight, then thy shadows roll:
A glorious vision opens on my soul."

Then follows the story hour that we and the children love, when God's heroes of old troop before our memories and hover in our thoughts. Then most powerfully comes the resolution that, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus."

"On Sabbath morning the family should be astir early." This does not mean that if we have been accustomed to rise at five o'clock on week-days, we should rise at four o'clock on Sabbath. But plenty of time should be given for the worship hour, for preparation of breakfast and doing of the chores, and then for leisure time for study and for getting to Sabbath-school.

Of the Sabbath-school and the church service I have nothing to say here, for we are dealing with the family. Only let us observe this, that the whole family, unless unusual circumstances forbid, should be attendants at the Sabbath-school and at church. And in church the family should sit together. Every well-regulated family will do this. That we do not see much evidence of this spirit of unity in our churches is a sad commentary on the home, an evidence that the parents are not living with their children. The order and decorum of the

home will be evidenced by the family in the church.

Sermons sometimes are uninteresting and trying to children, if not to older ones, and they can not be blamed for being unable to fix their attention upon what is being said. But even with the youngest child the parent can maintain quiet. It may sometimes be necessary to take a child outside more than once for correction, but insistence upon quiet and order will make itself felt finally.

There are little ways of keeping children quiet in church. They must vary with the age and the temperament. Very little children may be put to sleep; five-year-olds may have legitimate diversion in the quiet study of pictures. But let no papers rustle. Older children may be attracted by some method to notice the sermon. Suppose you give one a piece of paper, and ask him to listen to what the minister says, and every time he hears the name of God or Jesus, or any other word you may select, to put down a mark. Or if many texts are used throughout the sermon, the child who knows the books of the Bible may be asked to find the text whenever he hears one. Let no device, however, outlast the child's interest.

The father's and the mother's own attitude of attention and reverence will chiefly affect the child. If the parent's head is turned at every entrance or disturbance, no wonder that the child's feet and hands and lips are added to the action.

The Sabbath should not be filled up with meetings. Ordinarily the Sabbath-school and the church service are enough, though circumstances may modify this rule. In the city it may be better to have a young people's meeting in the afternoon than to leave the young people to the entertainment of the city. But in the country God's plan can be more closely followed. The afternoon is the special time for the association of parents and children. To walk out across the fields or along the country roads is the delight of children, and should be of parents. Here is the father's and mother's great opportunity. "Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instructing. But God's love has set a limit to the demands of toil. Over the Sabbath he places his merciful hand. In his own day he preserves for the family opportunity for communion with him, with nature, and with one another."—*"Education,"* page 251.

Parents must make themselves familiar with the things of nature. If they have an education in the natural sciences, they have a great advantage, through knowing the nature and habits and uses of plants and animals. But for the simplest and the least scientific there is a wealth of information to be gained and given. Oftentimes the observant farmer has more practical, useful, adaptable, inspiring instruction to give than the great student of botany and zoology.

With the children on Sabbath we should study the shapes, the colors, and the perfumes of the flowers and plants, that they and we may know them. We are to recognize birds and wild animals, their songs and calls. Even if this has no direct and evident relation to our religion, let us reflect that it is a part of God's religion, and that we ourselves need to be transformed. Stories of the Bible or other times may be mingled with these talks and investigations. Let the children weave their wreaths and garlands from the violets of spring and the goldenrod of autumn. The transition is easy, from such suggestive chaplets, to the crowns of gold in heaven. The sparkling brooks we pass, with the shining pebbles in them, of which the children may make collections, have an evident reference to the river of life and the garnished walls of the New Jerusalem. The hiding rabbits and the scampering little lizards are contrasts to the perfect trust of the animals in the new earth. If at first you can not tell stories, read some. Many parts of "Early Writings" are delightful to the child.

The winter days, in snow-bound regions, are not so easily provided for. More indoor work must be done; though, when walks are possible, there are still lessons to be learned out-of-doors. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, . . . so"—what a wealth of study is suggested in these words: where does the snow come from? what shapes has it? what makes them? in what ways does the snow water the earth? how does it help the buds and the flowers? in what ways is the Word of God like this? Children should, in summer and winter, be encouraged to search out texts that relate to natural objects. It was thus that Christ gained his marvelous power of interpreting nature.

Shut up in the house on a Sabbath afternoon, story-telling and reading often suffice the little ones. But music is a good alternative, and various devices may be made to interest and instruct the children. I myself believe in Sabbath games for children, carefully planned and guarded. I have found effective paper angels and paper missionary ships, and personation of Bible characters. But let no common games nor toys be brought out. The secular papers and books should also be put away on Friday. The Sabbath is the great test of the father and the mother. If on that day they are willing to devote themselves to the entertainment and instruction of their children (with a proper time granted them by the children, however, to study for themselves), they show an aptitude that may be developed more fully as the weeks go by, in the daily teaching of their children. If, however, the day is prized largely for the afternoon nap, while the children are sent off by themselves,—God pity those parents! Life abundant and full must be used on

the Sabbath for the education of our children and ourselves.

His use of the Sabbath is a test of the believer's loyalty. Only as we gain here on this earth the power to teach and lead shall we gain the privilege of living and teaching on the new earth. There, as here, the Sabbath is the great day of education. The families of the new earth during the week are studying, under their fathers' instruction, the great science of salvation as revealed in the works, the organic words, of God. The knotty problems that even the wisest of them can not solve are kept to the day of the Sabbath. And on that day the families, the clans, the tribes of Eden, go up to the New Jerusalem, that they may have opened before them the glories and the joys of the knowledge that they seek.

Entering the city through their several gates, the various tribes find themselves the guests of the thousands of their own number who are the attendants of Jesus, and by them they are led deeper into the mysteries of life. At last they appear on the crystal sea before the greatest Master, and there their minds and hearts are opened wider to the gracious instruction he has to give. Hosannas ring forth from the enraptured throng, thanksgivings not only for the gift of eternal life, but for all of knowledge and power and joy that life is continually unfolding to them.

This is the life of which the Sabbath to-day is the earnest, the type, and the embryo. Let the Sabbath be this to us and our children with us.

I close this series with the hope that, incomplete as it is, it has yet served to emphasize and illustrate the basic principle of child-training: "Come, let us live with our children."



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."

HABIT has much to do with molding our characters. Nothing is more helpful in the Christian experience than regular habits of Bible study and prayer. It is well to have a stated period each day for the study of the blessed Word. While we should carry about with us always a spirit of prayer, and in every time of need should flash a heart-prayer to God for deliverance and divine help, nothing affords such strength in the Christian life as to have set periods of communion with the Heavenly Father. It is not too much to believe that our divine Friend anticipates with joy these seasons, because the communion brings to his great heart of love pleasure as well as to ours, and as we enter more and more into the secret of his presence and open our hearts wider to receive of the infilling of his gracious Spirit, we shall take even greater pleasure than we could take in communion with any earthly friend. Morning, noon, and night let our petitions ascend to God, and

at the noon-hour prayer let us remember in a special manner those who have asked an interest in our petitions.

The last week has brought us our usual number of requests, which we present herewith:—

155. "About ten years ago my husband gave up the truth after having observed the Sabbath for eight years. I ask you to unite with me in praying that he may again identify himself with God's commandment-keeping people," writes a Michigan sister.

156. A sister residing in Washington requests prayer for the healing and conversion of her husband; also for the conversion of her brother who is out of the ark of safety.

157. From Louisiana a brother writes asking prayer for his son who has left the truth, and for himself that he may have special help from God in trials through which he is just now passing.

158. A sister in Nicaragua, who has suffered for several years from dyspepsia and severe nervous troubles, requests prayer for restoration to health.

159. A burdened sister in Kansas earnestly asks that prayer be offered in behalf of her husband. For many years he has been a firm believer in this message, but an accident has affected his brain so that he seems to be losing his mind.

160. One of our sisters writes from Massachusetts requesting prayer that she may overcome a hasty temper, and be truly converted to God.

161. From Florida an anxious father sends the request that we pray for his eighteen-year-old son, who is on the point of giving up the Sabbath, and for the conversion of his six other children.

162. This request comes from Wisconsin: "A sister in the Grand Rapids church was recently afflicted with a paralytic stroke, which has affected her mind. She has been an efficient worker in the Bible and church-school work, and is a young woman of ability. She has asked that prayer be offered for the restoration of her mental faculties."

163. A sister writes from Illinois: "I ask the united prayers of all our people for the conversion of my oldest son and his family; for my younger son, from whom I have not heard for several years; and for my three sisters. I long to see them rejoicing in this truth."

164. A young woman in Georgia, who loves this message, is anxious for the conversion of her mother and brother. Let us join her in praying for the fulfillment of this desire.

165. Another sister from the same State (Georgia) asks prayer for the conversion of her husband, who is opposed to her keeping the Sabbath, and for herself, that she may be faithful to God under all circumstances.



GUARD within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—*George Sand.*



The Waters of Trembling

ARTHUR W. SPAULDING

Down by the Waters of Trembling,
Brother, we stand.
Many are they who have left us,
Slender our band.

Yonder the host of oppressors
Shout for the fight.
Forward! our Leader bids us:
Strive for the right!

Over the Waters of Trembling
Onward we press.
What! are there those among us
Feel not the stress?

Stay they in careless pleasure,
Stooping to quaff?
Before the frown of the battle,
Leisure to laugh?

Out of the thirty-two thousand,
Ten only remained;
Through the Waters of Trembling
Three hundred have strained.

Who shall order the battle
With fifteen score?
Fateful the Waters of Trembling
We struggled o'er.

Think on your homes and hearth sides,
Ye brief of breath,
Stretched on the bloody altar,
Oblation to death!

Nay; for the thought is unworthy!
Face toward the foe!
In the name of Jehovah, to-morrow
To victory we go.

He shall order the battle;
How, is for him.
Loud blare your trumpets, nor suffer
Lights to grow dim.

Hail to the coming battle!
Brother, your hand!
Tried by the Waters of Trembling,
Dauntless we stand.
Hendersonville, N. C.

Ways of Working

How I Was Won, or How I Won Others, for Christ

In your conversion to the Christian life there stands out in bold relief some service or incident which you feel was chiefly instrumental in leading you to Christ. It may have been a revival service, the prayers of friends, the kindly interest of a neighbor, the example of a godly life, even a pleasant smile or loving word. In turn, you may have found these or similar methods effective in reaching other hearts. In a few short, well-chosen sentences, tell others of your experiences. It will prove an incentive to Christian service. These experiences

will be printed in this department, under the above heading, as received. Let all our readers contribute missionary incidents to this symposium.

Christ's Manner of Working

Personal work is the chief factor in successful Christian ministry. This has been illustrated in the lives of all great Christian workers. The earthly ministry of the Lord Jesus was very largely one of personal labor. While he oftentimes addressed the multitude that thronged his steps, it was the service of personal ministry which gave to the world the great proof of his divinity.

By tactfully asking for a drink of water from the woman of Samaria, Christ opened the way for the conversation that followed, resulting in her conversion to the Lord, and later in the conversion of many of her associates. See John 4. The earnest personal effort which the Master put forth in securing the salvation of even one soul is forcibly illustrated in the long journey which he took up to the borders of Tyre and Sidon in order to give the gospel to a Greek Syrophenician woman. Mark 7:24-30. The only work that he did in this region, so far as we have any record, was to heal this woman's daughter and to bring to the mother comfort and salvation.

Some Methods Employed by the Disciples

The first impulse of the truly converted soul is to carry to others the good news. How beautifully this is illustrated in the experiences of the early disciples as brought to view in the first chapter of John. Andrew first found the Lord. He went in search of Simon, and brought him to Jesus. Philip was converted, and he in turn sought Nathanael, and through this personal ministry "an Israelite indeed, in whom is no guile," became a disciple of the Master.

In the gospel record we find many encouraging incidents which show how God prepares the heart to receive the gospel message at the same time that he sends the messenger to sow the gospel seed. Philip was sent from Samaria down to the road that led from Jerusalem to Gaza to preach the gospel to an Ethiopian eunuch. At the very time that Philip met the chariot, the eunuch was reading a prophecy relating to the Lord, and was questioning in his own heart the meaning of the scripture that he was reading. This afforded Philip the opportunity he sought; and beginning with that scripture, he preached to him the Lord, which resulted in the conversion and baptism of the eunuch. Acts 8.

Peter was instructed by the Lord to go to Caesarea to preach the gospel to Cornelius, a Roman centurion. Previous to Peter's arrival, the Lord by his Spirit had prepared the heart of the centurion to receive the instruction that Peter was sent to give. Acts 10.

There are many ways of working for those outside of Christ. A study of the

lives of the Master and the early disciples reveals the employment of various means and methods in order to find entrance for the truth. The apostle Paul was a tent-maker by trade. On reaching Corinth in his travels, he found a Jew named Aquila, and his wife Priscilla. These followed the same trade that had been learned by the apostle. This created a common interest. Taking advantage of this, Paul abode with them and assisted them in their work, at the same time preaching to them the gospel of Christ. Acts 18:1-4. This worthy family, in turn, after they had received the gospel, made personal effort for others, and through their ministry Apollos, an eloquent man and mighty in the Scriptures, but knowing only the baptism of John, was instructed more perfectly in the Lord, and became an efficient laborer in the gospel cause. Acts 18:24-28.

These are but a few of the many instances which the Scriptures give of personal missionary effort. We invite all our readers, in this column, to tell others of the manner in which they were won to Christ, and the simple, direct ways they have effectively employed in telling the gospel story to others.

F. M. W.

Good Work Done in West Virginia

The last two weeks in October our workers and members in West Virginia joined the organized temperance forces of that State in a vigorous temperance campaign, and materially helped in winning a great temperance victory through an overwhelming vote, on election day, for the State prohibition amendment. In this work our people not only discharged their duty by assisting in a good work for the general improvement of society, the defense of homes, and the saving of men and boys from the curse of licensed liquor, but they set themselves and the work they represent right before the people of that State. To-day Seventh-day Adventists have a more favorable standing in West Virginia among the temperance people of that State, as the result of their recent effort.

How the Work Was Done

Enough money was raised to purchase 30,000 copies of the *Temperance Instructor* for free distribution. These papers were sent by the publishers direct to leaders in different parts of the State. These leaders organized bands of distributors, as circumstances required, and thorough work was done in each locality. The leaders themselves reported to the local headquarters of the Anti-Saloon League, and were assigned territory for public lectures. Arrangements were also made for each lecturer of the league to have a supply of our papers sufficient to give a copy to one member of every family represented at their meetings. So, not only our members were busy with our literature, but regular lecturers of the league were placing the *Instructor* in the homes of the people.

The union conference engaged Brother James Jeffreys, who is a regular lecturer for the Anti-Cigarette League, and sent him to a large number of towns and cities which could not be reached by the regular workers of the conference. In these places he called upon leading temperance

people in the different temperance organizations, and arranged with them for lectures and a generous distribution of the *Instructor*. Our literature was the strong feature of this campaign, and our workers assure us that it was very effective.

Brother I. D. Richardson, who was very active in the work in West Virginia, says:—

"In towns where we hope to hold a series of meetings soon, our people placed a Temperance *Instructor* in every home. Some told us that the *Instructor* was the first temperance literature they had seen. We know of votes that were changed from 'wet' to 'dry' by the Temperance *Instructor*, and of prejudice so removed that the people read our literature, and admired our work. One of the business men told me that he had heard more about our work in the campaign than that of any one else.

"While the liquor party spent and lost about one million dollars in this campaign, the few hundred dollars we invested in literature will soon be returned to us; for when men spend money for drink, they do not spend it for books. Our book sales are very small in the cities. When the husband is loafing in the saloons, he is not attending our tent-meetings with his wife. Liquor robs a man of his reason; consequently the truth does not appeal to him. The liquor traffic hinders the advancement of the message of God in every way; so, as the saloon in West Virginia is to pass away, our work will be the less hindered; and, besides, it would not have been possible for us, with the same amount of expense, to promote our general work so effectively in any other way. These temperance campaigns are most favorable opportunities to make our health and temperance literature powerful 'entering wedges' for our full message, and to bring our workers into a close, friendly, working relation with the temperance people of other churches. Conferences failing to use these providential openings make a serious mistake." D. W. REAVIS.

The Press Bureau Work

THAT the brethren in the United States are planning to conduct the newspaper campaign in connection with our work along more organized lines is indicated by the action recently taken by the Ohio Conference Committee in establishing a press bureau for that conference. That Ohio has taken the lead among State conferences in adding this important department to its force of operations for the dissemination of the gospel, ought to serve as an incentive to other State conferences to do likewise. Two union conferences—the Southeastern and Pacific—also have bureaus, and the work that has been accomplished through them was described in recent issues of the REVIEW AND HERALD.

Since the Ohio brethren joined heartily with the movement, begun the first of the year, to bring our doctrines more prominently to the attention of the world through the newspapers, they have had success in their efforts. Quite a number of articles have been published in the newspapers in various sections of the State, with the result that Seventh-day Adventists there are to-day much more widely known than before making use of this powerful medium.

That Elder E. K. Slade, president of the Ohio Conference, is in favor of continuing to give our message publicly through the newspapers of that State, is evident from the following statement made by him:—

"I wish to say that I consider the use of the public press a splendid means of giving publicity to the great movement with which we are connected. I believe that the Lord designs that all agencies providing for rapid transmission of knowledge in these days should be brought into operation in helping to make prominent these truths that mean more to humanity in this time than anything else one could know or consider. The work that has been accomplished through the Press Bureau during the past twelve months has been effective, but I believe that it is only a beginning of what we may do in the future if we properly avail ourselves of the opportunities afforded by the public press."

There is just as much news among the other conferences in this country as there is in Ohio; and with a press bureau secretary to gather up the information and prepare it for the newspapers, the reason for our existence as a denomination would be made known to the vast concourse of people in this country much faster than it could did we not take advantage of the many opportunities before us.

W. L. BURGAN.

Week of Prayer Greetings

Jerusalem

LUDWIG KRUG: "Our little church is strong in faith and happy in the Lord. In these days when war-clouds hover over and trade is down, we can say that the Lord is blessing us all the time, and opening doors for his precious truth."

Southern Brazil

WALDEMAR EHLERS: "The Rio Grande do Sul Conference sends greetings to all. The Lord is blessing us richly in the advancement of the message. Our ten churches and nine companies, with 545 members, contributed eight thousand dollars for the work the past year. Ten church buildings are finished, and three more are being built, one in Porto Alegre, the capital, which has one hundred twenty-five thousand inhabitants. Our staff of workers is very small, but all are of good courage. Our ten canvassers have had much success, and souls are coming into the truth. The cause is the Lord's, and it goes forward amid trials and difficulties, and we have all decided to hold fast to the work until Jesus comes."

Jamaica

D. E. WELLMAN: "Greetings to our brethren everywhere from the island conference of Jamaica. Our hearts are filled with courage as we see the work of the Lord extending to all parts of the earth. We are having our struggles, trials, and perplexities, but the Lord is giving us the victory and filling our hearts with faith and hope. Our work is onward. Throughout our field our people are looking forward with earnest expectation to the week of prayer, when we shall all meet at the altar in our Father's house."

Hong Kong, China

MISS IDA THOMPSON: "We in Hong Kong have special blessings. During

these months when so many have been called to leave their stations on account of the revolution, we have been free to sow seed and see it ripen into fruit. We expect to see an earnest company soon organized here. 'Come ye apart, and rest awhile' did not release the disciples from obligation. It released them from going out to the people; but the sea once crossed, the multitudes came to them, and Jesus said, 'Give ye them to eat.'

"Rest is not quitting

The busy career;

Rest is the fitting

Of self to its sphere.

'Tis loving and serving

The highest and best!

'Tis onward, unswerving,—

And that is true rest."

"We need your prayers. I believe we are in a most important time in our work in China."

Society Islands

F. E. LYNDON: "When we see native men and women dropping off their tobacco and coffee and worldly pleasures, and rising in meeting to speak of the love and goodness of God, and when we see the young desiring to work in the cause of God, we can but feel that the Lord is at work here, and is gathering out a people for his kingdom. Five or six will be baptized shortly and added to the church of believers in these islands. What a blessed time when all the believers are gathered together in the kingdom!"

Porto Alegre, Brazil

E. C. EHLERS: "We hope in a few weeks to have another baptism in this city. Catholics and others are studying the message. One business man told me the other day that he never felt satisfied with the Catholic religion and 'Latin-murmuring priests.' While we do not know just how some of these souls will turn, we believe in prayer, and it gives us courage to know that our brethren in the whole world are remembering the missionaries before the throne of grace."

Amoy, China

B. L. ANDERSON: "My message is this: Another company in the Hokklo district, numbering twenty, has decided for the true Sabbath. Pastor Ang writes encouragingly of this company, and says the evangelist in charge has taken his stand with the members. From one of the stations north of Amoy comes word that ten persons are awaiting baptism. Thus the living message is onward. Pray the Lord of the harvest to send more laborers into this needy field."

Publishing Headquarters, Brazil

AUGUSTO PAGES: "Though we have to battle against the weaknesses of the flesh, and the attacks of Satan leveled at the little company in this great field, we thank our dear Lord that he has chosen us to be workers with him. Three weeks ago we had the first baptism of four souls in Sao Paulo, the capital of our state, and others are soon to follow. The publishing work looks prosperous. Remember us in your prayers, dear brethren, that the Lord may keep us in health and in the faith."

"CHARITY begins at home, and often ruins its health by staying there too much."

Young People's Work

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

M. E. KERN - - - - - Secretary
 MEADE MAC GUIRB - - - - - Field Secretary
 MATHLOA ERICKSON - - - - - Corresponding Secretary

Report of the Young People's Work

Of the Australasian Union Conference, for Year Ending June 30, 1912

NUMBER of societies	92
Present membership	779
Present associate membership...	852
Members in state home dept....	56
Associate members in state home department	223
Total membership	1,910
Number taking Reading Course	76
Number taking doctrinal studies	448

Report of Work Done

Missionary letters written	3,054
Missionary letters received	1,412
Bible readings or cottage meetings	1,915
Missionary visits:—	
With individuals	9,991
To hospitals	768
Other institutions	578
Ships	429
Copies of papers:—	
Subscriptions taken	767
Sold	51,750
Lent	8,879
Given	182,160
Pages of tracts:—	
Sold	63,835
Lent	206,052
Given	467,239
Books:—	
Sold	1,538
Lent	1,408
Given	877
Families or individuals supplied with food, clothing, etc.	693
Treatments given	949
Hours of Christian Help work..	13,718
Offerings, local society work...\$	195.07
Offerings, home mission work..	582.44
Offerings, foreign mission work	4,016.56
Collections, work for the blind..	49.92

There are some very encouraging features in the young people's report for the year 1912. With its 92 organized societies and 279 isolated young people scattered throughout our field, we have an interested band of Volunteers, 1,910 strong. Since the beginning of the year, 83 have joined the ranks.

One of the most interesting features of the work, and one in which the greatest progress has been made, is the study of the doctrinal texts of the message. During the past few years these studies have covered quite a wide range of subjects, so that it is really surprising what the youth, and even quite young children, have learned of the Word of God through this systematic effort. Examinations are conducted at the close of each quarter on the subjects studied, when the questions asked must be answered with closed Bibles in the words of the texts, and references given. The last quarter of the year the examination on the millennium was taken by 448, and each quarter the number has increased. Thus these studies seem to be creating a taste for the Word of God, and acquainting our young people with the doctrines we hold as a people, as well

as preparing them to give the light to others.

Next perhaps in importance to the study of the Bible is the Reading Course provided for our young people. In this way a desire is being formed for solid reading. The first book of the present Reading Course was the "Story of John Paton," an abridged edition especially prepared for the young. Of this about 450 copies were taken. The next book of the course is to be "Christ's Object Lessons," and copies of this book have been specially bound for our use, retailing at sixty-one cents a copy, thus bringing the book within the reach of all our young people. That a large number of our youth may avail themselves of the study of this excellent book, the hearty cooperation of all our workers is needed.

In the home missionary work done by our young people there has been an increase in some items, and a falling off in others. In the letters written there has been a slight decrease, but a larger increase in the letters received. There has been an increase in the Bible readings held, but a decrease in the visits made, save to ships, which have received more visits than the previous year. We have taken a larger number of subscriptions for our papers and given away more copies, but have sold and lent fewer copies. In the tract work fewer pages were sold and lent, but more were given away; this is also true of the circulation of books.

It was recommended last year that we encourage our young people to make the distribution of literature the prominent feature of their missionary work. In harmony with this action, we shall need to devise plans along such lines as are adapted to their capabilities, and keep this work well to the front.

The poor and sick have received ministry at the hands of our young people, as shown by the 693 families supplied with food and clothing, the 949 treatments given, and 13,718 hours of Christian Help work done.

During the year funds were raised by our young people as follows:—

For local society work	\$ 195.07
For home missionary work	582.44
For foreign mission work	4,016.56
For work for the blind	49.92
Total	\$4,393.99

It will thus be seen that our young people have given almost \$5,000 to the Lord's work during the year. As compared with the previous year, this shows a gain of \$298.80.

One very helpful plan in the New South Wales Conference has been to call together all the officers of the young people's societies within reach of Sydney, at the close of each quarter, for counsel and instruction. This has tended to promote unity of action and to strengthen the work.

It will be interesting to know to what workers in the mission fields our young people have contributed:—

New South Wales is supporting Brother and Sister Sterling in the Cook Islands. The Sydney café workers have also given \$73.05 toward the support of native workers. New Zealand is supporting Brother and Sister Howse in Samoa; Queensland, Bennie in New Guinea; South Australia, Pauliasi Bunoa in Fii, and Brother and Sister Thorpe (partial support) in the Tongan group;

Victoria and Tasmania, Brother and Sister Stewart in the Cook Islands, Brother and Sister Carr in the New Hebrides, and Moapi, a native worker in Fiji. They have also purchased an organ costing \$48.70 for Tonga.

Thus the interests of our youth and children are bound up with the interests of those in the mission fields; and the names of their missionaries and their fields are becoming household words in almost every home. Our young Volunteers do not need to ask who missions is, as did the little girl who said that she thought he must be very poor and cold to need so many warm socks as her aunty was always knitting for him.

One feature of the work that has received special attention this year is that of interesting young people not of our faith in the cause of missions. This has met with encouraging results in some instances, and substantial help has come from them to swell our offerings.

A. L. HINDSON,
 Secretary of Young People's Dept.

The Morning Watch—A Symposium*

The Morning Prayer

IN the stillness of the morning,
 Ere the starlight fades away,
 Ere the holy hush is broken,
 Or begin the cares of day,
 I would spend a quiet moment,
 Undisturbed, to watch and pray.

Let me now commune in secret,
 At the trysting-place, to meet,
 Lord, with thee, who daily wakeneth
 Thy belov'd from slumber sweet:
 Place upon me any burden;
 I my plans lay at thy feet.

Be the path o'er rugged mountain
 Or green vale, not mine to say;
 Only give me grace to follow
 Where thine eye directs the way;
 Use me wholly in thy service;
 Give me strength—just for to-day.
 GEO. W. MILLER.

The Greatest Remedy

THE greatest remedy for this busy and perplexing age is the revival of the prayer spirit. To begin the day aright is the first step toward getting right with God. Draw near to him, and he will draw near to you. David was aroused to the necessity of early consecration. He said, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

So in the early morning hours open your Morning Watch Calendar, and there find the text for the day. Read it, not in a critical spirit, but as the voice of God speaking to you, and read more than the one text. In the Bible you will find a panacea for every ill. If your faith is not strong enough to begin the day with, sit down and have a quiet talk with Paul. If troubles threaten on every side, read the Psalms. If your future is not so bright as it should be, read the inspired visions of Isaiah and the apostle whom Jesus loved. Thus fortified, you can to far better advantage take up the duties of a new day.
 J. A. P. GREEN.

*By students in the journalism class of the Foreign Mission Seminary.

Daily Preparation

WHEN the light of day is dawning
And the darkness fades away,
As earth wakens from her slumber,
I can hear my Saviour say:

"Come with me, this early morning,
Ere the labors of the day
Shall have worn and made thee weary;
Let me lead thee in my way.

"I will help thee bear thy burden,
I will keep thee from all harm,
I will share with thee thy sorrow;
Only lean on my strong arm.

"Bitter trials will come upon thee,
They thy character will mold,
Even as the fiery furnace
Always purifies the gold."

So I trust my all to Jesus,
Trust in him, then come what will;
Though the tempest rage about me,
I shall in his love lie still.

In the secret of his presence
Every morning I would be;
And I ask my Lord to lead me,
Yea, through all eternity.

NELLIE JENKINS.

The Breath of the Soul

It has rightly been said prayer is the breath of the soul. Prayer brings us into a closer relation with God, thus fitting us to receive his blessings. Communion with our Creator is a positive requisite to spiritual development. This has been demonstrated many times in the lives of the prophets of old. We read of David and Daniel praying three times daily. If these godly men found it necessary to have definite hours for prayer, how much more we!

There are special reasons why we should observe the Morning Watch. If, as Jeremiah says, the Lord's mercies are new every day, then we are under renewed obligations to God, and should joyfully render unto him the thankfulness of our hearts. We should praise him for sparing our lives through the night, that we may spend another day in service for him.

Each new day presents to us a spotless page; and since all heaven is interested in the record to be made during the day, how necessary it is to seek God's help early in the morning, that he may enable us to keep our page for the day unspotted from sin.

In the morning we are refreshed, our minds are clear, and our bodies are rested. Thus we are in a better mood for spiritual worship than we could be after a day of trials and cares. The psalmist said, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."
W. E. LANIER.

Prayer an Inspiration

It is the cool morning dew, day by day, that imparts a freshness and sweetness to the flowers. Through the heat of the day the little drop lies close within the heart of the lily, until it is consumed. So it is in our lives. We need to renew our thoughts of God; we need a daily inspiration from a pure, untainted source,—a dewdrop that will be cherished throughout the day, and again

renewed in the early morning. The heavy rain that comes only at intervals can not sustain the life of the flower, and impart to it the fragrance and freshness that a tiny dewdrop can give each day. We may have earnest and long communings with God when we have come to a realization of the barrenness of our lives, and have sensed the oppressiveness of guilt; but it is in our daily commitment to God—the time when we ask him for guidance in the little things, and can better listen to his voice in the still, new morning—that we gain grace and power.

On a mountainside, alone with his Father in the gray of the morning, the Saviour spent a long while before beginning the day that was crowded so full of toil for him, and blessings to those who sought his help. The Saviour himself felt the weariness of toil, and found it necessary to renew his strength each returning day. In our human weakness, how can we pass by the daily opportunity of obtaining a vigor and strength that will enable us to bear with grace the petty trials and cares that come with every day? Is not each new morning given to us for a new beginning, another chance to do better than we did yesterday?
HELEN DEVORAK.

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

The Recall and Religious Liberty

IN the New York *American* of October 29, there appeared an article by Charles D. Hilles, the chairman of the Republican National Committee, in which he discussed the bearing of the proposed recall of judicial decisions upon religious liberty. As the election is now in the past, and this article can therefore not influence any votes, we reprint it entire. The fact that it mentions Seventh-day Adventists several times shows that this denomination and its teachings are recognized by public men as a factor in the general situation. The letter follows:—

"The terrible menace to Jews, Catholics, Christian Scientists, Seventh-day Adventists, and probably to members of certain other denominations, which is contained in the Bull Moose platform, and is involved in the policy of the recall of judicial decisions, has been strikingly pointed out by Col. Abe Gruber, of New York, who has been the first to perceive the danger of the people of his race involved in this proposition.

"The Constitution of the United States contains a guaranty of religious freedom to all citizens of the United States, and many of the State constitutions, being modeled after that of the nation, contain similar guaranties. But with every decision of the courts to the effect that a given law was unconstitutional, subject to popular vote, on petition, any law violating the guaranty of religious liberty could be maintained, despite its unconstitutionality, merely by a vote of a bare majority of the voters.

"Should the Jews, the Catholics, the Seventh-day Adventists, the Christian

Scientists, or other denominations become for the time being unpopular with a majority of the people, the constitutional guaranty of religious liberty, which has been the proud boast of this country, would promptly become null and void on a vote of a bare majority of the people. Or, on the other hand, should any denomination become so powerful in any State as to seek to repress and oppose the members of another, it would be necessary only to secure a bare majority of the voters to recall a decision of the courts declaring an oppressive law unconstitutional, and the same guaranty of religious liberty would be nullified.

"Question of Sabbath Observance

"It is a decision of the supreme court of New York, declaring the so-called Bake-shop law unconstitutional, which Mr. Roosevelt has used to illustrate his cry, 'Shall the people rule?' and to point his argument for the recall of judicial decisions.

"There is another law in New York which was passed to effect the observance of Sunday, but which contains a clause designed to protect those who, like the Jews and Seventh-day Adventists, observe the Saturday, or Sabbath. This clause provides that it shall be 'a sufficient defense to a prosecution for work or labor on the first day of the week that the defendant uniformly keeps another day of the week as holy time, and does not work on that day,' etc.

"Under this provision thousands of Jews observe Saturday and work on Sunday; but suppose that their business rivals should decide to compel them to keep Sunday, knowing that from religious conviction they would be obliged to keep the Saturday as well, and thus to reduce their labors to five days out of seven, just as a few years ago the large manufacturers of cigars attempted to drive out of business those small cigar makers who manufactured their product in their homes?

"To amend the law by striking out the exemption of those who keep holy some day other than Sunday would be comparatively easy. Under the present system of an independent judiciary, however, such an amendment would undoubtedly be pronounced void because a violation of the constitutional guaranty of religious liberty. With the recall of judicial decisions proposed by Mr. Roosevelt, however, such a decision of the courts might be promptly nullified if a majority of the voters chose to ignore the religious rights of the Jews and Seventh-day Adventists, and to 'recall' the decision of the court.

"Fears of Religious Oppression

"Is it surprising that Colonel Gruber says feelingly that if Oscar Straus, the third party candidate for governor of New York, says 'that the right to religious freedom shall be voted on by petition and without a constitutional convention first convened, then God help him and his and my people.'

"It may be argued that in this day and age the American people are too tolerant to undertake [to invade] the religious freedom guaranteed by the Constitution; but, as the New York *Tribune* remarks, 'The answer is that they have tried to invade them time and again—generally in ignorance of the full effect of their acts, but not less really for that. Nor

is religious and race prejudice dead. It is still alive, and always liable to break out under the stress of economic pressure; and that is just exactly the pressure which foreign races coming here put upon the older settlers. Open the door to legislation, making these people conform their religious habits to the prejudices or interests of others, and there is no limit to the oppression to which they may be subjected.

"There is at least one State in the Union in which the majority of votes are cast by Roman Catholics. Now, it is well known that Catholics do not approve of a system of public schools which excludes religion from the teaching of the child. But were the Catholics to attempt to [close the doors] of public schools which exclude religion from the teaching in the public schools, any law the passage of which might be secured would be pronounced unconstitutional by the courts. But under Mr. Roosevelt's scheme for the recall of judicial decisions, the majority could amend the law in any way it chose, without regard to the constitutional guaranty of religious freedom.

"It may be that the Catholics would do nothing of the kind.

"It may be that no one would attempt to deprive the Jews of their religious liberty.

"But does any patriotic American believe it wise to throw away the safeguards provided by the Constitution?"

News and Miscellany

Notes and clippings from the daily and weekly press

— A recent invention is the bulletless gun. It shoots a gas which temporarily blinds and chokes the victim. The gun, which resembles a double-action revolver, holds five cartridges. The weapon has been adopted for use in the United States Secret Service.

— An ingenious housekeeper tells an exchange that an easy way to knead dough is to run it through a meat-chopper, with which nearly all households are supplied. "If a stiff biscuit dough is run through this three or four times," she says, "it is well worked."

— On November 16, Pres.-elect Woodrow Wilson sailed for Bermuda. He plans to spend a month on the island, and before leaving New York announced that an extra session of Congress would be called not later than April 15, for the consideration of tariff revision.

— Lee McClung, treasurer of the United States, resigned from the government service last week. His resignation was accepted by the President, to take effect upon the qualification of his successor. Carmi Thompson, of Ohio, now secretary to the President, will be appointed to the vacancy.

— The strike situation in West Virginia is still serious. Though martial law is in effect and several battalions of militia on duty at Cabin Creek, a condition bordering on anarchy is said to exist in the Kanawha strike zone. Hundreds of armed miners are in complete control of a number of isolated districts, recognizing no law except that of force.

— The Russian naval court has sentenced 17 sailors to death and 106 to imprisonment at hard labor for from four to eight years for instigating mutinies in the Russian fleet.

— A light metal shield, claimed to be capable of rendering infantry practically invulnerable against rifle bullets, is said to have been invented by a German engineer named Schaumann.

— Twenty-eight persons were injured, one fatally, in a wreck on the Frisco Railroad near Sinton, Tex., a few days ago, when an engine, baggage-car, smoker, and day-coach jumped the track.

— Jose Canalejas y Mendes, the prime minister of Spain, who has been regarded as one of the greatest statesmen of the present day, was shot and instantly killed in Madrid, November 12, by a young anarchist named Manuel Pardinias.

— Eighteen persons are dead, and twenty-eight injured, some seriously, as the result of a collision that occurred near Indianapolis, Ind., on November 14, between a freight- and a passenger-train on the Cincinnati, Hamilton, and Dayton Railroad.

— Several sailing vessels with refugees from various parts of the coast were wrecked in a great storm on Monday night of last week, says a Constantinople despatch to the *Chronicle* (London). One vessel foundered off Haidarpasha, on the Asiatic coast, with a loss of more than 200 lives. The few survivors tell terrible stories of hardships suffered before the wreck. Many died of hunger and thirst, and their bodies were thrown overboard.

— An understanding whereby a *modus vivendi* will be established between the United States and Russia to prevent a complete rupture of commercial relations on January 1 next, when the American abrogation of the commercial treaty of 1832 becomes effective, has been reached by Secretary of State Knox and Russian Ambassador Bakhmeteff. The exact details of the understanding have not been made public, but it is said that an adjustment has been made which will prove satisfactory to both countries.

— There are reported to be more than 1,000 cases of cholera daily in and around Constantinople, and the death-rate has reached fifty per cent. The authorities are powerless to cope with the situation. At Derkos Lake, the chief source of Constantinople's water-supply, there was a guard of soldiers. Twelve of these died and fifteen others were stricken with cholera in one night. There is great fear that the whole watershed will be contaminated, involving Constantinople in the gravest danger.

— A heavy movement of Chinese troops is in progress toward Mongolia, which Russia is accused of having undertaken to seize. A delegation of Mongolian dignitaries, who came to Peking recently to repudiate the declaration of independence, issued some time ago at the Mongolian town of Urga, on the ground that its authors were in the pay of Russia, formally requested the assistance of China in expelling the Russian troops that have of late made their appearance on Mongolian territory near the border. It is believed that hostilities between Russia and China are imminent.

— It is reported that the Japanese government, foiled in its first attempt to procure a basis for naval operations on the eastern shore of the Pacific Ocean by purchase of land for a coaling station on Magdalena Bay, Lower California, has been, for two months, busy with secret negotiations looking to the purchase of 500 acres of land on the shores of Manzanillo Harbor, the most important port of Mexico's Pacific mainland coast.

— Affairs in Morocco still continue serious, although the party that is under siege in the city of Morocco has been relieved by a French force. This force has found the country in such a condition, however, that it is fearful of its own position, and reinforcements are now on the way to it. Morocco is far from an easy conquest now that the French have a free hand, and bids fair to become to France what Tripoli is to Italy.

— The following report comes from Kingston, Jamaica, under date of November 17: Although the terrific storm that has prevailed over the islands since last Friday has in a measure abated, rain continues to fall in torrents. Telegraph and telephone communication is completely disorganized. There has been considerable damage on the north side of the island, mainly to planters. The railroad companies are also heavy losers from numerous washouts.

NOTICES AND APPOINTMENTS

Business Notices

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.

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.

Special Courses for Christian Workers

THE Washington Foreign Mission Seminary has arranged for a special course for ministers and Bible workers to be held Feb. 19 to May 13, 1913. Work is offered in advanced Bible study, history, homiletics, elementary nursing, public speaking, New Testament Greek, Bible work, English, and music.

Aside from the excellent opportunities offered by the regular Seminary faculty along the lines of evangelical training, the president of the General Conference, and other General Conference men, will conduct a line of work especially adapted to those who have had some experience in the field, and who perhaps have attended one of the ministerial institutes.

Coming, as it does, just before the next session of the General Conference, this course offers a fine opportunity to young workers for a few weeks of systematic self-improvement, and to obtain the help and inspiration of this great gathering of the advent people from all parts of the world. For full information, address M. E. Kern, Takoma Park, D. C.

Publications Wanted

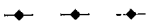
MRS. C. V. ACHENBACH, 2332 Park St., Columbia, S. C., will appreciate papers and tracts for free distribution.



The Nashville Agricultural and Normal Institute

THE adjourned meeting of the constituency of the Nashville Agricultural and Normal Institute will be held on the institute campus at Madison, Tenn., at 3 P. M., Nov. 29, 1912; at which time all matters proper to be considered by the constituency will be taken up, and the annual report of the officers of the corporation read.

P. T. MAGAN,
Secretary Nashville Agricultural and Normal Institute.



Books for the Danish-Norwegian Seminary

OUR American brethren have helped us greatly in establishing the Danish-Norwegian Seminary at Hutchinson, Minn. We are very grateful for this. The Lord is blessing the school. There is a good attendance of bright, promising students. Nearly all of these are preparing for mission work at home or in the regions beyond.

We are very much in need of books for our library, especially old volumes of the REVIEW, Signs, "Spirit of Prophecy," and General Conference Bulletin. If any have these or other good books that they will donate or sell to the seminary, we shall be glad to hear from them. The question of secret societies is one of peculiar interest among the Danes and Norwegians. Books on this subject would be greatly appreciated. Address me at 1315 East Twenty-eighth Street, Minneapolis, Minn.

L. H. CHRISTIAN,
Superintendent Danish-Norwegian Department.



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To pay no attention to expiration notices reaching you soon after your renewal is sent in.

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Obituaries

FINCH.—Died at Springville, Tenn., Nov. 3, 1912, Lucile Finch, little daughter of Brother and Sister J. W. Finch, aged 3 years, 6 months, and 6 days. She was a dear little girl, and will be sadly missed in the home, but we hope to meet her in the resurrection morning. The writer conducted the funeral service.

W. R. ELLIOTT.

BOYD.—Eliza Boyd was born at Bath, Canada, Jan. 3, 1833, and died Sept. 22, 1912. She was a faithful and earnest Christian, a member of the Seventh-day Adventist Church for about forty-four years. She leaves her husband and one son. Words of comfort were spoken by the writer from Matt. 5:4.

B. HAGLE.

FLORA.—Mrs. Emma Flora, wife of Columbus Flora, of Rockbridge, Mo., died Sept. 11, 1912, at the age of 74 years. Mother embraced this truth in 1873, under the labors of Brother Madison. She was a firm believer until her death.

CARRIE FLORA BAKER.

REDMAND.—Frances M. Redmand was born July 27, 1892, and died in Los Angeles, Cal., Aug. 12, 1912, aged 20 years and 25 days. She was an earnest Christian, and always exerted an influence for the right among her companions. The funeral service was conducted by the writer, assisted by Elder A. S. Booth.

J. W. ADAMS.

BRIGHAM.—Mrs. Nannie Evalyn Brigham was born April 27, 1856, and died Oct. 21, 1912, at the age of 56 years, 5 months, and 24 days. She accepted present truth years ago, under the labors of Elder R. M. Kilgore, and united with the Springville (Tenn.) Seventh-day Adventist Church, of which she has ever since been a faithful member. Her companion and seven children are left to mourn. Words of comfort were spoken by the writer from Rev. 14:13.

W. R. ELLIOTT.

JORDAN.—Myron Eugene Jordan was born in Lodi, Wis., Jan. 6, 1868, and died at Algona, Iowa, Oct. 20, 1912. At the age of twenty-one the deceased settled in Kossuth County, Iowa, and later located on a farm near Ringsted. He was united in marriage to L. Blanche Youngman May 24, 1900. For the last ten years of his life Brother Jordan was a constant sufferer, but he was always patient and cheerful, and spent much time repeating the promises of God. His companion, one child, one brother, and two sisters mourn, but they sorrow not as those who have no hope. The funeral was conducted by the writer.

GEORGE R. E. McNAVY.

BARRETT.—A. Judson Barrett was born in Ridgeway, N. Y., Aug. 5, 1833, and died in Edmore, Mich., Oct. 17, 1912. He was married to Eliza Dillree June 6, 1852, who, with three daughters, is left to mourn. One brother and one sister also survive. The deceased faithfully served his country during the civil war. He was a member of the Edmore Seventh-day Adventist Church for many years, having accepted present truth under the labors of Elder A. O. Burrill. The funeral service was conducted by the writer, assisted by Reverend Traver (Methodist) and Reverend Gray (Congregationalist). Texts: Job 14:14; 2 Cor. 9:15.

ROScoe U. GARRETT.

CROSS.—Merrill Niles Cross was born in Sutton, province of Quebec, Dec. 11, 1842, and died at South Lancaster, Mass., Oct. 21, 1912. At the age of eighteen he accepted present truth at Sutton, under the labors of Elders Hutchens, Sperry, and D. T. Bourdeau. Forty-eight years ago he moved to Bordoville, Enosburg Township, Vermont, and was made treasurer of the Vermont Conference. In 1877 he removed to Battle Creek, Mich., soon connecting with the State school for the blind at Lansing, Mich., as one of the instructors, which position he held for years. For seven years he was manager of the Battle Creek College broom-shop. At this time the South Lancaster Academy was in need of some one to develop the broom-shop industry, so Brother Cross was invited to come to South Lancaster, and was manager of this industry until last July, when his health completely failed. He had been suffering with creeping paralysis for five years, and it was a wonder to many how he bore up so cheerfully under his great affliction. He lived a quiet, consistent Christian life, and association with him has inspired many young men to higher Christian life and active connection with this closing work. He is survived by a wife, two sons, and two daughters, who mourn, but not as those who have no hope. On account of a contagious epidemic pervading South Lancaster, the funeral was restricted to a few relatives and friends, and was held at the family home. Remarks were made by Elders W. B. White and F. C. Gilbert, and the writer.

P. F. BICKNELL.

POTTER.—Our beloved brother, Allen Potter, departed this life Oct. 20, 1912, aged 71 years, 10 months, and 8 days. He united with the Seventh-day Adventist Church about forty-eight years ago, and fell asleep in Jesus. We believe that he will have a part in the first resurrection. His wife, one son, one brother, three sisters, and many friends are left to mourn. Words of comfort were spoken by the writer from Rev. 14:13.

BYRON HAGLE.

KETCHUM.—After an illness of about five months, Fannie Ketchum died at the home of her parents in Healdsburg, Cal. Had she lived until the twenty-fourth of November, she would have been thirty-five years of age. The deceased was born in Salinas, Monterey Co., Cal., and came to Healdsburg with her parents about thirty years ago. She was a member of the Seventh-day Adventist Church, and a young woman of most estimable character. Words of comfort were spoken by the writer.

C. H. HINCHEY.

WILSON.—Rosa Amy Wilson was born at Milton, Oregon, May 30, 1880. In 1897 she was married to Francis Marion Wilson. Her death occurred Oct. 3, 1912, resulting from injuries received in an automobile accident. At the age of fifteen she was baptized and united with the Seventh-day Adventist Church at Willamina, Oregon. Three sons, her mother, and one brother are left to mourn. The funeral service was conducted by the writer, words of comfort being spoken from John 11:20-27.

T. H. STARBUCK.

DELAWARE.—Catherine Sinder was born in Germany seventy-five years ago. She came to the United States and was married to S. Delaware in 1854. For forty years the family resided in Oconto, Wis. The deceased was the mother of eighteen children, eight of whom survive her. Eight years ago she embraced present truth, and united with the Seventh-day Adventist Church at Lena, Wis. She fell asleep in Jesus at the home of her son in Marinette, Wis., Oct. 29, 1912. Words of comfort were spoken by the writer from John 14:1-3.

E. E. TROWBRIDGE.

FORSYTHE.—Dean Rudeo Forsythe was born near Freewater, Oregon, March 16, 1887, and died Oct. 9, 1912. Early in life Dean united with the Seventh-day Adventist Church, but the attractions of the world drew him away from God. After his marriage to Miss Eva Shackelford, Nov. 29, 1911, he began to earnestly study the Bible, and during his last illness gave evidence of having made his peace with God. His companion, father, mother, one brother, and two sisters are left to mourn. The funeral service was conducted by the writer, assisted by Elder Milton H. St. John.

W. W. STEWARD.

SAKERT.—Jacob Sakert was born in Michigan in 1840, and died at Los Angeles, Cal., Oct. 13, 1912. He was a veteran of the civil war. The deceased accepted present truth about four years ago, and united with the Seventh-day Adventist Church. He was a loving and devoted father, as well as an earnest Christian, and will be greatly missed. His companion, three sons, and three daughters are left to mourn. Brother Sakert was a great sufferer during the last two years of his life, but was patient, and fell asleep with a bright hope of a glorious awakening when Jesus comes. Words of comfort were spoken by the writer.

JAMES TAPHOUSE.

HERRICK.—Brother Geo. Herrick was born Sept. 14, 1855, and died in Chicago, Ill., Oct. 5, 1912. The larger portion of his life was spent in the States. For quite a time he lived near Madison, S. Dak., from which place he moved to Panoke, Alberta, Canada, where the family resided until ill health made it necessary for him to seek medical help in Chicago. One son, three daughters, and two brothers are left to mourn. Brother Herrick was converted in October, 1911. During the last year of his life God's promises were very precious to him, and he fell asleep expecting to see the soon-coming Master in peace.

C. A. BURMAN.

1001 Questions Answered

In the Current Issue of "Liberty" Magazine

Few other magazines have been so much "in the public eye" during the past few months. Scores of daily newspapers and religious weeklies have spoken in its defense or against it.

Note the one-and-one-half-column editorial in the October 19 issue of the Jesuit weekly "America," a part of which is reproduced on this page.

A glance at the table of contents of the current "Catholic Federation" and "Sunday Mails" number will furnish you with the secret of its popularity.

SKINNER.—Jane Katherine Skinner was born in Missouri, July 22, 1836, and died at Alameda, Cal., Oct. 26, 1912. She accepted this truth about fifteen years ago under the labors of Elder H. F. Courter, and was one of the charter members of the Alameda church. One daughter and four sons survive her. The remains were taken to Petaluma, Cal., for interment.

B. E. BEDDOE.

JONES.—Esther Fry Jones was born near Leach, Tenn., Sept. 17, 1876, and died Oct. 9, 1912. Early in life she accepted Jesus as her Saviour, and united with the Seventh-day Adventist Church. Thirteen years ago she was married to Elder A. H. Jones. She greatly desired, if it was the Lord's will, to be spared for the sake of her four children, who, with their father, are left to mourn, but was resigned to be laid away if that were best. We believe that she will have a part in the first resurrection. Words of comfort were spoken by the writer from Rev. 14: 13.

J. S. WASHBURN.

HARMON.—Oct. 6, 1912, Sister Eva Belle Harmon fell asleep in Jesus at the home of her parents, in Fallon, Nev. She was born in Mason, Nev., Dec. 8, 1876. June 16, sixteen years ago, she was married to G. M. Harmon, and three years later consecrated her all to the service of God. Her consistent life bore strong evidence of union with Christ, and she fell asleep in the bright hope of a life beyond the grave. The husband mourns the loss of a devoted wife, six children miss a self-sacrificing mother, her parents have lost a cherished and dutiful daughter, and two sisters and five brothers an esteemed and loving sister. The funeral service was conducted by the writer.

B. E. BALDWIN.

BURLEIGH.—Phoebe Cunningham was born March 4, 1833, in London, England. She came to New York in 1844, and in the same year was married to Samuel W. Broadley. Two children were born to them, one of whom is still living. In 1850 Mr. Broadley died, and seven years later she was married to Ambrose H. Burleigh, who died in 1899. Of the eight children born to this union, five are left to mourn. About seven years ago, while on a visit to Memphis, Tenn., she was baptized, and united with the Seventh-day Adventist Church. She was a consistent Christian, loving, compassionate, and kind to all, always preferring others to herself. She died in Memphis, Aug. 27, 1912. Words of comfort were spoken by the writer from Job 5: 16.

J. S. WASHBURN.

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A M E R I C A

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Taking Liberties with History

We receive from time to time a publication called Liberty. Whether it is the mouthpiece of the "Guardians" we know not, but like that body it invites the exclamation: "O Liberty, what bigotry is uttered in thy name!" The chief foe of American liberties is, of course, the Catholic Church; and any activity of Catholics in public affairs is a deadly menace. The latest dangerous manifestation is the prominence of the Knights of Columbus at the "Columbus Memorial" unveiling, and that Judge Dowling should make the speech and AMERICA pronounce the same "pregnant with Catholic thought" aggravates the danger. But there is one passage amus-

American Federation of Catholic Societies

In Session at Louisville, Ky., Aug. 18-21, 1912
The convention of the American Federation of Catholic Societies held in Louisville, Ky., was the eleventh annual estants and other non-Catholics. A resident of Louisville, who knew by experience, told the writer that the business

Putting the Church Over the State

A Warning for the United States
The following appeared in *El Comercio* of Quito, Ecuador, Jan. 9, 1912, under the heading "Columbus.":—
be put up without being signed. In case of violation, the director of the printing establishment in which the posters were printed, will suffer a fine of from five to

Divine Prophecy and Human History

W. A. SPICER
The testimony of history to the fulfillment of prophecy affords sure and certain evidence that the Bible is of divine origin. Nearly two hundred years before that

Sunday Laws Viewed From the Standpoint

of Citizenship
Do They Rest on the True Basis of Civil Law?

If you wish a clear-cut answer to the 1001 perplexing questions that have arisen in your mind in connection with the great subject of RELIGIOUS LIBERTY, do not fail to read this number.

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Rome and the Prohibition Party Platform

A Shameful Surrender of American Protestant Principles
A. J. SANBY BOURDEAU
The National Prohibition Convention held at Atlantic City, N. J., July 17-19, 1912, was a shameful surrender of public moneys to sectarian

Un-American, Unequal, Unconstitutional

A Study of the Sunday Law Proposed for California
J. F. BLUNT

JUDGE COOLEY, that prominent author of a legal and constitutional questions, affecting large classes of labor, by means of which special privileges are proposed

Religious Liberty in China

One of the great questions in the new cult. Personally, I believe China will repulse of China is, Shall China have a state religion, and what shall it be? One day she will become a Christian nation, yet I should

American Principles in the Balance

SANFORD S. HORTON
RESERVATION has been made in these columns to the Post-office Appropriation bill, and does not permit one man to secure his mail while denying it to others, this



WASHINGTON, D. C., NOVEMBER 28, 1912

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READ on page 21 the announcement of the special course at the Washington Foreign Mission Seminary.

THE last of October Elder H. Steiner, of Germany, sailed from Europe for Italian East Africa, under appointment to the Abyssinian Mission.

WORD from Calcutta, India, where the annual meeting is now in progress, reports the arrival there of Brethren M. D. Wood and V. E. Peugh, and their families.

AUSTRALIA reports the departure in October, of Mrs. E. M. Myers to engage in work among the East Indians of the Fiji Islands. Sister Myers formerly lived in India, and is acquainted with the Hindustani language.

ON November 23, from San Francisco, Brother Kenneth H. and Mrs. Wood, of the Southern California Conference, sailed for Shanghai, to join the staff of workers in China. In the great need of more laborers in China, we thank God as these strong young workers go to the field.

By post-card, Elder Guy Dail reports a good general meeting in Beirut, Syria, with twenty-three laborers in attendance, including workers from Egypt, Syria, and Constantinople. Brethren Conradi and Dail are doubtless this week in British East Africa, visiting mission stations on the Victoria Nyanza.

ALL communications pertaining to subscriptions for *Christian Education*, such as orders for the journal, change of addresses, delays or other irregularities in the delivery of the journal, should be sent direct to the Review and Herald Publishing Association, the publishers and circulators, and not to the editor nor the Educational Department of the General Conference.

A LETTER from Dr. J. D. Shively, the medical superintendent of the Nebraska Sanitarium, reports an excellent patronage at that institution, and the blessing of God attending the labors of himself and his wife, Dr. Eva Shively, who is associated with him in the work.

THE article by Brother A. J. S. Bourdeau on page 3, entitled "Invisible Spiritual Officers of the Government," contains some interesting data with reference to the latest claims of the Catholic Church. This article will afford our workers valuable facts for future use.

THE first of last week the last of the Week of Prayer Review containing the readings were sent out. All subscribers to the REVIEW will thus have the readings. In addition to these, the Mission Board mailed a copy to each church elder and leader, and one to every isolated Sabbath-keeper and every conference worker. A small supply has been sent conference offices for supplying any church or isolated member that may fail for any cause to receive the readings.

THIS greeting for the week of prayer comes from West Russia, close to the scenes of unrest in the Balkans. Elder H. J. Loeb sack says: "The churches of this mission field send word that we are one with you in the message. The dark clouds on the political horizon only cause the bright stars from that better world to shine with increased splendor. We see the fulfilment of what we preach. We are hastening home, for our Master is coming. This gives us courage to work for souls. To the Lord of the harvest we give all the praise."

LAST week Wednesday the brethren at Mountain View had sent out 475,000 Harvest Ingathering *Signs*, which used up all the stock on hand. A fourth small edition was soon to be ready to fill the orders still being received. Good reports continue to come in. "One sister went out with six papers and brought in ten dollars;" "One young lady mailed a copy to a friend and received five dollars," are samples of what is being done. This is a golden opportunity to help hasten the message both at home and in fields afar. Let us improve it.

As we chronicle the departure of young missionaries to the far fields from month to month, we think of parents at home who are making precious gifts to the cause of Christ in the mission fields. The other day Miss Murphy, of the Foreign Mission Seminary, sent word to her parents that she had been asked to go to South America. The mother answered from the Ohio home: "Our hearts go with you to the new field. We may never meet here again, but if faithful to the end, we shall meet again with joy. I would not for the world discourage you. This is the work and the time for which we have been trying to help you to prepare. Our prayers go with and will follow you." Truly it is a time that calls for the dedication of lives and children and means and all to the spread of the closing gospel message to every nation, kindred, tongue, and people.

THE work is one. It is good to see how one field loves to help another far away. In a recent letter from Elder H. J. Edmed, president of the Natal-Transvaal Conference, South Africa, is the following: "One of our little companies felt an impassioned interest in China last Sabbath, when we took up the collections for home, for our China missionaries. The following is an extract from a letter just received: 'We had a good service to-day. The program sent us by the union conference Sabbath-school secretary did not reach us until after the Sabbath-school was over, but we had arranged one for ourselves. Mrs. Mary Baumann read a paper on China, and our collection for the China Mission homes fund was £6, 2s., 9½d. It was suggested that it be made up to £7, and the amount was increased to £7, 16s., 9½d. (or about \$38, I believe). We are now seeing absent members, hoping to make the amount £10 (\$50).' As this came from one of our small schools, at Durban, Natal, I felt it showed a spirit of liberality that was very commendable."

IN sending greetings from Santiago, the capital of Chile, Elder F. H. Westphal suggests how important it is to push the work now in Roman Catholic South America, where just over three thousand believers face an unwarned continent: "The bishop of Santiago is becoming aroused. He lately published an article in the *Mercurio* inviting Catholics to spy out the places where Protestants are holding their meetings, where they live, and what books they are introducing into the country, in order that effectual opposition may be made. We know what that means. All the predictions in 'Great Controversy' will be fulfilled. We need to get ready for that crisis. A little later another article appeared in the same paper, and Seventh-day Adventists were first in the list of Protestant agencies mentioned. Our books are making an impression on the country, and we need to work while times are still favorable. May the Lord bless in raising money for the cause of the Master, and in developing workers to go into the fields."

FURTHER particulars have been received regarding the death of Elder G. K. Owen, of India, in a letter from Elder J. L. Shaw, the superintendent of that field. Brother Owen had been failing for six months. He largely lost his power of digestion and assimilation, and this, with an acute digestive trouble together with his advanced years (74), hastened the end. Brother Owen went out to the mission field eleven years ago. During all this time he never took a vacation from his work, notwithstanding the fact that the Mission Board offered to pay his way back to America. During nearly all the years he spent in India, he labored as a self-supporting missionary; and his humble, peaceful, quiet life exerted an influence for good wherever he worked. He came down to his end prepared to meet his God, and as a shock of grain fully ripened for the harvest. Surely the sympathies of all will go out to Brother and Sister Shaw in their affliction, and to the other mourning relatives and friends in different parts of the world.