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En Voyage

Caroline Mason

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone:
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another with the shock
Of doom upon some hidden rock,
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me; trusting still
That all is well, and sure that he
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within his haven safe at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best.

—Selected.

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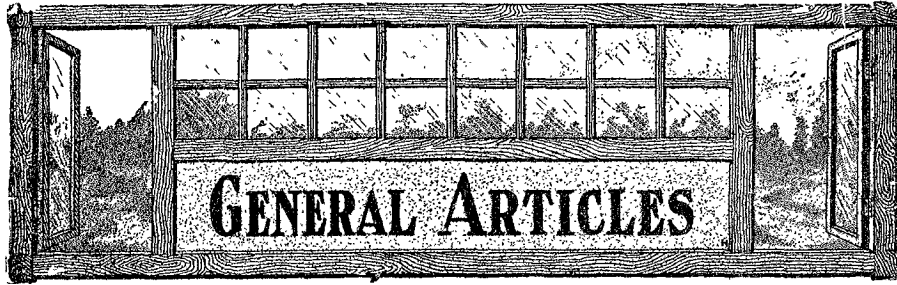
The Review and Herald

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

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For His Dear Sake

C. H. PRETYMAN

I SEE young Abram leaving kindred dear,
His father's house, and country of his birth.
For land unknown he sallies bravely forth,
Ne'er to return. He journeys at God's word,
For his dear sake.

I see the princely Moses at the court
Of Pharaoh, trained to occupy the throne.
He weighs the kingdom's treasures and its fame,
And chooses, rather, suffering to endure
For his dear sake.

I see the noble Paul with bleeding back
And chained hands and feet in Roman cell;
I hear his midnight prayer and song of praise
From heart that loved to labor and to bear
For his dear sake.

I see the aged Peter on the cross,
Who once with curse and oath denied his Lord;
With head to earth he dies unflinchingly,
By grace sustained to die the martyr's death,
For his dear sake.

I see a mother parting from her son;
She clasps him tightly to her aching breast,
Where she remembers how he nestled once;
She bids him go to seek and save the lost,
For his dear sake.

I see a husband left to mourn the loss
Of her whom God had given till death should part;
Worn with the conflict, she had sunk to rest;
Alone, he bravely labors, at the thought,
For his dear sake.

I see a wife and mother in the home
Await the day when "father" will return;
God knows the measure of the sacrifice

She daily offers uncomplainingly
For his dear sake.

I see a daughter, tender, pure, and fair,
With anger thrust from the paternal home
Because she loved the Christ who died for her.
Fearless she stands—though head and heart are sore—
For his dear sake.

I see a graveside in the distant isles,
Where men are savage and where fever reigns;
Two hearts are breaking, yet with mystic joy
They lay to rest their loved and only child,
For his dear sake.

I see one toiling on from day to day
At tasks both uncongenial and severe;
I hear no murmur, but glad smiles I see:
It is not toil, but service sweet indeed,
For his dear sake.

Come, tell me, all, would ye escape the cross?
Wouldst be relieved, nor suffer loss or pain?
Wouldst wish the path of pleasure and of ease?
Nay! the reply, we joy to suffer thus,
For his dear sake.

Wahroonga, New South Wales, Australia.

The Measure of Light Given Measures Our Responsibilities

MRS. E. G. WHITE

GOD does not commend nor confirm men in impenitence, for this condition of the human heart does not glorify him, nor work good for humanity. God sheds light upon the souls of men, he grants them opportunities and privileges; and if these are not improved, if the precious moments of probation are neglected, the measure of the light given will be the measure of the guilt incurred through this inexcusable neglect of the gifts of

God. The Saviour said, "If therefore the light that is in thee be darkness, how great is that darkness!" We are told that the Lord hardened Pharaoh's heart. The repeated refusals of the king to hear the word of the Lord, called forth more direct, more urgent and forcible messages. At each rejection of light, the Lord manifested a more marked display of his power; but the king's obstinacy increased with every new evidence of the power and majesty of the God of heaven, until the last arrow of mercy was exhausted from the divine quiver. Then the man was utterly hardened by his own persistent resistance. Pharaoh sowed obstinacy, and he reaped a harvest of the same in his character. The Lord could do nothing more to convince him, for he was barricaded in obstinacy and prejudice, where the Holy Spirit could not find access to his heart. Pharaoh was given up to his own unbelief and hardness of heart. Infidelity produced infidelity. When Pharaoh hardened his heart on the first exhibition of God's power, he made himself more capable of a second rejection of God's power. Pride and stubbornness held him in bondage, and hindered him from acknowledging the warnings of God. It was contrary to the nature of Pharaoh to change after once having given expression to his purpose not to believe.

What Pharaoh has done, will be done again and again by men until the close of probation. God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven. In simplicity and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God to-day, he pre-

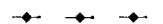
pare the way for a second resistance of light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until at last the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God.

Those who claim to be Christians are in continual need of a power outside of and beyond themselves. They need to watch unto prayer, and to place themselves under the guardianship of God, else they will be overcome by the enemy. The Christian must look to God, as a servant to his master, as a handmaid to her mistress, saying, "Lord, what wilt thou have me to do?" The servant of God must use his ability in such a way that it will bring glory to God. When he yields himself to the control of the Spirit of God, he will be renewed, transformed into the image of Christ. He will give his affections to God, he will be enlightened, strengthened, and sanctified, and will become a channel of light to the world.

But the sinner who refuses to give himself to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Passion controls him, his judgment is blinded, reason is dethroned, and impetuous desires sway him, now here, now there. The truth will have but little influence over him, for there is in human nature, when separated from the Source of truth, a continual opposition to God's will and ways. The physical, mental, and moral being are all under the control of rash impulses. The affections are depraved, and every faculty entrusted to man for wise improvement is demoralized. The man is dead in trespasses and sins. Inclination moves, passion holds the control, and his appetite is under the sway of a power of which he is not aware. He talks of liberty, of freedom of action, while he is in most abject slavery. He is not his own. He is not allowed to see the beauty of the truth; for the carnal mind is enmity against God, and not subject to his law. He views truth as falsehood, and falsehood as truth. The mind controlled by Satan is weak in moral power. Can such a one without change be taken into a holy heaven?—O, no; it would be no mercy to the impenitent sinner to place him in the society of the angels.

When the wicked dead are raised from the grave, they come up with the tastes, habits, and characters that they formed in the time of probation. A sinner is not raised a saint, neither is a saint raised a sinner. The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son. A song will be raised that the unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them. The apostle John heard this song. He

says, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments. . . . And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." It is impossible for the sinner to enjoy the bliss of heaven.



Substitution

CLARENCE SANTEE

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:6.

CAN one person die for another? Is there right or justice in the acceptance of the life of an innocent man to pay the penalty for one who is guilty? Is substitution right?

The danger of accepting an error does not lie so much in considering the question as in viewing it from a wrong basis. The usual viewpoint is as between man and man. This will lead to a wrong conclusion. One man can not pay the penalty of sin for another. In Ps. 49:7, I read, "None of them can by any means redeem his brother, nor give to God a ransom for him." This should forever settle the question as between man and man. But when we consider it as between God and man, the conditions are vastly different. "Sin is the transgression of the law." 1 John 3:4. "All have sinned." Rom. 3:23. Can an innocent man pay the penalty for a sinner? From God and Christ emanates the law. As God, they are not amenable to the law. They are above it. The builder is greater than the thing that is built. "He that built all things is God." Heb. 3:3, 4. Then he is above and greater than "all things." The law is a river of life (Rom. 7:10; Prov. 12:28) which flows, not from *beyond* the throne, but *from* the throne. Its *source* is there.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1. While this is a *real* river, yet the Lord uses it to draw a lesson from the law that proceeds from his throne, bearing life and blessing to the one who keeps it. He says: "And let him that is athirst come. And whosoever will, let him take of the water of life freely." Verse 17, last part. "With thee is the fountain of life." Ps. 36:9.

Christ could die for any transgression under a law that he had made. His law depends upon himself and his Father. He can forgive sins, but only by suffering the penalty, and in this way upholding the integrity of his law. Either an offering equal to the demands of the law

must be made, or the strength of the law must decline. If an offering of less value can be accepted, it is only because the requirement of the law can be relaxed. If it admits of this, it at once becomes uncertain and weakened.

An offering equal in value to the law itself, therefore meeting every requirement of the law, accomplishing for the sinner as entire freedom from its condemnation as if the law had ceased to exist, yet in full accord with that law, is the only substitute that can suffice and be effective. This was given in Christ.

Again "in him," and in him alone, we all "live, and move, and have our being." Acts 17:28. Then he alone can die the sinner's death. No substitutional idea as applied to others can be a parallel. An angel or a man could not become a substitute. They have no *renewing*, creative power, no new life to give. It must be from the fountain. The source of that river can be mingled with an element that cleanses all whom it may wash in its onward flow. The troubling of the water brought the healing to the man who stepped in. John 5:2-4.

I can see the one who was "waiting for the moving of the water." Compassionate friends carried him morning by morning to the pool, and there he waited and watched. When months were drawn out into years, and some said, "No use!" and turned away, there was some one, perchance a faithful wife, who sought out others to carry him, and in this way thirty-eight years had gone wearily by. A day must not be missed, as that might be the day of the troubling of the water, the propitious day for him. Even so may friends today bear upon their hearts loved ones stricken by sin. They may at times say, "It is of no use;" but not knowing the day when that wayward heart may be "troubled," and there be a desire awakened by the Spirit of God to "step in," can you afford to become discouraged?

Thirty-eight years some one hoped and prayed. It was long, but prayer was finally rewarded. The glad day came. It came, and the weary waiting was forgotten. The joy of the present freedom was intensified because of the hope so long deferred. But the substitution of another to answer for the sin that brought this man to his wretched condition, was not through friends, nor a patient, loving wife, but through Him alone who, bending over him, could say "Arise," and in that word could change him into "another man." A sick man lay on his rude mat; a well man, buoyant with health and animation, picked his way among the waiting multitude, and looked joyously toward his home. The change was effected; yet the admonition to "sin no more, lest a worse thing come unto thee" (verse 14) had lost none of its meaning by this exchange.

The law remained the same. "All his commandments are sure. They stand fast forever and ever." Ps. 111:7, 8; Rev. 22:14. But with the unchangeable nature of the law was combined the ele-

ment of mercy. Mercy is tenderness toward the offender. There was no call for mercy until there was an offense. Then, through the sacrifice of Christ, mercy was mingled with the justice of the law. This is beautifully expressed in Ps. 85:10: "Mercy and truth are met together; righteousness and peace have kissed each other." "Mercy rejoiceth against judgment." James 2:13. "Mercy and truth are met together;" "thy law is the truth." Ps. 119:142. With the law is mingled mercy, and that mercy is everlasting. Psalm 136.

A change came also in the Giver of the law. Christ, "the Word," was "made flesh." John 1:14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2:14. While still God, he is also man—"God with us." Matt. 1:23. What Christ was in substance before being "made flesh," born "of a woman," mortal can not comprehend. We can comprehend what it is to be "made flesh," to be composed of the "dust of the ground." But to be composed of an element that his own power created, is a great mystery. Many stumble over it to their ruin, because they can not fully understand it. But the mysteries of life all around us are alike unexplainable, even to the blade of grass, yet they are accepted facts because of the evidence of our senses, and our constant contact with them. Men would be foolish indeed to refuse bread because they could not explain how sun, water, and earth cause a seed of wheat to open and send up a little stem which continues to grow upward until fruit is formed. Even so it is not wise, nor an evidence of superior judgment, when men refuse the "bread of life" because they can not unravel the mystery of the growth of the "seed of the woman."

Christ took the part that we deserved, that we might have the part that he deserved. A wonderful exchange! yet not so strange when we consider his "everlasting love." If earthly parents, with a small vestige of that love, will freely give all for the loved child, how could our God do less? No wonder that the psalmist declares, "And they that know thy name put their trust in thee." Ps. 9:10.

Loma Linda, Cal.

Our Greatest Need

A. E. CHRISTIAN

OUR present needs are outlined in the message to the Laodicean church, and may be classified as follows: (1) Greater knowledge; (2) the true gold tried in the fire; (3) white raiment that we may be clothed; (4) eye-salve, that we may see. Let us consider these needs.

1. "And knowest not." Here lies one of our greatest dangers. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. It is hard for us to see ourselves as God sees us. Satan tries to destroy every individual, but especially the work-

ers. He endeavors to draw a curtain over our eyes so that we shall not see sin in its true light. Many in this way become deceived, thinking they are doing God service, when they only satisfy self.

Let us notice a few examples: The history and work of Moses are familiar. At the age of forty he decided to visit his brethren and begin to set them free. He knew God had called him to that work. See Acts 7:25. He decided to accept the task. He thought to do God service when he slew the Egyptian, and when he tried by physical force to separate the two Israelites. But there were lessons unlearned, experiences not yet attained. The whole history of the Jews is one continuous example on this point.

Paul was no doubt just as sincere when he persecuted the church as when he gave that mighty defense before King Agrippa. Note also the life of Simon the sorcerer, as recorded in Acts 8. He made a start and was baptized. When he saw that the Holy Spirit was received through the laying on of hands, he coveted that gift, and offered money to secure it. "Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

2. "Buy of me gold tried in the fire." There may be different opinions as to what this gold represents, but let us apply it to the ideal Christian character. Christ is our great example. He says: "I can of mine own self do nothing." Perfect as he was, but cumbered with human flesh, he could not of himself alone accomplish the work his Father had sent him to do. His body, like ours, was a temple for the indwelling Spirit. However, it is not our mere physical form that constitutes this temple, for then all would possess the Spirit. This temple is a complete Christian character.

There are lessons we can learn only by experience and development, which in many can be brought forth only through trials and sufferings. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1:2, 3. See Rom. 5:3-5. These lessons may be hard, but they decorate the temple and fill it with the sweet odors of heaven.

3. "White raiment, that thou mayest be clothed." The Lord uses filthy garments to represent unrighteousness (Isa. 64:6; Zech. 3:4), and a clean garment to symbolize righteousness received through faith in Christ. Isa. 61:10. Sin in its manifold forms is the worst of all defilements. If the approval of righteous men is to be desired, how much more desirable and important is it that we meet the approval of God! And until we do this, we can not expect success.

4. "Eye-salve, that thou mayest see." This must refer to the Holy Spirit. It is spoken of as an anointing. See Acts 10:38; 1 John 2:20, 27. The Lord has promised us this Spirit as a comforter,

teacher, and director. John 14:16, 27; 15:26; 16:7-13. This is what we so much need in our Christian warfare. The former and latter rain spoken of are two special seasons when the Holy Spirit will be poured out in large measure. The former rain was at Pentecost. Its mighty results are well known. Before the apostles received this power, they unitedly sought God most earnestly. Without it they could never have established the Christian church.

The latter rain will be given just before Christ's second advent, to finish the gospel work. We are living in that time. There is a most solemn work for us to do. We can never do it without the Spirit. We shall never get the Spirit unless we seek it as the apostles sought it, and for the same object for which they sought it. The thought of the thousands dying every day without Christ, should drive us to the forest or to the chamber, where we, through fasting, prayer, confession, and faith, may receive forgiveness, gain complete victory over every besetment, and receive power from on high that will enable us to rescue perishing souls.

This is our greatest need. O that we may speedily have this need supplied! Then our work will prosper, and Christ's coming be hastened.

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The Nature of the Judgment

S. N. HASKELL

EVERY Bible writer speaks of the judgment. It is mentioned over one thousand times in the Sacred Writings. It is more solemn than death; death separates friends only until the resurrection, but the judgment separates them forever. To ignore the thought of judgment and live without preparing for it will not enable one to evade it. Solomon recognized this fact when he wrote, "Rejoice, O young man, in thy youth; . . . and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9.

Money and friends can often change the decisions of earthly courts and release the guilty, but not so in the heavenly court. Every one must meet the record of his own life. "Every one . . . shall give account of himself to God." Rom. 14:12. Earthly parents have been known to sacrifice everything they possess to save one child from the condemnation of earthly courts. Think you our Heavenly Father would let Satan destroy all his earthly children without an effort to save them? He risked all heaven for their sakes. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. No human being can face his life record in the books of heaven and escape condemnation unless belief in Christ and love for his service are a part of that record. Christ, the heavenly Advocate, will plead the case of all who have given him their sins. He

says, "I, even I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sins." Isa. 43:25. The life record scarlet with sin and wretchedness, he covers with the spotless robe of his righteousness; and the Judge, looking upon it, sees the sacrifice of his Son, and the record is, "Accepted in the Beloved." Who can reject such infinite love?

The judgment involves, first, the investigation of every case, the testimony of witnesses, and if there is an advocate, his plea is presented. Then comes the decision of the court, and after that follows the execution of the sentence rendered by the court. A just sentence can not be rendered upon an individual at death. Some, through their writings, have made more infidels since their death than while living. A just sentence could not be passed upon them until the record of the lives of those who had been lost through their influence appeared as witnesses in their case. On the other hand, as the waves of a lake continue until the shore is reached, so the influence of the righteous continues to the end. Abel "being dead yet speaketh." Heb. 11:4. Wyclif, that fearless man of God, could not have been judged at his death, for thousands have been enlightened by the influence of his life since his voice was silent in death.

If the Bible record was silent upon this point, it is apparent at a glance that the judgment could not be held before the last generation; but the Bible is not silent. The date of the opening of the great tribunal was revealed by the Lord thousands of years before it took place. Peter taught the same truth. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Acts 3:19, 20. The sins will be blotted out just before the coming of the Lord.

The investigative judgment is an examination of the life record kept in heaven. Daniel says, "The judgment was set, and the books were opened." Dan. 7:9, 10. There are several books mentioned in connection with the records of heaven. The book of remembrance records even the thoughts of the heart. Mal. 3:16. How just and merciful is our God that he takes cognizance of it when we only think upon his name! Often when pressed by temptations, our souls cry out after the living God, and a faithful record is kept of it all. Many deeds are done in darkness, hidden from even the most intimate associates; but when the books of heaven are opened, God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. Not only the deeds are recorded, but the motives or counsels of the heart that prompted the deed; and of the bitter tears of repentance shed

in secret, the psalmist says, "Are they not in thy book?" Ps. 56:8.

Our daily conversation, the words spoken without thought, we may count of little worth; but "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. Words are the index of the heart; for out of the abundance of the heart the mouth speaketh. Matt. 12:34. The place of birth and the environments, everything that can in any way influence the life record, are all recorded in the books of heaven. Ps. 87:4-6. The most wonderful book of all the heavenly records that pertain to humanity is the book of life. To have one's name recorded in that book is the highest honor given mortals in this life. Luke 10:19, 20. The book of life contains the names of the righteous. Phil. 4:3. It is a source of great rejoicing to know that our names are written in heaven (Luke 10:20), but the life must be in harmony with heavenly things if our names remain enrolled with the righteous. The names of those who turn from righteousness to wickedness do not remain in the book of life (Ex. 32:33; Rev. 13:8; 17:8), but are written in the earth (Jer. 17:13), for all their hopes and affections have clung to earthly things. All whose hearts are the dwelling-place of the Most High and whose lives show forth his character will, when their cases come up in the heavenly court, have an Advocate, Jesus Christ the righteous. 1 John 2:1. He will confess their names before the Father and before the angels. Their sins will be blotted out, their names retained in the book of life, and they clothed with the white raiment of Christ's righteousness. Rev. 3:5.

On the day of atonement in the typical service only those sins that had been confessed and transferred to the sanctuary by the sin-offerings were carried out and laid upon the head of the scapegoat. In the investigative judgment only the cases of those who have confessed their sins will be investigated. Their names will be in the book of life. Peter says that "judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17. Those who have not served God will go by default. There will be no one to present their case. They have no advocate in the heavenly court. Sad indeed will be the condition of those who have started on the heavenly way, and after experiencing the joy of sins forgiven and the peace of God in the heart, have returned to the world and its follies. Their names have been written in the book of life, and their cases will be presented, only to have the sentence "Unfaithful" passed upon them, and their names blotted forever from the book of life.

When the Saviour comes in the clouds of heaven, he gives reward to the righteous; but final judgment can not be executed upon the wicked, for all are to be

judged "out of those things which were written in the books, according to their works." Rev. 20:12. During the thousand years following the second advent of Christ to the earth, the righteous join with Christ in judging the wicked. Rev. 20:4; 1 Cor. 6:2, 3. Then the justice of God in condemning the wicked will be demonstrated before all.

There are redeemed ones gathered out of every age who will sit in judgment on the cases of the wicked, and the punishment will be meted out to each one according to his works. In the day of judgment God will call to the heavens above. He will call for the angels' records of men's lives,—the record of the words that they have spoken, of the deeds that they have done; even the most secret deeds will then be called upon to bear testimony; for "our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." There is one class who then will be gathered. He says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Ps. 50:3-6. This day of God's investigative judgment we have now entered, and the executive part of it will take place at the close of probation, after the witnesses have borne their testimony.

When the judgment of the wicked closes, saints, angels, and all the universe will be in harmony with the decisions rendered. At the end of the thousand years, when fire from heaven devours the wicked as "stubble fully dry" (Nahum 1:9, 10), all the universe will say, "Even so, Lord God Almighty, true and righteous are thy judgments." Rev. 16:7.

South Lancaster, Mass.

Wastefully Active

PROBABLY most of us waste more time in our activities than in our idleness. It is not the doing of nothing, but the doing of what we need not do, that is the great destroyer of our highest efficiency. We go through six or eight motions to accomplish what could have been done as well with five. We take several hundred words to say what could have been put into fifty. So our time slips away unnoticed, in trickling, wasted minutes, and at the end of a day in which we have been "on the jump" all day long, we wonder why more has not been accomplished. Not idleness but unnecessary activity has been our foe. The person of extraordinary accomplishment may not seem to work nearly so hard as we, nor to be nearly so busy; yet he gets a great deal more done. He simply cuts out the unnecessary words, actions, even thoughts. He not only accomplishes a great deal more, but he has more leisure and margin in his life. "Doing more by doing less" is a secret of efficiency. —Selected.

The Sabbath, the Tithe, and the Latter Rain

CLAUDE E. ELDRIDGE

WERE we told that the Sabbath was Jewish and belonged to the Mosaic dispensation, and was done away at the crucifixion of Christ, we should doubtless reply promptly that the Sabbath was made for mankind (Mark 2:27); that it was instituted at creation (Gen. 2:2, 3; Ex. 20:11), hundreds of years before the time of Moses; and that the Bible contains no intimation of its abrogation.

But how many faithful defenders of the Sabbath among us are equally faithful in the payment of the tithe? Do we excuse ourselves on the plea that the tithing plan belongs only to the Levitical system of the Mosaic dispensation, and ceased to apply since that dispensation passed?

Let us consider this a moment. Hundreds of years before Moses and the establishment of the Levitical priesthood, Abraham paid tithe of all to Melchizedek, "the priest of the most high God." Gen. 14:18-20. Jesus, while denouncing the hypocrisy of the Pharisees in his day, took occasion to commend them for tithe paying. (Luke 11:42); and the apostle Paul distinctly teaches that as in the Levitical system they who ministered about holy things lived of the things of the temple, and they who waited at the altar were partakers with the altar, even so the Lord has ordained that they who preach the gospel shall live of the gospel. 1 Cor. 9:13, 14. The minister of the temple service was supported by the tithe (Num. 18:21; 2 Chron. 31:12-15); and "even so [by the tithe] hath the Lord ordained that they which preach the gospel should live."

The Sabbath existed hundreds of years before Moses; so did tithing. The Sabbath was honored by Jesus; so was tithing. The Sabbath was regarded in the Christian dispensation; so was tithing.

The Sabbath, a memorial of creation, was instituted before the Mosaic dispensation, continued down through it, and will continue as long as creation endures. The tithe, pertaining to the priesthood, was with the order of Melchizedek before the Mosaic dispensation, continued through the order of Levi, and continues in the gospel dispensation, during which Jesus, "made a high priest forever after the order of Melchizedek," "liveth to make intercession."

The Sabbath, having to do with creation, endures as long as creation. The tithe, having to do with the priesthood, endures as long as the priesthood.

God gave us the week, with its seven days, but he claims one (the seventh) as his; and we observe it as a token of our recognition of God's creatorship. Ex. 20:8-11. God gives us ability to acquire goods, but claims a tenth part, or tithe, which we return to him as a token of our recognition of God's ownership. A blessing is pronounced upon Sabbath-keeping: "Blessed is the man that doeth this, . . . that keepeth the Sabbath from polluting it." Isa. 56:2.

A blessing is likewise promised to those who render the Lord his own in tithes and offerings. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

The scripture (Isa. 56:1, 2, etc.) which pronounces a blessing upon faithful Sabbath-keeping is specially applicable to the remnant church; for it is introduced by the words, "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." Likewise the third chapter of Malachi (with its charge of robbing God in tithes and offerings, and its promised blessings upon faithfulness in tithes and offerings) is distinctly a last-day scripture, particularly addressed to the remnant church.

With these thoughts before us, how can we claim to keep the Sabbath because God's Word enjoins it, and neglect, upon any pretext, the tithe? And yet this cause loses five hundred thousand dollars annually because professed Sabbath-keepers are robbing God.

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The Lord wants us to prove him by paying a faithful tithe, and promises a blessing. What is this blessing? He promises to protect our crops from devouring pests, and not to destroy the fruit of our ground. Mal. 3:11. But are material blessings—the filling of our barns, and the bursting out of our wine-presses with new wine (Prov. 3:10)—all that are promised to the faithful?

"I will open you the windows of heaven." "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened" (Matt. 3:16), "and the Holy Ghost descended . . . upon him." Luke 3:22. Not only are there material blessings assured to those who follow God's plan in the payment of tithe, but there is a direct connection between true tithe paying and the outpouring of the Spirit of God. Not that his Spirit can be purchased (Acts 8:20), but that he who has forsaken sin, and obeyed every known requirement of God (of which tithe paying is one), is in a condition to ask for and receive the baptism of the Holy Ghost. "I will . . . pour you out a blessing, that there shall not be room enough to receive it." "If any man thirst, let him come unto me and drink. He that believeth on me . . . from within him shall flow rivers of living water. But this spake he of the Spirit." John 7:37-39. "The water that I shall give him shall become in him a well of water springing up into everlasting life." John 4:14. He promises to give to us such "a blessing, that there shall not be room enough to receive it."

This is the blessing God wants us all to have,—the outpouring of his Spirit, anointing us for service, filling us with a love for perishing souls, thus impelling us to labor to bring to others the salvation that we have accepted.

For more than half a century this people has been looking for the latter rain of the Spirit of God, a time of refreshing which is to carry this truth with more than pentecostal power, cutting the work short in righteousness. Do not our hearts thrill within us as we think of that time of glorious triumph, and of the coming of our blessed Saviour in the clouds of glory? Then let us bring ourselves into perfect harmony with Heaven on every point. Let us put away covetousness, which is idolatry. Let us bring all the tithes into the storehouse, and prove the Lord, if he will not open us the windows of heaven and pour us out a blessing that there shall not be room enough to receive it.

Boulder, Colo.

♦ ♦ ♦

No Good Thing Withheld

T. E. BOWEN

"THE Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Ps. 84:11.

What a blessed promise! Read that text again. Think what it means to you—no good thing withheld. And this is a promise of God. He holds in his hand absolutely all good gifts, every good thing of which the human mind can conceive.

But God must be the judge. He it is who must decide what the good thing for us shall be. And we must have confidence in him, leaving it with him to decide. It may be pain. It may be a walk through some humiliating valley when we think we ought to be on the mountainside. It may come in some disappointed hope, some shattered plan. Yet every day, whatever the experience, here is this promise for you and me: "No good thing will he withhold;" also, "The Lord will give grace and glory." But upon what condition?—That we "walk uprightly." And what does this involve? "Upright.—1. In an erect position or posture; perpendicular. 2. Morally erect; having rectitude; honest; just; as a man upright in all his ways. 3. Conformable to moral rectitude."—Webster.

"Morally erect; . . . honest; just"—that is what it means to "walk uprightly." And such a one has God's unfailing promise that no good thing shall be withheld. Why not actually believe it, and act every day as if we did? By looking up, talking faith, praying humbly for God's guidance and grace, and walking uprightly, we shall not only encourage and help others, but in this effort we ourselves shall be forming right characters, thus getting ready to receive from God the best of all good things reserved for us, even the gift of everlasting life with him in heaven.

Takoma Park, D. C.



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Editorial

Different Kinds of Courage

HUMAN experience affords the manifestation of several kinds of courage. There is the courage of physical force, an obstinate, unreasoning animal determination that does not stop to take into account circumstances or to count the cost or forecast results. Akin to this, but of a higher order, is the courage of pride, the possessors of which refuse to yield or turn back even though the pursuit of their purpose is confronted with danger and difficulties, fearful that in doing so their bravery will be called into question.

Then there comes the courage of inspiration. This in the majority of cases is the courage of the world's heroes and heroines. Some great and worthy cause enlists their interest. A mighty impulse sways their emotions. The inspiration of the hour, the praise of men, the knowledge that others are looking to them for leadership, lead them to press resolutely forward. It can not be denied that to results of this courage the world is indebted for much of valuable leadership and example.

But even this must take second place to that true Christian courage which moves from principle rather than from impulse or caprice; which fully counts the cost, the personal sacrifice involved; recognizes the darkness through which the path may lead, the obstacles to be surmounted; and yet through faith in God and trusting him for guidance and for final deliverance, accepts the call of duty. It was this courage which led the great Jewish statesman and prophet of the Lord, Moses, to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11: 25, 26.

It was this kind of courage that led the great apostle to the Gentiles to declare regarding the sacrifices he had made for the Lord, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3:8. It was this courage which was enjoined upon Joshua as he was about to undertake the conquest of the land of promise. "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

To the exercise of this quality of character we are exhorted by the prophet Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

This courage is needed by the soldiers of the Lord on the spiritual fields of battle. It is needed by ministers and missionaries, by those who go out and sell our publications from door to door, by the teachers in our schools, by the managers in our institutions. It is needed as well by the fathers and mothers in the home, by those engaged in life's ordinary conflicts.

Let us be brave in God, strong and courageous to fight his battles. His eye is upon us. He takes account of the part played by every soldier in his army. Wherever the providence of God has placed us, whether it be to work in the darkness or in the light, in the valley or upon the mountaintop, before the multitude or within the confines of a quiet home, let us be strong and of good courage.

"True courage is not the brutal force Of vulgar heroes, but the firm resolve Of virtue and of reason. He who thinks Without their aid to shine in deeds of arms,

Builds on a sandy basis his renown; A dream, a vapor, or an ague fit May make a coward of him."

"He holds no parley with unmanly fears, Where duty bids he confidently steers, Faces a thousand dangers at her call, And, trusting to his God, surmounts them all."

Deceiving the World

IT is at the risk of being considered narrow-minded, bigoted, and unintelligent that a man in these days rejects certain findings of "science" relative to geology, astronomy, and evolution, and holds to the Bible as his basis of belief. Some of the findings of science to which we refer are given space in some of the

most widely read church papers of the world, as if it were the business of teachers and periodicals claiming to be Christian to set before the world in a commendatory way ideas directly at variance with the plainest teachings of the Bible.

One of these influential religious journals permits a college professor to declare through its columns the triumph of Darwinism over all that the wisest and best men of the past have believed, previous to this century; that the controversy over the "missing link" has been settled in favor of such a creature having existed; that the educated have espoused the evolution theory; and such believe that man has lived upon this earth tens of thousands of years.

This indicates plainly and forcibly the trend of modern thought, and the lack of faith on the part of the masses and many of the teachers of the masses. It is one of the sure indications that we are living in the time of the Lord's preparation. "When the Son of man cometh, shall he find faith on the earth?" is one of the most pertinent questions that can be asked of this generation. It matters little that men who are indeed scientific men dispute the existence, at any time, of any such creature as that indicated by the term "missing link," and dispute the correctness of many or most of the Darwinian hypotheses, uneasy religious teachers, writers, and speakers accept and spread abroad that antichristian doctrine until the faith of the masses is being severely shaken, and many are yielding to the claims of those theorists.

These unproved theories are being rapidly incorporated into the text-books of schools and colleges, and the young are taught them along with pagan mythology. Is it any wonder that youth so schooled come to manhood and womanhood skeptics, agnostics, and infidels?

The pulpit, which should stand as an unyielding wall against the invasion of the citadel of truth by these hosts of error, is far from being a unit in the defense of truth. In fact, a large portion of the clergy might justly be charged with "giving aid and comfort to the enemy" in this particular matter. A minister in writing to one of the leading weeklies goes so far as to say that "if the preacher assumes, in an argument or appeal, that the stories in Genesis of the creation of the world and of man, of the temptation and fall, and of the deluge," give us historical events, then the "intelligent and scholarly portion of his congregation lose their respect for the pulpit." But the "respect" of such is not the pivot upon which the course of the minister of the gospel should turn. "To the word and to the testimony" should be his motto. Can he afford to throw aside the plain declarations of the

Word of God, and take his stand upon the theories of men, which have ever been at variance one with another? It is a question that each preacher, and each teacher, and each individual must decide for himself; and he must remember also that in the decision which he makes, he may be deciding not only the destiny of his own soul, but that of many another who may be influenced by his course to do as he does.

The world is being deceived; God has told us in his Word that the world would be deceived. That Word declares that strong delusions will come; they have come, and are continuing to come. The falsehoods that destroy souls are being expounded by the pulpit and through the press, and souls are deciding for eternity. "When the Son of man cometh, shall he find faith on the earth?" The agencies of Satan are doing all they can to make the answer No; but they who would meet Christ in peace must be able to answer Yes, and answer truly so.

C. M. S.

◆ ◆ ◆ The Hand of God in History — No. 22

Notes on Important Eras of Fulfilling Prophecy The Era of Bible Circulation (Concluded)

AGAIN, one of the secretaries of the Bible Society tells of the arrival of a ship in the Society Islands, in 1816, bringing the paper from the society for the printing of the Gospel of Luke in Tahitian. The islanders had but turned from cannibalism within a few years, and "the stones which had been used in human sacrifices the missionary employed for his printing-press." Mr. Canton says:—

Now was not this a marvelous thing, that in 1800 a little barefoot girl went fifty miles over the Welsh hills for a Bible, and that in 1816 some portion, if not the whole, of that Sacred Book had reached the ends of the earth—that the Eskimo read it under the glow of the northern lights, and the Hottentot child spelled it under the pear-tree in the Clough of Baboons, and the Negro learned it by heart on the sugar plantations, and the Red Indian carried it in his breast as he threaded the forest or paddled on the Great Lakes, and that the society had sent it to the seaports of South America and the Australian settlements, and was having it translated into the languages of India and China and the Malay Archipelago?—"Little Hands and God's Book," page 49.

When, in 1852, the missionary, Mr. Buzacott, returned to Rarotonga with the printed Bible for which the people had waited,—

a rush was made for the boat when it approached the shore; the crew jumped out, and the boat, with all on board, was lifted onto the shoulders of the people, and carried up the beach toward the house—the men shouting, the women weeping, for joy. . . . The heavy pack-

ages were brought through the surf over the reef, and the happy "sons of the Word" lightened their labor with a song in their own tongue:—

"The Word has come,
One volume complete!
Let us learn the good Word!
Our joy is great!
The whole Word has come!
The whole Word has come!"

"It is enough," said Papehia, when the books were distributed,—Papehia, the old native teacher, who first landed on Rarotonga thirty years before, when the people were savages and cannibals,— "my eyes have seen what my heart has so long desired. I say with Simiona, 'Now, Lord, let thy servant depart in peace!'"—*Id.*, page 105.

Space fails to tell of long journeys made through wildernesses to secure the precious book. "In the West Indies an old gray-headed slave trudged fifty miles to obtain a Bible in order that it might be read to many of his friends; and at the end of three months he returned, as he had promised, with the price of it, which had been collected among the slaves." Thus to hearts in darkness in all parts of the world has come the blessed "dayspring from on high."

One of the treasures of the Bible House Library, in London, is the "buried Bible," in the Malagasy tongue, from Madagascar. The wicked Queen Ranavalona I had turned against the Christians. It was in the year 1835. To be found with a Bible was punishable with death. Search was made for the books. How this copy now in London was saved by the Christians of one village is told by the organ of the society, *The Bible in All the World*:—

A little to the northeast of their village was a hill, near the foot of which stood a cluster of large boulders. Inside that cluster from ten to thirty of the converts used to hold a service each Sunday. Underneath one of the largest of the boulders at the foot of the hill, the people had dug out a cave to serve as a smallpox hospital for the village; in a dark corner of this cave their Bible was hidden between two slabs of granite.

The queen's officers arrived at the village to search for the Bible and other Christian books which the queen and government believed, from the reports of spies, were to be found there. A search was made in vain in the huts of the suspected and in the rice-fields; and then the officers made straight for the cluster of boulders on the hillside. When they were actually on the point of entering the cave where the Bible lay, a villager said, "I suppose you know that this is the smallpox hospital." "We did not," they said, starting back in horror. "Wretch! Why did you not tell us sooner? Why did you let us come so near?" The officers beat a hasty retreat—and the Bible was safe.

It was not the words of man about the Book, but the inspired words themselves that had the power to let the light into our dark hearts. Of the planting of one Bible in the heart of the Dark Continent,

the late Henry M. Stanley, the African explorer, told the following story:—

Janet Livingstone, the sister of David Livingstone, made me a present of a richly bound Bible. Not liking to risk it on the voyage round the Victoria Nyanza, I asked Frank Pocock, my companion, to lend me his somewhat torn and stained copy; and I sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make. We stayed in Uganda some time, and one day during a morning levee, the subject of religion was broached, and I happened to strike an emotional chord in the king's heart by making a casual reference to angels. Kings and chiefs were moved as one man to hear more about angels. My verbal descriptions of them were not sufficient. "But," said I, "I have a book with me which will tell you far better, not only what angels are, but what God and his blessed Son are like, to whom the angels are but ministering servants."

"Fetch it," they eagerly cried, "fetch it now! we will wait." The book was brought, opened, and I read the tenth chapter of Ezekiel, and the seventh chapter of the Revelation from the ninth verse to the end; and, as I read the eleventh and twelfth verses, you could have heard a pin drop; and when they heard the concluding verses, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat," I had a presentiment that Uganda would eventually be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had on him and on his chiefs. As I was turning away from his country, his messenger came, and cried: "The book! Mtesa wants the book!" It was given to him. To-day the Christians number many thousands in Uganda. They have proved their faith at the stake, under the knobstick, and under torture till death.—*Modern Mission Century*, page 95.

The psalmist said: "He sendeth forth his commandment upon earth: his word runneth very swiftly." Ps. 147:15. In this time of the end the printed Word has been running to and fro through all lands. The greatest circulation has been in Christendom, and by the whole army of missionaries abroad; but Bible colporteurs are carrying the book into thousands of the most remote corners of the earth. Last year's report of the work by the eleven hundred colporteurs of the British Society says:—

You meet these colporteurs along the highroads and foot-paths of the world, visiting lonely homes and scattered hamlets, and mixing with the crowds at markets and festivals. Last year, for example, they were selling the Scriptures on the slopes of Vesuvius, in railway stations and barrack-rooms of Siberia, in the banana plantations of Guatemala, in the diamond-mines at Kimberley, and in the rice-fields of Bengal. They were busy at Oberammergau during the passion-play, and at Nijni Novgorod during the great fair. They have offered their books among pilgrims to the holy places at Jerusalem, pilgrims

to the grotto at Lourdes, pilgrims to Buddhist shrines in Ceylon and in Japan. They have boarded hundreds of ships in the harbors of Port Said and Naples and Chefoo and Singapore. One colporteur finds shelter in a camp of Kirghiz Tartars. Another in south India is mistaken for a wizard, from whose magic words the people flee. Another in the Sudan crosses the desert with camels, and when he halts by the wells, must keep a fire burning all night to scare off lions. At a heathen festival in Upper Burma a colporteur was beaten, and his books thrown into the Irrawaddy. On the frozen river at Astrakhan a colporteur's sleigh broke through the ice, both his horses were drowned, and he himself narrowly escaped. Last year these wandering Bible sellers sold more than three million copies of the Scriptures, spreading far and wide the revelation of God's redeeming love.—*The Hundred and Seventh Report*, page 6.

In the days of Cyrus, king of Persia, the angel said to the prophet Daniel:—

"Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Generations and centuries ran on, until more than two millenniums had passed. Empires had risen and fallen; and the Papacy, the great apostasy of the prophecies, had built up its predicted kingdom of darkness. All the time that word to Daniel stood written on the page, waiting the hour. And when the hour came,—at the close of the prophetic period,—how wonderfully was the "sure word of prophecy" fulfilled in the spreading to and fro over the earth of the era of increasing light and knowledge. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52: 10. W. A. S.

The World's Unrest—No. 1

THIS is an age of unrest and disquietude. A spirit of revolution possesses the minds and hearts of men. There is a departure from the old-time and long-recognized standards of truth and practise, and a reaching out after new ideals. A new pace is being set for the world's march.

At the very foundation of this revolutionary process are the marked changes to be seen taking place in religious belief. Doctrines long regarded as constituting the framework of Christian faith are being set aside as antiquated and illy adapted to the present times and civilization. The miracles of Christ are laughed out of court; his virgin birth and resurrection are derided; and the entire Book of God is discredited in some important particular. This attitude is by no means assumed alone by the open skeptic, but by the professed friends of Christianity, and by the accredited representatives of the gospel. Naturally the rank and file of the people are unsettled.

Seeking light, they are led by blind guides into darkness; craving rest and assurance, their minds are distracted by those who should be messengers of peace. They thus become the prey of every fantasy, the disciples of deluded and designing teachers.

The Bible makes evident reference to these last days in which we are living, when it says:—

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4.

Quoting this scripture, the *Christian Witness* of Oct. 3, 1912, says:—

That time has certainly come. Whenever it has been true in the past, or wherever, or shall ever be in the future, it is certain that such a time is now with us.

The *Witness* then quotes with approval the words of a leading Christian teacher:—

Unless all the signs of the times fail, the true church of Christ is about to enter upon the most serious struggle of her history. She is no longer called merely to fight an open foe without, but as Dr. Green, of Princeton, has well expressed it, "the battle rages around the citadel," and she is forced to fight the traitors within. The real enemy is to be found in the theological seminaries, in many of the most influential pulpits, and in the religious literature of the day.

Thomas Paine, Charles Bradlaugh, and Robert G. Ingersoll, perhaps the three most prominent infidels of the last one hundred fifty years, have passed away. They have had no successors as such who have carried forward their onslaughts against divine revelation, but the evil seed sown by these men and their prototypes has brought forth a baneful harvest, and there may be found many men to-day who, though not posing as infidels or skeptics, are nevertheless doing identically the same work that was done by these out-and-out opposers. The changed viewpoint in so-called Christian theology enables these disseminators still to pose as Christian ministers while they carry forward their pernicious teaching.

"Rev." George Jackson, in a lecture recently delivered in Toronto, said:—

Neither Charles Bradlaugh in England nor Colonel Ingersoll in America has had any successor. Again it is safe to predict they never will. And why?—Because our changed methods of interpretation have robbed them of their miserable wares which formed their whole stock in trade.

This same thought is echoed by the *Free Thinkers' Magazine*, which says this of the work now being carried forward by the erstwhile opposers of Tom Paine:—

Tom Paine's work is now carried on by the descendants of his persecutors; all he said about the Bible is being said in substance by orthodox divines from chairs of theology.

These changed methods of interpretation furnish food for serious thought and concern to many Christian men. William Phillips Hall, president of the Bible League of North America, feels that if the condemnation of Robert G. Ingersoll will be great, the fate awaiting the ministers of this new interpretation will be far greater. In an article in the *Bible Student and Teacher* he says:—

Robert G. Ingersoll told the truth, if he has been correctly quoted, when he said, in substance, that his infidel lectures were no longer necessary to his purpose of faith-destruction, because his propaganda of unbelief had been adopted and was being vigorously pushed by *ministers and theological professors!* We venture to suggest that awful as poor Ingersoll's fate at the great white throne may be, it will not even approximate in horror to that unspeakably awful fate that awaits those present-day Judas Iscariots who have crucified their Lord afresh, and put him to open shame by changing the truth of God into a lie, and teaching their fellow men to go and do likewise.

Nor does this work of demoralization stop alone with the church. Indeed, it would not be found in the church if it had not taken hold of the individual life. It has invaded the sanctuary of the soul. The institution of the home, in common with the church, is threatened. The marriage relationship is being discounted by thousands as a compact no longer sacred. Thousands to-day are adrift in blank, hopeless, wandering unrest, the prey of their own carnal natures, the victims of unreasoning passion and fanciful caprice.

Man can not look to his fellows for assurance or spiritual leadership. God alone in these days of spiritual declension is the hope of his people. "Put not your trust in princes, nor in the son of man, in whom there is no help. . . . Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." F. M. W.

An Attack Upon God

OUR Lord, in foreshadowing the dissensions that would exist in the world because of the teaching of the truth, declared to his disciples, and through them to us, that "a man's foes shall be they of his own household." There are no more bitter or disheartening feuds than those which spring up in one's own family. There is no one who can so soon and so disastrously undermine the good name and influence of a family as one brought up under the family roof.

We know this to be true of earthly families. It is equally true of the family of the household of God. Foes in the

household of heaven caused a multitude of the heavenly host to be thrown under chains of darkness and sentence of death. The key-note of that dissension, that enmity, was pride, and the passing of creature judgment upon creative words and works. The creature exalted himself to the place of judge, and in the presence of his associates sat in judgment upon the Creator and Judge of all the universe. He created dissension by calling in question the righteousness and truth (infallibility) of God. Then came in swift succession the fall of the angels, the fall of man, and the launching of God's plan for the redemption of man.

But now eminent men, bearing the name Christian, declare to us, "Man is not fallen nor falling;" the Bible is "the masterpiece of ancient literature; inspired, but not infallible."

Here is a direct contradiction of God's whole work and purpose concerning man. If man is not fallen, he certainly needs no savior. Consequently, Emmanuel, who was to "save his people from their sins," becomes to them a historical myth, and the story of his sufferings for man's redemption becomes merely a sad, sweet fable. He who will not believe that he has fallen from the high estate in which God placed him, can never see the necessity for the deep heart work required to make him a child of God, nor for the intercession in his behalf of the great Mediator between God and man. The declaration that man is not fallen strikes at the very root of the gospel work, and that is the purpose of him who inspired men to make it.

And that other declaration, that the Word of God is "inspired, but not infallible," is the reiteration on earth of Satan's challenge to God in heaven. When man sets himself up as a judge of the words and works of God, the rebellion in heaven is reproduced in the earth. It is a sorrowful spectacle to see fallible mortals, finite wisdom, sitting in sober criticism upon the wisdom and infallibility of the Wonderful Counselor, the Everlasting Father, the Prince of Peace, and taking upon themselves the task of sifting the Word to separate its chaff from its wheat.

When we stop to consider it, it is a terrible charge which the critics have brought against God in the declaration that his Word is "inspired, but not infallible." That would make God the inspirer of that which is fallible, faulty, false; for it is only the infallible that is certain and sure. To admit that a thing is fallible, is to admit that it may be false, and probably is, either in whole or in part. Then the makers of that charge are stating to the world that what God has inspired is faulty, and may be false in whole or in part. Surely the adversary of souls has not brought any

stronger accusation against God than that. Is it too much to say that there are foes in the household of God, the church? Is it too much to say that the work which such are doing is not the work of God? It is a solemn thing to make the charge. But it is a more solemn thing to be doing that work. The true child of God, whose heart has been touched and regenerated by the hand of God till all rebellion has been taken out of it, will not allow the work of this foe to sever him from the true family of God. But it must be borne in mind that when we take sides with those who deny the infallibility of God's Word, we become partakers with those who charge God with inspiring that which is untrue; who accuse God of giving to the people of this world a book to direct them in the path of truth and righteousness which is itself untrue in part, and has not pointed out to us what is true and what is untrue that we might know how to distinguish the true from the false in his own book. Truly, such an accusation could be inspired only by the prince of darkness; and when we make that charge against God, we place ourselves in the ranks of the adversary.

C. M. S.

Note and Comment

This Present Time

THIS present time is one of thrilling interest, and of peril as well, to every man, woman, and child. We have indeed reached the times which shall try men's souls. Perils confront us socially, politically, and religiously. Warring elements exist on every side. It is a time for sober thinking, for careful living. Regarding this the *California Christian Advocate* of May 30, 1912, says:—

The time has come when men of sober, thoughtful minds should be heard. The present tumultuous condition doubtless has a reason, but it must not be forgotten that one tumult does not cure another. Society, by the superficial education of the sensational press, has become frenzied. We need progress, but it should be steady, regular, dignified, and righteous. There is no need of being in a wild, frenzied tumult just because every one else is in the rigors of a strange mania. Who are the men who have given us this great, free republic?—Washington, Hamilton, Marshall, Adams, Monroe, and Lincoln. These have all been men who have stood against the storm and tumult. At the close of the American Revolution the confederate colonies were without coherency, and ruin was not only staring them in the face, but it was raging and rioting everywhere. Be careful! this country has millions upon millions of foreigners, uninformed as to the meaning and working agencies of a free country. There is too much inflammable material in this country to be kindling bonfires recklessly. Every Christian citizen should take a

moment and do some sober thinking for himself and for his very greatly agitated country.

The Men and Religion Movement

It is announced now that an effort will be made during 1913 to carry this movement around the world. Leaders who have taken part in the movement in this country will soon start on their itinerary, which will include Europe and the countries of the Orient. According to the *Continent* of Sept. 19, 1912, the objects to be attained by this journey are—

cultivating fraternal cooperation among the Christian nations, increasing the power of spiritual effort for men and boys, assisting in a better coalition of the evangelistic, educational, nurtural, individualistic, and social methods of Christian service.

Praying to Audiences

PRAYER is the communion of the human soul with God. It should be addressed to him. The one who approaches the throne of grace, whether it be in the secret place or in the public congregation, should enter into the secret of his presence conscious only that his prayer is heard of God, and forgetful of every human listener. It is to be regretted, however, that there are many prayers uttered which are addressed to the audience rather than to the great Creator. A prayer made on a public occasion recently in Boston was declared to be "the most eloquent prayer ever addressed to a Boston audience." The audience approved its beautiful phraseology and well-rounded sentences. In God's sight the truly eloquent petition is that which comes from an overflowing heart of love and gratitude, which recognizes the weakness of the petitioner, and that salvation and help can come only through the Lord Jesus Christ. It is better always to pray the prayer of the publican than the prayer of the Pharisee.

First-Hand Experience

THE minister of Christ must obtain a direct and personal experience in the things of God if he would help others. Speaking of this, Dr. W. F. Gunsaulus says in the *Advance* of Oct. 10, 1912:—

And this is the message which I want to give to the pastors of the day. Preachers must experience the truth which they proclaim. They can not go into their studies and hunt truths or ideas out of books, and then go and proclaim them second-hand to their people, and expect great results. Experience can not be borrowed, and without it a sermon is only a second-hand affair. We can not have renewed strength in the pulpit until we have men who have realized in themselves the value of what they are proclaiming. I do not say that we do not already have many such men, but what I say is that we must have more of them and more of it.

The Religious Garb

It certainly must be cause for regret to President Taft that his earnest endeavor to please both Protestants and Catholics in the settlement of the religious-garb matter, has failed to give satisfaction to either side of the controversy. During the last two or three weeks there has been in religious journals much discussion regarding the President's decision. It is regarded by practically every one of the journals coming to our desk as a clear compromise of principle, and one that seeks to avoid as far as possible taking a definite and decided stand upon the main issue involved.

Says the *Continent* (Presbyterian) of Oct. 3, 1912:—

The really weak spot in the government's solution of the matter is that neither the secretary nor the President is found ready to put these conclusions into the regulations of the Indian school system. The Catholics have already taken down their Roman pictures from school walls, and they have already promised that no more monks or nuns shall apply for positions in the Indian schools. Therefore, say both these eminent statesmen, no order will be entered on these subjects. But why not? If this is to be the policy to which our Roman fellow citizens so willingly agree to conform hereafter, what is the objection to having it "nominated in the bond"? Just a little rule or two added to the regulations now, when the question has been so thoroughly thrashed out, might save a new thrashing of the old straw in a later administration.

The *Standard* of October 5, a Baptist journal, says:—

The President's solution of the matter appears to be an impossible effort to please both Catholics and Protestants. Apparently it is owing to this failure to sustain his position that Commissioner Valentine resigned. . . . We shall watch the President's choice of a successor to the brave and worthy Valentine with interest, not to say solicitude.

The *Lutheran Observer* of October 4 states:—

The decision straddles the question involved. It attempts to please all parties in interest, and in some ways succeeds in so doing, but the government compromises with principle, as well as with its own dignity, by permitting its approved policy to be modified and changed to meet a purely formal, ceremonial, and artificial requirement which the Roman Church imposes on members of its religious orders.

The *United Presbyterian* of October 3 states that "the question is not yet settled." It feels that "the President's decision gives too much discretionary power to be vested in an individual in a case in which a cardinal principle of our national government is involved."

The *Herald and Presbyter* (Presbyterian) of October 2 criticizes the permission of the decision to allow the rooms of government schools to be used for

religious instruction outside of school hours, and adds:—

These Romish teachers could ask for nothing more. They can use the buildings themselves for their sectarian purposes. It will be remembered, however, that the order, clear and ringing, went out from the government to Protestant teachers in the Philippines that they were not, even outside of school hours or even in their own homes or anywhere else, to give religious instruction. But Romanists are given the privilege of using the school buildings for their sectarian purposes, and not even the embarrassing condition of a rule or order is to inconvenience them. . . .

With all due respect, we say that all Protestant patriots do well to take due warning.

The *Christian Observer* of October 9 devotes a two-column article to the discussion of the religious-garb question, concluding with the pertinent question, "Could Mr. Taft have surrendered more completely to Rome?"

But the Catholics themselves do not find the decision altogether to their liking. *America*, the leading Catholic weekly of the United States, speaks as follows of the religious-garb decision:—

An examination of the official document announcing the decision shows plainly that the triumph really rests not with those who at the time they were "covered into" the government service wore the religious garb, and who have been in undisputed possession of it ever since, but rather with the Protestant preachers and bigots who questioned the right of the fifty-one out of the two thousand government employees to wear the religious garb, and appealed to the Constitution against the President's ruling when he revoked the order of the Indian Commissioner. The final decision reduced to its simplest terms means that the religious garb must go. . . . Something had to be done to appease the anti-Catholic element who hate the religious garb and all that it stands for as his satanic majesty hates holy water. . . . It is to the credit of Catholics that they frequently yield their own rights in the interests of peace and harmony, and, as they seem to have done in this instance, to save the government from embarrassment.

The statesman in his great responsibilities, as well as the man of business, the tradesman, the artisan, or the preacher of the gospel, should seek to follow the light as God gives him to know and understand it. In his decisions he should be governed by principle rather than by caprice. Doing this, he has to fear neither friends nor foes, but can look to the great Judge of all for sustaining grace in times when it is his duty to stand for vindication of the right.

We in the humbler walks of life little appreciate the great pressure brought to bear by contending interests upon those who occupy high positions in the state. We need to do more praying for our rulers. Indeed, the Scriptures of truth

exhort us to pray for kings and all that are in authority. Let us remember before the throne of grace the rulers of the countries in which we live, and those that occupy high positions in affairs of state, that God may give them discernment to recognize right and truth, and then firmness and decision to take their stand on every question for principle.

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Preventable Loss

Of the large amount of waste and loss arising from preventable causes the *Lutheran* of Oct. 10, 1912, speaks as follows:—

The annual fire loss in the United States is about \$198,250,000. The loss through floods, drought, and frost is not possible to compute. The Mexican boll-weevil in a single year destroyed \$30,000,000 worth of cotton. Rats, we are told, are the cause of an annual loss of \$20,000,000; flies cause about as much loss, while ground-squirrels destroy half as much as the flies. About \$4,000,000 worth of cows are condemned by the government because of tuberculosis, while the total loss through this cause is estimated at \$13,000,000. By proper sanitary arrangements, the value of the cow and cattle products could be increased by at least \$17,000,000, says an expert. Here is a total, therefore, of \$24,000,000 going to waste in the cow and cattle-yards of the country. A leading medical authority says that not less than 600,000 people die annually from preventable causes, and that each year 3,000,000 people have some illness or accident that could have been prevented. The economic loss thus caused is approximately \$1,500,000,000. If all of this could not be entirely prevented, there could at least be great reductions effected. And we have only scanned half the first page of the ledger of losses through what might be called American wastefulness. If but ten per cent of this enormous waste were to flow into the missionary coffers of the churches, how these would overflow! Is it not time to plan for scientific conservation of our resources?

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Returning to the Faith

SOME years ago there was much discussion in theological circles due to the theories of Dr. Charles A. Briggs, and his suspension from the ministry by the General Assembly of the Presbyterian Church on the charge of heresy. It is claimed now that after following the devious wanderings of New Thought and higher criticism to the ultimate, Dr. Briggs announces once more his faith in the Scriptures of truth as the revealed will of God, and the Christ of the Bible as the only means of salvation. It is to be hoped that he has indeed truly returned to simple faith in the Bible record. If he has, he is a grand exception to the scores whose faith has been overthrown and who are to-day wandering in skepticism and unbelief as a result of the philosophy which has been taught by Dr. Briggs and other higher critics.



Waterloo, West Africa

T. M. FRENCH

AFTER visiting our Canary Islands rest home, Mrs. French and I landed in Sierra Leone March 3. Brother and Sister F. S. Bolton had just left on account of their health, and it was time for Brother and Sister W. H. Lewis to take their furlough to the islands. Brother Lewis had worked very hard, and had had a long run of fever, from which he was just rallying. And from repeated attacks of blackwater fever, it was evident that Sister Lewis needed to get away from the West Coast for a while. So this disablement of these workers made it necessary for us to come to Waterloo to look after the interests of the church and the school.

We were obliged to take up the work that the two families were compelled to lay down; but notwithstanding our heavy burdens for the past five months, the Lord has enabled us to make some progress in our work here.

I organized our native workers and students, and soon all were at work on the tasks before us. Brother Smith, a native worker, together with some of the students, planted the farm to cassava, yams, sweet potatoes, groundnuts, and corn, while I took the rest of our schoolboys and began work on the new school building. We put in the windows upstairs in the school building, and, without partitions and without part of the floor, moved the boys into it, where they could be nearer their work and could be better cared for. After concreting the first floor, our money (as the natives say) "finished." Although the rain blows in badly at the open windows and doors, we have since been carrying on our school work in this building.

There was on hand for the completion of our new church building about twenty dollars. After securing in money and pledges about twenty-five dollars more, with this small amount I began work on this building. The schoolboys and I worked hard, economizing at every step, and were enabled to complete our church for dedication on July 21. One of the last things I did was to tear up a school bench for material to make the moldings for the pulpit. However, we have a neat church building. The public gave us a thirty-dollar offering at the dedication, leaving an indebtedness of not more than ten or twelve dollars.

Since the dedication of our church building, the attendance from the outside at our Sunday and Wednesday evening meetings has steadily increased. Several village people are much inter-

ested, and we are praying and working that these souls may see the light of this glorious truth, and be saved. Our older schoolboys are organized into companies, and are visiting the people each Sunday. They report some interesting interviews.

Our hearts were made glad a few Sabbaths ago when one of our older students from the village, a young man who was an unbeliever, arose in the afternoon social meeting and gave his heart to God. He said that he was impressed the night before that he ought to visit our church services the following day. He came, and was so impressed with the truth presented in the morning that he decided to obey God. Although ridiculed by his companions in the village, he has since been faithful. I have asked him to enter our school home and prepare for our work, as he is a very bright young man and quite well advanced. He has consented to do so.

Brother and Sister Lewis have now returned from Teneriffe, and have joined us in our work. They are looking strong and healthy. Our factory will soon be opened again; and if money comes in, we hope soon to be able to finish up their home and the school building. This will greatly facilitate our school work.

Brethren and sisters, pray that God may give us health to forward his work in this dark land, and that he may give us many precious souls for our hire.

Progress in Italy

L. ZECCHETTO

I AM grateful to say that the work in Italy is slowly but steadily progressing. On Sabbath, July 27, I buried in baptism six dear believers in the Arno River. These were formerly infidels. Another in Florence has been accepted by vote, having previously been baptized. On the following Sabbath, August 3, four were baptized in the beautiful Mediterranean at Genoa, and seven at Montaldo, Piedmont. In the latter place a church of twelve has been organized. At Gravina we recently baptized nine, and these, with those already mentioned, make twenty-six who have been baptized this year in southern Italy. For these we give thanks and glory to our dear Heavenly Father. We feel deeply grateful for the precious blessing bestowed on our work, which has helped us to bring to his light and truth these few souls in the very land of the Papacy.

We have tried in different ways to do the Lord's work profitably. We have several halls where we hold meetings, but we find that the house-to-house work, systematically followed by Bible studies,

is the best way to reach people, and the least expensive. People thus get much instruction, and far more benefit. When seated in the house in a simple, informal way, we can better approach individuals and have heart-to-heart talks with them, thus becoming acquainted with the people and their spiritual needs sooner than in a public meeting. People do not readily attend hall meetings. The majority know little or nothing about the Bible, and therefore are not much interested in Bible topics. Precious truth often is lost in the meetings, while it is often listened to and accepted when heard in the quiet of the home. Therefore, we give the preference to the house-to-house work, and try to follow as God leads.

People in Italy are deeply interested in the Italian-Turkish war, and when we present the Eastern question and speak of the Turkish empire in prophecy, they listen with interest. God's ways are not our ways, and we can indeed exclaim, How wonderful are his ways! Who but the Almighty can make a curse turn into a source of blessing?

The Japan Meeting

I. H. EVANS

ON a little point of land projecting into the sea, with a delightful beach, and a fine grove of pines crowning the bluff just to the rear, in the little village of Awaji, our preaching tent, seating about one hundred fifty persons, was pitched, and here our general meeting for Japan was held July 11-21. As we were located near the northern entrance of the Inland Sea, we could look out from the tent, and see sailing craft of every description. Great seagoing vessels, freighted with the products of every land, were coming and going; small steamers and sailing vessels visiting the thickly populated coasts of Japan; countless small fishing-boats leaving the villages long before dawn, and returning late in the afternoon,—all these and many others were in plain view from our tent.

For two years there had been no general meeting in Japan; and it was indeed a privilege to meet again our people, with their families, and study the Word of God together. Great battles have been waged against heathenism during the last two years. Not since the empire granted religious liberty to all, has the prosecution of the gospel been attended with greater difficulties than during this period.

The attitude of the nation and of the leaders in education and the national religion have combined to make the preaching of the third angel's message to the Japanese a slow and laborious work. The attitude of the people is not one of scorn or ridicule. They do not seem to hate religion, but they are absolutely indifferent to it; they take no interest in it,—a condition that is very difficult to meet. Before an interest can be secured, an attentive audience must be gained. This requires perhaps even more skill than in the home land. Earnest per-

sonal work must follow the public effort, and must be patiently continued for a long time. In order to win the Japanese to Christianity one must search as if for lost jewels. But really, what earthly treasures can compare with the souls of men won from the realms of darkness and sin to the kingdom of God?

All the foreign workers but one, Brother John Herboltzheimer, enjoyed the privilege of attending this meeting. Brother Herboltzheimer had been called to nurse a member of a prominent missionary's family, who had been given up to die by the leading physicians of Japan. The wonderful effects of the hydropathic treatments attracted wide interest. The leading foreign hospital in Tokio, where the patient had been cared for, was greatly pleased at the results obtained by the treatments given, and invited us to operate a small hospital in connection with their large institution, where water treatments could be given. While this invitation showed kindly feeling on their part, it is not the province of the third angel's message to make an alliance after this fashion. It did, however, help us to see the benefits that might be gained by having well-equipped treatment-rooms in Tokio or Yokohama. The latter place has many foreign residents, and offers splendid opportunity for a successful work, if properly conducted. During the meeting it was voted to open such treatment-rooms in one of the two cities named.

Not a large number of our people could attend this meeting, because of the expense of traveling. The territory of Japan stretches out to a great length. Our work now covers an area about twelve hundred miles long; and many of our poor people never took such a journey in their lives, and could never hope to. It was thought best, therefore, instead of having a general meeting once a year, hereafter to hold three or four small meetings, so more of the people could attend. Nearly all the Japanese workers were present at this meeting, and seemed to appreciate the Bible studies held.

The canvassing work has been pushed with vigor this summer. Some have done well, and others have had hard work to make expenses. One company came down to Friday night without money and without food. Their funds were not sufficient to buy food for the next day. They then resolved to fast on Sabbath, and seek the Lord, and then go out Sunday morning and see what they could do toward getting money with which to buy food. All day Sabbath this little company of young people fasted with Brother W. D. Burden, and early Sunday morning they started on their work. In only a little time they had

sold sufficient papers to buy a supply of food. Thus the Lord tries the faith of his people, and helps those who seek him with all the heart.

Dr. Riley Russell, of Korea, attended the meeting, and gave valuable help in Bible studies and in talks on health and temperance topics. Brother H. F. Benson was ordained to the work of the gospel ministry. Toward the close of the meeting considerable committee work was done. It was planned to have at least three tents in the field during the summer and fall. Altogether, the meeting was a pleasant one, and those in attendance will long remember it. The workers separated, having good courage, and trusting the blessing of God to follow their important work.

The visitor to Japan can but note the rapid progress the people are making from year to year in adopting Western

ing the canvassing Bible worker. However, their efforts have been blessed, and a goodly number of persons are very much interested in the truth. Four were received into the church while I was there, three by baptism and one by vote. The meetings in Cartagena are still well attended, and we trust that a strong company may soon be organized, to hold up the light of the gospel in that military center.

From Cartagena my brother accompanied me to Murcia, where we found our Bible worker, Brother Lope Nicolas, hard at work. In spite of the difficult field, several seem much interested in the message. One forenoon, about one and one-half miles from the city, the few believers gathered on the banks of the river Segura to witness the baptism of three persons. They came from the dense darkness of Romanism, but they give every evidence of having fallen in love with the gospel message.

The country surrounding Cartagena is extremely dry and barren, while that around Murcia is unusually beautiful and productive. The inhabitants of Murcia are fond of lettuce. Both rich and poor eat it while walking about the streets.

A few days were spent with the little company at Rubielos de Mora. They all seem anxious to prove faithful to the message.

Here in Barcelona, now a city of nearly one million inhabitants, the work is moving ahead slowly. I have one lady Bible worker associated with me in the ef-

forts here. Last month two adults were baptized, and eight others are expected to take that step in the near future, all directly from Romanism. Our crying need is consecrated laborers.

All-Conquering Faith

BE patient. Keep sweet. Do not fret nor worry. Do your best, and leave results with God. Believe firmly in God, in the fulfilment of his purposes, and in the march of his providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave himself for you. On some bright to-morrow you will come to anchor under a heaven of sapphire, and a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God himself will say: "Enter thou into the joy of thy Lord."—George B. Vosburg.

"AND Jesus . . . saith unto them, Have faith in God."



COLPORTEURS IN JAPAN

customs and ways. But the more one sees of the Japanese, the more he is impressed with their need of the uplifting influences of Christianity, if permanent gain is to be made. Let us pray for the work and the workers in Japan, for the needs of the field are great. Certain it is that we must have more workers who can learn the language, and preach in the vernacular of the people, if our work is to succeed.

Spain

W. G. BOND

At present our force of laborers for the twenty million people of this country is composed of two ordained workers, two Bible workers, and one canvassing Bible worker; so it is not difficult to appreciate our need of consecrated laborers.

A short time ago it was my privilege to visit the workers and most of the scattered believers. Elder L. P. Tieche had planned to accompany me, but circumstances prevented his doing so, which was a great disappointment to our brethren. The first place visited was Cartagena, a city of eighty-five thousand. My brother, Elder F. S. Bond, is stationed there for the present, his only helper be-



A Christian Teacher's Dream

MAX HILL

It rained; the wind blew damp and chill,
so chill;
The ever-dripping eaves, the muddy rill,
The misty pane, so dreary to the eye;
And over all hung low the leaden sky.

O weary, weary was the day, and long!
'Twas labor lost, for all my toil went
wrong.
So slowly dragged the burdened moments
past
From dull beginning to the weary last.

What weariness these mortal frames can
know,
And still the goading mind will make
them go!
What tax of patience can these bodies
bear!
What galling burdens lift! what weight
of care!

But day was done at length. I plodded
home,
Wind-tossed, uncaring, like the drifted
foam
Upon the surging waves that beat and
roar,
And roll again, again, and o'er and o'er.
'Twas dark; the sodden, wheel-distorted
street
But waited to entrap my weary feet;
And on before, beyond the cheerless
gloom,
No cozy home—'twas but a dismal room.

Exhausted, by my couch I fell at length,
All gone my hope, all gone my faith and
strength.
"O God!" I cried, "the way I can not
see;
The burden is too great, too great for
me."

I slept and dreamed, and in my dream
I saw
God's awful judgment-room. With fear
and awe,
I sank with shame upon a cold, rough
stone;
With none to help, I sat and wept alone.

Not long alone, for soon the room was
filled
With hosts of people by that Presence
stilled;
But still far, far away I sat apart,
An overwhelming burden on my heart.

My weariness and pain were on me still,
Like weight of lead, so hopeless and so
chill,
And in my rain-damp, earthly dress so
mean,
I shrank far down and hoped to be un-
seen.

I gazed about me in a strange surprise,
For there before my weary, tear-dimmed
eyes

I saw familiar forms around the throne,
The children of my school, my very own.

Three companies were grouped about the
hall,
And solemn stillness hovered over all;
But as I gazed, my heart sank in despair,
For some I longed to see were missing
there.

Some little ones I saw with parents
stand;
I gazed with joy upon the happy band.
Did I not know the travail and the care
That brought those families, unbroken,
there?

Some parents stood without a single
child.
O, I could tell what enemy beguiled,
What snares were laid to trap their chil-
dren's feet!
Sad-faced they stood, acknowledging de-
feat.

Some little ones were there who stood
alone;
No parents' hands had led them to the
throne.
Their days of struggle, too, I knew so
well;
What tales of galling trial they could
tell!

The Judge was speaking. All was still,
so still,
And through my weary heart there went
a thrill;
For while no man my shrinking form
could see,
The Judge in speaking ever looked at me.

He called for those whose children with
them stood.
Such words of praise he spoke, so kind,
so good!
But while he spoke to them the words
benign,
His glorious eyes were looking into
mine.

My heart stood still; could it be true
that he
Had meant those words of loving praise
for me?
For parents' hands supplied their every
need;
I did but teach those little ones to read.

They all passed on. And there before
the throne
I saw the childless company, alone;
Care pressed each brow, the tears
coursed down each cheek,
And O, the words I heard my Saviour
speak!

"Where is thy flock, thy beauteous
flock?" he said,
And low with shame was hung each
guilty head.
"Where are the children that I gave to
thee?"

To them he spoke; his eyes were search-
ing me.

I would have answered, cried for mercy
then:
"Lord, let me have those little ones
again;
Let me their wayward feet the pathway
teach;"
But fear and guilt had sealed my lips
from speech.

And they passed on. The Judge called
to his feet
The little ones alone; in accents sweet
He blessed them all, and praised their
faithfulness,
And gave them golden crowns and spot-
less dress.

Once more he spoke; this time to me
alone
As I with them pressed near the splendid
throne;
Forgotten all the pain, the damp, the
cold;
That Presence made my fainting spirit
bold.

And O, the loving words! His gentle
voice
Dispelled all fear, and made our hearts
rejoice;
And then the boys and girl about his knee
He blessed again, and gave them all to
me.

Come, Let Us Live With Our Children — No. 4

Confidences

ARTHUR W. SPAULDING

THE average child is bound to be in-
timate with some one; it is the parent's
right to be that one. It takes time and
study and patience to be intimate with
one's children. Begin early. Play with
the baby; be a boy with the boy, and a
girl with the girl. It is worth an hour
of romping every day to have your boy
come running down the road to welcome
you home, to have your little girl climb
up into your lap and throw her arms
about your neck, and to hear them prattle
of the doings of their child-world
that day. It is worth the time spent in
making a paper balloon, or dressing up
clothes-pins for dolls, or building a fur-
nace that will bake real pies,—it is
worth that to have your little son and
daughter turn to you for help in every
emergency. It costs less vital energy
to go with them out into the fields and
woods and teach them all you know (and
then learn more) of birds, and squirrels,
and ants, and butterflies, than it takes to
be worrying and fretting about what they
are learning over at the neighbors'.

If you have a shy child, to make your-
self his confidant you have simply a
harder and therefore a more delightful
problem to solve, and you have the as-
surance that the results will be more
permanent. For the talkative child may
tell you his secrets, but he may also tell
the neighbors; while, if you get the con-
fidence of the reticent child, you have
the honor of being perhaps the sole re-
pository of his secrets. I like to lie with
my children on the grass or the floor

or the bed at the close of the day, and give and take talk: if we have been apart, to learn what little simple things of importance the other has been doing; if we have been together, to get farther afield, deeper into the mysteries and the meanings of the things we have seen and heard and thought of.

Be assured, parents, that this giving and getting of confidences is one of the most important things in living with your children. You will have to begin with little things if you mean ever to get big things. There are very few parents who have this blessing. I have met a good many fathers and mothers who thought they knew their children, and yet who did not know a thing of the really important matters; and the unimportant matters they scorned.

It is no small art, this getting and retaining the child's confidence. It requires a subtle mingling of parental cordiality and dignity. A man or a woman must be able to converse delightfully with a child while they are at work together, and at the same time must preserve a demeanor that insures the child's respect. People who are silent with children never will have their confidence; and people who are childish lose the respect of children. You may mark one fact: the parent whose child does not show a preference for his society rather than that of another child or young person, has not the confidence of his child, and does not know so much of what his child is thinking and doing as some other people know.

Let us know what our children and others are talking about together. It is easy, if you are intimate with your children, to hear what Susie Jones or Jimmie Brown told them to-day. Don't despise the unimportant talk. In the prospect of more important information some day, it is highly important to-day to learn that Jimmie caught a two-pound bass with grasshopper bait last Sunday, or that Susie had the greatest fun in dressing up in her mother's red calico wrapper and purple-flowered hat. And don't be too much horrified at iniquities. You may have a decided disapproval of Jimmie's going swimming against his mother's commands, but your son may secretly admire Jimmie's diving, and condone his illegitimate means to reach a legitimate end. You may think it is not nice for a little girl like Susie to tell how she just hates that horrid Smith boy, but your small daughter may be a mild ally of Susie. Then your expressed condemnation may lose you some very important confidences later. It is well for us not to pelt with opinions or dust with platitudes, but rather to discuss facts, and wait for questions that will open the way for us to instruct. We need, anyway, to teach more positively and less negatively, more in approval and less in condemnation, more in example than in precept. And if your son and your daughter see no crookedness, no criticizing, no intolerance in you, it is very possible they will choose you rather than Jimmie or Susie for their model.

Wait a while, and tell some story that embodies the ideal action; it will be seed that will sprout by and by.

It is vital that the parent know and guide his child's relation to the sexual life. It is the parent's duty, and his privilege, to induct his child into the knowledge of his bodily functions and the science of life. At a very early age (it varies with the development of the individual) the child should be taught by the father and the mother the simplest facts of his being and the mysteries of his coming into life.

But I do feel it necessary to say, from my experience as a teacher who is also a father, that the menace of sexual immorality is little sensed by the great majority of parents. I know the cases of young boys and girls who have reached depths of depravity which their parents will not credit. Yet they have come to it through comparative innocence, ignorance at least. Their state is due to the blind confidence and neglect of their parents.

I hesitate to say much on the subject, because I have learned that such revelations and appeals serve merely to stir most parents to a futile fever of apprehension and helplessness, which soon reacts in a feeling of greater indifference; whereas what is needed is a calm, persistently vigilant study and action with the children. This matter needs to be made a progressive study in parents' meetings, led by wise and experienced men and women. Do not be deceived; parents may sleep in fancied security, but the devil is ever busy debasing the minds and bodies of children through prurient thoughts and sexual abuse. There is not a child in the land whose parents (or some one as favorably situated) have not instructed and guided him, who is not suffering from a corruption of this holy instinct and power of procreation. The stupidity, the listlessness, and the perversity of children are traceable more fully to this cause than to any other. If there is any danger in life which is designed to be avoided by the parent's possession of his child's confidence, it is this; and from the earliest stages of childhood this campaign for purity must be planned for and worked upon by the father and mother. I say to you, parents, that instead of being a subject to be dreaded, it is a subject the mastery of which gives pleasure in the feeling of power in purity. Nothing in temporal life is more holy than these things; nothing in life is so filled with joy as fatherhood and motherhood; and to be the imparter to your son and your daughter of the knowledge of all this holiness and beauty and joy, to teach them the conservation and the right use of their powers, is itself a joy beyond comparison.

One more thing I say: that this joking about courtship and marriage into which many grown persons, even parents, descend; this sly innuendo of something funnily indelicate in the mutual attraction of young men and young women; this smirking and winking that greet the

mention of possible attachments,—I say it is a shame to our profession of Christianity. It is a practise that lowers the lovers' conception of what they are engaged in, that drives them to undue secrecy, deception, and evil, that forbids their applying to their elders for counsel and help at the time when they most need it, and that starts them on the way of making their children a debased and godless generation. The Christian, especially the adult, most of all the parent, who permits himself to think of courtship and marriage in any way that allows lightness and joking about them, commits an offense against heaven and a crime against his fellow men. Let ministers, and teachers, and physicians, and you, fathers and mothers, take high ground in this matter.

Finally, confidence given to the parent by the child in spiritual matters, is the crown of the parent's success. Of old, the father was the priest of the family, the daysman between his children and God. To-day, if although by his weakness he has lost much of this privilege, he may regain it, and to his children he may be the interpreter of God. In this the mother stands with him; and while the father is, by his nature, to be the exemplar and the teacher of the sterner virtues, she, by her intuitive knowledge of the mysteries, her finer spirituality, is to lead her children deep into a knowledge of the love of God.

The spiritual development of the child is not to be forced: "first the blade, then the ear, after that the full corn in the ear." Fed with the milk of the word, in the stories of the men and women of God, the children are to be brought up by the father and mother to the time of adolescence, when the mind begins to seek for reasons, and the soul is reaching out into the unknown. Then is the psychological time for the final choice and the public confession of Christ. And happy are that father and mother so closely united to their children that in that supreme moment of life their children turn to them for counsel and help.



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."

SOMETIMES the answers to our prayers seem long delayed. Perhaps for many years we have prayed for the conversion of friends, or for the fulfilment of some cherished desire. Satan tempts us to feel that the Lord is deaf to our cry, or that his hand is shortened so that he can not save, when perhaps all these years he has been seeking through means and agencies and influences to shape circumstances in the lives of our friends which will result in leading them to give themselves to God. We need to strengthen our souls in the Lord, and trust fully in the power of his promise. Says the psalmist, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." David did not see always that which his

soul desired. It seemed at times that the answers to his petitions were long delayed, but he had faith to believe that he would see the goodness of the Lord, and that his prayers would be answered; and this faith kept him from falling by the way.

We let go of the hand of God too soon. This is our weakness. In every age of the church the men and women of power have been the men and women of prayer. So let us pray much, and with our praying let there be a surrender to God on our part; an opening of the heart, so that he may come in and fill us with his fullness, and lead us by his Holy Spirit.

We have the following requests to present to our readers this week:—

114. From Brother F. W. Morse, well known to many of the older readers of the *REVIEW*, comes an earnest request for prayer in behalf of his wife, Mary Martin Morse, who is suffering with what appears to be an incurable malady, in our sanitarium at Melrose, Mass. Sister Morse has been an active writer for the *Instructor*, *REVIEW*, and *Good Health* in years gone by. Pray that God may give to her a new lease of life and strength.

115. A California sister asks our prayers for the conversion of her father, three brothers, and one sister. She also desires prayer for the healing of her father, one brother, and herself, if it be God's will to restore them to health.

116. A sister writes from Iowa requesting prayer for healing. Medical help affords her no relief, and her seven children need her care.

117. "I do earnestly and humbly ask your prayers for the conversion of my children and my husband," writes a New York sister.

118. A burdened sister in Illinois asks the prayers of God's people for the conversion of her husband, two sons, and one daughter, and for herself that she may be able to endure unto the end. She is the only Christian in her family.

119. From Massachusetts a sister sends the request that we pray for the healing of her mother, who is suffering from sclerosis of the liver.

120. From Kansas a sister writes asking that we pray earnestly for the conversion of her husband. He knows and believes the truth, but will not surrender himself to the Lord.

121. The following is an extract from a letter following by a sister in Connecticut who has cancer, and whose doctor has told her that she can not live a year:—

"I am interested in the noon-hour petitions for the conversion of our loved ones, also for the healing of the sick. I should like to add the request that you pray for the conversion of my seven children, two grandchildren, two brothers, and two sisters. I would also ask your prayers that I may be healed if it is God's will."

"Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day."



THE FIELD WORK



Ring True

WORTHIE HARRIS HOLDEN

RING true, O heart of mine!
And if the dross and tin to purge
Thy great Refiner still must urge
The furnace fire, sing no dirge,
But laud his power divine.

Ring true, O heart of mine!
For in these days of stress and strife
The base and vile are ever rife,
And sordid touch defiles each life
That God does not refine.

Ring true, O heart of mine!
None but the pure can enter there
To dwell within the city fair,
And citizens must here prepare.
Ring true while life is thine.
Portland, Oregon.

The Press Bureau Work

WITH the passing of each week, it becomes quite evident that our brethren are realizing more and more the power of the secular press to bring the doctrines of Seventh-day Adventists to the attention of the world at large. The success that has come as the result of the campaign, begun less than a year ago, of using this powerful agency for the dissemination of the gospel truth, has been wonderful.

Many letters have recently been received from brethren in various sections of the country, who tell of the success they have had in getting articles published, and the good these articles have accomplished. One minister in New Hampshire writes: "The newspapers surely have been good to us this summer, and have done for us all that we felt we could ask under the circumstances." A minister in Iowa has this encouraging testimonial to give: "We are full believers in printer's ink, and have many times availed ourselves of open columns in connection with the history of our work. We are on the best of terms with the publishers, and they handle almost anything that we are willing to give them. Nearly every week there is something in the papers here about us, much of which we write, but some of which they write."

A word from South Texas makes us feel confident that the message can be published with success in the newspapers of that part of the United States: "During our camp-meeting I furnished daily reports to the newspapers, and all but two were published. Those withheld were on the fourth of July, and as the papers were small, the articles were doubtless left out for that reason. One paper changed scarcely anything we gave it; the other once in a while changed the wording of the articles."

One brother in the North Texas Conference furnished very interesting reports to the Cleburne papers, where the

camp-meeting of that conference was held. A brother in Knoxville, Tenn., in telling of the success in his newspaper endeavors in connection with a series of meetings held there, says: "Out of fifty-six meetings reported, forty-three appeared in print. We are so well pleased with our first attempt in this line that we credit the success of our tent effort largely to the favor we received through the press."

After telling of his experiences in furnishing reports of the Alabama camp-meeting to the Mobile papers, though the meeting was held at Fair Hope, fourteen miles distant, a brother in that conference says: "One good thing the items in the Mobile papers did was to bring a sister over to the camp who had lived in Mobile for some time, and did not know there was another Sabbath-keeper living there."

These good words from brethren who are making good use of the possibilities before them to make known the glad tidings of the soon return of the Saviour ought to encourage others to write for this powerful medium, which is free to all of us. A high dignitary of the Protestant Episcopal denomination in Los Angeles, in writing an article for the *Los Angeles Tribune* of recent date, on "The Pulpit and the Press," made some very pointed statements as follows:—

"The relationship of these two institutions is very close. They are allies and not antagonists, and they do their best work in union, rather than in separation. I always have attached a very great significance to the power of the press."

"The preacher speaks through the living voice; the newspaper preaches through the living word. The first reaches thousands, and the latter reaches tens of thousands."

"There is no institution under the canopy of heaven that is so largely a legatee of the benefactions of the newspaper as the church; hence this vital and living bond of relationship that binds and holds these two servants of mankind together."

That the ministers and other interested ones in other denominations are taking notice of the activity of our brethren in using the newspapers for the spread of our views is shown in a statement by one of our ministers in New Hampshire. He says: "Some here are opposing everything that they [the editors] do for us, and it makes it hard for them." Notwithstanding the fact that others are opposing the publication of articles about Adventists, our brethren in that State have been treated well, judging from the size and contents of the reports contained in clippings sent to the Press Bureau.

Work on the Pacific Coast

Since writing the above, I have received from Brother J. R. Ferren, of California, an excellent report of the

work of the Press Bureau on the Pacific Coast. He says:—

"Eleven daily newspapers, and several published weekly, with a combined circulation of more than one million copies an issue, carried reports during our four camp-meetings held in California this season. Although thirty miles away, the Fresno *Republican* and the Fresno *Herald* took our reports of the Reedley meeting, so that throughout the great San Joaquin valley people were daily reading about the leading features of the Seventh-day Adventist camp-meeting at Reedley. One report, headed 'Tons of Books Shipped by Adventists,' was read by an ex-resident of Fresno over in Mountain View. Although this woman, wife of a superannuated minister, had lived within sight of the Pacific Press for months, she had no idea of the great work they were doing, until reading of it in the newspaper, as she expressed it to an Adventist neighbor. So it is hoped that many gained some definite and favorable impressions through the large number of press notices given, covering, as they did, reasons for distinguishing points of belief, and much concerning the work of the denomination in the world. Points of truth were woven in at every opportunity.

"The health and temperance principles were emphasized frequently in reports appearing under such heads as, 'Using of Tobacco Is Subject of Address,' 'Big Death-Rate Due to Social Practises,' 'Adventists Urged to Aid W. C. T. U.,' 'Abolish Saloon, Adventists Advocate.'

"In reporting educational meetings, there was opportunity to tell why Adventists operate their own system of schools, and much concerning the development and work of those schools. Likewise, sanitarium meetings opened the way for explaining something of the work of these institutions, where they are situated, and the number of persons to whom treatments are given.

"No feature of our work was given more publicity than the foreign missions enterprise. From the first report, which usually emphasized the thought that this year two hundred Adventist camp-meetings are being held in the leading countries of the world, the fact that the denomination is turning its energies and resources toward foreign fields was often repeated. That the Sabbath-school donations go to foreign lands; how the minds of our young people are directed to distant countries; mission funds raised; persons selected for foreign work; and the missions talks, all furnished material for foreign missions 'stories.' 'Six thousand African boys and girls in mission schools in Africa,' 'Four thousand Adventists in Russia, and gaining seven hundred a year,' 'One thousand new Sabbath-keepers added every three months to the churches in Europe,' 'The outlook in China, India, Japan, and other countries,'—these are some items that these reports contained.

"They Are Against Any Sunday Law' was one head-line introducing a series of religious liberty resolutions. The synopsis of another such meeting was headed by, 'Lecturer Talks on Religious Freedom; Declares Civil Law Has No Jurisdiction Over Religious Matters.'

"The Sabbath was first mentioned in

the article announcing the camp-meeting, as a distinguishing feature of the denomination's belief. The reports appearing Friday told of how the campers were preparing for the observance of the Sabbath beginning at the setting of the sun. Reports of the Sabbath-school and services again called to mind how Adventists observe the Sabbath, and in some instances why. Again, as the subject was presented in evening discourses, it could be touched upon in the newspaper reports. For example:—

"Pastor E. W. Farnsworth's sermon in the evening was on the 'Spirituality and the Immutability of the Law of God.' He declared that theoretically Seventh-day Adventists are in perfect harmony with all evangelistic denominations in regard to the perpetuity of the law. He quoted from the recent Dr. Joseph Cook's lectures at Tremont Temple, Boston (a Congregationalist minister), who declared, 'While God remains God, and man is man, the decalogue must stand. It seems beyond human efforts, and is written in the very constitution of things. It was given for man, not for the Jews only, but for all mankind.'

"Seventh-day Adventists most sincerely believe these utterances, said Pastor Farnsworth, and the truths taught by them. He believes that the keeping of the law of God is the heart of the gospel itself. This, he declared, is why Seventh-day Adventists keep the seventh-day Sabbath, according to the fourth commandment, which is a part of the law.

"Thus, it would seem, the Lord has opened to us the agency of the newspaper this season in a special way. The large Los Angeles dailies during our Glendale camp-meeting published more than forty reports, and we had the privilege of meeting some who came to the services because of reading of them in the newspaper. In their sermon page on Monday the Los Angeles *Examiner* and the *Tribune* each carried a sermon by Elder W. A. Spicer, on 'The Certainties of the Advent Message.' The Los Angeles *Times* carried a sermon by Elder Geo. W. Reaser, on 'The Last Great Religious Movement.'

"These are some features concerning our press work in the Pacific Union that may encourage those in other places who are writing for the papers. It took time, effort, and faith to keep the papers supplied with the news of our camp-meetings day by day, but we can not help believing that the influence of this publicity will have its effect in behalf of the truth."

W. L. BURGAN.

Western Colorado Camp-Meeting

THE fifth annual conference and camp-meeting of the Western Colorado Conference convened at Delta, Colo., September 26 to October 6. From the first, an excellent spirit was manifested. The attendance was not large; it was estimated that about two hundred fifty believers were in attendance all or part of the time. The delegates were wide-awake to the many items of local and general interest that were brought before the conference, and the interesting discussion on the various items showed the spirit of the people assembled.

Elder E. A. Curtis, who has the full confidence of all the believers, was re-elected president, with practically no

changes in the other offices. Brother J. A. Neilsen will act as conference treasurer and secretary, and Brother J. L. Humbert will enter the field in the interest of the missionary work among the churches. The finances of the conference are encouraging, and the conference, though small, has determined to reach the fifteen-cent-a-week standard for foreign missions.

Aside from the conference workers, there were present Elders A. T. Robinson, C. G. Bellah, and M. B. Van Kirk, and the writer. Elder Robinson gave a very valuable series of studies on the secret of Christian living. These studies were much appreciated. It was a feast to sit and listen to this tried servant of the Lord as he brought from the storehouse of God things new and old. Brother Van Kirk labored successfully for the young people and in the interests of the educational work. Brother Bellah, with his old-time interest in the book work, gave splendid service, and with Brother Surber, the new State agent, worked up a large interest in the canvassing work. Quite a number of volunteers enlisted in the grand army to carry the printed page to the dwellers in the mountains.

On the last Sabbath, near the close, thirteen dear souls followed their Lord in baptism. It was a solemn scene, and the Lord bore witness to the occasion. The offerings for foreign missions were fairly good. All went from the meeting to their homes with renewed zeal and devotion to the Lord's work.

Personally, it was a spiritual feast to me to be permitted to attend this meeting. The Lord came near in the many services that were held, and we shall look for results of this meeting in the kingdom of God.

J. W. CHRISTIAN.

"A Side Issue"

A RECENT letter from a friend refers to the canvassing work as a "side issue." I fell to pondering whether this work rightly occupies this position relative to the other branches of our work. The colporteur work occupied an important position in the Reformation of the sixteenth century, of which Reformation our work is but a continuation. A very large percentage of the people who now embrace the truth do so through reading. Certainly such a work is not a side issue, but one of the main issues.

Again I recall the statement of the servant of the Lord that "if there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures." This doesn't look as if that work were a side issue, does it? Away with these selfish comparisons! May God give us grace and breadth of mind to comprehend in its fulness the work of the third angel in the earth.

It would be well for conference officers and workers to consider what position the canvassing work has occupied in their thoughts and plans. Perhaps we shall thus discover some side issues. Have we given it the place it deserves? What have been our plans for the promotion of this work at camp-meetings? The spirit of prophecy tells us that this work is of more importance than preaching to our people. Do we so regard it? We are much concerned to have good preaching at camp-meetings, but do we make equally careful preparation for

promoting the interests of the canvassing work? Here there is danger of making the canvassing work a side issue.

It is easy to tell what interest a conference has in the canvassing work by reading a few issues of its local paper. In some of these it is manifest from the first page to the last that this work occupies the position it deserves. Every worker and officer sees in it a means of advancing the cause he loves, and thus helping finish the work in this generation. In such papers we always find a long list of successful canvassers.

On the other hand, we find occasionally a conference paper which grudgingly mentions the canvassing work,—a side issue indeed. It is a sort of necessary evil; and were it not for an occasional word from the field agent (if the conference has such a worker at all), we should never see a mention of the canvassing work. In such a paper we usually find somewhere on a back page the names of a few faithful canvassers. They, too, feel the spell of neglect and disapproval (intentional or otherwise, the effect is the same) of this branch of the work. It will be noted that the names in this list keep changing, and it keeps the poor field agent hustling to make any report at all. He knows full well that if he does not make some showing, he will be regarded as an unprofitable servant, not worth his "traveling expenses," and be told to move on.

Now we are not discussing imaginary conditions. Would it not be well for us to consider our ways, and repent of our temerity in regarding and treating as a side issue a branch of the work of which it is said, "The canvassing work, properly conducted, is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time?"

E. R. ALLEN.

Kolo Mission, Basutoland, South Africa

WE arrived at the Kolo Mission safely, and are now partly settled in the mission home. We reached Wepener by train about two weeks ago, and from there came the rest of the distance, about twenty-five or thirty miles, by ox-wagon, arriving at the mission late in the evening of the next day. We have spent a large part of the time in getting straightened out and squared up, until now, at the end of two weeks, we feel quite at home, though we have made only a beginning on the work that needs immediate attention.

The mission home is beautifully situated, being on the side of the mountain, and affording a splendid view across a broad, level valley, which stretches away for miles to the westward. This whole valley is dotted with native villages, which constantly remind us of our business here and of the great work to be done in this field. A snow-storm, which lasted all day yesterday, greatly enhanced the beauty of the landscape for the time being. We have a nice little garden plot, a small orchard, and mountain spring-water piped right to our back door, as well as many other blessings and conveniences to enjoy; some inconveniences, of course, but then they are found everywhere. We have the garden partly plowed, and are busy now with the tree

and grape-vine pruning, trying in the meantime to get the rest of the plowing done.

The natives here are the best class we have had to deal with, being cleaner in their home life, and more intelligent generally, as well as far in advance of other tribes in many other respects; they also have at least a little appreciation of what is being done for them in bringing them the light of the gospel.

The people as a rule seem glad to have us here, and each Sabbath some from the outside villages may be seen attending the services. Peter and Lazarus, our native teachers, tell us that the people like the music from our little box organ, and that is one reason they come to Sabbath-school and church services. We organized a Sabbath-school last Sabbath, for which they all seemed glad. We have had one request for baptism; this is, of course, the result of previous work done, and not of our own. Nevertheless, we are glad to hear these reports. Pray for the work here.

E. C. SILSBEE.

British Guiana

THE work in Georgetown is making some progress. There are many mountains to go over, or to remove, but by the faith of Jesus they are disappearing.

The hot weather has come once more, but I do not mind it very much. I try to keep out of the sun as much as possible, and find I feel all right then. We deeply feel the lack of means and workers. We greatly need another white worker in this field. I am praying that the Lord will send the right man this way.

The canvassing work is making progress, and we hope to see many books sold in this colony this fall. One young man who has just accepted the truth expects to give all his time to the book and paper work. Pray for us in this needy field, that the Lord may give us wisdom to direct the work aright. We are of good courage in the Lord, and expect to see some fruit from our labors here. Our mission farms are looking well. We have about five acres of rice on one, and the one at Bootooba has three hundred rubber-trees, besides much produce. I shall soon visit the one on the Essequibo River, and see about cutting some timber there. We hope soon to make these farm schools self-supporting.

E. C. BOGER.

Selling Our Books to Spanish-Speaking People

THE progress of the canvassing work is remarkable throughout the world-wide field, and reports from Mexico, Central and South America, Cuba, Spain, and the Philippines, indicate that this is especially true in Spanish-speaking countries. I believe that now, just now, is the opportune time to work for these people. The Spirit of God is surely working with them in a remarkable manner. They were prevented to a great extent from hearing and accepting the Reformation of the sixteenth century, but the Lord is surely giving all an opportunity to hear and accept the truths of the third angel's message in this the twentieth century.

I have come in contact with Spanish people more or less, in my canvassing work, for more than a quarter of a cen-

tury. What a change can be seen in their present attitude! Once it was very difficult to get their orders, and still more difficult to deliver the books after the orders were secured. Of late I have had little or no trouble in getting orders, and my deliveries are good. The people come to me anxious to buy books, when once my mission is known. They first take one, then another, and still more, until I have about exhausted our line of Spanish literature. Many are doubtless in this country, through God's providence, in order that they may learn the truth.

During a recent trip to Arizona the Lord wrought in a wonderful manner. During six months I was blessed in delivering between eighteen hundred and two thousand dollars' worth of books, the large majority of which were Spanish. I can see the hand of God in this as never before. The people are anxious for the truth, and all we have to do is to take the books to them. Try selling our Spanish books, particularly "Home and Health," and you will be astonished at the result.

WALTER HARPER.

Field Notes

FIVE persons were baptized on a recent Sabbath at Lansing, Iowa.

THREE adults have just been added to the Buckeye, Ariz., church.

FIVE persons have taken their stand for the truth at Chester, Mont.

ELDER W. A. YOUNG baptized four persons at Indianapolis, Ind., recently.

As the result of a recent tent effort seven are keeping the Sabbath at Nezperce, Idaho.

THE baptism of twelve adults (colored) is reported by Elder L. Muntz on the last Sunday of the Virginia camp-meeting.

WITHIN the last few weeks eleven individuals have united with the Kansas City, Mo., church, eight of these being new Sabbath-keepers.

A NEW church has been dedicated at Westerly, R. I. Elder W. R. Andrews reports that fourteen persons have recently accepted the truth in Providence.

ELDER J. H. BEHRENS reports the baptism of two new Sabbath-keepers at Reedley, central California, and the organization of a Sabbath-school. He recently baptized ten persons at Bakersfield.

A CHURCH of fifteen members has just been organized at Camino, in the California-Nevada Conference. Ten of these are new believers. Thirteen persons are rejoicing in the truth at Turlock as the result of a series of tent-meetings recently conducted there.

ELDER J. W. BOYNTON reports the baptism of three persons at Bellingham, Wash., and two at Marysville and English. Five adults were recently baptized by Elder L. Johnson, and a church of eighteen members organized at Enumclaw.

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. PERSCOTT SECRETARY

Protestantism: "the Mother of All Abominations," "the Dying Wretch," "the Religion of Dirt"

It is hardly probable that the readers of the REVIEW are aware of the bitter spirit displayed and the abusive language employed by Roman Catholic editors in the current discussion of questions at issue between Catholics and Protestants. It seems as if some of these writers have grown so sure of the position and power of Romanism in the United States that they no longer hesitate to reveal the real spirit of the Papacy. The following extract will speak for itself:—

"When Valentine issued his order against the nuns' habit, he felt sure his action would be supported by the government, and approved by the nation at large. The old anti-Catholic prejudice was too strong, and the President would not dare challenge it. Valentine felt he was touching a responsive chord in the heart of the American people, and his ground was secure. He little dreamed that his order would be promptly suspended, and himself driven out of office in disgrace. The country did not take up his cause. The old bigotry did not respond. And the reason is the Protestantism of long ago is dead, and all forms of Protestantism are dying. The old lies do not pass current any longer. It is now good form to speak only what is good of the Catholic Church.

"But the death of prejudice against the Catholic Church means more than a popular return to a juster way of thinking and speaking. It means not only the subsidence of slander, but the death of the slanderer. Protestantism is hoist by its own petard. For four hundred years it has vilified the Catholic Church as the mother of all abominations, the scarlet woman, and the whore of Babylon. She has outlived all the vituperation; and now the slanderers are being tried on the very indictments they have so long fulminated against Rome. To-day the whole world believes that Protestantism, and not the Catholic Church, is the mother of all abominations. The scarlet woman, and the whore of Babylon. The unchurched and unsected millions who disgrace every civilized land are the waifs of the Reformation. The disrupted homes, morgues of plighted love, are the handiwork of the Reformation. The debauchery in high and low life in every land where Protestantism holds sway attests the general loosening of bonds of morality caused by the Reformation. Protestantism has become the synonym of unbridled lust, domestic infidelity, and irreligion throughout the world. Compared with England, Japan is clean. Judged on the score of honesty, the United States stands below southern Italy. In divorces and illegitimacy the Protestant peoples are first, and all the rest nowhere. . . .

"Six months ago a nation-wide move-

ment was inaugurated against the Catholic Church. Many men with more money than brains, and more bigotry than religion, became interested in the movement. The magnitude and cost of the anti-Catholic literature that has been scattered throughout the land must have run up into the millions. A new semi-political, semireligious party was formed, and many of the most honored names in every walk of life were found on their roster of abettors or promoters. It was confidently predicted that the triumphs of Know-nothingism and A. P. A.ism would be repeated and outstripped. Lecture courses were announced in every city from the Atlantic to the Pacific. To the astonishment of everybody and the utter dismay of the prime movers, the people were not only indifferent to the fiery appeals of the zealots, but they plainly told the foul-mouthed agitators to shut their mouths and retire to the obscurity from which they came. The movement collapsed because the people had had a surfeit of lies. The career of the Guardians of Liberty was the last militant appearance of Protestantism in this country. It was the last gasp of the dying wretch that for four centuries had filled the world with hatred and division, and filled the armies of hell with recruits. Protestantism is par excellence the religion of dirt. When it disappears, there will be a monster Augean stable to clean out; and the nations will feel relieved of a plague that threatened to last forever. The world is vile and sinful; but filthy as it is, it is far too pure for Protestantism."—*Western Watchman*, Sept. 26, 1912.

In the face of all the facts, it certainly requires an unusual degree of assurance for a Roman Catholic writer to assert that the woman sitting upon a scarlet-colored beast (Rev. 17:3), upon whose forehead was written "Babylon the Great, the Mother of the Harlots and the Abominations of the Earth," is Protestantism. Moreover, it is a decided departure from Roman Catholic interpretation; for such recognized Roman Catholic theologians as Cardinal Bellarmine and Bossuet have declared that the woman represented the heathen city of Rome.

This attempt to pervert the meaning of this striking prophecy by asserting that it is fulfilled in Protestantism, constitutes a challenge to us to restate the position which has been successfully maintained by Protestant interpreters for several centuries; namely, that the woman represents, not the city of Rome, but the Church of Rome. Let us accept the challenge.

A Significant Suggestion

THE astute diplomacy with which Rome carries on her work commands the attention of every student of history. Important plans or policies are often suggested from some apparently obscure and unauthorized source. If they arouse too much criticism and opposition, they are disowned by Rome, and dropped until a more favorable time, when they may be brought forward again. Finally they will be announced by proper authority.

We are reminded of this policy by a suggestion that has recently appeared in a New Jersey paper:—

"A movement is under way to secure an addition to the Cabinet of the Pres-

ident of the United States of a secretary of peace. It is also proposed to have this question presented to the representatives of every world power now in session at the International Peace Congress at Geneva, Switzerland, with a view to establishing this office generally in national councils. It is reported that President Taft, Theodore Roosevelt, and Governor Wilson are to be approached, and their views on the proposition ascertained. A special committee, representing most of the peace organizations, a number of religious denominations, with no idea of sectarianism, is to present the subject to presidential candidates, it is said.

"The first suggested choice for this office, it is understood, is James Cardinal Gibbons. It is urged that 'his influence would be powerful in preventing future conflicts between the United States and Catholic nations.' He has been a prominent speaker on occasions when world peace has been the subject, the dedication of the Pan-American Union building at Washington in 1910, the third National Peace Congress at Baltimore in 1911, and other occasions. The proposed office is to be advisory in character and to carry no special authority. The exact draft of this plan for presentation to presidential candidates is not to be made public until after they have received the question."—*Newark Evening News*, Oct. 5, 1912.

We shall wait to see whether this "feeler" will be repudiated by Rome, or whether it will be followed up and an attempt made to put Cardinal Gibbons or some other member of the Roman hierarchy into the President's Cabinet.

"With Outward Show"

SOME idea of the pomp and ceremony with which a professedly religious function is celebrated by the Roman hierarchy in a Catholic state where there is a union of the civil and the ecclesiastical power, may be gathered from the reports of the twenty-third eucharistic congress recently held at Vienna. The great procession, the closing feature of the congress, is thus described in a press despatch:—

"Vast crowds, principally women, lined the route from the Cathedral of St. Stephen to the Hofburg, standing patiently for hours for the procession to pass.

"The miners from Tyrol, in quaint costumes, headed the procession, and were followed by the bakers' guild from Munster in picturesque attire. Then came the various Catholic societies and the representatives from foreign countries in national groups, including Belgium, Bavaria, England, France, Switzerland, Spain, Albania, Hungary, Croatia, and Bosnia. The four groups last named wore gorgeously colored peasant costumes.

"The second division was composed of the clergy and bishops and civil authorities to the number of ten thousand. It was headed by the seminarians, and these were followed by members of the Reichsrath, provincial diets, and the council of Vienna, and government and municipal officials. The clergy, to the number of eight thousand, were in full vestments.

"The court division, a mile and a

quarter in length, formed the last part of the procession. The emperor drove in a magnificent state coach of plate glass and drawn by eight horses, led by grooms in black-and-gold liveries, from the Hofburg to the cathedral to attend the removal of the host from the high altar to the state coach of the papal legate.

"Privy councilors and the highest officials of the court and empire went first in court carriages, and then the archbishops and cardinals. The cardinal archbishop of Olmutz, one of the wealthiest of the Austrian sees, drove in a splendid golden wagon built in the reign of Maria Theresa. It was drawn by six fine horses brought from Olmutz for the occasion.

"Following these dignitaries came the archdukes in state coaches, and last of all the emperor. Behind the monarch rode the most striking figure in the whole procession, the papal legate, Cardinal Val Rossum, bearing the host. His carriage was a ponderous gilded affair, specially built for the Empress Maria Theresa. The monstrance containing the sacred elements was one of the most costly specimens of church plate in the empire."

The next congress is to be held in Malta, and it is openly hinted that in 1914 this papal gathering may take place in the United States. Will the President, his Cabinet, and the men filling the highest positions in the state be found in the procession? Their attendance at Thanksgiving services and military masses is preparing the way for just such a spectacle.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. TOWN - - - - Secretary

The Colporteur Work in the Atlantic Union Conference

THERE are many encouraging indications that the colporteur work is making steady progress in the Atlantic Union Conference. Although the battle has been a hard one, and the way has seemed trying and difficult at times, yet the Lord has greatly blessed Brother Tolf, their general agent, and his associates in their effort to secure colporteurs to sell our literature this season.

The writer recently enjoyed a most interesting experience with a number of these workers while attending the camp-meetings in the Northern New England and New York Conferences.

In the Northern New England Conference the meeting was held at Manchester, N. H., a convenient railway center for their territory, which includes the States of Vermont and New Hampshire. Brother W. F. Brockway is the field missionary agent of this conference.

Meetings were held daily with the colporteurs, and several general missionary meetings were held in the large tent. At the close of the meeting a colporteurs' institute, with twelve in attendance, was held.

It was a great privilege indeed to attend this meeting in the conference where, twenty-six years ago, I made my first effort to sell our literature. The privilege of meeting the brethren and

sisters called to mind many precious experiences and victories, and narrow escapes from defeat, in those early days of our colporteur work, when, with little instruction, my youthful feet were treading untried paths of experience among the mountains and through the valleys of Vermont. I shall never forget nor cease to appreciate the words of encouragement, the prayers, and the hospitality of our brethren who did all within their power to make my work successful at that time. It was a great encouragement to see the work still going forward and making progress in the old home field.

The statistics presented at the camp-meeting show that ten colporteurs had been employed thus far during the present year, and that there has been a gain of fifty per cent in the sale of literature during the first seven months over the corresponding period of last year. Several of these colporteurs are each hoping to be able to sell \$1,000 worth of litera-

seemed that all he needed to do was to show the binding and explain a little of the contents, and the Lord would do the rest. How true it is that the Lord does help us, and sends out his good angels before us to open the doors of homes and the doors of people's hearts as well, for the third angel's message.

Colporteur work is becoming more and more the great pioneer agency of the gospel. Indeed it has been the pioneer since the days when the Vaudois colporteur left his mountain home in the Alps, and wended his dangerous way through the papal countries of Europe, even to the very gates of Rome.

In that terrible European war of 1870, when with their cannon the soldiers burst open the gates of Rome, a Vaudois colporteur, with his bundle of Bibles, was the first to enter; and so it has been ever since; wherever a door has been opened for the gospel, there the colporteur has entered, and scattering the seeds of truth, has prepared the way for the liv-



COLPORTEURS WHO ATTENDED THE CAMP-MEETING AT UTICA, N. Y.

ture, and thus be entitled to have their expenses paid to the next General Conference.

The camp-meeting in the New York Conference was a most excellent one. The camp was beautifully pitched, and all the arrangements and appointments were most satisfactory; and best of all, the Spirit of God was present in a marked measure in all the meetings.

Our brethren and sisters had been working hard in the New York Conference in all departments of our work. Thirty-five colporteurs have been engaged in circulating our literature during the first part of the current year. They are a sturdy company, as may be seen from the accompanying cut. Last year only one colporteur in the Atlantic Union Conference sold as high as \$100 worth of literature in one week. This year sixteen colporteurs have passed the \$100 mark, and eight of these are New York canvassers, two of whom have not fallen below the \$100 standard a week during the summer season.

Brother E. E. Covey, the field missionary agent, has been greatly blessed in his effort to secure a large company of energetic, faithful workers. One of his number who has been selling "Desire of Ages," told me that he had never before seen a time when the people were so anxious for our literature. He said it

ing preacher. Some have said, and they have said it so earnestly and repeatedly that they came fully to believe it, that our literature could no longer be sold successfully in New England. But the prophets have prophesied falsely, and the colporteur work is steadily advancing in the Atlantic Union Conference.

May the Lord continue to bless both the colporteurs and their leaders.

E. R. PALMER.

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Colporteurs' Institute in South India

BROTHER J. S. JAMES gives the following interesting account of this institute:—

"We have just closed an interesting and profitable institute for our colporteurs, who are assembled at this place. Nine persons took the regular training. One came from Madras, five from Tinneveli, one from Pondicherry, and two were from Trichinopoly. This was the most unique and interesting institute I have ever had the privilege of conducting. Our sole stock of literature consisted of four small tracts on doctrinal subjects, and the Bible. We had no printed canvass nor prospectus, not even a book to study. Our men were all of limited education, some never having

been away from home in their lives. But these things are of little hindrance to a man of faith and strong determination, and God can accomplish wonders where there is a willing heart and mind.

"Our institute was divided into three sessions. At 7 A. M. we had a Bible study especially designed for workers. At 10:30 A. M. we took up practical subjects, and had a drill on various points of business. Most of the day until 6:30 P. M. was spent in canvassing in the city, and in attending to other duties. We then gathered to study the fundamentals of the message. Inasmuch as the chief literature to be handled by our men would be the Tamil journal, in which would be presented the various phases of truth from time to time, it seemed essential that our colporteurs be thoroughly familiar with the leading points of our faith. To this end we directed our efforts during the institute.

"While the institute was in progress, our Tamil magazine was going through the press. Finished copies were given us just at the close of our session, which enabled us to drill the workers on its contents and how to present it. We were all greatly rejoiced that it was possible to have this journal for the men to take to their fields. Before dividing them among the workers, we all knelt around the bundles and asked God to bless the pages of truth as they were placed in the hands of the people, and in a special manner to sustain and bless those who were to carry them.

"On July 29 the men were sent out, two and two, into near-by territory, where their work could be easily superintended. As I write this (August 5), the first reports of three men have arrived, and the total sales for a week for each far surpass my expectations."

How the Lord Works to Answer Our Prayers

BROTHER G. C. JENKS, who has been engaged in the canvassing work in Panama for some time, relates the following encouraging experience in a private letter to Elder W. W. Eastman. Such experiences as this should encourage all who are sending out literature, followed up by their prayers, not to become weary in well-doing:—

"I had a most interesting experience the other day while canvassing at Bas Obispo, which shows the value of our magazines, and how a good work can be done with them in preparing the way in many instances for the sale of our large books. I had just taken an order for a half-morocco 'Bible Readings,' and had started for the next house with information which I felt certain would aid me in at least gaining an entrance, when one of those heavy tropical storms set in, and I had to move pretty lively to keep from getting soaked. Well, I reached the door just as the storm broke, and after a heavy rap at the screen, I was soon ushered into the parlor of a nice government cottage, where I was made to feel at home. People in this country are quite hospitable, and would not think of turning a stranger from their door, especially during a storm. In a few minutes I had the woman's name on my guaranty book for a full morocco. Had it not still been raining hard, I doubtless should have hastened on to the next place. During the con-

versation we had, she said that for the past year she had been receiving a paper from her brother, who is an Adventist, and that it was so interesting and so much like the book that I had just shown her that she felt impressed to subscribe for my book. She also stated that she had several other good books, such as 'Christ Our Saviour' and 'Making Home Happy,' which had been sent to her by her brother. She especially enjoyed the *Watchman*.

"By this time I was beginning to wonder who this brother could be, and was wishing that many of our people would adopt his plan of sending papers to their friends and relatives, when to my happy surprise, she said that he was an employee of the Southern Publishing Association, at Nashville, Tenn., and that his name was Mr. Fred Pfeiffer. The woman's name is Mrs. W. C. Grobe. All things work together for good to those who love the Lord, so tell Brother Pfeiffer to keep the good work up, and very likely some day he will have the pleasure of seeing his sister accept the third angel's message."



Burma

FROM Burma Brother W. Caratt sends the following cheering word:—

"During the last month I have been much encouraged by the way people have expressed themselves in regard to our literature. Those who already had such books as 'Patriarchs and Prophets' and 'Christ's Object Lessons' ordered 'Great Controversy' and 'Daniel and the Revelation.' One man who had a half-dozen of our books added to his library 'Desire of Ages' and 'Daniel and the Revelation,' and ordered fifty tracts sent to him every month.

"The Shans, like the Karens, are waiting for the Saviour, who has waited so long for them. My earnest prayer is that the books left behind may be the means of pointing them to him. Pray for the canvassing work in Burma. God's message for to-day is being scattered like the leaves of autumn. The printed page is going where the preacher can not go."



BROTHER and Sister Mattison, who sailed for India a few months ago, are located in Bombay, and give very encouraging reports of the colporteur work in that great city.



THE youngest child in the magazine family is a Tamil quarterly published in south India, bearing the name of *Present Truth*. This is the fifth journal that our people are publishing in India.

News and Miscellany

Notes and clippings from the daily and weekly press

—A severe wind-storm swept the Great Lakes on October 12, causing three steamers to run aground.

—Reports from official circles announce the determination of Whitelaw Reid, ambassador to Great Britain since 1905, to retire from the position next March. Mr. Reid is now seventy-five years old, and it is stated that he wishes to return to America to live.

—The Chinese National Assembly has passed the first reading of a bill to do away with all foreigners in the postal department. About 150 foreigners are now employed.

—Anthracite coal reached the highest price in history on October 14, when stove and chestnut sizes sold for \$5.35 per ton free on board at the mines in Wilkes-Barre, Pa.

—President Taft inspected the mobilized fleet of American battle-ships at New York, October 14. There were 127 vessels, and the line reached fifteen miles up the Hudson River.

—The Interstate Levee Association has asked the federal government for an appropriation of \$35,000,000 for the completion of a levee system along the Mississippi River, the appropriation to be paid in five equal instalments. The government is also asked to exercise certain supervision over the entire system of levees.

—A verdict awarding D. E. Loewe and Company, hat manufacturers of Danbury, Conn., \$80,000 damages against the Hatters' Union of the American Federation of Labor was returned by the jury in the famous hatters' boycott case at Hartford, Conn., October 11. The suit has been in the courts for the past ten years, and of the original 240 defendants about fifty are dead. The homes and bank accounts of the remainder are under attachment.

—War was formally declared between Turkey and Montenegro on October 8. Thus far the Montenegrin forces have been very successful in their invasion of Turkish territory. Whether for the purpose of furnishing provocation for war or to show the Balkan allies that Turkey can not be intimidated, that government is acting with an aggressiveness calculated to bring on hostilities. The embargo on Greek ships, the detention of Servian ammunition, and the seizure of Bulgarian railway cars, all constitute belligerent acts. Turkish troops crossed the Servian border on October 14. It is reported they were repulsed by the Servian garrison. This encounter will doubtless bring about a formal declaration of war by Servia. Despatches from Sofia are to the effect that an ultimatum will be sent to the Porte on October 15, calling for a reply to the Bulgarian demands within forty-eight hours. Greece has already sent an ultimatum demanding the immediate release of the Grecian ships seized by Turkey. In the face of all these threatening developments, the Turkish government has refused to withdraw from its stand in opposition to the granting of the demands for reforms in the Balkan provinces. Despite the signing of a peace agreement by representatives of Italy and Turkey, trouble has arisen because of the sultan's insistence on the immediate carrying-out by Italy of her part of the agreement, which includes the abandonment of the Turkish islands seized during the war, while he seeks to delay the withdrawal of the Turkish troops from Tripoli and Cyrenaica, which have been ceded to Italy. The Turkish ruler also wishes to delay the proclamation to his Arabian subjects announcing the transfer of this territory, fearing the announcement might cause an uprising which would seriously hamper Turkey in the trouble with the Balkan States.

—The statistics of infant mortality submitted to the Hygiene Congress have a truly appalling aspect. Though 55,000,000 babies are born into the world annually, 15,000,000 of them die before they are a year old, a number three times as great as the population of New York City, and all of them the victims of congenital disease, neglect, or parental ignorance and sin.

—Within the last twenty years Oriental rugs have become recognized in America as the most desirable floor coverings, and their use has immensely increased; and yet this change of fashion has apparently not lessened the prosperity of our carpet mills. The great factories at Yonkers, N. Y., employing 3,100 persons, recently distributed to those employees a bonus of \$70,000. The country seems to be big enough to absorb the products of both Orient and Occident.

—A plain American barbed-wire fence is to separate the two great empires of Germany and Russia. It is a desperate step of the Russian government to prevent smuggling across the frontier. The fence is expected to do better than the combined forces of border detectives and gendarmes. The work of erecting the fence will be finished in five years. The particular use for which the fence is intended is to stop the smuggling of human beings out of the czar's domain. Those men and women who wish to leave Russia usually receive passes, but many who are denied the privilege of a passport try to sneak across at the risk of being caught and severely dealt with.

NOTICES AND APPOINTMENTS

Business Notices

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

WANTED.—A good home cook, one who can make food appetizing and thoroughly digestible, and who desires to work for suffering humanity at a moderate wage. Address G. A. Roberts, Manager, the Phoenix Rest Home, Phoenix, Ariz.

WANTED.—Widow, with baby two years old, desires position as housekeeper. Seventh-day Adventist family preferred. Her sister would like position as vegetarian cook. Can furnish best of references as to reliability, etc. Address J. G., Box 262, Dumont, N. J.

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

Northern Illinois Medical Missionary and Sanitarium Association

NOTICE is hereby given that the first meeting of the seventh annual session of the Northern Illinois Medical Missionary and Sanitarium Association will be called at 9 A. M., Wednesday, Nov. 6, 1912, to be held in connection with the annual conference to convene at the South Side Forty-sixth Street church, in Chicago, Ill.

Annual reports will be presented, three trustees will be elected for a term of three

years, and such other business transacted as may properly come before the meeting. The legal voters of this association are all properly qualified delegates to the conference.

GEORGE E. LANGDON, *President*;
W. C. FOREMAN, *Secretary*.

Change of Addresses

THE address of Elder J. H. Rogers has been changed to R. F. D. 1, Box 39a, San Fernando, Cal.

MAIL intended for Elder J. O. Miller should be addressed to Box 61, West Milton, Miami Co., Ohio, instead of 17 Metcalf St., St. John, New Brunswick, as formerly.

Obituaries

MYERS.—Died at Globe, Ariz., Sept. 15, 1912, Sister R. E. Myers. She was born in Cook County, Illinois, March 11, 1850. She had been a consistent believer in present truth for two years. She leaves a husband, two sons, and one daughter to mourn their loss.
G. W. REASER.

NICHOLS.—Floyd Jay, youngest son of Frank J. and Alice Nichols was born at Leduc, Alberta, June 18, 1908, and died at Sumas, Wash., Oct. 2, 1912. He was a very bright, sunny-tempered child, and his death came as a great shock, for he was sick only a few hours. The writer spoke words of comfort from Jer. 31:15-17, and we laid the child to rest to await the call of the Life-giver. The parents, four brothers, and one sister are left to mourn.
J. W. BOYNTON.

NOLAND.—Eugenia E. Noble was born in Scotland County, Missouri, Jan. 22, 1852, and died at Bartlesville, Okla., Oct. 7, 1912. Aug. 23, 1869, she was united in marriage to J. W. Noland. She accepted this truth eighteen or nineteen years ago, and has since been a faithful, consistent worker in the cause she loved. Her husband and four children are left to mourn. The funeral services, held at the family home, were conducted by Rev. J. W. Bloyd, of the Church of God.
R. W. HINTON.

BARNARD.—Mrs. Elizabeth Morrison Barnard died in Oakland, Cal., Sept. 26, 1912, aged 55 years, 11 months, and 26 days. Sister Barnard was a native of Indiana, where she accepted the third angel's message in 1877, under the labors of Elder S. H. Lane. In 1880 she was united in marriage to Chas. S. Barnard, who, with one son and one daughter, is left to mourn. For the last twenty-five years the deceased resided in Oakland. She fell asleep in the blessed hope.
B. E. BEDDOE.

WELDON.—Sarah Elizabeth Byce was born in Rose, N. Y., March 8, 1836, and died Sept. 24, 1912. She went with her parents to Michigan in 1841. They made their home in Memphis, where she was married to Albert Weldon in 1861. To this union were born four children. In 1865 she heard and accepted present truth. The family moved to Bad Axe in 1892, where she resided until her death. Three daughters are left to mourn. Sister Weldon fell asleep in full faith of a part in the first resurrection. The funeral service was conducted by the writer.
D. P. WOOD.

RHODES.—Sarah Rhodes was born in Bellefontaine, Ohio, May 27, 1832. She was married to J. H. Rhodes Dec. 1, 1853. The truths of the third angel's message came to her in 1885, and she united with the Seventh-day Adventist Church at Sextonville, Wis., the same year. Later the family moved to College View, Nebr., and then to Mississippi, where they have since made their home. Sister Rhodes was the mother of nine children, three of whom, with the husband and father, are left to mourn. Her life was one of Christian purity, and she was loved by all who knew her. She fell asleep at the home of her daughter, in Columbus, Miss., Oct. 1, 1912.
PARIZETTA SMITH.

ROAT.—Mrs. Cora A. Roat was born at Port Ryerse, Ontario, in 1875, and died at Laketon, Mich. (Upper Peninsula), Aug. 27, 1912. At the age of nineteen the deceased was married to Milton Roat. Six children were born to them. Sister Roat accepted this truth four or five years ago. She was an earnest, faithful Christian. Her husband, five children, and her father and mother are left to mourn their loss.
R. J. BELLOWES.

CORNELL.—William Cornell was born Oct. 14, 1835, in Howard Township, Steuben Co., N. Y., and died Oct. 6, 1912. He enlisted in the army Oct. 8, 1861, and served in the Sixth New York Cavalry three years. He then re-enlisted, and served until the close of the war. In 1867 he settled in Michigan, and two years later was married to Mary Chilston. To them were born two children. His companion died in 1874. Aug. 18, 1885, he was married to Mrs. Luraney Standish, and to them one son was born. The deceased accepted present truth in 1897, and united with the Seventh-day Adventist Church. He is survived by his companion, two daughters, two grandsons, two sisters, and a large number of friends and comrades. They mourn, but not as those who have no hope. Words of comfort were spoken by the writer.
W. C. HEBNER.

GIBBS.—Dr. Judson Stanley Gibbs was killed near Hinkley, Cal., Sept. 9, 1912, by the caving in of a well which he was digging. The deceased was born in New York State, Nov. 17, 1849. He was graduated from the regular school of medicine, subsequently taking a course in both the homeopathic and eclectic schools. He carried on a successful practise for thirty years in New York. He was the son of a Baptist minister, and early in life professed faith in the Saviour. In 1881, having accepted present truth, he went to Battle Creek, Mich., where he took a course in hydrotherapy and special treatments. A little later he removed to St. Helena, Cal., and for five years filled the position of medical superintendent of the sanitarium located there. During his stay at St. Helena his wife died, and he was married to Miss Delia Hunt. To them were born three children, who, with their mother, are left to mourn. A brother and sister of the deceased are also living. A large company attended the funeral services, which were conducted by the writer. Our brother sleeps amid the silence of the desert sands, awaiting the voice of the Archangel, who will call him to his reward.
R. S. OWEN.

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THE week of prayer appointment is December 7-14. The readings for the season will be printed in the REVIEW of November 14.

FROM the conferences asked to release men for needy mission fields, the General Conference receives regularly the cheering word that when the missions call for help, the conference officers can never say no.

IT is the summer season south of the equator, and we notice that the Australasian Union brethren began their annual camp-meetings just as the camp-meeting season was closing with us. Their appointments run from September to March.

FROM South Africa comes a new book in the Zulu language, entitled "Izinyatelo Ezinye," being a translation of M. E. White's "Steps to Christ." It is illustrated and well bound, and is intended to think of the good it will do among the Zulus. It is published by the International Tract Society, of Pietermaritzburg, Natal.

THE camp-meeting season just closed has been one of blessing to our brethren and sisters throughout the field. From every quarter come reports of the excellent meetings held and of the spiritual seasons of refreshing enjoyed by our brethren and sisters. Writing of the camp-meetings in the Central Union, Elder J. W. Christian, president of the Nebraska Conference, says: "The camp-meeting season is over, and it has been a very fruitful season to all parts of the country, and has meant much to the work in foreign lands. May the Lord continue his blessing upon his people."

WHILE meeting to arrange for the release of Elder and Mrs. A. F. Prieger for Haiti, the Alabama Conference Committee arranged for his ordination to the gospel ministry; and though Alabama could ill spare these workers, Elder A. L. Miller, the president, writes, "Our prayers go with them."

ELDER G. B. THOMPSON returned last week from attending the camp-meeting in Florida. He reports an excellent meeting. Elder R. W. Parmele, the president of the Florida Conference, was released to accept a similar position in the Louisiana Conference; and Elder W. H. Heckman, president of the Eastern Pennsylvania Conference, was asked to take the presidency of the Florida Conference.

AT the time of the autumn council, the General Conference Committee invited Elder F. A. Detamore, of the Upper Columbia Conference, to go to the East Indies, to take the superintendency of the East Indian Mission. Elder Detamore has accepted the call, and plans to sail from San Francisco November 2. It is expected that Elder I. H. Evans, vice-president for the Asiatic Division, will join Elder Detamore at Shanghai, and accompany him to the field. This mission includes Singapore and the Malay Peninsula, Sumatra, Java, Borneo, the Celebes, and western New Guinea.

IN the *Pacific Coast Journal of Nursing* for October, 1912, we find an excellent commendation of "Elements of Hydrotherapy for Nurses," a book recently published by the Review and Herald Publishing Association. This book was written by George Knapp Abbott, M. D., dean of the faculty and professor of hydrotherapy and practise of medicine in the College of Medical Evangelists, Loma Linda, Cal. Of this book the journal says: "The author, in his endeavor to produce a practical and concise textbook, has certainly accomplished his purpose. The principles and curative effects are discussed in such simplified language as to be readily comprehended by the lay worker and appreciated by the average nurse." This book may be obtained from this Office; price, \$1.50.

Nov. 12, 1912, is World Temperance Sunday. It is the day set apart for temperance study in all the Sunday-schools throughout the world. Churches are urged to appoint program committees, who will plan to make the instruction for that day as strong and helpful as possible. A leading Methodist magazine counsels the churches to "make it a great day, for no day of the year—not even 'Children's day'—is more important. We make much of missions, then fail to be active in our antagonism against the greatest enemy of the church and the greatest hindrance to missions—the accursed liquor traffic. In this we are not wise. Use every means possible to impress the young people and stir their souls and send them out to fight the open saloon and the evils that always accompany it." The Temperance Instructor will furnish these committees with excellent material for the program. Why not call the attention of pastors, superintendents, and teachers to this paper as a help in preparing for the World Temperance Sunday?

THE whole country, and for that matter the whole civilized world, was greatly shocked the evening of October 14, to learn that ex-Pres. Theodore Roosevelt was fired upon and dangerously wounded in passing from his hotel to the Auditorium, in Milwaukee, Wis., where he was to make a public address. His assailant was one John Schrank. This man had followed Colonel Roosevelt all over the country for the express purpose of accomplishing his death, on the ground that no man should be elected for the third time as president of the United States. This is the fourth attempted assassination of the president of this country which has been attended by disastrous or serious results. Lincoln, Garfield, and McKinley all succumbed to the wounds inflicted. It is to be hoped that Colonel Roosevelt will prove an exception to the list of his worthy predecessors. At this writing, he is resting easily, and apparently no complications are threatened. The bullet, which had largely spent its force by passing through his clothing, a thick manuscript, and his spectacle-case, penetrated the body two inches, lodging against one of the ribs, which it slightly splintered. Colonel Roosevelt's rivals in the presidential race, and his opposers generally throughout the country, as well as his friends, justly deprecate this wicked act, and express sincere sympathy for the sufferer. It is believed that he will make a good recovery.

UP to Wednesday night, October 16, 425,000 copies of the Harvest Ingathering *Signs* had been mailed from the Pacific Press. Nineteen thousand were sent out last week up to Wednesday. The brethren have printed 440,000 copies, and the forms are held so that more journals may be printed on short notice. None need stop efforts among the people for lack of journals with which to work. An effort is being made this year to make the journals count in the matter of securing funds for missions; and while not quite so many may be used as formerly, it is expected there will be an increase in the offerings received. Yet several conferences have exceeded already their orders of last year. These are: Greater New York, Ontario, Quebec, Manitoba, Saskatchewan, Chesapeake, Virginia, North Michigan, Southern Illinois, Iowa, Upper Columbia, Southern Oregon, Western Washington, Southern California, Utah, North Carolina, Arkansas, and New Mexico.

WE have received a copy of the printed quarterly report of the European Division of the General Conference for the second quarter of 1912. This shows that to that date there were 26,784 Sabbathkeepers in that field. The report gives much valuable information in the way of general statistics, together with a report from each union conference by its president. In commenting upon the excellent showing made by the report, the editor says: "We are sometimes inclined to look at numbers instead of considering quality. We should never forget that the motto of the Christian should be, 'Not how much, but how well.' In endeavoring to build up a strong work that will stand the test of the judgment, great care should be taken to properly select and train the material that is to be put into the spiritual building."