

The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., October 26, 1911

No. 43



Suffered for Me

L. D. SANTEE

How blessed to feel from my care-laden heart,
Christ knoweth my sorrows, and bids them depart;
To lay my tired head in an infinite rest,
On the heart of all others that loves me the best!
When my lips have been touched with the spirit
of prayer,

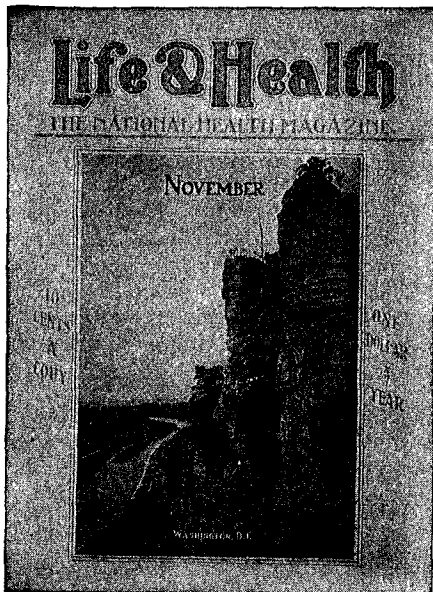
I feel that the presence of Jesus is there;
From all condemnation my soul is now free,
For the blessed Redeemer has suffered for me.

He folds us, as children, close, close, to His breast;
When the journey is over, then cometh the rest.
He knows all our sorrows, He feels all our need;
And in His "green pastures" of love would we feed.
Surrendered in all to my Saviour's control,
I give Him my life, and the love of my soul.
How sweet 'tis to feel from my sins I am free,
For my blessed Redeemer has suffered for me!

How sweet 'tis to feel that His love reaches all;
The vile and the sinful respond to His call.
His peace, "like a river," brings joy to the heart;
It remains with us always, ne'er, ne'er, to depart.
Then welcome the life that is free from all sin,
And welcome the "peace" that abideth within.
Salvation is offered, all boundless and free;
For my blessed Redeemer has suffered for me.

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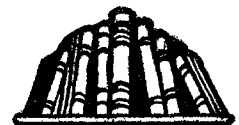
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The Review and Herald Book Department has on hand a number of books that are slightly worn from handling, and some that were slightly damaged by water at the time of our fire last April, which renders them unsalable as perfect stock. On many of them the damage is so slight as to be hardly noticeable, and none are damaged otherwise than on the covers. While they last, we will furnish them at the following very low prices:—

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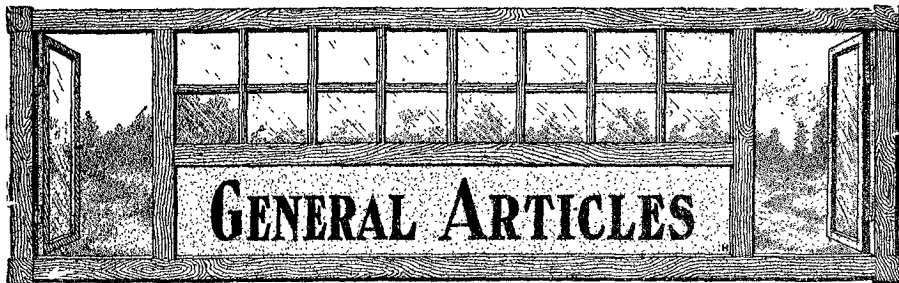
The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 26, 1911

No. 43



Following Christ

J. A. ZOLLER

Just to do the Master's bidding while
we may;
Just to speak the words he gives to us
to say;
Just to make his work our own
Ere the days for work have flown;
Reap though others may have sown,
While we pray.

Just to follow in his footsteps lest we
stray;
Just to emulate his life from day to day;
Just to listen to his voice
Guiding us in every choice,—
Let our hearts in him rejoice
And obey.

Just to feel within our hearts his burn-
ing love;
Just to know our treasure all laid up
above;
Just to feel the gentle power
Of his Spirit hour by hour,
Coming down through sun and shower
Like a dove.

O what joy will then be ours while we
wait!
Never idle, ever doing, early, late:
Soon our Saviour, loving, true,
Will come back for me and you,
And will bear us safely through
The pearly gate.
San Claudio, Cuba.

The Use of Talents

MRS. E. G. WHITE

THE parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman, and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift for the use of which he is accountable to God. Many have excused themselves from rendering their gift to the service of Christ, because

others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God.

It has come to be understood that talents are given only to a certain favored class, to the exclusion of others who, of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man *his* work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God. To a greater or less degree, all are placed in charge of the talents of their Lord. The spiritual, mental, and physical ability, the influence, station, possessions, affections, sympathies, all are precious talents to be used in the cause of the Master for the salvation of souls for whom Christ died.

How few appreciate these blessings! How few seek to improve their talent, and increase their usefulness in the world! The Master has given to every man his work. He has given to every man according to his ability, and his trust is in proportion to his capacity. God requires every one to be a worker in his vineyard. You are to take up the work that has been placed in your charge, and do it faithfully. "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done, and reveal to men the spirit of Christ. Let the mechanic be a diligent and faithful representative of him who toiled in the lowly walks of life in the cities of Judea. Let every one who names the name of

Christ so work that men, by seeing his good works, may be led to glorify their Creator and Redeemer. "Whatsoever ye do, do it heartily, as to the Lord." Let the upbuilding of the kingdom of Christ be your constant thought, and let every effort be directed toward this one end.

Those who have been blessed with superior talents should not depreciate the value of the services of those who are less gifted than themselves. The smallest trust is a trust from God. With the blessing of God, the one talent through diligent use will be doubled, and the two used in the service of Christ will be increased to four; and thus the humblest instrument may grow in power and usefulness. The earnest purpose, the self-denying efforts, are all seen, appreciated, and accepted by the God of heaven. "Take heed that ye despise not one of these little ones." God alone can estimate the worth of his service, and see the far-reaching influence of him who works for the glory of his Maker.

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine he will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service might be supplied. We are not to despise the day of small things; but by a diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done all that we can do, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every moment upon the grace of God, and we have nothing that we did not receive. Says Jesus, "Without me ye can do nothing."

We are responsible only for the talents which God has bestowed upon us. The Lord does not reprove the servant who has doubled his talent, who has done according to his ability. He who thus proves his fidelity can be commended and rewarded; but he who loiters in the vineyard, he who does nothing, or does negligently the Lord's work, makes manifest his real attitude toward the work to which he has been called, by his works. He shows that his heart is not in the service for which he has been engaged. He has digged in the earth, and has hidden his Lord's money. The talent given

to him for the glory of God and the salvation of souls, has been unappreciated and abused. The good it might have done is left unaccomplished, and the Lord can not receive his own with usury.

Let none mourn that they have not larger talents to use for the Master. While you are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Let not your thought or your words be, O that I had a larger work! O that I were in this or that position! Do your duty where you are. Make the best investments possible with your entrusted gift in the very place where your work will count the most before God. Put away all murmuring and strife. Labor not for the supremacy. Be not envious of the talents of others; for that will not increase your ability to do a good or a great work. Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame.

Are Roman Catholics Happy?

JOHN N. QUINN

FATHER D. S. PHELAN, editor of the *St. Louis Western Watchman*, a leading Roman Catholic religious weekly, thus preaches to his people in his paper of April 9, 1908, under the topical head, "Christianity Is a Religion of Joy:"—

"Why are not Catholics all happy? No, you are not happy. You do what you do for God and your souls through compulsion. You go to church on Sunday because you must. You go to confession because you must. You go down on your knees in the morning and again at night to say your prayers because you must. You abstain from meat on Friday because you must. But I don't see that you are very happy in all that. You come to the confessional with sour faces, and you go away with faces sometimes a little sourer. And you come to the holy table sometimes as slaves driven thither. I don't see happiness depicted in your faces. You are very much like people going to pay their taxes. Go down to the collector's office on days when taxes are due; you see people pressing up to pay their taxes. There are no particularly happy people there. They come because they must. They are like people standing around in a dentist's office, who come to have teeth extracted. You come here on Sunday, and look like people who are going to have their teeth pulled out. You don't find any particular happiness in your religion."

Christians Are Happy

"Whom [Jesus Christ] having not seen, ye love; in whom, though now ye

see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Peter 1:8, 9.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Acts 13:48.

"If ye know these things, happy are ye if ye do them." John 13:17.

Takoma Park, D. C.

Having a Definite Message

B. G. WILKINSON

God never sends destruction without first sending a warning, just as he never allows a soul to enter a life of sin without first sending conviction. If man then, through weakness, is slow in repenting, God, through love, is slow in destroying. He gives time for the transgressor to repent, and in many cases he states definitely how long.

He sent Jonah to cry to the great capital of Assyria, "Yet forty days, and Nineveh shall be overthrown." Some might have said, Impossible! Others might have reasoned, Would God use only one man to proclaim this great judgment, and a foreigner at that? Does it not seem incredible that he would pass over our great body of priests, and use this fellow, who, according to his own story, has been a weak man?

Nevertheless, Nineveh repented. And it was genuine repentance too; for God accepted it. From the king on the throne to the lowliest slave, all clothed themselves in sackcloth, and bowed down in ashes. These were fruits of repentance, and the threatened ruin was averted. There was a definiteness about Jonah's preaching; it declared that God would not permit wickedness to go on indefinitely, and that preaching was followed by definite results.

Such should be the character of all preaching. The prevailing wickedness of to-day is evidence that God somewhere has those proclaiming a definite message. True preaching will reveal the truth that God will not permit wickedness to endure long. It will be noted that the people of Nineveh did not repent because they had been eye-witnesses of Jonah's deliverance from the deep. Jonah may have related this experience, but of their repentance the Saviour says, "The men of Nineveh . . . repented at the preaching of Jonas." They were not moved so much by the story of Jonah's deliverance as they were by the need of their own deliverance. Heathen men had cast Jonah into the sea, but in forty days the great God was going to cast them and their city into ruin. Not only they, but their works, would perish. Therefore they cried to God for repentance.

Christ took courage from the definiteness of Jonah's work to proclaim judgment on his generation. "There shall no sign be given it," he said, "but the sign of Jonas the prophet. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

We also may take courage from the definiteness of Jonah's preaching. "The men of Nineveh," said Christ, "shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." The preaching of Christ was as much more definite than that of Jonah as his message was greater than the message of Jonah. But was it to stop there? With the passing of Christ from the earth, was definiteness and positiveness of preaching to pass?—No. The Master, speaking of the work of his disciples in the future, said, "Greater works than these shall he do."

It is too late now to advance the theory of indefiniteness—an indefinite church, an indefinite revelation, and an indefinite message. And it is too late for God's people to permit themselves to be lost in the mists of uncertainty. Many great reformers and messengers of God have already done much good in preaching God's judgment, dimly seen through the idea of a burning hell; but how much greater good may those do who have received clearer light on what the judgment actually is, and not only on what it is, but on when it is; for they are to proclaim, "The hour of his judgment is come."

Takoma Park, D. C.

Beginning and Closing the Sabbath With Prayer

GEO. O. STATES

IN our experience as a people, we have sometimes come to places where we could see no way of advancing the work, and our aged ministers have laid the situation before the people, and the whole denomination has sought the Lord with fasting and prayer.

In the winter of 1865 the spread of the message looked very discouraging, and our whole denomination spent the first four days of March in fasting and praying. During that time all through our ranks there was earnest seeking of the Lord and confessing of sin. Those of us who passed through that experience have always looked upon the sudden closing of the war as a direct answer to prayer. Ever since that time the nations have been held in check, and the message has made wonderful advancement. We believe God has committed to us this message, and in answer to our prayers the winds of strife are held to enable us to carry forward this work. It is a blessed thought that notwithstanding all our mistakes, the Lord accepts us when we pray and confess our sins.

In the early days of this message, it was our custom to begin the Sabbath

with prayer. "When the Sabbath begins, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. . . . Friday is the preparation day. Time can then be devoted to making the necessary preparation for the Sabbath, and to thinking and conversing about it."

It was also our custom to close the Sabbath with prayer. As the sun was sinking in the west, we would all gather round the family altar and close the Sabbath with earnest prayer. Many still follow the custom. Are some of us becoming careless in this respect? As the coming of the Lord draws nearer, we should be found more earnestly seeking the Lord in prayer.

Cedaredge, Colo.

"Thou God Seest Me"

MRS. S. L. STOUT

Mid mountains drear, or sea's broad strand,

Or sheltered vale, or burning sand,
Or arid wastes—it matters not;
Where'er be cast my earthly lot,
I'm 'neath the shadow of Thy hand;¹

Amid the multitude or 'lone;
In foreign land or humble home;
'Neath fig-tree, bowed in humble prayer,²
Or pillowed on a cold rock bare.³
Thou slumberest not, all-seeing One.

Visions of light thou giv'st thine own;
On topmost height bright gleams are sown:

From thine eternal throne it glides,
Nor prison wall thy glory hides;⁴
By angel bands to earth 'tis borne.

Darkness and light are like to thee,⁵
By rocky shore or shadowy lea;
On midnight winds, or wings of morn,
To distant climes should I be borne,
I'll ne'er forget, "Thou seest me."

Moline, Ill.

"Hard Nuts for Seventh Dayists"—No. 2

GEO. B. THOMPSON

"5. Is it the duty of Christians to put to death those who desecrate the seventh day? Num. 15:32-36. If yes, who will be the public executioner? If no, what will you do with the law? Ex. 35:2. If you say that the penalties are abolished, I answer, The same passages that you use to establish this, prove beyond the shadow of a doubt that the law, too, is abolished. If you admit that the penalties are still in force,—and the proof that they are is unanswerable and invincible if the law is in force,—there is not an Adventist on top of the green earth who can escape the vengeance of the broken law."

We answer, No. That the case cited was one of special guilt is plain from the fact that although Israel frequently violated the Sabbath, no such penalty was

visited upon them. Even in this instance they had no law which seemed to cover the case, so the man was put "in ward" until the matter could be settled. The verses which immediately precede this text (Num. 15:30, 31) explain the matter. "But the soul that doeth aught *presumptuously*," etc. Evidently the *sin of presumption* was the sin against which the terrible penalty was directed, rather than that of the violation of the Sabbath. To show his disregard for what God had said, he went out and openly worked on the Sabbath, contrary to the instruction of the Lord. And it should not be forgotten that while the letter of the law is not administered now as then, this signal punishment must ever stand as expressing God's attitude against the sin of presumption; and those who presumptuously break God's Sabbath, or wilfully violate any other requirement, must meet it in the day of God.

But this brings us once more to the question, Where is the instruction concerning how Sunday should be kept? While seeking to prove that the seventh day can not be kept, will those who observe the first day point to the passage in the Bible where the instruction is given as to its observance? We are waiting for this.

"6. If Christians are under obligations to observe the seventh day, why did Jesus declare that all law and prophecy hang on love, instead of the Sabbath, seeing the command to keep it is the one on which you hang your everlasting all? Matt. 22:34-40; Rom. 13:8-10."

It is quite true that all the law does hang on love—love to God and love to man. Without love to God no form, however correct, or however sincere the person may be, can avail anything. But notice the words of Jesus in replying to the lawyer's question, "On these two commandments hang all the law and the prophets." Matt. 22:40. On love to God and love to man hangs "all the law." Then if "all the law" is hanging on these two great precepts, the fourth commandment is hanging there with the rest, and should be kept. Then why does not the author of these questions keep the Sabbath? This precept hangs there with the other nine. It looks to the reviewer as if the author of these "hard nuts" had nearly hanged himself with his own theory.

"7. Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments? Matt. 19:16-20; Mark 10:17-22; Luke 18:18-24."

This question more properly belongs to Jesus than to those who keep the Bible Sabbath. It is hardly fair to ask us, why Jesus did as he did. Ask him. The writer feels loath to attempt to explain the acts and words of Jesus, lest he appear in the light of his apologist. Evidently the intention of the one who asks this question is to endeavor to show that the Sabbath is not binding because Jesus did not mention it in replying to the rich ruler's inquiry. Very well. Neither did he mention the precept for-

bidding the worshiping of other gods, the making of images, or the taking of the name of God in vain.

Are we to conclude that the author of these questions believes that these commandments are not now binding, and that idolatry and blasphemy are not now prohibited by the Lord? If the fact that the Saviour did not mention the fourth commandment at this time proves that it is not binding, the same logic proves that the other precepts not mentioned are likewise not binding. It would seem that a person must be in desperate straits for material out of which to manufacture so-called "hard nuts" thus to entangle himself in such an inextricable dilemma. Either he must admit that there is now no command against swearing, or that his argument is not correct. Upon which horn of this dilemma will he decide to empale himself?

The Saviour, in answer to the question of the young man as to which law, quoted enough to define what law he meant, and doubtless named the precepts which the young ruler was especially transgressing.

"8. If Christians are to keep the law of Moses,—the Sabbath,—why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? Acts 15:1-29. This case finds, in some respects, a parallel in your theorizing. Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision and keep the law of Moses, they could not be saved. The apostles said, 'We gave no such commandment.'"

The decision of the council at Jerusalem was, "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." Acts 15:29. Using the same language, allow us to submit a "nut" for our questioner to hammer on: If Christians are to keep from idolatry, dishonoring parents, taking God's name in vain, and from stealing, why did the apostles and elders who met at Jerusalem leave those things out of their letters to the churches? Only one precept of the decalogue is mentioned. The author of "Hard Nuts for Seventh Dayists" intimates that the fourth, or Sabbath, commandment is not binding because not mentioned here. Well, what about the other eight? They are not mentioned either. To escape the binding claims of the Bible Sabbath, some arguments are put forth which lead to most shocking conclusions, and the above is one of them. It is difficult to believe that those who publish such cheap quibbles are so blind that they do not see the inevitable conclusion to which their position leads. "Where no law is, there is no transgression." Rom. 4:15.

Washington, D. C.

"BLESSED is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

¹ Isa. 51:16. ² John 1:48. ³ Gen. 28:11.
⁴ Acts 5:19. ⁵ Ps. 139:12.

God Is Great

KENELM HUNGERFORD

O'ER the bosom of the ocean roll the waves forever on,
Ever moving toward the beaches that the breakers beat upon;
And the murmur of their washing on the sandy margin there,
Rises ever, like the crying of a mighty ocean prayer.

God would surely hear the ocean, if it really were a soul;
For its billows are so mighty, and so solemn is its roll.
Surely God would hear the ocean, with its many miles of wave,
Could it cry to him for pity; it is certain he would save.

But can God, who is so mighty, hear a prayer so small as mine?
Does he know this tiny corner where his graces never shine?
Will he listen to a mortal, lost with millions of his kind?
Am I not too unimportant for his omnipotent mind?

God is great, and God is greater than the foolish thoughts of men;
He who rules the mighty billows, rules the dewdrop in the glen;
He who rules the briny waters, rules each pearly drop of dew
That upon its crystal bosom doth reflect the heaven's blue.

God is great, and God is great enough to hear each humble cry
That appeals to him for mercy from beneath our domed sky;
And so mighty is our Father that the smallest he can see.
This I know, and thus I praise him for his blessed love to me.

Boengoeran, Soerabaya, Java.



A Message of Reform

W. J. STONE

THE work in which Seventh-day Adventists are engaged is a work of reform. The proof of this is demonstrated in what it has accomplished. The truths taught by Seventh-day Adventists have done much to revolutionize the world in thought and practise.

The teaching of the Bible truth regarding the Sabbath has brought about a great reform throughout the world, and thousands have returned to the observance of the true Sabbath. On the other hand, because of the preaching and practise of the truth upon this subject, a counterwork of reform is being agitated, which in reality is a work of apostasy from the truth of Christ. Nevertheless, the Sabbath reform is preached, "whether in pretense, or in truth," and therein do we rejoice; and through the preaching of the truth upon this question the whole world will be stirred until it will be said of us, as it was of the apostles, "These that have turned the world upside down are come hither also; . . . and these all do contrary to the decrees of Cæsar." Acts 17:6, 7.

Again: the teaching of Seventh-day Adventists regarding the second coming

of Christ has so permeated the whole world that there is a general feeling among God-fearing people that we are on the eve of some great revolution, and many who do not profess to be Adventists believe that the signs indicate the soon coming of Christ. To us God has committed the proclamation of the true teaching of the Bible regarding the second coming of Christ; and we are to give it in the setting of the three angels' messages of Rev. 14:9-12, with the true Sabbath reform. All other teaching of the coming of Christ which is rife everywhere will mystify and lead away from the truth.

Take the subject of health reform. Thirty years ago Adventists were ridiculed for their manner of living. The Lord gave us advanced light for the world, and although we may not have made the best use of this knowledge, yet God has so blessed our efforts that the whole world has to some extent felt the influence of this teaching, and a reform has been brought about regarding the matter of diet and the preparation of healthful foods.

Who can say that the teaching of Seventh-day Adventists has not greatly changed the thought and teaching upon such subjects as the state of the dead and the destiny of the wicked? A great change has been wrought during the last forty years, so that the doctrine of hell fire is seldom preached. We might mention other points in connection with this great work of reform, but these are sufficient to show the power and influence of our work in the world. God intends that the work of the third angel's message shall in these last days stand at the head of every true reform. Deut. 28:1-14. May we so relate ourselves to the Lord that he can use us in this truly great reform movement.

Richmond, Va.



The Atheist's God

EARLE ALBERT ROWELL

HAS the atheist a god? you ask. He does not worship the God of the Bible. He does not worship sticks and stones. But the command divinely given, "Thou shalt worship," is instinct in his soul; and try as he may, he can not eradicate it.

The materialist Spiller substitutes for God what he calls "the universal ether," which, he says, "is the creator of heaven — i. e., the heavenly bodies — and the earth. It also created us men; it governs the whole world; it is eternal; it is all-wise; it is just; it never errs, and is alone infallible because it acts without self-consciousness and without any fixed purpose."

The philosopher von Hartmann has a different idol. He calls it "the Unconscious One." "The Unconscious One is never weary. He does not waver nor doubt, requires no time for consideration, and never errs. He possesses no memory; yet in him will and idea are bound up in indissoluble unity. The Unconscious One is almighty, all-present, all-knowing, and all-wise."

But this is by no means all. The famous German atheist and scientist, Professor Haeckel, has outdistanced them all in imagination. He tells us that the atom has an immortal soul. "The motion of the atoms in the formation and dissolution of a chemical combination is only intelligible if we ascribe to them feeling and will. . . . If every atom is endowed with feeling and will, the plastidule (or organic molecule) is distinguished from them by possessing memory. All plastidules possess memory."

Now, scientists tell us that a pin-head contains so many atoms that it would take 250,000 years for one to count them. What an amount of feeling and will a pin-head must contain, not to mention the whole pin! And how much memory in the billions and billions of molecules in a strawberry!

These are the men who ridicule Christians for believing in an Almighty God who created the heavens and the earth and all that in them is. They deny an intelligent God, and then give the universal unconscious ether, or the Unconscious One who knows nothing, yet is "all-wise" (!), or the plain invisible atom the attributes of God. They deny that it is possible for man to live forever, by any means whatever, but "the atom-soul," says Haeckel, "is eternal and immortal."

Is it not the irony of fate when the great scientists and agnostics of the world, who scorn the Christian God, put in his place an infinitesimal idol, the smallest particle of matter that is conceivable? This is the fruit of skepticism, of science without God. Thank God we know whom we have believed, and in whom we trust. We must worship. The principle is implanted in our natures. We may choose whether it be an atom or "my Lord and my God."

Portland, Ore.



A PRESENT-DAY requirement is a more general spirit of sympathy and love; a spirit that can more quickly discern the virtues of others than their vices. We do not mean that the vices which others possess should be excused and condoned, but that we should not make them a standard whereby to pass judgment upon humanity as a whole, or upon any individual in particular. If we encourage the cultivation of the virtues, then the vices, if not fostered, will gradually die away. It is impossible to get a white pigment by adding two blacks together. The result of such a process would be continued blackness. In the same degree, virtues will not result from the persistent dangling of a man's vices before his eyes. The better way to cure a man of vicious habits is to place virtue alongside of them. The contract, which even the most depraved can not fail to see, will have a salutary effect. It is only as one sees the beauty of virtue that he is enabled to realize the hideous deformity and loathsomeness of vice. What censure often fails to effect, the spirit of sympathy will accomplish with incredible swiftness and ease.—*Betts.*

Are the Dead Conscious?

L. D. SANTEE

I do not wish to believe that the dead are conscious between death and the resurrection. That theory brings in so many unhappy features that I, with all my heart, thank Him who has said, "The dead know not anything." Eccl. 9:5. He has assured us in his Word of their unconsciousness.

Those who find comfort in the belief that the dead are conscious and retain their faculties, have not considered all that it involves. Ever since my earliest memory, friends have been dropping out of my life. Like broken urns, they strew the pathway of the years. "God's acre" holds them, and I mourn the loss. Some died Christians, but by far the greater number were pleasure-loving and unconverted. I do not wish to think that they are now in unutterable pain, that their nerves of feeling are quivering in untold agony; that while life is sweet to me, their condition is one of horror that would drive to insanity, of suffering that language can not tell or heart imagine.

The larger part of my friends were not Christians. Is not your experience the same? Go out into the graveyard, and visit the familiar mounds. Affection has chiseled their names on the marble. Love calls them up, one by one; but while fond memory fills the eyes with tears, you *know*, of the most of them, that they are now peacefully sleeping and unconscious, or that they are in torment. While you hope that your friends are in heaven, you think only of those that are saved, and forget the condition of the rest. Would you not rather that Christ should say of them, as he said of Lazarus, "Our friend . . . sleepeth"? John 11:11.

Have you thought of the real condition of even those who you hope are in heaven? In heaven joy is supreme. "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Ps. 16:11. My imagination shows me the battlements of heaven lined with the blessed, their beautiful eyes dark with the shadow of an infinite sorrow, as they look earthward. The mother who has toiled for her children until the vital cord was loosed, sees from on high her lessons forgotten, while neglect, degradation, and evil influences are ruining those for whom she gave her life. Other little ones suffer from cruelty and brutality, while the mother is in heaven, seeing it all. Such a condition can not be. The woes of earth would darken heaven if the dead were conscious, and knew what was taking place on earth. Thank God, this picture will never be realized.

I think that I have drawn the two pictures fairly,—the unsaved wild with anguish *now*, and without hope; the saved, with hearts aching with an anxious solicitude. How much better is God's way! "He giveth his beloved sleep." Ps. 127:2. Job speaks of those that are in their graves: "There the wicked cease from troubling; and there the weary be at rest." Job 3:17.

Inspiration generally speaks of death as a sleep. Job is supposed to be the first book written by inspiration, and it speaks of death in these words: "They shall not awake, nor be raised out of their sleep." Job 14:12. The Lord said to Moses, "Behold, thou shalt sleep with thy fathers." Deut. 31:16. "And Solomon slept with his fathers." 1 Kings 11:43. "And Rehoboam slept with his fathers." 1 Kings 14:31. Daniel uses the same expression in chapter 12:2 of that book: "And many of them that sleep in the dust of the earth shall awake." Read the New Testament account of the death of Stephen: "And when he had said this, he fell asleep." Acts 7:60. Again we repeat the words of the Saviour: "Our friend Lazarus sleepeth."

The fifteenth chapter of 1 Corinthians says much about the sleep of the dead and the resurrection. "But some are fallen asleep." Verse 6. "Then they also which are fallen asleep in Christ are perished." Verse 18. "But now is Christ risen from the dead, and become the first-fruits of them that slept." Verse 20. In verse 51 Paul speaks of the translation of the righteous: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed." "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13. Further proof is unnecessary. If it is not already plain, language can not teach it. At death, we, like Stephen, fall "asleep."

What becomes of the mind, or intelligence? "In that very day his thoughts perish." Ps. 146:4. "Their love, and their hatred, and their envy, is now perished." Eccl. 9:6. The preceding verse declares that "the dead know not anything." When I walk in the quiet cemetery, I think, Of all who lie buried here, not one is suffering; they are sleeping till God shall awaken them in the resurrection. The psalmist says: "I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. Truly, God's way is best.

Moline, Ill.

First Reason for Sabbath-Keeping

S. B. HORTON

SEATED by the side of a pastor who observed the seventh day as the Sabbath, a stranger pleasantly accosted him in the following way: "Now, pastor, I have you just where I want you. I wish you to tell me why you, and the people you represent, observe Saturday instead of Sunday as the Sabbath." The pastor, taking his Bible, opened to the twentieth chapter of Exodus, and read, beginning with the eighth verse:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within

thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

"There," remarked the pastor, "that is the *first* reason I will give you why we keep the seventh day instead of the first: God in his law commands us to do so. And the *second* reason is —" and, suiting the action to the word, he began looking for another scripture, when he was interrupted by the stranger, who said: "Please let me take your Bible." He read the commandment over several times to himself, and then remarked:—

"In one respect you remind me of an attorney I once knew who had a case to try in court. As frequently as the case was called, he would manage in some way to get it postponed. At last the patience of the court was exhausted, and he asked the attorney why he asked for postponement, saying he had had ample time to prepare his case, and the opposing parties were anxious for the trial. The attorney replied that there was an important witness that it was necessary for him to have whom he could not then obtain. The court earnestly inquired where the witness was, and why he did not have him there. The attorney replied that there were several reasons why he was not present: First, he was *dead*, and second — 'Well, hold!' said the judge; 'if the man is dead, that is sufficient reason why he is not here. We do not care to hear your second reason.'

"I ask you for your reasons for keeping the seventh day, or Saturday, for the Sabbath, and in reply you turn and read a law of God himself, spoken by his own voice, and chiseled by his own hand upon the granite quarried from the rock-ribbed side of Sinai. And now you propose to give me a *second* reason! My young friend, no man who believes God or God's Word ever ought to ask for a second reason. Think of it! In the bosom of the only law that God ever gave his creatures, that law which is justly regarded not only as *the* law, but as the constitution from which all the legislation of God proceeded,—in *that* law he tells all his creatures to keep the seventh day, or Saturday, as the Sabbath. I repeat that no one who believes God or his Word can escape from your conclusion, and no second reason is admissible."

It was afterward learned that the stranger was at the time a justice of a State supreme court, and he spoke as the jurist rather than as a theologian. His mind had been trained to logical reasoning and logical conclusions.

One lesson in this incident worth noting is that there is but one reason for the observance of the Sabbath of Jehovah, and that is because God has so commanded. Another lesson is that, while the letter of the law makes it plain that the Sabbath should be observed, still an experimental knowledge of the Lord of the Sabbath is required before it can be properly observed.

Washington, D. C.



WASHINGTON, D. C., OCTOBER 26, 1911

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

Editorial

"HE made as though he would have gone further. But they constrained him, saying, Abide with us." Luke 24: 28, 29.

"AND he went in to tarry with them." Their insistence brought the blessed Jesus, yet unrecognized, into their little home; and in a few moments they knew, to the overflowing joy of their hearts, that they had found the Saviour, who had been crucified, and that he lived again.

THE Saviour's loving heart longs to share heaven's blessedness with every soul. Here let the voice of Elder James White—now sleeping in Jesus—again give the exhortation to "let the Saviour in." In the REVIEW of Sept. 3, 1857, in an appeal in behalf of the youth, and to parents to set the children an example of unworldliness and devotion, Elder White wrote:—

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in." Are you so deaf that you can not hear his lovely voice? Is your mind so blinded by the god of this world that you can not see that you have shut Jesus out? Is your heart so unfeeling that it will not yield and melt in view of this call to you from the soon-expected Saviour? If so, woe! indeed is your condition. Christ will not long stand at the door of thy heart and knock. Not much longer! His locks are wet with the dews of night. He spilled his blood for you. He wants to wash you clean. He desires to come in and live in you. He will make you free, pure, and happy. He will abide with you if you will turn out and keep out of your heart the love of this world. He will manifest his love and glory, to old and young, parents and children, if they will prepare the way of the Lord in their hearts and let him in. O, dear reader, let him in! let him in!

We solemnly believe that obedience to this message is the only hope of the church. A crisis is coming. A portion of the church—and God grant that it may be the largest portion—will rend their hearts and prepare them to receive Jesus Christ: while a portion will be spewed out of his mouth. The true testimony from the Word of God will show who will be wholly the Lord's. It will manifest the heart. And are there any

reasons why it should be withheld?—There is none. A delay when an alarm should be given may prove fatal to some. While there is hope, then, let the servants of God, in the language of the prophet, "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58: 1.

A Cry for Help in the Jungle

WM. BUTLER, founder of the Methodist missions in India, was fleeing from Bareli, north India, with his wife and little ones. The terrifying news of the Sepoy mutiny at Meerut and then at Delhi had come, and no time was to be lost in getting to Naini Tal, a European hill station in the Himalaya Mountains. Native bearers were engaged to carry the doolees (palanquins,—a sort of box-like contrivance, hung on poles, supported by the carriers from their shoulders). In these rode Mrs. Butler, whose health was precarious, and the two children, with the baggage.

They had entered the Terai, a jungle region at the foot of the mountains, "reeking with malaria, and the haunt of tigers and elephants." Dr. Butler, in his "Land of the Vedas," says:—

The rank vegetation stood in places like high walls on either side. At midnight we reached that part of it where the bearers are changed. The other palanquins had their full complement of men; but, of the twenty-nine bearers for whom I paid, I could find only nine men, and one torch-bearer; and this, too, in such a place!

Darkness and tigers were around us; the other palanquins were starting one after another, each with its torch to frighten away the beasts, the bearers taking advantage of the rush to extort heavy bakshish.

Rendered desperate, Dr. Butler put the two children in one palanquin with Mrs. Butler. He ran after a man with a cart, who was disappearing up the road, and compelled him to turn his bullocks, and take on board the servant Ann, and the little baggage they were taking in their flight. Then the doctor turned to watch the bearers start on with Mrs. Butler and the children. But not one stirred:—

They were exhausted by extra work, and might have even fairly refused to carry two children with a lady; and to have taken either of them on the bullock-cart was impossible. Delay seemed ruinous to the only plan by which I could get them on at all. If the men refused the burden, and left, they would take with them, for their own protection, the only torch there was, which belonged to them, and we should have been left in darkness, exposed to the tigers and the deadly malaria. . . . It was an awful moment. For a few minutes my agony was unutterable; I thought I had done all I could, and now everything was on the brink of failure. I saw how "vain" was "the help of man," and I turned aside into the dark jungle, took off my hat, and lifted my heart to God. If ever I prayed, I prayed then. I besought God

in mercy to influence the hearts of these men, and decide for me in that solemn hour. I reminded him of the mercies that had hitherto followed us, and implored his interference in this emergency. My prayer did not last two minutes, but how much I prayed in that time! I put on my hat, returned to the light, and looked. I spoke not; I saw my men at once bend to the doolee; it rose, and off they went instantly, and they never stopped a moment, except kindly to push little Eddie in, when in his sleep he rolled so that his feet hung out.

On they went through the dark night, and on through the jungle, and out at last into the safety of the mountain passes.

Dr. Butler knew that it was the Lord's own interference that had turned the hearts of those heathen coolies when he had exhausted every human resource in vain.

"God is the refuge of his saints,
When storms of sharp distress invade."

W. A. S.

Spiritual Decadence

THERE are still left some who remember the former days when men trembled at the word of the Lord, and when there was a power in the preaching of the gospel which moved sinners to repentance. They note with a keen regret the change that has come during the present generation, and can not be easily persuaded that the new evangel is better than the old. Of this class was Dr. Arthur T. Pierson, whose clear and vigorous protests against the destructive teachings of the apostles of evolution appeared from time to time in the *Missionary Review of the World*, of which he was the editor in chief. We regret the loss to the cause of genuine Christianity that has come as the result of his recent death.

Among the current contributions to the discussion of this important question concerning the present standard of religious experience, is an article by Rev. G. A. Johnston Ross, printed in the *Hibbert Journal* for April, with the significant title, "The Cross: the Report of a Misgiving." In the words of the *Religious Weekly* (Sept. 30, 1911) the writer of this article "emphasizes the misgiving which saddens so many Christians in regard to the deep cleavage existing between the representative Christian experience of the present hour and that of, say, thirty years ago." Not content, however, with merely pointing out this condition, he seeks for the cause of the change, and finds it in the changed estimate of sin, and in the failure to proclaim the law of God as the detector of sin and the cross as the only way of deliverance from the penalty of sin. This view of the question gets to the very heart of the matter, as it involves the wide-spread denial of the efficacy of the death of Christ as an atonement for

sin. The fundamental importance of this analysis of the present apostasy in the religious world justifies the reprinting of an extract of some length from the article mentioned above:—

Meanwhile the fact remains that that which was the vital center of apostolic Christianity, the undeserving grace of God shown in the atoning death and the mediation of the Eternal Son, is not the vital center of much of the active religion of the day; that indeed the whole redemption idea is out of vogue, or accepted only in some altered sense; that the precipitate of much of the current Christian thinking is declaratory rather than redemptive, if I may put it thus; and they ["the older generation"] fear this because a gospel which is declaratory only will not last; men will tire of it. For "men see already with exasperating clearness what their duty is;" the trouble is that they need complete adjustment to the sources of power for the performance of duty.

If the defect were merely in theological statement, I am not sure that precisely the kind of people would be affected by this misgiving whom one sees affected by it. But the defect is felt to be more than theological; it is felt as a want of thoroughness in personal orientation and adjustment. The older generation began at the point of a grave concern as to personal status before a holy God; it wrestled with the awful facts of guilt and of the ineradicable consequences of sin; it wrought its way into some apprehension (sufficient for the purposes of an infinite relief and of grateful trust) of the almost incredible mystery of the bearing by the living God, in the person of his Son, of the whole problem of sin, its punishment and consequences. Out from this crisis of fear, of appal, of appeal for mercy, of wonder at the greatness of God's grace, of new trust and new love,—out from this it stepped into the new life in Christ, of joy in his fellowship and that of his people, and of delight in his service. But the younger generation appears to know little of "law work," of the apprehension of the reality of guilt, of any really searching crisis of self-adjustment, of the lifting of self off the platform of self-trust onto the platform of abased dependence on a holy God, holiest of all in amazing, bleeding self-sacrifice. Hence to the older generation, the foundation of the religion of this hour seems insufficiently strong; men who are unsaved are, they would say, going into the work of saving others; young people of clean, high purpose are following an ideal Christ, but feel no need of his being set forth in his blood a propitiation for sin. And it is worthy of remark that the change is to be seen within evangelicalism itself. I began my ministry almost twenty years ago. I had come personally into a joyous religious life through the gate of such a crisis as I have described; and my personal religion was then, and it is now, founded on the cross. But, as a young minister, I felt the difficulty of preaching the cross; the impression of it was elusive, and I feared its vulgarization; what was to me real and vital at the time was the companionship of Jesus, and I preached that as best I could. I remember that at that time I had the honor of preaching for a minister of the older generation, one of the most eminent of our Scottish

clergy. When I called on him, I found him preparing an address for the General Assembly of the church of which he was the presiding officer. He said to me, "I am writing about the changes in the evangelical outlook. We older evangelicals knew what Christ did for us on Calvary; but what precisely does *this beautiful Apollo* whom you younger men adore do for you?" The sting in this question lurked in the word *Apollo*. From that day to this I have never lost a misgiving lest there should be an *infusion of paganism in the Jesus-cultus which neglects the cross*; lest it should be a beautiful but pseudo-Christian devotion which, like the *Mary-cultus*, has certain unmistakably beautiful effects in the realm of self-discipline, and yet lacks the characteristically Christian element of conducting the abashed and contrite soul into the sin-scorching presence of the Supreme. . . . Now, no man can help feeling grave concern and alarm if he begins to suspect that vital elements are being left out of much of this generation's thought on such subjects as *God and sin* and the *needs of men*. For this vital element, whose absence is suspected, is the *pride-destroying* element; and it is no wonder if people are afraid of the future of a religion insufficiently ballasted by pride-destroying elements. For the whole history of religion makes clear that association with the things of God positively *makes for* human inflation and pride, except when central to this thought there has been such a pride-destroying conception as the cross.

The divine remedy for this evident spiritual decadence is found in that proclamation of the gospel which emphasizes the work of our great High Priest in the heavenly sanctuary as of essential value in coming into right relation with God in these closing hours of probation. This means that the threefold message of Revelation 14, with its clear light upon the atoning work of Christ, is just what is needed as the only efficacious antidote for the present apostasy. This message gives to the law of God its rightful place, emphasizes its condemnation of sin, and points out that release from the guilt of transgression of the law can come only through personal faith in the death, resurrection, and ministry of Jesus, the "merciful and faithful High Priest," and that the evidence of righteousness by faith is exhibited in obedience to all the commandments of God. This is certainly the message for the hour.

W. W. P.

Putting Darkness for Light

THE Word of God pronounces a woe upon the man who puts light for darkness and darkness for light. It is a very important matter, therefore, that those especially who occupy the position of religious instructors of the people should be very certain before pronouncing a curse as from God upon any of the important relations of life. To do otherwise is most certain at some time to place even those who have been long recognized as the spiritual leaders of

the people under the frown of him whom they profess to represent.

In the *London Standard* of September 20, quite a full report is given of an address by the Bishop of Carlisle at the diocesan conference at Windermere, in which he declared that—

no greater curse had ever befallen mankind than that of supposing that one part of human life was secular and another sacred, or that the state had nothing to do with religion or religion with state affairs. In a pagan empire such distinctions were possible, but a Christian kingdom had but one citadel, although it had two swords. To regulate mundane and physical matters, whether they concerned eating and drinking, or the making of laws by Christian principles, was not to profane religion. Yet, as things were, Christ was left out of touch with the world. Had he any altar on the exchange or in the market? Unless religion produced character or conduct in us, it was only counterfeit. The age needed to be delivered from futile sermons and sacraments which did not uplift the receiver. The Bible never anywhere recognized a mere Sunday religion or mere temple worship.

The teachings of our Saviour himself indicate that, while there is a little truth in the above, the larger part is of a character which the Author of our salvation never sanctioned, always opposed, and which can not "uplift the receiver." True religion does produce character; it alters the conduct of every soul who truly receives it. But the experience of centuries has demonstrated in cases impossible of computation that a religion supervised and enforced by the state is not of that nature. The man or woman who has truly received religion has received it as an invited guest, and not as a creature of the state billeted upon the household by order of the civil ruler.

It is true that the Christian kingdom has but one citadel; and that citadel is located where the Ruler of that kingdom is—where Christ sitteth on the right hand of God.

It is not true that the kingdom of Christ has two swords, the sword of the Spirit and the sword of the civil ruler. The words of our Lord to Peter verify this: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." Matt. 26: 52. While his doctrine would bring division, because light and darkness can not mingle, it was never his purpose to bring into the world a doctrine that would cause the people to perish or to lose their souls. But, by his own word, they would perish if they adopted and wielded the sword of steel. The professed church of Christ, forgetting the admonition of the Lord, has used that sword; and wherever she has done so, she has earned the just condemnation of both God and man, has made religion a formal thing to be flaunted by the characterless and the hypocrite, while

the truest and sincerest children of God have languished in vermin-infested prisons, have died under slow and most cruel torture, have expired on the hangman's scaffold, under the headsman's ax, or in the flames of the *auto-da-fé*. Religion, swinging that sword and panoplied in the trappings of the state, has been a misrepresenter of God, an oppressor of man, and a monster of unrestrained violence, wherever it has appeared on earth.

That religion should exist and be a power in the lives of men, it is not at all necessary that it should be a department of state. It is of the very nature of religion that it be free. If it is not free, it is not religion. If it is a department of state, regulated by the state, it is not free—it is not religion, and has no power to convict souls and mold the lives of men.

It is not true that the separation of church and state is a pagan idea or arrangement. The opposite is the fact. Every pagan government has joined some sort of religion to the functions of the state. Instance: Babylon, Egypt, and pagan Rome, with their religions under the dominance of the governing power. Christ brought a new idea into the conceptions of men, when he taught his followers to "render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mark 12: 17.

The record states that when they heard that, "they marveled." Why should they have marveled?—Because the world had been drunk for centuries with the truly pagan idea—the wine of Babylon of old—that the state must administer the affairs of religion.

Now the basic idea of the Bishop of Carlisle is the very antithesis of truth. That basic idea is that "no greater curse had ever befallen mankind than that of supposing that one part of human life is secular and another sacred," and "that the state has nothing to do with religion." This is the opposite of truth, because it is the opposite of our Saviour's teaching; and the facts of history show that the greatest curse the world has ever known rested upon it when religion and the state were one, and the self-styled vicar of Christ was the dictator absolute in the kingdoms of this world. Under the dominance of that curse, true religion was the perpetual food for flames until Christianity was hid in the wilderness and in dungeon cells, and only the hideous counterfeit dared to appear in public and to walk openly before men. That mockery, hypocrisy, and counterfeit could have been possible only under such a régime.

Neither is the separation of church and state the actuating cause of what the bishop terms in another portion of his address "mere Sunday religion or mere

temple worship." Nothing in this world has done so much to bring about mere Sunday religion and mere temple worship as the union of secular and sacred things in a state religion. Under that régime the individual who has religion because the state requires it, feels that he has done all that is required of him when he keeps Sunday as the law of the state requires, and goes to mass or other church service as that same power demands he shall do. The rest of the time he will generally do as he pleases, feeling that he has done all that is required of him. That makes a mockery of religion, and degrades the devotees of that system. There are living examples of such systems in operation, and living examples of the degradation of those who profess them. Under such a system will men curse their fellows with fearful oaths immediately after emerging from a magnificent church edifice where they had knelt before the altar, made the sign of the cross, and touched their foreheads with "holy water." That is not religion, but it is what such a system produces wherever it is in vogue.

It means much to the world, and much to this people, that there is just now such an insistent demand on both sides of the Atlantic for a revival of that system of union of civil and religious things. Not until such a union is accomplished can that dragon voice thunder forth, and the death decree be pronounced upon those who will not worship the beast and his image, nor receive his seal upon them. But the agitation for such conditions as will make that possible is increasing in volume every day.

c. m. s.



Clean Physical Living

CLEANLINESS is next to godliness. While this is not a statement of Scripture, the underlying principle of the statement is taught in the Word of God. The observance of the laws of nature is closely akin to the observance of God's great moral law. A very close relationship exists between the law of one's physical being and his state of mind and condition of heart. Carefulness in physical living will of itself bring to no one eternal salvation, but the disregard of health principles may so affect one's spiritual life, and so change one's attitude toward God, that he will fail of salvation at last.

There is one condition of salvation, and one only, given in the Scriptures of truth, and that is personal faith in the sacrifice and merits of the Lord Jesus Christ. But while Christ alone is the author of our salvation, there must be cooperation on the part of the human agent. Every individual must put himself into that attitude and relationship to Heaven where God can cleanse his heart

from sin, where he can fill him with his own fulness, where he can work in and through him. He must place his own will on the side of God's will; he must seek to the extent of his power to conform his life and his habits of life to the principles of right. Recognizing his body as designed to be the temple of the Holy Ghost, he will seek to bring his physical powers into such relationship to God that they can be used to the divine glory.

Says the apostle Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 18-20.

These scriptures teach that our bodies may be defiled, and that our own course of physical living may be such that God will be dishonored; and if we do not correct the evil of our ways, we shall eventually be destroyed.

God desires his people to be clean, morally and physically. The priests of old, when they entered into the sanctuary, were required to wash their bodies and to change their clothes. The camp of Israel was required to be kept clean by the removal of all refuse and the exclusion of every source of contamination. God is no less particular to-day. He who desires his body to become the temple of the Holy Spirit, who desires that Spirit to come in and take possession of his heart, will seek to make himself physically as well as morally clean. He will make a free and liberal use of nature's great purifying agent, water, for both his body and his clothes. He will seek to bathe his lungs with the pure air of heaven, and not the stifling, vitiated air found in so many ill-ventilated homes. He will seek to eat for strength and not for drunkenness, building up the body that God has given him, by the use of pure, simple, wholesome food. He will keep his home and premises clean and sanitary. He will wear clothing for health and comfort, and not to minister to pride or fashion.

It is to be regretted that many of our people who once recognized the value of the principles of healthful living have fallen back in their experience. A consistent education on the question of healthful living needs to be given to our churches; parents need to study this

question as related to themselves and to their families. Much instruction has been imparted with reference to this question in its various relations. This instruction should be heeded. No narrow or biased view should be taken, no wild, erratic moves made. The subject should be studied broadly and deeply, and a consistent and sensible application made of the principles involved. All should realize that the subject embraces far more than the question of diet or dress. Some have made a mistake on this point. They have grasped but one detail of the question, usually that regarding diet, and in consequence have set up narrow standards, to which they have endeavored to rally their fellows, while many equally as important details were ignored.

In Romans 14, the apostle dwells upon the principle of judging our brother. While he speaks with particular reference to the Passover feast, which was to be eaten with bitter herbs, the principle applies equally to our judging our brother in other ways. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

Our relationship to others is twofold. We should be careful, as the apostle says, not to put a stumbling-block in the way of our brother by our course of conduct. We should make sure that by no course of ours, or liberty which we deem it our privilege to exercise, those who are weaker or less experienced will stumble, and fail of the glory of God. On the other hand, let us be quite as careful that we do not judge those who fail to meet our conception of duty, or measure up to the standard which we have set for ourselves. We may judge ourselves as strictly as we please, but let us be exceedingly lenient in our judgment of our brother.

It is entirely proper that we should present to others our experience, that we should consistently call their attention to principles which we believe to be right. We should do this not dogmatically nor in the spirit of censure. In seeking to advance reforms, let us be careful that we do not take a course that will make obnoxious and objectionable the very truth which we are trying to advance. The cause of reform has been injured oftentimes by injudicious methods on the part of its advocates. The most efficient way for us to advocate every right prin-

ciple is to exemplify it in our course of conduct. The most effective preaching is the living exemplification of truth in the lives of the believers.

"Every one of us shall give account of himself to God." God will hold every man responsible for the light which has been given him, but the work of judgment does not fall to us. Let God deal with every case, and let us show toward every one of our fellows the same spirit of mercy and charity that we hope the great Judge will manifest toward us in the day of final accounts. F. M. W.



Vegetarianism vs. Flesh Foods

THE Lord originally designed that mankind should subsist upon a vegetarian diet. Flesh food was entirely excluded from the dietary of our first parents. The Scriptures of truth indicate that God's original plan will eventually be carried out. Both revelation and science teach that the vegetable products are the foods best suited to the needs of the human family at the present time. The increase of disease, which has affected the brute creation as well as the human family, causes the eating of flesh food to be attended with danger and considerable risk. A vegetarian dietary meets every need; thousands can testify that it supplies needed strength and energy for the performance of the hardest physical and mental labor.

Personally, the writer of this article has been a strict vegetarian, so far as the use of any kind of flesh-meats is concerned, for fifteen years. Born of a consumptive family, he went down almost into a consumptive's grave using flesh foods. Through the blessing of God he came back to health and vigor on a diet which entirely excluded flesh foods. From the light given and from his study of the question, he believes that a vegetarian diet is far better than a mixed dietary. But he has never felt that he should take his experience and set it up as a standard by which to judge the religious experience of his brother. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

Each one should study the question for himself, and not for his brethren. We have the right to be the censors of our own dietary, but not of our neighbor's table. Let each determine from the study of the Scriptures of truth, from the study of the "Testimonies for the Church," from the study of science, and from his own experience the particular foods which are best suited to his needs, and which he himself should eat and place upon his own family table.

If in his study he shall find, as he doubtless will (for the instruction which has come to this people is clear and defi-

nite) that he should exclude flesh foods from his dietary, let him make the change without self-glorying, and without any spirit of censure or criticism for those who may not read their duty in the same way. The Jews of old were zealous for the outward forms of the law. They tithed mint and anise and cummin, but failed to exercise mercy and love toward their fellows. Let us judge our own course of conduct, but leave the Father above to deal with his own servants. He will call every man to account at last for the manner in which he has related himself to the light bestowed upon him.

"Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth. . . . Who art thou that judgest another man's servant? to his own master he standeth or falleth."

Let each seek to live as he believes it to be his privilege and duty, determining the question not from caprice or desire, but from the instruction which he has received, and then exercise toward his brethren charity, allowing his life to bear witness to his profession. This course will commend itself to heaven and to men. F. M. W.



The Principle of Catholicism

THE difference between Christianity and heathenism in its many and varied forms may be expressed thus: Christianity is that system of religion which is Christ revealed—in which Christ is the first, the last, the all and in all; heathenism, in whatever form it may be manifested, is a system of religion in which something else, it matters not what, is substituted for Christ.

In the grosser heathen religions a material object, or a large number of such objects, takes the place of the living Saviour, and receives the homage due to the Creator alone; but a more refined heathenism appeals to the civilized and educated peoples by dispensing with a visible image, which is simply the concrete form of the mental image, and putting in the place of the true Christ their ideal Christ, a mere mental image, and their own works and inventions in place of the works and gifts of Christ. This phase of heathenism is most deceptive, and a great multitude are taken in this snare who would be horrified at the thought of embracing what might be designated as heathenish heathenism.

Whatever is thus substituted for Christ is an idol, whether it be a visible image or a mere mental image, and Christianity is superseded by idolatry when the faith for salvation rests upon something else than Christ and his work for man. In ancient times when the people of God lost their fellowship with the God of

heaven and their sense of his personal presence, they lapsed into gross idolatry; but in modern times the same experience of apostasy and consequent idolatry may be revealed in putting human interpretation or tradition in the place of the Word of God, human ordinances in place of the divine commands, and the supposed efficacy of human rites and ceremonies in place of the atoning work of Christ.

In no modern system has idolatry been reduced to such a perfect science as in the Roman Catholic Church. There we have both the visible image as an object of worship and the most complete and perfect development of human inventions to take the place of the divinely revealed means of salvation from sin. So plain had all this become in the sixteenth century that there came a great uprising against this perversion of the gospel of Christ, and it is important to understand what was the real principle at stake. This has been well stated in these words:—

The protest of the Reformers was directed, not only against the worship of the Virgin and saints, but against the priestly assumptions of the clergy and the principle of sacramental efficacy, and it was the protest against the latter which evoked the chief fury of their persecutors. Their protest, in short, was against the principle of Catholicism, which is idolatry, or the substitution of material and created things for Christ. For whether it is the mediation of the Virgin and saints, or a trust in the guidance of the priesthood and in the spiritual efficacy of the sacraments administered by them, or a belief in the virtue of holy water, holy oil, images, crucifixes, relics, and other material symbols, and ritual acts, they all combine to take the place of Christ to the sinner, and keep him from going to Christ for life.

Note that remarkable and striking expression, "the principle of Catholicism, which is idolatry." This is a serious charge, but it is justifiable; and the more one studies into the essence of Catholicism, the more fully convinced he will become of this. In this "mystery of iniquity" the names and some of the forms of Christianity have been retained, but the vital principle of Christianity has been discarded; the vessels of the house of the Lord have been used from which to drink the wine of Babylon.

But when professed Protestants regard the Word of God as of no more power or authority than the word of man; when they rob Christ of the attributes of Deity, and see in him nothing more than a perfect man; when the results of scientific research are accepted for the foundation of religious belief; and when the development of the good within a man is set forth as the way of salvation,—when the creature is thus put in place of the Creator, and the truth of God is exchanged for a lie, then Protestants have accepted "the principle of Catholicism, which is idolatry."

The threefold message of Revelation 14 is a message against the principle of Catholicism, wherever and whenever it is revealed, and is therefore a continuance of the protest made by the Reformers against idolatry. Those who profess to believe this message, and those who are commissioned to proclaim it to the world, should remember that if they substitute something else in place of Christ as the basis of their hope of salvation, they have adopted the principle of Catholicism, and have lost the power to make any effective protest against the worship of the beast and his image. Righteousness by faith is the vital principle of the threefold message for this generation, and is the divine protest against "the principle of Catholicism, which is idolatry." W. W. P.

The Family Pew

THE old-fashioned family pew served one valuable end in that it kept together the members of the family during the church service. It is to be regretted that this custom is so little in vogue in our own churches. Too many times we see the members of the same family scattered about the church, the parents perhaps occupying the front seats and listening with interest and eagerness to the sermon, while the children are in the gallery, or vestry, or off in some corner, left to themselves without parental control or oversight.

During Sabbath service in some of our churches the children are left to play around the grounds, or after the Sabbath-school allowed to go home and loiter about the streets. All this is decidedly wrong. No father nor mother who appreciates the responsibility of parenthood will permit such conditions to exist. The place for the children during the services in the house of God is with the parents. If the parents can not be present, then the children, if too young to care for themselves or to direct their movements, or if incapable of doing so, should be placed in charge of a chaperon.

In all our congregations we need increased reverence for the house of God. The noisy chit-chat in visiting, preceding or following the services, or during intermissions, should be eliminated. There should be cordial greetings between brethren and sisters; strangers should receive a hearty welcome, but this should be done in subdued tones befitting the character of the place. As far as possible, the services should not be disturbed by people entering the house late, or by children running in and out during the meeting. Crying children, if they can not be hushed at once, should be taken out, because nothing so disturbs both listener and speaker as a crying child. Whispering and laughing in the congregation during the service should

not be tolerated. If done by children, the parents should be in a position to correct it; if habitually engaged in by the older ones then the officers of the church should kindly admonish the offenders in a quiet, personal way. This spirit of reverence for the house and service of God should be regarded by our people whether they meet in a church building or in a private home. Let us honor God and his house, and he will honor us in so doing. F. M. W.

The Cross of Christ

THE cross of Christ has made many notable conquests in the lands of heathen darkness. Before the simple story of the cross, heathen philosophy has been vanquished from many hearts, and the transforming power of the gospel seen in many lives. It would be too much to expect that genuine work has been done in the case of every professed conversion. The "rice" Christians of the Orient have their prototype in many older and more civilized Christian communities. By too many in such lands as England and the United States, the Christian church is regarded as a great social organization, membership in which will accrue to the advantage of the men of business and profession. Nevertheless in every land, and none the less in the dark heathen countries, have been found those who were truly transformed by the grace of Christ.

"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." The gospel "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Gentile." While some may despise the riches of God's grace, and receive deceitfully the word of life and try to make out of it merchandise for personal gain, there are those in every land and in every neighborhood who will receive it truly as the word of the great God, as a means of salvation from sin here and of life in the world to come. While the great multitude travel in the broad road to death, and few there are who enter in at the strait gate, we should realize that the blessed Master gave his life for the few, and so out among the busy throng, the teeming multitudes, the city's millions, as well as in the mountain waste, desert morass, and ocean isle, we are to labor to turn men to God and to lead them to avail themselves of the offers of his love. One soul won to God and saved to eternity will be priceless in comparison to any toil or sacrifice, however great, which soul-saving service brings to us. No labor is so sweet and satisfying as laboring for those in need. In such labor Christ found his chief joy. Our greatest happiness will be found in the same way.



Samoa

T. HOWSE

THE Samoan field is composed of four large islands and some smaller ones. They are under the rule of the German and United States governments. The total population is about forty million. There are a large number of Chinese, besides Germans and other Europeans, and natives from other islands.

There are four denominations working here besides ours,—the London Missionary Society, Wesleyans, Roman Catholics, and Mormons. The bulk of the native population are members of the London Mission. Christianity has been established here for about seventy years, and although practically every native professes to be a Christian, they sadly lack the power of Christianity. In accepting the gospel and becoming church-members, they were allowed to bring in with them their old heathen customs, which are licentious and corrupt. This is the condition of the people in general.

We have been here a little over eighteen months, and have had some interesting experiences with the people. Quite a little of our time is taken up in studying the language, of which we realize we must have a good knowledge in order to work for the people intelligently.

There is a company of five white believers here, and four natives are keeping the Sabbath. We are working with these, and although the work seems to move slowly, we are sowing in hope.

The little paper, *Tali Moni*, is meeting with success, and its monthly visits are looked for by the people. As I visit the villages from month to month, I often have opportunities to speak to the people of the truth, and they listen with great interest when I explain the Word to them.

One day I saw a native (a neighbor) somewhat intoxicated, so I spoke to him. A few days after, he called to see me, and we had a good talk together on the truth. He said he wanted to go to the kingdom, but could not give up his bad companions and habits. I then pointed him to Jesus, who will save a man from sinning if he asks him. This was a new thought to him, and he seemed helped.

Another case was a young girl who had been sick for three weeks, her physician being unable to help her. By invitation she came to us, and after ten days' treatment the large ulcer on her arm entirely healed. She left us, renewed in strength and vigor, and with promises to give up the harmful practices of the past. She is the grandchild of the woman who is keeping the Sabbath.

Although we do not see direct fruits of our labors in additions to our numbers, we know we are winning the hearts of some, and we trust they will turn to the Lord.

While we are laboring here among these dark-skinned people, we ask that you remember the work both by your prayers and by your gifts, that the truth may reach every kindred and nation, and God's kingdom be hastened, and some of every nation be gathered home.

South America

MAXIMO TRUMMER

IT affords me great pleasure to be able to report that our canvassers are continuing their work with special courage in the River Plate field. All winter they have worked faithfully from town to town, losing scarcely a day.

The blessed Master continues always to bless our efforts. One of the boys earned enough in one year's canvassing for "Home and Health" (Spanish) to go to the Friedensau school in Germany two years, besides paying for a scholarship for his sister here in Argentina.

Recently two canvassers began work with "Patriarchs and Prophets," and received as many orders as they had formerly taken for "Home and Health." Among others, we sold to the secretary, to the mayor, to the chief of police, also his secretary, to the priest, and to numerous merchants. This gives us more assurance still that we can sell our religious books with success. Our reports show that the brethren took as many orders during the first seven months of the present year as were obtained during all of 1910. We thank the Lord for it all.

There is much strenuous work before us. The following incident will give an idea of the sentiment of many of the people here: Several months ago, while in one of the capital cities, I witnessed a street parade, which was held in favor of the separation of church and state. Literature was distributed by the tens of thousands of pages, containing such articles as, "There Is No God," "Separate the Family From the Church," "We Want to Be Free From All Religions." The parade, with a multitude of about 40,000, reminded me forcibly of scenes described in the history of France, in a time when the entire nation had rejected God and worshiped the goddess of reason.

I could not help asking myself, Where are we in the history of our message? The people, having been held in darkness for centuries, are breaking the shackles

that have fettered them, and the church itself is powerless to prevent the direful results of its own teaching.

There are many conscientious souls among them, who will love the message as much as we when it is taken to them, and we are determined to let them know that it is not science which gives perfect liberty, but the gospel of Christ in its purity. We need wisdom from on high to stay the tide a little longer. Brethren, remember the work in Latin America.

Buenos Aires.

Kampong Sawah, Java

R. W. MUNSON

By the first two words the reader must understand the title to read, "Rice-field Village." This is the name of a large community of Javanese four hours' walk from Batavia. Why do I say four hours' walk?—Because I do not know the distance in miles, and when I asked Timotheus, the Javanese teacher who has left the Roman Catholics and joined us, as he solemnly affirms, because he is seeking after the right and true way and believes that we have the light that points it out, he replied, "It is four hours' walk."

Timotheus is the man who walked all this distance six times in quest of Brother Pietersz, in order to learn from him the Sabbath truth. Brother Pietersz is a Sabbath-keeper who has taken hold of the truth heart and soul, and he it was who taught Timotheus first.

Well, Timotheus has been teaching his countrymen. There are ten thousand of them, more or less, in his village, if we may call so populous a place a village. Last Sabbath eleven of them met with him to hear the word, and they have sent word to us that they desire Brother Pietersz to go out to that village and teach the people, as Timotheus does not yet feel competent to do so. He has endeavored to teach them what he knows himself, but he wants Brother Pietersz to come to his aid.

The problem is, How are we to send Brother Pietersz when we have no money? The expense of a horse both ways (Brother Pietersz has a wooden leg and can not walk far) will be about fifteen shillings.

The two have just left my house, after we had had a long talk on the necessity of each one looking to God for his daily bread, and for all the things that are necessary to his daily needs. We made a covenant that we would seek the Lord together. If the Lord wants Brother Pietersz to go to Rice-field Village and preach the truth, then he will provide the money needful to send him. When he sends the money, then, and not till then, will Brother Pietersz start for Rice-field Village.

I had a long talk with these brethren, and told them the story of our great and pressing needs in the China field, where the people are calling for the message in such numbers, from so many directions, but we have neither men nor money to meet all the calls. They are

asking only for teachers, but we can not send them. It is like people starving for bread, and we have none to give them.

So I sought to impress upon these brethren the importance of our seeking the Lord in earnest, importunate, persevering prayer. The promise of God covers all our need. He has promised to hear and answer our prayers, especially in the interests of the gospel. My object was to implant a deeply spiritual conception of the kingdom of Jesus Christ. If we are filled with the Spirit, and are truly consecrated to God, he will find ways of working of which we have no conception, and he will cause his truth to advance on every side. Brethren, unite with us in prayer for these men and for this work.

Ordinarily these two men would be in the pay of the conference, but if ever the message is to go to all Java, it must be by men who are so filled with the Spirit and with the love of the truth that they will do just as the early Christians did, go everywhere preaching the word as self-supporting workers.

Although you have no money, like Peter and John at the Beautiful Gate of the temple, you may, like them, have something vastly better. Give us your most fervent, earnest prayers. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Batavia, Java.

The Baltic Conference

J. SPROHGE

IN spite of the great wrath of the enemy, we have been able to win 445 souls for the kingdom of God. Our field comprises six governments, with 8,500,000 inhabitants, among whom five languages are spoken—Lettonian, Esthonian, Swedish, Russian, and German. We also have Poles and Lithuanians among our people, but their numbers are not yet very great, and we can make ourselves understood with German or Russian, whereas there are many speaking the first-named five languages who understand only their mother tongue.

There are now twelve workers in our conference. These are distributed as follows: one minister, one licentiate, three Bible workers, and some canvassers among the 1,482,000 Lettonians; four Bible workers and one licentiate among the 1,200,000 Esthonians; one licentiate and one Bible worker among the 3,500,000 Russians; and no workers at all for the 1,300,000 Germans. We were glad to have Brother H. Hintz, of Germany, with us for two years, through whose efforts something could be done for the Germans.

It is difficult for us to do any organized canvassing work, since we can not get permission from the government. At the end of 1910, however, we had fourteen canvassers.

At the end of 1910 we had seventeen churches and companies, with 864 members. Of these, 239 were baptized and received in 1909, 206 in 1910. The net

growth was 319, 126 having either emigrated, died, or apostatized in the two years. At present we have eighteen churches and companies, with 671 members. The loss in membership is accounted for by the fact that the two churches in Riga, with about 300 members, were separated as a union district. We thank the Lord that we have the joy of seeing our conference growing, and we hope by the end of this year to have the loss in membership fully replaced.

When the district of Riga was separated from the conference in 1911, thus taking from us at least half of the tithe of the conference, we were rather sad, and feared we should not be able to pay our twelve workers this year. But we are of good courage, and hope to be able to close the year well, if it is the Lord's will. Although many earnest prayers have been offered, many bitter tears shed, and many difficulties surmounted, yet on the whole we can not complain of difficulties. Never before have we seen such progress in our field as in the last two years.

For instance, when Brother J. Schneider began work in Libau in 1909, we had fifteen members there. They had been gathering in a small dwelling-room, which was later forbidden them. The Lord helped in a special manner. A hall was found and sanctioned, situated next to the local Baptist chapel (this we did not know at first), which, of course, vexed the Baptists very much. Within four months the first admission into the church took place, twenty-three souls being baptized and nine being received by vote, making thirty-two altogether. Now we have a church of ninety-three members, and they are building a place of worship.

We had similar experiences in Mitau, Riga, and other places. We have a church of 100 members in Mitau now, the result of three years' work. In Riga, the number of members has increased from 150, in 1908, to 300.

We also realize that the Lord helps us in localities where we have no workers. For instance, in Kalnemoise a brother from Walk who went out with books, found several families in the country who were seeking for truth. After the brother had told them a little of the present truth, they requested that a man be sent who would give them further instruction, offering to pay his transportation. We sent a young Bible worker, and after three weeks we were able to baptize three farmers and their wives, and organize a company of seven members.

Circulars are frequently published by the government forbidding public lectures, only divine services and prayer-meetings being allowed. As we call our lectures "divine services," we can still proceed with our work. We have difficulty only in newly entered places, where there are no members. But still the Lord provides ways for the work to proceed, and we shall soon make a beginning in the governments of Witjebksche and Pleskausche.

Honolulu

C. D. M. WILLIAMS

THE work here is onward. One Filipino was baptized recently, and seems to be truly converted. This is the first fruit among that nationality. While some others believe, they have not yet had enough faith to trust the Lord and to take their stand fully for him and his truth. We have quite a number of Bible readers who seem to be much interested, some of whom have begun to pay tithe. But the great test is the Sabbath.

This is a very trying field on men with families to support, as every laborer must be at his post every week-day or lose his job. The monopolies have so gathered things into their hands that there is but little chance for private individuals to start enterprises of their own. Some would join the church immediately if they could see their way to support their families. They say, "I can not let my wife and children starve."

I shall start on a literature campaign soon. I shall go to the island of Hawaii, visit the members in Hilo and Mountain View, and canvass the other camps on that island for our publications; and return by way of Maui, visiting the towns and camps of that island as far as possible.

There is one old man, a Javanese, on the island of Hawaii, who wishes to be baptized. He is seventy years old, and the Lord seems to have done a wonderful work for him. He has given up tobacco and coffee, and has no more desire for them. He says that many times he had tried to give up tobacco, but having used it from a child, the habit had such control of him that he could not give it up. He now praises the Lord for deliverance from this bondage. Surely the Lord is good, and is able to set men free. O that we may all stand fast in the liberty wherewith Christ has made us free!

WHY is it that the Christian world has done so much for Asia, and has so badly neglected near-by Central and South America? If the answer is that these are Christian countries, being largely under the Roman Catholic Church, we may say that this is true only in part. Many of the native races are but little above heathenism. And Protestantism claims the right to go to every part of the world, and feels the obligation to preach the gospel to every creature. It has scarcely made an impression on the four millions of Central America. The general character of the people makes a strong appeal to the best missionary service.—*Selected.*

HOWARD A. MUSSER, a Methodist missionary in India, tersely expressed the situation many another missionary experiences when he wrote to his home board, saying: "I do not want the responsibility, nor the work of the territory I am now trying to cover like a bantam sitting on a dozen turkey eggs—it is a strain on the bantam and not good for the eggs."



'Neath Nature's Cathedral

WORTHIE HARRIS HOLDEN

'NEATH the steeple of the fir-trees
 When the wind is whispering low,
 And the sky is summer-clouded,
 Strewn with fleece and bars of snow,
 Watch the shadows as they flicker
 'Mong the sun-kissed turrets there;
 Hear the feathered singers warble
 From the choir-loft or stair:
 First a solo bids, "Be thankful,"
 Then responses, "Sing to-day,"
 And the breezes gently murmur,
 "Pause awhile to praise and pray."

So in many a cathedral
 Nature rears, both small and grand,
 We are bidden to be happy
 In the blessings close at hand,
 To adore our blest Creator
 For his temples 'neath the blue,
 For our shadows, swiftly passing,
 And the sunlight gleaming through.
Portland, Ore.

Simple Home Remedies

FOR relieving pain quickly very few home remedies can surpass the fomentation. It is inexpensive, easily applied, and its effectiveness as a true "pain killer" can be appreciated only by those who have tested its virtues. I seldom see the well-known advertisement of a remedy which is said to "touch the spot," without thinking how truly this can be said of the fomentation. One great advantage of this treatment is that even if it should fail to relieve the pain completely (it always gives some relief, and in nearly every case much relief), its application will do no harm if properly and thoroughly made. There are some remedies of which one is doubtful in certain cases, and perhaps one fears that more harm than good may be done to the patient, but this is never so in the case of fomentations.

Before applying the fomentation prepare the patient. First remove all clothing from the patient which may hinder the application of the fomentation. It is quite unnecessary to get the bed wet if the fomentations are wrung very dry, but it is well to take the precaution of putting a folded blanket beneath the patient; or if this can not be obtained, use towels or a sheet of stout brown paper.

How to Prepare Fomentations

Take two pieces of thick flannel about one yard long and three quarters of a yard wide (an old blanket, not too much worn, cut in four pieces will make two sets), and fold one of them in four lengthwise. Immerse this in boiling water, leaving the ends out of the water to wring by.

After the fomentation has been tightly wrung, shake it gently and quickly, and place it on the dry flannel, which should be folded well over the hot one. If necessary to carry it any distance to the patient, roll the fomentation up tightly with the edges outside, so that when applying it the inside will still be hot and steaming; carry it under the arm to help retain the heat.

If the patient complains that the heat is too great, do not remove the cloth entirely, but pass the hand gently down beneath it, allowing the first heat to escape. The fomentation should be left on for three minutes, or until it is comfortably warm. It should then be removed, and a second one put in its place. Three are usually sufficient, but more can be given if the pain still continues. After this the part should be well sponged with tepid water, and gently rubbed with a little camphorated oil or with olive-oil.

Before passing on to explain the use of some other simple home remedies, it would be well to state that fomentations can be made with less suitable material than flannel blankets; and in cases of emergency where these are not obtainable, the writer has often had to resort to such articles as the following, which have served the purpose when nothing better could be found: children's old woolen vests, parts of woolen combinations, Turkish towels, or a damp cloth placed inside a sheet of stout brown paper and laid across the top of a closed kitchen range. In a few minutes the cloth will be steaming hot, and can be applied directly to the patient, or if preferred it may be placed in a thinner dry cloth first. A method of making a fomentation without flannels is the following:—

Have a rubber bottle half filled with hot water, excluding the air; take a towel, moisten half of it, and place it over the bottle, then fold the remaining dry half over the damp one. Place the bottle on the painful part, with the dry towel next to the patient, and in a few minutes he will experience the same relief as from a steaming hot fomentation.

Revulsive Fomentations

In some cases where it is necessary to tone up a weak organ, and so enable it to do its work more thoroughly, the revulsive fomentation will be found very beneficial. It greatly improves the circulation of the blood through the organ, and so makes it more healthy and active. A revulsive fomentation is the same as an ordinary one with this exception: after each fomentation a towel wrung

out of very cold water is applied to the affected part, and covered with a dry towel. The cold application is left on for one minute, and is then replaced by a hot one. The third and last cold one is left on for two minutes, and takes the place of the cool sponge which is usually given after fomentations.

An Efficient Remedy

Every person should know how to give an enema when it is needed. Many serious disorders could be averted if the bowels were promptly attended to. Constipation, with its evil results, is responsible for many a serious illness; and when the bowels cease to act regularly, nothing else is so safe and efficient as the enema for cleansing them. But let it be clearly understood that the use of the enema is advocated only in cases of emergency. The patient must be taught to correct his habits of living.

The siphon syringe is best and most convenient to use. The bulb syringe, unless carefully used, is likely to introduce air into the bowels, and so cause pain. Fill the can with water at a temperature of 100° F. In stubborn cases of constipation it is better to add a little mild soap to the water. Hang the can on a strong nail, and allow the first tubeful of water to run away before inserting the tube, as this water is usually cold. Let the patient lie on the right side, and after oiling the tube, insert about one and a half inches into the rectum.

If the patient complains of pain, press the rubber tubing slightly, so that the water will flow more slowly. It is also a good plan to rub the bowels gently in an upward direction, beginning at the left side, and thus assist the water to rise in the large intestine. After as much water has been taken as the patient can retain (this is usually from one to two quarts in an adult, and should be retained as long as possible), rub the bowels from the right to the left side to help evacuate the water. To break up the habit of chronic constipation one of the two following methods may be used:—

First Method

When preparing the water for the enema at 100° F., add a cup of cold water to this on the second day, and on the third day two cups, and on the fourth day three cups, and continue adding an extra cup each day until the enema is quite cold. This graduated enema acts as a tonic to the bowels, thus relieving constipation, which is often due to lack of tone in the muscles of the bowels.

Second Method

Use a hand syringe and inject two tablespoonfuls of olive-oil into the rectum at night. This, lying in the bowels all night, helps to soften the waste matter, and gives great relief in cases of hemorrhoids, or piles, and in any case where there is a tender, painful condition of the rectum.

In closing, let it be clearly understood that attention must be given to the patient's diet in cases of constipation. All

fine flour foods, boiled milk, well-cooked eggs, tea, and coffee must be avoided. Whole-meal bread and butter, lightly cooked eggs, plenty of fruit, and granose biscuits, which are excellent for this disorder, should be eaten, all foods being masticated thoroughly. Cold water drunk freely three hours after meals is also a great help.

To Relieve Headache

If the head is hot and throbbing, and the face flushed, withhold all food for a few hours; see that the bowels are thoroughly cleansed, using an enema when necessary. Give the patient a very hot foot-bath, beginning at 102° F., and increasing it in two minutes to 105° F. Keep cold cloths on the patient's head and round the neck. Dry the feet, put the patient to bed with a hot-water bottle at the feet, and continue to apply the cold cloths to the head. Keep the patient very quiet, and have plenty of air in the room, but not too much light. In a few hours relief will be obtained. If due to biliousness or stomach disorders, give plenty of hot water to drink, and apply fomentations to stomach and liver.

If the patient is pale, and the headache is chiefly in the back of the head and neck, have him lie down, put a hot bottle to the feet, and give a set of good hot fomentations covering the entire length of the spine, bringing them well up the nape of the neck. Insist upon the patient's lying down for a few hours, and closing the eyes even if he does not sleep, as this form of headache is a nervous one, and requires absolute rest. — *Mrs. G. M. Brown, in English Good Health.*

When Marriage Is a Failure

If neither husband nor wife has married for love, but merely for money, convenience, or any other mundane motive.

If the meals are ill-cooked and badly served, and dirt, discomfort, and disorder reign supreme in the home.

If two young persons rush into matrimony, and take upon themselves all the burdens of married life when too young to realize the responsibility of it.

If husband and wife are prone to have a "few words," and do not know how to keep silent on certain subjects.

If the income, when well managed and made the most of, can not cover the expenditure.

If the husband be a faddy, fidgety man, perpetually prying into household matters, and thinks he knows more about them than any one else.

If both parties are resolutely resolved to see only the worst side of each other's character.

If the husband tries to be mistress as well as master, or the wife master as well as mistress of the house.

If, when dark days come, husband and wife forget that they have taken each other for better or worse, for richer or poorer.

If the wife is a fine lady, totally ignorant of even the rudiments of domestic

economy, and thinks more of her dress than of her husband's comfort.

If the husband is a domestic tyrant, or the wife a slatternly, scolding vixen. — *Christian Herald.*

October

L. D. SANTEE

THE webs that the spiders last night spun,

Hang from the tall grass glittering spires;
And autumn flowers look up to the sun,
With eyes full of dewy tears.

At peace with the world and all therein,
I walk in the fields this autumn morn.
What should I know of sorrow or sin,
Of selfishness, pride, or scorn?

But hark! o'er the fields a murmur blown;

It is not loud, but 'tis sad and deep;
'Tis the wailing of those who are left alone,

'Tis the sobbing of those who weep.

No more through fields in October's morn

Can I walk mid flowers and contented be,

For the cries, and the suffering anguish born,

Throw their shadows over me.

And I turn from a life of ease and rest
To work for Jesus and cheer the sad,

To minister love to the hearts oppressed,
And to make the sorrowful glad.

The garlands of flowers with dewy eyes,

I'll bind on the brows that ceaseless ache;

And my reward shall come from the skies,

For I labor for Christ's dear sake;

Willing to labor, and well content,

Willing to toil till set of sun,
To work for the Master till life is spent,
But glad to rest when the work is done.

Moline, Ill.

Not His Business

A WEALTHY man was asked to aid a committee in spreading the cause of temperance, but he refused, saying, "Gentlemen, it is not my business."

A few days later his wife and two daughters were coming home on an express. In his carriage he rode to meet them at the station, thinking of his business and planning for the morrow.

"Accident!" was the cry that greeted him.

There are many lines centering in that city. Yet it troubles him. It is his "business" now. The horses are stopped. He finds the accident has occurred twenty-five miles distant on the road on which his loved ones were returning. He telephones to the superintendent.

"I will give you two hundred dollars for an extra engine."

"Can't let you have it."

"I will give you four hundred dollars for an engine."

"A train with surgeons and nurses

has already gone forward, and we have no other."

With white face the man paces the station to and fro. It is his business now. In half an hour, perhaps, which seems to him half a century, the train arrives. He hurries toward it, and finds the mangled and lifeless remains of his wife and one of his daughters. In another carriage lies his other daughter, with her body crushed and her life ebbing slowly away.

A pint of whisky, drunk by a railway switch-tender twenty-five miles away, was the cause of the catastrophe.

Who dares to say of this tremendous question, "It is not my business"? — *Selected.*

Don't Whine

GOOD people have a right to cast their burdens on the Lord. But nobody has a right to attempt to impose upon the Lord by the presentation of fictitious burdens, or to come into the divine presence whining and finding fault with the allotments of Providence. Some people get into the habit of whining. They might have got into the way of it sometime when they were really in trouble, and have forgotten to change their tone with their changed circumstances. I have known some persons to get so addicted to this thing that they would use the same whining tone in ordinary conversation, even when speaking upon the most joyous and cheerful topics. Sometimes I imagine they think it pious, a sort of holy tone. It is as far from the expression of the robust, cheerful, loving, hopeful, grateful holiness of the Bible as the whine of the spaniel is from the songs of the happy birds of spring. So far from being holy, it is an abomination in the ears of the God of love. The croak of the raven or the snarl of the wolf is music in the ears of the Giver of every good and perfect gift, in comparison with this whine. Weep if you are afflicted. Groan if you are in pain. Cast your burdens on the Lord. He will sympathize with you and sustain you. He has promised it. But God has no promise for them that whine. Whatever you do, then, don't whine. — *Christian Herald.*

A MAN learns to love books by reading, and songs by singing; but the greatest of all loves, the love of humanity, of lives, is learned by bringing into our own life the spirit of the great Friend of all men. It is learned just by living with people, by taking time to find out what is in them, by stopping long enough in our mad business of making a living to realize that the best things of life lie in the love and life of others. — *Selected.*

If the gifts of God depended on man's faith, the manna would have vanished very quickly. But day after day, through fret and sin and cowardice, God held to his purpose, as he always does, for the long-suffering of God is our salvation. — *G. H. Morrison.*



King David

GEORGE E. TACK

Thou tender shepherd of the hills
And plains of Israel old,
Who led thy flock by laughing rills,
In valleys gleamed with gold,

Ah! never sang the birds so sweet
As thou when tuned thy harp.
Thou sangst the summer morn to greet,
By stream or battled scarp.

Upon the silent wings of time,
Thy songs inspired are borne,
That ever sweetly ring and chime,
Week-day and Sabbath morn.

Thou sangst of him, the Son of God,
The Lord, our judge and king,
Who'll rule the nations with a rod;
Of Christ thou oft didst sing.

And he who judges not the man,
As judges man, by sight,
Took thee from out thy race and clan,
To rule with holy might.

A king for God, thou lived and wrought,
And nobly did thy part;
And though thou sinned, thou pardon sought;
Man after God's own heart.

And O that Israel of to-day
Might know thy faith, and rend
The heart, and own Messiah's sway,
Whose years shall know no end.
Baltimore, Md.

Maryland

BALTIMORE.—The largest number of people that ever attended a Seventh-day Adventist meeting in Baltimore assembled on Sunday, October 8, at a public baptismal service in the lake at Gwynn Oak Park, which is just across the city line. The crowd on the shores of the lake numbered above four thousand. The trolley company put on a large number of special cars to handle the immense crowd. Hundreds of people walked from surrounding villages, and other hundreds came in automobiles. After the service, I was told by the manager of the park that the road running past the park was filled as far as one could see with automobiles that had been driven out from the city, carrying those who desired to witness the baptism.

For several days preceding the day of the baptism the trolley company had carried placards on the front of all the cars in the city, 1,200 in number, announcing in big, red block-letters that this "public baptism" would be held, and giving the place and date. The company also advertised the baptism in every paper in the city, five in all. All this they did at their own expense. All the papers gave good notices of this meeting.

I was privileged to immerse thirteen

dear souls at this service. Several others are nearly ready to follow their Lord in this sacred rite. We are hoping that a large number of additional converts to the truth will be made at the series of Sunday afternoon theater meetings, which we shall start in the new theater on Sunday, October 22. The Lord is greatly blessing the work here, and we praise him for the success we have had.

CARLYLE B. HAYNES.

Colporteur Work in the Regions Beyond

WHEN the call came to go to the far East, the Lord gave me a heart to respond. At this time the same inducements were presented by relatives not in the faith as when I first heeded the call to go "unto a land that I will show thee." The question was asked, "Who will take care of you in case of sickness?" I can say that the Lord has wonderfully preserved me in this respect, so that no serious sickness has overtaken me. On the other hand, some of those who remained at home have had serious and fatal sicknesses. I would rather be in the Lord's work abroad, than be at home out of the service.

It was with varied feelings that I began work in the strange city of Singapore. But the first lesson the bookman learns is to ignore his feelings, especially if they are tinted blue. The first day I took several orders for "Desire of Ages," and then I had proper cause to know that I had "feelings," and that it is right to recognize them. Several months served to finish the Malay Peninsula, with a few weeks in Bangkok, and the book was placed in the homes of various nationalities.

Altogether, I had spent about four years working with "Desire of Ages," and I felt loath to part with it; but as my expenses were heavy, and the medical books are good pioneers, I entered Manila with "Home Hand Book." Though alone and ignorant of conditions, I was kept in good health; yet I greatly missed the home comforts of the Singapore workers. I spent about two years with this book, visiting most of the large cities of China and Japan, and selling many books to the rich Chinese and other Orientals.

The cold winter of Shanghai and the hot summer of north China reduced me in flesh a little, but I was never seriously ill, and this, too, when I was not in a position to regulate my diet, errors in which are the principal reason for contracting disease in the East. While in Hongkong, the Seamen's Institute, where I had my meals, reported one day the death by plague of the Chinese servant who had waited on the table a few hours before.

Once more it was my lot to face a new experience. It was not simply to

canvass an Eastern city, but to do so among Orientals, in a language foreign to me. As I reentered Manila to sell the Spanish "Patriarchs," it was more by way of a venture, for it was not known to what extent the people were literate.

I found that only a small per cent of the total population could read this language; but fortunately these were gathered in the cities. One thing was in my favor: the religion of the people was changing, so that the time was very opportune. The people have small living expenses, and in contrast with the Chinese, are well paid for their services, so that money is not very scarce. All this, with the fact that many were able to understand and speak a little English, caused the difficulties of the effort to diminish. But day after day, in tropical sun and typhoon, the work had to be pressed.

Many hundreds of "Patriarchs," as well as of "Coming King," were circulated, even with the many disappointments because of the *manana* (to-morrow) custom, and the native's inability to say "No," especially to a foreigner. This makes it difficult in delivering, for they will often postpone the receiving of the book, and one can not discern their real intentions. It is an easy matter to secure orders, and all usually sign their names. Once when I was delivering, one man really told me his salary was not sufficient, as he received only about eight dollars a month. In delivering to a firm, all the books were received except one. This individual tried to escape me, and even when faced, refused recognition. Many orders are lost because the people learn that the book is not Catholic. This will probably make the work harder, as our work is becoming known as *Sabbatista*.

The opportunity this work affords as a means of support personally, and its help to the church in tithes and offerings, are certainly sufficient inducement, were there no other, for one cheerfully and devotedly to serve the Lord in this branch of the work for all time. After eleven years thus engaged, this is my testimony and consecration in this the eleventh and last hour of opportunity.

Written at Mariveles, Philippine Islands, while five days at anchor during a typhoon in July, 1911.

R. A. CALDWELL.

Georgia

RECENTLY I had the privilege of speaking to about two hundred fifty persons in the Waycross, Ga., shops of the Atlantic Coast Line Railroad. After I closed my remarks, about twenty-four of the mechanics, blacksmiths, boiler-makers, machinists, and carmen shook hands with me. Their hands were black and greasy from their work, but I never enjoyed the shake of any hands more than these.

I met with this company of men during the noon hour. Many missionaries or ministers can avail themselves of similar opportunities, and thus do much good.

I spoke from Rom. 2:4: "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" I showed the men something of the goodness of God and his forbearance and long-suffering, which are indeed great.

The laboring men are among the best men in the world, and ought to be worked for, in their shops, in their homes, upon the streets, or in such places as they can be reached. May the Lord grant wisdom for this work according as the laborers severally have need.

J. F. BAHLER.

Christian Liberty

Reports, notes, and comments pertaining to the current history of the rights of conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary
S. B. HORTON - - - - - Assistant Secretary

Our Press Bureau Work

THIS feature of the Religious Liberty Department of the work is being attended with very encouraging results.

On October 4 we gave an article to the Associated Press, which was accepted, and which we herewith quote:—

"Prophecy and the Turkish Question"

"Seventh-day Adventists have maintained for many years that the refusal of the powers to help the Turk, his final expulsion from the map of Europe, and the scramble for his territory by the nations, would be a signal for the second coming of Christ and the end of the world.

"This belief is based upon the prophecies of the Bible, chiefly the eleventh and twelfth chapters of the book of Daniel. The following verses are perhaps the most significant relating to this question:—

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.' Dan. 11:45; 12:1.

"The personage referred to in Dan. 11:45 is conceded by commentators to be none other than the Turkish empire. And the text shows that this power shall 'come to his end, and none shall help him.' This language plainly indicates that his existence as an empire up to this time has depended upon the sufferance of the European nations, a fact so well known that it requires no proof. Furthermore, the text shows that when driven from Europe, 'he shall plant the tabernacles of his palace between the seas in the glorious holy mountain,' indicating that the Ottoman power will transfer his capital to Jerusalem, which is between the seas in the glorious holy mountain, a fact in accord with the specifications outlined in the prophecy.

"The prophet is further shown that when these things take place, 'there shall be a time of trouble, such as never was since there was a nation,' evidently produced by the international war referred to in the Scriptures as Armageddon. Then Christ will come and deliver his people, 'every one that shall be found written in the book.'

"Seventh-day Adventists are not alone in pointing out the fact that the expulsion of the Ottoman from Europe will produce a direful and calamitous effect upon the world of nations. Lord Salisbury, prime minister of Great Britain, has said:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman empire falls, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lighted would spread to other nations, and should involve all that are most powerful and civilized in Europe in a dangerous and calamitous contest. That danger was foreseen by our fathers when they resolved to make the integrity and independence of the Ottoman empire a matter of European treaty, and that is a danger which has not passed away.'

"As to the exact time when these events will take place, we do not profess to know; nor do we regard any single episode, as, for instance, the present imbroglio between Italy and Turkey, as the critical stroke. We do, however, regard the various disturbances taking place from time to time as significant; for they tend further to weaken the Turkish empire, and thus hasten the time when the prophecy concerning its final overthrow shall be fulfilled."

This article was sent to fifteen hundred of the leading newspapers of the country. It is beyond our ability to compute the number of persons who read it, but it is safe to say that a large per cent of our national population had an opportunity to read it. In some papers the article was abbreviated, but in the main it was correctly quoted. There were, however, other papers that commented upon it in the characteristic newspaper style; hence we have quoted the original article in order that those who have read only the partial reports may have the privilege of seeing what was written. The article has brought inquiries from readers in different sections of the country. For instance, a minister in Georgia writes:—

"My father was a licensed minister in the Seventh-day Adventist Church, but died in my infancy, and I was removed from all connection with his church. I desire to know his faith, and will appreciate any information received."

A card from Denver, Colo., says:—

"I am interested in what you say of the Seventh-day Adventists' view of the Turkish war as a sign of the second coming of Christ. Are there any leaflets printed by the Seventh-day Adventists on the fall of the Turkish empire and the prophecy of it in the Bible?"

Other persons have written from Louisiana and Nebraska.

We are now preparing another article on the question of capital and labor, with the hope of securing its publication in many leading newspapers. In view of the great trial of the celebrated labor leaders, the McNamara brothers, it seems an opportune time to present that subject.

We expect that a well-illustrated, sev-

eral-column article on the war question and other up-to-date signs will appear in the near future in one of the leading New York dailies. Thus the message will again be brought to the attention of hundreds of thousands of other readers.

Besides the press work we are doing with the great metropolitan newspapers, through the cooperation of our people we are securing the publication monthly of live, up-to-date articles on vital points of the message in town and county papers throughout the country.

K. C. R.

National Reform Association of Ohio

ON September 25, 26, the National Reform Association of Ohio held a convention in Columbus for the purpose of setting forth its views on national and State reform, etc.

Among the speeches made was one by the Rev. W. S. McClure, of Xenia, on the subject of "The Sabbath as a Civil Necessity." Among other things, the speaker argued that "people have no more right to violate the fourth [commandment] than any other," and that the "state's duty is to punish any infraction of the moral law." He contended that the Sabbath "is necessary for the maintenance of the church; and the violation of the Lord's day by man or nation means no worship, no religion, and no God. The refusal to keep the Sabbath means to walk in practical atheism."

The Rev. J. S. Martin, general superintendent of the National Reform Association, gave it as his opinion that "moral men can be made by law," and that "Sunday newspapers are the greatest enemy of Sabbath observance." He said also: "This is neither a Jewish nor a Roman Catholic country, and some of us are determined that it never shall be." "If the Jew does not like this country, let him stay out." "The conscience of the nation must rule the conscience of the individual." "I have no more respect for Americans who disbelieve the Bible than for the Jew,—hardly as much."

The Rev. J. S. McGaw said, among other things, that the reason God's name and authority were omitted from the national Constitution was because at the time when it was drawn up "French infidelity was sweeping over America." Addressing himself to the question of the Hebrew citizen, the Rev. McGaw said: "If the Jew can not stand the Christian government, which, because of its Christianity, has thrown open the doors of America to the downtrodden of the world, the ocean liners are still running."

From the above remarks, it must be apparent to the careful student of affairs that the National Reform Association stands for a movement in this country which, carried out to its logical sequence, would mean the establishment of an American papacy. In the light of the remarks made by two of the reverend gentlemen concerning the Hebrew citizen, we must conclude that the National Reform Association stands for the repudiation of our national shibboleth, "The land of the free and the home of the brave." Otherwise they would not be so free in their invitation to the Hebrew to depart from our shores.

But would they stop at the expulsion and banishment of the Jew? We trow

not. Regarding all who will not subscribe to their ideas of civil government and religion as opponents of the Bible, against Christianity, etc., sentiments like the following have been expressed in times past:—

"We might add in all justice, if the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then, if they can stand it, stay there till they die."—*Christian Statesman of May 21, 1888.*

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."—*Rev. David McAllister.*

Our forefathers founded a country which was designed to be "an asylum for the oppressed of every clime." But if the purposes of the National Reform Association shall be carried out and put into the civil laws of our country, not only is the work of our political ancestors esteemed a thing of naught, but where will the Jew and non-believer and the Bible Sabbath-keeper go for a harbor of tolerance? S. B. H.

Columbus Day

THERE would seem to be no reasonable objection to recognizing in some way so great an event in the world's history as that of the discovery of this continent. Owing to the fact that Columbus was a Catholic, however, the query has come to some as to whether, if Columbus day were made a national holiday, it would not lapse into a sectarian holiday. It is natural to suppose that the Catholic Church would wish to make the occasion contribute to the extolling of itself, rather than to the honoring of Columbus. No one can fail to observe how every opportunity is being seized upon by them to make the Roman Catholic Church prominent.

This position is in harmony with the view presented by the *New York Independent* of Oct. 11, 1911, which says:—

"There is coming to be one serious objection, we are sorry to say, to the celebration of Columbus day as a holiday, and that is that it is being made a sectarian day. There is nothing sectarian about Independence day or Labor day or Thanksgiving day. They are good for Protestants and Catholics and Jews alike, and even Jews make the Christian Christmas seem one of their celebrations. So Columbus day might be and should be a day for all of us to honor the discoverer of America; but it is being perverted into a specially Catholic holiday, a day to magnify the glory of the Catholic Church. Although the Catholic order of the Knights of Columbus has sought the enactment of it as a legal holiday in thirty-four States, it was not presented to these legislatures as sectarian. Not only do the Catholic organizations devise the great processions of the day, but we observe that the Catholic newspapers are treating it as specially their day. Thus the *Boston Pilot*, owned by Archbishop O'Connell, says:—

"Every Catholic man who is in a

position to do so, should take part in the great parade of Columbus day. It should be a source of pride thus to make public profession of the faith that is in him. He should not be deterred by false human respect. In honoring the great discoverer, he is paying tribute to the faith that prompted and still prompts greatness of character, high ideals, and noble achievements."

"In a second editorial the *Pilot* urges the value of the day for Catholics, saying that 'to us as Catholics it bears a special significance,' and that to the Catholic it brings 'a special thrill of enthusiasm.'" K. C. R.

"Secularizing" Sunday

THE Lutheran churches of Baltimore passed resolutions Sunday, October 8, on Sunday-law enforcement, as follows:—

"Whereas, There appears to be a growing tendency to secularize Sunday and disregard the laws as to the Lord's day, as was instanced in the concert held in the Maryland theater Sunday evening, October 1,—

"Resolved, That as law-abiding citizens we protest against the negligence of certain officials in executing justice against violators of the Sunday laws."

Here is an instance showing the real motive, the design, governing Sunday legislation to be the subserving of religious rather than civil interests, else why the expression, "There appears to be a growing tendency to secularize Sunday"? and why resolve to protest against the course of the civil authorities in neglecting to arrest "violators of the Sunday laws"? To secularize means "to convert from spiritual to secular or common use, to make worldly."

The Lutherans of Baltimore, in common with Sunday-keepers in general, regard Sunday observance as a sectarian or religious institution. But who made it so? Surely, not the Lord of the Sabbath, for he commanded the seventh day, Saturday, as the rest day. Sunday observance was not devised in heaven, nor by Christ while upon earth, but it is admitted to be the devising of man. It is, therefore, of worldly, or secular, origin. In fact, Sunday was regarded as a heathen festival day, "the wild solar holiday of all pagan times," and was adopted by the early Christian apostasy, with many other heathen relics, and bequeathed to present-day Christendom.

Why, then, should our Lutheran friends lament the "secularizing" of a secular institution? S. B. H.

Notes

RECENTLY the Lutheran churches of Baltimore passed resolutions protesting against the negligence of civil officials in executing justice against violators of Sunday laws. They must have forgotten or been unmindful of the attitude of the great founder of the Lutheran Church, who said: "It is by the Word that we must fight. I am unwilling to employ force against the superstitious or unbelieving. None ought to be constrained. Liberty is of the essence of faith. . . . I have never drawn the sword, nor called for vengeance. I have committed all to God, and have waited for his strong hand. It is with neither the sword nor the musket that Christians fight."

In the October *Christian Statesman* one of its editors, on the subject "Bible Politics," says: "Daniel applied his religious principles in his civic life when he purposed in his heart not to defile himself with the king's food and drink. His three Jewish friends in their refusal to engage in false worship at the command of the king illustrated the truth that civil law is not binding on the conscience when it contravenes the law of God. Daniel's refusal to cease praying when the interdict of the monarch forbade it, also illustrated that when divine law and human law conflict, the latter must give way." Facing this frank statement, why does the *Christian Statesman* stand for Sunday observance when God's command calls for the observance of the seventh day, Saturday? And why do the promoters of that magazine petition the civil government to compel the observance of a religious dogma which is not in accord with the divine law?

S. B. H.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference
M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

An Acrostic to Emmanuel

N. W. VINCENT

Eternal glories now to Jesus be;
Messiah, Master, King eternally!
Mighty to save, now up from earth's low tomb;
Alpha, Omega, Sun in time's dark gloom!
Never again to be in death's grim bands;
Up by the Lord's right hand our High Priest stands!
Earned are his glories, God he well obeyed.
Lo! in his righteousness we are arrayed.
Canev, Kan.

The Missionary Volunteer Reading Courses

FROM every part of the United States and Canada, and from some foreign fields, come encouraging reports of many young people joining the Reading Courses. It is an omen of good. Our youth purpose to advance, to store their minds with useful knowledge, and prepare for the duties God has placed upon them in connection with the gospel work. Inquiries are still being made regarding these courses, and for the sake of those who may yet desire to avail themselves of these opportunities this year, a brief statement of the plan of the work will be made.

The Senior Course comprises the following books:—

1. "The Price of Africa," by S. Earl Taylor; paper, 35 cents; cloth, 50 cents.
2. "Passion for Men," by Hallenbeck; paper, 20 cents; cloth, 40 cents.
3. "Ministry of Healing," by Mrs. E. G. White; cloth, \$1.50.
4. "Miracles of Missions" (fourth series), by Arthur T. Pierson; paper, 35 cents; cloth, \$1.

The supply of "The Price of Africa" was exhausted, and a new edition had to be printed, but it can now be supplied in any quantity. Many should order the book at this time, and begin with those who have been delayed.

The Junior Course comprises:—

1. "Uganda's White Man of Work," by Sophia Lyon Fahs; paper, 35 cents; cloth, 50 cents. 2. "Early Writings," by Mrs. E. G. White; paper, 35 cents; cloth, 75 cents; red flexible leather, \$1.20; full morocco, gilt, \$1.50. 3. "North America," by Frank Carpenter; cloth, 60 cents.

The story of "Uganda's White Man of Work"—Alexander Mackay—is one of unusual interest to boys and girls. And who can estimate the good that will be done if all our boys and girls are encouraged to read "Early Writings"? Here they get in the simplest language the whole story of the controversy with evil, and from this book they will catch the very spirit of this advent movement.

"Passion for Men"

Above all else, we need a genuine passion for the salvation of souls, and a knowledge of how to do personal work. This little book, which will be taken up in the Senior Reading Course in a few days, has been an inspiration and a help to all who have read it. A special paper edition has been printed for us, which sells for 20 cents. M. E. K.

Young People's Work in South America

As the young people are an important factor in the giving of our message, our foreign fields need to give careful consideration to their education. From the very first, the brethren here have been anxious to train the youth of South America for the cause of truth, and it is now eleven years since the first school was erected, in the River Plate field. As the work became strong on the west coast, another school was started in the republic of Chile.

It is at these two centers that the young people's work was first begun. There have been organized societies for several years in both these places, and very encouraging work has been done. Since the last union council, renewed efforts have been made, especially in organizing young people's societies according to the recommendations and regulations of the General Conference.

At present we have six young people's societies in our union, following outlines of studies much the same as in the States. Inasmuch as there are so few reference books of the kind we wish in Spanish, it means considerable more work for our leaders, as a great deal of information has to be translated from the English or the German. However, they are engaging in the work with a will, and this will undoubtedly add much to the upbuilding and training of home workers for our needy field.

MAXIMO TRUMMER.

"How to Succeed"

THE Scriptures say, "Whatsoever thy hand findeth to do, do with thy might." We should strive to succeed in all that we undertake. Great principles lie hidden in very small duties. Here are a few guide-posts that point out the path to success for Missionary Volunteer Reading Course members:—

1. Enroll. Send your name, with address, to your conference Missionary Volunteer secretary. If you do not have your secretary's address, send to the Missionary Volunteer Department, Takoma Park Station Washington, D. C., and it

will be forwarded to the proper person.

2. Send for the books used in the course. If you can not buy all at one time, buy them in the order they come in the course. Be sure to have them on time.

3. Arrange to have the use of the *Instructor* every week.

4. Plan to devote fifteen or twenty minutes to your Reading Course book every day. Often spare moments are lost for lack of definite planning. John Quincy Adams, we are told, never closed his eyes in sleep until his work for the next day had been outlined.

5. Keep your book in a place where occasional glimpses will remind you of your resolution.

6. Should you fail to do your daily reading, *make it up at once*. Be determined that you will not lag behind.

7. When the written test questions appear in the *Instructor*, answer them *promptly*; and send your answers to your conference Missionary Volunteer secretary. Although you may use your book in answering the questions, the written work is of great value to you. "Reading maketh a full man, writing an exact one." We should possess both qualifications.

Do these seven things, and you will be entitled to a Reading Course certificate next spring, and more than that, you will have sown in the soil of your life seeds that are bound to yield good fruit. M. E.

The Missionary and Publishing Work

Notes, plans, reports, statistics, and other information regarding missionary endeavor and the circulation of gospel literature.

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER - - - - Secretary
N. Z. TOWN - - - - Assistant Secretary

The Summary

THE summary for September speaks for itself. It is a good report, though it lacks considerable of being complete, as we have not received the usual monthly report from the International Publishing Association of the sales of the German, Swedish, Danish, and French magazines for September. These reports will be included in the October summary.

Our readers will be pleased to note that the sale of magazines for September, 1911, is nearly 15,000 copies above September of the preceding year, and over 32,000 above September, 1909; also that the total sale of magazines for the first nine months of this year, is over 107,000 above the corresponding period of 1910, and over 351,000 above the corresponding period of 1909.

The sale of ten-cent magazines is becoming a great and most interesting department of the publishing work. Our hearts are stirred as we read the reports that come to us daily through correspondence and our papers, indicating that the colporteurs for magazines are showing great devotion and activity in their work, and that the Lord is blessing them with great success.

We trust that this good report for the month of September will be an encouragement to all. E. R. P.

Summary of Magazine Sales for September, 1911

	TOTALS 1910	TOTALS 1911	VALUE 1911
Atlantic Union Conference			
Maine	1045	1790	\$ 179.00
Massachusetts ..	2182	3100	310.00
N. New England	1289	530	53.00
S. New England	1737	2030	203.00
Gr. New York ..	4162	3715	371.50
New York	2200	3025	302.50
W. New York ..	2940	2985	298.50
Totals	15555	17175	1717.50
Canadian Union Conference			
Maritime	50	.....	.....
Ontario	1260	4130	413.00
Quebec .....	...	100	10.00
Newfoundland ..	35	.....	.....
Totals	1345	4230	423.00
Western Canadian Union Conference			
Alberta	75	110	11.00
British Columbia	175	1948	194.80
Manitoba	108	400	40.00
Saskatchewan ..	46	395	39.50
Totals	404	2853	285.30
Central Union Conference			
Colorado	805	395	39.50
W. Colorado ...	315	100	10.00
E. Kansas }	1850	646	64.60
W. Kansas ... }		200	20.00
N. Missouri	1400	900	90.00
S. Missouri	1350	40	4.00
St. Louis Mis. . .	425	124	12.40
Nebraska	2355	1785	178.50
Wyoming	322	205	20.50
Totals	8822	4395	439.50
Columbia Union Conference			
Chesapeake	1014	789	78.90
District of Col. .	260	310	31.00
New Jersey	1734	2095	209.50
E. Pennsylvania.	1473	4511	451.10
W. Pennsylvania	670	1045	104.50
Ohio	1341	3106	310.60
Virginia	207	155	15.50
West Virginia ..	105	635	63.50
Totals	6804	12646	1264.60
Lake Union Conference			
Indiana	4717	3320	332.00
East Michigan ..	1105	3365	336.50
West Michigan .	2899	433	43.30
North Michigan	266	400	40.00
N. Illinois	5960	3095	309.50
S. Illinois	525	1556	155.60
Wisconsin	1630	4890	489.00
Totals	17102	17059	1705.90
Northern Union Conference			
Iowa	3310	1008	100.80
Minnesota	2054	1506	150.60
North Dakota ..	1399	1100	110.00
South Dakota ..	698	890	89.00
Totals	7461	4504	450.40
North Pacific Union Conference			
Montana	660	125	12.50
Southern Idaho.	149	610	61.00
Upper Columbia }	195	19.50	
E. Ore. Mission }	596	.....	.....
S. Oregon	964	75	7.50
W. Oregon	553	1420	142.00
W. Washington.	2750	1251	125.10
Totals	5672	3676	367.60

Pacific Union Conference

	TOTALS	TOTALS	VALUE
	1910	1911	1911
Arizona	45	32	\$ 3.20
California ... }	4823	5550	555.00
Central Cal. .. }		80	8.00
N. Cal.-Nev. . . }	3430	635	63.50
S. California ... }		1355	135.50
Utah	408	100	10.00
Totals	8706	7752	775.20

Southern Union Conference

Alabama	1606	736	73.60
Kentucky	1620	710	71.00
Louisiana	705	410	41.00
Mississippi	150	845	84.50
Tennessee River	587	1325	132.50
Totals	4758	4026	402.60

Southeastern Union Conference

Cumberland	50	825	82.50
Florida	605	2758	275.80
Georgia	1597	2935	293.50
North Carolina..	2625	1120	112.00
South Carolina..	75	100	10.00
Totals	4952	7738	773.80

Southwestern Union Conference

Arkansas	452	370	37.00
New Mexico ...	762	560	56.00
Oklahoma	1019	1475	147.50
Texas	1916	3685	368.50
South Texas ...	20	.....	.....
West Texas	135	100	10.00
Totals	4304	6190	619.00

Foreign & Misc. .	12009	15398	1589.80
Mailing lists ...	22114	26037	2603.70

Grand totals 120020 134679 \$13467.90

Comparative Summary

	TOTALS	TOTALS	TOTALS
	1909	1910	1911
January	71094	89462	122202
February	91812	116198	99234
March	134206	132165	244003
April	120582	183981	192757
May	115145	174886	141204
June	163545	193727	145025
July	168689	222146	197582
August	174136	152520	215773
September	102033	120020	134679
October	108571	116157	
November	106860	102795	
December	90737	99130	

The Chinese "Signs of the Times"

DR. A. C. SELMON writes from China that during the year 1908, the circulation of the Chinese *Signs of the Times* averaged only 3,000 copies a month, but that at present the regular monthly circulation is over 25,000. During the last five months the circulation has doubled.

N. Z. T.

New Literature From Hamburg

THE Publishing Department of the General Conference has recently received the following new pamphlets and tracts from the Hamburg House:—

"His Glorious Appearing," in Croatian and Lettonian.

"Tobacco a Poison," in Bohemian, Esthonian, Hungarian, Polish, and German.

"God's Way-Marks to the Holy City," in Bohemian, Esthonian, Hungarian, and Lettonian.

"Is the Collection of the Scriptures the Work of God or of Man?" in Bohemian, Hungarian, and Lettonian.

"The Secret of Health," in Hungarian and Polish.

"The Deciphered Writings," in Bohemian and Hungarian.

"Shadow and Substance of the Plan of Redemption," in Hungarian and German.

"Bible Readings" (pamphlet of 94 pages), in Lettonian.

"Sleep of the Dead," in Servian.

"The Sinner's Fate," in Servian.

"The Rock of Christianity," in German.

N. Z. T.

A Note From Mexico

IN sending his last monthly report, Brother J. A. P. Green wrote:—

"We rejoice that this is not man's work. The workers believed it possible to succeed even when everything is so unsettled, and truly they have succeeded. The orders for books came in so fast that the office had to order 300 extra copies by mail, and 400 by freight. May it never be said of the canvassers: 'O ye of little faith!' but may our faith grow and reach out for even greater things, whether times be good or bad. Pray for the little band in Mexico."

The Watchman

BROTHER B. N. BROWN, manager of the periodical department of the Southern Publishing Association, sends the following encouraging item in regard to the success of the *Watchman*:—

"The October *Watchman* is certainly striking a responsive chord in the hearts of the people. Our large edition is going rapidly. This morning's mail brings us one order for a thousand copies, and another for eight hundred copies. This is just a glimpse of the success the *Watchman* agents are having. Our October issue, as nearly every other issue thus far this year, bids fair to become exhausted."

The "Signs of the Times"

WE have recently received a report from one of our lady agents in San Francisco, which shows 29 hours' work and 788 magazines sold. A tract society secretary sends in a report from one brother, showing 42 hours' work and 500 magazines sold. In 36 hours one sister sold 430 magazines, and another sister working 24 hours sold 539. A lady who recently started in the work, sold 640 magazines in 45 hours. Seven young ladies working in Toronto, Canada, sold in one day 951 magazines. The best day's record was 200, and the lowest 78.

We rejoice over the good work which is being done. We have printed 45,000 of the October number, which is 16,000 more than were sold last year.

G. C. HOSKINS.

NEVER let us be discouraged with ourselves. It is not when we are conscious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light, and let us remember, for our consolation, that we never perceive our sins till we begin to cure them.—*Fenelon*.

News and Miscellany

Notes and clippings from the daily and weekly press

—According to the latest report, the population of the Chinese empire amounts to 426,000,000 people.

—The Panama Canal commissioners report that the canal will be in complete readiness for operation by July 1, 1913.

—The recent election in California resulted in the adoption of the referendum, initiative, and the recall, also woman suffrage.

—In a series of earthquake shocks on the island of Sicily, October 15, a number of villages were destroyed; twenty persons are known to have been killed, and a large number injured.

—The wireless telegraph operators in San Francisco and Japan have exchanged greetings across the Pacific Ocean, a distance of over six thousand miles.

—A dense fog that hung over Pittsburgh until noon, October 16, was responsible for four deaths, and injury to four other persons, through-train and street-car traffic being tied up for more than one hour.

—High heels and hobble skirts, the Pennsylvania Railroad finds, are responsible for a large proportion of recent accidents to women while getting on and off trains and in mounting and descending stairways in stations.

—Old rail fences in America—if they are of red cedar—are to be held in high esteem. An Illinois farmer sold such a fence for about two thousand dollars, although he had supposed it good for nothing but fire-wood. The rails will be used for making lead-pencils.

—Chopped hair has been successfully substituted for skin in skin-grafting, by a French surgeon. The freshest or newest parts are cut into small pieces, so as to form a coarse powder. This is sprinkled over the wound, and a bandage applied. After a time a new skin develops.

—In a collision between a passenger- and a freight-train on the Missouri and Pacific Railway at Fort Crook, Neb., October 15, seven persons were killed and twenty-one injured. The accident is believed to have resulted from misunderstanding orders on the part of the freight crew.

—New York City's hotels are said to represent an investment of \$275,000,000. In its "first-class" hotels alone there are 50,000 rooms for guests. One of these hotels has a refrigerating plant that cost \$50,000, and a kitchen the outfitting of which involved an expenditure of \$200,000.

—During the past twenty years more than eight thousand British vessels—an average of nearly eight for every week—have been lost at sea. With these vessels nearly twenty-three thousand persons perished, of whom about eighty per cent were members of the crews, and twenty per cent passengers.

— At the recent convention in New York City of the American Manufacturers' Export Association, a speaker who had just made a 38,000-mile trip said: "In all the countries I visited, the greatest trade growth is to come from those bordering on the Pacific Ocean. We are in the best position to go after this business, and it is there for the asking."

— Serious rioting occurred October 16, at Segni, a few miles from Rome, Italy. The populace, believing that the officers were to poison cholera patients confined in the hospitals, formed into a mob, destroying the town hall, and then rushing to the hospitals, rescuing, as they supposed, the sick inmates by dragging them out into the street. It was necessary for troops to be sent from Rome to quell the disturbance.

— Bayonne, N. J., has the largest oil refinery in the world. Oil from a quarter of a million wells flows through this station. There are now 55,000 miles of steel and iron pipes, stretching throughout the country, with pumping stations at every sixty or seventy miles along the route. The total storage capacity of all the stations is 85,000,000 barrels. Seventy million barrels of crude petroleum are transported annually from the wells to the refineries.

— As a result of the long-continued agitation over the question of teachers' salaries in the schools of New York, the legislature has passed a bill granting to women the same salaries received by men for the same grade of work. The bill was passed under an emergency message from the governor. Under this new law, the boards of education have full power to fix all salaries for teachers, but the law specifies that no discrimination shall be made on account of sex.

— The supreme court of New York State has decided that the application of a New York restaurant keeper for a certificate of incorporation permitting him to use the word "Hell" as the name of his restaurant can not be granted. It is refused on the ground that it would be against public policy to permit the use of a title or name which, "if not blasphemous, would hold the State up to ridicule and shock the sense of decent people. . . . It was unnecessary to put into the statute that blasphemous, obscene, or immoral words could not be used as a corporation's name. It is a fundamental principle that they can not be used."

— Buried in a deluge of water cast upon them by a terrible earthquake in the Gulf of California, the cities of San Jose de Guaymas, El Palmo, and Ortiz, on the eastern shore of the gulf, were destroyed early on the morning of October 4. Other towns were terribly damaged. The tidal wave was preceded by a hurricane lasting for five days, and cutting off every means of communication with the outside world. For that reason no news of the terrible disaster reached the government officials until October 12. The local government of that region appeals for aid. The appeals state that from 300 to 500 lost their lives in the hurricane and tidal wave. Seventeen ships in the harbor of Guaymas were destroyed, and the wrecks now repose far inland, carried there on the crest of the huge waves.

— The public health service at Washington is conducting an extended study of goiter to learn, if possible, the cause of the epidemics of the disease which recently existed in various parts of the country. A locality in Utah was found where every woman inhabitant was a sufferer. An eminent pathologist is conducting the investigation at the laboratory of hygiene. Little is known of the cause of the disease.

— The International Society of Archeologists has a department for exposing fraudulent relics. In this country there are several manufacturers of bogus Indian relics, which are shipped to Europe as "genuine pre-Columbian stone implements," and are so perfect as to deceive even experts. One concern makes a business of buying up poor but genuine specimens, and converting them into fine ones — changing a five-cent arrow-head, for instance, by making barbs and re-sharpening it, into a fifty-cent article that might be shown with pride by a collector.

— A serious uprising has occurred in the Chinese empire during the last few days, the aim of which is no less than to overturn the present Manchu dynasty, and to establish a constitutional government. It is claimed that a provisional government has already been established, a constitution adopted, and officers elected. Advice received through the revolutionists states that the provinces of Hunan, Honan, Hupeh, Kiangsu, Anhwei, and Szechuen are now in the hands of the rebels. The movement claims to possess \$2,000,000 in its treasury, with an equal amount subject to call, and 35,000 troops with 10,000 more in reserve. The imperial government is putting forth energetic measures to meet the situation. Troops are being sent to quell the uprising as rapidly as the poor facilities of China will permit. It has placed a censorship on all news from the disaffected section, thus keeping the general Chinese public in ignorance of the situation as far as possible, in order that sympathy may not be created for the rebels. Newspaper correspondents have been refused permission to accompany the imperial troops. Already several engagements have taken place, with advantage thus far on the side of the revolutionists. The lives and property of foreign residents have thus far been respected, as the spirit of the revolt does not seem to be antiforeign, but a desire to bring about improved governmental conditions. At the present time the situation appears one of the most serious with which China has had to cope for some time. The spirit of disaffection, it is claimed, affects the imperial army, some of whom have already deserted to the insurgents.

NOTICES AND APPOINTMENTS

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily

make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost five cents.

No discount for several insertions.

WANTED.—Strong, neat, capable woman for housework at the Emmanuel Children's Home. Must be a consecrated Christian, and one who will take an interest in children. For particulars, address Mrs. Jessie Ames, Mountain Grove, Mo.

FOR SALE.—Cooking Oil, finest quality: Barrel (50 gallons), per gallon, 61 cents; ½ barrel (30 gallons), per gallon, 62 cents; 5-gallon cans, \$3.50; 8 1-gallon cans, \$6.40. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

CHRISTMAS is coming, and we have 1,000,000 Bible Mottoes to sell. Size, 12 x 16. Special offer: 25, \$1.50; 50, \$2.50; 100, \$4.50; 250, \$10; 500, \$17; 1,000, \$30. Express paid. Spanish, German, English. Address Hampton Art Company, Nevada, Iowa.

The Colorado Sanitarium Food Company of Boulder, Colo., can now offer our people the following rates on Cooking Oil: 1-gallon can, 90 cents; 5-gallon can, \$4; 25 gallons, 77½ cents a gallon; in barrels containing about 55 gallons, 62 cents a gallon.

LIBERAL OFFER.—Highly refined Cooking Oil, wholesome and nutritious. Guaranteed free from animal fats and all other impurities. Superior shortening. Attractive prices. 5 gallons, \$3.75; 10 gallons, \$7.50; ½ barrel, \$19.75; 1 barrel, \$33.50. Purity Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—Furniture, fixtures, and lease of well-equipped sanitarium, with excellent opportunity for extensive business in city that shares running expenses of the institution. Ill health only reason for selling. Write, giving references to Marie Sahli, Fayette Sanitarium, Connersville, Ind.

ELEGANT imported gelatin Scripture Cards — new on market. Handsomely illustrated hymns, greetings, birthdays. Assorted, post-paid: 10, 10 cents; 100, 99 cents. Beautiful, lithographed Bible Mottoes (12 x 16); sample, 6 cents; dozen, 65 cents; 100, \$3.75, post-paid. Stamps refused. Waterbury Specialty Co., Brandon, Wis.

Notice!

ALL correspondence to the North American Negro Department, to the *Gospel Herald*, and to A. J. Haysmer should be addressed to 536 Fifth Ave. S., Nashville, Tenn., instead of to 61 Lindsley Ave.

Obituaries

PIER.—Henry W. Pier was born Feb. 15, 1836, at Big Flats, Chemung Co., N. Y., and died Sept. 19, 1911, at Brutus, Mich. When but a babe his parents moved to Ohio, where his early days were spent. He was married in 1861 to Mary Bennett, and to this union were born four children. At the beginning of the civil war he enlisted in the service of his country, but later, on account of sickness contracted on the field, he was obliged to return to his home. In 1885 he heard and accepted the truths of the third angel's message, proclaimed by Elder F. I. Richardson and Dr. H. S. Lay, and remained a Sabbath-keeper until his death. The funeral services were conducted in the Methodist church at Brutus by the writer, assisted by the resident pastor.

J. J. IRWIN.

BLACKISTON.—John Harold Blackiston, son of C. A. and Sadie Blackiston, was born July 1, 1911, and died Sept. 20, 1911, aged two months and nineteen days. He was a beautiful child, and is greatly missed by his parents and other relatives and friends. He rests in the Rock Hall cemetery, awaiting the call of the Life-giver. Words of comfort were spoken by Brother Nicholas Dreer, elder of the Rock Hall (Md.) Church. ROSCOE T. BAKER.

WOOD.—Walter E. Wood, son of Brother D. M. and Sister E. J. Wood, was born at Carleton Center, Mich., July 16, 1886, and died at Lansing, Mich., Aug. 28, 1911. For three years he attended Cedar Lake Academy, but did not yield to the entreaties of the Holy Spirit until brought to his death-bed. Before his death he was reconciled to God, and received much comfort from the twenty-third psalm. His remains rest in Mount Hope Cemetery. L. G. MOORE.

HUNTER.—Died in Pontiac, Mich., in the insane asylum, Sister Julia Hunter, in the sixty-eighth year of her age. Sister Hunter united with the Seventh-day Adventist Church at Saginaw about eight years ago. Until her mind rendered her much of the time irresponsible, she was a true Christian and a firm believer in the third angel's message. She was laid to rest till the Life-giver calls the sleeping saints of God to come forth from their dusty beds. WM. OSTRANDER.

FRANK.—Died at her sister's home in Bulwinkle, Cal., Beatrice Frank, in her nineteenth year. In her last sickness she was converted, and a few days later was baptized by the writer. She had a sweet Christian experience during the few remaining months of her life. She leaves a father, mother, sister, and many friends to mourn their loss. We confidently expect that she will come forth at the resurrection of the righteous. The funeral services and interment took place at Arcata, Cal. S. T. HARE.

VAUGHN.—Died in Kansas City, Mo., Sept. 28, 1911, John Morace Vaughn, aged eighty-four years. Brother Vaughn was born in St. Louis County, Missouri. From youth he was an active worker in the church. About twenty-five years ago he and his wife accepted the Seventh-day Adventist faith, and became charter members of the Harrisonville (Mo.) church. He took an active part in the distribution of our literature. Services were held in the Seventh-day Adventist church in Kansas City. V. NUTTER.

COLBURN.—Elvira R. Bascom was born in Ticonderoga, Essex Co., N. Y., April 28, 1844, and died near Loomis, Placer Co., Cal., Aug. 28, 1911, aged sixty-seven years and four months. With her parents she removed from her childhood home in New York to Michigan in 1850. In 1868 she was united in marriage to Mr. L. B. Colburn, who survives her. Together they came to California in 1885, where they have resided ever since. At the age of thirteen years, Elvira was baptized and united with the Seventh-day Adventist Church, of which she remained a devoted and loyal member till the last, dying in confident and triumphant faith in God through Jesus Christ, her accepted Saviour. WILLIAM F. ECKLES.

PRITCHARD.—Ellis Martin Pritchard was born at Kansas City, Mo., May 7, 1897, and died Sept. 20, 1911, aged 20 years, 4 months, and 13 days. He was the oldest son of Richard H. and Jennie L. Pritchard. About six years ago, he united with the Seventh-day Adventist Church. He had the assurance of sins forgiven, and died with the hope of a part in the first resurrection. Though life was dear to our brother, and he desired to labor for others, he was reconciled to death. His parents, brother, sister, and other relatives mourn his death. Funeral services were conducted by the writer in the First Seventh-day Adventist Church at Kansas City, Kan., September 22, and he was laid to rest in Mount Hope Cemetery, to await the Life-giver. W. H. CLARK.

BROWN.—Vera, little daughter of Brother and Sister G. L. Brown, of the Middletown Sanitarium, at Middletown, N. Y., died Oct. 9, 1911. Her sickness was very short, and her death brought great sorrow to the sanitarium family. Words of comfort were spoken by the writer, from Jer. 31:15-17.

R. D. QUINN.

ARMSTRONG.—Died at Soldiers' Home, in Grand Rapids, Mich., Sister Mary Wilson Armstrong, in her ninetieth year. For many years she has been a shining light at this large institution. Everybody knew her as an Adventist, and dearly loved her. She chose her own text, 2 Tim. 4:6-8, for her funeral several months before her death. Services were conducted by the writer, assisted by the chaplain, Colonel Stark. C. A. HANSEN.

FEAGIN.—Julia Morel Feagin was born in Savannah, Ga., March 12, 1822, and died in Birmingham, Ala., Sept. 26, 1911. In 1896 she accepted the faith of the Seventh-day Adventists under the labors of Elder M. C. Sturdevant. She witnessed the falling of the stars in 1833, and fervently loved the truth of Jesus' soon coming. Her greatest joy was the progress of the third angel's message and the evidences of its speedy triumph. She leaves to mourn, five daughters, one son, two sisters, and other relatives. Words of comfort were spoken by the writer, from Ps. 17:15. Dr. Branscomb, pastor of the First M. E. Church of Birmingham, assisted in the funeral services. W. C. WALES.

COLLINS.—T. B. Collins was born in Alfred, N. Y., March 24, 1843, and died of Bright's disease, Sept. 26, 1911, aged 68 years, 6 months, and 2 days. When the deceased was but a boy of three years, his father moved to Albion, Wis., where Brother Collins lived until his death. All that a loving companion and kind relatives could do for his comfort and recovery was done. He was converted in early youth and united with the Seventh-day Baptists, serving them faithfully as deacon for many years. In 1903 he embraced the messages of Revelation 14, with all their associate truths, uniting with the church at Albion, and accepting the burdens and responsibilities of an under-shepherd, caring for the flock in a faithful manner until his health failed. His home life was very happy, meekness and gentleness being well-developed traits of his character. The family has lost a loving and affectionate husband and father, and the church a devoted worker. He leaves a wife and two children, with other relatives, to mourn their loss. Text, 2 Sam. 3:38. W. W. STEBBINS.

Joseph Sutherland

JOSEPH SUTHERLAND was born in Canada, near Montreal, Dec. 20, 1839. He moved with his parents to Lodi, Wis., where he was united in marriage to Miss Mary Rankin in 1863. He and his wife finally made their home at Otranto, Iowa, then one hundred miles from a railroad. There the four children born to them were reared. One of these, Prof. E. A. Sutherland, is well known to the readers of the REVIEW. Brother Sutherland was trained after the strictest order, his father being a Presbyterian minister. He accepted the Adventist faith in 1873, under the labors of Elder Isaac Sanborn. In 1889 he sold his farm, and moved to Battle Creek, Mich., to educate his children, and there became connected with our denominational work.

When Union College was established, he was asked to take the management of that institution. He put his whole life force into the college, sparing no pains, enduring every hardship, even to the detriment of his health, to keep the institution in active operation during the years of its infancy, helpless as it was to cope with the trials of its early existence. It was his constant burden and anxiety day and night.

It was this, with his sterling qualities of integrity and uprightness, that endeared him to the faculty, and to the students, thousands of whom are now scattered all over the land.

They loved him as a father, and their hearts will be touched with sadness when the news of his death reaches them.

He safely managed our institution through the panic and drought of 1893-95, while other institutions went down to ruin. Under the strain and burden of the work, his health began to fail in 1900, and in 1905 it was so broken he was obliged to resign. Since then most of the time has been spent with his children, and it was evident to all his friends that his infirmities were increasing with his advanced years. He passed through days and weeks of languor, but not any the less of suffering because quietly borne with clear sight, sound mind, and calm courage as he looked forward to his approaching end.

On the morning of September 27 he was taken violently ill, and realized that his time was short. He expressed an earnest desire to see all his family before he died. His faithful wife and three of his children were present to comfort him in his dying moments. He fell asleep on the morning of September 28, at his farm home near Lawrence, Kan. He was a model man, honorable, noble, and conscientious in all his work, a faithful husband, a kind father, and a true friend.

The funeral services were conducted by Elder A. T. Robinson, assisted by Prof. Frederick Griggs and Elder F. M. Burg, at College View, Neb., October 1, a very large and appreciative audience listening to impressive words based upon Rev. 14:13.

It is to be hoped that the departure of one who was so dear may better prepare us for the end that may await us. The bright promise to the faithful illumines the darkness of the night when it comes. As the ties that bind us to this life are broken, and as one after another is called from our circle, we find ourselves better prepared to appreciate the hope of the saints.

We may miss the world's honors and the world's plaudits, but if our cause is right, we can be victorious even in defeat. The world can never understand the yearnings of a great heart that is determined to know and to do the right, let it cost what it may.

How fitting it is, after the toils and struggles of these threescore and ten years; after the battles and conflicts of this discordant life, to have a little while to rest. It is comforting to know that while our dear ones are passing through the valley of the shadow of death, they fear no evil. Soon the long dark night of sin and death will be over, and the trumpet-like voice will break in upon the sleep of ages, awakening the righteous to a glorious immortality. J. H. MORRISON.

The Advent Review and Sabbath Herald

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General Church Paper of the Seventh-day Adventists

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

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



WASHINGTON, D. C., OCTOBER 26, 1911

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LAST week Brother L. A. Hansen returned to Washington from attending camp-meetings in the South.

DR. GEORGE THOMASON, secretary of the Medical Department of the General Conference, is again in Washington.

HAVING spent the summer months at the home of her parents in Indiana, Mrs. L. Flora Plummer, editor of the *Sabbath School Worker*, returned to her office last week.

THE fall council of the General Conference Committee began Tuesday, October 24. Important decisions will be reached during the ten days or so following, as the appropriations for all the mission fields will be made up at this time. The earnest prayers of God's people are requested, that right decisions shall be reached.

AFTER attending conventions in Dresden and Friedensau, Dr. G. H. Heald, editor of *Life and Health*, and his wife, and Elder E. R. Palmer, secretary of the General Conference Publishing Department, and his wife, spent the summer months in Europe, visiting various institutions and general gatherings of our people. They returned to Washington last week, bringing a good report of their summer's work, and have again resumed the duties of their respective positions.

EN ROUTE for his new field of labor in Virginia, where he will take the presidency of the conference, Elder W. J. Stone, of Indiana, with his family, reached Washington last week.

ELDERS A. G. Daniels, W. A. Spicer, and G. B. Thompson returned this week from the ministerial institute at College Place, Wash. An excellent meeting was enjoyed, a report of which will be furnished the REVIEW later.

MANY will read with sorrow the obituary of Brother Joseph Sutherland, furnished the REVIEW by Elder J. H. Morrison, found on page 23. In the death of Brother Sutherland this cause lost a true, devoted worker.

BEGINNING with next week the articles from Sister E. G. White will parallel the Sabbath-school lesson scripture for the last quarter of this year. In connection with the study of the lesson, they will be found of special interest.

AN excellent announcement of the opening of the Pacific Union College is contained in the *St. Helena Star* of October 6. The school opened with an enlarged attendance and with every prospect of a most successful year.

FROM Georgetown, British Guiana, Elder E. C. Boger reports the baptism of ten earnest souls, with several others desirous of being baptized in the near future. A tent was pitched, and meetings began October 4. Let us pray for the work at this place.

A LETTER, dated September 4, from Elder Morris Lukens, states that he and his family had a pleasant voyage, having reached Australia safely. They are pleased with their field, and are thankful they can assist in the advancement of the message in that great island territory.

THE members of the Columbia Union Conference Committee are holding a meeting in Washington this week, and at the same time are attending the meetings of the General Conference Council. The council meetings are being held in the chapel of the Foreign Mission Seminary.

AMONG the papers which come to our desk from month to month, none is more interesting than the *Gospel Herald*, the organ of the North American Negro Department, published at Huntsville, Ala. Elder A. J. Haysmer, secretary of that department, is editor of the paper, with Elder T. H. Jeys as associate and office editor. That the important work of this department is being blessed of God, the record contained in the *Gospel Herald* gives abundant evidence. This paper is dedicated to a great and important work, and those who are leading out in this work should have the hearty sympathy and cooperation of our people in their efforts to give this message to the colored race. Twenty-five cents sent to the paper at the above address will bring it to any home for one year, and will give its readers enlarged views of the important work it represents.

WE were pleased last week to greet Brother C. D. Rhodes and his wife of Battle Creek, Mich., who spent several days visiting at the home of I. A. Ford and other friends in Washington. For many years Brother Rhodes was connected with our work, until compelled to retire on account of his health. He and Sister Rhodes will spend the winter in Florida.

ELDER CHAS. P. LILLIE and his wife sailed October 25 from California for their chosen field, China. They have been waiting the sailing word nearly a year, spending the time at the Foreign Mission Seminary and in field work, and are glad to be off to join their efforts with the missionaries already on the field. They may reach China in a troublesome time, but God will surely care for them.

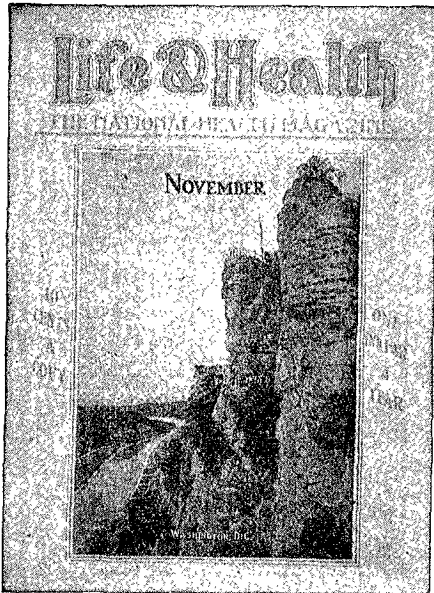
WORD from Mrs. O. E. Davis says she planned on leaving Georgetown, British Guiana, about October 15. Later information reveals the fact that Brother Davis did not meet his death by poisoning, as was first reported, but that he died of blackwater fever, after several days of suffering, having contracted the fatal disease on his journey into the interior. This was learned from his own diary when it reached his wife at Georgetown. He was apparently tenderly cared for by the Indians.

THE following night letter was received by the General Conference night after the Sabbath, October 21: "Orders received to noon to-day [October 20] for Missions *Signs*, total over 328,000, all mailed. This includes 18,500 for regular *Signs* list and about 8,000 to foreign fields. Eleven conferences have already exceeded last year's orders. Expect numerous large orders after to-morrow's meeting." This last expression refers to churches especially considering the number of papers they will need prior to the opening of the Ingathering work next Monday, October 30. And "the people had a mind to work." Blessed results always follow. The apparent interest manifested this year exceeds all previous years in the Harvest Ingathering work. All should plan to have a part in the work and share in the blessing.

WE are pleased to announce that we shall begin soon, in connection with the Home and Health department, a question and answer column for those who desire information relating to practical health topics. This column will be in charge of competent physicians, and we believe will prove of real, practical help to many who are in need of medical advice. The readers of the REVIEW are invited to avail themselves of the opportunity thus afforded. It may be necessary to give the medical counsel desired by private letter, rather than through the columns of the REVIEW. For this reason all inquiries should be accompanied by a stamp. The names of those seeking information will not be published. The name and address, however, are required as an evidence of good faith. No attention will be paid to anonymous inquiries. Address all inquiries to Medical Question Department, Editorial Rooms, Review and Herald Publishing Association, Takoma Park, Washington, D. C.

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HOW TWO MOTHERS CARED FOR THEIR BABIES: WHY ONE SUCCEEDED AND THE OTHER FAILED, by Lauretta Kress, M. D., of the Loma Linda (Cal.) Sanitarium staff.

The first of three articles from the pen of this physician of wide experience in Europe, Australia, and America. Should be read by every mother interested in the successful care of her children.

HOME WATER TREATMENTS: THEIR RESTORATIVE EFFECTS, by G. K. Abbott, M. D., of the Loma Linda (Cal.) Sanitarium staff.

Many illnesses can be alleviated and cured through these simple treatments, which may be administered in the privacy of the home.

WHY A SMALL ATTENDANCE AT CHURCH SERVICES? A STUDY ON VENTILATION, by Mary A. Laselle.

Call the attention of your pastor, and of your friends' pastor, to this valuable contribution, showing the relation between good health and good religion.

THE SCIENCE OF WATER-DRINKING, by W. W. Worster, A. B., M. D.

There are many things to be learned even about the common, every-day practise of drinking. Well worth reading.

THE HARDENING OF THE ARTERIES, by J. H. Neall, M. D.

A lecture recently delivered by this well-known physician. Tells us in simple language what arteriosclerosis means to the life and health of mankind.

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The Review and Herald Book Department has on hand a number of books that are slightly worn from handling, and some that were slightly damaged by water at the time of our fire last April, which renders them unsalable as perfect stock. On many of them the damage is so slight as to be hardly noticeable, and none are damaged otherwise than on the covers. While they last, we will furnish them at the following very low prices:—

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