



The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., November 9, 1911

No. 45



The Place of Safety

HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.—
Psalms 91: 1-10.

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The November-December Issue

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CHRISTIAN EDUCATION
Takoma Park, D. C.

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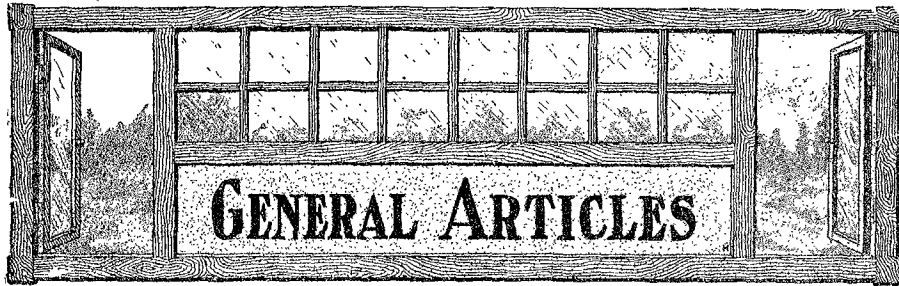
The Review and Herald

"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, NOVEMBER 9, 1911

No. 45



An Entering Wedge

J. M. HOPKINS

IN one respect the writer, in the early years of his manhood, was like Abraham Lincoln,—a rail splitter,—and he well remembers that sometimes he would get a very tough, knotty, cross-grained log that refused to open. At such a time, he would, with the ax and maul, carefully check the log all across the end, and then endeavor to drive in the iron wedge. But after getting it nicely started, as he supposed, and giving it a heavy blow with the maul, behold, out it would jump several feet into the snow. This might be repeated many times before he could make the wedge stick and drive it into the log.

Moral

For several years Sunday-law advocates have been endeavoring to get Congress to commit itself by passing a Sunday-rest law. Bill after bill has been prepared and introduced, but so far only to meet with defeat. Were it not for the terribly serious nature of such legislation, the whole thing would be highly amusing. Such persistency and determination as are shown by these misguided men and women are certainly worthy of a nobler cause.

It has been very noticeable in former years how willing these Sunday-enforcement people have been to grant exemption clauses favoring those who observe the seventh day; and in the effort to secure the passage of the Johnston Sunday bill for the District of Columbia, it seems apparent that those who have the bill in charge are willing to have it shorn of this or that objectionable feature if only it will, like the iron wedge in the tough log referred to above, enter and stick. Just get Congress to commit itself by passing any sort of Sunday law, thus establishing a precedent, and the hardest part of the battle is over. Just get one Sunday wedge to stick, however unimportant and powerless it may be, and others will speedily

follow and be driven home with all the vigor and strength that characterized such measures in the days of the Spanish Inquisition.

If Sunday really were the Lord's day, how much better, how much more Scriptural, would be the course of those clergymen if they would preach the gospel of salvation from sin, preach "repentance toward God, and faith toward our Lord Jesus Christ," as the apostle Paul did (Acts 20), than to go around besieging the State and national legislatures for a law of force. Christ commissioned his followers to preach the gospel, not to appeal for government aid. Beware of the wedge.

Hewitt, Minn.

Paul Appeals to Caesar

MRS. E. G. WHITE

"WHEN Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him, that he would send for him to Jerusalem." In making this request they purposed to waylay Paul along the road to Jerusalem, and murder him. But Festus had a high sense of the responsibility of his position, and courteously declined to send for Paul. "It is not the manner of the Romans," he declared, "to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." He stated that "he himself would depart shortly" for Cæsarea. "Let them therefore . . . which among you are able, go down with me, and accuse this man, if there be any wickedness in him."

This was not what the Jews wanted. They had not forgotten their former defeat at Cæsarea. In contrast with the calm bearing and forcible arguments of the apostle, their own malignant spirit

and baseless accusations would appear in the worst possible light. Again they urged that Paul be brought to Jerusalem for trial, but Festus held firmly to his purpose of giving Paul a fair trial at Cæsarea. God in his providence controlled the decision of Festus, that the life of the apostle might be lengthened.

Their purposes defeated, the Jewish leaders at once prepared to witness against Paul at the court of the procurator. Upon returning to Cæsarea, after a few days' sojourn at Jerusalem, Festus "the next day sitting on the judgment-seat commanded Paul to be brought." "The Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove." Being on this occasion without a lawyer, the Jews preferred their charges themselves. As the trial proceeded, the accused with calmness and candor clearly showed the falsity of their statements.

Festus discerned that the question in dispute related wholly to Jewish doctrines, and that, rightly understood, there was nothing in the charges against Paul, could they be proved, that would render him subject to sentence of death, or even to imprisonment. Yet he saw clearly the storm of rage that would be created if Paul was not condemned nor delivered into their hands. And so, "willing to do the Jews a pleasure," Festus turned to Paul, and asked if he was willing to go to Jerusalem under his protection, to be tried by the Sanhedrin.

The apostle knew that he could not look for justice from the people who by their crimes were bringing down upon themselves the wrath of God. He knew that, like the prophet Elijah, he would be safer among the heathen than with those who had rejected light from heaven and hardened their hearts against the gospel. Weary of strife, his active spirit could ill endure the repeated delays and wearing suspense of his trial and imprisonment. He therefore decided to exercise his privilege, as a Roman citizen, of appealing to Cæsar.

In answer to the governor's question, Paul said: "I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar."

Festus knew nothing of the conspiracies of the Jews to murder Paul, and he was surprised at this appeal to Cæsar. However, the words of the apostle put a stop to the proceedings of the court. "Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go."

Thus it was that once more, because of hatred born of bigotry and self-righteousness, a servant of God was driven to turn for protection to the heathen. It was this same hatred that forced the prophet Elijah to flee for succor to the widow of Sarepta, and that forced the heralds of the gospel to turn from the Jews to proclaim their message to the Gentiles.

And this hatred the people of God living in this age have yet to meet. Among many of the professing followers of Christ, there is the same pride, formalism, and selfishness, the same spirit of oppression, that held so large a place in the Jewish heart. In the future, men claiming to be Christ's representatives will take a course similar to that followed by the priests and rulers in their treatment of Christ and the apostles. In the great crisis through which they are soon to pass, the faithful servants of God will encounter the same hardness of heart, the same cruel determination, the same unyielding hatred.

All who in that evil day would fearlessly serve God according to the dictates of conscience, will need courage, firmness, and a knowledge of God and his Word; for those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil. Satan will work with all his deceptive power to influence the heart and becloud the understanding, to make evil appear good, and good evil. The stronger and purer the faith of God's people, and the firmer their determination to obey him, the more fiercely will Satan strive to stir up against them the rage of those who, while claiming to be righteous, trample upon the law of God. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints.

God desires his people to prepare for the soon-coming crisis. Prepared or unprepared, they must all meet it, and those only who have brought their lives into conformity to the divine standard, will stand firm at that time of test and trial. When secular rulers unite with ministers of religion to dictate in matters of conscience, then it will be seen who really fear and serve God. When the darkness is deepest, the light of a godlike character will shine the brightest. When every other trust fails, then it will be seen who have an abiding trust in Jehovah. And while the enemies of truth are on every side, watching the Lord's servants for evil, God will watch over them for good. He will be to them as the shadow of a great rock in a weary land.

Eternity

N. W. VINCENT

O VAST eternity!
How little understood!
Duration's deep, unbounded sea,—
The lifetime of our God!
Year after year will bring
Their seasons one by one,
A thousand thousand fleeting years,—
The scene is just begun!

The centuries will roll
Their stately numbers on,
A million million centuries,—
Eternity's fresh dawn!
Millenniums will come
With solemn jubilee,
Their vigintillion cycles run,—
Morn of eternity!

Fixed periods like these
All steadily will pass,
As many as earth's forest leaves
And tiny blades of grass!
This number, past our thoughts,
Might now be multiplied
By what would tell the countless drops
If all the sea were dried;

Then by such number high
Whose figures would o'erspread
As well the orbs beyond the sky
As this on which we tread!
This number, so immense,
Now multiply once more
By what the seconds represent
In cycles named before.

Eternity sublime,—
Like space not understood,—
Yet save this present evil time,
All gladsome, bright, and good!
Six thousand years of grief,
Nay, seventy years of woe;
The world's probation is but brief!
How short man's life below!

Suspended on this time,
Improve its minutes well!
Is immortality sublime,
Or "second death" in hell.
O mortals, see by this
The work on Calvary wrought;
Eternity of love and bliss
By Jesus' blood was bought!

He calls, "Come unto me!"
God longs to save and bless;
Obey, and to eternity
Shine in Christ's righteousness!
Eternity's at stake,—
Shall all be lost by sin?
O come to Christ, come *now*, awake!
Eternal glory win!
Caney, Kan.

And the Resurrection Came

WILLIAM COVERT

"THIS is the first resurrection. Blessed and holy is he that hath part in the first resurrection." Rev. 20: 5, 6.
O the blessed first resurrection day,—
that day so sweet and wonderful, when the righteous dead shall come to life again! And the Lord's set time for it is near at hand. Job 14: 13. Desired indeed is the joy it will bring with it. "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands." Job 14: 15.
Yes, back into life and light in physical form the blessed dead are soon coming.

Some have slept in Jesus, O so long!
Some for centuries, some even for millenniums, have reposed in the cold, still dust, but they shall live again. He who brings them back from death has said, "Thy dead men shall live, together with my dead body shall they arise." Isa. 26: 19.

What glorious meetings and visits there will be, when the mossy old graves yield up the beloved ones who now dwell in them! Will it not be surpassingly sweet actually to know that the resurrection of the righteous dead is accomplished? Just think what it will mean to know that those we loved, but who died and were buried long ago, have in very deed returned from the grave, and are living with us again. It was Jesus who said, They shall rise again.

To them then we can and doubtless will say, That blessed hope of the Lord's glorious appearing and the resurrection which cheered our hearts in days gone by has met its fruition, and you have truly come back into life again (Titus 2: 13). I dreamed of you after you had gone, often dreamed of meeting you again, dreamed that your death was not forever, and surely it was not! O, it is you! Your voice I know, your eyes I see, your hands I clasp. I know, O I know it is your own blessed self (1 Cor. 13: 12)! We shall never know sorrow nor shall we taste death any more; for the Lord has now made us to live forever. And here we are in this dear young day, which has no setting sun, nor dark night, to follow (Gen. 21: 23-25). And we do now joyfully sing, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 55-57. So we will henceforth forever give all praise to the Source of our redemption, for our God and Saviour through their matchless love hath done all this for us!

Chicago, Ill.

Why We Oppose Religious Legislation

CHAS. P. WHITFORD

CIVIL government was ordained of God to protect men in the enjoyment of their rights. Freedom of conscience in religious matters is one of these rights. Religious legislation deprives individuals of this God-given right. All true religious service must spring from the heart and be performed in love; but when religion becomes an affair of law, it ceases to be a service of love. Religion is a matter of faith. "Without faith it is impossible to please him." "For ye are all the children of God by faith in Christ Jesus." No amount of religious legislation can make men believe God.

"God is a spirit: and they that worship him must worship him in spirit and in truth." No amount of religious legislation can make men worship God in spirit and in truth. Where enactments concerning matters pertaining to our duty to God begin, there moral suasion ends. The darkest pages of history record the results of the invasion of the

civil power into the realm of conscience.

"Religious legislation may make men act religious; but if they can not say, as did the apostle Paul, 'And hope maketh not ashamed; because the *love of God* is shed abroad in our hearts by the Holy Ghost which is given unto us,' their religion is vain. To compel a man to pray is to make him act the part of a hypocrite, and a hypocrite in God's sight is worse than an open sinner. We enter our most emphatic protest against civil government engaging in a work that will make hypocrites. To compel a man to observe a day for the Sabbath which he does not believe is the Sabbath, is to compel him to commit sin; for the Bible says, 'Whatsoever is not of faith is sin.'

"Civil government has the same right to compel men to be baptized or to partake of the Lord's supper that it has to compel them to keep the Sabbath. To compel men to conform to any religious rite or ceremony in which they have no faith is to outrage the conscience. 'If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing the world.'"—*John Stuart Mill*.

◆ ◆ ◆ "Hard Nuts for Seventh Dayists"—No. 3

GEO. B. THOMPSON

"14. IF Christians are to keep the Sabbath day, how do you account for the fact that the apostles preached the gospel in Jerusalem, Samaria, to Cornelius the Gentile, and to many others, without commanding a single individual to keep it? Did they, under the inspiration of the Holy Spirit, fail properly to instruct their converts? Acts 2:1-47; 8:1-40; 10:1-48; 16:1-40."

How will any one prove that "not a single individual" was commanded to keep the Sabbath by the apostles? Where do the Scriptures of truth so state? We find Paul speaking to both Jews and Gentiles in the synagogue on the Sabbath at Antioch, in Pisidia (Acts 13:42-44), by the riverside at Philippi (Chap. 16:12, 13), in the synagogue at Thessalonica (Chap. 17:1-3), and at Corinth (Chap. 18:1-11). Paul kept the Sabbath, and not in a single instance do we find him observing the first day of the week as the Sabbath. We ask for proof that their converts were not taught to keep the Sabbath. Then we would like to have chapter and verse where the converts of the apostles were taught to observe the first day of the week. Where is the proof of this? Give us one instance recorded in the Bible where it is commanded to keep Sunday, or one example where the first day was ever observed, as a day of rest. When this is done, we will gladly observe the day.

"15. Is it not a fact, according to the book of Acts, that the thing done was of more importance than the day? Acts 20:7."

The writer does not know. This would depend on the day, upon who did the act, and what the act itself was. We are utterly incapable of determining the value of any act, or the worth of God's holy time. Only God, who knows all things, and who can weigh things in the light of eternity, can determine this.

Are we to conclude from this question that the writer of "Hard Nuts" does not attach much importance to the Sabbath? We so understand it, else there is no sense in the question. Such a conclusion would be a logical one for those who keep a day as the Sabbath without any divine command to do so. A sabbath unauthorized by the Lord, one which he has never blessed nor made holy, is not of much value; but the Sabbath which the Son of God himself made (compare Mark 2:27, 28; John 1:1-3) and gave to man is of infinite value, and in keeping it there is great reward. Patriarchs, priests, and prophets of God have kept it, Jesus and his disciples kept it, and it will be observed in the new earth through all eternity. Isa. 66:22, 23.

"16. Can you demonstrate that the day you keep is really the seventh day, or Sabbath, coming down in regular succession from the day on which God rested? If not, your day is no better than any other day. Admitting, for argument's sake, that the law of Moses is still in force, and that the fourth commandment is binding on the whole human race, will you affirm that it is possible for all men to keep the same day? If so, how do you explain the fact that the traveler who starts out to go around the earth, gains, say, if going east, one hour for every thousand miles traveled, or if going west loses an hour for every thousand miles traveled? How far would he go before he lost the count? Do you not see that he would inevitably be behind or in advance? Further, how do you explain the fact that far away toward the extremes of the earth, traveling from the equator, there are periods of six months night and six months day from age to age? Do you not see that it is a geographical impossibility for all men to keep the same day, and that the law was intended only for one people, one country, and one age?"

But what about Sunday? Can it be demonstrated that Sunday is the first day of the week? If not, to use the language just quoted, that day is no better than any other day. If First-day observers can find Sunday, observers of the seventh day can find the seventh day. This "nut" is the old argument that because the world is round, you can not keep the Sabbath.

Did not the Lord know about the roundness of the earth when he made the Sabbath? "The Sabbath was made for man" (Mark 2:27, 28),—not the Jew man, but *man, all men*,—and man was made to dwell on all the face of the earth. Acts 17:26. Then, did God make a Sabbath that could not be found, or kept when found? Let us not charge the all-wise God with such folly. There

is no more trouble in keeping or in finding the seventh day when traveling east or west than in keeping or finding the first day. Observers of both days are continually circumnavigating the globe, and not one, so far as we have heard, has ever had the least difficulty either in finding the day or in keeping it in any part of the world. Not long ago I went to Australia. When we crossed the day line in the Pacific Ocean, we dropped a day. This day happened to be Sunday. I kept the Sabbath, while my fellow travelers lost Sunday according to the reckoning of the ship. When we reached Australia, we found that we had the right day. Returning, we had two Tuesdays; but when we reached the United States, we all had the same day. How about gaining a day or losing a day? Take twins, and send one around the world east, and the other west. According to the author of "Hard Nuts," one would lose a day, the other gain a day, and on meeting each other again there would be two days difference in their ages! How about this? Will the questioner solve this problem in harmony with the position taken in the article under consideration?

The gaining or losing of a day, as every traveler knows, is not actual. You have all the time there is, no more, no less. You add to or drop a certain amount of time, to keep time with God's great clock, the sun. And when you have traveled around the world, if you have already had your day, it is dropped; if you have not, it is added; so when the journey is finished around the world, you have neither gained nor lost a minute. It is not therefore a "geographical impossibility" to keep the same day on a round world. The author of "Hard Nuts" believes we should keep Sunday, a definite day. But the globe is not flat on Sunday. Wherever we are, we keep the day when it comes to us. The same is true in the polar regions. In those regions there is no trouble in determining the beginning and ending of the day. Peary knew the exact day when he reached the north pole. But how could he if one can not find a definite day in the polar regions?

We are told that the "law was intended for only one people, one country, and one age." Then was the law forbidding stealing for only one people? Did this not apply to the Gentile nations? What about the second, the third, the fifth, the seventh, and the other commandments? Were these intended for only one people, and *one age*? We are admonished by the author of "Hard Nuts" not to dodge. Very well, without quibbling tell us about this. Are we to conclude that he believes that in this age these precepts against these terrible sins are not binding? Nothing could dishonor God more than so to teach. This is a terrible position to be forced to take in order to avoid obedience to one of the precepts of Jehovah.

"17. Do you keep the Sabbath day? No dodging; do you? Do you rest, or put in the day promulgating your doc-

trines? Do you not eat food on that day prepared by work on a fire kindled in violation of the law? Ex. 20:8-11; 35:1-3. Do you offer the burnt-offerings required by the law? Num. 27:3-10. Do you remain in your house during the day? Ex. 16:29. If you do not keep the day according to the law, you do not keep it at all. If you admit that any part of the law concerning the Sabbath is done away, you are driven to the inevitable and irresistible conclusion that it is all done away. If you deny that any part of it is done away, you condemn yourself, for you do not keep it. Which way will you take?"

The questions propounded in the above have been answered in replying to other questions. The law requiring burnt-offerings was ceremonial; it was no part of the moral code, and was nailed to the cross. In Isa. 58:13, 14, we are told how to keep the Sabbath, and the reward which comes for so doing: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

This the natural man can not do; but the Christian in whose heart a risen Saviour dwells can keep the Sabbath as God commands, and in doing so there is promised a great reward.

It is on such negative reasoning as the foregoing that the advocates of Sunday sacredness endeavor to set aside the Sabbath of the Lord, and to establish in its stead the claims of the first day of the week as a day of rest. To all such the Lord declares, "Say unto them which daub it with untamped mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it." Eze. 13:11.

Having Scripturally disposed of these seventeen so-called "hard nuts," I wish to hand to the author of these questions and to the journals which by publishing them without comment thereby endorse them, an equal number, upon which I confidently affirm they can hammer indefinitely:—

1. One text that says the first day of the week is the Sabbath.

2. One text that commands Christians to keep this day as a day of rest and worship.

3. One text that says it is a sin to labor on this day.

4. One text that says Jesus ever kept this day as the Sabbath, or enjoined any one else to do so.

5. One text that shows he ever mentioned the day when on earth.

6. One text that says any of his followers while he was in the world kept the first day as a day of rest.

7. One text that affirms that any of the apostles ever kept the day.

8. One text from any of their writings which authorizes its observance.

9. One text that gives any instruction as to how the first day of the week should be observed as a day of rest.

10. One text that applies to Sunday any sacred title whatever, or pronounces any penalty for its desecration.

11. One text that commands us to refrain from labor on Sunday, or promises any reward for its observance.

12. One text that says the seventh day is not now God's holy rest day.

13. One text that states when, where, and by whom the seventh-day Sabbath was abolished.

14. One text that says the seventh day was the Sabbath for the Jews only.

15. One text that calls the seventh-day Sabbath the "Jewish Sabbath."

16. One text that says the seventh day is not as holy and honorable to-day as when made at creation, or when the precept for its observance was written by the finger of God on stone at Sinai.

17. One text that tells us that the fourth commandment or any part of the moral law written by Jehovah on stone, has been abrogated, and hence is not binding.

Washington, D. C.



Purgatory

ROALAND LOASBY

"EVERYBODY knows that Catholics believe in purgatory, yet few outside of the church seem to have a clear notion of what we mean by it. Many apparently think that we believe that all Catholics are saved, but that they all, except perhaps the priests, have to go to purgatory, out of which the priest will get them by his prayers, or by ceremonies of some sort, if he is only paid enough money for doing so. . . .

"The principal practical difference between us and you is that we are more strict as to what constitutes mortal or grievous sin. . . . For there are sins which are not grievous nor mortal. Such sins we call venial. . . . Now it is on account of these venial sins that we believe most of those who are saved do not enter heaven immediately. . . .

"Purgatory means a state of purification or purging from sin by suffering; it is, then, entirely reasonable that the soul not as yet thoroughly purified in this world should be in purgatory for a time, till this purification is accomplished."—*"Plain Facts for Fair Minds,"* pages 111-115; by George M. Searle, Priest of the Congregation of St. Paul the Apostle, Professor of Catholic University of America.

This view of purgatory is contrary to Scriptural teaching. The Scriptures tell us: "The grave can not praise Thee, death can not celebrate thee: they that go down into the pit can not hope for thy truth." Isa. 38:18. The patriarch Job declares: "So man lieth down, and riseth not: till the heavens be no more,

they shall not awake, nor be raised out of their sleep." Job 14:12. The psalmist says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

The foregoing scriptures plainly teach us what is the condition of the dead; and certainly any reasonable man will prefer Inspiration's testimony, which is so conclusive, rather than Catholic teaching, which is so erroneous.

Naturally, we should expect the exponents of purgatory, since they are so emphatic concerning its existence, to tell us something as to its whereabouts. But ask them for evidence that there is a purgatory, and the following is the answer: "To this I would answer that we make it a matter of faith."—*"Plain Facts for Fair Minds,"* page 127.

But lest I be thought in any way unfair in stating their position, I shall quote what they designate as their "explicit teaching" concerning the explanation of the doctrine of purgatory, as found in *"Plain Facts for Fair Minds,"* page 129:—

"But we have quite an explicit teaching or explanation of the doctrines of purgatory in the writings of St. Paul in the New Testament. It is very hard to conceive any other meaning for the passage. It is found in the first epistle of the apostle to the Corinthians (3:11-15), and is as follows: 'For other foundation no man can lay, but that which is laid, which is Christ Jesus. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss; yet he himself shall be saved, yet so as by fire.'"

The foregoing is the "explicit teaching" regarding this doctrine. When is the day of the Lord, which is to try men's works by fire? The prophet answers: "How! ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . I will make a man more pre-

cious than fine gold; even a man than the golden wedge of Ophir. Therefore will I shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13:6-13.

There can be no mistaking this language. It is "the day of the Lord" that is referred to. It comes not as salvation, but as "destruction." The world will be punished for evil, and the wicked for iniquity.

Let us hear Peter's testimony: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

This leaves no room for a purgatory with the world still on its usual routine. No, it is at the end of the world that men receive reward for their works. Verily it is a day when foundations will be tried. The sure foundation is Christ; no other shall any man lay, not even that of Peter, and be secure.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:7. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. He "shall come in his glory, and all the holy angels with him." Matt. 25:31.

Nowhere in history has such a glorious event been recorded; but it is in the near future. "The great day of the Lord is near, it is near, and hasteth greatly."

Bermuda.

The Gospel of Love

H. E. SAWYER-HOPKINS

"BE kindly affectioned one to another with brotherly love; in honor preferring one another." "Walk in love." "Ye yourselves are taught of God to love one another." "See that ye love one another with a pure heart fervently." "All are to be treated with refinement and delicacy, as the sons and daughters of God."

Shall we have our favorites, manifesting our sympathy and love toward some particular persons whom we fancy, and not toward others? What matter if we do see things that do not meet our ideas? We all have some defect. Sometimes we are brought in contact with disagreeable people to try us, to see if we regard God's words. We must remember that there is nothing placed between the lids of the Bible that is not to be heeded; there is nothing to be passed by indifferently. We read that Jesus was no respecter of persons. "If ye have respect of persons, ye commit sin." Are not the apostle John's exhortations to love needed to-day more than ever, when the trials of life are harder to bear?

How much happiness might be brought into the lives of our fellow beings if all cold formality were rooted out, and

the love of God shed abroad in our hearts. Let us give way to one another, and put away our determination to have our way. Let love reign in the home. Paul says that in the last days many will be "without natural affection." Not that we are to make an ado over our fellow creatures, but we should show an interest where it belongs. By a kindly greeting manifest sociability; perform deeds of love in the home and out of it,—these attentions cost nothing. Let us show a true, Christian spirit. "And the Lord make you increase and abound in love one toward another, and toward all men, even as we do toward you." 1 Thess. 3:12.

I believe the time is not far distant when this gospel of love will be revived in the hearts of God's people. But shall we be compelled to wait until persecution comes?

Long Beach, Cal.

Knowing and Trusting

I THINK if thou couldst know,
O soul that will complain,
What lies concealed below
Our burden and our pain,
How just our anguish brings
Nearer those longed-for things
We seek for now in vain,—
I think thou wouldst rejoice and not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts, crossed and vexed,
Life's purposes all perplexed,—
If thou couldst see them right,
I think that they would seem all clear,
all wise and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul,
In Him who rules the whole,
Thou wouldst find peace and rest.
Wisdom and sight are well, but trust
is best.

—A. A. Proctor.

Higher Criticism the Enemy of Seventh-day Adventists

EARLE ALBERT ROWELL

WE hear and read much about Higher Criticism lately. Many of us regard it as a remote subject, of interest only to theologians, and not at all likely to affect Seventh-day Adventists. This is a great mistake, for a plunge into the abyss of Higher Criticism is the only escape from being a Seventh-day Adventist.

If this is true, the Higher Critics will turn their largest guns of criticism upon us as the message swells into the loud cry, in order to weaken the force of our message by knocking away our foundation.

That Higher Criticism in this country has set itself to overthrow Seventh-day Adventists is not a deduction of mine, but the open and avowed position of one

of the best-known religious teachers of the United States, the Rev. Prof. William Newton Clarke, D. D., teacher of doctrinal theology in Colgate University. His "Outlines of Christian Theology" is the text-book of thousands of divinity students, and his "Use of the Scriptures in Theology" has become the guide of many thousands of ministers and laymen in the study of the Bible. Both books are written from the standpoint of Higher Criticism.

In a volume that he published a few months ago, "Sixty Years With the Bible," he gives a sort of spiritual autobiography of his life, and tells in detail how he came to be a Higher Critic. I quote his own words:—

"Father Miller came along, a godly man and a powerful preacher, aflame with new discoveries. He simply applied the very same method to the predictive and apocalyptic parts of the Bible, 'taking them as they read,' . . . and bringing out startling and revolutionary results that he believed with faith invincible; and no one could answer him or show him to be in error, because the average mind that he addressed not only believed in the method he employed, but knew no other. . . . With the average untrained readers of the English Bible, he was irresistible. The great calamity of 1843 was due to a general misapprehension and misuse of the Bible. Intelligent use of the Holy Book would have made it impossible.

"Such light upon the Bible as was opening upon me in my first pastorate, I felt, would have prevented the disaster from which my parish, like a multitude of others, was suffering still. With rational conceptions of the Bible, such things could not occur; and I desired to be helpful in preventing them from ever coming to pass again." Consequently he says, "With what delight and satisfaction then did I welcome the message of Higher Criticism!"

Is not this an unexpected honor paid the methods of our noble pioneer and reformer, William Miller, and his simple method of interpretation, "taking the Bible as it reads"? The great Higher Critic thus openly admits that it is only by seeking refuge in some recondite method of explaining away the Bible facts, that one can escape the Adventist's faith. Higher Criticism is the only refuge from our faith. The Higher Critics themselves being the judge, the only alternative is to cast aside the Holy Book and be a Higher Critic, or take it as it reads and be a Seventh-day Adventist.

Let us take renewed courage when we see that our position is so strong, so Gibraltar-firm, that the only escape is practical infidelity. Indeed, we may stand with holy confidence upon "the Scripture that can not be broken."

Portland, Ore.

"A MERRY heart doeth good like a medicine: but a broken spirit drieth the bones."

"Behold, He Prayeth"

T. E. BOWEN

THINGS are done by God while men pray. No time is lost in God's work while men pray. Unless God works, nothing of any account is done; and God works in answer to prayer. While men pray and put away sin, God sets in operation somewhere, in some manner, often in a very insignificant way as men view things, a movement that results in the direct answer to their prayers. Very often the answer comes through some human instrumentality, whether this human agent recognizes it or not, that God has wrought upon specifically to bring the answer.

There is power in prayer. By it we are turned so as to catch God's heavenly vibrations, as the receiver upon board some ship away out at sea catches the electric air waves sent out by a harmonious instrument miles distant upon the shore. It was when Moses stretched up his hands in prayer that Joshua prevailed in the valley below. It was Elijah's simple yet fervent prayer that brought fire down from heaven, and consumed the water-soaked sacrifice on Mt. Carmel. Daniel prayed in secret over Jeremiah's prophecy of Israel's return from captivity. He knew the time for its fulfillment was near, but there seemed no earthly way by which this word of God could be accomplished, so Daniel besought the Lord to work it out. God heard, and sent Gabriel to move upon the hearts of the Persian king and his courtiers, but their hearts being very stubborn, Michael went to Gabriel's assistance, and at the end of three weeks their united efforts succeeded in arranging matters for the answer to Daniel's prayer. "Behold, he prayeth," surely meant something to Israel's prosperity at this time.

It was while the church was praying for Peter that a mighty angel smote him in his dungeon cell, and led him out past the guards and through the great iron gates to a familiar street in Jerusalem. The church prayed. They were in earnest. Peter was needed, and God did what they could not do.

As a people, we face tremendous propositions. Millions, in both foreign and home lands, are yet unwarned of the fast-approaching end. The Word of God tells us the message must go to the world—to the "uttermost parts of the earth." There are barriers more formidable than the cities across the Jordan, which to ancient Israel seemed to be "walled up unto heaven." The populous cities of the nations, and the heathen religions centuries old, are like great fortified strongholds of the enemy. Their evangelization is a proposition altogether beyond the stretch of human power. What are we to do? We can pray. We can march around these Jerichos or into them, and do what we are commanded to do; at least this much we can do. We have God to assist us, and this includes all the rest. He can shake down walls, and bring great victories to his praying servants still.

All this is a mighty call to prayer. "Behold, he prayeth." When this can be said of God's remnant people, we shall see wonderful results. But let us not be discouraged nor surprised if we find some conditions needing attention in our own lives. These may be revealed to us while we pray. The disciples, just before the day of Pentecost, had some things to make right among themselves. Israel found an Achan in the camp after the mighty walls of Jericho had tottered and fallen by an unseen power. So sin must be cleaned out of our hearts and lives now before we can expect to see very much done. But we shall be given the victory if God beholds us praying. Envy, backbiting, covetousness, dress display, robbing God, all will go when God can say of us, "Behold, he prayeth." When men and women pray, there is hope. Great things can be done quickly by our God when he finds us in humble, earnest, fervent prayer. Such prayers "avail much," we are told. So let us not forget to pray.

Takoma Park, D. C.

"One Thing I Know"

K. C. RUSSELL

"ONE thing I know, that, whereas I was blind, now I see." John 9:25.

In a time like this the uncertainty that prevails on the part of many regarding their relation to God is cause for alarm, especially when the world needs men and women who can speak with assurance of the Saviour's love. God's people in all ages have spoken with full confidence concerning the Lord's keeping power, and of their future hope.

Can the reader conceive of a more clear and striking illustration of the certainty of one's acceptance with God than is afforded by the Scripture incident of the man blind from his birth? It can hardly be imagined how—

One That Had Never Seen

the light of day until thirty years of age, could reply, when asked if he could see, "One thing I know, that, whereas I was blind, now I see."

This incident is intended to teach us that we can be absolutely certain that we are accepted of Christ, as the blind man was certain that he could see, after his eyesight had been restored.

The apostle Paul says that he who is born again, is a new creature: "Old things are passed away; behold, all things are become new." The Scriptures recognize a sinner as one who is blind; hence we can see the force of this—

Remarkable Account

given of the man who was blind and had his eyesight restored. Every person born into this world since Adam's fall was born spiritually blind, or, in other words, born in sin.

The apostle Peter, speaking of those who lack the Christian graces enumerated by him,—faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity,—says that

they are "blind, and can not see afar off." One can determine for himself by the aid of the Holy Spirit whether he—

Is Lacking These Elements

in his Christian life, and if he finds that he is, he may be sure that he is blind; but if, on the other hand, he finds these graces predominant in his life, he may know that whereas he was blind, he now sees. The Scriptures say that one who lacks these things can not see afar off. When one is unable to see afar off, it is evident that he is near-sighted.

Many instances of those who are spiritually blind might be mentioned. Often people who admit the truth of this message, will say, "I can't obey it, for it would entail upon me so many hardships,—the loss of my former associates, the sacrifice of a lucrative position, and in other ways I should experience many things that are unpleasant and unsatisfactory." Now in viewing these questions at short range, or in a short-sighted way, all these considerations might be technically true; but those who have—

Ventured to Take Their Stand

by faith upon the naked Word of God know from experience that to view things in this way is altogether too narrow and circumscribed. It is not present pleasure that we are to expect as the result of a life of devotion and sacrifice to the principles of truth, but the ultimate results.

Even in this present life we may realize some of the fruits of genuine faith and obedience to God's Word; for the Saviour says, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." What do all these present enjoyments, social or financial, amount to if we lose the future immortal life? Or, as the Saviour says, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Many fail to realize that the misfortunes which overtake them in this life may be made to contribute to their good, but look upon all such experiences as dire calamities. Is it not because they are blind and can not see afar off, or, in other words, are near-sighted? For we should know, if we are truly converted, that "all things work together for good to them that love God." Often even professed Christians are found murmuring against God when sickness or death visits their home, when, if they could only take a broader view, they would know that all such experiences are for their good, and also for the good of others. Many persons have been aroused from their carnal security by some adverse experience that overtook them, who might never have accepted

Christ as their Redeemer had it not been for these misfortunes. How important it is for us that we seek to obtain a broader and more far-reaching view of the experiences that overtake us in this eventful life. How many times we have drawn —

Hasty and Unwarranted Conclusions

regarding the deportment of some brother or sister who we thought had pursued a wrong course; but after we had considered the matter in a more deliberate way, we saw where we were mistaken, or were near-sighted. All such experiences emphasize the fact that we are blind, and can not say, as did the young man whose eyes Jesus opened, "One thing I know, that, whereas I was blind, now I see."

Remedy

It is by the medium of the Holy Spirit that men are convicted of sin; for the Saviour says: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin."

Many have sought in vain to heal themselves, or have tried to obtain salvation by some works or efforts of their own. It is the Holy Spirit that gives assurance to the child of God, as is emphasized by the words of the apostle in 1 John 2:27, 28. Through the Spirit's cleansing, the true children of God, when Jesus appears, will have "confidence, and not be ashamed before him at his coming." If, when Jesus appears, one is to be so confident that his peace has been made with God, he must now, in this present life, be able to say, "One thing I know, that, whereas I was blind, now I see."

Takoma Park, D. C.

Seeing Not and Hearing Not

E. R. LAUDA

"HAVING eyes, see ye not? and having ears, hear ye not? and do ye not remember?" Mark 8:18.

The thought expressed in this scripture is one of personal interest. The disciples had had the opportunity of seeing with their eyes the miraculous power of God, and hearing with their ears the praises offered to Christ from those who had been healed. They had been instructed by the Great Teacher concerning his mission and the experience he must pass through; but the discouraging condition expressed in the text was now visible. They had eyes, but saw not; ears had they, but heard not; nor did they remember the teaching of their Instructor.

Can it be true that the above scripture has its application in our time, that we are in the same predicament? Let us consider a few facts: We have been privileged to see the dark day of May 19, 1780; the falling stars, Nov. 13, 1833; signs in the earth and among the nations; and the third angel's message going to all the world.

The inventions of our day are a fulfilment of Daniel's prophecy. The low

ebb of Christianity, the prevalence of crime, and other signs are all heralds of Christ's coming. Notwithstanding the unmistakable omens of our Lord's return, our lukewarmness is clearly observed when we do not see in these the writing "Jesus is coming," nor hear the thundering tones from heaven "Get ready, the Lord cometh." If we do not sense the meaning of these signs, we need to awake and renew our hold on this blessed truth. We should study anew the way-marks pointing to the eternal rest, so as to experience the blessing recorded in Matt. 13:16: "Blessed are your eyes, for they see, and your ears, for they hear." If alive when our Lord returns, we shall see him as he is. O, what comfort will then be realized! If sleeping, we have the assurance from Christ that when the hour arrives, we shall hear his voice and come forth clothed in immortal bloom, never more to die, never more to sorrow, but to be happy through all eternity. It pays to serve Jesus. May we hold on to the arm of the Master, and soon, very soon, be privileged to see him as he is.

Newcastle, Ind.

The Sure Word of Prophecy

R. L. UNDERWOOD

THE prophecies are given us as a sure guide. Let us for a moment notice the words of Peter. He was favored with the grand privilege of being present at the transfiguration on the holy mount. He was an eye-witness of Christ's majesty. He says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

This word of prophecy was what saved Noah at the time of the flood. It cheered the heart of Abraham in his long sojourn without receiving the promise. It moved Moses to give up the riches of this world, and to undertake the great task of leading the children of Israel out of Egypt. Prophecy cheered God's people while in Babylon, the Lord having foretold their deliverance. It gave to John the Baptist the time when his message would be due.

So it is the prophecies of the blessed Bible that tell us when this earth's history shall close. Can we know anything about it? If we are students of prophecy, we can. The apostle Paul, referring to this class, says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

In order that we be firmly established for the trying hour that is just before us, we must study to show ourselves approved unto God, workmen "that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Newbern, N. C.

"DEAD flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor."

The Women Find Jesus Risen

ARTHUR. V. FOX

JOSEPH of Arimathæa and Nicodemus had wrapped the body of Jesus in linen, with spices, when they laid it in the tomb. John 19:40. This was the custom with the Jews. These women knew it; nevertheless they bought spices, too, to anoint him. It was not enough that others had done it; they would do it also. It was a service of love; and love is not content to serve by others. We see their love also in their being at the sepulcher so early, "at the rising of the sun." This was on the first day of the week, Sunday. Then they bought the spices, and came to anoint the body. They had rested on the Sabbath, the seventh day of the week, "according to the commandment," which to-day is as binding on Christians as ever.

But they had seen a great stone placed at the entrance. They thought of this as they were coming, and spoke of it to one another. That morning they could think and speak of no subject but one.

Unless the stone was rolled away, they could not get to the body; it was a great stone, too great for their strength; who would help them? No man was near. Upon arriving at the place, they saw, even in that dim light, that the stone was rolled away. Now therefore they could go in. God often rolls away the stone for us when, wishing to do him service, we see some difficulty in our way. No human help appears, perhaps the case is even beyond the help of man; but when we come up to the place,—when we are brought face to face with the work we have to do,—the stone is gone, the difficulty is removed. We should have more faith beforehand. Now the women went in, to apply, as they thought, their spices. But no, the body was gone. The Lord had risen.

Instead, therefore, of doing honor to the dead body of the Lord, these women were to spread the news that he was alive. Their work was quite different from what they had expected. But so it often happens with the servants of God.

The women were to tell the disciples, especially Peter. The last thing we saw of him he was going out to weep after denying the Lord. Well might he think himself cast out from the number of disciples; well might he go apart from all, and hide himself in shame. But his and our most gracious Lord sent him a special message. He was a disciple still, for he was to meet Jesus in Galilee with the rest. The message was, in fact, a message of forgiveness. The Gospel of Mark is the only one in which it is mentioned.

No wonder Peter loved to tell of it; often, no doubt, had Mark heard him do so. There is comfort for us here, great comfort. The Lord had seen Peter's tears. Even thus does he still deal with those who mourn because of their sins. He forgives them, and sends them messages of comfort.

Los Angeles, Cal.



WASHINGTON, D. C., NOVEMBER 9, 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

A Merited Rebuke

WE have reached the days in earth's history of which it was declared, "It is time for thee, Lord, to work: for they have made void thy law." The Scriptures of truth are not only the object of bitter criticism on the part of open and avowed skeptics, but they are made the sport of men who profess to take them as the basis of their faith and action. It is sad but true that this spirit of subtle infidelity has entered even the Christian ministry. In the pulpit are to be found those who, while they outwardly profess faith in the divine Word, treat it with such indifference or contempt that it is made to appear ridiculous in the eyes of the worldling. Even the immutable law of Jehovah, spoken with his own voice from the blazing peaks of Sinai, written with his own finger on tables of stone, and delivered to his church as the eternal rule of faith, does not escape. We hear much of late regarding the revision of the ten commandments. Men, wise in their own conceit and glorying in their own folly, feel that they can improve upon the laws and precepts of Jehovah.

The latest effort to adapt the ten commandments to modern thought and needs of present-day society is that of a Chicago clergyman who issued recently a revised edition of the commandments, making an application exclusively to men. The new decalogue formed the basis of this clergyman's Sunday sermon two weeks ago. The first commandment reads, "Thou shalt have no other woman except thy wife;" the sixth, "Thou shalt not smoke ten-cent cigars nor wear silk socks when thy wife wears a last year's hat." These are fair samples of the whole. Later, this minister issued another revised code for the benefit of mothers. Speaking of such works as this, the editor of the Washington Post for October 29, delivers the following well-merited and stinging rebuke:—

The New Commandments

A Chicago minister issued last week, to a waiting world, a portion of the new decalogue. Its application being exclusively to men, the guilty shouldered the burden of reprobation with awkward grace, acknowledging their remissness, and hoping that the worst was over. Conscious, however, that there were two tablets of stone given amid the thunders of Sinai, the Rev. W. B. Millard purposes to-day to deliver ten commandments to mothers. They have been made public and are a lot of trash. . . .

At the close of a long period of gradual decadence, the true prophets of Jehovah inveighed against a religious system that made jest of the holy ordinances, and offered maimed cattle in sacrifice to the Lord. If the travesty afforded by the Chicago minister's revised commandments means anything, it points to a present condition, which, in its moral aspects, bears close relationship to that existing in that earlier day.

The man of the world is not without his own kind of discernment. When he sees the accredited ministers of the gospel trailing in the dirt the oracles committed to their charge, he draws his conclusions; and these, like a two-edged sword, cut both ways, overturning the obligations imposed, and holding up to merited ridicule and scorn those who make a mock of their calling. If the wearer of the cloth can make sport of the "Thou shalt not's," wherein lies the sinner's defection? It becomes to him a play and a game. . . .

With pulpit examples such as these, the unregenerate well may cry, "Physician, heal thyself!" And the rulers of the church might consider whether buffoonery in a preacher should not be prohibited as rigidly as immorality or heresy.

With what regard can we expect the average man of the world to hold the law of Jehovah when it is thus trampled in the dust by men who profess to be set for its defense? There is much lament to-day, from many quarters, over the lessening of moral responsibility among the masses of the people. This age is coming to be noted above all others for terrible outbursts of passion, and crimes that outrage and shock the moral sensibility. These conditions result in a large measure from the fact that the church of God no longer stands as the sentinel of truth. Many whom God has set as watchmen on Zion's walls have forsaken their posts. They no longer give warning of the approach of evil. They have forgotten their high and holy calling, and have lowered their own standard of faith and living down to the common level. Men are losing the fear of God and regard for sacred things out of their lives. Less moral restraint is felt, and the consequence is that the flood of human passion is rapidly on the increase.

We need to-day, even in our own hearts, to cherish a deeper regard for sacred things. We need to suppress the careless word, the idle jest involving the name of God or some Bible character.

We need a spirit that will tremble at his Word in believing faith, that will appropriate his promises of power, that will cherish closeness of communion with his Spirit. This only will hold us in hours of temptation. Unless we cultivate this relationship to God in our own experience, we shall unconsciously partake of the careless, indifferent spirit of the age.

F. M. W.

Forging New Fetters

What Is Involved in the Movement to Establish a Theocracy in America

IN the true theocracy, God spoke through men appointed by himself, by that means leading men, admonishing them, pleading with them, warning them, and laying out before them the way in which they *ought* to walk.

In the false theocracy, men appointed by other men or self-appointed assume to speak for God, compelling men, threatening them, forcing them by bodily punishment, and laying out before them the way in which they *must* walk.

There is as much difference between the two systems as there is between light and darkness, between righteousness and sin; because the one is the offspring of light, the other was conceived in darkness; the one is righteousness working out in government, the other is sin working out in tyranny; the one is real, the other a counterfeit.

If Protestantism would continue to stand on the platform of true Protestant principles,—the right of private judgment and the separation of the church from the functions of civil government,—the world would never again have cause to fear the threatening menace of a false theocratic rule. But Protestantism is not standing there. Every organization that stands for the commingling of civil and religious affairs in government, stands for the theocratic principle in government. And because God has declared the theocracy ended, every organization which stands for the theocratic principle in government now, necessarily stands for a false theocracy.

The National Reform Association has openly declared for theocratic rule, and is seeking in every possible way so to transform the fundamental laws of this country that this republic shall be governed upon the theocratic principle.

Another great religious organization has declared: "A true theocracy is yet to come, and the enthronement of Christ in law and lawmakers; hence I pray devoutly, as a Christian patriot, for the ballot in the hands of women, and rejoice that the National Woman's Christian Temperance Union has so long championed this cause." "The kingdom of Christ must enter the realm of law through the gateway of politics."

These two organizations have set themselves energetically to accomplish what Christ rebuked his disciples for attempting; that is, to make Christ king of this world. Said the organization last quoted: "The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king: yea, verily this world's king in its realm of cause and effect,—king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and constitutions."

To attempt to make Christ the king of this present world, in the face of his refusal to accept any such position, is a project as belittling to our Saviour as it is impossible of accomplishment. To declare him king of such a realm as this present, unregenerate world, is to put upon him the responsibility for all the wickedness in the world, and to take that responsibility off the shoulders of Satan, where it properly belongs. That old temptation which Satan laid before Jesus, and which he spurned, Satan is now laying before the professed followers of Christ, and they are not spurning it. Could they accomplish that purpose, they would place upon a throne made by human hands some individual claiming to be or to represent Jesus Christ. He would be the recognized ruler of the world, the regulator of its national constitutions, and the chief politician of the realm.

Under such a régime these misinterpreters of the spirit and purpose of the gospel expect to "march up to the polls to worship God;" and it is in the furtherance of such a purpose that they are willing to join hands with Rome "in resisting the progress of political atheism." That organization (as also the National Reform Association) proposes to enthrone Christ in law and lawmakers. But they both forget that when the true theocracy comes, there will be but the one Lawmaker—Jesus Christ. The business of the politician and the professional lawmaker will be forever gone, and the codes of this world will be things of the past. In working for the advancement of Christ's kingdom, enthusiasm is not the all-important thing. A knowledge of the character of the great King and of his plans and purposes is of much greater moment than blind enthusiasm. That King declares, "My people are destroyed for lack of knowledge." That declaration applies most emphatically to this movement for the establishment of a false theocracy. There is certain to be destruction in it, both for its promoters and for those who allow themselves to be deceived by it. This sad result is bound to follow, for two rea-

sons: first, it is in opposition to God's plan and purpose, and all such things are as certain to end in disaster as God's way is certain to triumph over Satan's; and, second, being in opposition to God's plan, whoever is exalted to its headship when it is finished is bound to be an opposer of God and his government. It is impossible that he who opposes God and his law and government should carry out the divine purpose and lead men in the ways of truth and righteousness; but they must be led in that way if they are ever to have a part in the everlasting kingdom of God.

The commingling of the sacred and the secular in false theocracies has everywhere had a most ruinous effect upon the morality and the spirituality of the people. Heathenism as well as apostate Christianity has had its Pontifex Maximus. Nebuchadnezzar took to himself that prerogative when he compelled his subjects of all creeds to bow down to his golden idol. Darius took kindly to the suggestion that no prayers should be offered, for a period of thirty days, to any god but himself. Says B. P. Noel:—

By the aid of the superstition the despot fortified his tyranny, and by the aid of the despotism the priest gave currency to his falsehoods. Thus the union of the state and the priesthood was an alliance of force and fraud. Neither party was strong enough to rule alone. But when the priest preached for the despot, and the despot governed for the priest, both the more easily kept their feet upon the necks of the people, and made the universal degradation subservient to their greatness.—*"Union of Church and State," page 36.*

That was the false theocracy brought to such a state of perfection in the early centuries of the Christian era, and of which Mosheim speaks thus:—

The bishops assumed in many places a princely authority; they appropriated to their evangelical function the splendid ensigns of imperial majesty. A throne surrounded with ministers exalted above his equals the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude with an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, advanced themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters deserting thus their functions, boldly usurped their rights; and the effects of a corrupt ambition were spread through every rank of the sacred order.—*Mosheim, Cent. III, Chap. II, Sec. 4.*

The chief distinguishing characteristics of a false theocracy are oppression and the boycott. John Cotton, the defender of the Congregational theocracy of Massachusetts, declared: "We never persecuted any for cause of conscience, but for sinning against their own con-

science." Thus did they put themselves in the place of God as the judge of men's consciences, determining when men were sinning against their consciences and what the penalty should be. Since the theocracy was disestablished by God, every pretended theocracy has been putting men in the place of God. But that other characteristic, the boycott, has not been so generally recognized. When the State of Rhode Island began its career as the advocate and protector of soul freedom, the Congregational theocracy of Massachusetts pronounced a boycott against the inhabitants of that State. No Rhode Islander could buy or sell in the markets or at the ports of Massachusetts. They could not even purchase arms or ammunition with which to defend their homes against the savages. Therefore Rhode Island was compelled to pass a law that every householder in the State should provide himself with a bow and arrows and practise with them and teach his sons to use them, that they might have some weapons of defense in case of need.

The book of Revelation tells of the coming of a time when a certain power, operating upon the theocratic principle and dictating to men in religious things, shall declare a boycott against all who refuse its dominance in the spiritual realm, and only those who make known their subserviency to that power will be permitted to traffic in the marts of this world. See Rev. 13:12-17. That theocracy can not come until professed Protestantism, abandoning the principle of the sacredness and importance of private judgment, the rights of conscience, and individual choice in religious things, shall, in its endeavor to secure the enforcement of a compulsory day of worship, join with Catholicism and compel the state to do its bidding in this matter. When that combination has been effected, and these united powers have joined religion and the state, the last theocratic impostor we shall ever see in this world will be in full fruitage, and we shall not have to wait long to hear the dragon voice pronouncing a universal boycott against the loyal children of God. The overtures necessary to bring about that combination have already been made, and the object to be attained by such a combination has long been considered an all-important one by both Protestantism and Catholicism.

In that combination new fetters will be forged for the people of this world, fetters which Americans at least had fondly supposed had been broken off the limbs of the race for all time.

It is not without significance that this last and greatest false theocracy is to be ushered in just prior to the time when Jehovah will put into the hands of Christ the literal rulership of this world, re-

storing to man through man's Redeemer the dominion lost in Eden. It is peculiarly characteristic of the deceiver of souls that he should make his last and greatest endeavor in the work of deceiving men at such a time as that, putting the counterfeit for the genuine at the time when the genuine is due.

But there is no need of being deceived. God has plainly declared that the theocracy is overturned and will be no more until he himself establishes it by his own mighty power and in his own way. Eze. 21: 25-27; Dan. 7: 9, 10, 13, 14.

The true theocracy says: "In a little wrath I hid my face from thee for a moment." "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

The false theocracy says, by the records of its own history: "By oppression and the boycott have I repelled and persecuted all who will worship God according to the dictates of their own consciences."

The true theocracy carried into effect makes men servants one of another, and exalts the truth of God above all things else; the false theocracy elevates men to the highest pinnacle of exaltation, and turns the truth of God into a lie. The true theocracy magnifies the law of God, and teaches men the exceeding sinfulness of its transgression; the false theocracy mutilates the law of God, tramples it underfoot, and absolves men from sin for any and every breach of its precepts. All through the one is the Sabbath of Jehovah; all through the other is a rival sabbath, with oppressive laws to enforce it upon the people. It should not be a difficult matter for the child of God to detect the difference, and abandon the present and spurious for that which is yet to come in the power and glory of Almighty God. C. M. S.

A Knowledge of the Message

THERE was a time in our history when Seventh-day Adventists had an excellent knowledge of the Scriptural reasons for their faith. They were able for the most part to give a reason for their hope to every inquirer. We question if nearly so large a proportion would be able to do this at the present time. Many of the older members of our churches who accepted the truth through reading or the preaching of the word years ago, have allowed other questions to come in and absorb their thoughts, to the exclusion or the forgetting of the Bible knowledge which they once possessed of the fundamental features of this message. A large number of young people have come into the church through parental influences who have never had the privilege of listening to a course of lectures on the doctrines held by Seventh-day Adventists.

In the expansion and reorganization of our work during the last decade, with the demands of our foreign missionary operations and the new issues in the way of religious liberty, temperance, and other questions which have arisen, many of our ministers have preached to our churches but little on doctrinal subjects. The result of all this has been to create a constituency who are not well founded upon the peculiar fundamental doctrines composing the message for this time. This is a source of weakness in our cause that should be remedied.

Preaching upon the practical duties of Christian experience, upon home living, the duties we owe to our neighbors, our duty to the heathen,—all these are necessary and occupy an important place in the gospel message; but preaching of this character should not take the place of the plain presentation of the doctrines of Scripture. The reasons for our observance of the Bible Sabbath, our faith in the coming of the Lord, the state of the dead, the destiny of the wicked, the sanctuary in its various phases, the three angels' messages,—all these subjects should be so plainly taught to the members of the Seventh-day Adventist church that they will become the groundwork of a strong, practical, living faith.

Sometimes we wrongly divide gospel preaching into doctrinal and practical teaching. In reality no such division exists. The most practical themes in all the world to-day are those subjects which constitute the framework of this great movement in which we are engaged. True, they may be presented in a cold, listless, formal manner that will awaken no response in the hearts of the believers, but they may likewise be presented with such power and with so much of the softening, subduing Spirit of God that they will awaken hearts, create new desires, new impulses, new purposes, and result in a great reformation in our churches.

The time of great peril is before us. Error must be met in every form; delusions of every hue and color will present themselves before our people. How can they stand in the perils of the last days if they are not fortified by the Scriptures of truth? In the great temptations which Satan will bring to bear against them, how can they resist his devices unless they meet him with a "Thus saith the Lord?" It was in this way that our Saviour met the temptations of Satan in the wilderness. "It is written;" "it is written,"—this was the one continual argument with which he met the assaults of the enemy. Upon our ministers, upon our church officers, rests the burden of thus seeking to fortify our people.

The efforts of the young people's department is most commendable in seeking to bring about on the part of our

young people, a study of the doctrines of the message. Surely our young people everywhere should embrace this opportunity. It should not be a superficial effort. The end in view is not a formal recognition in the Standard of Attainment certificate which is bestowed; the end to be attained is a knowledge of the Word of God, a thorough understanding of the fundamental principles that have called us into existence as a people.

We appeal to our brethren and sisters everywhere to acquaint themselves as never before with the truths which we hold so dear. This can be done, of course, only by a study of the Scriptures of truth. As never before we should acquaint ourselves with the Word of God. Let us improve well the little time of peace that God now allots us, and prepare ourselves for the events which are soon to take place upon the earth.

F. M. W.



Fashion and Divorce

Nor all things that are synchronous are related or interdependent; but some are. Among these are fashion and divorce. The increased devotion to the goddess of fashion keeps step with the increase of divorce and wife-desertion. Rev. Myra C. Hoyt, pastor of the Wales Avenue Free Baptist Church, of Brockton, declares that the extravagances and unhealthful fashions in women's attire are "offensive in the sight of heaven." There is no question about the truthfulness of this statement. But Mrs. Hoyt might also have stated that they are offensive in the sight of men, and in that fact lies one of the reasons for the increase of divorce. Of course, there are in every country brutes in human form, and immoral persons, whose brutality and unfaithfulness swell the number of divorces. Of this phase of the epidemic we are not speaking.

Fashion and intemperance are two evils which are working to the same end—the ruin of the home; and there are many who believe that fashion is not playing a second part in that blighting work. Fashion is a foe that comes closer into the citadel of a Christian's heart than any other of his enemies. Wherever selfishness has driven a peg in that citadel, fashion hangs a gaudy cloak to catch the eye, hold the attention, and captivate the heart. As far as that succeeds, piety vanishes, humility gives place to vanity, and the service of self looms high above every other service, even the service of God. That puts a mighty foe of Christianity in the home, and the foe of Christianity is never the friend of the home. With fashion and selfishness conspiring together in the home,

and each strengthening the other, the home is bound to suffer.

Fashion is the foe of Christianity because Christianity teaches humility and the sacrifice of self. Where true humility is, the worship of fashion must die out; but where fashion reigns, humility ceases. Without humility, Christianity can not thrive; and where Christianity does not rule in the home, the home has no safeguard against disruption and disintegration. Thus fashion undermines the home by undermining those things which are essential to its maintenance. Said a noted preacher:—

Fashion is the greatest wrecker of the home. It is a foe to Christianity. Women who labor in the shops here neglect their homes, their families, and their churches for dress. I have had occasion to hear many of their stories. They said their husbands left them. I asked why. They answered, because their husbands could not support them. "Can't he give you the necessities and comforts of life?" I asked. Invariably they answer: "Yes, but he can't give me what other women have. He can't dress me."

A man must earn not less than fifty dollars a week to satisfy the desires of his wife in the matter of dress. I am speaking of the common people. I do not mean those who are millionaires, and go to extremes.

Christian people would do well to start a reform in dress. I wish we could convince women how foolish it is to wear tight corsets, false hair, and high heels, and persuade them, instead, to dress for the glory of their Maker.

This preacher lays at the door of fashion the responsibility for very much of the increase in the divorce evil. Women having a longing to "dress well," to "be in style," make demands upon the family exchequer that it is not able to bear. Then there is dissatisfaction on both sides of the house, discord, recrimination, and separation.

There is in the heart of every true man an intense desire for a place of quiet and peace and happiness and love, a shelter to which he can flee when his day's work is done, and gain strength and courage for the conflicts of another day. But where fashion rules in that place which he has prepared, he finds no such shelter and satisfaction. The worries of the day are often added to by the worries of the evening when fashion is demanding what he can not supply. And even if actual separation does not come, still fashion drives a wedge of separation between hearts which robs the home of that which alone can make it what it ought to be.

On the other hand, where there has been no lack of money to supply the demands of fashion, the style of the costume worn by many a wife has inspired such a feeling of disgust in the heart of the husband that he has revolted against the ties he promised should always bind him, and has drifted out of

the life of the one he had sworn to love, cherish, and protect. The ludicrous headgear, the ridiculous and dangerous hobble skirt, the immodest narrow skirt, the near approach to success of the harem skirt, and the threat of the militant suffragette to don masculine attire completely,—these all are adding to that condition that facilitates the operations of the divorce courts. When men lose their respect for women or when women lose their respect for men, there is not much to hold them together. And just as drunkenness, immorality, and brutality on the part of men cause women to lose their respect for them, so do the follies and foibles of expensive and ridiculous fashions cause men to lose their respect for women. Upon both these lines the way is made easy for one of God's own institutions—marriage—to be trampled in the dust, and be made a mockery and a jest. And in destroying the home, Satan has destroyed one of God's most potent agencies for good in this world. Christian manhood and Christian womanhood should rally to its support and protection, and make vigorous war upon those agencies that make war upon the home.

c. m. s.

Autumn Council of the General Conference Committee

First Report

THE usual autumn council of the General Conference Committee met in Takoma Park, Washington, D. C., October 25. The meetings of the council were held in the chapel of the Foreign Mission Seminary, the visiting representatives present being entertained in the Seminary and the Sanitarium, and in the homes of the people.

The chairman, A. G. Daniells, remarked that again a large amount of work had accumulated for attention. It has often seemed, after clearing away business by a council, that not so much business would need to be done next time; but this is a growing work. Its boundaries are extending month by month. New conditions and forward moves call continually for renewed counsel and planning to meet the situation; and the agenda paper, or list of matters for consideration, showed that this council would have to keep very busily at work during the time of the meeting.

There were present at the council the following:—

GENERAL CONFERENCE COMMITTEE MEMBERS: A. G. Daniells, W. T. Knox, O. A. Olsen, G. A. Irwin, I. H. Evans, W. B. White, A. Moon, Chas. Thompson, B. G. Wilkinson, C. W. Flaiz, C. F. McVagh, Wm. Guthrie, H. S. Shaw, W. W. Prescott, R. A. Underwood, K. C. Russell, H. R. Salisbury, Dr. Geo. Thomson, M. E. Kern, G. B. Thompson,

A. J. Haysmer, C. H. Jones, E. R. Palmer, W. A. Spicer, W. C. White, F. Griggs.

OTHER REPRESENTATIVES: J. H. Schilling, G. F. Haffner, W. J. Stone, R. D. Quinn, W. H. Heckman, E. K. Slade, F. H. Robbins, B. F. Kneeland, A. R. Sandborn, J. L. McElhany, S. M. Butler, T. E. Bowen, N. Z. Town, E. R. Numbers, C. B. Haynes, L. A. Hansen, I. G. Bigelow, R. T. Baer, C. H. Edwards, H. E. Rogers, R. T. Dowsett, E. R. Brown, F. M. Wilcox, A. J. S. Bourdeau, I. A. Ford, H. C. Hartwell, S. B. Horton, D. W. Reavis, S. Mortenson, C. M. Snow, S. N. Curtiss, H. H. Hall, F. F. Byington, R. Hook, Jr.

It was arranged that the sessions of the council should be as follows: 9 A. M. to 12 M.; 2:30 P. M. to 5 P. M.; 6:30 P. M. to 8:30 P. M.

Save for certain executive sessions that might be called for, the Foreign Mission Seminary students under appointment to the fields were invited to be present at the meetings.

Treasurer's Report

W. T. Knox, treasurer, presented a report of the receipts and disbursements for missions during the nine months of the current year, to October 1. The receipts for missions during this time were \$277,238. The disbursements have been \$286,132. This shows the need of special activity in gifts for missions during the remaining months of the year.

The report of the ten-cent-a-week fund, which hereafter is to be the fifteen-cent-a-week fund, showed that to October 1 the fund had fallen short of the full ten cents per week per member by \$45,181.

The treasurer reported receipts of surplus tithe from the conferences to the amount of \$67,301, during these nine months. This, he said, was fully up to the estimate made one year ago, and shows how earnestly the conferences are working to share the tithe with the needy fields abroad and the mission fields at home, which means the great work among the colored people of the South, and the work for the vast foreign and American populations in the Eastern cities.

On the \$300,000 Fund, \$119,594 had been received up to October 1. Union conference representatives reported, however, that large pledges had been made on this account, which would be gathered in during the closing months of the year and the first months of 1912.

The financial report was examined in detail, and was a cheering one, though the estimate of needs showed clearly enough that we must not for a moment cease bringing in the gifts for the missionary advance.

Ingathering Campaign

Encouraging reports were presented

by C. H. Jones and H. H. Hall, of the Pacific Press, as to the enthusiasm in the ordering of the special Ingathering number of the *Signs*. The orders have been thus far largely in excess of those for the same time last year. Representatives related interesting experiences in last year's campaign, both regarding gifts for missions from the public and concerning the splendid missionary work being done in this campaign of visiting the people. It was the mind of the council that the Ingathering campaign should be considered a permanent feature of our work, and it was —

Voted, That we instruct the officers of the General Conference to plan for material from the mission fields for the regular Ingathering Campaign for Missions in 1912.

Spanish Book Work

Reports before the council showed the most encouraging growth of our work in Spanish fields. Actions relating especially to the publishing work in these fields were taken as follows: —

Two members were added to the advisory committee on Spanish publications, making the committee to consist of the following representatives: N. Z. Town, E. R. Palmer, H. H. Hall (America), E. Forga (England), G. W. Caviness (Mexico), W. Bond (Spain), E. W. Thomann (Argentina).

The matter of getting out a Spanish hymn-book was referred to this committee on Spanish publications.

In response to the call from Porto Rico, the Publishing Department was requested to select another bookman for that field, in counsel with the West Indian Union.

The Publishing Department was asked to secure, if possible, two bookmen from Mexico for the Central American field, and to select two men in the States to take up the book work in Mexico.

It was agreed that N. Z. Town, of the Publishing Department, should respond to the call from Mexico to join the brethren in their annual meeting and book convention; also to aid the canvassers to be secured for Central America in opening their work, if he finds that time will allow him to accompany them.

The manager of the Pacific Press stated that that house has purposed that H. H. Hall, representative of their Spanish publishing work, shall also attend this Mexican meeting.

The splendid development of the book work in Mexico is one of the cheering signs of the times, and it is hoped that the Mexican field will be a training-ground for Spanish workers.

It was voted that we ask the European Division to supply, if possible, from Germany a general bookman to take charge of the field book work in the South American republic of Brazil.

Press Bureau

The importance of more general use of the public press in our work was discussed. Elder C. B. Haynes, of Baltimore, by request, read a paper on the subject, and spoke of the large use that

had been made of the press in Baltimore during the last tent-meeting season. Of fifty-four sermons preached in that city, fifty-one had been reported in the papers. Brethren K. C. Russell and S. B. Horton, of the Religious Liberty Department, also brought before the council the large work which has been done from the department office in the way of duplicating articles on special features of the message, which have been placed in the hands of our people throughout the country for insertion in the country press. Feeling that this line of work should be further developed, the council took the following action: —

Recognizing the power and value of the public press as an influential medium for conveying information, molding public sentiment, and educating the masses, and appreciating the openings universally existing, whereby the gospel message may go to millions of readers; and, —

Whereas, Encouraging results have already attended efforts put forth in that direction, —

We recommend, That the General Conference employ a man to take charge of and to operate a general press bureau.

Resolution of Sympathy

By standing vote, the council adopted the following resolution of sympathy for Sister Davis, whose husband, Elder O. E. Davis, lost his life in the visit recently made to the far interior of British Guiana, to plant the standard of truth among Indian tribes who were calling for help: —

Resolved, That the General Conference Committee council express its sympathy for Sister O. E. Davis in the great sacrifice she has been called upon to make in behalf of souls in South America's "regions beyond," registering also the committee's appreciation of the loyal service of Elder and Sister Davis in the British Guiana field.

Orphanage for Colored Children

A. J. Haysmer, secretary of the Negro Department, presented for consideration the need of support for the orphanage for destitute colored children, which has been established in connection with the Oakwood Manual Training School, in Alabama. The following recommendation was made: —

Voted, That as a provision of support for the orphanage for colored children at the Oakwood Manual Training School, Huntsville, Ala., we invite the Southern, Southeastern, and Southwestern union conferences to appropriate fifty per cent of their April offering for orphanage work to the Oakwood orphanage, and that we invite the other unions or conferences in America to appropriate twenty-five per cent of their funds from the April orphanage collection to this same purpose.

On Care of Health in the Tropics

It was voted that a manuscript prepared by Dr. Selmon, of China, giving hints on care of health in the tropics, be passed to the secretary of the Medical Department for examination, with

a view to issuing it as a leaflet for circulation among our missionaries in all tropical lands.

Rome's Plans and the Call for Protestant Activity

The hearts of the brethren in the council were stirred as various brethren presented the renewed and definite campaign on the part of the Roman Catholic Church to win back in Protestant lands the prestige that she has lost in the Catholic countries. A representative committee was appointed to give study to the situation, which made a report as follows: —

We view with deep interest the avowed purpose of the Roman Catholic hierarchy "to make America Catholic," and regard this definite movement to convert the United States to the Catholic faith as a further and an emphatic testimony to the correctness of our interpretation of the prophecies relating to the work of the Papacy in this country.

We note the increasing number of these public functions, skilfully planned by the representatives of the Roman Church, at which are brought together the dignitaries of that church and the highest officials of the state; and we recognize in them the working of that political diplomacy so characteristic of the history of the Papacy which seeks to secure the powerful influence of the government in furthering its aims.

We consider the many national organizations within the Roman Catholic Church, some of which are armed and drilled as military bodies, and the recent affiliation of nearly all these organizations into the American Federation of Catholic Societies, as evidences of a definite preparation to resist any future opposition to the encroachments of the Roman hierarchy upon the liberties of the people of America; and we look upon the boycott, already employed by the federation in its warfare upon publications unfriendly to the Papacy, as an un-American and unchristian weapon, suitable for the Inquisition, but absolutely destructive of freedom of thought, freedom of speech, and freedom of the press.

We sincerely regret the wide-spread apostasy from those principles of truth which were vindicated at such cost in the Reformation of the sixteenth century, and we greatly deplore the fact that this apostasy gives so much plausibility to the oft-repeated claim by the Roman hierarchy that Protestantism is dead, and that in Romanism alone does Christianity survive.

We regard what has been designated as "the invasion of Protestant lands by Rome in a spirit of fierce aggressiveness" as a summons to renewed activity in behalf of the message of truth that we are bearing to the world; and we therefore recommend: —

1. That an earnest effort be made during the coming year to increase the circulation of the *Protestant Magazine* to one hundred thousand copies per issue; and that, as one means of accomplishing this, special attention be given in the sessions of the union conferences to the present status of the controversy with Rome.

2. That a series of pamphlets and leaflets dealing with special phases of the Roman question be prepared and

printed in cheap form for wide circulation.

3. That persons of such ability and training as would render them capable of undertaking this work be encouraged to prepare and to deliver in the cities and upon lecture platforms, as the way may open, addresses upon Protestantism and Romanism, with special reference to the fulfilment of prophecy, and with a distinct purpose to revive the pure principles of Protestantism.

4. That we invite the cooperation of all who are in sympathy with such a movement and who are willing to join us in advocating the same principles of truth.

The report was adopted by the council in the belief that this trumpet-call to service will meet a response in the hearts and activities of our people everywhere.

Further reports must be deferred for the next issue. W. A. SPICER.

Secretary.

Sunday Diversions

THAT Sunday diversions in various parts of the country are seriously affecting church attendance is apparent. The pastors in Newport have been much exercised over this situation for some time. Recently from every Episcopal pulpit in that city, a pastoral letter was read appealing to the people to resist the inclination to absent themselves from the church service, and to uphold the hands of their ministers. Washington Gladden, in a letter of resignation addressed to the First Congregational Church of Columbus, Ohio, refers to the same tendency. According to the *Buffalo Express* of September 5, he says:—

I do not attribute the absence of church-members in many cases to disaffection; in most cases I believe it is simply lack of interest. For some reason they have formed the habit of church neglect. Some of them devote their Sunday to pleasure; the ways of Sunday diversion have been multiplying of late. All this means that the interests of recreation have taken precedence. In the minds of many church-members, of the interests of the higher life. The fact that this is taking place everywhere does not comfort me. This is the alarming thing.

The alarming thing, as Dr. Gladden observes, is that this condition is not apparent alone in Columbus, Ohio, but that it is taking place everywhere. It indicates a lessening of the spiritual tone that once pervaded the religious life of the community. The church to-day has many competitive interests, the world is bidding high for the following of the multitude, and too many of the professed children of Christ are heeding the call. We need to-day a revival of the old-time spirit of faith and faithfulness which once characterized the professed church of Christ.

“A GOOD name is better than precious ointment; and the day of death than the day of one's birth.”



Jottings From Elder O. E. Davis's Diary

THE readers of the REVIEW will be interested in a portion, at least, of Brother Davis's diary kept on his trip up the river from Georgetown into the interior, which proved to be his last work for God. The record begins with April 21. Each day he jotted down some of the most important events connected with his journey, but these notes tell only of their river journey, night campings, and experience in keeping up with or passing another boat crew, not steamboats, but boats rowed by men and carried around falls and rapids. Beginning

I had to carry my own things in the prospecting-bag. I reached the camp on the mountains at about 6 P. M., and camped for the night.

“THURSDAY, 25TH.—At an early hour I had a cup of warm drink, and resumed my journey, reaching Brother Dinklage's camp at 1 P. M.

“FRIDAY, 26TH.—I was rather sore and lame from my walk, and my feet were very sore. I rested during the day, feeling some better as the day passed on.

“SABBATH, 27TH.—As my feet were very sore, also my lips, I did not hold any services, but had a Bible study with Brother Dinklage, and some other talks.



AN INDIAN QUEEN (IN VEILED MOHAMMEDAN COSTUME AT THE RIGHT)

The East and the West: Earl Minto, formerly viceroy of India, Lady Minto, and the Sultan Jahan; the *begum*, or queen, of Bhopal, in the costume of the high-class Mohammedan woman (the figure at the right). The little boys, princes, are grandsons of the queen, and the little girl in Mohammedan dress is a granddaughter. The son of the *begum*, one of the princes of Bhopal (not in the picture), was greatly pleased with our sanitarium methods, while under our Dr. Menkel's care at the Mussoorie Sanitarium.

with his leaving the river to go to the home of Brother Dinklage, his missionary tour commences among the Indians. We will begin at this point just one month later:—

“SUNDAY, MAY 21.—We camped below Arawi two days' pulling. I was feeling very poorly, but as the day drew on, I began to feel better, and rested quite well; also did much reading.

“MONDAY, 22D.—We did not start till 7:10 A. M., and reached Murinari Creek at 4 P. M. Just before coming to the creek, we met two boats going down. I improved in health as the day passed on. We camped on the Spanish shores. Great trouble with the men [in rowing].

“TUESDAY, 23D.—We camped very late the previous evening, so we did not get off until late. We reached Arawi Landing at 6 P. M.

“WEDNESDAY, 24TH.—I made arrangements to go back to Brother Dinklage's, but as I could not find a drogher,

“SUNDAY, 28TH.—My feet were still sore, my mouth was improved a little. Brother Dinklage went to the waterside, and I attended to matters for him. I had a Bible study with an Indian by the name of Matthew, also a talk with another Indian, Theophilis [who acted as interpreter and helper from this place into the interior. We have a Sabbath-keeping company at this place].

“MONDAY, 29TH.—I studied most of the day, and prepared my boots for further use, etc.

“TUESDAY, 30TH.—I was still suffering with sore feet and sore mouth, therefore I spent most of the time in study. Brother Dinklage returned from the landing at 9 A. M. One Bible reading.

“WEDNESDAY, 31ST.—I had a long Bible reading with Brother Dinklage on tithing and on Sabbath-keeping. Most of the forenoon was spent in study. Some advice was given respecting the work, etc. Captain Jacobs came in.

Brother Dinklage and I conversed about his business, etc.

"THURSDAY, JUNE 1.—Brother Dinklage went to Arawi, and I looked after matters for him, and did some studying. My feet were now much better.

"FRIDAY, 2D.—Brother Dinklage returned, bringing me a letter from Carrie [Brother Davis's wife].

"SABBATH, 3D.—I went over to an Indian town and held meeting. After returning, I studied the Sabbath-school lesson with Brother and Sister Dinklage.

"SUNDAY, 4TH.—Many Indians came to Brother Dinklage's place, and I had meeting with them, after which we considered the mission question. All expressed an earnest desire to have a mission, and declared their belief in the true Sabbath.

"MONDAY, 5TH.—I had some fever.

"TUESDAY, 6TH.—Some fever.

"WEDNESDAY, 7TH.—Brother Dinklage and I went to Carabobo-head, and I made ready for the Kamarang.

"THURSDAY, 8TH.—I left Brother Dinklage's camp at 7:30 A. M. for the Kamarang, with a company of Indians. We stopped near the foot of the high mountains. A young Indian who met us had shot a bush-cow.

"FRIDAY, 9TH.—We journeyed on, and camped for the Sabbath just across the savannah (prairie).

"SABBATH, 10TH.—Camped for the day on the bank of a branch of the Shria Creek. It rained much of the day.

"SUNDAY, 11TH.—We pursued our journey, though it rained much of the time. We camped again at 3:30 P. M.

"MONDAY, 12TH.—We came to the Paruima River, and had much difficulty in crossing, having to fell a tree without an ax. We reached the Indian village at about 4:30 P. M., and were saluted in the following manner: When we were coming down the mountain, while a great way from the village, the Indians with me gave their usual salute, by firing several guns, which were quickly answered by the report of guns from the Indian village, welcoming us. On arriving, we were saluted by nearly a dozen naked Indians coming out of the enclosed hut, in quick succession, and firing their guns one after the other, and all coming around to shake hands, from the oldest to the small children. One sad feature was, we found, that many Indians had gathered here, and were having their usual cascerie dance, which continued all night, accompanied by a gun-shot every little while.

"TUESDAY, 13TH.—The Indians were not very active after debauching till about noon. At 2 P. M. I gathered them, and talked about the creation of the earth, and our future home. Had another talk at 7 P. M.

"WEDNESDAY, 14TH.—The morning was bright and clear. I was feeling quite rested. One Indian, Henry (Peiman) started off early to call other Indians. He returned at evening with the news that more Indians were coming on the morrow.

"THURSDAY, 15TH.—Several Indians came from a neighboring village, and I

held two services with them. They arranged to take me through to Mt. Roraima.

"FRIDAY, 16TH.—At an early hour we were off for the next Indian town, which we reached at about 1:30 P. M. Here I found about forty people of fine physique, all dressed in the Indian costume, —bead aprons and waist cloth. I spoke to them at evening.

"SABBATH, 17TH.—About forty Indians came together for services, which were held at 10 A. M. and at 4 P. M. All were pleased to hear more about Jesus.

"SUNDAY, 18TH.—Services at 10 A. M.; also at 3 P. M. a meeting was called, and the time was spent till evening in naming the people, of which a record was made. [This naming of the people means that on their accepting the gospel, so far as understood by them, a new name was given each Indian,—a vow or covenant of obedience to God.]

"MONDAY, 19TH.—I started for Mt. Roraima, but on reaching the Kamarang River, after three hours of very moderate walking, the Indians refused to go any farther, and I was obliged to camp. I spent the rest of the day in study.

"TUESDAY, 20TH.—We continued our journey, and came to an old camp, where we took breakfast, just after crossing a large branch of the Kamarang, only a short distance from the top of the mountain opening on the savannah. Soon the Indians sighted a deer, which they spent much time in getting, and we camped just across the Kamarang for the night. The company had increased to forty souls. Several Indians had come and overtaken us on the savannahs.

"WEDNESDAY, 21ST.—We pursued our journey across a very open and fertile savannah, and reached another Indian village just at the edge of a small belt of timber. Here there was the usual salute, etc. I decided to stay here over the Sabbath, as I was having fever. The Indians got another deer.

"THURSDAY, 22D.—As a messenger had gone out on Wednesday to call the Indians from other towns, and I was not well, the day was spent in study. Here at the edge of a very large savannah one can see for miles around over a very fertile country, hemmed in by high mountains on every side.

"FRIDAY, 23D.—I was expecting the Indians to come in; but only a few arrived till late in the day. About sixty assembled by night. I had some fever.

"SABBATH, 24TH.—I held meeting at 9 A. M., and after a short intermission, called them together again and continued my talk on the subject of salvation. At the close of the service at 11 A. M., I was greatly surprised as I looked up over the hill and saw a large company of Indians in single file, as is their custom, coming to the missionary, about fifty-seven in all. I decided, after consulting with them, to remain over Sunday. We now had over 120 souls present.

"SUNDAY, 25TH.—I held meeting at 8:30 A. M., after which we went to look at a spot for a mission building. A mission was established and named the Mountain View Mission of Seventh-day

Adventists. The latter part of the day was spent in naming the people.

"MONDAY, 26TH.—With a fresh set of Indians I made ready to continue my journey to Mt. Roraima. After a farewell meeting, we set out on our way. We made a good distance, and put up at a vacated Indian hut for the night. We had come in sight of the mountain just in front of Roraima.

"TUESDAY, 27TH.—At an early hour we were on our way again, which continued across the savannah along a high range of mountains, which form a boundary between British Guiana and Venezuela. We reached an Indian village, Jeremiah's place, at 4 P. M. A royal treat was given us.

"WEDNESDAY, 28TH.—I sent out a messenger to meet Jeremiah, with the understanding that if he should meet Jeremiah coming, he should set fire to the grass, but should we not see smoke in that direction, we were to go on to the mission.

"THURSDAY, 29TH.—Not having seen any smoke as a signal that my messenger had met Jeremiah, after much difficulty I got the Indians started for the mission. We camped at Gold Creek at the foot of Mt. Roraima.

"FRIDAY, 30TH.—I reached Mt. Roraima on this day at 1 P. M. Came through the borders of Venezuela, and found a large mission of Indians of the Accawai nation situated at the foot of the mountain on the south. I had expected the chief, Jeremiah, but he had not yet arrived, though my messenger had found him, and he had returned word that he would come on the morrow. I sent out more messengers to call other Indians, and spent the rest of the day in resting and studying. I was disappointed because the Indian chief did not come. The weather is very heavy, raining most of the time. The full size of the mountains is not visible at one time, owing to the clouds.

"SABBATH, JULY 1.—It rained hard nearly all day, and only a few Indians came till the close of the day. About fifteen arrived, and said others were expecting to come. I studied the Sabbath-school lesson, and taught several Indian women the first line of "No, Not One," "Sweet By and By."

"SUNDAY, 2D.—It rained nearly all the previous night, and late in the afternoon, and no more people came; so I deferred meeting till Jeremiah should come.

"MONDAY, 3D.—I was still waiting for the people. My Indians from Mt. View returned—no, they did not get away.

"TUESDAY, 4TH.—The Indians returned to-day. In the afternoon a messenger came with the report that many people were coming and would arrive to-morrow. Theophilis went to get some parrots.

"WEDNESDAY, 5TH.—The morning was clear and bright. I was looking for many people to-day, but they did not come, as the day turned out very rainy. I spent the time in Bible study.

"THURSDAY, 6TH.—I again sent out

messengers for the people to come. At about 10 A. M. two Indians came from a town a distance of three days' walking, to inquire if I was here, as their town did not believe the Roman priests on the other side of them. On finding me, they at once returned for their people. Later in the day about twelve more came from another town, saying that they did not believe the priests.

"FRIDAY, 7TH.—It rained much of the time. A few people came and brought a message that others were on the way, but prevented by the rise of the river.

"SABBATH, 8TH.—I held the first meeting at Roraima, with about seventy-five present.

"SUNDAY, 9TH.—I held another service at 2 P. M., and shortly after it about fifty more Indians came, bringing much fruit and vegetables as a present. Some of these had walked two days. There were now about 140 assembled.

"MONDAY, 10TH.—Fair morning. I took the picture of Mt. Enkenana. I fully expected Jeremiah to come, but he did not, so I sent other messengers for him.

"TUESDAY, 11TH.—Other messengers went for Jeremiah, while others went to gather the people there. Song service at 9 A. M., preaching at 2 P. M.

"WEDNESDAY, 12TH.—A very fair morning. Song service at 9 A. M. At an early hour Theophilis went out and did not return till 4 P. M., notwithstanding I reminded him of the meeting. Some strange Indians came, but I was prevented from having any meeting, Theophilis not attending to his duty. I had another song service in the evening.

"THURSDAY, 13TH.—Fair morning. I took a picture of two monkeys. I held the service at the usual hour, with about 100 present.

"FRIDAY, 14TH.—I fully expected the messenger to return to-day, but he did not come. I held two services.

"SABBATH, 15TH.—I held two meetings, with 120 Indians present. I had light fever. The messenger returned with Jeremiah.

"SUNDAY, 16TH.—Jeremiah gave me a piece of dried venison. Jeremiah present. Two meetings. All declared their faith in the teachings, and promised to keep the Sabbath, and asked me to establish a mission for them, as no minister had ever called on them before. I agreed to do so.

"MONDAY, 17TH.—The day was spent in further instruction and naming the people. [This is Elder Davis's last writing. From now on it is written by his interpreter, Theophilis Bagot.] I expected to leave Roraima to-day, but I was taken worse, and in the afternoon I was attacked with fever and chills, which lasted all night.

"TUESDAY, 18TH.—Fever and chills still continuing. After a little time the chills quit, and fever continued all the time.

"WEDNESDAY, 19TH.—No better, rather worse. Skin color of lime or banana; urine like blood, and turns black when dropped on the ground; pas-

sage from bowels heavily laden with bile, . . . like water, which all became black after passing.

"THURSDAY, 20TH.—Conditions are worse. Stomach not retaining the lightest nourishment. Urine still high bloody color. Am so weak that I can not walk without assistance.

"FRIDAY, 21ST.—Fever no higher, but I am much weaker. In the afternoon I went to take a hot sponge bath, and as two men were carrying me a few feet in the same building to the place they had prepared, I fainted.

"SABBATH, 22D.—I was taken worse and could not move from my hammock. Had to call three men to assist me down. Theophilis held the meeting in the morning and afternoon.

"SUNDAY, 23D.—Chills and fever seem to leave me. This makes me weaker than ever. I can scarcely raise my hand over my head or hammock. My temperature and pulse much below normal. I believe my whole trouble a serious attack of jaundice with biliousness. I can say this, that there has been no trace or shadow of any Kanaima or peijman work in my whole trip. God has especially blessed in the trip. I had a complete mission at Paruima River, and another near Mt. Tulameng,—it is called the Mt. View Mission,—and then we came to Mt. Roraima. Just finished establishing a mission, and was expecting to leave the next day, but I was taken sick that evening, and I had Theophilis keep the record for the last few days. [Elder Davis tries to write, but Brother Boger could not make it out.]"

According to the guide, he died on the thirty-first of July, 1911, and was buried by the Indians. His casket was a wood-skin (a canoe, made from a single tree bark), and Chief Jeremiah read the funeral service. They erected a building over his grave.



A Sunday's Work in Batavia

R. W. MUNSON

BEFORE Brother Philip Brouwer left here to canvass in Semarang, he requested me to look after his Bible readers. Accordingly, at seven o'clock Sunday morning I set out on my bicycle across the city some two miles to the next-door neighbors of Brother and Sister Brouwer. "Coming King" had been sold to them, a neighborly acquaintance formed, and Bible readings begun.

This gentleman is a Eurasian, who speaks English well, and is employed at the Weather Bureau, receiving a large salary. He and his wife are intelligent people. A few weeks before, Mrs. Munson and I had visited her one Sabbath morning, and we had a study on the sanctuary question. So this Sunday I continued the topic, reviewing in order that her husband might get a good understanding of the subject.

The Dutch people are inheritors of Calvin's theology, which always breeds antinomianism (hostility to the law), and when the fact was brought out that the moral law formed the very

foundation of God's throne, a deep impression was made. As I proceeded to show how love is the fulfilling of the law, and that true love to God involves obedience to his holy will as it is expressed in his holy law, a still deeper impression was made. They readily assented to the immutability of God's law, and consequently to its binding force upon all men. The Saviour by his Spirit was present to help, and a good time was experienced.

I returned home by ten o'clock, where two gentlemen from Ceylon were waiting. While they were natives of that island, they were educated in English. Both of them were Christians and members of the Church of England.

Soon afterward two unmarried Dutch ladies who have been much interested in the truth came, and we all sat down for a Bible study. The eldest of the Cingalese gentlemen, who had not expected such a study, as it was impromptu, expressed his pleasure at being present.

These two men are employed by a tea house, or firm, that handles Ceylon tea. When they were coming to Batavia three months ago, they were on the ship that brought one of our sisters from Singapore. Through her they learned of us and something of the truth. They were very glad to find English people who were Christians, and so they eagerly responded when we invited them to call at any time. They called at the close of the Sabbath and again on Sunday.

In my Bible study with the persons first mentioned, I had to use Malay in giving the study, as the lady knew no English and I knew no Dutch, but all three of us knew Malay. This illustrates the statement often made that Malay is the *lingua franca* of this region; that is, the language that every one knows and can use.

At this home Bible study I used English, as four out of the five persons understood that language, and the two gentlemen from Ceylon knew no Malay.

I took up the subject of the fifth, or stone kingdom, the kingdom of Jesus Christ. To the two strangers it was not only interesting but novel, for they never had heard that the new earth, the glorious home of the saved, will be material and tangible. It came like a revelation to them. Two Cingalese youth called with these men the evening after the Sabbath, and the mother and sister of one of them are expected soon. We hope to plan for more work among these people.

The Spirit of God especially helped me, and the blessing of God rested upon us. All hearts rejoiced in the glorious hope of the saints. At one o'clock we had to stop, although we were not through, as there is an inexhaustible mine of truth in the Word. All our hearts burned within us, for had we not talked with Jesus by the way? One of our number suggested that perhaps there were others who would be glad to attend a Sunday service and hear the Word expounded: so it was agreed that we would meet again next Sunday, and

bring any of our friends who might like to join us. Indeed, it was thought that a regular Sunday service could be safely planned for. There is also a large community of Eurasian people who are respectable, and honored by being given places of responsibility in the government service.

At five o'clock I proceeded to the home of Mrs. —, an old and highly respected resident of Batavia, and of pure Dutch blood. I have for several months been holding a Bible study in her home. The topic was "The Great Day of Atonement." Five elderly ladies and two children were present. Again Malay had to be the medium of communication. All were very attentive and deeply interested, so much so that when I had concluded they did not want to stop, but began to ask me questions. One question was, "Can one person work injury to another by means of the native black art, so much practised here by the Javanese?"

I replied that if a man were a true child of God, and had faith in his Word, the devil could do nothing to harm him. Then I gave a short Bible study on the ministration of angels. From this we were led to speak of Spiritualism and its true character. When I explained the origin of Spiritualism and its real nature, they all assented that it was quite true, for they knew a young woman who had been led away by it, and had found it very difficult to get away from the devil when she wanted to give up Spiritualism.

This was one of the most encouraging experiences I have had in Java. I am sure the Lord will water the seed sown and cause it to bear fruit in changed lives and faith. Most of the company had never heard of the ministration of angels, and it was a comforting assurance to them that "the angel of the Lord encampeth round about them that fear him, and delivereth them."

I began the study at 5:20 and closed it at 7:30. Mr. —, who is deaf and can not hear a word of what is said, went for a walk with some of the little children from next door. He returned before we had finished, and could "feel" that we were having a very interesting study. I carried on a short conversation with him by writing on his slate, while he spoke what he desired to say. He had read "Thoughts on Daniel," by Uriah Smith, and "Coming King," both in Dutch. He ordered about a dozen tracts on a wide range of topics, and also a copy of "Thoughts on Revelation."

These books and tracts are read in both these homes, and I hope that some of the young people, of whom there are many, may yet be brought to a saving knowledge of the truth, even though none of the older ones are influenced. So closed the day. Pray for these families.

◆ ◆ ◆
"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."



"Inasmuch"

THIS "inasmuch" we may not know
Of service done for Christ,
Until the final day shall show.
Amid expiring nature's glow,
What Love hath sacrificed.

That "century flower," fold on fold,
Wrapt in the widow's mite,
The ages since have never told
How large it was as it unrolled
In Christ's omniscient sight.

How great, from Mary's broken vase
Wherein the nard was stored,
Was Love's forever-spreading grace,
When it came from its hiding-place
To touch her dearest Lord!

What fountains in the cooling cup,
Borne by a loving hand,
From which Christ's thirsty saints may
cup,
When he shall sum its treasures up,
We then shall understand.

But no one now can tell the store
Of Love's unseen supply
To hungry, helpless, friendless, poor,
Sought out through many a lowly door,
Where these in darkness lie!

Until his glory shall display,
Beyond these shadows dim,
How Love walked with him by the way.
And, all-surprised, shall hear him say,
Her deeds were done to him.
—Joel Swartz, D. D., in *New York Observer*.

The Crown of Virtue

Who can find a virtuous woman?
for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her

husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all.

Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.—*Solomon*.

The Best Thing in the Home

CARRIE S. WELTY

In some languages there is no word synonymous with our word home. Home is defined as "a place where one resides." Webster necessarily deals with cold definitions without sentiment; but were this all home meant to us, how drear the word! Dryden comes more nearly to our ideal when he says, "Home is the sacred refuge of our lives."

There are millions of such homes as the former, but they are only a travesty upon the word so dear to our hearts. Many a home is elegantly furnished; the family well dressed; the table bountifully spread; guests come and go; compliments are freely exchanged, and "all goes merry as a marriage bell;" host and hostess appear happy; children for the time being are interested and interesting. Guests depart, and silence, or something worse, settles down upon the household, and husband or wife, or both, take no comfort in their surroundings, and feel the lack of *something* that was supposed to be in their possession. The husband is interested in something down-town, and quietly takes his hat and departs. The wife is worried, irritated, and impatient with the little ones, or perhaps silent and sorrowful.

Manly man, womanly woman, beautiful children,—these afford good material for home building. What is lacking, to some extent at least?—"Tis that "best thing." One of our poets has said, "O glorious, O happy day when a new household finds its way among the myriad homes of earth!" Can it be truthfully said of *this* home? A great deal of love and a *little* selfishness may abide together in a home without very serious conflict; but let that best thing be the

predominating influence, and home is a heaven below.

We find, then, that there are homes of all grades, from the mansion to the hovel. "Be it ever so humble, there is no place like home." When John Howard Payne wrote that grand old song, he did not have reference to the house where we reside, but to *home* in its larger sense. It was his recognition of the great difference between a house and a home that caused him to pen those immortal words. Even were it true that luxuries bring contentment, their absence could not cause misery and bring discontent to the humble home; for the best thing in the home can not be monopolized by the wealthy, even though they have their coveted luxuries. Enthroned love in the home, debar selfishness, and you have a home akin to that deathless home which we are all striving to gain.

I once knew two sisters who were left motherless in the hills of West Virginia. What must have been the comfort of their father, to see his daughters trying constantly to save each other the hardest tasks! This reminds me of an old legend, with reference to a harvest-field upon the supposed site of the temple at Jerusalem, the field being owned by two brothers, one married and the other single. One night after harvest, when the wheat was in shock, the married brother and his wife began at one end of the field to rearrange the shocks so as to allow the bachelor brother a larger share of sheaves, because he was alone in the world. The single brother, for the same generous reason, began to divide the shocks of grain at the other end, because his brother had a wife to care for.

Is it not often just the reverse, even in those homes where love is not a stranger? To illustrate: I once knew a little girl who was very fastidious, and who was considered somewhat selfish, because when the mother brought home clothes for *all* the children, the hose without a flaw, or the most perfect garment was certainly meant for *her*. An older sister once said to her, "Sister, you always look out for No. 1." "Well," she replied, without understanding the criticism, "I'll look out for No. 1, and you look out for No. 2." I am glad to say that love conquered, self was dethroned, and her character became noted for its depth of love and lack of selfishness. Would that we older Christians might look out for No. 2, and give No. 2 a chance to look out for us.

Paul says: "Look not every man upon his own things, but every man also on the things of others." Homes, as well as nations, are composed of individuals, of as many dispositions as there are persons. We may call this disposition his individuality. Two or more of these individualities coming in contact, are likely to conflict. Selfishness often causes argument and even strife of a more pronounced character. Love partly regulates all this, even if, with unsanctified natures, the members of a household clash, as we sometimes express it.

The home is the cradle of the nation. If all homes were Christian, in the best sense, we might be called what we are not now—"a Christian nation." This can never be, because selfishness predominates in the majority of homes, and rules the nation.

How beautifully Paul discusses our subject in 1 Corinthians 13! He speaks eloquently of the gifts which we might possess, gifts which we all covet, and yet, without love, we are nothing, literally *not one thing*. When we bring into our homes this crowning virtue, love, we have something as enduring as God himself. "The hand that rocks the cradle rules the world." Speak no hasty, bitter words, dear mother. "Love . . . is not provoked, . . . endureth all things."

The subject expands before us. If we have read 1 Corinthians too carelessly, let us ask God to impress its truths upon us by his Holy Spirit. Then by bringing love to bear upon our home life, our children will be prepared to "speak with the enemies in the gate," as the psalmist says. Facing, as we are, a great crisis, how necessary to be on a solid foundation; for only *love in action* will triumph.

Boulder, Colo.

The Spirit of the Press

It is indeed unfortunate that a power capable of so much good, should be so many times subordinated to influences of evil. Columns are filled with the presentation of the latest scandal, of the dark, devious, and wicked devisings of the murderer, and the many scandalous incidents in his life that led him to the perpetration of his crime. The lesser crimes are noted in their order.

With the sporting section of the Sunday newspaper is given the comic picture page, one of the most effective educators of evil ever placed before the boys and girls of this generation. The papers containing this evil record are found in nearly every home where they are perused by young and old. The Bible is forgotten, good books are laid aside, and day after day the reporter's vivid account of the murder trial or divorce suit, is followed with eagerness. This sort of reading in the home can be only evil in its influence.

Says *America* of September 9, in speaking of this condition:—

"We ask in amazement whether the reporters who gathered this vile stuff, and the editors who sent it to the printer, have wives and mothers and sisters and daughters? Will they be gratified when they see them absorbing this deadly poison? The papers that contain this horrible interview are piled up on every breakfast table in the land and are devoured on the cars by old men and old women and by girls and boys with an avidity that, for any one who gives it a thought, is full of menace for all the decencies of life. We try to stop the cholera at Swinburn Island; we spend millions on sweeping and flushing the streets to keep off disease; we have

gone stark mad about disinfectants in everything we use; but here we are bringing into the sacred precincts of every home in the land, or, rather, into every heart of the land, the most deadly kind of moral infection."

We are not speaking against the newspaper men. Many of the editors of the papers and reporters connected with them are true, noble men. It is to be regretted, however, that many feel they must cater to the depraved public taste which demands this sort of reading. It is for every Christian, for every Seventh-day Adventist, to look well to the reading that he places before his family. No paper nor book nor journal should be allowed a place in the home until the father or mother has first determined its character, and its fitness to be placed before their children. Parents should not lightly regard their responsibility in this matter. F. M. W.

Show Your Love

WHEN a man chooses from all the women in the world one woman to be his companion for life, he solemnly promises before God and man to love her with an affectionate love. And that love should be as real and genuine after they have been married twenty-five or fifty years as it is on the morning of the wedding day. It need not be so demonstrative. We hardly expect the same outward expressions of love in an aged couple as in a newly married couple. But the love should exist just the same—less demonstrative because age is less demonstrative than youth, but real and genuine, and manifesting itself in a thoughtful courtesy, a true politeness, and a loving gentleness toward her who has walked by his side for many years, and with him borne the burdens of life.

You may give your wife costly Christmas or birthday or wedding anniversary presents; you may furnish her with fine dresses, a beautiful home, costly carriages, and send or take her to fashionable watering-places, but her heart hungers for something more, even the free, hearty, continued, daily affection of your heart. Nothing else can take its place. The other things are valuable only as they are tokens of such affection.

And do not always assume that she knows of your love. God knows that we love him,—if thus we do,—but he wants us to tell him of it every day. You know that your child loves you, but you never tire of having that child put its little arm around your neck and say: "Papa, I love you ever so much." It will give your wife immeasurable pleasure if you occasionally tell her, with a kiss, that she is dearer to you than ever. —R. T. Cross.

"THESE six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."



The Message in China

CHINESE reverence for literature would naturally emphasize the importance of the printed page in any effort to place before the people the message of salvation. The special message that this denomination has been called to give to the world is based at all times upon the plain statements of Scripture, and historical facts used to show the fulfillment of the prophetic outline. The necessity for a wide distribution of printed matter is evident. To meet the need along this line, tracts and pamphlets are being issued, also a monthly paper, the *Signs of the Times*. This paper is filled from month to month with the message of salvation. The growth in circulation, together with the work it has already accomplished, testifies to its usefulness. In 1908 the average circulation was only three thousand copies a month, but at the present time the regular issue is over twenty-five thousand a month, the circulation having doubled in the last five months. It is a means of bringing many to a knowledge of the everlasting gospel.

An idol-worshiper in one of the interior provinces, through reading a single issue was led to turn from idolatry; and securing a copy of the Bible, he studied it with the help of one of our colporteurs. He has left off his idolatry, his wine, and his tobacco, and now is an earnest God-fearing man. He is teaching his heathen neighbors the better way, with the result that several are anxious to turn from idolatry to the worship of the true God.

The key-note of all our literature is the gospel as the message of life to the dead, as the gift of immortality in soul and body, and this to a people whose only hope of a future life is bound up in the degrading Buddhist doctrine of transmigration, and the loss of individual being. It must be evident to all that men do not change their gods except for better ones. And it must be confessed that by the orthodox teaching as heard from the majority of the missionary body in China, the natural force of the gospel is abated. Some converts are persuaded, but the masses are not convinced nor alarmed nor won by a love that passeth knowledge. The proof of this is seen in the present universal move on the part of practically all missions in the East to establish and promote educational work. This is a tacit admission that it takes something besides the gospel message as they are preaching it to convert the Orientals. The orthodox teaching as it is preached and printed in China fails in presenting God's love for man in such a way that the Chinese are led to believe in a real and personal God. Intelligent Chinese refuse to believe that a god who will punish the creatures of his own hand with unspeakable punishment in a never-ending hell, is a god of love. They can only think of him

as a being more cruel than the king of hell that is set forth in their own religions. In a land of fatalists, and among a people the great mass of whom are able to eke out only the barest kind of existence amid conditions of filth and misery, the orthodox teachings fails in the production of either hope or fear. This comes about through not teaching the sublime truth of Christ's coming to judge the nations, as the next great event in the history of the world. Through the heralding of this message in China, we have seen the resistance of the heathen vanquished. The message, "Fear God, and give glory to him; for the hour of his judgment is come," leads the lukewarm and backslidden Chinese Christian to repent and seek forgiveness.

Such is the message that is needed in China to-day to compel attention and to break down the opposition of the stolid, haughty, philosophic Chinese, and such is the message that we are striving by God's help to proclaim throughout the length and breadth of this great empire.

A. C. SELMON, M. D.

West Virginia Conference and Camp-Meeting

IN the beautiful new brick church just finished at Parkersburg, W. Va., was held the annual conference and camp-meeting of the West Virginia Conference. Elder F. H. Robbins presided over the conference, and was reelected president for the ensuing conference year. There was a good attendance of our people at the meeting, considering the lateness of the season and the circumstances under which the meeting was held. Many from the outside attended the services, the church being filled every night, with people standing on the outside, all eager to hear the word spoken. It was decided to follow up this camp-meeting with a public effort, because a very favorable impression was made upon the people of Parkersburg who attended the meetings. The presence of the Holy Spirit was felt throughout the different services in a marked manner. There was a turning to God on the part of our people, as well as on the part of the visitors.

Three different calls for donations were made, to each of which the brethren responded liberally: first, in behalf of foreign missions; second, to finish up the church fund and dedicate the church; third, for the Missionary Educational fund of the union. There were no new churches to present, but there was a substantial gain in the work for the past year. There was absolutely no loss in membership in this conference for 1910, and for 1911 we look for a gain of from twenty-five to thirty-three and a third per cent. There was a very encouraging increase in tithe for the past fiscal year.

For a part of the time we were fa-

vored with the presence of Prof. H. R. Salisbury and Elder K. C. Russell. God greatly blessed in the preaching of the word, and we truly believe that the coming year will see a growth in the work within the West Virginia Conference. The brethren are of good courage and have confidence in the ministry and leadership of the conference. Practically the same corps of officers was reelected for the ensuing year that had served the past year.

B. G. WILKINSON.

Experiences in Burma

At the last General Conference, Brother H. H. Votaw related the following experiences:—

"I must tell you a little experience we had. We had been in Rangoon only about two weeks when Brother and Sister Hansen came to Burma from India. We felt that the place where we were residing was not healthful, so we moved to a suburb. This left us with no place for holding public meetings. We learned that a hall then occupied by the English Baptists would be vacant. We went to see the landlord, and he said he had received no notice to the effect that it would be vacant. Brother Hansen had a card with him, in the corner of which was printed, 'The International Tract Society.' This was left with the gentleman. He did not say we could call again, nor did he give us any encouragement.

"After two months, one day, as I was going to the city, I felt very much impressed (and I am not often given to strong impressions) that we should give attention to this matter again. I was so new to the field and so inexperienced in the work, that I just raised my heart to the Lord, and said, 'If this impression is from you, please allow me to meet Brother Hansen in the city.' One might wander a long time in a city with a quarter of a million inhabitants without finding the person one desired to see. After walking about two blocks farther, I met Brother and Sister Hansen, standing on a street corner. When I spoke to them about it, they said, 'We have been thinking much the same thing.' We hurried over and asked the use of a telephone. The landlord mentioned above, in answering, said, 'I can't let you have it. Some man from a tract society has been here.' Then we went to him and learned that he had refused six different applicants for the hall, although he had lost the card with Brother Hansen's name on it.

"You will meet men everywhere who have been in India, and they tell you that there is not an honest native in India. Can I believe that?—No, I can not. If there is only one man in India like this one referred to, he is worth working for.

"An illustration comes to mind: When I was a child, a family lived in the community one member of which was subject to epilepsy. When seized with a convulsion, this young woman would fall, often doing herself severe injury. There was a younger girl, who, whenever she saw her sister's face beginning to blanch, would run to her, and throw her arms around her. During the paroxysm, the older girl would keep her feet going upon the little child's feet, but the latter never let her sister fall, although it was all she could do to hold her up. I

thought, brethren, with India and its needs before us, we ought to hold it up. We can not afford to let India fall, even though we have to suffer in giving the warning. We must give it. May God help us to do so."

Florida Camp-Meeting

THE eighteenth annual session of the Florida Conference in connection with the camp-meeting held at Sanford, Fla., is one to be remembered, not only as a pleasant occasion because of the favorable conditions regarding location and weather, but a feast of spiritual blessings.

The fact that Sanford is centrally located and easy of access by boat and rail favored a good attendance, it being larger than at any previous meeting. The grounds were as beautiful and favorable for camping as any we have had. The unity and harmony manifested in all the deliberations of the conference can be well expressed by the psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Elder W. T. Knox, vice-president of the General Conference, and L. A. Hansen, assistant secretary of the Medical Department Prof. H. M. Hiatt, V. O. Cole, and the writer, laborers from the union conference, and all the local conference workers were present. All labored earnestly in presenting the message. The magnitude of our work was vividly brought before the people, and its importance was appreciated, as was expressed by the liberal offerings and pledges made. Over \$1,000 was pledged and given to foreign missions; in addition \$1,000 was appropriated from the tithe to the same needy fields.

The financial report rendered at this meeting showed a marked progress made in the work during the conference year, and that the Lord had abundantly blessed his people. The total amount of tithe for the year was \$11,061.06, an increase of nearly \$1,000 for the year. The total amount of offerings to missions was \$4,490.32,—\$1,130 more than that of the previous year.

Aside from the pledges and offerings made to the foreign mission fields, over \$1,000 was pledged to the Florida Sanitarium. The new sanitarium building is already started, and it is hoped that a portion of the building at least may be completed and in readiness for the winter patronage. The work at the sanitarium is greatly hampered by lack of room and proper facilities with which to carry on the work.

Pledges were made to the Equipment fund of the Southern Training School at Graysville to the amount of \$62.

The pledges and offerings to the Fort Ogden school amounted to \$38.60.

The Sabbath-school offering the first Sabbath was \$22.33. That for the second Sabbath was \$50. The attendance for the last Sabbath was two hundred one.

The report of the Florida Tract Society showed a net gain of \$189.82. This society was organized the previous year, and is doing a good work.

The interest of the meeting was increased during the last three days by the presence of Elder G. I. Butler who spoke four times, with his usual vigor, on the great truths of our message.

A canvassers' institute, conducted by Brethren V. O. Cole and H. A. Shreve,

was held at the close of the meeting. A number of canvassers are planning to enter the field.

The camp-meeting for the colored people was held at the same time, only a few blocks distant from the white encampment, so that the ministering brethren were able to visit their camp often, and render efficient service in their meetings. The Negro Mission department has made a marked growth in their work during the year. As a result of the tent effort held in Jacksonville, sixteen were added to the church there.

During the year three tent companies have been in active service. Altogether eighty-four persons united with the churches during the past year on profession of faith and by letter.

The following officers were unanimously elected for the ensuing year: President, R. W. Parmele; secretary and treasurer, Mrs. R. G. Stringer, with the recommendation that a competent stenographer be supplied in the conference office; religious liberty secretary, W. L. Bird; medical secretary, Dr. J. E. Caldwell; Sabbath-school secretary, Mrs. R. G. Stringer; field missionary agent, H. A. Shreve; educational secretary and secretary of young people's work, B. D. Gullett; executive committee, R. W. Parmele, W. L. Bird, L. T. Crisler, H. A. Shreve, and W. J. Ewing; secretary of young people's work, Negro Mission department, J. W. Manns; Negro Mission committee, R. W. Parmele, W. L. Bird, and J. W. Manns.

CHAS. THOMPSON.

East Pennsylvania Conference

It was my privilege to spend Sabbath and Sunday, October 14 and 15, in Philadelphia, the headquarters of the Eastern Pennsylvania Conference, over which Elder W. H. Heckman presides. I was glad to learn of the excellent results that have attended the work of this conference during the past season. As the result of the three tent efforts conducted in Philadelphia during the past summer by Elders R. E. Harter, C. S. Wiest, and H. Meyer, about forty persons have accepted the truth.

By invitation, I assisted Elder Wiest in the closing services of his tent effort at Eighteenth Street and Courtland Avenue. Notwithstanding the lateness of the season and the dampness of the weather, there was a fair attendance at the Friday evening service.

Sabbath I spoke at the North Philadelphia church. The Lord came very near by his Spirit to revive hearts.

Sunday evening I spoke again in the tent on the subject of religious liberty. There was a fair attendance, and a most excellent interest was manifested by all in the truths presented. At the close of the lecture, the following resolution was adopted, and published in part in the *Public Ledger*:—

"Whereas, Wide-spread movements favoring a change in our national system of government from the purely civil to one of religious character are still being persisted in, and,—

"Whereas, These movements are reflected in the many measures that have been introduced into Congress, looking to the amending of our National Constitution to make it declare this country to be a Christian or religious nation, also in the many Sunday bills that have been before the National Congress, the

latest being the Johnston District Sunday bill, Senate 237, now pending in the Senate; therefore,—

"Resolved, That as a mass meeting we hereby protest against the passage of the said Johnston District Sunday bill, or any other similar measures in national or State legislatures, which would change the character of our system of government, thus making possible the union of church and state and the ushering in of an indefinite era of persecution, to the detriment of both church and state."

This effort will be followed by a series of Sunday evening services in the hall located at Roberts and Germantown avenues, Wayne Junction, Philadelphia. Our prayer is that the Lord will continue to bless the work of God in this great city. K. C. RUSSELL.

The "Review" a Special Missionary Paper

No claim is made by the publishers that the REVIEW is a missionary paper; yet there are conditions under which it is as effectual along missionary lines as any periodical the denomination publishes.

It has been demonstrated many times that individuals who desired to know more of the faith of our people, having been supplied with the REVIEW by their Adventist neighbors, and being pillars in their own churches and acquainted to a greater or less degree with the manifestations of the Holy Spirit, have found in the REVIEW spiritual food they had not found in any other religious paper. This they have repeatedly affirmed. Among such acquaintances and neighbors, the REVIEW certainly has a very favorable influence. Used in this way, it is an effective missionary paper.

As an illustration of the influence the REVIEW has upon many, we quote the following statement written by an attorney to one of our sisters, who had used a REVIEW as a missionary paper under circumstances similar to those mentioned above:—

"DEAR MRS. MILLER: Of all papers received from you, I never had one to impress me as the last one did, the REVIEW. That is a wonderful paper. It had the desired effect. I have been made better by the reading of the REVIEW. I have thought more seriously of a Christian life and of what God would have me do, than ever before. I want your prayers to that effect. Remember me kindly to your husband, and accept best wishes for yourself."

The same Spirit which accompanies our workers in all parts of the world, the Spirit which is the power upholding the third angel's message in the world, accompanies the REVIEW. It serves as the voice of this denomination in communications between the workers and the members. Its work is upholding and promoting the general interests of this great message throughout the world. The REVIEW may be made a strong factor in bringing individuals to a keen realization of the existence of a special message in the world at this time.

It will make friends for our members in their local communities, and in the possession of their neighbors, it will place them in a better light than it will be possible for them to appear in without its influence. It will be well, there-

fore, for our members to pass their papers on to their neighbors, after they have read them. It will be good work for our members frequently to secure extra copies of the REVIEW, and use them in their missionary work, handing them, with an appropriate statement, to those whom they know, or sending them by mail to other acquaintances, with a friendly letter calling special attention to some particular article, which especially appealed to the writer.

The REVIEW has a peculiar power and influence readily recognized by the spiritual-minded everywhere, and will lead many to a knowledge of the truth.

D. W. REAVIS.

Missionary Field Campaign Work

THE missionary nurses and other workers of the Hinsdale Sanitarium have recently visited in groups, Elgin, Quincy, Dixon, Mendota, De Kalb, Rockford, Plano, Sandwich, and Earlville, Ill., and Racine, Wis., and Hannibal, Mo. A company of four have generally gone to one place. As far as possible they have endeavored to find rooms in the homes of some Christian people, where they would be a mutual blessing.

They have had earnest Bible studies and seasons of prayer together both morning and evening; and then they have gone out two and two into the homes of the people, using the *Life Boat* or some other Christian magazine as an entering wedge. They have also taken health leaflets and religious tracts that would especially arouse the people to prepare for the soon coming of Christ.

By presenting the magazine, the way has opened for Christian conversation, and in many instances there have been blessed opportunities to present the simple gospel to weary, sin-sick souls. Light has been shed into many darkened homes. Often the workers have been able to administer physical comfort; such as, some simple treatments or other acts of love, which have been doubly appreciated, and, best of all, like the seventy they have "returned again with joy." Luke 10:17. Their hearts have been made to glow as a result of the precious experiences they have enjoyed in these simple efforts to carry the gospel into the very homes of the people, many of whom have drifted away from all Christian connections in their own communities.

As the entire sanitarium family are enthusiastic over this field work and are anxious to have a part in it, we shall continue to send out group after group to visit city after city and town after town within a reasonable radius of our institution.

No one can read the brief reports from some of these workers without recognizing that they have had a glorious experience. Why should not every church organize similar campaigns?

Launch out, for the night cometh when no man can work. Be assured, however, as you undertake this work that the devil will be on hand to give you plenty of good reasons why you ought not to do it; or at least that it is better to postpone doing it, which means that the Lord will have to raise up somebody else to do what the devil has cheated you out of doing. The Lord wants this work done now. Will you do it now?

DAVID PAULSON, M. D.

Field Notes

ELDER R. L. BENTON reports the baptism of two sisters in Turner, N. M.

FORTY-SEVEN persons in Newbern, N. C., have requested baptism, desiring to unite with the church at that place.

ON September 17, Elder O. O. Bernstein closed the tent effort which he had been conducting in Manhattan, New York City. Twenty were baptized.

FIFTEEN Sabbath-keepers are reported at Cordele, Ga., as a result of the recent tent effort there. A few weeks ago two members were added to the church in Atlanta.

THE tent-meetings that have been held during the summer in Salt Lake City, Utah, closed Sunday night, October 8, several persons having taken their stand with God's people.

THE *Atlantic Union Gleaner* for Oct. 25, 1911, reports that "three hundred persons have accepted the truths of the third angel's message in the Atlantic Union Conference during the past summer."

A VERY profitable meeting was enjoyed by the little company at Campville, in western New York, when Elder H. W. Carr visited them October 14. Four new Sabbath-keepers united with the church at that time.

FROM Eastern Pennsylvania comes the report that as a result of Elder L. E. Suffcoo's labors twelve souls have decided to obey the truth. Four persons recently united with the First African Church of Philadelphia.

FIFTEEN persons have thus far signified their intention of keeping the Sabbath and obeying the truth as taught in the Bible, as a result of the meetings now being held in North Denver, Colo. September 23 two members were added to the church at Blanca.

OCTOBER 11, Elder J. J. Irwin had the privilege of baptizing three sisters at Clare, Mich. Mrs. M. M. Faulkner reports three new Sabbath-keepers at Traverse City; at Jackson, Elder D. P. Wood reports the baptism of six believers, and several others interested.

ELDER C. F. McVAGH recently baptized a new Sabbath-keeper who united with the church in Nashville, Tenn. This lady came to a knowledge of the truth through reading "Bible Footlights." Elders Locken and Shuler report seven additions to the church at Lenoir City.

ELDER B. M. GARTON is holding meetings in a chapel in Ogdensburg, Pa. He reports eight keeping the Sabbath and many others interested in the truth. During the past summer tent-meetings were conducted in Somerset. So far nine adults are keeping the Sabbath, and a Sabbath-school of fifteen members has been organized.

News and Miscellany

Notes and clippings from the daily and weekly press

—Joseph Pulitzer, one of the foremost American journalists, died aboard his private yacht in Charleston harbor, October 29. Mr. Pulitzer was proprietor of two leading journals, the *New York World* and the *Post Despatch* of St. Louis.

—The question of the creation of further American cardinals has been one which the Vatican has had under consideration for several years. It has finally determined upon the elevation of three of its American archbishops to the cardinalate.

—It is claimed that there is now stored in the vaults of the Denver United States mint at Denver \$600,000,000 in gold. The mints near the seacoast are not believed to be as safe as the one in Denver, and for this reason the gold has been shipped inward. This is quite an amount of gold to be placed in one mint, but as it is well guarded and is in strong vaults, there is probably no danger that the government will lose any of it.

—The conflict between Italy and Turkey continues in north Africa with varying success. Italy is endeavoring to increase its zone of occupation, but against the most dogged resistance on the part of the Turkish soldiers, reinforced by Arab allies. The latest news by way of Constantinople claims that the outposts of Tripoli have again been captured by Turkish soldiers. Italy is preparing for the mobilization of further troops in north Africa, bringing up its force to 100,000 men.

—More men are out of work now than at any other time since the panic of 1907. This is the announcement of the bulletin just issued by the State labor department of New York. The figures are based in large part on the returns from 190 representative trade-unions, but include results of other investigations. As to the trade-union figures, the mean percentage of members reported idle at the close of each month was 24.8 this year, as compared with 19.2 last year, and 22.3 in 1909. In 1908, when the business depression following the panic of 1907 was at its worst, the mean percentage was 34.7, the highest on record since 1901. From 1902 to 1907 the mean for the first half of the year was below 20 in every year except 1904, when it was 20.2. These figures refer to all forms of idleness, from whatever cause, including idleness due to strikes and lockouts, sickness, accident, and old age. But when these causes are eliminated and actual "unemployment" alone is dealt with, the returns are not favorable. In this sense "unemployment" is limited entirely to lack of work for those who are able and willing to work. On this basis the mean percentage of unemployment for the first half of this year was 22.2 as compared with 14.3 in 1910 and 18.9 in 1909, with similar results unfavorable to 1911 in comparisons with earlier years except 1908. All industries are not affected alike. The most notable exceptions to the unfavorable comparisons are found in the clothing, food, and printing trades, and also in the tobacco and liquor trades.

— Francis Joseph, emperor of Austria-Hungary, is, in a practical way, lending his influence to the agitation against the practise of dueling. As commander-in-chief of the army, he directs that officers, "whenever possible," shall seek redress for insult or indignity in the law courts, instead of resorting to the duel. The emperor also decrees that no officer who receives a challenge to fight shall be "required" to accept it. The emperor further calls upon the higher officers to see that duels are not fought by under officers "for trifling causes, but only for the most serious matters, and then not until a court of honor, composed of fellow officers, has declared that no other course is open." Possibly it is not generally known that the duel is still so much a live issue in Europe as to warrant the organization of an Anti-Dueling League. The hope is entertained that the German emperor will at least go as far as Francis Joseph in putting his potent ban upon the practise.

— The annual report of the commissioner of pensions shows that there are now on the pension roll 529,844 survivors of the civil war. Their average age is about 70 years. The total number of pensioners on account of the civil war is, of course, much larger, as it includes widows and other dependents on soldiers. The total number of pensioners of all wars dropped in the past year from 921,083 to 892,098, more than 28,000 of the decrease being in civil war pensions. It is estimated by the commissioner of pensions that of more than 2,000,000 men who served in the federal armies during the civil war only 25 per cent are now living. There are now no pensioners of the Revolutionary war. The last was Mrs. Phoebe M. Palmeter, who was pensioned as the daughter of Jonathan Wooley, a New Hampshire soldier. Mrs. Palmeter died April 25, 1911, at the age of 90 years. She was drawing a pension 128 years after the close of the war in which her father served. If history should repeat itself, pensions on account of the civil war will be paid as late as 1992.

— The demand of the national assembly of China for a complete constitutional government has been acceded to by the throne. An imperial edict has been issued, apologizing for the past neglect of the throne, and granting an immediate constitution, with a cabinet from which nobles shall be excluded. A second edict grants pardon to political offenders connected with the revolution of 1898 and subsequent revolutions, and to those compelled to join in the present rebellion. The imperial edict is in the name of the emperor Hsuan-Tung. The throne promises to effect many reforms in governmental policy. This action on the part of the throne has aroused much resentment among the Chinese nobles, who threaten in consequence to organize a massacre. The revolutionists have continued to make a number of gains during the last week. What effect the recent imperial edict will have in satisfying the claims of the insurgents and leading them to lay down their arms it is impossible to state at this time. There still continues much uneasiness in Peking. The city is strongly fortified by imperial troops, and foreign legations are taking steps to insure their own safety. It is altogether possible that China will emerge from the present conflict with a more liberal government than it has had before.

NOTICES AND APPOINTMENTS

Change of Address

THE new address of O. Madsen is 306 Maple Ave., Decorah, Iowa.

Publications Wanted

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

J. C. Crichlow, Winnsboro, S. C., requests *Signs, Watchman*, and tracts for free distribution.

L. Brooking, Infirmary, Leicester, England, desires copies of *Life and Health, Life Boat, Protestant, Signs, Instructor, and Little Friend*.

The Christmas Issue of the "Watchman"

THE December issue of the *Watchman* is timely, and full of good things.

The cover design, representing two parallel conditions preceding the two advents, is well calculated to appeal to thinking people.

Rev. Len G. Broughton, an eminent divine, publicly announced, during a ministerial convention, that from the standpoint of what she might be doing, the church was a stupendous failure. Is it any wonder then that there exists a universal church ignorance concern-



FACSIMILE OF FIRST COVER PAGE

ing Christ's coming? Read our leading editorial bearing on this.

"The World's Unrest" will interest any thoughtful reader.

Surprise your friends by showing them the article, "Christmas, Its Origin and Character, Neither Biblical nor Christian." A clear exposition of the subject.

Prof. P. T. Magan writes on "How England Sold Out the Turk," which is very opportune in view of the war now going on. Surely the eleventh chapter of Daniel is rapidly fulfilling. Read this article.

Altogether the *Watchman* interests thoughtful readers. Our agents are having wonderful success. One writes, "Enclosed find one dollar for more. I did better than I expected." Circulate our Christmas Special among your neighbors.

Rates in quantities: Five to forty copies, five cents each; over forty copies, four cents each. Order through your conference tract society.

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.

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

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If you need a reliable watch, I am sure you will make no mistake in sending to me for it, as I sell for less than most jewelers, and deliver goods free and safe. Send for catalogue. W. H. Merrill, R. R. Watch Inspector, Washington, N. J.

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 per gallon; in barrels containing about 55 gallons, 62 cents per gallon.

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.

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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., NOVEMBER 9, 1911

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LAST week Miss Cassie Wilson, of the Foreign Mission Seminary, left Washington for Michigan, to visit her home people for a short time before sailing for Buenos Aires, South America, where she is to engage in the Bible work.

ELDER H. E. MEYER and his wife, who have been spending some time in the Foreign Mission Seminary and Sanitarium, at Washington, for special instruction in hydrotherapy, went to Philadelphia last week to prepare for their departure for Brazil in a few weeks.

As the General Conference Committee Council during the last few days so fully occupied the time of the General Conference Committee, no department matter was furnished for this number of the REVIEW. In consequence a larger amount of space is devoted to general articles. We present before our readers in this issue a wide range of topics from our contributors.

IN Nyassaland the out-schools have increased until at present there are forty-two. Connected with these and at the main station, there are native helpers, evangelists, teachers, etc., to the number of eighty. Thus a large section of Central East Africa is being given the last gospel message. By means of this expansion, Nyassaland is in touch with the outspreading work of the old Bulawayo mission, now called Solusi. Re-

cently Elder Sturdevant, from his new station at Tsungwesi, sent over to Nyassaland for two bricklayers to come and help him. Such items indicate that God's cause is expanding, even in the interior of the Dark Continent.

A PROMINENT business man of Detroit, Mich., sends his order for one hundred copies of *Liberty* for the fourth quarter. This same gentleman recently ordered one hundred copies of the *Protestant Magazine* to distribute among his business friends.

THE report of the council meetings of the General Conference Committee, printed on page 13, will be read with much interest. We hope that all our readers will unite in trying to give the *Protestant Magazine* a circulation of 100,000 copies, as recommended in this report. In no better way can we advance the interests of this message with which we are connected than in the circulation of our truth-filled periodicals and books.

THIS week Elder N. Z. Town left our General Conference office for Mexico City, to attend the Mexican general meeting and bookmen's institute. It is hoped that out of Mexico's slender but successful canvassing force, workers may be secured for Cuba and Central America. Elder Town hopes to visit Cuba and Jamaica, in the West Indies, on his return journey. Brother H. H. Hall, of the Pacific Press, is expected also to attend the Mexico City meeting.

ELDER I. H. EVANS left Washington last week, at the close of the council, to join his family in Michigan, and to proceed at once westward, with his wife, sailing the latter part of the month, from San Francisco, for China. His children are remaining in school, at Berrien Springs, Mich., and College View, Neb. We know that the prayers of our people are much with the work and workers in China, in these days of change and turmoil.

SINCE the close of the General Conference Committee Council, our brethren have scattered again to their various fields of labor, there to engage anew in the carrying forward of this great movement. What a great work indeed this has come to be! It extends into every quarter of the globe; in practically every country are men and women who have devoted their lives to its prosecution. What a concert of united effort the world round! What a chorus of prayer and song arises daily from the hosts of Israel! There is inspiration in the thought. Though alone in heathen wilds, though living in isolation far removed from other Sabbath-keepers, we are not alone. We belong to a company of devoted men and women who stand shoulder to shoulder in this work. We are not alone, because God is with us wherever we are. He has said, "Go ye therefore, and teach all nations, . . . and, lo, I am with you always, even unto the end of the world." The mighty hosts of God are with us in his work. Could our eyes be opened, we should see angels of heaven ministering to our need. Let the thought of this blessed association of

both the human and the divine cheer our hearts. Soon the work will be finished, the victory will be won, and the children of God will gather with rejoicing in the glad home-coming. And this time is but a little way before us. "For yet a little while, and he that shall come will come, and will not tarry."

At the recent council of the General Conference Committee in Washington, it was voted to request Dr. George Thomason, secretary of the Medical Department of the General Conference, to connect with the sanitarium at St. Helena, Cal. This move is made necessary by the resignation of Dr. Rand, who has for some years been superintendent of the institution, and who is expecting to connect with another of our sanitariums in Southern California. It is the plan that Dr. Thomason shall remain at St. Helena until permanent arrangements can be made for another physician to take charge of the work. Until further notice, after December 1, all communications for Dr. Thomason should be addressed in care of St. Helena Sanitarium, Sanitarium, Cal.

The Week of Prayer Readings

THIS week the Readings for the Week of Prayer (December 9-16) are being sent out from the General Conference office. The readings are printed in separate form this year, instead of being issued as a number of the REVIEW. Two copies are being sent to each church elder and conference laborer, and one copy to each isolated Sabbath-keeper in the United States or Canada, whose address is known. Extra copies have been sent to each conference tract society office; so that if within a few days any church elder or conference worker fails to receive the readings, the tract society will be able to supply a copy on request. Let each church make sure that it has the readings for this important season.

GENERAL CONFERENCE COMMITTEE.

MISSION work on the industrial plan so highly developed as to be self-supporting has been a problem counted well-nigh impossible. This, however, our mission station in Barotseland, South Africa, has attained. The South African Committee, in sending in its estimates for 1912, gives the cheering word that "Elder W. H. Anderson reports that Barotseland Mission requires £1,100 for operation for 1912, and is able to raise the full amount of its appropriation on the station. All they ask of the Mission Board is their prayers and moral support." And Brother Porter says, "We have assured them they shall have their request." This means much, and is a result attained only after long years of hard, patient toil and self-sacrifice, under the blessing of God. It is an answer to that difficult mission problem—keeping up a spiritual standard, and at the same time conducting industrial enterprises to the point of success that they are self-supporting. It has come by way of *school work developing the soil*. It is one of the remarkable achievements of the third angel's message, and should be an occasion for thanksgiving to God for his prospering hand and loving guidance.