

# The Advent Sabbath Review and Herald

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No. 40



## LET US BE KIND

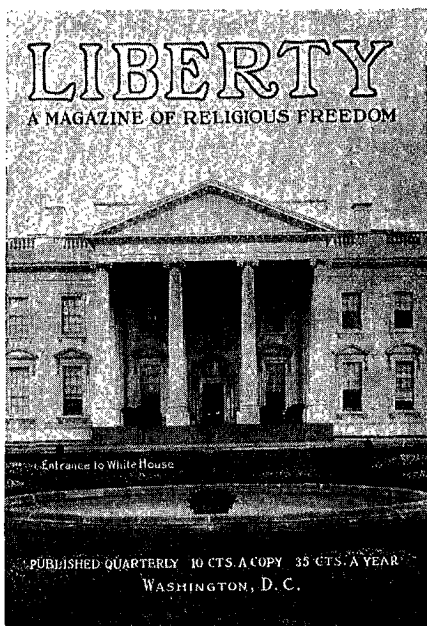
Let us be kind;  
The way is long and lonely,  
And human hearts are asking for this blessing only—  
That we be kind.  
We can not know the grief that men may borrow,  
We can not see the souls storm-swept by sorrow,  
But love can shine upon the way to-day, to-morrow;  
Let us be kind.

Let us be kind;  
This is a wealth that has no measure;  
This is of heaven and earth the highest treasure;  
Let us be kind.  
A tender word, a smile of love in meeting,  
A song of hope and victory to those retreating,  
A glimpse of God and brotherhood while life is fleeting,—  
Let us be kind.

Let us be kind;  
Around the world the tears of time are falling,  
And for the loved and lost these human hearts are calling;  
Let us be kind.  
To age and youth let gracious words be spoken;  
Upon the wheel of pain so many weary lives are broken;  
They live in vain who give no tender token;  
Let us be kind.

Let us be kind;  
The sunset tints will soon be in the west;  
Too late the flowers are laid then on the quiet breast;  
Let us be kind.  
And when the angel guides have sought and found us,  
Their hands will link the broken ties of earth that bound us,  
And heaven and home will brighten all around us;  
Let us be kind.

—Selected.



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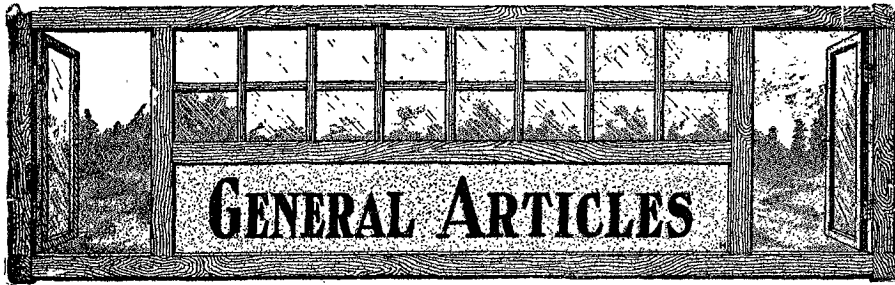
# The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 3, 1912

No. 40



## Before the Storm

WORTHIE HARRIS HOLDEN

THE fervent heat of summer's blistering ray  
Has quaffed the dewdrops that anoint the day;  
Its subtle spirit hovers o'er the lea  
In quivering waves of hushed expectancy;  
The whispering zephyrs drop their drowsy tale,  
And scarce a leaflet stirs through all the vale;  
The stifling air has banished labor's zest,  
And weary toilers seek the shade for rest.

A cloud appears, and with no bugle-cry  
Anon its marshaled hosts besiege the sky;  
In dark array the scouts are hurrying round;  
Aerial cannon in the distance sound;  
A rifle flash announces drops of rain,  
Which thicken fast; and soon the ripened grain,  
For which the laborers awearied toiled,  
Is flayed by hail, and by the storm despoiled.

So, swift by princely powers of darkness hurled,  
The final storm will burst upon the world.  
Look! in the distance see the clouds arise;  
Erelong the pall of blackness veils the skies.

O weary reapers, haste to garner all;  
For soon the devastating rain will fall.  
The Master sounds his clarion call to-day;  
Arise, and reap for heaven while you may!

Portland, Oregon.

## The Dignity of Labor

MRS. E. G. WHITE

NOTWITHSTANDING all that has been said and written regarding the dignity of manual labor, the feeling prevails that it is degrading. The opinion of men has, in many minds, changed the order of things, and men have come to think that it is not fitting for a man who works

with his hands to take his place among gentlemen. Men work hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such men fail to train their sons, as they themselves were trained, to hard, useful labor. Their sons spend the money earned by the labor of others, without understanding its value. Thus they misuse a talent that the Lord designed should be used to accomplish much good.

The Lord's purposes are not the purposes of men. He did not design that men should live in idleness. In the beginning, he created man a gentleman; but though rich in all that the Owner of the universe could supply, Adam was not to be idle. No sooner was he created than his work was given him. He was to find employment and happiness in tending the things that God had created; and in response to his labor, his wants were to be abundantly supplied from the fruits of the garden of Eden.

While our first parents obeyed God, their labor in the garden was a pleasure; and the earth yielded of its abundance for their wants. But when man departed from obedience, he was doomed to wrestle with the seeds of Satan's sowing, and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to which he had yielded his will.

It was God's purpose to alleviate by toil the evil that was brought into the world by man's disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil stayed. And though attended with anxiety, weariness, and pain, labor is still a source of happiness and development, and a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall.

The public feeling is that manual labor is degrading; yet men may exert

themselves as much as they choose at cricket, baseball, or in pugilistic contests without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten.

One of the surest safeguards against evil is useful occupation, while idleness is one of the greatest curses; for vice, crime, and poverty follow in its wake. Those who are always busy, who go cheerfully about their daily tasks, are the useful members of society. In the faithful discharge of the various duties that lie in their pathway, they make their lives a blessing to themselves and to others. Diligent labor keeps them from many of the snares of him who "finds some mischief still for idle hands to do."

A stagnant pool soon becomes offensive; but a flowing brook spreads health and gladness over the land. The one is a symbol of the idle, the other of the industrious.

In God's plan for Israel, every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of man has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist to-day.

In Israel, industrial training was regarded as a duty. Every father was required to see that his sons learned some useful trade. The greatest men of Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was regarded as essential for every woman. And skill in useful duties was looked upon as an honor to women of all stations in life.

In the schools of the prophets, various industries were taught, and many of the students supported themselves by manual labor.

The path of toil appointed to the dwellers on earth may be hard and wearisome; but it is honored by the footprints of the Redeemer, and he is safe who follows in this sacred way. By precept and example Christ has dignified useful labor. From his earliest years, he lived a life of toil. The greater part of his earthly life was spent in patient work in the carpenter's shop at Nazareth. In the garb of a common laborer the Lord of life trod the streets of the little town in which he lived, going to and returning from his humble toil; and ministering angels, attended him as he walked side by side with peasants and laborers, unrecognized and unhonored.

When he went forth to contribute to the support of the family by his daily toil; he possessed the same power as when on the shores of Galilee he fed five thousand hungry souls with five loaves and two fishes. But he did not employ his divine power to lessen his burdens or lighten his toil. He had taken upon himself the form of humanity, with all its attendant ills, and he did not flinch from its severest trials. He lived in a peasant's home; he was clothed with coarse garments; he mingled with the lowly; he toiled daily with patient hands. His example shows us that it is man's duty to be industrious, and that labor is honorable.

The things of earth are more closely connected with heaven, and are more directly under the supervision of Christ, than many realize. All right inventions and improvements have their source in him who is wonderful in counsel and excellent in working. The skilful touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate mechanism of the body, is the wisdom of divine power to be used in behalf of the suffering. The skill with which the carpenter uses his tools, the strength with which the blacksmith makes the anvil ring, come from God. Whatever we do, wherever we are placed, he desires to control our minds, that we may do perfect work. Christianity and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say. Human and divine agencies are to combine in temporal as well as in spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises.

There is but one remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and go to work, using the physical ability that God has given. The only cure for a useless, inefficient life is determined, persevering effort. Life is not given us to be spent in idleness or self-pleasing; before us are placed great possibilities. In the capital of strength a precious talent has been entrusted to men. This is of more

value than any bank deposit, and should be more highly prized; for through the possibilities that it affords for enabling men to lead a useful, happy life, it may be made to yield interest and compound interest. It is a blessing that can not be purchased with gold or silver, houses or land; and God requires it to be used wisely. No man has a right to sacrifice this talent to the corroding influence of inaction. All are as accountable for the capital of physical strength as for their capital of means.

The race is not always to the swift, nor the battle to the strong, and those who are diligent in business may not always be prospered. But it is "the hand of the diligent" that "maketh rich." And while indolence and drowsiness grieve the Holy Spirit and destroy true godliness, they also tend to poverty and want. "He becometh poor that dealeth with a slack hand."

Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, and the wretched happy. Satan lies in ambush, ready to destroy those whose leisure gives him opportunity to insinuate himself under some attractive disguise. He is never more successful than when he comes to men in their idle hours.

Among the evils resulting from wealth, one of the greatest is the fashionable idea that work is degrading. The prophet Ezekiel declares: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Here are presented before us the terrible results of idleness, which enfeebles the mind, debases the soul, and perverts the understanding, making a curse of that which was given as a blessing. It is the working man or woman who sees something great and good in life, and who is willing to bear its responsibilities with faith and hope.

The essential lesson of contented industry in the necessary duties of life, is yet to be learned by the larger number of Christ's followers. It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field. It requires a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of every-day life, and ordering every transaction according to the standard of God's Word. But this is what the Lord requires.

The apostle Paul regarded idleness as a sin. He learned the trade of tent-making in its higher and lower branches, and during his ministry he often worked at this trade to support himself and others. Paul did not regard as lost the time thus spent. As he worked at his trade, the apostle had access to a class of people that he could not otherwise have reached. He showed his associates

that skill in the common arts is a gift from God. He taught that even in every-day toil God is to be honored. His toil-hardened hands detracted nothing from the force of his pathetic appeals as a Christian minister.

God designs that all shall be workers. The toiling beast of burden answers the purpose of its creation better than does the indolent man. God is a constant worker. The angels are workers; they are ministers of God to the children of men. Those who look forward to a heaven of inactivity will be disappointed; for the economy of heaven provides no place for the gratification of indolence. But to the weary and heavy-laden rest is promised. It is the faithful servant who will be welcomed from his labors to the joy of his Lord. He will lay off his armor with rejoicing, and will forget the noise of battle in the glorious rest prepared for those who conquer through the cross of Calvary.



### A Wonderful Prophecy

S. N. HASKELL

IN the former dispensation the daily round of service during the year typified the work of confessing sins and leaving them with Christ, our great sin-bearer, in the heavenly sanctuary; but Christ will not always bear the sins of the world. There comes a time when he will wipe the last trace of sin from the books of heaven, and lay the sins of the righteous upon Satan, the originator of sin, and will consume sin, sinners, and Satan in the lake of fire. God is a God of justice, and before either the sins of the faithful or the names of the unfaithful are blotted from the books of heaven (Rev. 3:5), there will be an examination of the records, an investigative judgment. The service in the second apartment of the sanctuary was a type of this work. It was called the day of atonement, or the cleansing of the sanctuary. The record states: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30.

When men and angels were placed on probation, a time was appointed when they should be judged. The resurrection of Christ is a pledge, or assurance, of the judgment. God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31. The day of judgment is a definite time set apart in which to perform a definite work; it is a period of time. "God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3:17.

God did not leave the world in darkness in regard to the time of the anti-type of the cleansing of the sanctuary, or the day of atonement, but through the prophet Daniel foretold when that event would take place. In the eighth

chapter of the book of Daniel, in the last days of the Babylonian kingdom, the prophet was given a view of the history of the world from that time until the end of all earthly kingdoms. He saw a ram having two horns; and then a rough goat with a notable horn between his eyes came from the west and overcame the ram and trampled him underfoot. Then the goat grew very strong; and when he was strong, the great horn was broken, and in its place came up four notable horns. "Out of one of them came forth a little horn, which waxed exceeding great," until "he magnified himself even to the Prince of the host;" that is, claimed to be equal to the Prince of the host.

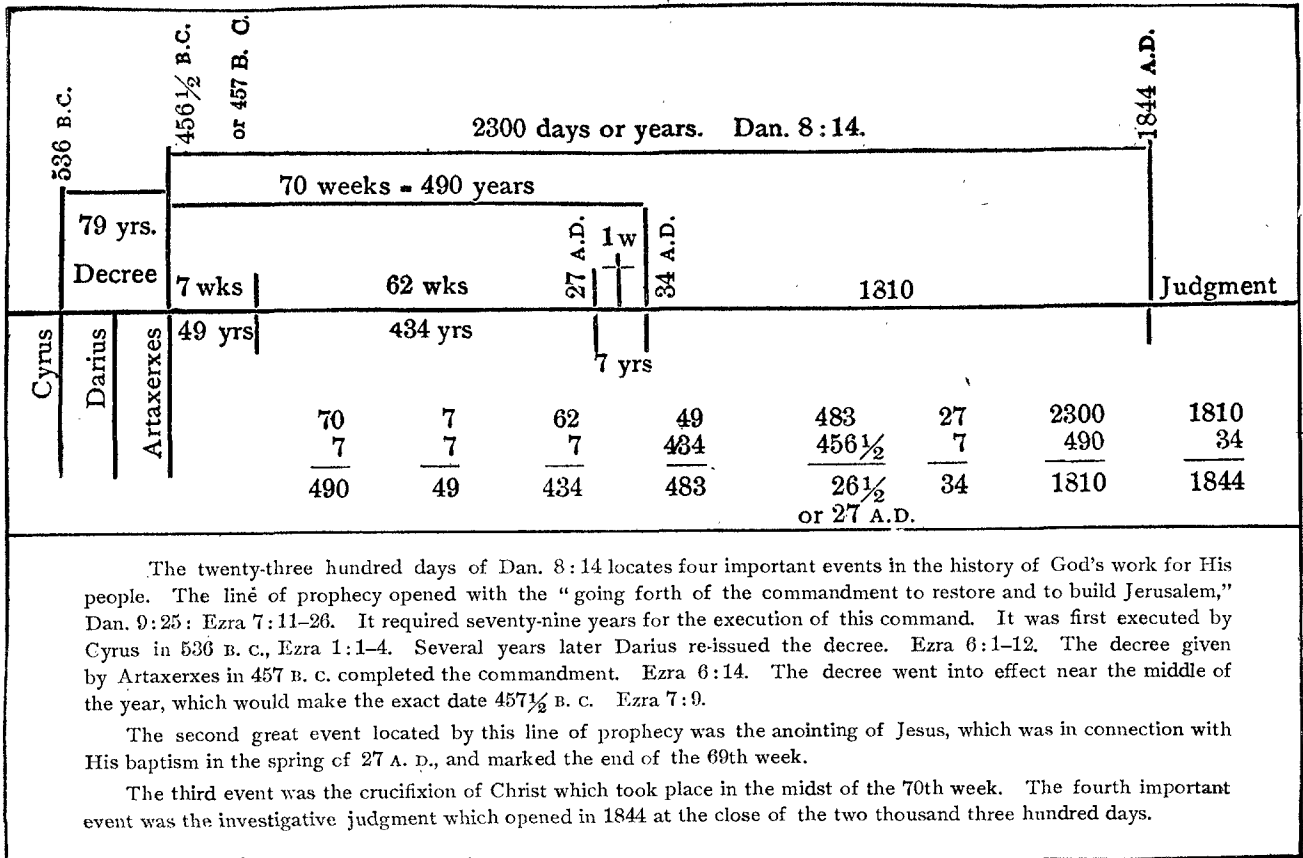
While the prophet was watching this

is between his eyes is the first king [Alexander the Great]." He then said that the "four kingdoms into which Grecia would be divided, represented by the four horns, would not be so strong as Grecia, but that the kingdom represented by the little horn,—the Roman kingdom,—which grew out of one of the four horns, would destroy the people of God, and would even stand up against the Prince of princes himself when he came to the earth. This last view was more than Daniel could endure. When he saw that this power would even take the life of the Prince of princes, he fainted; and when Gabriel said, "The vision of the evening and the morning which was told is true," he found it was useless to proceed, as Daniel was not able to com-

Gabriel began the explanation of the portion of the vision he was unable to explain during his previous visit.

The two thousand three hundred days of Dan. 8:14 constitutes one of the grandest prophecies in the entire Bible. There are other lines of prophecy that foretell the rise and fall of nations, but the two thousand three hundred days definitely locates two of the greatest events in the history of all mankind; namely, the time when Christ would come to the earth and offer himself as a ransom for the lost race, and the opening of the great tribunal in heaven when the Judge of all the earth will decide the eternal destiny of every soul that has ever lived upon the earth.

During Gabriel's first visit to Daniel,



little horn persecute the people of God on the earth, his attention was arrested by a conversation between two heavenly beings, which he records as follows: "Then I heard one saint speaking, and another saint said unto that certain saint ["the Wonderful Numberer," margin] which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he [the Wonderful Numberer, the Prince of hosts] said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:1-14.

As Daniel did not understand the vision, One in command of the heavenly forces commissioned the angel Gabriel to make him understand the vision, and Gabriel gave the following brief explanation: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that

prehend. Dan. 8:20-27. Daniel was sick for some days, but soon began to pray for a full explanation of the vision. We have his prayer recorded. It is not long. When he began to pray, God in heaven commissioned Gabriel to go and answer the prophet's prayer; and before Daniel had finished praying, the angel touched him. Heaven and earth are brought very near each other by the prayer of faith. The one who holds on by simple faith until an answer is sent from heaven, is beloved of the Lord.

Gabriel assured Daniel that he was come to give him "skill and understanding," and told him to "consider the vision." All had been made plain except the question asked the Wonderful Numberer, and his reply. When Daniel was told to consider the vision, no doubt the words addressed directly to him came into his mind: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. As Daniel's mind reviewed these words,

he explained the symbols of the ram, the rough goat, the four horns, and gave an account of the work of the little horn; but Daniel fainted before he had explained the two thousand three hundred days; therefore when he returns to give Daniel skill and understanding and asks him to consider the vision, he immediately introduces the subject of time. His first words are, "Seventy weeks are determined upon thy people and upon thy holy city." The word determined signifies *cut off*, as from some longer period of time. The only period of time under consideration is the two thousand three hundred days. Therefore seventy weeks are cut off from that period for the Jews and their holy city.

In prophetic time a day represents a year of real time. Num. 14:34; Eze. 4:6. Seven years make a week of years. Gen. 29:27. Seventy weeks would make four hundred ninety prophetic days, or literal years. Four hundred ninety years were determined, or cut off, upon the

Jewish people to accomplish six things: (1) "To finish the transgression," commit the crowning act of all transgression,—take the life of the sinless Son of God; (2) "to make an end of sins." Christ partook of death "that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14), and thus forever end all sin; (3) "to make reconciliation for iniquity." Christ "made peace through the blood of his cross," and reconciled "all things unto himself." Col. 1:20; (4) "to bring in everlasting righteousness." The death of Christ opened the way by which every son and daughter of Adam could obtain everlasting righteousness; (5) "to seal up the vision." Events took place within those four hundred ninety years that sealed, or established, the entire vision of the two thousand three hundred years; (6) "to anoint the most holy." When the time came to begin the service in the earthly sanctuary, the sanctuary was anointed (Ex. 40:9); and when Christ entered the heavenly sanctuary to perform the work of which the earthly service was a type, the heavenly sanctuary was anointed.

Wonderful changes were wrought in the history of the church during that four hundred ninety years. After the angel enumerated the events to take place during that period, he tells Daniel where to locate it in the history of the world, by announcing the date of the beginning of the period: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Dan. 9:24, 25. The long period of two thousand three hundred days, from which the seventy weeks, or four hundred ninety years, are taken, began with the going forth of the great three-fold commandment (Ezra 6:14) to restore and build Jerusalem, which went forth in 457 B. C. This decree did not go into effect until about the middle of the year (Ezra 7:9), which would make the exact date for the going forth of the decree 456½ B. C.

Gabriel divides the seventy weeks into three divisions,—seven weeks, sixty-two weeks, and one week. Dan. 9:25-27. The prophet Nehemiah gives an account of the rebuilding of the walls during troublous times. The seven weeks and the sixty-two weeks, or sixty-nine weeks, were to extend to Messiah the Prince. Sixty-nine weeks equal (69 × 7) four hundred eighty-three days, or years.\* Four hundred eighty-three years from 456½ B. C. bring us to 26½ A. D., that is, to the spring of A. D. 27. Jesus at his baptism was anointed with the Holy Ghost, and henceforth was the Christ, the Messiah, the Anointed One. John 1:41 (margin); Luke 3:21, 22; Acts 10:38.

After the seven weeks and the threescore and two weeks passed, Messiah was to "be cut off, but not for himself." He died to atone for the sins of the

world. After stating that the Messiah would be cut off, he adds, "He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. 9:27. Christ's ministry after his baptism continued three and one-half years, or half a week, prophetic time. He was cut off in the midst of the seventieth week, but the entire seventy weeks were determined upon the Jews. Christ directed his disciples to begin their work at Jerusalem, and it was not until the stoning of Stephen, in A. D. 34, or three and one-half years after the crucifixion, that the gospel went to the Gentiles. The covenant was confirmed by the disciples (Heb. 2:3), who confined their labors to the Jews until A. D. 34, the close of the period cut off for that people. Acts 8:1-4.

The seventy weeks, or four hundred ninety years, ended in A. D. 34. Four hundred ninety years taken from the entire period of two thousand three hundred years leaves eighteen hundred ten years of the period remaining in A. D. 34 (2300—490=1810). This, added to A. D. 34, brings us to A. D. 1844 (34+1810=1844).

"Unto two thousand and three hundred days [years]; then shall the sanctuary be cleansed." Dan. 8:14. The earthly sanctuary had ceased to exist long before this date; but the time had come for the antitype of the cleansing of the sanctuary (the work performed on the day of atonement in the earthly sanctuary) to take place in the heavenly sanctuary. In 1844 the great court from which there is no appeal convened in the most holy place of the heavenly sanctuary.

This wonderful prophecy of two thousand three hundred years begins with the restoration of God's people to their earthly possessions and with the rebuilding of the holy city Jerusalem; but the Jews proved unfaithful to the trust, and the land of promise and the holy city passed from them into the hands of others. The coming of Christ and his death on Calvary, like a great seal, fixes definitely the entire prophecy, and insures the inheritance of the earth to the faithful; and the judgment, which opened at the close of that wonderful period of two thousand three hundred years, will give to the faithful a "court title" to the eternal inheritance and the city of God, the New Jerusalem.

Portland, Maine.

### A Beautiful Type of Christ

H. A. ST. JOHN

THE pool of Bethesda (John 5:1-9)—what a wonderful sanitarium or water-cure! Was there ever another like it on earth? Continually open, wide and free, for all hopeless invalids from all kindreds, tongues, and peoples.

But after all, was not that a wonderful and beautiful type of Christ? It was located in the city of Jerusalem, a typical city, where existed and were enacted

many services and ceremonies that were types of Christ and his work, all of which ceased when he, as the great antitype, came to earth, took man's nature, lived his example, and died his sacrifice. The devil, ignorantly no doubt, performed a very significant act, when he took Jesus and set him "on the pinnacle of the temple." Had we been there, and looked up at that particular time, we should have seen the Lamb of God, to whom all the services of that magnificent temple pointed, having come down from heaven, and sitting on that dizzy height, the pinnacle of the temple. Soon after, we should have seen the same great antitype, Jesus, hung between heaven and earth, on Calvary's cross; and hung there, too, by the same devil and his agents. At the crucifixion, Jesus caused the law of ordinances and oblations to cease. Type had met antitype.

The healing work accomplished at the pool of Bethesda was manifestly a miraculous healing by the Holy Spirit, through the ministration of Christ or his angel. When Christ came, he became a walking pool of Bethesda, and all who came to him were made whole of whatever disease they had. To Jesus, all diseases were alike; he made no inquiries as to the cause or nature of the disease; and no disease could resist his power. All his miracles were performed by the Holy Spirit through the ministration of holy angels. And in the personal, marvelous, instantaneous, and complete healing at the pool of Bethesda, we have a beautiful type of this prominent and important phase of the work of Christ among men.

At the pool multitudes waited and watched for the opportunity to have the healing virtue applied. Thus multitudes watched and waited for the troubling of the waters by the presence of Jesus, the Great Healer, in their neighborhoods or villages.

The antitype of Bethesda was met that Sabbath morning when Jesus quietly entered the enclosure, and without noisy ostentation, selected one of the most pitiable cases in the whole multitude, one of thirty-eight years' standing, just at the point of death, and made him every whit whole, without troubling the waters of the pool. Nor have we any proof that the waters were ever troubled again thereafter. The astounding miracle of healing the dying man in their midst was the signal for the multitude to find Jesus; and for ought we know, many did, and were healed; for he never turned any away.

Sanitarium, Cal.

"We are so constituted that the more our animal nature is curbed and restrained, the greater becomes the soul's supremacy over it; but, on the other hand, the more we indulge it and yield to its demands, the more we lose our power of self-control, until, at length, the will is utterly dethroned, and we are carried headlong down the path to hopeless disaster."



WASHINGTON, D. C., OCTOBER 3, 1912

EDITOR - - - FRANCIS M. WILCOX

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## Editorial

### The Triumph of God's Purpose

THERE is nothing that can fill the Christian's heart with deeper gratitude and purer, more satisfying joy than the knowledge of the fact that when redemption's work is finished, man will be restored to the rights which he forfeited in the fall, and to the position which he had held up to that time. In that fact is the triumph of the purpose of God; and that is cause for satisfaction. But to man there must be a feeling of personal restoration; for through Christ he regains what he lost in the gamble with Satan. The deed to his birthright is placed once more in his hands. The mortgage is lifted, never again to encumber the inheritance; and once more he can look into the face of Him who made him, with no intervening veil of sin and its consequences to hang between. Out of rebellion into obedience, out of variance into harmony, out of separation into reconciliation, out of prodigality into sonship, out of slavery into freedom, out of poverty into everlasting riches, out of self and into Christ,—this, all this, comes in the restoration.

Because of disobedience the right to partake of the fruit of the tree of life was taken from man, lest he should continue to eat, and so make sin perpetual. But in the restoration that right comes back to him. In Rev. 22:14 we read: "Blessed are they that wash their robes, that they may have the right to come to the tree of life." The King James Version has it, "That they may have right to the tree of life," etc. In the beginning mankind had right to the tree as well as the right to come to it. It was for the service of mankind, and man would always have had right to the tree—ownership in it—if he had not been disobedient. Week's translation has it, "That the right of the tree of life may be theirs;" and the Inter-linear Literal Translation reads:

"Blessed are they that do his commandments, that shall be their authority to the tree of life." While the last translation would seem to make the keeping of the commandments a passport to the tree, all agree in the thought of the restoration to man of the right which he forfeited in Eden, the right to come to, partake of, and possess the tree of life. The food of immortality hangs on its boughs; and when redemption is finished, and the prohibition against partaking of that tree is removed, man is back again in full possession of his forfeited inheritance. What a transport of joy will thrill the souls of the redeemed when permission is once more given to eat of that tree! To that company salvation is a completed reality, and the stamp of immortality is set upon their being.

But that work in its completeness does not stop with mankind. The earth has shared in the curse, and it, too, must undergo a renovation. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." The prophet goes on to say: "The voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17, 19. Sin brought sorrow and crying into the world. The restoration removes all cause for sorrow. How great must be the transformation from the old to the new when even the remembrance of the nightmare of sin shall be wiped from the thoughts of the redeemed!

The apostles Peter and John refer to this same triumphant climax of the work of God when they say: "Nevertheless we, according to his promise, look for new heavens and a new earth;" "for the first heaven and the first earth were passed away. . . . There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." 2 Peter 3:13; Rev. 21:1-5.

That is the glorious consummation of the long, patient, loving work of God in the earth,—a work that not only removes sin, but removes the very possibility of another such sad experience in the universe of God. The redeemed hosts can then shout, "Home once more! back into Father's arms!" c. m. s.



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

#### Notes on Important Eras of Fulfilling Prophecy

##### The Era of Bible Circulation

(Continued)

It is roughly estimated that already ninety-five per cent of the earth's inhabitants might be reached by the gospel in the tongues in which some portion of the Bible has been translated. This is the Book that speaks for all mankind.

"It claims no climate, shuns no race;  
While centuries depart,  
It finds a home in every place,  
And speaks to every heart.

"Time's finger can not dim its page,  
No foe can cloud its light;  
The ages pass; front age to age  
It shines more clear, more bright."

Dr. Henry van Dyke has given us this beautiful paragraph:—

Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn page. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter: he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-by; we shall meet again;" and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light. — *Century Magazine*.

The preaching of the gospel is the preaching of the word. "And this is the word," said Peter, "which by the gospel is preached unto you." The Word of God has done the transforming work in all the missionary enterprise that has marked the last century. And the missionary has been the translator. Some of our own Seventh-day Adventist missionaries have had a small part in this work at this late day. It is a wonderful thing when a tribal tongue begins to utter for the first time the words that are spirit and life.

An Indian veteran missionary, William Arthur, pays this tribute to the noble army of missionary translators of the Holy Scriptures:—

To a student fresh knowledge is always sweet; to a linguist a new word is always musical; . . . but to a missionary, as he consciously surmounts the difficulties of a heathen tongue, all the pleasures of gain, of improvement, and of learning are fused into one feeling of ardent happiness. His acquirements are not hailed by the noisy admiration of the crowd, nor by the stately approval of academic tribunals; but they are hailed by the warm voice of the angel who hath the everlasting gospel to preach. In gaining every additional word, or phrase, or idiom, he grows richer; and seems to draw nigher to the ascending Redeemer, that he may hear again his last command, that command which is at once the missionary's warrant and the world's hope. In conquering every difficulty, he uncoils golden wires; and in securing each new word, he sets another string necessary to complete the tones of the harp on which, before the heathen, he will celebrate Him who loved him and washed him from his sins in his own blood. . . .

I can not utter, nor yet repress, the veneration with which such a boon to mankind inspires me. He that benefits his species is greater than he that pleases or astounds them. But to be the benefactor of millions, and that to the end of time, is a dignity conferred on few. Let others pay their honors where they will. The profoundest reverence, the liveliest thanks I may offer to creature, shall be reserved from genius, grandeur, heroism, but cheerfully rendered to him by whose godly toil a wide-spoken tongue is first made to utter the words whereby my Redeemer may be known, my fellow sinners may be saved. The deed is too vast for the chronicles of earth, too pure for the praise of men. Every letter of its record will be a regenerated soul, every stone of its testimonial a redeemed family, every note of its pæan an angel's joy. He who can pursue the sunbeams, and trace, without one omission, every lineament of beauty they pencil on tree, and flower, and living thing, may tell the blessings that accrue when the light of life is slung on the pathway of millions, whom the darkness bewildered and destroyed.—*"A Mission to the Mysore."*

In many instances the translator has had first to reduce the language to written form, only a spoken language being known among the people. More than two hundred languages have been thus put into writing for the first time, during the century, in order that the Bible might speak its message of salvation.

In 1804, when the first Bible society was founded, "there was not in any language a chapter of the Word of God which the blind could read for themselves." Now thirty-three different languages have portions of the Scriptures, printed in the embossed, or raised-letter, style, which the blind can read with the fingers.

The reports of a hundred years and more supply many appealing stories of

the way the Bible came to peoples and tongues that had been without it. It has come into communities like the arrival of a visitor from heaven. The first issue of the British society—appropriately enough—was the Welsh New Testament. The first shipment of five hundred was ordered sent to Mr. Charles, of Bala, the place where Mary Jones had wept her tears of grief and then of joy. The news that the books were coming spread through the valleys:—

By the Thursday week, the whole country was wild with excitement, and people began to pour into Bala from the neighboring villages and hill slopes at an early hour. When the time came for the carrier to be at no great distance from the town, the people went out in crowds to meet him; the old mare, which had ever before been obliged to struggle with her load as best she could, was now relieved of it, and muscular farm servants pushed themselves into the shafts. Ropes were adjusted and manned and maidened, and the cart was literally swarmed on all sides; then the joyful procession proceeded toward the town, where they were hailed by crowds which blocked up the streets.—*"Life of the Rev. Thomas Charles," Vol. III, page 68.*

In 1810 the Moravian missionary, Benjamin Kohlmeister, returned to the bleak coast of Labrador, with the first Scripture portion, the Gospel of John. The little kayaks, or canoes, filled with men, women, and children, crowded about the ship, and with tears and shouts of joy the missionary and his Book were welcomed home:—

The books were distributed in the winter, when all had come home from their hunting excursions; and as they were given only to those who could read, considerable progress was made by scholars of all ages. The people took "St. John" with them to the islands when they went out in search of fish or game, seals, wild geese, or berries; and in their tents or snow houses they spent the evenings reading by the glimmer of the moss in their lamps of soapstone. But most they liked to gather in some large dwelling at nightfall, when they returned from the sea or the hunting-ground, and hear the Word of God read by some one, child or adult, who had been taught in the schools of the mission.—*W. Canton, in "Little Hands and God's Book," page 44.*

W. A. S.

(To be concluded)

### The End of the Great Controversy

THERE is a striking significance in the fact that those who are redeemed out of this world will sing the song of victory over Satan and his hosts in the presence of God and around the throne of God. The rebellion in heaven was directed against the government of God, whose center is the throne of God, and therefore against the law of God, which is the basis of God's government. The rebellion in this world was also against the government of God because it was

against the law of God, the basis of his government. There is a divine fitness, therefore, in having men and women who are redeemed out of this rebellious world, who have achieved the victory over him who is the chief of rebels against God, sing the song of loyalty to God and of victory over God's chief enemy in the immediate presence of God and around the throne of God before the assembled millions of loyal angels. That will be the crowning day of the great victory; and happy beyond words to express will be those who have a part in the singing of that song.

But they whose feet stand upon that sea of glass and whose feet tread upon the ashes of sin in this world when Christ returns with his chosen will be they whose feet have trodden upon sin itself in this present life. So if we hope to have a part in that song of victory around the throne of God, and to have the experience of treading upon the ashes of sin when the universe is finally rid of sin, we must have now, and from now on, the experience of putting sin daily and hourly under our feet. The first three verses of Malachi are not a call to repentance; they are a statement of an accomplished work. The message has been given, the line has been drawn, and the two classes have ranged themselves on either side of it according to their choice. The wicked have heard the message and rejected it, and their lives have gone out in the darkness of eternal night; the other class have heard the message and accepted it, and their lives go on and on forever.

Our divine Lord says, "For judgment came I into this world." John 9:39. And when he speaks of the work of the Holy Spirit, he says:—

"And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged." John 16:8-11.

Inspiration caused Paul to write of the universal judgment pending (Rom. 3:19), and caused even proud Felix to tremble at the thought of that tribunal when "we shall all stand before the judgment-seat of God." It is a part of the program in the closing of the conflict in the universe of God between the rule of love and the rule of doubt, suspicion, and hate. Every one, from the least to the greatest, has a case pending there; and the decision of the case determines whether he will be a victor, or whether he will be ashes under the feet of those who are victors.

There is no question as to how the conflict will be decided. The question for us to consider with the utmost care



is this: When it is decided, which side will it find me on? The day is coming, it is near at hand, when God and those who are his will look upon the finish of the tragedy of sin and upon a completed redemption, upon a universe clean throughout, where the ugly visage of sin will nevermore be seen. As surely as God is, so surely will that be. Now where are we going to spend eternity, — under the feet of the saints, or among the saints in the presence of God, helping him to work out his beneficent design concerning his creatures? To help us decide that question, all that is good in God's universe is pitted against all that is bad.

It is in no sense a haphazard campaign on either side; and as the campaign draws near its close, we see all the elements of darkness and deceit and doubt and immorality lining up like trained soldiers in the final onslaught upon the forces of truth and righteousness. Not only has Satan marshaled all the forces of doubt, infidelity, and wickedness in general, but he has planned to carry the campaign into the church, and fight religion in the uniform of religion and in the very buildings dedicated to religion. In the persons of doubt-disseminating clergymen, he stands in many of the pulpits of the Christian world, and sows broadcast the baneful seeds of skepticism, where they find lodgment and often fruitful soil in the minds and hearts of young and old.

Now God has sent the gospel into the world in order that man might choose for himself whether he would serve God or whether he would serve the enemies of God. The kingdom of righteousness can be maintained only upon the principle of the complete liberty of the individual to choose his master. God wants only willing service; any other brings him no honor; and if made a part of his program, there would be planted in the hearts of his subjects a seed of rebellion to plague his kingdom throughout eternity.

Because of that fact, God has given no countenance to the idea of forcing men to be religious or to act as if they were. Force in religion is a travesty on religion, and in the last analysis is an insult to God. When men attempt to accomplish God's design for him by forcing other men to do as they do, they virtually declare themselves more potent than God himself in bringing about the establishment of God's kingdom among men. The policy of heaven is, "Choose you this day whom ye will serve;" and the promise is, "If ye be willing and obedient, ye shall eat the good of the land." There is no promise nor place in the economy of God's government for any service but willing service, nor for any other attitude toward him than whole-souled obedience.

Forced obedience brings no reward, either to the one who obeys in that manner or to the one who compels him thus to obey. Compulsion in religion helps no one, but hinders every one; and there is no "Well done" promised for any one who submits to compulsion in that matter, nor for any one who does the compelling. God recognizes no service as service save only the service of choice.

Right upon that principle is the great issue of all issues in this world joined. The kingdom of righteousness and the kingdom of iniquity stand face to face, in battle array, upon that principle. It is the question of questions, not for this world only, but for the entire universe of God. It has been the conflict of the ages; and when it is settled, all other controversies will be settled in that settlement; for out of that controversy all other controversies have grown, all sin has sprung, and in the conception of that controversy all the sorrow and misery and woe and death in this world were conceived. Force in religion is Satan's caricature of God's government.

Now, with that religion of choice goes naturally the keeping of the law of God. The Saviour, who is the very embodiment of that religion, says of himself, "I delight to do thy will, O my God; yea, thy law is within my heart." There is willing and glad choice; and the thing chosen is God's will, his law. Because that is a fact, Satan has aimed at that law his most powerful weapons. The conflict between light and darkness will be fought out right there, and they who will align themselves with God and his law, and will stand loyally for the principle of religion by choice, will be as much the objects of attack as is the law of God itself. Ever since Cain killed Abel, the forces of oppression have been tremendously busy. We see this manifest all through the varied experiences of the children of God in the old dispensation. Satan brought that spirit into the very house of Judah itself in the days when our Lord was here in person upon the earth, and Jesus went down in death under the application of that principle of force in religion; and that spirit which hounded him to his death has been following his followers from that day unto this, and will follow them to the end of the controversy.

Witness that spirit in the days of Nero and Decius; then witness it coming into the church itself when apostasy was in full flower, and when paganism baptized with "holy water" had taken the place of a Christian church baptized with the Holy Spirit.

In view of the fact that that principle of oppression in religious things has been manifested in every age of this world, it ought not to surprise us if it is found working in our day. It ought not to sur-

prise us if we find it not only working, but working over a wider field and under more perfect organization than at any other time in the history of the world. We do find it, and we find it thus working. A system has been perfected which ramifies every continent, and every nation that has an organized government, save Abyssinia and Tibet. A plan is being perfected by which all the mission territory of the world will be districted, and each denomination will be given a portion and be prevented from entering the portion allotted to any other denomination. Such an arrangement adhered to would make it impossible for any denomination to give a world-wide message, no matter how much time were given in which to do it. But God has entrusted a world-wide message to his people, to be given to every race upon the earth, — a time message, a message proclaiming the coming of the day of the Lord. Only one denomination in all the world professes to be giving that message or to know anything about such a message. So this systematic division of the mission world is a direct blow not only at that particular denomination, but at the message which it is seeking to give to all the world. It can be nothing else than a plan of the adversary to hinder the proclamation of that world-wide message, thus holding back the coming of the great day of God, which event waits upon the proclamation of that message.

That plan of operation not only aims at the holding back of this message of the third angel, but it aims to bring under one control all the religions of Christendom, so that the time may the more speedily come when the unchaste "woman" of the apocalypse can say, "I sit a queen, and am no widow, and shalt in no wise see mourning." The Catholic Church, with its all-absorbing purpose to "make America Catholic" and through America's influence to bring all the world to the feet of the pope-king, is working to that end with marvelous zeal; and every other church which refuses to keep the commandments of God and turns against those who do, is helping toward that consummation — is opposing the real work of God for this particular age, and is helping forward the hindering work of God's adversary.

Now, the time is not far distant when that beast power will both "speak, and cause that as many as should not worship the image of the beast should be killed." There is force in religion again, compulsion of conscience, a force and a compulsion that design to bring all religions in some measure under one control, and make death the penalty for all who will not acquiesce. That is the final challenge of the kingdom of darkness to the kingdom of light. In that challenge Satan

hurls defiance at God and his throne and all who will be his. But Heaven meets the challenge: "If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger." Rev. 14:9, 10. That brings to view the culmination of a world-wide work on the part of the agencies of both powers. The gospel of the kingdom, the third angel's message, will then have gone into all the world for a witness unto all the nations, to bring out of them the trophies of God's grace; and the advocates of religion by force will have so perfected their organization in all the world that they will have received "authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him [the beast], every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain." Rev. 13:7, 8. This decree is just as wide in its scope as the decree concerning the work of God for the last days—every nation, kindred, tongue, and people.

That brings us to the culmination of the conflict. The two parties meet face to face, and the leader of each decrees death to the followers of the other. It must be so. Universe signifies all under one; and all can not be under one so long as there are two opposing forces. Thus the most important question in this world to-day for each one is that concerning where he is going to stand in that day, whether with God or with his enemies. Those who stand with God will not be standing idle. The wise man says: "The fruit of the righteous is a tree of life; and he that is wise winneth souls." And through the prophet Daniel we have this admonition: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." In God's estimation, a man who stands faithful to him in such a time is more precious than the golden wedge of Ophir. It will be to the eternal glory of God that he was able to bring men and women out of such conditions and make them worthy of dwelling with him and sharing with him the eternal inheritance.

The day of our deliverance is near; "but ye, brethren, are not in darkness, that that day should overtake you as a thief." "Let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." 1 Thess. 5:4, 8. Therefore, ye who are children of the light, "Go ye into all the world, and preach the gospel to every creature," and "be ye also patient; establish your hearts: for the coming of the Lord is

at hand." It is a wonderful privilege to live in the age when the long conflict between light and darkness is to terminate. That is the conflict now in process of culmination, and they who rightly relate themselves to it will have the blessed privilege of sitting down with Abraham and Isaac and Jacob and our Redeemer in that kingdom which will have no end, and where nothing that can give pain or sorrow can ever come. C. M. S.

### The General Conference Committee Council

EACH autumn it is necessary for the General Conference Committee to gather in council in order to receive the estimates and calls from the mission fields, and to make appropriations for the following year. The auditing of laborers' reports is also attended to, with such other business as naturally accumulates in the expansion of the work.

The council opened in Takoma Park, Washington, D. C., September 18. It was agreed that efforts should be made to push the work to a close on the twenty-sixth. The meetings of the council were held in the chapel of the Foreign Mission Seminary.

Members present: A. G. Daniells, L. R. Conradi, W. T. Knox, S. N. Haskell, E. T. Russell, H. S. Shaw, W. B. White, B. G. Wilkinson, C. B. Stephenson, M. N. Campbell, S. E. Wight, C. W. Flaiz, Allen Moon, E. E. Andross, G. F. Watson, Chas. Thompson, U. Bender, O. A. Olsen, W. W. Prescott, Dr. Geo. Thomason, M. E. Kern, H. R. Salisbury, A. J. Haysmer, N. Z. Town, C. H. Jones, E. R. Palmer, G. B. Thompson, W. A. Spicer.

It will be noted that a majority of the members in North America were in attendance, and that L. R. Conradi, of the European Division, and U. Bender, president of the West Indian Union, were present from abroad.

A meeting of the publishing-house managers at this time in Washington enlarged the attendance at the council, and conference brethren from near-by points also attended a portion of the time. In addition to the members of the committee, the following were listed as present:—

G. A. Irwin, R. A. Underwood, M. C. Wilcox, R. Hook, F. F. Byington, W. W. Eastman, S. N. Curtiss, S. Kime, W. J. Stone, R. T. Dowsett, Meade MacGuire, T. E. Bowen, F. M. Wilcox, A. J. S. Bourdeau, D. W. Reavis, Joel C. Rogers, J. L. McElhany, W. L. Burgan, J. A. P. Green, Dr. H. C. Menkel, J. N. Anderson, I. G. Bigelow, I. A. Ford, C. M. Snow, C. Sorenson, A. R. Sandborn, F. C. Gilbert, F. W. Paap, H. E. Rogers, W. H. Green, W. H. Heckman, J. H. Schilling, C. S. Longacre, Dr. D. Paul-

son, Dr. D. H. Kress, Dr. H. N. Sisco, G. W. Chase, E. L. Richmond, R. T. Baer, L. A. Hansen.

It was agreed that the daily program should be as follows: 9:15 A. M. to 12 M.; 3 P. M. to 6 P. M.; 7 P. M. to 8:30 P. M.; the time between sessions being open for committee work.

Recommendations of the council concerning various items of general interest may be reported as follows:—

#### Next General Conference

The location of the next General Conference came up for first consideration, and information was set before the council concerning the facilities offered in various places, with invitations from the Columbia, Southern, Southeastern, Lake, and Central Union Conferences. As a result of the study of this question, the following action was taken:—

*Voted*, That it is the sense of the council that the next General Conference be held in Takoma Park, Washington, D. C.

As to the time of the next General Conference, it was voted that the dates should be from the evening of May 15 to June 8, 1913.

#### Week of Prayer

The importance of the coming week of prayer season, and arrangements for it, were discussed, and it was voted that the readings for the week of prayer should be published in the REVIEW.

The following address to the brethren and sisters concerning this important occasion was adopted by the council:—

#### The Coming Prayer Season

Our week of prayer is to be held this year December 9-16. What will it be to us?

1. We need not say that God will not keep that appointment with his people, or that appointment which his people make with him. It is his own commandment to his children to seek his face, and it is his own word that where two or three meet together in his name, there he will be in their midst.

2. Our need demands the seeking of God. We are utterly lost without him. Many of our people are drifting into sin. The spirit of commercialism, pleasure, and worldliness, is crowding out the Spirit of God. We are a weak people, and few. Our learning, our wealth, our numbers, our organization, anything that we are of which we vainly would boast, commends us not to him; but our great need does appeal to his heart of infinite pity. He asks us to do a great work. His must be the power, as is his the glory. Let us *ask* great things of God; let us *expect* great things from him.

3. We need God ourselves to lift the cloud of condemnation, that the sunlight of his love may shine into our sin-cleansed hearts.

Our families need him. Some of many families are out of God's ark of safety. Among these may be our own children, our own wives and husbands, our own fathers and mothers, our brethren's children. Let us seek God for them. It

may be the last opportunity for many of us thus to seek him. It may be the last opportunity for many of them to make him their choice.

Our neighbors need him. Their souls may be demanded of us in the great day of reckoning. Seek God for them.

The great world needs God; and we are its debtors, debtors to the Jew and the Greek, to the American and the Chinese, to the Japanese and the East Indian. How shall we discharge this awful responsibility to God without his help?

4. What a demand is all this for separation from sin and separation unto God! What a demand for consecration, whole-hearted consecration of self for the sake of our loved ones, our relatives and neighbors, the world's burden of dying souls,—a consecration for Christ's sake.

5. While our God always hears the sincere prayer of the individual heart, he has ever especially honored with great blessing the united and whole-hearted seeking of Israel. Before united prayer, the hosts of Moab and Ammon were overthrown, and the plea for succor was turned into songs of praise. 2 Chronicles 20. Before the earnest pleading with God, Sennacherib, with his mighty army, despite his proud boasting, was turned back to destruction. 2 Kings 19. By fasting and prayer by the river Ahava, the helpless band of Israelites passed safely through the dreaded land of robbers. Ezra 8. "The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was entreated of us." It is his word to the remnant, "Gather yourselves together, yea, gather together, . . . seek righteousness, seek meekness."

6. Let us seek God that his exceeding great and precious promises may be fulfilled in us. He waits to be gracious. Do not disappoint him. Let conference officers, union and local, the "ministers of our God," and church elders, unitedly do all in their power to make this week of prayer all that God wishes it to be to his people. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

**Camp-Meetings**

The council gave some time to a discussion of the lessons of the camp-meeting season just past. The following action was taken:—

*Voted*, That a committee of three be appointed to prepare a specific statement on the arrangement and conduct of camp-meetings, to be presented in printed form at the next General Conference for consideration by that body.

F. M. Wilcox, G. B. Thompson, and R. A. Underwood were named as this committee.

**Press Bureau Work**

W. L. Burgan, secretary of the Press Bureau, made a report as to the splendid work done since the organization of this department in getting reports of meetings into the public press, and in keeping before the people general information concerning the progress of our work. Various members spoke of the impor-

ance of this work. By means of the press, the facts presented in a meeting attended by only a few persons may be spread before millions of readers. It was,—

*Voted*, That we invite each union to designate some person as press agent within its territory, not necessarily to give all the time to press work, but to keep in touch with the General Conference Press Bureau, working under direction of the union.

**Financial Reports**

The treasurer, W. T. Knox, presented the financial statement of the General Conference for 1911, as follows:—

**Financial Statement of the General Conference for Year Ending Dec. 31, 1911**

**RESOURCES**

Cash on hand in bank . . . . .	\$ 99095.43
Accounts receivable . . . . .	10464.24
Bills receivable . . . . .	7060.00
General Conference library . . . . .	1393.77
Tract society and conference . . . . .	4933.39
Publishing houses . . . . .	13399.00
Inventories . . . . .	2539.96
Correspondence School . . . . .	1611.59
<b>Total . . . . .</b>	<b>\$140497.38</b>

**LIABILITIES**

\$300,000 Fund . . . . .	\$ 79384.48
Sustentation Fund . . . . .	4393.28
Specific donations . . . . .	1434.59
Trust funds in holding for mission work . . . . .	3590.94
Mission fields on appropriation . . . . .	2350.11
Gen. Conf. Association . . . . .	11787.82
Gen. Conf. Corporation . . . . .	17166.68
Accounts payable . . . . .	2773.45
Treas. credit checks . . . . .	1812.32
Hunt estate . . . . .	2098.97
<b>Total . . . . .</b>	<b>\$126792.65</b>

Resources in excess of liabilities . . . . .	\$ 13704.73
1910 liabilities in excess of resources . . . . .	\$ 9234.72
1911 resources in excess of liabilities . . . . .	13704.73

Gain for 1911 . . . . . \$22939.45

The report of the auditor was read, certifying to the accuracy of the statement, and the treasurer's report was adopted.

The treasurer also set before the council a statement of various funds during the eight months of 1912 to August 31.

The receipts and disbursements of the General Conference during the eight months showed \$323,520 receipts, and \$305,572 disbursements, leaving a surplus of \$17,947 for the eight months. The autumn season is, however, the time for additional workers to be sent into the mission fields, and this extra expense will easily consume this surplus.

A statement of the receipts and disbursements of trust funds for the eight months showed \$166,132 received, and \$106,697 disbursed, leaving \$59,438 still to be passed on, the larger part of this being on the \$300,000 Fund. By the end of the year this fund will be practically all passed on to the field, except possibly for Japan's portion, our brethren in

Japan still being delayed in their plans while endeavoring to conclude arrangements with the authorities for holding properties on the basis desired.

The treasurer read a statement of the eight months' receipts on the Fifteen-cent-a-week Fund, showing a total of \$228,258. This is a most encouraging showing, making the highest mark ever reached; but it falls short of the full fifteen cents a week per member by \$96,330. Two unions, however, have passed the fifteen-cent-a-week standard for the eight months' period, the North Pacific having exceeded that mark by \$1,918, and the Western Canadian, by \$1,988.

Representatives from all parts of the field spoke of the fifteen-cent-a-week mark as a point essential to reach in order to keep pace with the needs of the rapidly growing work, and the brethren believed that by united effort and agitation the goal would be achieved.

**The Call of the Fields**

A statement and appeal was adopted concerning this matter as follows:—

As we are entrusted with giving the final gospel message to the world in this generation, and since urgent calls are being pressed continually upon us which can be answered only by sending more workers into the field, and as it will be impossible for the General Conference to supply the necessary funds with which to support them without increased liberality on the part of our people; therefore,—

We urge all our people to remember the world-wide work by generous gifts; and we further urge conference and church officers to use great diligence in bringing these offerings up to an average each week of fifteen cents per member, by encouraging liberal Sabbath offerings, a general Harvest Ingathering rally, and generous gifts during the week of prayer and on other special occasions.

Further report must be left over for next week. W. A. SPICER, Sec.



"IN the unofficial negotiations for peace being held in Switzerland between Italian delegates and representatives of Turkey, little progress has been made. Italy insists upon holding fast to Tripoli and Cyrenaica, while Turkey refuses to yield this point. Italy promises to grant general amnesty to all Arabs who do not undertake reprisals against the Italian government, and also to respect the sovereignty of the calif in matters of religion. She also offers to reimburse the Porte to the amount of the value of government buildings and properties existing in Tripoli before the war; and to pay that part of Turkey's debt guaranteed by Tripoli's revenues, deducting from this sum the expenses of Italy in caring for Turkish prisoners. It is also proposed that Turkey readmit Italians to the Ottoman empire under the same conditions as those previous to the war."



### At the Latin Union Conference

L. R. CONRADI

THE meeting of the Latin Union and the French-Swiss Conference was held at Lausanna, August 9-14. Brethren W. J. Fitzgerald and Guy Dail and the writer assisted in the meetings. A good camp-ground had been secured close to the city. The weather was pleasant for the first few days, but during the latter part of the meeting we had considerable rain and chilly weather. Still our people remained till the close, and there was a good spirit throughout the meeting. About fourteen were present from Italy, and good representations from France, Portugal, Spain, and French-Switzerland. The reports rendered by the workers showed progress in the entire field. We were also pleased to have Brethren A. Guyot and J. Abella with us from Algeria, and to learn that the work there is onward among the French, Spanish, and Arabs.

Considerable time was spent in studying the needs of all these great fields, and careful plans were laid for the extension of the gospel. The last quarter showed a net gain in the Latin Union membership of seventy-five. As the native workers increase in number, we are assured that the Latin Union will not drag behind the other European unions.

Sabbath was a good day to all in the camp. Fourteen were baptized, and on Wednesday, at the close of the meeting, Brother Paul Meyer, who had been doing successful work in Portugal, was ordained to the gospel ministry.

Much attention was given to the consideration of the publishing and canvassing work. There are now some prospects that good canvassers will be developed for the Italian field. The work is going well in the Spanish field, and every effort is being put forth to find suitable help for the French canvassing field also.

We were indeed pleased to hear good news from a woman who had been at the Gland Sanitarium, to which she had come from the isle of Mauritius, near Madagascar. She had accepted the truth while with us, and on returning home, being a teacher, she at once began to spread the glad tidings. We hope that her urgent call for a French laborer to come to her assistance can be answered in the near future, and that the European Division may be able to take the responsibility of opening up this great French-speaking field.

Our institutions at Gland had a good year. The school, in charge of Elder P. Steiner, is doing good work, and the

room for students is being crowded. The sanitarium is more than full, and we are carefully considering the advisability of further enlarging that institution. The brethren appreciated very much the help given them from the \$300,000 Fund, to assist them in establishing their publishing work on a better basis.

In considering the needs of this great field for 1913, it seemed that at least \$13,000 would be required from the European Division to answer the calls that will be made. But more than anything else, we need more laborers and greater power. Elder L. P. Tieche was again unanimously elected president of the Latin Union.

The French-Swiss Conference, which, since New-year's, includes in its borders the adjoining territory of France, with about two million people, had its sessions conjointly with the union. Elder H. H. Dexter was unanimously reelected president. In order to meet the altered conditions, the name was changed to the Leman Conference (Leman is the French name of Lake Geneva). We made a call for missions, and about 2,100 francs was given in cash and pledges, and we are happy to say that little French-Switzerland is the first conference in Europe to come up to the full ten-cent-a-week quota. Let us remember the Latin Union, with its one hundred million people, in our prayers.



### The South India Mission

J. S. JAMES

MORE than seven months have hurried by since my last report to the REVIEW. This tardiness has not been due to indolence or lack of interest, but to ill health and a surplus of taxing work. In October of last year it seemed advisable that I go where I could build up my health, which was then verging on a complete breakdown. Arrangements were made for a temporary stay in Bangalore, a semihill station of south India, where I could get proper food and medical attention. This made it necessary for Elder G. G. Lowry to look after the work of two stations, and in order to do that properly, it was necessary for him to locate in Tinneveli.

In February of 1912 I was called away to Lucknow, to attend a meeting of the advisory board, remaining there some days to assist with a number of important matters. While there, I received word that Elder Lowry had been compelled to leave Tinneveli on account of his wife's health, and I hurried home

to throw my remaining strength into the gap and help out as best I could. Upon getting careful medical advice, a special season of prayer was held for Mrs. Lowry's recovery, after which it seemed advisable for all of us to spend some time in the hills. The months of April and May (the hottest months of the year) were spent at an altitude of 7,500 feet, in a beautiful range of mountains here in southern India. This stay in the hills was of immense value to me. I gained in strength and weight rapidly, and felt like a new person when I came to leave. It was not then possible for Brother and Sister Lowry to return to their work, so they arranged to remain in the hills until fall.

Returning to the heat of the plains, Mrs. James and I went immediately to the station in Tinneveli, to supervise some needed repairs on the mission buildings and counsel with our native workers. Developments there in connection with our constituents and the day-school call for some provision to be made for orphan children who have been left to our care, in order to save them for our work. Temporary provision was made, which will be completed later.

In order to carry the responsibilities of two stations, and develop some resources much needed to enlarge our work in the future, it seemed advisable for us to settle in Trichinopoli. This being a chief railway and commercial center of south India, with printing and shipping facilities, it offered us advantages for our literature work that could not be had in an out-of-the-way place. Since coming here, we have begun the publication of a Tamil sixteen-page quarterly journal, printed by a Hindu firm in this city. It is called *The Present Truth*, and we desire to make it such in fact as well as in name. We hope to be able to have all our printing done here for some time.

While the paper was going through the press, a colporteurs' institute was conducted, which lasted from July 9 to 28. Nine men took a training for that work. Elder Lowry was able to be with us most of the time, and rendered valuable service in the Bible studies. Brother Thomas, our Tamil evangelist from Tinneveli, was also present and gave timely aid.

This institute was unlike any that I had ever attended or conducted. Our only material for study consisted of four small tracts and the Bible. Most of the instruction was given through an interpreter. The majority of our men had none of the advantages of an education. Some of them had never seen a railway train in their lives, and with difficulty could correctly add a simple row of figures. But these limitations do not disqualify for work where there is an earnest purpose, consecration, and determination. Toward the close of the institute we were able to get a few finished copies of our Tamil paper for study and drill. The program consisted of a special line of Bible studies for workers in

the morning at seven o'clock, practical instruction and drill at 10:30 A. M., and studies in the fundamentals of the message in the evening at 6:30. Some time was spent each day in selling tracts in the city. On the last Sabbath of the institute, five persons went forward in baptism, most of whom were the first-fruits of the work started more than a year before by Elder Lowry and associated workers.

On the last day of the institute the printer sent the first instalment of our papers, so our men could take a supply with them to their fields. Before distributing them, we all gathered round

with the Russian Siberian line for Europe. I was happily surprised on reaching Dairen to find a modern city of about sixty thousand population, with electric lights, a well-equipped tramway, public water-works, and other improvements. The city is strictly Russian in type, though since the late war between Japan and Russia it has been under Japanese control.

One hour's ride from Dairen brings the traveler to Port Arthur, famous on account of the decisive battle fought in and about that place during the Russo-Japanese war. Port Arthur is disappointing in many ways to the sightseer,

are Dr. Riley Russell and family, Brother Howard Lee and family, and Miss May Scott. Brother Lee has charge of the school for boys, and Miss Scott of the school for girls. Though the school had closed before my arrival, and most of the students had returned to their homes, the farm work was well in hand, and the crops looked promising. The present school building, which cost about four hundred dollars, and which has served as a school building and church for several years, is entirely inadequate to accommodate the school. It can be used, however, as a dormitory for boys, thus doubling our capacity for accommodating boy students: At present, the girls are so crowded that it is impossible to do the best work. In a room eight by twelve feet, from six to eight girls sleep at night, and live in the daytime, eating, studying, and reciting therein. Such congested conditions do not make for health, and are often very unpleasant when a student is ill.

A new school building, with a chapel capacity for one hundred fifty students, and adequate recitation-rooms for both boys and girls, is greatly needed. A suitable dormitory for the girls is also a crying necessity. It is estimated that these buildings will cost about five thousand dollars.

Dr. Russell and his wife still continue the dispensary work in their cramped quarters, without any additional facilities in the way of room, which they so greatly need. On the very place where we had hoped to see a little hospital, the Japanese have built three small houses, in one of which a Japanese doctor lives. About twenty-five hundred patients a year receive treatment in our dispensary, and this number could be easily doubled if Dr. Russell could give more time to this work. We sorely need a small building for a hospital, where suitable treatments could be given. Such a building would cost about two thousand dollars.

Our general meeting for Korea was held midway between Pieng-yang, the old capital, and Chemulpho, the entry port for the central north. On a small hill near several Korean villages our little camp was pitched, the first real camp-meeting ever held in the Far East. One large tent, about twenty-eight by forty-two feet, and nine small family tents, were pitched. In the small tents the foreigners lived, the Koreans securing board and lodging in the village near by. About one hundred fifty of our people were in regular attendance. Many were hindered from coming, as the season was a late one, and it was a busy time for farmers. Hoeing, rice planting, and other farm work were pressing; and many could come only for a short time, and still others could not come at all.

Over three hundred fifty dollars in cash and pledges was secured for the new school buildings. While this amount seems small when compared with what is often given at our large meetings in the States, we must remember that these people are extremely poor, and some of



WORKERS ATTENDING COLPORTEURS' INSTITUTE AT TRICHINOPOLI, SOUTH INDIA

the bundles, and on our knees offered earnest prayers for God to bless this beginning made in his name, and go before the men who were to carry the papers to the people. A number of the colporteurs joined audibly in this petition. All the workers went to their appointed fields full of courage and hope, and we believe a good work will be done through their efforts.

It is with greater determination and hope that we lay hold of the additional burdens of this new undertaking. We are compelled to labor under many disadvantages, and practically alone, save for the One who has promised to go with us to the end of the world. It is only by his sustaining power in our behalf that we are able to press on. We hear that new workers have been chosen to join us soon. This cheers us, and quickens our pace. We need your continued prayers in behalf of the workers and work of south India. [Since writing this article, Brother and Sister Lowry have been compelled to leave India, and are now on their way home.]

*Trichinopoli.*

## The Korean Meeting

I. H. EVANS

JUNE 4 I left Shanghai for Korea, on a small boat connecting Shanghai with Dairen and the Southern Manchurian Railway. This line makes connection

as it has few buildings of any size, and such as it has are widely scattered. Its population, about forty thousand, is made up of Chinese and Japanese, the former largely outnumbering the latter.

To the north of these cities stretches a fertile country inhabited by Chinese who are devoted largely to agriculture. Manchuria has an area of three hundred thousand square miles, with a population estimated at from sixteen millions to twenty millions. The people are among the most prosperous in all China, and other missions have reaped a large harvest of souls as they have preached the gospel to them. We have never done anything for Manchuria. There are nearly as many people in Manchuria as in the United States west of Iowa, yet we have not one Seventh-day Adventist preaching the message to the millions in this great territory.

From Dairen I took a small boat for Chemulpho, and in thirty hours was in Korea, or Chosen, as both the Koreans and the Japanese call the country. An hour's ride on a comfortable train brought me to Seoul, the capital and metropolis of Korea, and the headquarters of our work in that field. During my stay the plans for a new printing plant and three foreign houses were drawn up; and it is hoped that before another year passes, our workers will be in their new quarters.

From Seoul I went to Soonan, where

them; in order to give the small amount pledged, will have to deny themselves food and necessary clothes.

All the workers in Korea, both native and foreign, attended this meeting. Elder F. H. DeVinney, of Japan, was present throughout, and took a leading part both in preaching the word and in the council meetings. Brother Fred Lee and wife, of China, were also with us. Brother Lee having come to Korea for his health.

One could hardly tell he was not in the home land when talking to this dear people. They have the same needs, they meet the same temptations, they have the same Saviour, as we. Their prayers are the cries of the human heart for strength to do better, to live purer lives, to be more faithful and true to God. The whole congregation reconsecrated themselves to the service of the Lord, and sought for a new experience in spiritual things. The workers went from the meeting to their respective fields with a determination to press the work into new regions. During the last year over one hundred persons received baptism, several new companies accepted the truth, and one new church was organized. More faithfulness in tithing was promised, and we hope to see the church in Korea gain both in numbers and in spirituality during the coming year.

It was my privilege to spend one Sabbath in Korea, at Keizan, about sixty miles north of Fu-shan. Here Brother R. C. Wangerin and family are living. A neat little cottage has been built, and though they have been there only since last fall, we already have a church of about thirty members, with a number of others keeping the Sabbath. Dr. Russell was with me at this place, translating for me. Elder C. L. Butterfield also came down, and we spent Sunday finishing up our committee work and the plans for the buildings. There is a large population in this part of Korea, and the prospects are bright that many souls will find the truth in this region.



**The Twelve Apostles to China**

MEN who have given over fifty years of their life service to China: —

	YEARS
Wm. A. P. Martin, Presbyterian	61
August Wm. Heyde, Moravian	58
Joseph Edkins, London Missionary	57
Rosewell H. Graves, Baptist	55
Bishop J. G. Burdon, Church of Eng.	54
Josiah Cox, English Wesleyan	54
William Muirhead, London Mission	52
Rudolph Lechler, Basel Mission	52
William Ashmore, A. B. M. U.	57
J. Hudson Taylor, China Inland	52
Griffith John, London Mission	53
Bishop E. E. Moule, Church of Eng.	50

Aggregate total service 655  
— Selected.



“THE daily blessings of life ought to be constant reminders of Him from whom cometh down every good gift and every perfect gift.”



**Send Them to Bed With a Kiss**

O MOTHERS, so weary, discouraged,  
Worn out with the cares of the day,  
You often grow cross and impatient,  
Complain of the noise and the play;  
For the day brings so many vexations,  
So many things going amiss;  
But mothers, whatever may vex you,  
Send the children to bed with a kiss.

The dear little feet wander often,  
Perhaps, from the pathway of right;  
The dear little hands find new mischief  
To try you from morning till night;  
But think of the desolate mothers  
Who'd give all the world for your bliss,  
And, as thanks for your infinite blessings,  
Send the children to bed with a kiss.

For some day their noise will not vex you,  
The silence will hurt you far more;  
You will long for their sweet, childish voices,  
For a sweet, childish face at the door;  
And to press a child's face to your bosom,—  
You'd give all the world just for this.  
For comfort 'twill bring you in sorrow,  
Send the children to bed with a kiss.  
— *New Orleans Picayune.*



**Come, Let Us Live With Our Children — No. 1**

**The Need**

A. W. SPAULDING

FROEBEL's plea, “Come, let us live with our children,” was never needed more than to-day. The judicious observer can see that in the world the home is losing its influence. The scramble of the age allows the home no time to work its proper work upon character; and the influences of club, fraternity, institution, press, and public life are almost wholly substituted for the influence of home. If the Christian home is to copy its form or any of its discipline from the character of the worldly home, then woe be to the cause of Christ; for the Christian home is the citadel of the church. Thank God for the Christian homes there are, training their members as soldiers for Christ; but let none of us imagine that the home has yet won in the war, or that it has no need of being better fortified.

Our children, in school and church and home, may be taught the theory of the truth, without ever becoming converted; but if in the daily life they are taught by sympathetic parents and teachers to be honest and pure and self-controlled and unselfish, they are being converted.

“Come, let us live with our chil-

dren.” There are plenty of parents living alongside their children, living over their children in austere authority, living under the burden of their children, but how few there are who are entering into the life of their children, and living with them in spirit and thought and act! And I think that in this infinite and complex problem of child-training, if we come out of the high, thin atmosphere of theory, and seek for solid, practical causes of failure and disappointment, we shall find the basic cause in this,—that in so many cases *we have not learned to live with our children.* There are fathers and mothers who are vain of their children, or worried over their children, or afraid of their children, and all because their children are unknown to them. I do not know of a greater woe to the conscientious mind than the sense of helplessness before the enigma of the child, nor of any feeling that becomes more quickly and thoroughly the aggravation of the helplessness of which it is the effect. The teacher or the parent who faces the perverseness of the child, and understands at once its causes and its proper remedy, is upheld by the consciousness of mastery; but the teacher or parent who in the presence of evil sinks with the helplessness of ignorance, is tempted to the folly of impatience and abuse.

The one remedy for that ignorance is, through the grace and wisdom of God, to learn to know our children by living with them. To some parents this opportunity may be past, to others it is passing, to none is it yet in the future. It will be well for us, then, to study together some of the essentials—learned both in the school and in the home—of how to live with our children.

The success of God's work, I solemnly believe, depends upon the success of our homes; and that for two reasons: First, our families must every one be enlisted in carrying this message; it can not be completed without them; second, the influence of Christian home life upon the individual worker's character is vital. It can be recollected by every one of long experience that, with few exceptions, those who have been and remain powers in this message have been those who were successful in the training of their families.

The influence of an intelligent Christian family among non-believers is of incalculably greater value than any other power. And, on the other hand, the influence of an untrained, disorderly, but professedly Christian family, is the direst affliction to the cause of God. Therefore the training of homes is the most

vital work we have before us. It should be the concern of those who are already parents, so to correct their weaknesses and strengthen their powers as to become wise educators.

The days of the world's probation are fast closing. Our families, our children, ourselves, are needed, every one, to teach the message,—needed, O, so sorely! Let us, fathers and mothers, consecrate ourselves to God, not passively, not spasmodically, but earnestly and with determination, and let him teach us how to live with our children for him now, that we may live with them and with him in the kingdom of God.



### The Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

OUR Heavenly Father is always ready and willing to answer the sincere prayer of the humblest of his children, but sometimes the answer must be delayed until some work in us is finished, some preparation gained which is needful before the best answer can be received. He waits to bestow upon the suppliant heaven's richest blessing; and if we ask in faith, he will freely give in his own good time.

"Unanswered yet, the prayer your lips have pleaded

In agony of heart these many years?  
Does faith begin to fail? Is hope departing,

And think you all in vain those falling tears?

Say not the Father hath not heard your prayer;  
You shall have your desire sometime, somewhere.

"Unanswered yet? Nay, do not say ungranted;

Perhaps your part is not yet wholly done;

The work began when first your prayer was uttered,

And God will finish what he has begun.  
If you will keep the incense burning there,

His glory you will see sometime, somewhere.

"Unanswered yet? Faith can not be unanswered.

Her feet are firmly planted on the rock;  
Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,

And cries, It shall be done, sometime, somewhere."

Since the last issue of the REVIEW the following requests for prayer have come to us:—

84. A sister in Tennessee desires prayer for her husband, who, because of his wife's faithfulness in observing the Sabbath, refuses to help the family.

85. From California comes a request for prayer from a mother whose daughter, the wife of one of our ministers, is

suffering from epilepsy. Let us seek God earnestly for her restoration.

86. A burdened mother writes from Ohio requesting prayer for her son whose mind is unbalanced.

87. A Minnesota mother asks our prayers for the healing of her son who is suffering with epilepsy.

88. From an afflicted family in Illinois comes the earnest request that we pray for the restoration of a son and a daughter who are ill with typhoid fever, and for the mother, that she may have strength to care for them.

89. A sister from the same State (Illinois) asks prayer for the conversion of two sons and their wives and two sons-in-law.

90. A mother writes from Missouri desiring prayer that her son who has left home may return. He once knew the Lord, but has wandered away. Let us pray for his conversion.

91. From Indiana comes this request: "I earnestly desire your prayers in behalf of my son who is in the insane asylum. Pray that God may bless and heal him spiritually, mentally, and physically."

92. A sister writes from Mississippi that she has been stricken with pellagra, and earnestly asks our united prayers that, if it be God's will, she may be restored to health. Her husband is a colporteur, and her five little children need her care.



### "Just as I Am"

LORA CLEMENT

DWIGHT L. MOODY said of the song "Just as I Am": "It has done more good to the greatest number, and has touched more lives helpfully, than any other hymn." The author, Charlotte Elliott, was born in Brighton, England, March 18, 1789. At the age of thirty-two, severe illness left her a helpless invalid. Rev. Dr. Caesar Malan, a gifted Swiss preacher, was visiting at her home, and one evening they fell into conversation regarding Christian life. The earnest missionary asked her if she thought herself an experimental Christian. She resented his searching question, and told him that she did not wish to discuss the matter. Dr. Malan answered that he would not pursue the subject if it displeased her, but would pray that she might give herself to Christ. Several days later Miss Elliott apologized for her abruptness, and confessed that this question and parting remark had troubled her. "I do want to find Christ," she said; "I want you to help me." Dr. Malan answered, "Come to him just as you are." He little thought that these words would inspire a song that, bringing sweet counsel and comfort to troubled hearts, would lead many to accept the risen Christ as their personal Saviour.

Just when the hymn was written is not known, but in 1836 it was first published anonymously. It found its way into scrap-books, and some years later a philanthropic lady had the words printed

in a leaflet, and circulated through the cities and towns of England. Miss Elliott was at Torquay, Devonshire, under the care of an earnest Christian physician. He placed one of these leaflets in her hands. "The surprise and pleasure were mutual when she recognized her own hymn, and he discovered that she was the author."

One Sunday evening in 1895, a young lawyer who had scoffed at religion, was lying ill in his room near the Lenox Road Methodist church in Brooklyn. He was thinking of his wasted life and his godly parents, whose teachings he had ignored. The windows were open, for it was a warm evening, and these words came home to him through the stillness:—

"Just as I am, without one plea  
But that thy blood was shed for me,  
And that thou bidst me come to thee,  
O Lamb of God, I come!

"Just as I am, and waiting not  
To rid my soul of one dark blot,  
To thee, whose blood can cleanse each spot,  
O Lamb of God, I come!

"Just as I am, though tossed about  
With many a conflict, many a doubt,  
'Fightings within and fears without,'  
O Lamb of God, I come!

"Just as I am, poor, wretched, blind,—  
Sight, riches, healing of the mind,  
Yea, all I need, in thee to find,  
O Lamb of God, I come!

"Just as I am, thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because thy promise I believe,  
O Lamb of God, I come!

"Just as I am, thy love I own  
Has broken every barrier down;  
Now to be thine, yea, thine alone,  
O Lamb of God, I come!"

And he came. The next morning he sent for the pastor of the church. Holding out his hand to the minister, and, with eyes full of tears and a voice choked with emotion, he said, "I want to tell you that I have found Jesus Christ to be the Saviour of my soul." Then he told of hearing the song, of his sleepless night, of his struggle, and of the surrender.

Many incidents might be given, showing the comfort and help which this hymn has brought to weary hearts. Doubtless Rev. H. V. Elliott, a brother of the author, was warranted in saying, "In the course of a long ministry, I hope I have been permitted to see some fruit of my labors, but I feel that far more has been done by a single hymn of my sister." After Miss Elliott's death, more than one thousand letters were found among her papers, thanking her for writing "Just as I Am."



"A good example before one's neighbors' children is the most potent power for good. It far excels words; and a bad example destroys more than every other agency can build up."



## The Victory in California Its Lessons

CALIFORNIA, the golden State of the West, has been a center of Sunday-law agitation preeminently since her first Sunday law was repealed more than a quarter of a century ago. The campaign of repeal was an education to the State. The Republican party, which stood for the maintenance of the obnoxious law, went down to defeat, and the Democrats, which stood for the repeal, to the surprise of every one, went into power. No other publication contributed more to the repeal of the Sunday law than did the special issues of the *Signs of the Times* printed at that time, under the able leadership of Elder J. H. Waggoner. Since that period there have been strenuous and persistent attempts to procure a Sunday law through the legislature, and Sunday closing locally throughout the State. Every device and subterfuge has been resorted to, every concession granted, every possible pressure brought to bear, to induce the legislators to pass such a law, and on one occasion a law of that nature was secured, only to be declared unconstitutional later by the courts.

During these efforts petitions have been sent in by the friends of religious liberty against all efforts and attempts to unite church and state, and these have had a part in preventing legislation of this character.

Failing at last, two years ago, the Sunday-law forces decided to make an attempt to secure a Sunday-law amendment to the constitution under the new initiative amendment. According to the initiative amendment it requires but the names of one eighth of the voters in a previous general election to place the Sunday-law amendment upon the ballot for the November election. The Sunday-law forces began quite early their efforts to secure this. All that was asked the petitioner was that he say by his signature, "I am willing that the question of a Sunday-law amendment to the constitution should be submitted to the people." In the meantime the number of voters had been doubled by the woman's suffrage amendment, so that practically all that was required was the signature of one sixteenth of the voters, or in other words, securing the names in round numbers of thirty-two thousand persons. Blank petitions were sent by the Sunday-law forces to fourteen hundred pastors in ten different denominations, requiring an average of less than twenty-five names to each pastor to secure the required number.

What was the result? The following letter from the office of the secretary of state, forwarded to me in the East, gives it concisely. Under date of August 27, Mr. Frank H. Cory, deputy secretary of state, writing for Mr. Frank C. Jordan, the secretary, says:—

"DEAR SIR: Your letter of July 14,

inquiring as to the petitions for the proposed Sunday-law amendment received. In reply will state that the Sunday-law petitioners have filed in this office 8,714 signatures up to August 7. The said number of signatures was not enough to entitle it to be placed upon the ballot as a constitutional amendment in November, 1912."

The failure will be more apparent if we contrast it with petitions secured two years before. There were then secured in a short time more than sixty-eight thousand signatures against a Sunday law, but this attempt in which it was thought there would be a united effort of fourteen hundred pastors and their congregations failed to secure more than one seventh of that number of signatures on the simple question of submitting a Sunday-law amendment to the people. In other words, a few people in a short time secured over sixty-eight thousand signatures against a proposed Sunday law, while a much larger number in a longer time secured but 8,714 from double the number of voters.

The reasons for this are found, first, in the education that has been given to the people of California. From the first issue of the special *Signs* when the law was repealed, in the scattering of tracts, by the *American Sentinel* and the magazine *Liberty*, its successor, and by personal work by individuals and on the lecture platform, and otherwise, this work has been carried forward. There has been more or less agitation over the question for at least a score of years. Certainly if these fourteen hundred pastors were, or could have been, interested in a Sunday law, they could easily have secured the number of signatures required; but the simple fact is that many of them evidently do not believe in the union of church and state. They paid no attention to the petitions whatever. They did not even bring the question before their congregations. They evidently saw the principle underlying it. The agitation of the last quarter of a century has educated the people of California so that they can see the true inwardness and the ineffectiveness in a moral sense of Sunday laws.

Second, there have been presented many more earnest petitions to the throne of grace that the great God would himself overrule in respect to all these things, and he always works with his people when they enter into partnership with him.

The real lesson which we should learn from this experience may be expressed in the two words agitate, educate, and both of these to win souls. There are many honest souls in every community, the world over, who want to do just right. Many times when they act in a wrong way, they are doing it conscientiously. This has been demonstrated again and again in Sunday-law campaigns, and also in every true Protestant

movement of the centuries, in the past. Those who have been on the side of truth earnestly pressed God's claims, and tried in every way to induce men to see what was right and what was wrong, that they might win the honest of heart to the cause of truth. That is the lesson that we should learn. It is our business not only to enlighten men, but to win men; not to antagonize souls, but to save souls from that which will bring destruction not only to them personally, but to the state and church as well.

Those of us who had a part in the struggle in California take no credit to ourselves. We have only followed imperfectly God's plan, and to him we give all the glory. M. C. WILCOX.

## The French Work in Canada

### History

CANADA was first discovered by Jacques Cartier, a French navigator, in 1534. In 1604, seventy years later, three ship-loads of colonists, both Catholic and Protestant, with their respective ministers, came over from France under the approval and by the help of King Henry IV. But after his untimely death by the knife of the assassin, the Jesuits took the upper hand in the colony, and compelled the Protestants to leave.

### What Might Have Been

Garneau, a French Canadian historian, laments the fact that the French kings did not take hold of the scheme of the Huguenot admiral Coligny of allowing the French Protestants to come over to America, where they could have worshiped God according to the dictates of their consciences. Had Louis XIV done that instead of exterminating them, and finally forcing half a million to seek refuge in England, Germany, Holland, and Switzerland, there is no telling what might have happened. America, settled in Canada and in Louisiana by the French Huguenots, and in New England by the Puritans, might have become a half-French, half-English Protestant republic, or two sister republics, giving the example of liberty and the light of Protestantism to all the world. The French Revolution might have been avoided. Instead of that, France, weakened by that awful drain, and by its Continental wars and internal corruptions, could give no protection to the Canadian settlers; and it seems to have been fortunate enough for these to have fallen under the English flag. Thus they avoided both the reaction of the French Revolution and the worst fruits of Catholic intolerance and ignorance.

### Popular Education

What is the educational situation of the French Catholics? The leading element in the shaping of character is their clergy. From the very first, the influence of the Catholic clergy over the people has been absorbing, imperious, unquestioned; any lack of education, therefore, must be laid at their door. This is done by the French Canadian historian just quoted, who states that the educational work has ever been entirely in the hands of the clergy, and that it has been sadly neglected. While the printing-press was introduced at Cambridge, Mass., in 1638, eighteen years after the Puritans landed at Plymouth Rock, it



was not established in Canada until 1764, one hundred fifty-six years after the founding of Quebec. Although in Massachusetts a complete system of compulsory primary education was decided upon from the start, it was never adopted in Quebec, and does not exist to-day. In fact, the high clergy is fighting this reformation now with all its might. *La Vigie* and *Le Saliel*, two Quebec papers that advocated it, have recently been obliged to suspend their publications. *Le Pays*, a progressive French paper in Montreal, was for the same offense given a last warning by Archbishop Bruchesi three weeks ago.

#### Popular Religion

In Montreal and elsewhere one meets stately Catholic churches, convents, and nunneries at almost every step. On Sundays they are crowded with worshipers. In fact, in order to give every one a chance to attend mass, it is held in every church from four to six times on Sunday morning. On the average, I should say that each of the thirty or forty churches in Montreal welcomes about eight thousand worshipers each Sunday.

In one church on Mount Royal Avenue, mass is being said all day and all night every day in the year. Into another one on St. Catherine Street, you see a steady flow of people going to invoke the Virgin Mary, who is represented by an image of marvelous beauty.

The other day while at Quebec, I visited St. Anne de Beaupre, the famous place of pilgrimage in Canada. At the entrance of the main church, four pillars reaching to the ceiling are made up of old crutches, trusses, and lame people's shoes of every size and description. These, with many old spectacles, have been left there by people who claim to have been healed by invoking Saint Anne, the supposed mother of the Virgin Mary. The place is crowded with booths where beads, scapularies, and all kinds of superstitious articles are sold. In a chapel on the mountain slope is a staircase like the one Luther climbed on his knees at the Lateran church in Rome. I have seen people climbing it, and kissing the thirty-two steps as they went up. Trains filled with pilgrims from the city and country are going to Saint Anne all summer long.

What can be the Christianity held by people thus taught? You will not wonder if I say that they know next to nothing about the Bible, and are not permitted to read it. A young French Canadian told me that when he went to the leading bookstore in Montreal to buy a Bible, he was told that he must first secure a license from the archbishop. "I shall send to France for one if you will not sell it to me," said the young man. The bookseller then telephoned to the archbishop, who gave the required permission. The other day this same young man had a conversation with a Jesuit priest who made an appointment with him to talk over things with the Bible in hand, but at the hour appointed the priest refused to discuss any Bible subject whatever.

The sale and distribution of the Scriptures should be an important part of our work. A young man to whom I have given a Bible, reads it with delight, but hides it lest the Catholic sisters or priests take it from him. The other day on the train a French Canadian said to me, "Why do our priests refuse us the privi-

lege of reading the Bible?" "It is a hard question to answer," I said, hoping he would answer it himself; and he did. "I have my own ideas," he continued; "I think it is because it condemns many of the things they teach us." This was an important confession, and shows that these people do more thinking than we believe, and that many may be nearer the truth than we think.

#### Signs of Discontent

Evidence of the above may lie in the signs of discontent that are beginning to appear among these dear people. In Montreal a few hundred of them have joined the Freemasons; a club of infidels and one of socialists are showing a great deal of activity in spreading their anti-Christian ideas. Many follow the rigid rules of the church, obeys its demands for money, and bow under the humiliation of the confessional with feelings of discouragement, impatience, and disgust, which, however, they carefully conceal within their own breasts.

Of late several events have brought deep humiliation to the high clergy in our metropolis. As you all know, the archbishop ventured to annul the marriage of two French Canadians on the plea that it was performed by a Protestant minister. This bold attempt to place the papal decree *Ne temere* above the civil law was met by a crushing defeat which must have been keenly felt by the proud princes of the church. And now comes the suit of Mrs. Morin, daughter of the late Father Chiniquy, against the editor of *La Croix*, who was fined three thousand dollars for insulting the memory of Father Chiniquy's wife by saying an ex-priest can never be lawfully married.

All this must be looked upon by the hierarchy with some degree of alarm, and must give them serious reasons to fear that they are losing ground, and lead them to make extraordinary efforts to keep their positions. The only resources of the church seem to be more formalism and glittering exhibitions, more pomp and superstition. Four years ago a pompous gathering celebrated the third centennial of the founding of Quebec. Two years ago Montreal witnessed the gorgeous and spectacular festivities of the Eucharistic Congress. This year in Quebec we have just seen a great French Catholic congress held.

#### The Quebec Congress

This congress, decided upon over a year ago, lasted one week. Whatever its real object may have been, its promoters, the French high clergy, have endeavored with all their might to make it serve the cause of Catholicism. The statement was made that the continuation of our race and language in the Dominion is conditioned principally on the maintenance of Catholicism. In every speech, the thought was brought out and emphasized that French Canadianism and Roman Catholicism are one and the same thing. The whole congress was evidently in the hands of the clergy.

To an outsider this congress seemed more like a grandiloquent, self-complacent, self-congratulatory gathering than anything else. Of all the brilliant speeches, only one pointed out the dire need of giving the French Canadians a better education. The speaker, Senator Poirier, of New Brunswick, made some severe statements, entirely dispensing with the complimentary phrases that

made up a good portion of most of the speeches, comparing them with the prayer of the Pharisee. He said the French Canadians had buried the ten talents lent them by the Lord; and he made a contrast between highly educated Germany, a Protestant country, and Catholic Portugal, with its seventy-five per cent of illiterates. I need not tell you that this speech elicited very little enthusiasm.

#### The Work to Be Done

Such is, as far as I can see from the acquaintance of a few months, the moral and intellectual situation of this people, to whom we owe the great debt of giving the message. We owe it to them because they are our brethren in Adam; we owe it to them because they are our neighbors; we owe it to them because Jesus, the Son of God, has given his life to save them, and therefore expects them to share in the benefits of his great sacrifice.

A beginning has been made in Montreal and elsewhere. As a result of our work during the past winter and spring, several among the rich and poor have been led to study our positions. The most encouraging cases are those where the doors were opened by nursing the sick. My wife, as an ex-nurse, has found some interesting opportunities of practicing her art; and I have had a remarkable experience which has opened quite a door for future work. In conclusion, let me make two remarks:—

1. We can not expect to see stanch Catholics, as a rule, embrace the message as quickly as Protestants. There will be exceptions, and these are the cases of people whom the Lord has been drawing and whose eyes have been opened. But it is impossible to expect people who are yet sincere Catholics at heart, who believe in the infallibility of the church and the Pope, who worship the sacrament, and invoke the Virgin Mary and all the saints,—it is impossible to expect that these people (and I am visiting several of them) will sit right down to study a book which they are forbidden to read or to have in their houses, and that in the presence of a heretic. A high wall of prejudice must be broken down first, and weeks or months of hard, careful work may be necessary for this. But when this is done, half the battle has been fought; when they are willing, in the face of the opposition on the part of their priest and neighbors, to study the Bible, then there remains little doubt as to the result.

2. It follows from this that the first methods to follow are those that serve best in opening the doors of the people's hearts. And we are told clearly and repeatedly by the spirit of prophecy that the great entering wedge of the message is the medical missionary work. We are told also that this work must be united with the evangelistic work, and that workers representing this branch must unite their efforts with the laborers representing the gospel work; and facts have abundantly demonstrated the truthfulness of this instruction.

To most of us the work of reaching the Catholics may look like an impossibility, like the great mountain before Zerubbabel. But we have the promise that it will become a plain. How?—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

J. VUILLEUMIER.

### Baltimore, Md.

THE readers of the REVIEW will be glad to know of the victories for the cause of truth in Baltimore. We have closed our tent effort, but the services will be continued each Sunday evening in the Wabrook Hall.

Last Sunday we held a baptismal service at Gwynn Oak Park Lake, between two thousand and three thousand persons being present. Ten followed their Lord in this solemn ordinance. These, with others on previous baptism, will join the church next Sabbath. There is a splendid interest, and we expect others will soon follow in the same good way.

F. W. PAAP.

### "How the Postal Employees Secured Their Rest Day"

UNDER the above title one of the letter-carriers of New York City, who is designated as the "father of the closing of the post-offices on Sunday," gives quite an extended history of that movement. As to the origin of the agitation he says:—

"This nation-wide movement had its origin in the Fenimore Street Methodist Episcopal church of Brooklyn. In the course of an address on Sabbath observance, by the Rev. O. R. Miller, of Albany, N. Y., the writer was convinced that an aggressive campaign for the reduction of post-office work on the Lord's day, supported by the church and postal employees' organizations, would meet with success."

In seeking for help to push this effort, the letter-carrier mentioned above, Mr. E. A. Eggers, was given a letter of indorsement and introduction to Rev. Wilbur F. Crafts, of the International Reform Bureau, who referred him to the Lord's Day Alliance. "The general secretary of this society, the Rev. George W. Grannis, at once became interested, and has been its chief advocate." Speaking further, Mr. Eggers says:—

"The first step taken was to acquaint the National Association of Letter Carriers and Postal Clerks with the Lord's Day Alliance, and secure mutual support and cooperation; and by the presence of Dr. Grannis at postal employees' conventions and other gatherings, a splendid union of purpose and good will was brought about. In order to keep postal employees in close touch with Dr. Grannis, there appeared many articles from the pen of the writer on various phases of Sabbath observance."

It is evident from the foregoing quotations that the inception and growth of this movement for the Sunday closing of post-offices is for religious purposes. The constant reference to the "Sabbath day," "Lord's day," "Sabbath rest," and "secular work" all indicate what is in the minds of the promoters. This is further emphasized by the following quotation given by Mr. Eggers in his pamphlet:—

"An important reason for closing the post-offices on the Lord's day is because of the harm that comes from secularizing the day of rest and worship by the delivery of mail. Business letters are given out, which promotes the spirit of business on the Sabbath."—*Baptist Commonwealth*.

Of course it would not do to inform the public plainly that the object in view

was a religious one. The Constitution of the United States prohibits Congress from enacting legislation of this character. To accomplish the desired end, some other means must be adopted. Mr. Grannis explains how this was managed:—

"Had we approached it [Sunday closing] on the mere matter of service on Sunday, little or no progress would have been made; but we put it upon the humane proposition, and there is where it should rest. I have said to them, We can not go before Congress and ask for legislation because our Bible says, 'Remember the Sabbath day, to keep it holy,' nor can we go because this ecclesiastical organization or the other said, 'Remember the Sabbath day, to keep it holy,' because in that sense our government is not Christian."

In referring to objections to this Sunday-closing movement, Mr. Eggers quotes the following from the *Post Office Clerk*:—

"The Seventh-day Adventists have petitioned the Senate to defeat this amendment on the ground that it constitutes religious discrimination."

C. E. HOLMES.

### Fireside Correspondence School

#### Grow in Efficiency

MERELY to be a keeper of the truth, merely to be an enlisted worker for God, does not meet the Christian ideal; there must be constant *growth in efficiency*. There can be no growth in efficiency without increase of knowledge. There can be no increase of knowledge without effort put forth to obtain it—not merely casual, convenient effort, but effort that costs something.

#### With All the Mind

That treasury of simplified, practical wisdom, "Christ's Object Lessons," says:—

"God requires the training of the mental faculties. He designs that his servants shall possess more intelligence and clearer discernment than the worldling, and he is displeased with those who are too careless or too indolent to become efficient, well-informed workers. The Lord bids us love him with all the heart, and with all the soul, and with all the strength, and with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator."

The mind is the greatest natural endowment in the possession of man. "If placed under the control of his Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God." Serving God "with all the mind" does not mean merely all we chance to have when the truth finds us or when we read this article, but it means with all that the mind is capable of becoming through diligent and persistent cultivation.

#### Improve Your Time

Lack of time is an almost universal human ailment. It is made the scapegoat for ignorance, procrastination, indolence, aimlessness, and many other symptoms and causes of inefficiency. Every man has twenty-four hours a day at his disposal. The wide difference we see in what men are and in what they accomplish, results largely from their different

ways of using this time. The bearing of this point upon success is strongly suggested in the following pointed words from the same book quoted from above:—

"Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. Only let the moments be treasured. A few moments here and a few there that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in traveling in trams or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment,—if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished! A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of usefulness."

Nothing perhaps would help more to carry out the spirit of these words than to read and study by some definite plan, to some definite end. Our Correspondence School at Takoma Park, D. C., provides for this very thing, and many are taking advantage of this provision by enrolling for a study or two for the coming winter. Our calendar tells you how to do likewise. Send for it before our fourth annual opening, October 7.

W. E. HOWELL.

### The Maritime Conference

THE Maritime Conference held its annual session for 1912 at Scotts Bay, Nova Scotia. The meetings were conducted in our church building, and the delegates were entertained in the homes of our people.

This was my first visit to the Maritime Conference. It was a great pleasure to meet the brethren and sisters who attended this meeting. They were rejoicing in the truth, and expressed an earnest desire to do their part in carrying the work forward.

The reports presented to the conference for the past year were very encouraging. A number of substantial persons have accepted present truth in different parts of the conference. The title receipts were a little over one thousand dollars more than for last year. Although our people in this conference may be counted among those who are in moderate circumstances, yet their offerings to missions run close to the fifteen-cent-a-week mark, and the officers of the conference and the ministers did not hesitate to say that when this year closes, the Maritime Conference will have given its full share.

For several years this conference has been endeavoring to provide a good school for the education of its young people. The effort has been a strenuous one, but it has been successful. The Williamsdale Academy is in Nova Scotia, near the center of the conference. The farm consists of two hundred acres. During the past two or three years, the attendance has been good. In addition to meeting the running expenses, the management has reduced the indebtedness between two thousand and three thousand dollars. This is truly encour-

aging, and it is the result of good management and hearty cooperation throughout the conference. It is right that these educational advantages should be provided for our young people in Canada, so that they shall not find it necessary to come to the States to secure the education and training they need for our work; and now they should be encouraged to remain in Canada. Let them secure their education and training there as far as possible, and then make that their field of labor. With proper training and consecration, the young men and young women now connected with our churches in Canada, can, with the Lord's help, finish this work in that part of our world field.

Important changes in conference leadership have just taken place in the Canadian Union Conference. Elder J. O. Miller, who has labored in the Maritime Conference during the last five or six years, leaves for Ohio. Brother Miller has been president of this conference for several years, and has been blessed in his work. Everything is in a good, prosperous condition, and brotherly love and harmony prevail among the laborers and churches. Brother Miller leaves the field of his own accord, feeling that some matters in Ohio require his attention for a time. Elder O. K. Butler, who has been working in Montreal for a few years, has been chosen president of the Maritime Conference, and enters upon his work with courage.

Another important change is the return of Elder William Guthrie to the States. Brother Guthrie has labored in the Canadian Union ten or eleven years, first as president of the Maritime Conference, then as president of the union. During these years, he has worked very hard, and has struggled against conference poverty and many other difficulties. God has blessed his efforts; and although his health is somewhat impaired, he leaves a good work in the field as a result of his labors there. The outlook in all parts of the union is far more encouraging than at any time in the history of our work there.

Elder M. N. Campbell has been elected president in Elder Guthrie's place. Brother Campbell reached the Maritime conference just at its close. He is now visiting the different parts of his new field. We have reason to thank our Heavenly Father for the progress of the work in eastern Canada.

A. G. DANIELLS.

### Report of North Carolina Camp-Meeting

THIS excellent meeting was held at Gastonia, August 15-25, and was well attended by our people, about one hundred fifty being present. The outside attendance was good, and the interest awakened in this new field demanded follow-up work, which is being carried on by Elder R. T. Nash, with an increasing interest.

The brethren and sisters responded nobly to the appeals for deeper consecration to God, and gave liberal contributions for the support of the cause. A revival spirit prevailed throughout the meeting, being especially manifested on each Sabbath. Ten were baptized on the last Sunday of the meeting, and the conference church celebrated the ordinances of the Lord's house the last Sabbath.

Harmony prevailed in all the deliberations and decisions of the conference. Elder Stewart Kime, of Virginia, having been recommended by the General Conference for the presidency of our conference, was unanimously elected, and was received with great cordiality, being a native of the State. Brother J. W. Siler was chosen field missionary agent in place of Brother W. E. Lanier. The latter has since decided to attend the Foreign Mission Seminary the coming year.

Brother J. E. Hansen was chosen secretary and treasurer of the conference and tract society and of the Sabbath-school and young people's work. The members of the conference committee are as follows: Stewart Kime, M. H. Brown, R. T. Nash, M. H. Johnson, and J. W. Siler.

The reports presented showed an encouraging increase in all departments of the work. This was especially marked in the colporteur and the Sabbath-school work. The Sabbath-school offerings for the two Sabbaths of the camp-meeting amounted to \$50. Over \$1,000 was pledged for missions, and over \$300 for our emergency fund, which is drawn from for the purchase of tents, camp-meeting expenses, and other necessary uses.

The laborers present from abroad were Elders J. N. Anderson, C. B. Stephenson, C. P. Whitford, C. B. Haynes, W. W. Eastman, and T. H. Jeys; Professors Stone and Hiatt; and Brethren W. H. Williams and V. O. Cole.

At the close of the meeting all felt that we had had the best camp-meeting ever held in North Carolina, and that our work would move forward more rapidly than ever before.

Plans were laid for more aggressive work in our large cities during the coming year; and if we secure the cooperation of all our people in these plans, this will mark a new era in the work in the Old North State.

M. H. BROWN.

### New Jersey

NEWARK.—After our camp-meeting, it was thought best by our committee that I remain in Plainfield, to follow up the interest awakened. After much prayer and earnest thought, I consented to withdraw from my work in Newark for the summer, and do the best I could for Plainfield.

This was no small sacrifice for me to make, as we had our new church well on the way to completion, and hoped to occupy it this fall. But as the work in Plainfield progressed, I was convinced that it was God's will that I should labor there during the summer, and his blessing has rested upon the work done. After a little over seven weeks, we had the pleasure of seeing as fine a company of young Seventh-day Adventists as I have ever been instrumental in bringing into the truth. From eighteen to twenty have taken their stand fully for the truth, and a goodly number of others are deeply interested, who we hope, by proper labor, will soon take their stand.

The newspapers in Plainfield stood right by us till the close of our effort, which we feel added greatly to the success of our work. I returned home September 16. Brother Medairy, my helper, is to stay in Plainfield and continue the work. My time will be divided between

Newark and Plainfield, until the company is fully settled in the truth. We ask all readers of the REVIEW to join with us in thanking God for his manifold blessings.

W. H. SMITH.

## News and Miscellany

Notes and clippings from the daily and weekly press

— Sixteen persons were killed and fifty injured on the night of September 17, by the derailment of the express from Chester to Liverpool, near Ditton Junction, England.

— Dr. Lyman F. Kebler, of the drug division of the Federal Bureau of Chemistry, charges that the morphin habit has increased 100 per cent during the last forty years in the United States.

— Miss Helen Keller, the famous blind and deaf girl, has been selected by George R. Lunn, the socialist mayor of Schenectady, N. Y., to head the welfare board in that city. Miss Keller will assume her duties some time in November.

— Work was begun September 16 on a forty-foot tower to surmount the observatory of the Smithsonian Institution on Mt. Wilson, near Pasadena, Cal., whereby attempts will be made to ascertain whether or not the sun is growing cold.

— The Pennsylvania Railroad Company announced recently that orders had been issued restricting the maximum speed of all passenger-trains under any circumstances at any point on the system east and west of Pittsburgh, to seventy miles an hour.

— The design of the seal of the Treasury of the United States, in all its essential features, is older than the national government. From the days of the confederation of the colonies down through the history of the republic, the inscription on the seal has been, "The seal of the Treasury of North America."

— William D. Haywood, of Denver, general organizer of the Industrial Workers of the World, was arrested in Boston, September 15, on a *capias* warrant, issued as the result of an indictment charging him with conspiracy in connection with the strike of textile workers in Lawrence, Mass., last winter.

— The cotton spinning and weaving industry in Japan is expanding by leaps and bounds. During the last fiscal year, eight new corporations were formed, with a capital of \$6,280,000 and operating 133,000 new spindles. Many of the old companies have increased their capital, and have added new machinery to their plants.

— On the night of September 19, a mob of 5,000 strikers and sympathizers attacked the principal street-car line in Superior, Wis., wrecking six cars and beating the crews and guards. There was furious fighting, and more than thirty persons were injured, none, it is thought, fatally. The police fought desperately and rescued the car crews. The trouble followed a parade of union men, arranged by the Superior Trades and Labor Assembly as a testimonial of sympathy for the striking carmen.

— On September 19, 4,500 miners employed in the great copper-mines at Bingham, Utah, declared a strike, and stopped work pending a settlement of their demands.

— The chairman of the Association of Western Railways, Mr. W. A. Garret, sends out a warning bulletin to shippers that all freight should be despatched as promptly as possible this autumn, for by October 25 there will be a shortage of 179,838 freight-cars.

— The beginning of autumn was marked by extreme variations of temperature in different parts of the country that usually appear on the weather maps with the same isothermal lines. Chicago had the hottest weather of the year, while furs were being worn at Newport, and a swimming contest at Coney Island had to be abandoned when the swimmers succumbed to the cold.

— The Mexican rebels recently held up a Southern Pacific train when about thirty miles south of Nogales, Ariz. The passengers were not molested, but all arms and ammunition were taken from the train, and the engineer was compelled to run the train to Agua Zarca, where the mail, baggage, and second-class cars were placed on a bridge and set on fire. Emilio Campa, the rebel leader, has notified the Southern Pacific he will burn its bridges and stations unless it quits transporting federal troops.

— The craze for gambling among the wealthy and aristocratic classes of Germany and Prussia has reached such a pitch that the authorities are at their wits' end how to combat it. The raiding of private gambling-dens they find is of no use, as the players caught therein are of such prominence that prosecutions are considered inadvisable. Every effort is made to keep the real state of affairs from the kaiser, but a recent case came to his ears, with the result that he summoned the court-marshals of the empire to his presence and asked them to use their influence to suppress gambling.

— Instructions were issued by Postmaster-General Hitchcock recently for carrying into effect the new newspaper and periodical law, first returns under which must be made by October 1. Under this law, publishers are required to file on the first days of April and October of each year, both with the Postmaster-General and the local postmaster, under penalty of denial of the use of the mails, a sworn statement of the names and addresses of the owner, publisher, editor, managing editor, and business manager of their publications. Religious, fraternal, temperance, and scientific publications are excepted.

**Colporteurs' Summary for August, 1912**

			Book Sales		Magazines		TOT'L VAL.
	AGTS.	HRS.	VALUE	NO. COP.	VALUE		
<b>Atlantic Union Conference</b>							
Maine	7	246	\$ 387.50	4225	\$422.50		\$ 810.00
N. New England	8	259	143.75	1710	171.00		314.75
Massachusetts	7	251	189.05	4752	475.20		664.25
S. New England	5	739	783.75	2509	250.90		1034.65
New York	14	547	504.05	4084	408.40		912.45
Western New York	8	830	715.00	5360	536.00		1251.00
Greater New York	15	416	218.72	5700	570.00		788.72
Totals	64	3288	2941.82	28340	2834.00		5775.82
<b>Columbia Union Conference</b>							
Ohio	9	472	313.50	10239	1023.90		1337.40
West Virginia	13	1217	1338.85	1220	122.00		1460.85
Virginia	6	333	303.55	1020	102.00		405.55
Chesapeake	11	787	724.10	1972	197.20		921.30
Eastern Pennsylvania	28	1797	1301.80	9517	951.70		2253.50
West Pennsylvania	12	626	656.56	3750	375.00		1031.56
New Jersey	21	1201	1439.70	3391	339.10		1778.80
District of Columbia	3	167	255.95	719	71.90		327.85
Totals	103	6600	6334.01	31828	3182.80		9516.81
<b>Lake Union Conference</b>							
East Michigan	16	705	650.25	3693	369.30		1019.55
West Michigan	7	606	356.05	2070	207.00		563.05
North Michigan	8	285	216.90	735	73.50		290.40
Wisconsin	22	1363	1273.90	6705	607.50		1944.40
Northern Illinois	22	1748	1130.80	8130	813.00		1943.80
Southern Illinois	10	1072	601.55	1175	117.50		719.05
Indiana	7	590	410.05	2755	275.50		685.55
Totals	92	6369	4639.50	25263	2526.30		7165.80
<b>Canadian Union Conference</b>							
Ontario	2	263	319.65	6275	627.50		947.15
Quebec	..	..	13.75	300	30.00		43.75
Maritime	4	112	89.25	..	..		89.25
Newfoundland	..	..	..	..	..		..
Totals	6	375	422.65	6575	657.50		1080.15
<b>Southern Union Conference</b>							
Louisiana	5	369	330.00	440	44.00		374.00
Alabama	14	1802	1471.50	440	44.00		1515.50
Kentucky	..	..	..	2576	257.60		257.60
Mississippi	18	1221	988.30	545	54.50		1042.80
Tennessee River	22	1894	1229.60	1921	192.10		1421.70
Totals	59	5286	4019.40	5922	592.20		4611.60
<b>Southeastern Union Conference</b>							
Cumberland	10	536	136.50	1850	185.00		321.50
Georgia	13	1228	1236.40	2305	230.50		1466.90
North Carolina	15	1308	502.20	1155	115.50		617.70
South Carolina	12	1148	964.92	675	67.50		1032.42
Florida	10	960	1132.07	1095	109.50		1241.57
Totals	60	5180	3972.09	7080	708.00		4680.09
<b>Southwestern Union Conference</b>							
Arkansas	23	1678	2043.35	950	95.00		2138.35
Oklahoma	27	1674	2821.40	1540	154.00		2975.40
West Texas	12	574	967.05	25	2.50		969.55
South Texas	19	1671	1826.00	220	22.00		1848.00
North Texas	24	2068	3112.70	1250	125.00		3237.70
New Mexico	7	245	654.20	370	37.00		691.20
Totals	112	7910	11424.70	4355	435.50		11860.20
<b>Central Union Conference</b>							
North Missouri	..	..	..	4275	427.50		427.50
South Missouri	..	..	..	725	72.50		72.50
East Colorado	11	485	417.95	930	93.00		510.95
West Colorado	4	165	290.30	15	1.50		291.80
Nebraska	15	458	420.70	3270	327.00		747.70
Wyoming	12	942	1065.75	75	7.50		1073.25
East Kansas	6	187	451.30	1848	184.80		636.10
West Kansas	7	480	704.60	435	43.50		748.10
St. Louis Mission	1	107	164.20	910	91.00		255.20
Totals	56	2824	3514.80	12483	1248.30		4763.10
<b>Northern Union Conference</b>							
Iowa	..	..	..	2526	252.60		252.60
Minnesota	20	2062	2184.05	3020	302.00		2486.05
North Dakota	13	889	1429.10	1399	139.90		1569.00
South Dakota	9	811	824.70	845	84.50		909.20
Totals	42	3762	4437.85	7790	779.00		5216.85

**The Publishing Work**

Conducted by the Publishing Department of the General Conference

N. Z. Town Secretary

**The Summary**

THE summary this month is an encouraging one, notwithstanding the falling off from last month. It shows a gain of more than \$11,000 over the corresponding month last year. The decrease from the July summary is wholly here in the States, owing to the students' leaving the work to return to school. The total from the foreign fields is above that of last month.

	Book		Sales		Magazines		TOT'L VAL.
	AGTS.	HRS.	VALUE	NO. COP.	VALUE		
<b>Pacific Union Conference</b>							
N. California-Nevada ...	6	825	\$1231.75	650	\$ 65.00		\$1296.75
Arizona .....	1	50	157.10	50	5.00		162.10
Southern California .....	4	487	740.80	3630	363.00		1103.80
Utah .....	2	182	325.05	275	27.50		352.55
Central California .....	3	211	606.75	478	47.80		654.55
California Coast .....	9	966	984.25	7496	749.60		1733.85
Totals .....	25	2721	4045.70	12579	1257.90		5303.60
<b>North Pacific Union Conference</b>							
Western Washington ....	10	837	1448.00	2837	283.70		1731.70
Upper Columbia .....	8	632	1226.80	600	60.00		1286.80
Western Oregon .....	6	562	535.95	5390	539.00		1074.95
Southern Idaho .....	6	526	206.85	387	38.70		245.55
Montana .....	5	408	610.70	100	10.00		620.70
Southern Oregon .....	4	281	826.45	325	32.50		858.95
Alaska .....							
Eastern Oregon Mission..							
Totals .....	39	3246	4854.75	9639	963.90		5818.65
<b>Western Canadian Union Conference</b>							
Alberta .....	5	1039	898.00	1085	108.50		1097.50
Manitoba .....	5	663	1327.75	1075	107.50		1435.25
British Columbia .....	5	746	1733.05	510	51.00		1784.05
Saskatchewan .....	12	2642	5094.30	1987	198.70		5293.00
Totals .....	27	5090	9144.10	4657	465.70		9609.80
Subscription lists .....				21950	2195.00		2195.00
Foreign and miscellaneous .....				4658	465.80		465.80
<b>Foreign Union Conferences and Missions</b>							
British .....	69	7146	3875.85	161733	3281.77		7157.62
Australasian .....	70	5472	9418.76	...	1663.52		11082.28
South African .....	11	1294	1187.98	590	46.34		1234.32
Indian .....	3	491	351.42	...	...		351.42
Scandinavian .....	121	23471	10092.61	6510	546.58		10639.19
German Unions (2).....	450	41614	10448.40	160706	4500.90		14949.30
Russian .....	25	957	1101.50	...	...		1101.50
Siberian .....	1	...	7.70	...	...		7.70
Latin .....	11	1066	764.36	5177	149.83		914.19
Mexican .....	...	...	...	7520	379.66		379.66
Porto Rico .....	4	217	263.40	...	...		263.40
Cuban .....	11	987	1585.50	...	24.11		1609.61
West Caribbean .....	8	...	689.22	718	43.94		733.16
Philippine Islands .....	2	198	206.85	...	...		206.85
Levant .....	10	649	125.16	...	...		125.16
Japan .....	...	...	2.29	3621	89.72		92.01
Venezuela .....	...	...	8.00	...	...		8.00
South American .....	24	1272	2552.22	353	105.03		2657.25
Brazil .....	16	855	733.10	...	...		733.10
Totals, Foreign .....	836	85689	43414.32	346928	10831.40		54245.72
Totals, North American..	685	52651	59751.37	183119	18311.90		78063.27
Grand totals .....	1521	138340	\$103165.69	530047	\$29143.30		\$132308.09

**Comparative Book Summary**

	1907	1908	1909	1910	1911	1912
Jan. ....	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97
Feb. ....	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18
March ..	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99
April ...	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32
May ....	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15
June ....	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38
July ....	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90
Aug. ...	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69
Sept. ...	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72	.....
Oct. ....	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89	.....
Nov. ....	30,016.77	53,787.31	49,964.99	58,211.68	67,600.00	.....
Dec. ....	25,361.54	39,873.18	45,759.73	54,663.93	58,386.24	.....
Totals, \$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	.....	.....

**Comparative Summary of American Ten-Cent Magazines**

	TOTALS 1909	TOTALS 1910	TOTALS 1911	TOTALS 1912		TOTALS 1909	TOTALS 1910	TOTALS 1911	TOTALS 1912
Jan. ....	71094	89462	122202	121666	Aug.	174136	152520	215773	183119
Feb. ....	91812	116198	99234	144257	Sept.	102033	120020	135179	.....
March ..	134206	132165	244003	207529	Oct.	108571	116157	164537	.....
April ...	120582	183981	192757	189498	Nov.	106860	102795	110326	.....
May ....	115145	174886	141204	162220	Dec.	90737	99137	98541	.....
June ....	163545	193727	145025	163120	Totals,	1447510	1703187	1866363	
July ....	168689	222146	197582	191937					

# Medical Missionary Department

Conducted by the Medical Department of the General Conference

GEORGE THOMASON, M. D. Secretary  
L. A. HANSEN Assistant Secretary

## The Work of the Medical Missionary\*

(Concluded)

WHEN a child is about to leave the parental roof, and go out by himself to meet the sterner realities of life, the anxious parent gives to him words of parting counsel, seeking to forewarn him of dangers, and safeguard him against defeat.

In the occasion which brings us together this evening, we find a counterpart of this relationship. You, my dear young friends of the graduating class, are about to leave the parental roof of the institution that for the last three years has sustained to you the relationship of foster-parent. You have completed the prescribed course of preparation, and are now about to embark upon life's great sea of experience. In behalf of the institution and its management, permit me to address to you a few words of parting counsel.

We rejoice that you have reached the occasion which, in some measure at least, you have contemplated with fond anticipation and laudable ambition from the beginning of your nurses' course. We regret, however, that the kindly and pleasant association which you have formed with the institution and its family of workers must soon be severed. But we part as loving friends. We shall often live over again in sweet memory the pleasant association of the past. To you our thoughts will turn in the future. We shall trace with interest your footsteps wherever Providence shall direct them. We shall watch with pride your victories in life's conflicts. We shall sorrow in your trials, and rejoice in your prosperity. And in it all we shall pray that a watchful Providence may choose for you every experience, and afford you grace and strength for every need.

We know that your thoughts will often turn back to the scenes of your novitiate. You will live over, again and again, the experiences of the last three years. Before your vision will pass the faces of old companions, and the timely admonitions of your instructors will speak again in almost audible voices to the ears of your recollection.

Our interests are mutual. We hold one common faith, and are engaged in the promotion of one great work. The same spiritual hopes thrill our hearts. We do not live to ourselves alone. We are associated together in the forwarding of a great movement. You stand before the world as representatives of a cause, of a people. By what you do, the public will judge, and will have a right to judge, the denomination to which you belong and the cause you represent.

We earnestly hope that as nurses you will represent as far as possible the

\*Address delivered by F. M. Wilcox to the graduating class of the Washington Sanitarium Training-school for Nurses, Sept. 5, 1912.

highest ideals of your truly noble profession. Exemplify in your experience a high grade of practical, painstaking, efficient, scientific endeavor. Be progressive. You can not stand still. You will either advance or retrograde. Advancement means life; retrogression, death. To keep abreast of the procession of live, intelligent workers, you must enlist every mental faculty. Your graduation this evening and the reception of your diploma, can not be counted the end-all of your endeavor. Rather, this occasion only marks your entrance into a still broader field of study and labor. Your acquirement of the last three years constitutes only the foundation upon which you are to build a splendid superstructure of useful scientific knowledge. Therefore, we urge you to continued diligence in educational attainment. Count lost the day in which you have learned no new truth. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

In choosing your profession, you were not actuated by sordid or sinister motives. Fame, glory, great monetary reward,—these were not the motives prompting your choice. There has sounded in your ears the cry of the world's distress. You have heard the call of your suffering fellows, and during your years of service in this institution you have been seeking a preparation of heart, and a training of mind and hand, to enable you to go forth and efficiently meet the demands of this call. Your efficiency as medical missionaries will be gaged not only by your knowledge of scientific procedure in the treatment of disease, but as well by a knowledge of the science of missionary service. The first may be obtained by those who would exploit their knowledge for personal ends. But he who would do the work of a missionary nurse, must bring to the application of scientific principles the sympathetic touch of divine love. You are to be the instruments in the hands of the Great Physician to administer healing to the soul as well as to the body. Through the temporal, physical benefit which your ministry may afford, you are to lead the suffering ones to the Source of all physical and spiritual blessings.

But this help you can not give unless you yourself have drunk at the fountain of blessing. You can not point the sinner to Calvary unless you have seen on Calvary's cross the Price of your redemption. Knowing the sweetness of forgiveness and the power of saving grace in your own life, you will be able to tell others of a power that can save them to the uttermost.

Hence, let your own lives exemplify all that you profess. Do not seek to enjoin on others principles of reform in physical or spiritual life while you place before them an example of remissness.

In your general deportment be truly noble. Set before yourselves high ideals in every relationship of life. Do not get away from life's simplicity. Do not permit cold formalism to rob you of naturalness. Do not assume the professional tone, or arrogate to yourself professional airs. Remember that first of all you are men and women. We may impress the ignorant with superior knowledge, but it is the sympathetic touch that awakens hearts. Christ's divinity inspires awe, but Christ manifest in the flesh, a man among men, is the magnet

that attracts humanity to the higher life.

Afford in your own life an inspiration to your associates. Aim to make every life touching yours stronger, purer, and nobler. Be cordial and kindly in your attitude, but withal modest, reserved, and dignified. By no unwise word or act lower your manhood or womanhood, or permit your good to be evil spoken of. Retain untarnished the purity of your character. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

In dress and personal appearance represent the neatness, modesty, and refinement of true culture. True modesty and refinement will be manifested in the apparel quite as much as in the speech and general deportment. A modest, retiring nature, such as every true woman should possess, will seek to avoid that attire which makes her at once the cynosure of curious eyes and the subject of slighting remark. The graces of heart and mind commend us to our fellows rather than extravagance in dress or ostentation in appearance.

Let your general bearing be such as becomes well-balanced, sensible Christian men and women. Remember that you pass through life but once; therefore make the most of your opportunities. Perform every act not alone in the light of the present, as might be governed by blind impulse, passing fancy, or unreasoning passion, but as the judgment of later years shall approve, when you look back upon the past from the mountain heights of life's journey. Do as you may wish in later years that you had done. We live not for the present alone, but for eternity.

Accept kindly life's discipline. It will come to you in joy and sorrow, pain and pleasure, sunshine and shadow, bringing, as needed, instruction, reproof, encouragement. In every experience seek to learn the lesson heaven would impart. Keep sweet and cheerful and optimistic. Allow no failure to discourage you, no measure of success to make you self-centered. Forget yourself in your labor for God and humanity. Be brave and loyal and true.

Your fellows may furnish small meed of approbation. You must labor oftentimes alone and in the darkness, both literally and figuratively. So live and labor that you may look up and catch the smile of God's acceptance, and hear the sweet approval of the Spirit speaking to your inner consciousness. Depend alone on God, and in both the sweet and bitter of life's experiences, trust his love and look to him for sympathy and comfort.

Guard carefully your health. Take time for rest and recreation. Even though engaged in so sacred a ministry, you can not with impunity transgress nature's laws if you would be kept by their divine Author. Laboring on this presumption, many have unduly sacrificed health. Take warning from their experience.

Finally, and above all else, cultivate a constant spirit of prayer. Take time daily for heavenly communion. Daily turn to the blessed Word for counsel and comfort. Make God a partner in all your life-work; his Spirit will guide, his grace will sustain you.

Following these principles of devotion, study, and conduct, you will indeed

dignify your profession, honor your alma mater, prove a blessing to your fellows, and a joy to the heart of your divine Master.

The gospel message will soon accomplish its work. God has given to all of us here to-night a knowledge of its holy principles, in order that we may be light-bearers to those in darkness. May we prove faithful to that sacred commission. In proportion to our privileges and opportunities, will be our responsibility. Sharing in Christian service, we shall share at last in the fruit of that service in the day of final harvest.



### Victories in Selling "Ministry of Healing"

I CAN report blessings in selling the good relief book "Ministry of Healing." The Lord does hear and answer prayer. On a recent long canvassing trip in eastern Arizona, I was favored in delivering nearly \$150 worth of "Ministry of Healing" in addition to my regular canvassing work. I see marked evidence of God's tender care, and of his loving hand over our work to crown it with success.

I began to sell the relief book "Christ's Object Lessons" in 1903. Later I added "Ministry of Healing." Most of the time for the last nine years I have added these two relief books to my regular canvassing work as a part of it. I try to get one or more orders a day for these books, besides doing my regular work. In these years I have tested the plan in eight different States, and have been prospered in selling hundreds of these priceless books. I have got from one to six orders a day for "Object Lessons." One day I took twelve orders in three hours, and have taken as high as ten a day for "Ministry of Healing." This was in addition to my allotted canvassing work.

I have had many blessings, and have had many bright and varied experiences in this work. It has taught me lessons of faith in God, of his minute control over all things earthly, that are truly encouraging and strengthening. The yoking of this relief-book work with my allotted tasks has seemed to bring in a flood of blessings, success, and triumph to the regular work.

How glad I would be if I could see our young and successful canvassers connect this relief-book work with their regular canvassing work, and sell one or two of these books a day as missionary work for the Lord. It would bring light to their own souls. It would prove a triple blessing,—a blessing to those who buy the book, a blessing to the one who sells it, and a blessing in relieving our schools and sanitariums. I take "Ministry of Healing" on one trip, and "Christ's Object Lessons" on the next trip. I have been alternating with these for a year.

I am now up in northern California, and am getting a number of orders for "Christ's Object Lessons." At a mill town where I am now, I called on a German, the head cook in a large boarding-house. He gave me an order for the book, and so did a bright young lady, a waitress at the same place. This relief work is not a dead thing of the past, "shelved," but is a real, live issue for to-day.

WALTER HARPER.

**A Medical Missionary Experience**

WE are told by the spirit of prophecy that "medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practise, the gospel practically carried out." We are also told that now is the time to work the cities. "This work is the door through which the truth is to find entrance to the large cities."

Believing this, I came to Detroit, Mich., a little over one year ago. I have entered many homes, and have been able not only to minister to the people in sickness, but, where the Lord led, have held Bible studies with them. One thus gains access to the different classes of people.

One day, after a consultation with one of the leading physicians concerning a surgical case, he asked many questions about our work. I improved the opportunity, and gave him some literature on different subjects. He spoke very approvingly of the medical missionary work. Having traveled extensively in foreign countries, he had come to the conclusion that the gospel could be carried to the people of those nations only by the method which God has told us to use. We have been instructed, "Take hold of the medical missionary work, and it will give you access to the people." "Our ministers are to work on the gospel plan of ministering."

I have received many rich blessings when studying with others such subjects as The Home of the Saved, Health and Temperance, Coming of Christ, Signs of the Times, The Prophecies, The Sabbath, The Nature of Man. As a result, six persons have begun keeping the Sabbath and have united with God's people. Praise the Lord for his blessings in the work. I have often wished that we might read in these columns more of the experiences of our fellow medical workers. One thing has deeply impressed me, and that is the readiness of the people to hear God's truth, and the general belief that our world is nearing some great change.

"The Lord speaks to all medical missionaries, saying, Go work to-day in my vineyard to save souls." God hears the prayers of all who seek him in truth. He has the power that we all need.

NELLIE M. STEVENS, M. D.

**NOTICES AND APPOINTMENTS**

**Camp-Meetings for 1912**

PACIFIC UNION CONFERENCE

Arizona, Phoenix . . . . . Oct. 24 to Nov. 3

SOUTHEASTERN UNION

Florida, Ocala . . . . . Oct. 3-14

**A Home for Tuberculosis Patients**

BROTHER G. A. ROBERTS, formerly of Indiana, and a graduate nurse from the old Battle Creek Sanitarium, for some time manager of the Wabash Valley Sanitarium, at La Fayette, Ind., and for the past few years connected with the Phoenix, Ariz., institution, has established a home for those afflicted with tuberculosis, and he and his wife have consecrated their lives to the Lord in the help of these sufferers.

The place is known as "The Phoenix Rest Home," and is situated in a very pleasant

locality about four miles from Phoenix, Ariz. Some of our own people have enjoyed the benefits of this institution. It is the only one of its kind, as far as the writer knows, that is operated by our people. We believe that, being in one of the best climates in the world for the cure of tuberculosis, and being conducted conscientiously on the most improved methods for the conquering of this disease, it ought to receive the hearty support of our people, at least to the extent that we shall recommend patients in the early stages of this dread malady to hasten to the institution.

Mail addressed to G. A. Roberts, Phoenix Rest Home, Phoenix, Ariz., will receive prompt response.  
I. G. BIGELOW.

**Publications Wanted**

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

A continuous supply of our papers and tracts for free distribution is desired by Mrs. Lelia Ray, 414 Pluss Court, Laurens, S. C.

Mrs. L. Symons, Sterling, Mich., R. F. D 1, requests copies of the *Signs of the Times*, *Watchman*, *Liberty*, *Youth's Instructor*, *Life Boat*, and tracts containing present truth, for free distribution.

**Business Notices**

WANTED.—To hire a man for a year for farm work. Must understand handling horses. Will pay \$300 for good man. Address F. J. Nesmith, Florence, S. Dak.

WANTED AT ONCE.—Nurses and general help. Room in nurses' training class for young men and women till November 1. Thorough course. Need graduate nurses also. Will employ Seventh-day Adventist help in other lines. Address Attleboro Sanitarium, Attleboro, Mass.

**Obituaries**

WAGNER.—Mrs. Mary Wagner, wife of J. S. Wagner, of Clearfield, Pa., was born Jan. 18, 1847, and died Sept. 10, 1912. Her husband, two sons, three daughters, and eight grandchildren are left to mourn. Sister Wagner united with the Seventh-day Adventist Church in 1906, and was a faithful believer in the third angel's message. Words of comfort were spoken by the writer.

W. G. SCHWARTZ.

METCALF.—Dallas E. Metcalf was born Jan. 30, 1892, at Kanawha Station, W. Va., and died in Asheville, N. C., Aug. 31, 1912. At the age of thirteen years he gave his heart to God. He was fully resigned to be laid to rest if that was the Father's will. His mother, six brothers, and two sisters are left to mourn, but they sorrow in hope. Words of comfort were spoken by the writer from Rev. 14:13.

F. H. ROBBINS.

GRAVES.—Lucy A. Graves fell asleep in Jesus Aug. 26, 1912, in Oakland, Kans., aged 69 years and 26 days. She was born in Ashtabula County, Ohio; and at Milan, Ohio, in December of 1865, she was married to William E. Graves. To this union were born three sons and two daughters, none of whom survive. The deceased accepted present truth about twenty years ago, and loyally upheld the cause in every possible way. An adopted daughter and a large circle of relatives and friends mourn their loss.  
V. NUTTER.

SNODGRASS.—Savilla Snodgrass, *nee* Miller, was born in Virginia, Aug. 18, 1840, and died at the home of her daughter, in Los Angeles, Cal., Sept. 7, 1912. She was married to John C. Snodgrass in Crestline, Crawford Co., Ohio, and to this union were born ten children, three of whom survive. The deceased united with the Seventh-day Adventist Church about fourteen years ago, and was a faithful member of the same until her death. The funeral services were conducted by the writer.  
J. W. ADAMS.

HANSON.—H. P. Hanson fell asleep in Jesus Aug. 3, 1912, at Mt. Ayr, Iowa, aged 54 years, 3 months, and 37 days. He loved the third angel's message, and never tired of speaking a word for his Saviour. His wife and five children survive. Reverend Swan, of the Christian Church, conducted the funeral services.  
MRS. A. F. RIFFEL.

STEVENS.—Lillie Isabelle Steavens died May 31, 1912, at Selma, Cal. She was born at Red Cloud, Nebr., Oct. 29, 1901. She was baptized while the family was living in Red Cloud, and her life showed that she was indeed seeking to follow in the footsteps of Jesus. Her parents, three brothers, and one sister are left to mourn. Words of comfort were spoken by the writer from James 4:14.  
PAUL E. SCOGGINS.

SHREVE.—James Reuben Shreve was born in Wayne County, Illinois, Sept. 26, 1895, and died at Bluford, Ill., Sept. 15, 1912, after an illness of only eleven days. From childhood he was religiously inclined, and the uprightness of his daily life won for him the respect of his associates. He planned soon to be baptized and unite with the Seventh-day Adventist Church at Bluford, but sickness laid him low. He was resigned to the will of God, and we sorrow in the hope of the resurrection morning. His parents, one sister, and four brothers are left to mourn.  
FLORA S. LOGAN.

MURPHY.—Mary A., daughter of John T. and Esther Lawrence, was born in Fredericton, New Brunswick, Feb. 10, 1840, and died in Battle Creek, Mich., Aug. 20, 1912. In 1867 she was married to Geo. H. Murphy. Brother and Sister Murphy accepted the Sabbath under the labors of Elder M. E. Cornell in 1869, and became charter members of the church in Boston, Mass. In 1880 they moved to Battle Creek, and Brother Murphy accepted the position of bookkeeper in the sanitarium. Sister Murphy never made great demonstrations of her faith, but was true to her profession as a Christian. Both she and her husband have always loved and observed the Sabbath of the Lord. It was while connected with the Boston church that I first became acquainted with them. They have ever possessed consistent Christian characters. Sister Murphy was a great sufferer during her last illness, yet she maintained her Christian fortitude and a firm belief in the message. She sleeps in Jesus, from which sleep none ever wake to weep. We sympathize with her husband and only son in their bereavement.  
S. N. HASKELL.

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WASHINGTON, D. C., OCTOBER 3, 1912

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LAST week Prof. H. R. Salisbury, secretary of the Educational Department, left New York for Europe, en route to India, in response to the urgent plea from that union mission field that general help be with them in their annual union session.

SOME reassignment of workers in the South Pacific is reported. Brother and Sister G. L. Sterling, of Rarotonga, Cook Islands, are appointed to Aitutaki, an island of the same group. Brother and Sister E. K. Hungerford, of Java, left for Singapore in May.

IN a recent address, Elder L. R. Conradi stated that every kingdom of Europe at the present time has believers in this movement, except the little kingdom of Montenegro. Thus year by year and month by month this message is going to all the world. May we keep pace with its onward march, and be faithful in the observance of its righteous principles.

WE were glad to hear from Elder A. J. Haysmer, secretary of the Negro Department, that special success has been attending the public meetings held by many workers in this department in various States. If any should overlook the offering of October 5 for the work among the colored people, they may send their offering to their church or conference.

THE Pacific Press brethren reported by night letter that during the first four days of last week 53,000 copies of the Ingathering *Signs* were ordered. This brought the total number of orders up to 331,000. Many conferences are sending in good-sized orders. Earnest prayers from the mission fields are ascending at this time for the success of this Ingathering effort here in the home land, and far-reaching indeed will be the results of our united labors in the winning of precious souls for Christ.

WE are glad to learn that we have a member in the French island of Mauritius, to the east of Madagascar. A French sister resides there, who accepted the Sabbath truth while at the sanitarium in Gland, Switzerland.

THE readers of the REVIEW will be pleased to learn that at the General Conference Council in session in Washington, D. C., it was unanimously voted to print the readings for the week of prayer for 1912 in the REVIEW, the same as formerly. The week of prayer comes December 9-16, and the readings will be printed a short time before that date.

IMMEDIATELY at the close of the council of the General Conference Committee, Elder L. R. Conradi left for New England, where he attended meetings at Melrose and South Lancaster. This week he was to spend a day or two in New York City, sailing from that port for Europe. He and Elder Guy Dail will spend the winter in the mission fields in the Levant and East Africa.

AFTER a heroic effort on the part of Brother and Sister G. G. Lowry to remain in India, it has become necessary for them to return, as there seems no possibility of Sister Lowry's recovery there. Brother J. S. James writes: "Never have workers left a field with greater reluctance. We feel this loss very deeply, and it is hard for us to reconcile ourselves to their going; but it seems best, and we bow to God's will in the matter, and trust him to lead us on still." Brother and Sister Lowry were doing very acceptable work, having acquired the use of the Tamil language sufficiently for conducting public efforts and for carrying on their school and dispensary work; but they were suddenly forced to leave for the mountains on account of Sister Lowry's health. They need the prayers of God's people.

THE question as to the location of the next General Conference was carefully considered at the recent council. Invitations were received from the citizens of Nashville, Tenn.; Springfield, Ill.; Atlanta, Ga.; and cities in other sections of the country, for the meeting to be held in those cities. These were carefully considered, and without local bias or prejudice the question was discussed in its various bearings. It seemed to the council that the next General Conference should be an occasion of earnestly seeking the Lord, and of carefully considering plans for the extension of the work. Many large problems will come before the delegates, calling for prayerful and earnest consideration. It was felt that it would be much better to hold a meeting of this character in some quiet place rather than in a large city and in connection with a great public effort. Then, too, it was felt that in behalf of the foreign delegates, the majority of whom would come by the way of the Atlantic, some meeting-place on the Atlantic seaboard would be preferable to some inland center. Of the several places in the East which were considered, it seemed to the brethren that Takoma Park, Washington, D. C., presented the largest advantages. It was therefore decided to hold the next General Conference at this place.

THERE was a time years ago when there existed between our publishing houses more or less a spirit of rivalry. Our offices were then engaged in commercial work, and entered the great commercial field as competitors with one another as well as with the publishing houses of the world. We are glad to say, however, that this spirit belongs to the past. Our publishing houses and those connected with them realize to-day that they are a part of a great movement; that the interests of the world-wide work are their interests; that in common with their brethren they stand for the promotion of a great cause of truth, and therefore they must labor shoulder to shoulder and heart to heart. In connection with the General Conference Committee Council, representatives of the four American publishing houses met together for counsel regarding the carrying forward of the publishing work. Brethren R. Hook and W. W. Eastman were present from the South, F. F. Byington from the International Publishing Association, and C. H. Jones and S. N. Curtiss represented the work of the Pacific Press. These brethren, together with the representatives of the Review and Herald Publishing Association, discussed many questions of mutual interest which will make for the furtherance of the work in the future.

THE last Chinese mail brings a letter from Miss Ida Thompson, giving particulars regarding the death of her sister, Gertrude Thompson, from fever, in Hongkong. Sister Gertrude had been greatly comforted by seeing a number among whom the sisters were working turn to keep the Sabbath, and was rejoicing in her work. Miss Ida Thompson writes: "I asked her just a little while before if she regretted coming to China. She replied, 'O, no! I must make my work a success.'" So another young life is willingly laid down for China, and the Lord of the harvest will watch over the fruitage of it.

ELDER MEADE MAC GUIRE, who was recently appointed field secretary of the Missionary Volunteer Department, has been in Washington, attending the General Conference Committee Council, and counseling with the other officers of this department. The department has been rather crippled in its work since Prof. M. E. Kern was asked to assume the responsibilities of president of the Foreign Mission Seminary, in addition to his work as secretary of the Missionary Volunteer Department, so Elder Mac Guire's appointment furnishes much-needed help.

No session of the General Conference Committee ever had before it questions of more importance and far-reaching import than the meeting which has just closed. Read carefully the report of the council given in this week's REVIEW and those to be presented in subsequent numbers.

REPORTS from South Africa show an unusually sickly season just past, and workers on various mission stations have had serious combats with the fever. Our brethren are thankful that the lives of all have been spared, and we with them devoutly thank God for his mercies.