



The Advent Review and Herald Sabbath

Vol. 89

Takoma Park Station, Washington, D. C. October 10, 1912

No. 41



Somehow, Sometime, Somewhere

REV. CLAYTON A. BURDICK

How often trials, very hard to bear,
Are meeting us as on the way we press;
And with the weight of many a wearying care,
Our hearts may hardly undergo the stress.
Still lift the eyes and Godward let them gaze,
For He who rules in heaven is always true;
He knows the awful darkness of our days;
Somehow, the Lord will bring us safely through.

True, in it all we find it hard to trust;
To let ourselves rest down upon His word;
To take these things, the ashes and the dust,
And feel our wills with His in full accord.
We can not solve the mystery and know
What are the workings of His mighty hand,
Or why it is He brings us down so low.
Sometime, we may be sure, we'll understand.

Somehow, sometime, somewhere — fond words
of hope,
Driving away the shadows from our road!
They are the stars within our horoscope,
Lighting the pathway to the blest abode.
Somehow, we feel that God's unceasing love
Sometime will bring us to that heavenly rest
Somewhere within His realm of light above,
And we shall know that all He did was best.

— Sabbath Recorder.



Cover Design in Three Colors

EARN YOUR OWN SUBSCRIPTION

By sending two subscriptions at \$1.00 each, you may earn your own yearly subscription.

Send \$2.00 for 50 copies; sell 20 to get your money back; then sell or give away the others.

PRICES

\$1.00 a year, 10 cents a copy; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each.

"Get Well," "Questions," and "Mothers'" Number

OTHER FEATURES: "Nerves," "Healthful Cookery," "Theaters," "Cancer," "Liquor," and "Infant Feeding."

BEAUTIFUL "DUTCH WINDMILL" COVER

September Edition Exhausted by August 31

PARTIAL OCTOBER CONTENTS

Aids to Health Restoration
What to do for Exhausted Nerves
Milk as a Health Food
Simple Methods of Infant Feeding
Are Theaters Innocent?
Federal Children's Bureau
Mothers' Congress
Poison in Soda-Water
Why I Am Against Liquor
Stimulants and Narcotics
Alcohol and Efficiency
Is Cancer Preventable?
There Shall Be No Grade Crossings
Treatment of Intestinal Disorders
Newspapers and Patent Medicines
City Christian Help Work
Many Other Important Articles and Items

Questions and Answers (11 questions answered). — In this new and popular department the editor replies to questions asked by subscribers. **Subscribe now. Send \$3.00 for five years; \$2.00 for 3 years; \$1.00 for one year.** Single bound volumes, 1908-11, half leather, each, post-paid, \$1.75.

ORDER THROUGH OUR NEAREST AGENCY

If you don't know the address of our Agency, ask "Life and Health," Washington, D. C.

HISTORY OF THE SABBATH

REVISED AND ENLARGED

This splendid volume by Elder J. N. Andrews, which was so highly prized by our people during the early years of this denomination, and which was the means of persuading many to accept the Bible Sabbath, has just been reissued in its revised and enlarged form.

For several years Elder L. R. Conradi, who has had access to the large libraries in Europe, has been making a thorough research in the ancient histories with regard to the Sabbath question. The information thus gained has been carefully prepared for this book, thus adding greatly to its completeness. It is a mine of useful information on the Sabbath question.

This book treats the Sabbath question from both the Biblical and the historical standpoint. Every passage of Scripture which has any connection with the Sabbath is carefully examined. The prophecies relating to the change from the seventh to the first day of the week and the history showing how and when the change was made, combine to make the study of this important subject one of great interest and profit. The various steps by which the change was made are given in detail; also the scriptures showing that the Sabbath will finally be exalted and restored to its proper place by the people of God.

A copious index enables the reader readily to find any passage of Scripture, or the statement of any historian.

The revised edition contains over 800 pages. Standard edition, full cloth binding, \$1.50

Thin paper edition, flexible leather binding, \$2.50

Order of Your Conference Tract Society, or of

REVIEW AND HERALD PUBLISHING ASSOCIATION

TAKOMA PARK, WASHINGTON, D. C.

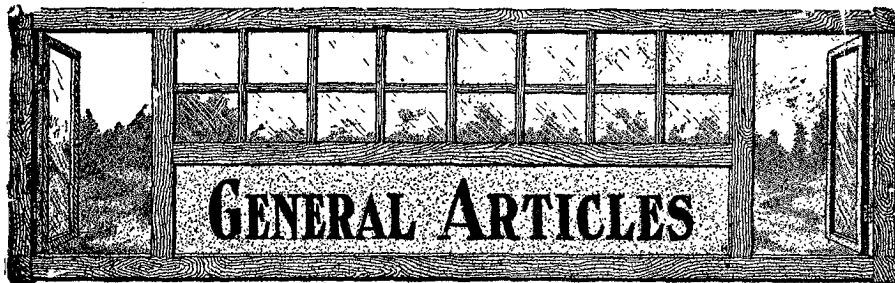
The Review and Herald

"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 10, 1912

No. 41



Assurance

WORTHIE HARRIS HOLDEN

THE day is dreary, and my path be-
fogged;

I almost doubt the way;
But this I know: Thou art my Guard and
Guide
Until the perfect day.

Life seems a tangle. I can claim no star
To crown my diadem,
Yet still I know he led me from afar,
My Star of Bethlehem.

At times when subtle sorrow shrouds my
soul,
I dare not e'er repine,
For earthly loss can never be but gain,
Since Jesus Christ is mine.

Then quiet peace my fainting spirit lifts
To rise the clouds above;
I thank him for my Sun of Righteous-
ness,
And praise my Father's love.

The Parable of the Rich Man and Lazarus

Its Lesson

R. A. UNDERWOOD

THE important lesson Christ sets forth in Luke 16 is sometimes overshadowed by imaginary interpretations which divert the mind entirely from the great central truth taught in the parable. If the context of the parable of the rich man and Lazarus is studied with the parable, there is little opportunity to reach a wrong conclusion as to its meaning.

The chapter opens with an impressive lesson of the unfaithful steward, who had "wasted" his master's goods. The unfaithful steward was afterward commended for the wise course he finally decided upon before he was put out of his stewardship. Then Christ makes the application of the parable of the unjust steward, with the result that his words were rejected with disdain, and he was "derided" by the Pharisees. Christ, in

verses 10-15, said: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon [earthly riches], who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

Then Christ repeats the same lesson with greater emphasis by giving the parable of the rich man and Lazarus. Verses 19-31. It has always been a weakness of mankind to place a false value upon the possession of wealth. The Pharisees placed a moral value upon the possession of wealth, as if it gave its possessor favor with God. The Jews reasoned that Abraham was rich, and he was called the Father of the Faithful; therefore worldly prosperity was a sign of the approval of God, and was sure proof that its possessor would have salvation in the world to come.

Even the prophet Samuel could exclaim, "Surely the Lord's anointed is before him," when he saw the commanding physique of Jesse's son whom he thought to anoint as king of Israel. "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:6, 7.

Every bodily deformity or affliction was considered a judgment resting upon

the individual because he had committed some sin. Even the disciples, after years of instruction from Christ, still clung to this idea when they said, "Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." John 9:2, 3.

In the parable, Christ took the Pharisees upon their own ground, and portrayed, on the one hand, a man possessing great wealth, all that this world could bestow upon him, which to the Pharisees was a sign of righteousness, even though its possessor's life was as barren of true righteousness as was the unprofitable fig-tree of fruit; and on the other hand, a poor beggar, whose body was covered with sores, and who had not a friend to minister to his needs. The Jews regarded the poor beggar as justly reaping the reward of his deeds, and awaiting his final punishment in hell.

But what a different view Christ gives of these two characters in the world to come! Surely "a man's life consisteth not in the abundance of the things which he possesseth," and the things highly esteemed by the Pharisees were an "abomination in the sight of God. Instead of trusting in a higher source, the Pharisees were placing wealth, position, and a well-developed body (all good in their place if rightly used) into the moral scales as possessing meritorious value to give their possessor the favor of God. It was to refute this doctrine, and to put the stamp of Christ's disapproval upon this false view of character, that the Saviour gave the parable of the rich man and Lazarus.

There is danger of beclouding the great truths Christ would have shine forth from this parable, by placing speculative interpretations upon its meaning, "new light" which only darkens the counsel the Lord has given.

The author of "Christ's Object Lessons" makes some very clear comments upon this parable, which I quote:—

"In the parable of the rich man and Lazarus, Christ shows that in this life men decide their eternal destiny. . . . This parable draws a contrast between the rich who have not made God their dependence, and the poor who have made God their dependence. Christ shows that the time is coming when the position of the two classes will be reversed. . . . The rich man was a Jew, and he was acquainted with the command of God. But he forgot that he was accountable

for the use of his entrusted means and capabilities. . . . Lazarus represents the suffering poor who believe in Christ. . . . In this parable Christ was meeting the people on their own ground. . . . The Saviour knew of their ideas, and he framed his parable so as to inculcate important truths through these preconceived opinions. He held up before his hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea he wished to make prominent to all,—that no man is valued for his possessions; for all he has belongs to him only as lent by the Lord. A misuse of these gifts will place him below the poorest and most afflicted man who loves God and trusts in him.”—“*Christ's Object Lessons*,” pages 260-263.

The parable emphasizes the responsibility of rightly using the talents that are entrusted to us.

Mesopotamia, Ohio.

The Day of Atonement, or Work in the Second Apartment

S. N. HASKELL

THE tenth day of the seventh month was the day of atonement. Lev. 23:27. It was regarded more sacredly than any other day in the yearly round of service, and was a ceremonial sabbath and a fast-day. Lev. 23:30. The Israelite that did not afflict his soul upon that day, was cut off from among the people. Lev. 23:28-30. So sacredly is the day regarded even now, although the Jews have rejected Christ and but few have any regard for the Sabbath, that no matter how wicked a Jew may be, he does no business or work upon the tenth day of the seventh month.

There were several sacrifices offered upon the day of atonement. The high priest offered a bullock for himself and his house before he entered upon the regular services of the day. Two goats were brought to the door of the sanctuary, and lots were cast upon them,—one for the Lord, the other for the scape-goat, or Azazel. Lev. 16:8, margin. The high priest killed the Lord's goat, and then, clad in the gorgeous robes of the priesthood, with the breastplate of judgment bearing the names of the twelve tribes of Israel over his heart, and the sacred onyx stones with the names of the tribes of Israel on his shoulders, he passed with the blood of the goat within the second veil. He carried the golden censer filled with coals of fire from the altar before the Lord, placing a handful of incense upon the censer just as he entered within the second veil. The cloud of fragrant incense covered him as he passed in before the visible presence of God manifested between the cherubim above the mercy-seat. With his fingers he sprinkled the blood upon the mercy-seat above the broken law of God.

He then went out into the first apartment, and touched the horns of the golden altar with the blood. When he had “made an end of reconciling the

holy place, and the tabernacle of the congregation, and the altar,” he went out into the court. In type the high priest bore in his person all the confessed sins of the children of Israel, which had been transferred to the sanctuary. He then laid his hands upon the head of the scape-goat, and confessed “over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat,” after which the goat was sent away by the hand of a fit man into the wilderness. This goat bore upon him all the iniquities unto a land of separation. Lev. 16:20-22, margin.

Going into the tabernacle of the congregation, the high priest exchanged his gorgeous priestly robes for other garments, after which he went out into the court, and the court was cleansed. The bodies of the animals whose blood had been taken within the sanctuary were carried out of the camp and burned. When the sun set on the day of atonement, the sins were all gone into the land of separation, and nothing but ashes remained as a reminder of sin.

This was a type of a heavenly work that decides the eternal destiny of every soul that has ever lived upon the earth. In type and shadow the confessed sins of Israel had been transferred to the sanctuary during the year, and the cleansing of the sanctuary consisted in removing those sins. “It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these.” Heb. 9:23.

Every sin is marked before the Lord in heaven. Jer. 2:22. When sins are confessed and forgiven, they are covered. Ps. 32:1. This was typified by their being transferred to the sanctuary, where no human eyes except the priests' ever beheld the stains of the blood of the sin-offering upon the horns of the golden altar. We can not conceive of such a thing as the books of heaven always holding the record of sins, nor of Christ always bearing the sins of the world. As the typical work was performed at the close of the year, so the cleansing of the heavenly sanctuary will take place near the end of Christ's priestly work. The cleansing of the heavenly sanctuary necessitates an examination of the records, an investigative judgment.

The earthly sanctuary was cleansed on the tenth day of the seventh month each year. The heavenly sanctuary will be cleansed once for all. This work of cleansing the heavenly began at the end of the prophetic period of two thousand three hundred days, in 1844. Dan. 8:14. In the typical service the Lord was in the holy of holies on the day of atonement, for he promised that his presence would be there. Lev. 16:2. The high priest made special preparation to enter upon the service of the day of atonement. Lev. 16:4-6.

The prophet Daniel was given a view of the antitypical work in the heavenly sanctuary. He describes it thus:—

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.” Dan. 7:9, 10.

The Bible was written in an Oriental country, and the Oriental custom is to “cast down” seats for guests. The Revised Version of the Bible renders it: “I beheld till thrones were placed.” The position of the Father's throne was changed. Daniel beheld the thrones cast down, or placed,—their position changed,—and then the Ancient of days, the Father, took his seat upon the throne. In other words, Daniel beheld the Father's throne changed from the first apartment of the heavenly sanctuary to the second. His attention was attracted by the great wheels which looked like burning fire as they moved beneath the glorious throne of the infinite God. Ezekiel 10. Myriads of the heavenly host were gathered to witness the grand scene. Thousand thousands ministered unto Jehovah as he took his seat upon the throne to judge the world.

No mirror ever portrayed the features of the face as accurately as the books of heaven have portrayed the life record of each individual. All are judged “out of those things which were written in the books, according to their works.” Rev. 20:12. Angels have been “ministering spirits” to those whose cases are to come in review before God, and they are interested in the scene. The Father is seated on the throne of judgment, the angels stand ready to obey commands, the books are open, but there is One absent. Daniel's attention is again called to heaven, and he beholds the “clouds of heaven”—myriads of angels—bearing the Saviour in before the Father in great triumph, where, as the books reveal one life record after another, Christ confesses the names of every overcomer before the Father and before the angels. Rev. 3:5.

The earthly high priest bore the names of Israel on his person as he entered the most holy place; but lest some fainting soul might fear he would be forgotten, our High Priest sends down the words, “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee;” and then, as if to assure them, he lifts his hands, bearing the print of the cruel nails, and says, “Behold [look], I have graven thee upon the palms of my hands; thy walls are continually before me.” Isa. 49:15, 16.

The earthly high priest presented blood to atone for the sins of the people. Our High Priest pleads: “My blood, Father, my blood, my blood, my blood.”—“*Early Writings*.” The earthly high priest carried the censer with the fra-

grant incense, a type of the righteousness of our High Priest, which, when the names come up in review before the great Judge, he imputes to every one whose sins are all confessed and covered with his blood.

In the earthly sanctuary the high priest paused in the first apartment and touched the horns of the golden altar to cleanse it from all sins that had been transferred there; for while the services of the day of atonement were going forward, any one having unconfessed sins could bring his sin-offering and be forgiven. Num. 29:7-11. So while our High Priest officiates before the Father in the investigative judgment, those who realize they are sinners can come confessing their sins, and be forgiven through the merits of Christ, the great Sin-bearer. Our High Priest, when he finishes his work in the inner apartment of the heavenly sanctuary, will tarry a moment in the outer apartment, and the sins which have been confessed while he was in the most holy place will be taken, together with the sins of the righteous of all ages, and carried forth without the sanctuary. While Jesus pleads as our High Priest, there is hope for every repentant sinner; but when he comes forth from the sanctuary, mercy's door will be forever closed. There will be no intercessor. Isa. 59:16. In the type, when the high priest came out of the sanctuary, he had "made an end of reconciling." When our High Priest comes forth from the sanctuary, he proclaims: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Every case is decided for eternity. Probation is forever closed. All who wait until that time, hoping to be saved, will find no one to plead their cases before the Father; they will be forever lost.

In the type, after the high priest had finished the work within the sanctuary on the day of atonement, he came forth bearing the sins of all Israel, and placed them upon the head of the scapegoat. The scapegoat had no part in reconciling the people to God. The work of reconciling was all ended (Lev. 16:20) when the scapegoat was brought forward to act his part in the work. The term scapegoat has become a synonym of an evil one. Azazel, the Hebrew rendering of scapegoat, is a proper name, and is understood to represent the devil. When our High Priest has finished his work in the heavenly sanctuary, he will place all the sins of the righteous, which he has borne, upon the head of Satan (Ps. 7:16), the instigator of sin, and he will be left for one thousand years upon the desolate earth (Jer. 4:23-27; Zeph. 1:2, 3), a land not inhabited, and then be burned to ashes in the fires of the last day. Mal. 4:1-3; Rev. 20:9, 10; Eze. 28:18, 19.

In the type, after the high priest had placed the sins of Israel upon the head of the scapegoat, he laid aside the robes worn while officiating as high priest in

the sanctuary, and putting on other garments, began a work in the court. He had the bodies of the animals whose blood had been carried into the sanctuary taken without the camp and burned. At the close of the day, ashes were the only thing to be seen of the sin-offerings. Our High Priest lays aside his priestly garments, and clad as King of kings, he rides forth a mighty conqueror to "gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matt. 13:41, 42. Christ comes to set in order the antitypical court,—this earth,—and when the great antitypical day of atonement ends, nothing will remain that in any way will be a reminder of sin except the ashes under the feet of the righteous. Mal. 4:3.

The word atonement means at-one-ment; and when Christ pronounces the decree that determines the eternal destiny of every soul, he and the subjects of his kingdom are at one. Sin will never again separate between Christ and his people; but the territory of his kingdom is still cursed by sin, and the at-one-ment of Christ and his kingdom will be complete in every sense of the term when from the fires of the last day there comes forth a new earth with every mark of the curse removed. Then not only the subjects of Christ's kingdom, but the entire earth will be at one with Christ and the Father. Isa. 62:4. Sin will never again arise to mar the earth, which will be the home of the redeemed forever.

Type
Lev. 16:29, 30. On the tenth day of the seventh month the sanctuary was cleansed.

Lev. 16:15-19. The sanctuary was cleansed, the sins being removed by the blood of the Lord's goat, at the end of the year's service.

Lev. 16:2. God's presence was in the most holy place on the day of atonement.

Lev. 16:4-6. The high priest made special preparation to enter into the most holy apartment.

Ex. 8:9-21, 29. The high priest bore the names of Israel over his heart and on his shoulders when he entered the most holy place.

Lev. 16:20. When the high priest came out of the sanctuary, he had "made an end of reconciling."

Lev. 16:21. The sins were all laid upon the scapegoat.

Lev. 16:22. The goat shall bear the sins into a land not

Antitype
Dan. 8:14. Unto two thousand and three hundred days then shall the sanctuary be cleansed.

Acts 3:19, 20. Sins will be blotted from the heavenly records near the end of Christ's work as high priest.

Dan. 7:9, 10. The Father enters the most holy place of the heavenly sanctuary before the opening of the judgment.

Dan. 7:13, 14. Christ is borne into the most holy apartment by the angels of heaven.

Rev. 3:5. Christ knows each name, and confesses the names of the overcomers before the Father and the angels.

Rev. 22:11, 12. When Christ comes out from the heavenly sanctuary, he announces the eternal destiny of every soul.

Ps. 7:16. Sin will return upon the head of the originator of sin.

Rev. 20:1-3. Satan will be left on the desolate earth

Type
inhabited, a land of separation.

Lev. 16:23. The high priest left the robe he wore while officiating in the most holy place in the sanctuary, and put on other garments.

Lev. 16:27. The bodies of the sacrifices were taken without the camp and burned, nothing but ashes remaining as a reminder of sin.

Antitype
for one thousand years.

Rev. 19:11-19. Christ lays aside his priestly robes, and comes to the earth as King of kings and Lord of lords.

Matt. 13:41-43; Mal. 4:1-3. Christ will gather out of his kingdom all things that offend, and them which do iniquity, and they will be burned in the fires of the last day. Ashes only remain.

South Lancaster, Mass.

Finishing the Voyage

A. T. ROBINSON

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7.

THERE is always something inspiring about the finishing of any great enterprise in this world. When the great ocean liner, with her cargo of human freight on board, plowing her way across the mighty, trackless ocean, having perchance battled for days and nights with storms and tempests, nears her destined port, the scene on board is always one of animation, excitement, and commotion. Games and pastimes indulged in during the voyage are put aside and forgotten. All are on deck. Field-glasses are brought into requisition, and every eye eagerly scans the horizon to catch the first glimpse of the outline of approaching land. Hearts beat in glad anticipation of soon clasping hands with loved ones from whom, perchance, they have been separated for years. The experienced pilot comes on board to guide the ship safely into the harbor.

The Old Ship Zion

For six thousand years a ship has been sailing across the great ocean of time. She has encountered many storms and tempests on the voyage. Her every beam and timber has creaked and groaned beneath the stress of the raging billows. She has weathered every gale, and is destined to outride every storm and tempest. She has made many ports of call to take on passengers.

"She has passed the coast of Babylon, The Medo-Persia line, She has left the realm of Grecia far behind; She's been sailing down the Roman shore

For near two thousand years, And her chart declares the port we soon shall find."

Yes, the old ship Zion has reached her last port of call. The last call is now being sounded to earth's remotest bounds. The last loving invitation, "Come into the ark of safety," is now being extended. The old weather-beaten ship is nearing port. Her Pilot is on board, and will guide her safely past

the dangerous reefs and shoals, into the haven of eternal rest and safety.

With the field-glass of prophecy adjusted to the eye, we can almost discern the outlines of approaching land, "the promised land." The lights of God, streaming out across the troubled waters, beckon us onward to the haven of the redeemed. Our ears almost catch the strains of heavenly music coming to us from the "gates ajar." Our hearts beat with emotion in anticipation of soon clasping hands with the loved ones whom death's icy hand had snatched from us for a time.

Some are becoming weary of the voyage, and are taking passage on vessels more to their liking, declaring that the old ship has been side-tracked and will never carry her passengers into port. The voice of the faithful Pilot warns all such that "except these abide in the ship," they can not be saved. Surely it is not a time now for God's people to be half-hearted or indifferent. Everything in our world is moving at lightning speed. This world is rushing madly and unthinkingly on to her fearful and final doom.

The finishing message of the gospel must be a message adapted to such an age of the world as this. The people giving such a message were represented to the seer of Patmos under the symbolism of three mighty angels flying swiftly through mid-heaven, proclaiming with a loud voice the final message of the everlasting gospel in the ears of humanity. The glad notes of this blessed message have been heard in nearly every corner of the earth, and more than one hundred thousand souls are rejoicing in its saving power. Soon it will have garnered out of this world that company which will be ready and waiting for translation at the coming of the Son of man.

College View, Nebr.

A Sabbath Morning Reverie

JASPER WAYNE

ONE Sabbath morning there came floating through my open window a joyous burst of song; sweet and melodious, it rose and fell enchantingly upon my listening ear. As it came in undulating tides upon the early morning air, the throat and breast of this feathered songster seemed to heave and throb almost to the bursting-point. In a rhapsody of joy he seemed carried into the very presence of his Maker.

As I listened to this enraptured tribute of praise, I said in my heart, "What an expression of love, by this little friend of the air!" and in my mind was awakened this response: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the pres-

ence of my enemies," laden with the fruits of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. "Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

Thus ended my reverie. My little friend and I will meet no more. He went his way in peace, content with his place in God's universe, while my heart was filled with a sense of God's eternal love.

Spencer, Iowa.

Two Great Receptions

H. A. ST. JOHN

The Reception of Sinners

OUR loving Heavenly Father, through his Son Jesus, has prepared a great reception for sinners. As all have sinned, the invitation to this reception is to all. Our Heavenly Father gave freely his own beloved Son to die for man, that, through the merits and the sacrifice of Christ, all who would, might come to him. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Not only will he receive them, but he will make them members of his household, sons and daughters of the Almighty; not for a day only, but for eternity; cleansed from all sin, washed in the blood of the Lamb, clothed in the beautiful garments of salvation, and fed continually with that bread that ever cometh down from heaven.

Who can measure the honor, the blessedness, the sweetness, of such a reception? The glad tidings and great joy of this invitation are to all people. Jesus rejoices, and all the angels rejoice, over every sinner that accepts of this invitation, and comes to this reception. The way is still open, the invitation continues, and still there is room. O sinner, come before it is too late.

The Reception of Saints

Very soon after the close of the reception for sinners, there will be a call to saints, those who have accepted the first invitation. Hear Jesus talking to all the guests at the first reception: "In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." He will receive all the sons and daughters of the Lord at one time. Before they enter the holy city, the place of the reception, their sickly, mortal bodies will be instantly changed, fashioned like the immortal, beautiful, glorious body of Jesus. All tears will be forever wiped away from all eyes; no more death; peace and joy unspeakable and full of glory.

"O how sweet it will be in the beautiful land,

So free from all sorrow and pain,
With songs on our lips, and harps in
our hands,

To meet one another again!"

No pen nor tongue can portray the unsurpassed glory and beauty of that city home. All will be eternal. And the best of all will be that Jesus will be with us, and we shall be his loving children eternally.

Sanitarium, Cal.

Our Words and Thoughts

GEO. O. STATES

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

WE have a message to the world, and God wants every Seventh-day Adventist so to live that every person with whom he has to do may read in his life the gospel. If the people will not attend our meetings, do not read the Bible for themselves, and will not read these truths, how can we give them the message? "Ye are our epistles." The people of the world will read the lives of those who profess the truth, and what they read therein will determine their acceptance or rejection of the truth. Do we realize that our neighbors will be saved or lost, and that our right living may result in their salvation? This being true, how important that we "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Those who expect to be translated without seeing death should dwell upon the good qualities of those with whom they associate. How natural it is for us to see and dwell upon the errors and failings of others! but the Lord has given us themes upon which to dwell: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Here are healthful themes for the mind to dwell upon, and by so doing peace will be brought to the soul. There is often great temptation to talk of things which do not profit the speaker or the hearer, but which bring evil and barrenness to both. Our probationary time is too brief to be spent in dwelling upon the shortcomings of others. We have a work before us which requires the closest diligence and the strictest watchfulness, united with unceasing prayer. Thus shall we be able to overcome the defects in our characters, and to copy the divine Pattern. We should all study to imitate the life of Christ. Then we shall have a sanctifying influence upon those with whom we associate. It is a wonderful thing to be a Christian, truly Christlike,—peaceable, pure, and undefiled.

Cedaredge, Colo.



WASHINGTON, D. C., OCTOBER 10, 1912

EDITOR FRANCIS M. WILCOX

ASSOCIATE EDITORS
CHARLES M. SNOW WILLIAM A. SPICER

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

Editorial

Let Us Be Kind

KINDNESS is an attribute of God. It is one of the fundamental principles of the gospel of the Lord Jesus Christ. It is one of the first-fruits of the Holy Spirit. The world to-day needs the exercise of this grace. There is need for it in the church of God. It is needed in every home. We can see everywhere those who criticize and find fault. Impatient and hasty speaking is one of the great besetting sins of the children of God. How many homes have been wrecked, how many lives clouded, how many hearts grieved and saddened, by the exercise of a harsh, critical spirit wholly unbefitting the sacred profession of Christianity!

Says the apostle Paul, "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." We can never hope to win others to Christ by criticism of their ways or methods or beliefs, but nothing can withstand the power of kindness. It is the love of God that leadeth to repentance, and that love manifested in our homes and in our relationship to our brethren and sisters and toward those who are without Christ, will prove a savor of life and blessing.

Spiritualism

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

SPIRITUALISM stands before the world to-day as one of the most remarkable religious movements of the last century. Attended by many remarkable phenomena, it has spread from its humble beginning in 1848 till now it numbers its believers by the millions. All classes are represented in its following. Men of letters and of science, lawyers, physi-

cians, and even ministers of the gospel, are believers in its doctrines and its manifestations.

Its Mission to the World

What is its rank and classification among the religious movements of the present day? May we believe its teachings and accept its representations? The foundation-stone of this great system is belief in the immortality of the soul. Its mission, as stated in its literature and expressed by its leading exponents, is to convince the world that the dead are conscious, and that they have power to communicate with the living. Does this belief have a basis in the Scriptures of truth? Does Spiritualism bear the divine credentials? It requires only a casual examination of the Bible to demonstrate that the fundamental claim of this great system is wholly without foundation or authority.

The Nature of Man

In this life man possesses a mortal, dying nature. Note the following positive declarations of Scripture:—

1. Man is called mortal. Job 4:17.
2. God only has immortality. 1 Tim. 6:15, 16.
3. Immortality is brought to light through the gospel, and consequently will be bestowed only on those who accept the gospel. 2 Tim. 1:10.
4. Immortality, instead of being possessed by man at the present time, is set before him as a thing to be sought after. Rom. 2:7.
5. Immortality is not bestowed upon any class of men in this life or at death, but is to be given to the righteous at the end of the world. 1 Cor. 15:51-55.

The Dead Unconscious

When man dies, instead of going to heaven or to hell, or to some intermediate state, he passes into a condition of unconscious sleep, with the grave as his house. Says the patriarch Job: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" Job 14:10, 12, 13.

The Scriptures plainly declare that the dead are in an unconscious state till the day of resurrection.

1. During this period they neither love, nor hate, nor envy. Eccl. 9:5, 6.
2. They have no knowledge of anything that takes place on this earth. Job 14:20, 21.
3. They are incapable of exercising any thought whatsoever. Ps. 146:3, 4.
4. There will come a time in God's providence, in the day of resurrection,

when the dead, both righteous and wicked, shall be awakened out of their sleep. John 5:28, 29; 2 Thess. 4:16-18.

In the light of these statements of Scripture, it is clearly evident that the claim of Spiritualism, that the dead have power to communicate with the living, has no foundation in the Word of God. This, at the outset, stamps this great movement as at variance with the standard of truth.

But if the dead are unconscious, and thus unable to communicate with the living, on what basis shall we account for the supernatural phenomena attending the manifestations of this spiritualistic movement?

The Spirit of Evil

Throughout the history of the human family, and as clearly revealed in the Sacred Record, two principles—good and evil—have been at work. Both have wrought by supernatural power. One has been the representation of God in the world, the divine spirit of truth. The other has been the spirit which has wrought in the children of disobedience. One inspired the Word, and works always in harmony with its teachings. The other denies the Word, and counterworks the plans and purposes of God.

From the comparison of the great fundamental doctrine of Spiritualism with the Scriptures, it is not difficult to determine its classification. It is the modern manifestation of the great principle of evil which for long ages has sought to enthrall the minds of men. And it has ever borne a message purporting to come from the dead, and thus sought to establish the doctrine that the dead are not dead, and that the wages of sin is not death.

The First Recorded Falsehood

In the beginning of its work in the world, the same as at the present time, Spiritualism heralded as its mission to men the proclamation of the doctrine that death only ushers man into a higher state of existence. When God announced to our first parents in the garden of Eden that if they transgressed, they should "surely die," the serpent declared, "Ye shall not surely die, . . . ye shall be as gods, knowing good and evil." From this first recorded falsehood, Spiritualism has grown. Through all the centuries since the fall, we can trace its winding path in the religions of the pagan world.

Ancient Spiritualism

Under the guise of necromancy, which Webster defines as "pretended communication with the dead," sorcery, witchcraft, magic, consulting with familiar spirits, and the like, it was represented among the heathen nations of the ancient world, and had a standing even in the courts of kings. See Dan. 2:2.

It led to ancestor-worship, hero-wor-

ship, and to the deification of the dead. Later, when the Christian church had lost its purity and become corrupted with the principles and practises of heathenism, it was incorporated into the Christian faith.

Against this great evil system the prophets of God in every age have sounded earnest warning. The practise of these mystic arts was declared to be an abomination, and was prohibited among the children of Israel. The practise of witchcraft was punishable with death. See Deut. 18: 10, 11; Ex. 22: 18.

A Subject of Prophecy

Modern Spiritualism, moreover, is a subject of prophecy. God foresaw that in the last days its influence would become so potent for evil that special warning would be needed. In his first letter to Timothy the apostle Paul writes: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1. In the thirteenth chapter of Revelation Spiritualism is represented as a miracle-working power of the last days, which by its wonders would deceive those that dwell on the earth, leading them to unite in opposing God and fighting his truth. See verses 13, 14.

The Spirits of Devils

In Rev. 16: 13, 14, this same agency is again represented. In this scripture it is plainly declared to be the working of the spirits of devils, who go out to the kings of the earth and of the whole world, performing miracles to deceive and ensnare their votaries.

The movement of modern Spiritualism answers fully to this prophetic delineation. It is fast doing the work which the prophecy declared it would accomplish.

Appeals to Human Emotion

And by what more effective means could Spiritualism accomplish its work than through the appeal it makes to the fears and the fancies, the affections and the afflictions, of the human family? Every home has lost some loved one. Satan and the hosts of fallen angels under his command are well acquainted with the characteristics of the departed. They are able to personate the form and features. They can speak in the same tone of voice. Knowing every incident in the life of the dead, they can speak of the secrets which existed between the departed and his friends. By these means they present evidence which appeals to every natural sense. It was in this manner that Satan deceived Saul, the king of Israel, in representing himself to be Samuel the prophet. 1 Sam. 28: 6-14.

Honest People Deceived

In the same manner he is ensnaring thousands at the present time. Many of these are excellent people who unwittingly have been led into this great error.

These need to have pointed out to them the dangers and the deceptive delusions into which they have fallen. They will gladly welcome enlightenment.

The Great Test

Against this appeal which satanic representation makes to man's natural senses and sympathies, stands the word of divine revelation: "There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18: 10-12. "For the living know that they shall die: but the dead know not anything." Eccl. 9: 5. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. There is life beyond the grave only through Christ. We stand to-day face to face with the same test which confronted our first parents in the garden of Eden. Shall we believe the word of God or the representation of the great deceiver?

Found Wanting

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20.

By this supreme test, Spiritualism is found wanting. It stands revealed in its true character as unscriptural and anti-christian, as the work of the great deceiver and adversary of souls rather than the work of any agency that is interested in the welfare of man either in this world or in the world to come.

F. M. W.

An Old Deception in a New Dress

MANY who criticize Adam for the part he played in the tragedy of the garden of Eden are falling to-day under the same temptation that was placed before him. Satan has dressed it in a new costume, but it is as old as his rebellion. This new manifestation of the old deception comes to us in the garb of New Thought. The editor of a New Thought magazine has produced a book whose title indicates that general opulence is standing before every man's door, begging to be taken in and made a member of the household. Money is represented as actually wanting the man. This book

is supposed to explain just what mental attitude to maintain in order to draw the dollar. It is said that it will enable men to rise above the drudgery of enforced labor. The author seeks to teach the individual how he can so yield that he will be conducted into the pastures of abundance.

How striking is the similarity between this New Thought doctrine and the deception practised in Eden! The "god of this world" taught Adam and Eve how they could yield to him, and in so yielding gain all, and become gods themselves. Satan wanted the souls of the race, and promised them great things. They yielded to him, lost all, and were forced to labor as they had not done before. Now comes the champion of the New Thought, seeking the same thing, making the same offer, and in addition, holding out a remedy which "will enable you to rise above the drudgery of enforced labor."

If the two propositions are not instigated by the same power, then the coincidence is a remarkable one; and the last deception holds out the promise of immunity from the results of the first one, that is, labor. Only yield to the invitations of the New Thought, and all you desire to have, you may have; all you desire to be, you may be, even if your desire, like that of Lucifer, be to be "like the Most High," and to take the great title I AM.

Does the New Thought promise all this? The answer will be found in its own teaching, and this teaching incidentally classifies the New Thought, and indicates beyond question to what genus and specie it belongs. The author of the book above referred to says editorially in the journal *Now*:—

Man is conscious mind. Conscious mind is self-determined, is the personal God. To-day man is conscious of himself, says "I AM," but has not awakened to his power as a conscious manifestation of God, of the One, so he can say what he is. He is coming to that consciousness. All power lies potentially in the human ego. Man, as an individual and a race, is limited only by his ignorance of his powers. As he thinks himself to be, that he is. To teach him to think of himself as potentially omnipotent, and to bring him into recognition of his possessions, is the object of *Now*.

If we were to italicize any of the above, it would be necessary to italicize all, so sweeping and all-including is the blasphemous assumption of human omnipotence. Man is made the "personal God," the "I AM," the "One," the possessor of "all power," "potentially omnipotent." But this is not all. He continues:—

Man is that which he thinks he is, because thought is power; and by this power, which is creative, man creates himself. . . . Man is spirit; with all the

possibilities of divinity, and may manifest these possibilities here and now.

It would seem that nothing but an intellect crazed by self-admiration and self-worship could make such assumptions as these quoted; and we find that it was that very thing which turned the head of Satan, and brought discord and rebellion into heaven, and sin into this world. "I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." Eze. 28:16, 17. God's rebuke to the king of Tyrus—symbol of Satan—can just as fittingly be applied to the proponents of New Thought. "Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God." Eze. 28:2. One of the faults of that king was an inordinate desire for gold, treasure, and glory. The New Thought makes the road to opulence and the release from labor one of its aims. How striking is the similarity throughout!

We will note some of their affirmations, following each with a text of Scripture having a direct application to such affirmations:—

"As life, I am perfect." Scripture: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Verse 12.

"Through faith in myself as a manifestation of the infinite life, I am health and happiness." Scripture: "I can of mine own self do nothing." John 5:30. "Without me ye can do nothing." John 15:5. "I can do all things in him that strengtheneth me." Phil. 4:13. The New Thought does all things through itself and in itself and for itself.

"I think of myself as the I AM, which is infinite." Scripture: "And knowest not that thou art the wretched one and miserable and poor and blind and naked." Rev. 3:17. "Yet thou art a man, and not God, though thou set thine heart as the heart of God."

"I live the eternal life, and partake of present immortality." Scripture: "The King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality." 1 Cor. 15:54. That takes place at the resurrection of the just, and not till then.

We might give many more of these bold and audacious assumptions, which are just as plainly refuted by the Word of God, but it is not necessary. Those given show the animus of the whole teaching, and brand it as the wicked thing that it is. In the face of all this, shall we yield to the deception, and taste and fall, as did our first parents? The New Thought teaching is as contrary to the Word and truth of God as was Satan's contradiction in Eden. It is based upon and propagates the same falsehood, the immortality of the soul. It seeks the same object, the exaltation of the creature above the Creator. Knowing this fact, how can we hope for any other reward than the reward of the fallen cherub if we accept and propagate the doctrine which struck discord in heaven and brought sin, sorrow, and suffering to the earth? The deception of the pit is in its sophistries, its wicked assumptions, and its empty and impossible promises. Its glowing phrases are as empty as Dead Sea fruit. The propagation of these doctrines at this time is but another indication that the warfare which we wage now is not against men, but against the mighty workings of a deception that has been persistently practised upon the human race from its infancy, and is still insistently thrust forward to blind and dazzle now when God's last message is due the world.

C. M. S.

General Conference Committee Council

Second Report

THE council had before it the report of the recent death of two workers who have been associated with the General Conference and Mission Board work, and the following actions were taken:—

Vote of Sympathy With Elder J. O. Corliss

The members of the General Conference Committee in autumn council, 1912, send to their fellow laborer, one of the pioneer workers in this cause, Elder J. O. Corliss, assurances of deepest sympathy and brotherly affection in this time when he is called upon to mourn the loss of his beloved companion and associate in service. We have known Sister Corliss as a noble Christian, a faithful missionary in home and foreign fields, a mother in Israel, and one whose constancy and earnestness in the service of God have made her quiet life a blessing not only to her own family, but to the cause of the message through these many years. We pray that God may strengthen and sustain our brother to press forward in the finishing of the work to which his life has been devoted.

On the Death of Miss Gertrude Thompson

The General Conference Committee in autumn council has heard with sad hearts the particulars of the death of Sister Gertrude Thompson, of fever, in southern China.

We place on record the esteem in which our sister has been held in our hearts as a devoted worker, and our sense of loss personally and to the cause as she has fallen at the post of duty.

We extend our deepest sympathy to the aged father in Wisconsin, to the sister, Miss Ida Thompson, in China, and to the brothers and sisters in the home land, who have been called upon to make so great a gift to the cause of Christ and the advent message in China.

As in her last days she found comfort in the fact that she had been used to help some souls to find the way out of darkness into light, so we are assured that in the great day of God Sister Gertrude will find joy and rejoicing over souls saved in the eternal kingdom as the fruitage of this life laid down in service for the lost.

Most earnest and serious attention was given by the committee to the study of institutional finance. The following report of a subcommittee was adopted:—

Denominational Finances

Your committee appointed to prepare recommendations for the improvement of the financial condition of our conferences and institutions, beg to submit the following report:—

From the annual financial reports prepared by our statistical secretary we find that year by year the indebtedness of our institutions is increasing. There are two causes for this increase of these financial obligations. One is because some enterprises are launched with borrowed money; the other is because a number of our institutions are not meeting their running expenses. While the assets have been increased equally with the liabilities, and while a most encouraging work is being done by our institutions, yet the burden of debt resting upon them appears very serious.

We therefore recommend that this council should most earnestly reaffirm the following preambles and resolutions adopted and published by the General Conference Committee in 1902:—

"Whereas, The work of carrying on the third angel's message is rapidly enlarging and extending into new fields; and—

"Whereas, Unless careful management be given to the operations in extending the message, large debts will be contracted; therefore—

"We recommend, That all evangelical and missionary enterprises carried on in the name of the denomination, or under the denomination's support, be conducted on a strictly cash basis.

"Whereas, Most of our corporations and institutions are carrying large liabilities; therefore—

"We recommend, That said corporations and institutions be requested to give special attention to the rapid liquidation of their obligations.

"We further recommend,—

"1. That the General Conference or Mission Board from this day shall not be held financially responsible for any obligations which they have not assumed by their own action.

"2. That the foregoing be the general policy of the union and State conferences and other organizations and institutions of the denomination.

"3. That all parties undertaking local enterprises, such as institutions, church

buildings, and other undertakings in this country, secure their means in their respective local territories, and not by general call for means, unless previously arranged."

To this action we recommend that the following counsel be added:—

Whereas, Investigation shows that our present indebtedness has, to a large extent, been created by the starting of enterprises and the erection of buildings by individuals, boards, and committees, without due counsel with the people upon whom such obligations fall; and—

Whereas, This indebtedness is steadily growing larger because of the failure of various enterprises and institutions to meet operating expenses; therefore—

We urge: 1. That when any local conference committee proposes to start an important financial enterprise, erect or purchase an institutional building, or make any large addition to either the buildings or equipment already provided, it shall first secure the authority of the people who are to furnish the funds; and further, that it shall obtain the approval of the union conference committee having general supervision of said local conference.

2. That when such authority and approval have been obtained, the local conference shall raise the funds required to meet the proposed expense, so that no additional debt shall be created.

3. That any union conference committee desiring to launch any large financial enterprise, erect a building, or take over an institution, shall, before doing so, secure the vote of the union conference in session, or of its several local conferences in session; and also obtain the counsel of the General Conference Committee.

4. That having been duly authorized to make such expenditure, the committee shall proceed to raise the amount necessary to finance the enterprise so that no debt shall be incurred.

5. That we earnestly counsel all committees and boards in charge of enterprises and institutions already established and carrying heavy financial obligations to maintain the most rigid economy consistent with the purpose and welfare of said enterprise.

6. That our people be requested to loan to the institution without interest as far as they can do so, and that those who need interest make it as low as consistent with their needs.

7. That continuous and earnest efforts be made to secure donations to pay off liabilities.

8. That well-planned efforts be carried forward with relief books to raise funds.

9. That the financial condition of each institution be kept before its staff of workers, that they may be stimulated to aid in every possible way to remove the financial burden.

10. That an appeal be made to our people everywhere to stand by conference committees and institutional boards in their efforts to carry out these recommendations.

Educational Department

Changes in the departmental committee were made as follows: C. A. Russell made the Lake Union representative; E. E. Farnsworth dropped from the committee as the Southwestern Union representative, owing to his transfer to the

presidency of the North Missouri Conference; H. U. Stevens made a member of the committee for the South American Union.

The council approved of the revision of the conditions under which life certificates are granted to our teachers.

As a result of the study of school finances, it was,—

Voted, That a committee of seven be appointed by the chair to give consideration to the educational situation, and to suggest such changes as seem necessary to meet the actual necessities of the denomination, and to give counsel as to how present facilities may be more economically utilized, this committee to continue its work until the next General Conference.

Named as this committee: H. R. Salisbury, W. W. Prescott, B. G. Wilkinson, E. R. Palmer, E. E. Andross, M. E. Kern, C. S. Longacre.

Religious Liberty and Protestant Campaign

The council considered the remarkable situation developing into a crisis in this country between the forces of Roman aggression and the awakening forces of Protestantism. The third angel's message is God's answer to the designs of Rome in the last days, and it was agreed that an earnest campaign be taken up the coming winter. The following recommendations were made:—

That the committee on distribution of labor be requested to recommend to the council the names of several men fitted to conduct a platform campaign on the Protestant issue in the cities, the General Conference to arrange for a week or two of special institute work for such men, these workers to go into the union conferences this winter, each union bearing the expense of the campaign in its territory.

That the Religious Liberty Department is hereby authorized to use one thousand dollars [from its religious liberty funds] in advertising the *Protestant Magazine* and *Liberty*, and in sending sample copies to special lists of clergymen and other professional men.

That each local conference be urged to appoint a suitable person to canvass for a period for subscriptions to the *Protestant Magazine* among the clergymen and other leading professional men in the cities of the conference.

Further report of actions will appear next week.

W. A. SPICER,
Secretary.

California's Sunday Law

THE *Lutheran Observer* says this of the non-existent California Sunday law:—

California has been the only State in the Union that had no Sunday law. There is at present pending a bill prohibiting unnecessary Sunday labor, and the pastors of the State have been busy circulating petitions for its passage. A criticism of the bill as not worth while, coming from "an eminently respectable source," has drawn forth a reply from

Dr. G. L. Tufts, of Berkeley, superintendent of the Weekly Rest Day League, which is quoted by the *Continent*, and which puts the proposition in a way that will appeal to many who urge against such legislation the fact that "men can not be made moral by law." . . . An initiative petition bearing over 59,000 names has been filed with the secretary of state, calling for a vote on this question at the coming November election.

The *Observer* is mistaken as to the number of signatures obtained to the petition to submit this to popular vote of the people. As given in the *REVIEW* of last week, according to the statement of the secretary of state of California, only 8,714 signatures were appended to the petition, instead of the 59,000 as indicated by the *Observer*. This fell far short of the number required to submit it to a referendum vote. Surely there is no great anxiety on the part of the citizens of the Golden State for a State Sunday law.

We surmise that the criticism of the bill, which was not considered "worth while, coming from 'an eminently respectable source,'" may have been the opposition offered to this measure by the friends of religious liberty in California, as represented by the *Signs of the Times*, published at Mountain View, Cal., notwithstanding that excellent journal in a recent issue modestly disclaimed credit for the commendable result it helped to achieve.

Suffice to say that from whatever "eminently respectable source" the opposition emanated, it was evidently sufficient, under the blessing of the Lord, to defeat the aims of those who were seeking to engraft a Sunday law upon the people of that State. We hope that this new advantage that has been gained will be followed up by the friends of religious liberty on the Pacific Coast, and that such a campaign of education as California has never known will be carried forward, making the people acquainted with the principles of religious liberty and the demoralizing results always attending religious legislation.

F. M. W.

The Next General Conference Session

It has been decided by the General Conference Committee, which has just closed its fall council, to hold the next session of the General Conference at Washington, D. C., May 15 to June 8, 1913.

About one year ago the officers of the General Conference Committee started a search for some suitable place to hold this important meeting somewhere toward the Central West. It was hoped that we might secure some good Chautauqua grounds with auditorium, dining-halls, and furnished cottages, which

would save a large amount of labor and expense. We inspected places in Maryland, New York, Ohio, Indiana, Illinois, Tennessee, and Georgia. While some advantages were found in all the places we visited, yet none came up to what we had hoped to find, and none met our requirements.

When the council convened, full reports were submitted, with all the inducements offered in connection with each place under consideration. These were studied by the committee during the week we were together, with the result that, everything considered, a large majority felt that the aims of the coming General Conference and the interests of the cause generally could be met more fully at Washington than at any of these other places.

There was a general feeling on the part of the committee that the next session of the General Conference should be planned and conducted with the view of making it a great spiritual blessing to the cause. Delegates will come from all parts of the world. Many of them are working in heathen lands under most trying conditions and depressing influences. They will come to this gathering to place before the brethren the great needs of their fields, with the hope that time will be taken to give them the consideration they should have. The delegates will come with a great desire in their hearts for a spiritual uplift. These dear laborers must not be disappointed. They must not return to their fields without having their highest hopes realized. They must obtain what they need to go back with renewed courage and power.

But our missionaries in heathen lands are not the only ones who need this kind of help. Our laborers in civilized and so-called Christian lands everywhere need a deeper religious life. We must have a clearer vision of our world-wide work, and greater power from above to do our part. We need a spiritual, pentecostal blessing to fit us for more effective service.

A spiritual, instructive, administrative conference is called for. The groves about the Seminary and Sanitarium grounds will afford excellent opportunities for private prayer and meditation, and for groups to get together for prayer and counsel. All our people should begin now to pray the Lord to give us the kind of meeting we should have.

A. G. DANIELLS.

Note and Comment

The Bible in Public Schools

IN New Zealand at the present time there is considerable stir in religious circles over the question of the use of the Bible in public schools. Of this the

Herald and Presbyterian of Sept. 25, 1912, says:—

New Zealand is greatly agitated over the question of the Bible in public schools. Protestants generally are in favor of what is styled the Australian system, which provides for simple unsectarian Bible lessons given by the school-teachers from a lesson book provided for the purpose, and permits ministers to enter the school during school hours for the purpose of giving distinctive religious instruction to the children of their own denomination. The *New Zealand Outlook* says that for the following twelve months at least one of its "main missions" will be to "rally Presbyterians, in common with the entire Christian community, to the cause of the Bible in schools."

The Sabbath Kept by the Master

THE *Examiner* of Sept. 12, 1912, speaks truly when it says, with respect to the Sabbath, "No man is able to work all the time and be preserved in health and become prosperous. The great Master rested from his labors when the seventh day rolled round, and appointed that day as a respite from labor. One day in seven for rest, as against seven days in the week for labor, is the principle to be observed." Believing that the Master rested from his labors on the seventh day of the week, and appointed that day as a respite from labor, why should the *Examiner* be found advocating another day? Why should it be found advocating not only another day than that enjoined by the Master, but advocating that it be enforced by law, something that the Master never advocated with respect to the true Sabbath? "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

Hookworm Weariness

FOR years it has been known that some of the people of semitropical countries possessed "constitutional weariness," an indifference amounting to indolence, if not to laziness. It has come to be known of late that one leading cause of this condition was the hookworm infection. Speaking of this, the *Advance* of Sept. 19, 1912, points out the same condition of spiritual apathy existing in the religious world, and suggests the remedy which may be applied:—

It seems as if the religious world today were under a spell not unlike this. The spiritual life of the day is everywhere, except on mission fields, characterized not by any virulent disease, but by a wide-spread apathy. Men have not lost their faith, but only lost their energy. They have not fallen victims of any bubonic plague or black death, but of a spiritual indolence that renders them indifferent to present spiritual welfare or future reward. But whether it is love of sin against which we have to contend, or a love of ease, the remedy must be the same; and that is nothing

short of the grace of God, which can purge out the cause of all our ills, and by freeing us from the cause of our apathy, restore us to spiritual vigor and joy in service.

School Hazing

THE evils attending the spirit of hazing in educational institutions were forcibly illustrated recently in the high school at Middletown, Ohio. A freshman is now dying as the result of having been compelled to push a pencil across the floor of the school gymnasium with his nose, receiving at the same time kicks and cuffs from his associates. A strong hand has been exercised the last few years in many institutions to suppress this spirit. This practise surely does not contribute either to Christian morals or to good citizenship, and such sports do not commend themselves to sensible men and women.

Sentimentality Over Crime

THE growing spirit of sentimentality manifested over criminals, and the sympathy expressed for those whose crimes have brought them within the toils of the law, appeal to many sober-thinking men as a serious menace. To what bounds will this spirit grow, and what safeguards can we expect in the protection of life and property with this increasing sympathy for evil-doers? The *Congregationalist* and *Christian World* calls attention to this growing menace, in these words:—

We shall some day have to reckon with this sentimentality which smiles on the lynching mob, weeps over the executed murderers, pardons men and boys because they plead for release in bad verses, turns the offender against the public out upon the public, on the ground that his family needs him, before he has served out his sentence, and makes conviction of crime a difficult matter everywhere. If death is the wrong penalty, let us find some other. Let the life of our prisons be made wholesome and reforming. But it is high time that the wave of sympathy with criminals which puts their portraits in the papers, makes it easy to get signatures to petitions for release, and is breaking down the majesty of justice among us, should meet the opposition of every right-thinking man and woman. The lyncher and the sentimentalist at bottom are one in this attitude of contempt for law and justice. The outgo of their energy is merely by different doors.

Fifteen Tons of Money a Day

THIS is the amount of specie which is handled in the carrying forward of the work of the construction of the Panama Canal. The monthly pay-roll is \$1,500,000. It takes about three days each month to pay off the workers, for the men are paid, as a rule, in coin, a large percentage being silver. In the three days forty-four tons of money are handled.



The Bridegroom Tarrys

ELIZA H. MORTON

THE Bridegroom tarrys; weary grow
The watchers in the night;
Their faith is tried; the test has come;
Some lamps emit no light.
The foolish virgins know not God;
The form alone is there.
They heard the solemn words of truth,
The message fail to bear.

The peace-and-safety cry they sound,
And lull themselves to sleep,
Forgetting that an hour will come
When careless ones will weep.
The oil, the precious oil of grace,
Would make their hearts o'erflow
In loving service for the world,—
A joy that all may know.

Buy ye the oil before too late;
Be willing to receive,
That faith may shine in rays of light
To many hearts in need,
No money take, a gift it is;
Just let the glory shine.
The beauty of a perfect life
May be, dear soul, all thine.

Then when the Bridegroom comes to take
His ransomed home to dwell,
With lifted heads we'll shout and sing:
"It is our God. All's well."
Yea, alleluias! for the Lord
Omnipotent doth reign;
Let us be glad, and honor give
To his great, holy name.
Portland, Maine.

In the South Seas

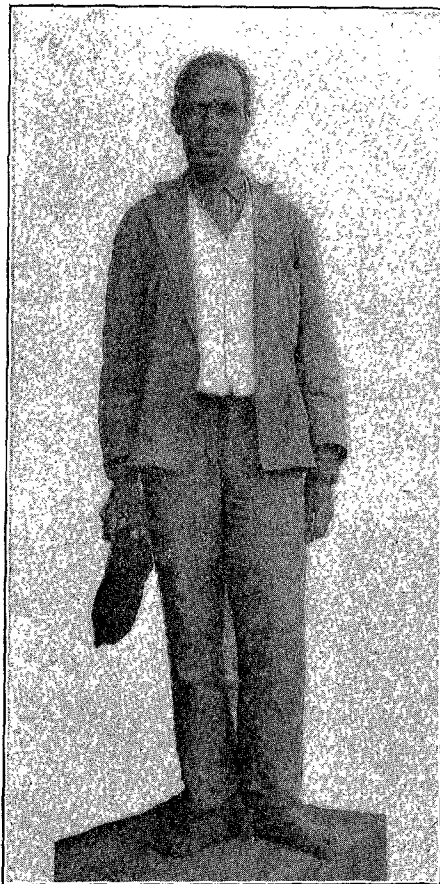
LILY M. THORPE

AN interesting incident was brought to our notice a few weeks ago. A certain Tongan choirmaster, of about thirty years, became exercised concerning the keeping of the law of God. It seems that he came in contact with the truth a few years ago, but made no outward sign as to his relation to it. After some time he went to the leading Free Church ministers (native), and questioned them with regard to the obligation of the law; and the old-time arguments against keeping it were placed before him. But he was convinced that all are under obligation through Christ to keep his Father's law, and concluded that the Free Church ministers did not believe in the Bible; and being conscientious in his belief, he discontinued attending church, although still holding the position of choirmaster.

A year or so after this, the choirmaster died. A minister who visited him just before his death, said to him, "You are going to hell." The dying man looked

calmly at him and answered, "I am not ashamed to meet my God; see to it that you die as happily as I." His friends and relatives marveled to see him close his eyes in death as peacefully as a child closes its eyes in sleep. Some one's seed sowing had borne fruit, although this man's name was not entered in the books of God's people upon earth.

An old Tongan translator named Uga (Unga), who some years ago worked for



JEREMIAH, THE ZULU PREACHER

Elder E. S. Butz, is living here in Vavau for a few months, engaged in hospital work. He visits us frequently. He said, "I shall never forget the things Mr. Butz taught me, never!" We have hopes of this man yet, although the white man's fire-water gets control of him at times.

A number of people come to the house for our Tongan paper, and some of them sit down and read it before they leave. This is a great factor in our work in these islands. The other churches have no literature for the people, and this makes them more anxious than ever to read ours.

We are planning to have the excellent current Sabbath-school lessons translated, and distributed among the people. The Tongans have reached an important place in their history as a people. Many

of the one-time earnest Christians are becoming infidels, and the country is in a political unrest. Give liberally of your prayers, brothers and sisters, on behalf of this important field.

At the present time we are experiencing a water famine. No rain has fallen for two months. This is a serious matter when one considers that there is not even one stream or river in the group. Every one depends upon tanks, and most of these are empty. We have sufficient for cooking and drinking purposes for a very short time. Full baths have been out of the question for four months. The grass is all dried up, and vegetation is languishing. It has just begun to rain at this very moment. It does not bid fair to be more than a sprinkle, but it is a token for good, as a five years' drought has been predicted for Tonga. We are having an average of nearly two earthquake shocks a day. But we are of good courage in the work, and hope in God's mercy.

It is early yet to speak of our school, but it has started well, and we believe it will grow. We have a nice class of young men and women, and we hope to sow some good seed in their hearts.

Niafu, Friendly Islands.

A Converted Battle-Field

HERBERT J. EDMED

THE onward march of the third angel's message is the one theme of interest which this world offers to Seventh-day Adventists. The rainbow that John saw (Rev. 10:1) casting its varied hues around the angel's head was not without meaning, and its interpretation is read to-day in the faithfulness of a covenant-keeping God who is causing the words of the "little book," like the sun, to flash and reflect their light so that "there is no speech nor language, where their voice is not heard." True, the feet of the messengers must tread the path of trial. Yet there is no faltering nor uncertainty in their step. In the fire they are made "pillars" of deep spiritual strength, and nothing thwarts the purpose of those who to-day are whole-hearted in God's work.

Ladysmith is the third largest town in the colony of Natal. For many years its strength lay in its railway workshops, but in the meanwhile the surrounding country has developed into one of the richest farming districts of South Africa. This little town became famous in history during the conflict between the British and the Boers in the years 1899 and 1900, having been besieged by the Boers, and ably defended by a small untrained force within, until relieved by British forces under Buller. From Waggon Hill the Boer guns poured in a continual stream of shell, and the damaged buildings may still be seen, many having been preserved to remind the visitor of the fierceness of the struggle.

Eighteen miles from the city is a mountain called Spion Kop. It was here that the deadliest battle was fought, on Jan.

24, 1900. Up to that time this beautiful mountain had been held as a Boer stronghold. On the southwestern side there are beautiful, but precipitous slopes, while at the back of the mountain there is a wide plateau which slopes gradually toward the town. On this plateau the Boers were strongly entrenched. The British general gave command to seize the hill from the precipitous side, with the result that his forces were mowed down like the wheat of the field. However, the hill was finally captured by the British, and to-day the boundaries of the farm of which the mountain forms a part are marked by monuments that have been erected in memory of the British soldiers who were willing to spill their blood for the glory of their king. What an example of fidelity to the children of God, the soldiers of the King of kings!

But this historic place had then only begun to lay the foundations of its fame.

very time a canvasser, Brother van der Molen, had been out toward Spion Kop selling the book "Patriarchs and Prophets." A copy was purchased by Mr. Stockill, who, with his family, soon embraced the truth.

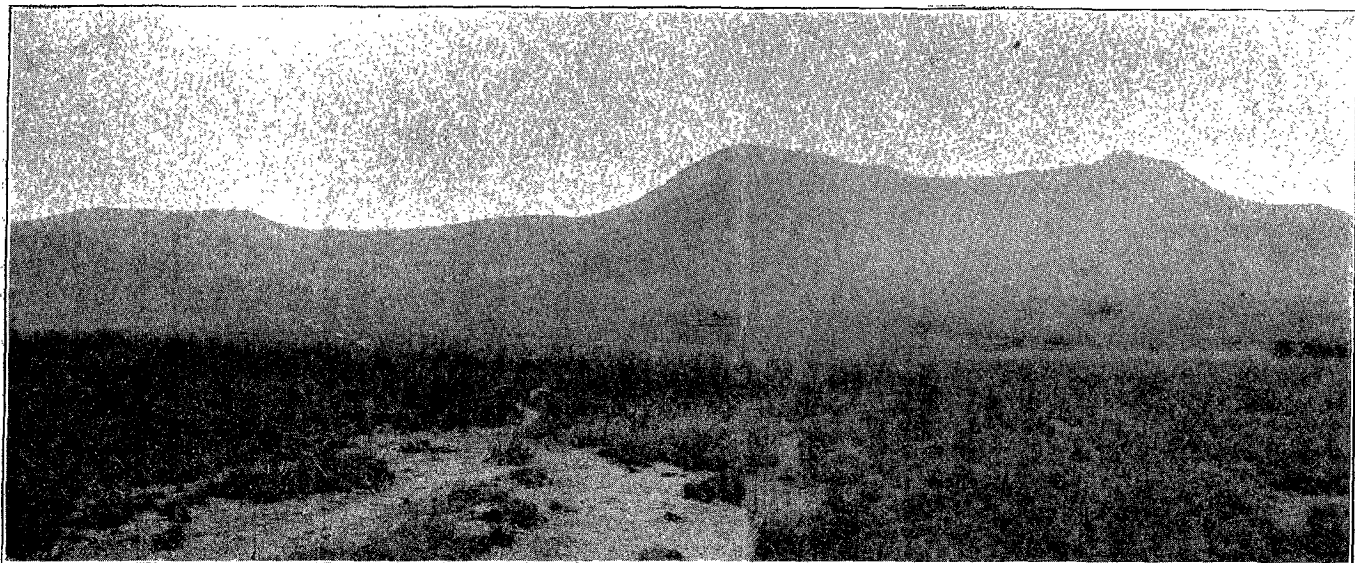
To Brother Stockill's farm Brother Armitage was led, and while there, learned of the possibility of buying Spion Kop. His spirits rose higher and higher, and his faith deepened and broadened, until he grasped the idea that God was pointing us to this battle-field. Pacing the land, he found that with the beautiful historic mountain at the back, good for sentiment, the slopes were bounded by the great Tugela River for about three and one-half miles—good for utility. All the slopes of the farm are capable of cultivation, and along the river, about forty rods wide, is a belt of the finest alluvial soil. Here was an asset that, if placed in wise hands,

The Work in Australasia

J. E. FULTON

We have had much to encourage us recently in the Australasian field. In many places there has been a deep interest to hear the truth, and some of our evangelists have had excellent success. Our missionaries in the island fields are also reporting progress.

Two council meetings have recently been held,—one in Tahiti for the Society Islands and the Cook group, and one in Fiji for western Polynesia. Brother J. M. Cole, who attended the Fiji council, writes very enthusiastically. He tells of the interest on the part of the natives to be in attendance, giving one instance where forty-five natives came in a small three-ton boat. Others walked long distances to attend the meeting. One native sister carried her child many miles on her back. Brother Cole reports that the



SPION KOP, A SOUTH AFRICAN BATTLE-FIELD, NOW A SEVENTH-DAY ADVENTIST ZULU MISSION FARM

The providence of God had destined that a still more glorious and triumphant battle should be fought on the slopes of that mountain; and by a series of circumstances in which we see God's hand, that mountain, with its blood-stained slopes and with its monuments to the dead, has passed into the hands of Seventh-day Adventists, who have purchased the two thousand two hundred acres of which it is composed, for the purpose of establishing a mission for the Zulu race in Natal.

The circumstances, in brief, were these: Elder F. B. Armitage for two years had patiently traversed the country, seeking for a suitable farm for this mission. In the meantime a company of Zulus accepted the truth, thus forming the nucleus of a school for teachers, among whom is Jeremiah, a faithful and devoted believer in the message, as well as a capable preacher.

But while natives were accepting the truth, there seemed to be no suitable place on which to locate the new mission. The last time I saw Brother Armitage before this site was purchased, he seemed much depressed and disappointed. But he little knew how God was working things out for him. At that

would promise self-support from the first year. The only question was, Would the brethren consent to the purchase? In a few days Elder W. S. Hyatt (in the absence of Elder R. C. Porter) and I accompanied Brethren Armitage and Stockill to the farm, and decided—subject to the consent of the union conference committee—to make the purchase.

The accompanying picture gives some idea of the entire property, which is one of the finest in the district. There are several springs on the place, and an abundant supply of water. The white path to the left shows the location of the future mission home. The promise of God gives us faith that prosperity will attend Brother Armitage in his work with the Zulus, and that our people will send in their offerings to help speed on this glorious work, so soon to be consummated in victories far more reasonable, glorious, and triumphant than the victory of Spion Kop.



"YOUNG Christians may make mistakes in working for Christ, but they make a greater mistake in not working for him. No failure in making the attempt is so bad as to fail to make it."

meetings were excellent, and that the native brethren greatly enjoyed the feast of good things.

The writer attended the meetings in eastern Polynesia. In Tahiti the Lord was present with us, and we believe the workers have been greatly encouraged. There have been some difficult problems to solve in that field, but we believe that God has been helping his servants, and we look for brighter days in the future.

Brother C. H. Parker, who was appointed to open work in the New Hebrides, stopped for a month or two on Norfolk Island, but the interest was so great in the revival meetings that he held there that his stay was lengthened from two months to four; and when he was all ready to go, the steamer could not take on passengers or freight on account of a storm, so our missionaries were left there another month. This was no doubt in God's order, for the meetings continued with interest, and Brother Parker baptized thirteen before he left.

The interest awakened by Brother A. H. Ferris on Lord Howe Island has been followed by Brother and Sister Meyers. Several have taken their stand for the truth. The Sabbath-school has

thirty members, which number is about one third of the population.

Cheering reports come to us from the tent efforts in Auckland, New Zealand, where Elder J. Pallant and a corps of workers have been laboring for some time. The interest has steadily increased, and quite a number have accepted the message. Several of the meetings have been held in one of the large halls, where large and attentive audiences have been secured. From Wellington, New Zealand, Brother W. Westerman reports that about ten have taken their stand for the truth.

Our city missionary in Melbourne, Australia, Elder J. H. Woods, has also been successful, under the blessing of God, in bringing out a company. This will be of interest to the first laborers who came to Australia, as the first meetings were held in Richmond, where Brother Woods has been laboring. This is one of the evidences of the vitality of the message. The truth does not wear out, but is ever fresh. God is raising up standard-bearers everywhere.

The interest also among the Sydney churches is growing. The evangelistic efforts in this city are under the direction of Pastor R. E. Burke. In some places special efforts have been put forth with success, and individuals are joining the church, "such as shall," we trust, "be saved."

The ministerial institute in Victoria was a most enjoyable season. The Spirit of God was present, and the workers enjoyed the studies. It was a time of drawing near to God, and of renewing our vows of consecration. It was the first meeting of the kind held in our home field, and we believe it was a success. Others will follow, the next one being in New South Wales, to be held in connection with the Australasian Missionary College.

Elder Morris Lukens, one of the vice-presidents of our union, reports excellent camp-meetings in West Australia and in South Australia. He also tells of the progress of the work in the South Australian Conference, of which he is president. Some of the laborers have had good success, and one church has been organized.

◆ ◆ ◆
 "PILGRIM on the road to glory,
 Pressing toward the heavenly prize,
 Mid the ills that now disturb thee,
 Mid the dangers that arise;
 When the way is dark and dreary,
 Rugged, filled with vain alarms,
 When perplexed, exhausted, weary,
 Trust the 'Everlasting Arms.'"
 ◆ ◆ ◆

God will not be hurried. The building of a Christlike character is not work for a day. Experience can not be acquired without experiment. Patience must have her perfect work. Triumph now would be premature and petty; but the way of faith and patience is the way that leads to victory, which shall be part and parcel of the final glorious triumph of the Son of man.—I. O. Rankin.



Sometime

SOMETIME, when all life's lessons we
 have learned,
 And sun and stars forever more have
 set,
 The things which our weak judgments
 here have spurned,
 The things o'er which we've grieved
 with lashes wet,
 Will flash before us; and as in earth's
 dark night
 The stars shine forth in deeper tints
 of blue,
 So we shall see how all God's plans were
 right,
 And how what seemed reproof was
 love most true.

And we shall see how when we frown
 and sigh,
 God's plans go on as best for you and
 me;
 And how sometimes he heeded not our
 cry
 Because his wisdom could the end
 foresee;
 But e'en as prudent parents disallow
 Too much of sweet to craving baby-
 hood,
 So God, perhaps, is keeping from us now
 Life's sweetest things, because it seem-
 eth good.

And if sometimes commingled with life's
 wine,
 We find the wormwood, and rebel and
 shrink,
 Be sure a wiser hand than yours or mine
 Has mixed the potion for your lips to
 drink.
 And if some friend we love is lying low,
 Where human kisses can not reach
 his face,
 O, do not blame the loving Father so,
 But bear your sorrow with obedient
 grace!

And shortly you shall know that length-
 ened breath
 Is not the sweetest gift God sends his
 friend,
 And that sometimes the sable pall of
 death
 Conceals the fairest boon his love can
 send.
 If we could push ajar the gates of life,
 And stand within, and all God's work-
 ings see,
 We could interpret all the doubt and
 strife,
 And for each mystery could find a key.

But not to-day. Then be content, sad
 heart!
 God's plans, like lilies, pure and white,
 unfold;
 We must not tear the close-shut leaves
 apart,
 Time will reveal the calyces of gold.
 And, if through patient toil we reach
 the land
 Where tired feet, with sandals loose,
 may rest,

When we shall clearly know and under-
 stand,
 I think that we shall say, God knew
 the best.

—May Riley Smith.

Come, Let Us Live With Our Children — No. 2

The Conservation of Energy

ARTHUR W. SPAULDING

It is useless to resolve without having the power to fulfil. And we are all weak. How often, after we have studied out the proper course, have decided just how to direct the developing mind of our child, how to curb some evil tendency, how to tide over some dangerous desire,—how often, then, do we find our strength of body and brain unequal to the requirement! The Sabbath program that was to absorb the eager restlessness of our boy is abandoned because of tired feet and aching brain; the superb patience that was to be proof against the incessant chatter and noisy activities of the children, is dissipated like snow under an April rain; we plan a confidential talk, and at its due time we feel our forbidding poverty of tact and strength. And thus, not so much because of the lack of sight and will, but because of the lack of vitality, we fail.

It is this same lack of vitality, of abundant life, that parts us in every way from our children. To keep the child's point of view, it is necessary for the man and the woman to keep in touch with the activities and the feelings of childhood; it is necessary often to talk and discuss and plan with the children about the things that interest them, to play with them, to help in making their kites and boats and dolls' clothes, to take walks with them, and teach them in the mysteries of bird lore and woodcraft and balancings of the clouds. It is necessary to take some zest, along with them, into seed sowing and wood chopping and bread baking and gardening, that these may be no tasks of drudgery, but worlds of investigation and learning. In short, it is necessary—I say it emphatically—to be grown-up boys and girls, educated, disciplined, but still youthful in spirit. That so many are not is due, sometimes in part to temperament, more often and most fully to unwarranted exhaustion of nervous energy. Yes, unwarranted; for if it is our duty to live with our children, we have no warrant for preventing that life through dissipation, by whatever means, of the powers that enable us to live it.

And now, fathers and mothers, let us face these two facts: Unless we succeed

in saving our children, our chief mission in life is a failure; and unless we can find and stop the leaks of our nervous energy, our power to fulfil our mission is small. When, therefore, we are able to find some of the causes of nervous dissipation, it becomes our sacred duty, our very first work in preparation for child-training, by persistent effort to remove those causes. Here are some of the causes of dissipation of nervous energy:—

Errors in Physical Living. In diet come the errors of overeating, wrong combinations, insufficient nourishment, wrong times for eating, hasty eating. One or more of these causes operate in almost all the cases of nerve exhaustion, and it may often be proved by experiment, for instance, that a discontinuance of supper, with rigid adherence to other correct principles, brings an improvement in nerve power. This diet question, parents, is no question of mere doctrine; it is a question of the salvation of our children. If you lack will-power, ask it of God.

Sleeping or living in impure air is one of the surest means of preventing nerve recuperation. Outdoor life as much as possible, and bringing outdoors indoors, is the remedy. The sedentary need daily exercise that will bring the sweat. Those who labor mostly with one or a few sets of muscles, need to seek corrective exercises. A bowed back fosters a downcast mind. "Jesus was an earnest, constant worker. Never lived there among men another so weighted with responsibilities. Never another carried so heavy a burden of the world's sorrow and sin. Yet his was a life of health." To bind earth to heaven, he rose from the toil of daily labor to the glory of nature's cheer. "With the voice of singing he welcomed the morning light. With songs of thanksgiving he cheered his hours of labor, and brought heaven's gladness to the toil-worn and disheartened." Mothers and fathers, it is not a question merely of feeling well or looking beautiful; it is a question of whether our powers are going to be in good form to save our children.

Worry. Feverish days and sleepless nights are the fruit of worry. It is easy to say, Don't worry; but how can you help it? The remedy is simple, if it is taken up with a single-hearted purpose. It is this: Get your sins forgiven, and go to work for Christ. We worry about debts and needs, about slanders, about reputation, about opposition to our plans, about the mistakes we have made. Just one thing stops it all: "Seek ye first the kingdom of God, and his righteousness." Now if we haven't made up our minds to do that one thing, then we must now choose whether we will do that one thing, or offer a divided service. But "ye can not serve God and mammon." To get our sins forgiven, to give up foolishnesses, to trust God for support and training and strength,—this stops worry; and, worry stopped, nervous power increases. It is not merely a choice, brethren and sisters, of having a bright

or a doleful Christian experience to relate in social meeting; it is a question of plugging up a leak of energy, to turn that energy into the channel of learning to know our children.

The ignorance of or the false teachings concerning sexual life which most men and women had as children and youth, require for their correction not merely the teachings of personal experience, but the purifying fires of God's truth. The purity and the noble ideals of life which must be our gift to our children, must have their foundation in our personal purity and guilelessness. Neither the license of the prurient on the one hand nor the unnatural vagaries of the celibate on the other hand, are to be our pattern or guide; but the marital relations must be brought upon that high plane of thought and action which will make them a fit symbol of the relations of Christ and his church. The father and mother who from their own knowledge and experience can conscientiously and gladly teach their children the science of life with Christ, as symbolized in the marriage state, have a hold most powerful, enduring, upon their children's souls.

The one thought of the real Christian can be only, How shall souls be saved? You as a Christian parent see first your children, beyond them your neighbors and acquaintances: your one purpose and aim is their salvation. What high standing you might obtain in town or church or wider public, you care not. What fripperies of dress or smartness of speech you might be famed for, attracts none of your energy. What gratification of appetite or passion you might indulge in, you, by the grace of God, sternly repress. Released from the drain of worry, appetite, and passion, you conserve your energies for the one great purpose of winning and training the souls about you, the souls of your children and your friends. This, and not personal gain, is the purpose of the conservation of energy. And doing this, you will discover that the Sabbath day finds you with power as well as a will to engage with your children in the Master's work; you will find that the evenings are times of relaxation and social intercourse with your children, and that the days have a buoyancy that encourages effort.

Finally, though with all this conservation our energy yet is insufficient for our duties, we shall learn to find a refilling of life through communion with our Heavenly Father. The study of the Word of God imparts real life; sincere prayer opens the doors of our storehouse and swings wide the gates of heaven, that power may flow into us. Of Jesus it is written: "Often his incessant labors and the conflict with the enmity and false teaching of the rabbis, left him so utterly wearied that his mother and brothers, and even his disciples, feared that his life would be sacrificed. But as he returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon his face, the freshness and

life and power that seemed to pervade his whole being. From hours spent alone with God he came forth morning by morning to bring the light of heaven to men."

Not idly, not listlessly, must we take this truth. If there is a work to be done for our children, if they are to be saved for God's work now and God's kingdom hereafter, if you and I, fathers and mothers, have any responsibility at all in this business of the King's, we must lay a sound foundation for our work, and lay it now. And that foundation is, in great part, an experience in the saving of vital energy for this our only work. When will you begin?

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."

A NUMBER have written us of their great appreciation of the noon-hour prayer service. In presenting their own needs before the Lord at this hour, and in remembering the needs of their brethren and sisters, they have felt the special blessing of the Lord.

Sometimes we feel that our trials are greater than those borne by any other soul. However, as we come in touch with the sickness, sorrow, and suffering in the great wide world, we come to see that we are only one of the many whose hearts have been grieved, or whose bodies have been racked by pain, and we can say with the apostle Paul, "There hath no temptation taken you but such as is common to man." 1 Cor. 10:13. When we are tried and tempted, the Lord in his infinite wisdom may not always see fit to remove the trial, but we have the definite assurance that he will make a way to escape through imparting to us strength and making us able to bear it.

If we commit our ways unto the Lord and let him guide and lead in all our experiences, he counts our sufferings as endured for him. Every taunt, every rebuke, every affliction, every trial of life, however small, if borne patiently in the Master's name, will work out in the life and character the infinite purpose of God. Committing our ways unto the Heavenly Father, let us believe confidently that in the end "all things work together for good to them that love God, to them who are the called according to his purpose."

The past week has brought us the following requests:—

93. A sister who has been lame for twenty-four years and who is suffering from nervous trouble and sleeplessness, writes from Washington asking prayer for healing. She is anxious to take part in the selling of our truth-filled magazines.

94. An Iowa sister requests prayer for her husband, who, because of the condition of his eyes, has been unable to read for four years; and also for herself that her hearing and eyesight may be restored.

95. A mother writes from Texas asking prayer in behalf of her unconverted son, who is suffering from a serious throat trouble. She longs to have him healed and accept Christ as his Saviour.

96. From Oklahoma a sister writes us earnestly asking prayer for her husband, who is being drawn away from the truth by worldly influences, and has begun again the use of tobacco.

97. A sister writes from California: "My niece, reared a Sabbath-keeper, is now living with wealthy worldly people, and is losing all interest in religious things. Pray that she may give herself wholly to the Lord."

98. Prayer is requested by one of our sisters for her mother, who lives in California. She is suffering from injuries due to a fall some months ago, and her daughter desires that she may be healed and converted.

99. From the same State (California) a brother sends a request for prayer for the conversion of his wife and son, who are not believers in this truth.

100. A sister from New Jersey asks prayer for her husband, who is ill, and for the conversion of her four children.

101. A mother in Ohio requests the earnest prayers of God's people for the healing of a son, whose constantly failing health is discouraging him spiritually.

102. From Kentucky a burdened sister writes asking prayer for her husband, who is just now passing through great difficulties; for herself that she may have faith and courage to stand by him; for the conversion of her mother; and for the healing of her sister, who is a great sufferer and to whom medical treatment brings no relief.

103. An anxious mother sends this request from Kansas: "I earnestly desire prayer for my son. He has been estranged from me on account of my being an Adventist, and has not written to me for years. He was separated from me when about ten years of age, but my prayers have always followed him, and I long for his heart to be turned to the Lord and to this truth."

104. From the same State (Kansas) another mother asks our prayers for her son and his wife, who, under the pressure of adverse circumstances, have given up the truth. She desires to see them again rejoicing in the Lord and keeping his commandments.

105. A brother and sister send a request from North Carolina for prayer for the healing of the five-year-old daughter of one of their neighbors, who is afflicted with epilepsy. The parents are not believers in this truth, but have asked that this request for prayer be made.

"Wait on the Lord: he of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Ps. 27: 14.

We shall be glad to give in this column short, concise statements regarding answered prayer. If our brethren and sisters have had special answers to petitions in their experience, we shall be pleased to receive a short, definite statement of these for the encouragement of others.



THE FIELD WORK



Be Still

ELIZA H. MORTON

It is the rest within the song
That makes the music sweet;
And so in life when trouble comes
There's rest at Jesus' feet.
'Tis God that strikes a higher note
Beyond the rest, and gives
A fulness in the soul that makes
Us one with him who lives.

Portland, Maine.

The Cumberland Camp-Meeting

THE annual session of the Cumberland Conference was held according to appointment in Sweetwater, Tenn., August 22 to September 1. Sweetwater is a small town about sixty miles west of Knoxville on the Southern Railway. The camp was situated quite centrally in the conference, and the meetings were well attended from both our churches and the outside. The audiences reached eight hundred at times. A strong corps of laborers will remain to develop the interest.

The business meetings of the conference were harmonious and pleasant. Some changes were made. Elder W. H. Branson, of South Carolina, was invited to accept the presidency. Elder P. G. Stanley, who has faithfully performed the duties of this office for nearly three years, has been blessed in advancing the work in many departments, and retires with the good will of those for whom he has labored. But few other changes were made. One church was received into the conference.

The brethren and sisters showed their interest in the great unsaved world by donating twelve hundred dollars to missions, besides the Sabbath-school donations, which amounted to over forty dollars. Some decided to sell their farms and give the proceeds to the cause of missions. Others will soon do so.

The Spirit of the Lord came very near during the Sabbath meetings, and made hearts tender and responsive to his leadings. The last Sabbath was a day long to be remembered by all. The Spirit brooded over the congregation while Elder Branson spoke on the importance of victory over all sin, and the willingness of our great Captain to fight the battles for us. Truly his power was manifested. Some who had almost decided to give up Christian service were delivered, and turned back to God. In the afternoon thirty were buried with their Lord in baptism.

Plans were laid to carry on a more extended campaign for the unworked territory of the conference, and also for the prosecution of the Harvest Ingathering and "Ministry of Healing" campaigns.

At the close of the services Sabbath morning Brother John L. Shuler was

ordained to the gospel ministry. Elder C. B. Haynes offered the prayer, and the charge was given by the writer. The tender heart and tearful eye evinced the presence of the Holy Spirit and God's acceptance of this dear young man as his ambassador.

Those who attended the meeting from the outside were Elders J. N. Anderson, C. B. Haynes, W. W. Eastman, and V. O. Cole; Profs. C. L. Stone and H. M. Hiatt; Brother W. H. Williams; Drs. M. M. and Estella C. Martinson; and the writer.

We can truly say that the Lord has visited his people. In all, five thousand two hundred dollars was pledged to missions, besides the offerings for the home work. The prospect is encouraging for a prosperous year.

C. B. STEPHENSON.

Camp-Meeting for the Colored People in Georgia

THIS meeting was held in Savannah, Ga., August 15-25, in connection with the series of meetings that has been conducted there the past few months by Brethren J. W. Manns and R. E. Williams.

The delegation from the other churches was not large, but the goodly number present from the newly organized church in Savannah made a larger congregation than would have been secured elsewhere.

A daily program was carried out in the usual way. Five conference sessions were held, in which the various resolutions were read and discussed. Interesting reports were rendered by our ministers, Bible workers, and mission-school teachers. The president's address showed an encouraging growth, and a considerable increase in tithes and offerings.

The executive committee of the Negro Mission Department acted as a committee on the distribution of labor, and recommended the following: That the meetings in Savannah be continued until winter under the leadership of Elder Manns, assisted by Brother Williams; that Sister Elizabeth Smith continue her Bible work in Savannah; that Sister Anna Knight continue her work in Atlanta; and that Sisters Tait and Lennard conduct mission schools in Atlanta and Macon.

The outside attendance at the night services was excellent. During the camp-meeting, the membership of the Savannah church No. 2 was increased to one hundred four. This church has been raised up within the last four months. On the last Sunday, between sixty and seventy were baptized.

Perhaps one of the most interesting services during the meeting was a foreign mission rally held in the evening. After a stirring address on the conditions in heathen lands, by Sister Anna

Knight, Elder Manns gave all an opportunity to make an offering. In a very quiet way, with the Spirit of God manifestly present, \$500.39 was raised in cash and pledges. This, with the amount raised at Barnesville, makes a total of over \$2,000 for missions from Georgia during the camp-meeting season.

Elder T. H. Jeys, of the Huntsville school, was present during the latter part of the meeting, and rendered valuable service. Brother C. G. Manns, from the South Carolina Conference, was also present, and did the principal part of the speaking. These were the only laborers from the outside.

The prospect for the work for the colored people in Georgia is excellent, and we are praying for its rapid development.

LE ROY T. CRISLER.

New Mexico and Oklahoma Camp-Meetings

THE New Mexico camp-meeting and annual conference were held in Fort Sumner, N. Mex., a railroad town of about five hundred inhabitants. Our brethren and sisters are so scattered throughout the State that in order to have as many together as possible at an annual convocation, it is necessary to have the meeting at some point accessible to the largest number.

Tent-meetings were held in Fort Sumner about ten days before the camp-meeting, and many had become somewhat interested in present truth.

About fifty of our own people were in attendance. The constituency of the New Mexico Conference is not very large, but the people are very loyal and devoted. Some of the brethren and sisters came a long distance, and the blessing of the Lord richly repaid them for their effort.

Daily Bible studies were held for a number of days, and many precious things were brought forth from the treasure-house of the Word. Elder Geo. F. Watson labored hard and faithfully. The labors of the workers were appreciated.

Both Sabbaths were precious seasons, and nearly every soul surrendered before the camp-meeting was over. All went to their homes with the feeling that the Lord had met with his people, and they were much strengthened in their faith. The evening meetings were well attended. We thank God for victory.

Elder V. B. Watts, of the Arkansas Conference, was elected president of the conference, and Brother W. R. Goss, of Texas, was invited to act as secretary-treasurer.

One Jewish woman has accepted the truth, and her husband now closes his business on the Sabbath. The tent effort was continued after the camp-meeting closed, and several persons have begun the observance of the Sabbath.

In addition to the regular laborers of the conference, there were present Brethren G. F. Watson, O. B. Watson, and A. F. Harrison from the union conference, and the writer.

On reaching the Oklahoma campground in Oklahoma City, I found that all things were in readiness before the camp-meeting began. The camp was located in an excellent place, and particular care was taken in the arranging of the tent. It was as fine a looking campground as I have seen.

I was unable to attend more than the first half of the meeting. The Lord was surely present by his Holy Spirit. There were about six hundred of our own people present, and among these were a number of German brethren. Meetings were held daily in both the English and the German, and the evening attendance from without was quite good. I understand there were a number of ministers of other denominations present, and they seemed much interested in the truths presented.

Meetings of the conference were held each day. The conference did not make as good a showing financially as in years gone by. We do not believe this is due to a lack of faithfulness on the part of the people, but rather to the drought in this State. For three years the drought has wrought much distress in Oklahoma, but a crop seems assured this year.

When the matter of the Fifteen-cent-a-week Fund was taken up, and the people's attention was called to the needs of the mission fields, nearly four thousand dollars was raised in cash and pledges. Surely these brethren and sisters were desirous of helping forward the work of God. The prospects for the work in Oklahoma look encouraging, and we hope that the Lord will graciously bless his people.

The conference officials remain the same as last year. A number of brethren from outside the conference were present during the meeting. Elders J. H. Schilling and G. F. Haffner were present to help the German brethren; and Brother J. F. Simon, of the Clinton German Seminary, and Brother Sybil, of Dakota, were also in attendance, and rendered helpful service.

I greatly enjoyed meeting with our brethren and sisters in the Southwestern Union Conference, and shall ever feel that the summer was one of blessing and power. May God bless the work and the workers in the Southwestern Union Conference.

F. C. GILBERT.

West Kansas Camp-Meeting

THE camp-meeting at Salina, Kans., opened on September 5, with a fair attendance for the first service, which was held at 7:45 P. M. The place of meeting was Oakdale Park, just in the edge of the city. The park contains a large number of fine trees, which made an excellent shade from the hot sun. The weather during the first week was excellent. A rain came the last Friday, but the campers were full of courage and kept up cheerful hearts.

The business sessions of the conference passed off in good shape. Elder N. T. Sutton and the other conference officers were retained. Brother Shidler was chosen to take up the work of the field agent for the coming year.

The Germans had a tent where services were held several times each day in their language. Elder J. H. Schilling, of Brooklyn, N. Y., was present for several days of the meeting. The other German laborers were Elder S. S. Shrock, and Prof. G. A. Grauer, of Clinton, Mo.

The young people's tent was well filled both at the six o'clock hour in the morning, which was devoted to devotional exercises, and at 5 P. M., when an hour was given to Bible study. The young people took hold with interest, and many expressed themselves as having received

much spiritual help. Miss Maggie Ogden has this work in charge for the conference, and the interest taken in the different lines of young people's work gives evidence of earnest effort on the part of the secretary.

The educational and the Sabbath-school work, under the direction of Miss Eunice Crawford, are progressing well.

The general laborers present were Elders G. B. Thompson, Chas. Thompson, E. T. Russell, C. G. Bellah, J. H. Schilling, and J. W. Christian, and the writer. The morning services of both Sabbaths were devoted to special revival efforts, practically the entire congregation responding to the call for a forward movement in Christian experience.

The general financial condition of the conference is encouraging, and the laborers take up the work for the coming year full of courage and energy.

M. B. VAN KIRK.

Good Word From the South

THAT the conferences in the Southeastern Union Conference are awake to the menace of Romanism is evident from the fact that the Georgia, North Carolina, South Carolina, and Cumberland Conferences in their recent conference sessions each passed the following resolutions:—

"Whereas, The blessings of liberty, both civil and religious, have been preserved to us by the founders of this republic, and have been transmitted to the present generation by their successors, and—

"Whereas, It is the duty of all Christians to work and pray for the peace and prosperity of both the church and the state, and the preservation of our liberties, and to resist and oppose all movements which would take away the liberties of the people, therefore be it—

"Resolved, That we view with alarm the growth of the political strength of the Roman Catholic hierarchy in America, in which religio-political system, holding, as it does, principles that are directly antagonistic to the great fundamental principles of liberty upon which the American republic was founded, we see a grave menace to the liberties of the citizens of this nation, and be it further—

"Resolved, That we encourage our people in this conference to vigorous efforts to warn the public of the dangers of the political manipulations of the Roman Catholic hierarchy, and that in this work they be urged to use that excellent periodical the *Protestant Magazine*."

Of such vital importance did all the conferences consider these resolutions that they gave the time of one entire business session to their discussion, at the close of which subscriptions were taken for the *Protestant*. Seventeen yearly subscriptions were received at the Georgia conference, 40 at the South Carolina, 50 at the North Carolina, and 40 at the Cumberland, making 147 in all to the monthly *Protestant*.

Each of these conferences also passed the following resolution:—

"Whereas, There is a wide-spread and growing demand upon the lawmaking bodies of this country by large and influential organizations for religious legislation, especially for the enactment and enforcement of Sunday laws, and—

"Whereas, The success of this move-

ment is destined to result in religious persecution and the settlement of a religious controversy (that as to which day is the Sabbath) by law, and as our only safeguard from these evils is the enlightenment of the public upon this subject, therefore—

Resolved, That a strong and vigorous campaign be inaugurated at once in this conference, under the direction of the secretary of the religious liberty department, for the education of the general public, and that in the accomplishment of this our people be urged to give a wider circulation to the book 'American State Papers,' to the religious liberty leaflets, and to the magazine *Liberty*."

All the conferences devoted one of their business sessions to the discussion of this resolution. A number of orders were taken for "American State Papers," and about 550 yearly subscriptions for *Liberty*. We are looking for increased activity in the Southeastern Union during the coming year.

CARLYLE B. HAYNES.

The Camp-Meeting for Colored Believers in Lawrence, Kans.

THE first annual joint meeting for the colored brethren and sisters of the East Kansas and North Missouri Conferences was held on one of the most beautiful squares in South Lawrence, August 29 to September 8. The weather was ideal, and everything favorable for a good meeting. The number of those who camped on the grounds ranged from twenty-five to ninety; from East Kansas there were forty-eight and from North Missouri forty-two in attendance. The Spirit of the Lord was present in every service. The outside attendance was excellent. Some requested that the meeting should continue, that they might hear more of these vital truths for this time. The Spirit of the Lord surely brooded over the encampment. There was not a discordant note heard during the whole time. Elders W. H. Clark and J. M. Campbell, and Brethren E. T. Wilson and R. L. Bradford, and the writer assisted in the meetings.

The spiritual interest was the best I ever witnessed. Two capable leaders were appointed over the children's, young people's, and mothers' meetings, who looked after the spiritual needs. During the meeting, ten persons went forward in baptism, and others were to be baptized when they returned to their home churches.

The leading feature of the meeting was the practical instruction given during the early morning services, and the Holy Spirit's influence that sealed it in each heart. At the evening meetings, where there was a large outside attendance, some vital phase of the message was presented. The Lord surely graced the meeting with his presence. It was a holy convocation in the truest sense of the word. It was good to be there. After the meeting was over, Elder Campbell and the writer stayed two or three days to follow up the interest, and in our visits from home to home three persons accepted the Sabbath truth. The brethren and sisters who attended this camp-meeting came with hearts open and receptive to the teachings of the Spirit, and all went home full of courage, strengthened for the great battle of the Lord, and determined to carry out the

instruction found in 2 Sam. 10:12. We wish to thank our conference brethren for planning this meeting.

J. W. ALLISON.

West Virginia Camp-Meeting

THE twenty-fifth annual session of the West Virginia Conference was held in connection with the camp-meeting at Fairmont, W. Va., July 18-28. The camp was located in one of the most beautiful parts of the State, as well as of the city, in a large and artistically arranged park, called Loop Park. It was one of the best camp-meetings that the writer has attended in the West Virginia Conference during the four years that he has been connected with the work in the Columbia Union.

The attendance was larger than usual, although it embraced in some measure a different group of Sabbath-keepers, the meeting being held in a different part of the State. Many new faces were seen, as well as a large number of the old ones. There was a splendid spirit prevailing on the camp-ground. The evening meetings were well attended, and the truth, as it was preached, was listened to with great interest.

The reports from the officers and workers of the conference showed that the field had been making some encouraging progress during the year. About thirty persons had accepted the Sabbath truth during that time, of whom fifteen were added to the church. Two new churches were built, one in Charleston and one in Parkersburg, and these are practically free from debt. During the past year the canvassers sold thirteen thousand dollars' worth of books, which is an excellent showing for the little State of West Virginia.

The Spirit of God was present in the meetings, and from the first there was marked progress in the spiritual condition of the people. It is pleasing to look over the laboring forces in the State of West Virginia, and see the company of earnest, devoted workers.

Practically the same officers were elected for the coming year, Elder F. H. Robbins being president again, and Brother J. S. Barrows secretary and treasurer. There is a good spirit prevailing throughout the conference, and all the brethren and sisters are pulling together for the advancement of the work.

B. G. WILKINSON.

The Armenian Mission Field

AZABAGHA.—After our general meeting in Bardizag, Nicomedia, I went to Tokad, and soon after, in company with Brother M. N. Askabedian, I visited Azabagha, an Armenian village near by, where two aged persons accepted the truth. We remained with them about ten days, instructing them in the message, and they were comforted by the Spirit of God.

SIVAS.—From Azabagha we returned to Tokad, and prepared to go to Sivas, the capital of the province. Brother M. Ashikian, our canvasser, also accompanied us. Brother Ashikian looked over the city, and next day started out to sell our publications. We also visited some friends, and held studies in our room. We had no intention of staying in Sivas, but our friends entreated us to rest a few days and hold Bible studies, so we

remained five days. Good seed was sown, and we left the city with the hope of returning to labor there next winter. On June 17 we started for Zara, twelve hours' distant, toward the east. Our canvasser continued his labors in Sivas, and later wrote us an encouraging letter, telling us that he visited every shop and house, and sold about 450 piasters' (about twenty dollars) worth of tracts and books. All in that city have heard that Sabbath-keepers have come, proclaiming that the end of the world is near.

ZARA.—This is a small city, situated on the slope of a mountain. We saw many artificial caves, where people hid themselves during the invasions of Jinguishan's armies. Zara has been visited by Congregationalist, Disciple, and Mormon missionaries, and each denomination has a group of believers among the Armenians. One of the Mormon believers, M. Shirinian, came to Constantinople in 1895, on his way to America, heard about our work, studied the third angel's message, and was converted. Instead of going to America, he went back to his home, and has been a faithful witness in Zara. We were glad to see him again after such a long time. He welcomed us to his home, where he and his wife were alone, his children living in other houses. He is sixty-nine years old, but strong in body and faith.

We tried to hold meetings, but there was a spiritual lethargy on the people. After the proclamation of the constitution, socialist lecturers visited the city, turning the minds of the people away from religion. We stayed fourteen days, and held meetings evenings and on Sunday. Some were interested. Brother Askabedian tried to sell our publications, but sold only about two dollars' worth of tracts and books. Faithless Armenians despised and mocked him, but some seemed favorable.

June 30 was a good day. Brother Shirinian and his wife followed the example of their Lord, being buried in the watery grave. In the evening we had the Lord's Supper, and the next day we left the place, committing the believers to the grace of the Lord.

Z. G. BAHARIAN.

Field Notes

THREE persons belonging to the Florida Sanitarium family, located at Orlando, Fla., were recently baptized.

THREE new believers have united with the company at Esmerelda, Cal., and eight persons were baptized by Elder E. H. Adams at Kingriver not long ago.

FROM Minneapolis, Minn., comes the report that as the result of the tent effort being conducted there, twenty persons have decided to obey the commandments of God, and many others are under deep conviction.

ELDERS L. S. Wheeler and L. T. Nicola report the baptism of five persons at New Rochelle, N. Y., and four new members have united with the Fifty-eighth Street church, Brooklyn, N. Y. Six persons from one family were recently baptized by Elder E. L. Cardy at Mechanicsville, N. Y.

Church Missionary Work

[The following program was prepared by A. E. Everett, missionary secretary of the Maine Conference.]

Suggestive Program for Fourth Sabbath Home Missionary Service

(Oct. 26, 1912)

OPENING SONG: "Christ in Song," No. 561, new edition only.

SCRIPTURE READING: 1 Thess. 5: 1-15.

PRAYER.

SONG: "Christ in Song," No. 513; old edition, No. 422 (first two stanzas only).

READING: "The Missionary Call."

SONG: "Ask Not to Be Excused," last stanza.

SECOND READING: "What We Can Do."

CONSECRATION SERVICE: Spend ten minutes in testimonies based on a desire for unity of effort and power from above to finish the work of the message.

REPORT OF CHURCH WORK: By missionary secretary (librarian).

PASSING OF REPORT BLANKS: With short remarks, encouraging reporting at least a few items.

COLLECTION: Recommended that all churches not now supplied with tracts ask that a liberal offering be given to procure a five-dollar package.

PRAYER OVER OFFERINGS AND REPORTS.

PLANS FOR SPECIAL WORK.

CLOSING SONG: "Christ in Song," No. 570; old edition, No. 384.

BENEDICTION.

The Missionary Call

THE responsibility of giving the third angel's message to the world rests largely upon the lay members of our churches. God has called us into this message, and in turn expects us to impart it to others. The responsibility rests upon every individual. It is not for some to conclude that, because of a supposed hindrance, drawback, or lack of talent, they are to be excused. Indeed, the call for immediate service by our lay members has become so urgent that God has been sending message after message from heaven urging that this work be done at once.

And to-day this message comes to us. In every church a great missionary work is to be done; a great field is open. The angels are waiting for each individual to decide whether he will sense his duty, and buckle on the armor for service.

Organization

A band of workers uniting in perfect cooperation can always accomplish more than the same workers can do singly and without mutual aid. Cooperation also helps to build up the individual worker; as the strong impart to the weak, and those who are otherwise slow or who might fail to work at all are encouraged to take hold and do aggressive missionary work. Hence, perfect organization is very essential to successful missionary effort. Remember that a working church is a living church, and that every living church is essentially a missionary church.

The church officers, with the elder naturally at the head, should plan carefully for the home missionary efforts. While the missionary secretary, or librarian, will do all in his power to lead out in such efforts, yet the whole burden should not be shifted to him.

Leadership

Leadership is essential, and as most persons feel a drawing to some special kind of work, such as canvassing, paper selling, tract distribution, visiting the sick, helping the poor, missionary correspondence, etc., such persons could be chosen to lead out in the work they seem best adapted to. In this way the larger churches would be formed into little bands having charge of various lines of missionary effort, with enthusiastic leadership. In smaller churches it might not be possible to have so many bands, but still the individuals could have their special work to look after, reporting their experiences in the missionary meeting.

Some members may become discouraged by trying to do too many kinds of missionary work at once, or by feeling that they are expected to, and thus give up trying before they have accomplished anything. A little done well may mean far more than much attempted in a general way with failure to do anything definitely or completely.

Many of our churches are already working, with well-organized societies; but other churches have not organized their missionary work so that the most effective service is being done. Why not do it now? Why not take as our motto, "Every member a worker for Christ," and then, as a church, counsel and pray together, and organize for aggressive labor for the Master?

The times are perilous. On every hand there is anxiety and unrest, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." God has placed our little churches as beacon-lights, dotted here and there all over this great world, that they may let their light shine, and guide into the heavenly harbor many souls who are sinking, yet desire to be saved.

Let us awaken to-day to these responsibilities, and determine, with God's help, to enlighten our own little community before the storm breaks, and we be found with our work undone, and we ourselves unprepared to meet our God.

What We Can Do

In the Home

THE true missionary spirit, after its reception in the heart of the believer, will first be manifested in the home. The love of God will be revealed in the family life, and those who are nearest and dearest will feel its gentle influence first of all. The family altar will be reared in the home, and morning and evening fervent prayers will ascend to God. Wisdom from above will be earnestly sought, that effective missionary labor may be done both in the home and without.

Some find it very hard to do anything for their next-door neighbors. They testify that every advance in missionary effort thus made is coldly repulsed. There may be a reason for this which many do not suspect. The cause may lie in their own home life. Do not forget

that our neighbors read *us* before they do the papers, tracts, or books we may give them. A well-ordered home bears a powerful influence for the truth. Are we cheerful and prompt in all our business dealings? Sometimes a neglected debt may cause distrust to spring up in the hearts of men with whom we deal, and they wonder if all Adventists are such persons. These things must be watched jealously if we would have our influence tell with our neighbors. When we go out of our way to do men a favor, and to be prompt in every matter, we have begun on the right line for effective missionary influence.

The greatest thing needed to-day in every Seventh-day Adventist Church is a genuine *heart* revival of missionary work. Following this will come a mighty reformation in the lives of the believers, which will make effective the work attempted, and result in a harvest of souls.

In Personal Work

Probably of all methods of labor, loving personal service is the most productive of good. The world is hungry for love and sympathy and spiritual help, which only the believer in Christ can give. Thoughtful attention and little acts of kindness toward our neighbors will break down many a barrier of prejudice, and prove an opening wedge for the message.

We should see well to the influence we bear. How necessary that we learn to commune much with our Saviour, that we may reflect the light of his presence.

In nearly every place some sick person can be found to be visited, or some poor widow assisted, or clothing furnished to some poor and afflicted family. You could visit the well-to-do people, soliciting such help as would be needed, and thus gain an entrance to, and the confidence of, both rich and poor. In all missionary work mingle much with the people, and the Holy Spirit through you will work mightily for the conversion of souls.

With Our Literature

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1: 14. This is written of Christ. It also pertains to those who have received Christ into their hearts. So then, every believer, as he carries the printed message to his fellow men, has the privilege of demonstrating in his life what that message can do and does do when it is made flesh. This is the most powerful argument we can present why men should receive the message we have for them. Each of us is an epistle, "known and read of all men."

Every Christian family and individual can do something with our literature. A supply of tracts should always be kept on hand. The best and most economical way for the church to procure tracts is to order them in the five-dollar packages. Every fourth Sabbath the offering for home missionary work should be taken. Usually, enough can be collected at one meeting to pay for the tracts. The librarian should then encourage all the members who wish to use tracts to come forward at the close of the meeting, and get them freely. This gives the poorer members the same privilege to use tracts as their more favored brethren. Many churches are now following this plan,

and in every place where tried, to my knowledge, the tract work has been stimulated, and in some cases excellent interests among the people have been awakened.

A club of *Signs* (weekly) should be maintained by every church. A special series of this paper is begun every six months. Our people always respond liberally when the missionary work with our pioneer paper is brought before them. If properly managed, large clubs can be used and paid for by comparatively small churches without embarrassing any one.

Bible Work

Many church-members are, or can soon learn to be, qualified to give Bible studies. This work should be encouraged everywhere. In many instances those who go out to distribute tracts or to canvass for our books, find openings for Bible work. Those who are apt to teach, who are well-balanced in the message, should be selected for this work. Our lay members are being called to do it. The church officers should see that the missionary society does all it can to develop such workers. This is one of the most important lines of labor in the denomination. Sound conversion, enthusiasm, good judgment, cheerfulness, tact, sociability, are some of the requisites for successful Bible work. Persons who may be zealous, but inclined to fanaticism, should not be encouraged to give Bible studies.

Determine to Succeed

Finally, brethren and sisters, earnestness is demanded in missionary work. It means life or death; assuredly so to those around us, and probably so to ourselves. Now is the time to "repent, and do the first works." One thing that keeps many of our missionary societies and churches from growing, is lack of unity and love among the brethren. There is not perfect understanding among the members, and possibly not among the leaders. Shall we longer allow such things to creep in to spoil our work? Only through perfect union can success and God's blessing be expected. Let us today examine our own selves and see if there is anything keeping back God's Spirit and blessing from our work. The end is hastening on apace. The last steps of our journey are now being taken. Shall we fail on the border of the promised land? or shall we triumphantly enter with God's remnant people when Christ comes?

"AN unkind word falls easily from the tongue, but a coach with six horses can not bring it back."

HAPPY the man who early learns the wide chasm that lies beneath his wishes and his powers! — *Goethe*.

"If you want to be gloomy, there's gloom enough to keep you glum. If you want to be glad, there's gleam enough to keep you glad."

"ONE who is too anxiously concerned for what the future will think of him is likely to miss the present chance to make good."

OF all the cankers of human happiness, none corrodes with such a silent, yet so baneful an influence as indolence. — *Thomas Jefferson*.

State and Church

Reports, Notes, and Comments Pertaining to the Current History of Religious Freedom, and the Campaign "to Make America Catholic."

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

Sunday Baseball

SOME of the citizens of Pensacola, Fla., were in favor of allowing baseball to be played in that city on Sunday, but the State law prohibited it. This obstacle was removed, and Sunday baseball followed. The situation is commented upon by the *Golden Age* in its issue of Sept. 26, 1912, under the heading "Pensacola's Sunday Shame:"—

"We are sorry for Pensacola. We are ashamed of Pensacola. Pensacola's example is a blight to all the surrounding country; for she fears not God nor regards man in playing Sunday baseball. Some 'wide-open' politicians got it by deception, and now they hold on to it by devilish defiance of decency.

"Florida has a State law against baseball, but on a rider to a new charter bill, the council was granted the privilege to regulate the playing of baseball. Of course the word Sunday did not appear in the rider, but the fight was made and won on that conscienceless deception, and, saddest of all, we are told that both of the daily papers in Pensacola fought for the enthronement of this degrading devilment.

"And now, what is the result?—It is the same which always comes to a man or a community when the laws of God and the moral and spiritual needs of man are trampled in the mud and mire for the sake of money—at the price of shame.

"Clean baseball is magnificent sport; but when it is fostered in an atmosphere of gambling and Sabbath desecration, it not only brings the game into disrepute, but it becomes a blistering blight to countless thousands."

How can the state distinguish between baseball on Sunday and baseball on any other day? What makes baseball "clean" on Wednesday and "degrading devilment" on Sunday? What law of God is trampled upon by playing baseball on Sunday? and what has the state to do with enforcing God's laws? These are pertinent questions.

Administering the Maryland Blue-Laws

DESPITE protests of railroad officials that the work was absolutely necessary to prevent serious accidents, Sheriff C. L. Howard, of Montgomery County, yesterday arrested two section gangs repairing the Baltimore and Ohio tracks at Cloppers and Halbine for violation of the blue-laws.

The heavy rains of the last week, according to railroad officials, have caused the tracks to widen and the ties to loosen, endangering trains on that division. Owing to the particularly heavy traffic over the division on Sundays, it was declared that the work was absolutely necessary to avoid serious accidents.

The two gangs, aggregating twenty-one men in all, and working under the direction of foremen, were employed in

adjusting new ties and repairing the rails. Against their protest that the work was necessary, it is charged, the county officer took them into custody on a charge of violating the ancient blue-laws, handed down in Montgomery County from the days of the Puritans.

Notice of the arrests was wired to Baltimore, and Albert Bouic, of counsel for the railroad, hastened to Rockville, where the men were detained, obtaining their freedom on condition they appear for hearing Wednesday at 9:30 A. M.

Officials of the railroad were indignant last night at the action of the Montgomery County authorities. They declared that the work was essential to the safety of the travelers over that division, owing to the recent washouts and wet weather. It is practically assured that a final test of the out-of-date blue-laws will be made in the Maryland courts.—*The Washington Herald*, Sept. 30, 1912.

A New Interpretation

THAT wisdom has not yet perished from the earth is evident from the latest interpretation of the two olive-trees mentioned by the prophet Zechariah. A writer who places "D. D." (Delightful Dreamer?) after his name indulges his imagination after this manner:—

"What were the two olive-trees or two candlesticks standing before the Lord, in Zechariah? They are explained to be the two anointed ones of God; in other words, Zerubbabel, the representative of the civil power which God had appointed, and Joshua, the high priest, head of the ecclesiastical power, which was also of divine appointment. These two elements make up theocracy, through which God revealed himself and carried out his plans. Moses and Aaron together represented the same thing, both the civil and the ecclesiastical powers of God. Elijah was intimately and vitally concerned with affairs of both church and state in a crucial age, reproving and instructing both prophets and kings. Jesus represented every interest involved in affairs both civil and ecclesiastical. In him all godly interest headed up; in him was plenteous redemption for the perfect restoration of all involved in a perfect state and a perfect church. You remember that Jesus said: 'I found my church.' You will also remember that the powers of the church are 'ordained of God.'

"The church and the state! These are the two mediums through which God makes known his will; the two channels through which he communicates himself; the two agencies through which he executes his will. These are his two witnesses."

This absolutely original exegesis is printed in the *Golden Age* (Atlanta, Ga.) of Sept. 26, 1912. It shows to what dire straits those are driven who wish to unite religion and the state.

Conference Resolutions

At the recent session of the West Michigan Conference the following resolutions dealing with religious liberty were adopted:—

"Expressing our profound belief in the principles set forth in the Saviour's command, 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's,' and that

it is the Christian's duty to cheerfully meet the requirement of this command; therefore—

"Resolved, That we hereby reaffirm our position on the subject of religion and civil government, maintaining that the church and state should be kept forever separate because of the fact that they occupy different realms in the Lord's plan for men in their relation one to another.

"Whereas, Sunday observance is a religious institution, and civil laws designed to enforce its observance are in opposition to the true principles of Christianity and subversive of the American idea of civil government; therefore—

"Resolved, That we respectfully but earnestly protest against legislation in behalf of compulsory Sunday observance either by Congress or by State legislature, and that suitable literature and periodicals be distributed among officials and the people generally for the purpose of giving information on the correct principles of religious freedom.

"Resolved, That our conference laborers be urged to study the principles of religious liberty, providing themselves with 'American State Papers,' so that they may be able rightly to represent this department of the work and give information to all concerned."

Elder S. B. Horton, who was formerly assistant secretary of the Religious Liberty Association, at Takoma Park, D. C., was elected religious liberty secretary of the conference.

The religious liberty work was also considered at the session of the East Michigan Conference, and action was taken as follows:—

"Resolved, That the resolutions adopted at the last session of the Lake Union Conference, touching the religious liberty work, be carried out in the East Michigan Conference, as follows:—

"1. That the local secretary conduct religious liberty institutes during the year in different parts of the conference.

"2. That our people and churches be urged to continue the petitioning and memorializing of Congress against proposed religious legislation.

"In keeping with the important work of the Religious Liberty Department,—

"3. That copies of the new edition of the book 'American State Papers,' be judiciously placed in the hands of State legislators and other public officials by the local secretary.

"4. That the magazine *Liberty* be sent continuously to all State legislators and circuit judges, and—

"5. That the magazines *Liberty* and *Protestant* be sent to all public libraries."

Why a Catholic Census?

OUR esteemed contemporary the New York Sun, in its issue of August 31, published the following despatch from its correspondent in Milwaukee:—

"It is developed to-day that the conference of Archbishops Messmer of Milwaukee, Ireland of St. Paul, and Glennon of St. Louis, was intended to discuss a recent decision of President Taft with regard to the Catholic census of the country.

"The recent official census reports were criticized by Catholics as giving far too small figures for the Catholic families of the country. The protests

reached the President, and he has finally authorized the taking of a special census of Catholics by church dignitaries, and the archbishops were in conference with a view to studying how to make the census correct and sufficiently inclusive.

"Archbishops Ireland and Glennon were here as two who had led in the agitation against the government figures."

Apart from the fact that the foregoing may be regarded as further convincing evidence of the truth of the charge that the Roman Church is in politics, it will be asked, Why is the Catholic hierarchy dissatisfied with the figures of the census? They were compiled, as we are assured, with the same scrupulous care to ascertain the status of all the religious bodies in this country, and it is somewhat significant that at this late date their accuracy should be questioned by the Catholics alone. Why should there be so much solicitude about taking a "special census" of Catholics, in advance of a presidential election? President Taft has stated that he has treated all religious denominations with equal fairness. Assuming this to be the case, and that the census figures are the results of such uniform treatment, why should he have suddenly come to the conclusion that "a special Catholic census by church dignitaries" is now necessary? Is such a census to supersede that taken by the officials in the government service, according to "uniformly fair methods," which the census officials applied to all denominations? These are questions which will naturally be asked by the American people, who are interested in so strange a proceeding. According to the census, there were 12,321,746 Catholics in the United States, or about one eighth of our entire population. Are the rank and file of that church dissatisfied with these figures? or is it only the hierarchy that is agitating for this new census to be taken under their own auspices, in the hope of producing a more formidable showing, and thus placing the Catholic voting power in a better position to demand respect and consideration? Surely the public is not to be blamed if it detects in this affair all the earmarks of a strategic political move—another step forward in the great papal political campaign.

We shall watch with interest for developments in this strange proceeding, which is something startlingly novel in administrative methods, being, so far as we know, wholly without a precedent.—*The Christian Herald, Sept. 18, 1912.*

At a meeting held at Sweetwater, Tenn., the Covenant [Conference?] of Seven-day Adventists passed a resolution protesting against the recent action of Congress ordering the closing, as far as possible, of the post-offices on Sunday, as being a union of church and state. It claims that the ultimate result of such legislation can be only "religious persecution and intolerance." The resolution also advocated the putting into operation at once by the conference a strong "religious liberty campaign to educate the public upon this question, the campaign to be under direction of Cyrus Simmons, of Knoxville, the secretary of the religious liberty department of the conference. The resolution was unanimously adopted. While fully agreeing with our

Adventist friends in regard to opposition to any union of state and church, we do not see that there is any question of this kind involved in giving Christian employees of the post-office a weekly day of rest wherever it is possible.—*The Chicago Israelite, Sept. 28, 1912.*

News and Miscellany

Notes and clippings from the daily and weekly press

— This year's cotton crop, according to statistics of the New Orleans Cotton Exchange, is the largest in quantity and poorest in quality ever raised in this country.

— Cotton is being largely used in the manufacture of automobile tires. One million yards of high-grade duck were recently sold by a Georgia cotton-mill to one tire manufacturer.

— If all the trespassers who have lost their lives upon railway tracks in the United States in ten years ending June 30, 1911, could be called back to existence, they would form a city of 51,083 inhabitants.

— Chicago is now the leading post-office center in the United States. A comparative statement prepared in Washington in the office of Postmaster-General Hitchcock shows that the Chicago post-office excelled in business the New York office, its only rival, by \$29,274.30 for the month of August.

— A force of 750 American marines under Col. F. J. Moses sailed from Philadelphia September 27, on the transport "Prairie," for Santo Domingo, to compel the reopening of Dominican custom-houses along the border of Haiti, closed by revolutionists.

— The English war-office authorities are so impressed with the valuable work of the aeroplanes in the army maneuvers that they have decided, according to the *Daily Mirror* (London), to build and organize two fleets of aeroplanes. One fleet will consist of powerful squadrons of fast aeroplanes carrying quick-firing guns, the other of scout aeroplanes, to be used solely for scouting purposes. The guns of the new fighting fleet will be placed in front of the aeroplanes; with the propellers at the rear. Before the scouts take the air, the heavier class will be sent up in squadrons, with the object of attacking and sending the enemy's air craft to earth.

— Floating flats for millionaires are the latest luxury in transatlantic travel, and the vessel on which, it is understood, the provision will be made is the new Cunarder "Aquitania," which will be launched on the Clyde (Scotland), about December, and put in commission in the spring or early summer of next year. Fashion in ocean travel changes periodically, and the decision to build flats on the "Aquitania" is said to be the outcome of a growing tendency among families, especially English families, to live on board exactly as they would at home. Already there are in some of the Cunarders a series of walled-off recesses where it is possible for families to take their meals by themselves. "Flatland afloat" is simply an elaboration of this system of private suites.

— A letter written on stone in Babylon 4,000 years ago by a young man who complained of the high cost of living has just been translated by Dr. F. C. Eissen, of the University of Chicago.

— One hundred thirty-six women and children were killed or wounded September 29, when the Nicaraguan revolutionists bombarded Managua, according to mail advices just received from that city.

— The cruiser "Cincinnati" commanded by Commodore Samuel S. Robinson, has been ordered to Foochow, China, to protect the lives and property of nearly 200 Americans from the ravages of a faction which it is reported has revolted against the government.

— Arrangements have been made by Postmaster-General Hitchcock for the engraving and manufacture of a series of twelve stamps, novel in size and design, for exclusive use in the forwarding of packages by the new parcel-post. Under the law recently enacted by Congress, ordinary stamps can not be used.

— It is a fact, perhaps not generally known, that the seigniorage, or profit, which has accrued to the government from the coinage of silver, nickel, and bronze pieces during the last forty years has amounted to \$205,385,272. This is approximately four fifths of the entire cost of the construction of the Panama Canal to date.

— Lieut. L. C. Rockwell and Corporal Frank S. Scott, both stationed at the Army Aviation School, were plunged to their death on the afternoon of September 27, at the aviation field at College Park, Md., and thus two more victims were added to the long list of fatalities which have already occurred in the conquest of the air.

— Twelve thousand of the 22,000 railroad employees ordered to strike at Barcelona, Spain, quit work September 25. As fast as they left their positions, these were taken by government soldiers. Attempts were made to wreck three trains, but only one was successful. The government has ordered martial law along all divisions run by these troops.

— The Atlantic fleet, which is to mobilize for review in New York harbor, October 12-15, will comprise a grim, gray line extending from Fifty-third Street almost to Yonkers, and, including the unassigned vessels which will lie at anchor beginning opposite Twenty-fourth Street, the entire column will be more than fifteen miles long. There will be five miles of first-class battle-ships alone, drawn up in formidable double-column array.

— Hundreds are dead, tens of thousands homeless, and \$20,000,000 worth of property destroyed as a result of the terrific typhoon that swept Japan from end to end on Sunday, September 22. Wires have been down, cities isolated, and communication by rail and road interrupted, so that news of the casualties is just beginning to come in. The storm, which was the worst in half a century, did the greatest damage to the cities of Nagoya, Osaka, and Nara, on Hon-shu Island, and in Gifu. A tidal wave demolished the harbor of Nagoya, while wind and rain and lightning worked havoc on shore.

— The commercial growth of Porto Rico is reflected in the annual report of Gov. George R. Colton, which shows the external commerce of the island increased approximately \$14,000,000 during the past year. The aggregate for the year was about \$92,500,000, or five times as much as in 1901. Eighty per cent of this trade was with the United States.

— The greatest slaughter of animals in the history of Siberia took place last year, being caused by the increased demand for furs. Con.-Gen. John H. Snodgrass reports from Moscow that 4,525,000 gray squirrels, 1,500,000 white hares, 12,250 sables, 200,000 ermines, 1,500 brown bears, 180,000 kolonki (a species of skunk), and 16,500 gray wolves were killed, besides about 100 arctic foxes.

— It is claimed by telegram that eighty Americans, six of whom are women, have been captured by Mexican rebels, and are being held for a ransom of \$100,000. Madero is reported as having concentrated his forces at the city of Mexico to defend the capital from threatened assault. This leaves outlying districts much exposed. United States troops in Texas have captured Colonel Orozco, father of the rebel leader, who crossed the lines, and who is now held a prisoner.

— England has notified China that she will not recognize the new republic unless China abandons her proposed expedition into Tibet for the purpose of re-establishing Chinese sovereignty over her southwestern territory. Tibet had declared her independence, and while it does not appear that Great Britain means to govern Tibet, still it is clear that she does not mean that China shall. This move is creating some excitement among the powers, because it seems to establish a precedent of which Russia may take advantage in regard to Mongolia.

— With hundreds of soldiers held in instant readiness for an outbreak, the people of Ulster province, on September 28, registered formal protest against home rule for Ireland by signing a solemn covenant in which they declare they will not submit to political separation from the British union. By some it was regarded as the first step toward civil war, which has been threatened by the unionists of north Ireland if the liberal government at London carries out its program of granting autonomy to Ireland. At least 500,000 persons took part in the great antihome rule demonstration which marked the celebration of Ulster day.

— A London despatch for September 30 says: "The Balkan difficulties have developed with alarming rapidity to a point where only a spark is needed to set the whole of southeastern Europe aflame. Three of the Balkan States by common consent have ordered the simultaneous mobilization of their armies, and are making every preparation for immediate hostilities. Everything now seems to depend on whether the great powers will be able to bring sufficient pressure to bear to prevent the outbreak of hostilities and preserve the *statu quo* in the Balkans. To-day's developments appear fully to confirm the existence of a military undertaking between Bulgaria, Servia, Greece, and Montenegro, directed against Turkey.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

PACIFIC UNION CONFERENCE

Arizona, Phoenix Oct. 24 to Nov. 3

SOUTHEASTERN UNION

Florida, Ocala Oct. 3-14

Business Notices

WANTED.—An experienced clerk, man or woman, for general merchandise and grocery country store. Must be Seventh-day Adventist. Send reference in first letter. Wm. Middaugh, Ames, Nebr.

MOVE South before winter. Buy my pleasant Memphis home. Seven rooms. Gas, electric lights, all modern conveniences. Fruit-trees, shade-trees, vines, and roses. Finely fitted for poultry. Illustrated booklet, prices, terms, etc., sent free. J. S. Washburn, 665 Decatur St., Memphis, Tenn.

Address Wanted

MRS. MARY LOUISE BENJAMIN (colored) desires to know the whereabouts of her son, Joseph C. Bruly. Any one who can give this information should address the same to her at Bayamon, Porto Rico, West Indies, Box 24.

Publications Wanted

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

Elsie M. Evans, 400 Lincoln St., Sayre, Pa., requests English tracts, periodicals, and any of our magazines, for free distribution.

Copies of the *Signs of the Times* (monthly and weekly), *Watchman*, *Liberty*, and the *Protestant Magazine* are requested by Ray E. Hendricks, Weiss, La.

Clean copies of *Little Friend*, *Youth's Instructor*, magazines, and tracts are desired by Mrs. T. B. Kirby, Box 35, Eastport, Mich., for free distribution. She can not use the REVIEW.

A continuous supply of late, clean copies of *Signs of the Times* (monthly and weekly), *Watchman*, *Bible Training School*, and tracts will be thankfully received by Allen Walker, Box 12, Fort Myers, Fla.

Charles Downey, Box 35, Rock Hall, Md., would appreciate copies of the *Signs of the Times*, REVIEW AND HERALD, *Youth's Instructor*, *Little Friend*, *Life and Health*, *Life Boat*, *Liberty*, *Gospel Herald*, and tracts for free distribution.

A supply of *Watchman*, *Signs of the Times*, *Little Friend*, *Life and Health*, and *Youth's Instructor* is desired by Pearl E. Oppy, Siloam Springs, Ark. She wishes to express her appreciation of the papers which have been sent her in the past.

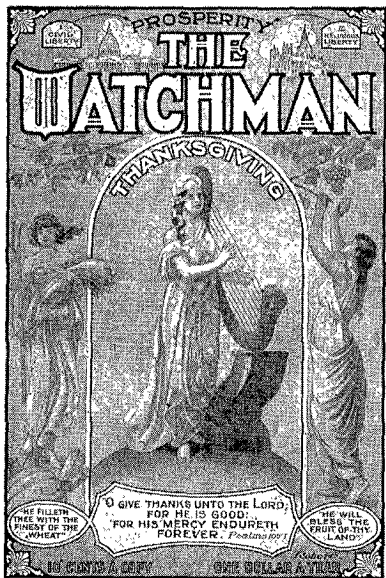
Mary C. Wilson, 470 Jefferson St., Eugene, Oregon, requests copies of *Signs of the Times*, *Watchman*, *Liberty*, *Protestant Magazine*, *Youth's Instructor*, *Little Friend*, and such literature containing present truth as would be suitable for a public reading-room.

The "Watchman," the Present Truth Evangelizer

A UNIQUE conception appears on our Thanksgiving cover design. It illustrates the proper spirit that should enter into this occasion. Among the many articles that will appear are "The Blessing of Liberty," in which will be set forth the God-given principles of self-government and freedom of thought; "The Origin of Evil," in which will be clearly shown by the editor the true nature of the controversy going on in this world. Those who do not understand why wicked men prosper will see more clearly after reading this article.

"God's Eternal Purpose," by H. C. Hartwell. This article will endeavor to set forth the reason for all things, outlining the great fact that God's original purpose for man, while being temporarily thwarted by the evil one, will ultimately be resumed and carried out.

"The Christian Powers and Turkey," by Prof. P. T. Magan. This article will be one of the most interesting of the Eastern Question Series and should be read by every one. "The Preexistence of Man," by A. L. Manous. This writer will show, in his interesting way, the fallacy of some of the many



ideas so prevalent in the world to-day concerning the origin of man. "Taoism," by I. H. Evans, a missionary of large experience in Oriental fields. "Congress Yields at Last," by S. B. Horton. This article will show how the image to the beast is being slowly but surely formed in this country. Altogether we believe, in view of the growing Catholic aggression in this country, that this number should be circulated far and wide. Can you not assist in this by ordering twenty-five to be circulated among your neighbors? Rates in quantities: Five to forty copies, 5 cents each; fifty or more copies, 4 cents each. Yearly subscription price, \$1. Order through your local tract society.

Nashville Agricultural and Normal Institute

THE fall term of the Nashville Agricultural and Normal Institute will open Oct. 16, 1912. Those who desire to prepare themselves for teaching, general Bible work, or medical missionary work in the Southern field, should take advantage of the coming school year. There is opportunity for several more students to earn practically all their school expenses. The Madison school will help those who desire to become soldiers for Christ who can endure hardness. About twenty-five schools are now being operated in the South by those who have had this training. Those who desire this training and wish to know more about the school are invited to correspond with E. A. Sutherland, Madison, Tenn.

Obituaries

YORK.—Henry W. York was born at Underhill, Vt., Sept. 16, 1837, and died in Cambridge, Vt., Sept. 13, 1912. He embraced the truths of the third angel's message in 1907, and fell asleep rejoicing in the hope of a soon-coming Saviour. The funeral service was conducted by Elder Sturges, pastor of the Methodist Church of West Bolton Text, Matt. 24: 44. FANNIE SULLOWAY.

OBERHOLTZER.—Samuel W. Oberholtzer was born in Snyder County, Pennsylvania, Nov. 15, 1899, and was drowned while bathing in Red River, near Doddridge, Ark., Sept. 8, 1912. He was laid to rest beside a baby brother near McBrides, Mich. Sammy was a bright boy, and loved his Saviour. His parents sorrow, but in hope. The services were conducted by the writer. J. M. HOYT.

STANSELL.—Loretta May Stansell was born in San Diego, Cal., Dec. 25, 1890, and died at the home of her parents, in that city, Aug. 29, 1912. She had known this truth for a number of years, but did not make a profession of Christianity until a short time before her death, when she was baptized by Elder W. M. Healey, and united with the Seventh-day Adventist Church. The writer spoke words of comfort at the funeral service from 1 Cor. 15: 26. J. ERNEST BOND.

MORRISON.—Mrs. Mary Morrison was born in Buffalo, N. Y., March 6, 1829, and died at her home in Albion, Pa., Sept. 9, 1912. Sister Morrison was converted in early youth, and in 1892 accepted the truths of the third angel's message. She was a faithful worker, and scattered many pages of truth-filled literature. We believe that she sleeps in Jesus. A son and a daughter, together with many other relatives and friends, are left to mourn. The funeral services were conducted by the writer. G. L. WEST.

GRAY.—Andrew J. Gray died Aug. 14, 1912, at his home near Loup City, Nebr., aged 62 years, 1 month, and 26 days. Brother Gray was converted about three years ago, and united with the Loup City Seventh-day Adventist Church. He dearly loved the truth, and faithfully walked in the light of the third angel's message. He was held in high esteem by all who knew him. A wife and twelve children and other relatives are left to mourn. Words of comfort were spoken by the writer from Rev. 14: 13. O. E. JONES.

ENGLE.—Amanda E. Engle, daughter of Brother and Sister Peter Paulson, of Carleton, Nebr., was born at Bruning, Nebr., April 28, 1894, and died at the home of her parents, Sept. 16, 1912. She was united in marriage to D. J. Engle about a year before her death. She was brought up a Sabbath-keeper, beloved by all who knew her. A short time before her illness she expressed a desire to be baptized. She leaves a young babe, a husband, a father, a mother, and one sister to mourn their loss. Words of comfort were spoken by the writer from Rev. 14: 13. O. E. JONES.

LANGDON.—Martin G. Langdon was born in St. Joseph County, Michigan, April 15, 1861. When twenty-one years of age he went to Boulder, Colo., where he was married to Miss Isabell Chapman. Soon after his marriage he united with the Seventh-day Adventist Church, of which he remained a faithful member until his death, which occurred Sept. 1, 1912. His companion, one son, an aged mother, and one sister, besides a large circle of relatives, are left to mourn, but they sorrow not as those who have no hope. Funeral services were conducted by the writer, assisted by Elder S. B. Horton. W. C. HEENER.

BELL.—Ruth, daughter of Elder and Mrs. A. R. Bell, was born in Jersey City, N. J., April 18, 1892, and died in Harrisburg, Pa., Sept. 18, 1912. Ruth had been connected as a nurse with the tent effort in New York City, conducted by Elders Wheeler and Nicola, this past summer. Failing in health, she was brought to her home in Harrisburg by her father, September 6. Her case had been diagnosed in New York as tuberculosis of the intestines. Suffering intensely, an operation was resorted to as the last chance of saving her life, but pneumonia setting in, the results were fatal, her heart having been weakened. While young, Ruth was baptized into our faith, and we therefore do not mourn as do those who have no hope, but look forward to the life beyond the grave, where broken ties will be reunited. Funeral services were conducted by the writer, who chose as his text 1 Thess. 4: 13. W. H. HECKMAN.

McCOON.—Lloyd Alvin McCoon, only child of Brother and Sister O. H. McCoon, was born May 13, 1912, and died in Oakland, Cal., at the tender age of 3 months and 29 days. These dear parents feel their loss very keenly. May the Lord comfort them in this hour of trial. B. E. BEDDOE.

EMMERSON.—Jared Emmerson was born in New Brunswick, Canada, Sept. 16, 1824, and died Aug. 12, 1912, aged almost eighty-eight years. When a young man he emigrated to the West, and settled on a homestead at Grove Lake, Minn., where he resided for about thirty-five years. In 1901 he removed to Oregon. In 1856 Brother Emmerson was united in marriage to Mary J. Munger, of Waterloo, Iowa. To this union were born six sons and two daughters, of whom five sons are living. After the death of his wife, he made his home with his son, John E. Emmerson, at Hopewell, Oregon. During the last year of his life he was confined to his bed with the decrepitude of old age. Brother Emmerson was long a firm believer in the third angel's message, and during the last years of his life he spent much time in prayer and the study of the Word. We believe that he sleeps in Jesus. He leaves a large circle of relatives and friends to mourn their loss. T. H. STARBUCK.

SQUIRE.—Franklin Squire was born Feb. 15, 1827, and spent his early life on his father's farm in Ohio. When twenty-four years of age, he moved to Michigan, and Feb. 23, 1851, was united in marriage with Eliza Ann Herrington. The family lived for some time in Lenawee County, Michigan, but later settled in Gratiot County. Mrs. Squire died in 1867, leaving six children. Mr. Squire was married to Susan Conkin in the fall of the same year, and to them one daughter was born. His second wife dying in 1869, the following year he was united in marriage with Cordelia Tripp. One daughter was born to this union. In the spring of 1902 the family moved to Bloomer township, Montcalm County, where the husband and father died Aug. 30, 1912. Our brother was a firm believer in present truth, being an earnest and active Christian, ever ready to help the cause he loved. For many years he was elder of the Ithaca (Mich.) Seventh-day Adventist Church, and for fourteen years was a director of the Michigan Conference. He is survived by his wife, six children, twenty grandchildren, twenty-three great-grandchildren, and one great great-grandchild. The funeral services were conducted by the writer. J. M. HOYT.

The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance
One Year.....\$1.75 Six Months.....\$.90
Three Months.....\$.50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station) Address all communications, and make all Drafts and Express Money-orders payable, to

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

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



WASHINGTON, D. C., OCTOBER 10, 1912

CONTENTS

GENERAL ARTICLES

- The Parable of the Rich Man and Lazarus, *R. A. Underwood* 3
 The Day of Atonement, or Work in the Second Apartment, *S. N. Haskell* .. 4
 Finishing the Voyage, *A. T. Robinson* .. 5
 A Sabbath Morning Reverie, *Jasper Wayne* 6
 Two Great Receptions, *H. A. St. John* .. 6
 Our Words and Thoughts, *Geo. O. States* .. 6

EDITORIAL

- Let Us Be Kind—Spiritualism—An Old Deception in a New Dress—General Conference Committee Council—California's Sunday Law—The Next General Conference Session 7-11

- THE WORLD-WIDE FIELD 12-14
 HOME AND HEALTH 14-16
 THE FIELD WORK 16-18
 CHURCH MISSIONARY WORK 19, 20
 STATE AND CHURCH 20, 21
 NEWS AND MISCELLANY 21, 22
 MISCELLANEOUS 22, 23

SOME excellent suggestions will be found in the series of articles now being printed in our Home department from A. W. Spaulding. They are well worth reading.

WE have received from India a copy of a new quarterly magazine, printed in the Tamil language, a tongue spoken by millions of people in south India. The name of the journal, translated, is *The Present Truth*. It is the organ of the Tamil Mission, of which Elder J. S. James is superintendent.

THE American Bible Society *Record* reports that many persons in the French island of Guadeloupe, West Indies, fairly ran after their agent to secure copies of the Bible. The agent adds: "The Rev. Mr. Giddings also took some books to sell in another section that I could not visit." We recognize the reference to our Elder Philip Giddings, and are glad that our West Indian brethren are in long-neglected Guadeloupe.

WE are in receipt of the announcements of the graduating exercises of the New England Sanitarium Training-school for Nurses, which were held September 28, and of the Glendale Sanitarium Training-school for Nurses, which were held October 1. The Melrose sanitarium graduated this year a class of twelve young men and women. Eight finished the nurses' course at the Glendale Sanitarium. We trust that these young men and women may help swell the army of laborers for the speedy finishing of this work.

THE camp-meeting of the Northern Illinois Conference was postponed some weeks ago on account of its coming in the midst of the tent-effort season. It has now been decided to hold a conference meeting in the South Side Church in Chicago from November 1 to 9. Rooms and board will be provided at a reasonable rate. The full announcement of this meeting will be made in our next number.

LAST week Elder U. Bender, president of the West Indian Union, left Washington for the West, planning to sail in a few weeks from New Orleans for Cuba, en route to Haiti. It has been arranged for Brother and Sister A. F. Prieger, of Alabama, to accompany Elder Bender to Haiti, Brother Prieger having accepted a call to the superintendency of the Haitian Mission. Haiti has waited long for a leader, and we are thankful that help is going forward.

THE report of the General Conference Committee Council, given in our Editorial department, will be read with deep interest by all, particularly that relating to denominational finance. The effort to clear our institutions from indebtedness should receive the hearty support and cooperation of every Seventh-day Adventist. Seventh-day Adventists have been a loyal, benevolent people. Again and again they have responded to the calls which have been made for the carrying forward of the work. Nor has this liberal giving brought them to penury and want. Our people, on the whole, are prosperous. While not a large number may be considered wealthy, yet through the blessing of the Lord they are made stewards of a large amount of means from year to year. In these days of prosperity we should remember the Giver of all blessings, by generous offerings to his work in the earth.

FROM a letter recently received from Elder I. H. Evans, of China, we are sorry to learn that it has become necessary for Dr. M. M. Kay and wife, of that mission field, to return home on account of the doctor's health. It was a source of great regret for these workers to leave the field, as they have come greatly to love their work, and were anxious to continue its prosecution. Of the general work in China, Elder Evans says: "The workers in Shanghai are all in good health. The new printing-office and mission homes, and homes for the Chinese workers, are under process of erection. The brickwork is nearly or quite completed, and next week the roofs will probably be finished, then the scaffolding will be taken down, and the finish of the interior proceed. The contract calls for the work to be completed by the first of December, but the contractor assures us that he will have it done at least one month before that time. We greatly appreciate the new quarters for the printing-office, as well as the mission homes, and feel deeply grateful for the sacrifice that has made possible the establishment of a suitable headquarters in this interesting and fast-developing field."

WE have in hand the first number of an excellent series of articles from Dr. A. B. Olsen, of Caterham, England. The following subjects will be considered: The Problem of Nutrition; Fuel Foods—Their Selection, Composition, and Preparation; Building and Repair Foods—Their Selection, Composition, and Preparation; The Common-Sense Diet; Some Objections to Flesh Food; Dietetic Accessories; Tea, Coffee, and Cocoa; Patent Foods. We shall begin the publication of these articles soon in our Home and Health department, and we believe they will be read with interest and profit by our readers.

THE usual unsettled condition of affairs in the Balkan Peninsula has assumed an alarming outlook by the events of the last few days. For some weeks trouble has been brewing between the states of Bulgaria, Serbia, Greece, and Montenegro on one side and Turkey on the other. Mobilization of troops on both sides has gone steadily forward, till now the delicate condition exists of nearly one million armed men face to face on the frontier lines. Already, before the presentation of any ultimatum, open hostilities have begun, resulting in a battle near Adrianople, with a casualty list of four hundred. The Balkan States have presented a collective note to Turkey demanding the autonomy of Macedonia, old Serbia, and Albania, equal to that enjoyed by Crete. The Porte has officially notified the powers of the situation, reserving to itself full liberty of action. The several ministries of Europe are seriously concerned over the situation, and are considering means by which the conflict may be localized, and, if possible, further bloodshed averted.

"Recreation"

WE have received a copy of a forty-page pamphlet entitled "Recreation," by Mrs. E. G. White. This contains "A Study for the Young," "An Appeal to Students and Teachers in Our Schools, and Employees in Our Sanitariums." The table of contents will give a very good idea of the character of this excellent publication:—

- As Lights in the World
- Dangerous Amusements for the Young
- Worldly Amusements
- Innocent Pleasures for the Youth
- Holidays Unto God
- Firmness in Resisting Temptation
- How to Spend Holidays
- Symmetrical Education
- Christian Recreation
- Manual Training
- Manual Labor
- Manual Labor Not Degrading
- The True Dignity of Labor
- Duties and Dangers of the Youth
- Joy in Christianity
- Entertainments and Amusements in Our Sanitariums
- A Recent Experience
- Employment for Patients
- Physical Exercise as a Remedial Agency
- Physical Labor an Aid to Recovery
- Substitutes for Amusements
- Separate From the World

The price of this pamphlet is five cents, and it may be obtained from our publishing houses. The excellent instruction it contains should be read by every young person and by fathers and mothers.