

The Advent Review and Herald Sabbath

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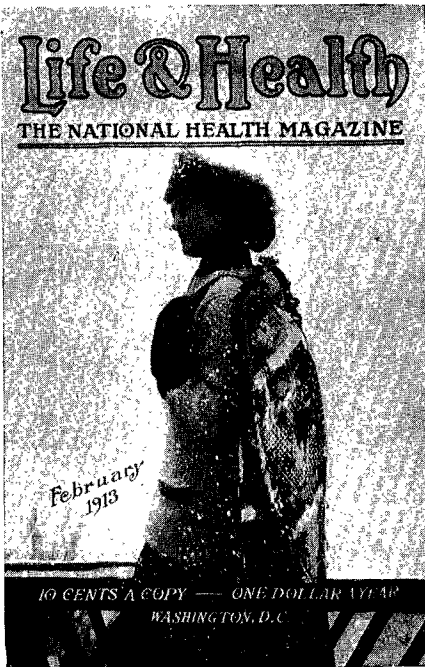
No. 2



THE BOOK OF BOOKS

NEWELL DWIGHT HILLIS

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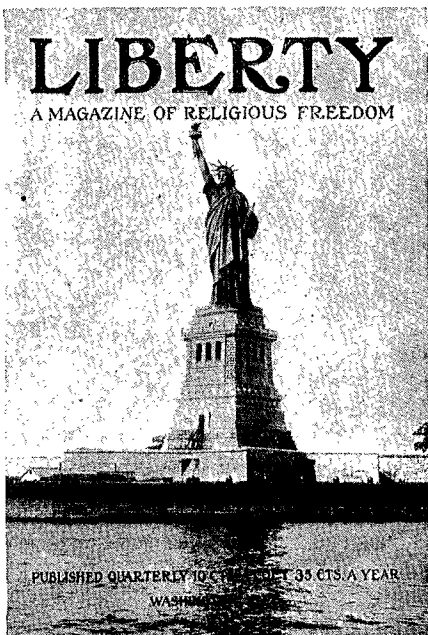
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“Statue of Liberty” and “Sunday Labor” Number

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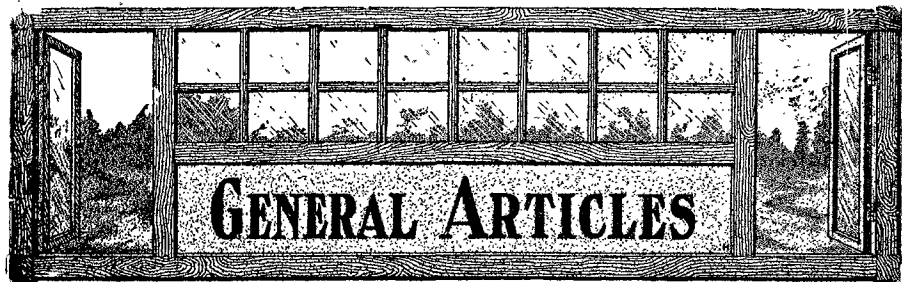
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 9, 1913

No. 2



The Omnipresent One

DELWIN REES BUCKNER

How sad to sail o'er bloated salt-sea waves

When lightning spears like headlong lances fall,

And have no present God on whom to call,

One who can hear our pleading prayers, and saves

Though seemingly we all must find us graves

Down where weird, slimy octopuses sprawl,

And hungry crabs with gore-smear'd armors crawl

'Mid moss-wreathed rocks of shell-paved polyp caves.

When timbers of our valiant vessel groan,

Scourged by the screaming billows of the deep,

White with a fury none can understand,

In such a peril feel I ne'er alone,

Yea, even I can lay me down and sleep
As sweetly as though housed on solid land.

Solis, Argentina.

Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44?

— No. 2

A. G. DANIELLS

"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Dan. 11:40.

On reading this passage of Scripture, a number of questions are immediately suggested to the mind of the reader. When is the time of the end? Who is the king of the south? Who is the "him" against whom the king of the south pushes? Who is the king of the north? Who is the "him" against whom the king of the north comes like a

whirlwind? What does all this conflict mean? and when and where is it to take place?

Methods of Investigation

In order to ascertain their meaning, these points must be taken one by one, and given most careful study. And in the study of the prophecies of the Bible it is essential, in order to reach safe Scriptural conclusions, to have due regard for the following simple methods of investigation:—

1. Study the construction of the language used to express the points of prophecy.

2. Study all other lines of prophecy relating to the same time, parties, or events.

3. Study all the specifications of the prophecy being investigated, and compare with them the specifications of all other prophecies relating to the same points.

4. Study the history of the world that fulfils the specifications of the prophecy.

The Lord says: "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. The conscientious seeker for light and truth who will study the prophecies of God's Word in the painstaking way here suggested will not search in vain.

Let us now consider the first specification of the verse before us: "At the time of the end." This expression occurs five times in the Scriptures, and each time in the book of Daniel. See chapters 8:17; 11:35, 40; 12:4, 9. In each instance the same form of expression is employed by the prophet, "The time of the end." The term plainly refers to some definite point of time, and the uniformity of its use by the prophet indicates that he was in each instance pointing to one definite, specific period.

The Time of the End

"The time of the end." When will it begin? and what will mark its beginning? A partial answer is given in Dan. 11:35: "And some of them of understanding shall fall, to try them,

and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

This verse and those immediately preceding it foretell a period of darkness and persecution to come upon the people of God. Note the different statements:—

"The people that do know their God shall be strong, and do exploits." Verse 32.

"Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Verse 33.

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Verse 35.

This persecution of the church was revealed to Daniel in the visions recorded in the seventh and eighth chapters. Outlining the character and the work of that "little horn" which represents the Papacy, Daniel said: "He shall speak great words against the Most High, and shall wear out the saints of the Most High." Dan. 7:25. "And he shall destroy . . . the mighty and the holy people. . . . He shall also stand up against the Prince of princes." Dan. 8:24, 25.

This same period of persecution was foretold by John in the Revelation. Of this papal power John says:—

"And he opened his mouth, in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Rev. 13:6, 7.

In this revelation of the cruel domination of the Papacy over the people of God, a definite, limited period of time is given: "They shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. "And power was given unto him to continue forty and two months." Rev. 13:5. "And the woman [the church] fled into the wilderness" for "a thousand two hundred and threescore days." Rev. 12:6.

These different forms of expression all measure off the same period of time—twelve hundred sixty prophetic days, or twelve hundred sixty years.

It was this period of time to which Daniel referred when he said, "They shall fall by the sword, and by flame, by captivity, and by spoil, many days." Dan. 11:33. And it was to the end of this period that he pointed when he said:

"Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11:35.

The time appointed for the persecuting domination and supremacy of the Papacy over the people of God was twelve hundred sixty years. At the termination of the "appointed" time the church would be set free, and that would mark "the time of the end."

When did that appointed time close? — In 1798. The history of the rise of papal supremacy shows that the prophetic period of twelve hundred sixty years began in 538 A. D., and ended in 1798 A. D. It was then that the papal church received that deadly wound by a sword foretold in Rev. 13:10, 14.

From these considerations it seems plain that "the time of the end" until which the people of God were to fall must be marked by the close of the twelve hundred sixty years, when the power of the Papacy was to be broken, and God's people delivered.

That was the year 1798. Then, at that time, "shall the king of the south push at him."

The king of the south is the next specification of verse 40 to be considered.



From Egypt to Canaan—No. 2 Time of Deliverance Near

CLARENCE SANTEE

THE king of Egypt was not alone in his efforts to thwart the purposes of God as expressed in his promise that Israel should leave Egypt and again enter the land of Canaan. Gen. 15:16; 50:24. Satan, who is a diligent student of the Scriptures, knowing that the time was drawing near when God's promise would be fulfilled, united with the king to hold the Israelites in bondage and to destroy them. In fact, Satan was the one who moved the king to destroy the male children, as recorded in Ex. 1:22: "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

"Satan was the mover in this matter. He knew that a deliverer was to be raised up among the Israelites; and by leading the king to destroy their children he hoped to defeat the divine purpose." — *"Patriarchs and Prophets,"* page 242.

Josephus states it in this way: "While the affairs of the Hebrews were in this condition, there was this occasion offered itself to the Egyptians, which made them more solicitous for the extinction of our nation: One of those sacred scribes who are very sagacious in foretelling future events (an ancient MS. says it was Janes and Jambres who foretold this. See 2 Tim. 3:8), truly told the king that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that, according to

this man's opinion, he commanded that they should cast every male child which was born to the Israelites, into the river, and destroy it." — *"Antiquities,"* book 2, chap. 9, sec. 2.

The Israelites themselves were looking for a deliverer; and though enduring bitter servitude, there were a few faithful children of God among them who understood the promises of God, and who were expecting deliverance. God has said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. In all ages since the fall of man, the large number have turned away from strictly following the Lord, and the few have been led by the unerring voice of his Spirit. At one time, out of the many thousands of Israel, only two hundred were mentioned as having "understanding of the times, to know what Israel ought to do." 1 Chron. 12:32.

The Jews have the tradition that an angel made known to the father of Moses the work that this son was to do. It reads: "For that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and be concealed from those who watch to destroy him: and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. . . . When the vision had informed him of these things, Amram awaked and told it to Jochebed, who was his wife." — *Id.,* secs. 3, 4.

Later, the parents evidently told this to Moses as a charge from the Lord. Stephen, speaking of this, records that when Moses helped the oppressed Israelites, "he supposed his brethren would have understood how that God by his hand would deliver them." Acts 7:25.

Under the trying conditions recorded above, Moses was born. His mother hid him for three months. He was then placed in an ark of bulrushes and laid among the flags at the river's brink. The daughter of Pharaoh found him there, and, having compassion on the little one and on the poor mother who had taken this way to save him, she adopted the little Hebrew child, and his own mother was chosen to nurse him until he should be of suitable age to be taken into the home of Pharaoh. Ex. 2:1-10. In this way God's word was fulfilled which says, "Surely the wrath of man shall praise thee." Ps. 76:10. The child whom Pharaoh desired to destroy above all others, had he known him, was the one brought up in his own home, and educated at his own expense.

While Moses was "learned in all the wisdom of the Egyptians" (Acts 7:22), he did not forget the lessons of childhood so faithfully taught by a slave mother. While the father, who was driven to his tasks, prayed, the mother, bending over their little one, told him the story of Adam and his fall, of Enoch, of Noah, of the results of sin at the flood, of Abraham, Isaac, and Jacob, of the promises made to them, of the word of God

to Abraham foretelling the sojourn in Egypt, of Joseph's and Pharaoh's dreams, of the prophecy that God would take them out of Egypt, and of how God had revealed that Moses was the one through whom this deliverance should come. A wonderful story! It was the word of God, and it became a shield to him, which all the worldly grandeur, riches, and outward show of Egypt could not, in after years, cause to be forgotten. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:25, 26.

Who can say that his choice was not a wise one? Would you have chosen as he did? Are you making that choice? What you *are* doing is the best evidence of what you would have done.

Moses was not yet prepared for the great task to which the Lord had called him. While identifying himself with the downtrodden Hebrews, he held the mistaken idea that through human wisdom and the power of the sword, the Israelites must be delivered. The education and influence of Egypt had left their mold, and other years were required to learn the lesson of the power of faith in entire consecration and self-surrender. For this schooling he must leave Egypt, and in the wilderness learn with the helpless flock, and the association of such men as Jethro and Job. That the lesson was well learned is attested by his writing the book of experience which he received from the mouth of Job. "The earliest as well as the most sublime of poetic utterances known to man are found in the Scriptures. Before the oldest of the world's poets had sung, the shepherd of Midian recorded those words of God to Job." — *"Education,"* page 159. Of this period it is also said, "Here, under the inspiration of the Holy Spirit, he wrote the book of Genesis." — *"Patriarchs and Prophets,"* page 251.

Moses needed patience, forbearance, resignation, and trust. Whom could God have chosen to better teach these Christian graces than the man Job, of whom God could say, "There is none like him in the earth, a perfect and an upright man"? Job 1:8.

In these surroundings Moses was trained for duty, and the time for action had come.

Loma Linda, Cal.



Our Missionary Work and Why It Is Important

I. G. BIGELOW

I BELIEVE our duty for this present time is clearly indicated by our Saviour in his revelation to St. John on the lonely isle of Patmos, recorded in Rev. 2:4, 5: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and *do the first works*; or else I will come unto thee quickly, and will remove thy candlestick

out of his place, except thou repent."

"Do the first works." Now if we can find what the first works were, our duty will be made clear. I am glad that our Lord has not left us in darkness in regard to this.

We read in Matt. 4: 12, 23, that when John was cast into prison, Jesus departed into Galilee and went about all that country, preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people. This was the work of the Saviour, not only in Galilee, but from the beginning of his work until his suffering and death on the cross; and even after his resurrection he showed himself alive by many infallible proofs, continuing with the apostles forty days and speaking of the things pertaining to the kingdom of God. The question of the apostles (Acts 1: 6), "Lord, wilt thou at this time restore again the kingdom to Israel?" shows plainly that they had become imbued with the spirit of his teaching, and a few months later we find Philip down in Samaria preaching the things concerning the kingdom of God.

As a result of this earnest work *many believed* and were baptized, *both men and women*, "and there was great joy in that city." Acts 8: 5, 8, 12. Philip evidently believed in city missionary work.

Paul at this time was persecuting the believing Jews, but it was not long after this when he, too, was converted, and taking up the work of the Master, co-operated with Philip and the apostles in teaching Christ to be the Son of God, and preaching the resurrection, and all things pertaining to the kingdom of God. That Paul did not soon grow weary in well-doing is shown by the record in Acts 19: 6-12, where we learn that he held a three months' effort, preaching in the synagogue, "disputing and persuading the things concerning the kingdom of God." And this was twenty-one years after his conversion. Four years later, during his counsel with the elders of Ephesus, he testified that through all his trials and persecutions, through all the dangers to which he was exposed, and the temptations he must have had to suppress those truths that were less acceptable to the unrenewed nature of man, or to the particular prejudice of the Jews and the Gentiles, he fully and faithfully declared "all the counsel of God." Acts 20: 27. And in his letter to the church at Rome the same year he said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed."

Have we during our experience in this message permitted the fear of ridicule and persecution to keep us from declaring all the counsel of God? Have we at any time been ashamed of the gospel of Christ? I believe these things have been recorded for our benefit, and Christ has left us an example that we should follow, for we are taught plainly that if we abide in him we ought to walk as he walked. Three years later and twenty-

eight years after his conversion, we find Paul a prisoner at Rome. He was just as earnestly "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts 28: 23, 30, 31. Here he dwelt for two years in his own hired house, receiving all that came in unto him.

The work of Christ, Philip, and Paul represented the work of the whole church in its infancy. Therefore, I conclude that as Christ started the church by preaching the gospel of the kingdom (Mark 1: 14, 15), and as the apostles and the whole church in the beginning continued to follow the Saviour in preaching the gospel of the kingdom, the church should have continued its first works until all the world had been brought to the knowledge of the power of salvation in the gospel of Christ. And as the whole world has not been imbued with this knowledge, it is the work of the church to-day to continue the first works until every kindred, tongue, and people has heard the gospel of our Lord and Saviour Jesus Christ. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." This, then, is our missionary work; we are the church, therefore it is our duty to give this gospel to the world.

(To be concluded)

Keeping to the Affirmative

MRS. M. E. STEWARD

THE servant of the Lord has often said, "Keep to the affirmative." The same counsel is found over and over in the writings of the spirit of prophecy. "Do not discuss an error, lest you give the hearer a thought he never had before. Present the truth."

The Bible tells us what to do when an error presents itself: "To the law and to the testimony." Isa. 8: 20. In connection with this counsel is given an example. It is modern Spiritualism. The Scriptures plainly declare: "The dead know not anything." Eccl. 9: 5. This brief statement sweeps Spiritualism entirely and forever off the board; no need to examine its manifestations in order to understand this error. Let the Bible give its unperturbed testimony, and it will detect every false doctrine. 2 Tim. 3: 16, 17.

Isaiah gives us further counsel in connection with the above: "Bind up the testimony [some one has sought to unbind it, so there is danger of losing part of the Bible], seal the law." We know the seal has been taken from the law by abolishing the fourth commandment of the decalogue. "As God is true," his word is "not yea and nay;" "all the promises of God . . . are yea, and . . . Amen." 2 Cor. 1: 18, 20.

A speaker sees that he can make a point more forcible by contrasting it with error. But there may be some one in the congregation who believes that the view the speaker is holding up to contempt, is true. A person is apt to consider his opinions a part of himself; and when

they are treated disrespectfully, he feels aggrieved, as if it were a personal insult. Very likely the truth can never have the weight with him that God designed it should have. We are warned against dealing harshly with human souls; on the contrary, they should be treated with the greatest delicacy and tenderness.

Is there not sufficient reason to keep to the affirmative? By beholding we are changed. 2 Cor. 3: 18. By gazing at darkness, our eyes become contracted so that if light shines in the darkness, the darkness comprehends it not. John 1: 5. Let us talk of the divine character, which is all light and love and excellence. Let us dwell on the nobility, the purity, the simplicity, the benevolence of Jesus, and we shall be charmed into loving him supremely, while we can find no time nor disposition to discuss error, or to think of it. And by so doing, we shall be best prepared to detect error when it appears.

Sanitarium, Cal.

"Fear Not"

MEADE MAC GUIRE

WHEN Jesus called the men who were to carry forward his work on earth, he chose them from the humble walks of life. At least four of them were fishermen by occupation, and the manner in which they were called furnishes us with an impressive lesson.

They had not fully united with Jesus for service, nor abandoned their occupation, though they had been associating with him, seeing his miracles, and listening to his teaching. Apparently they would follow Jesus for a time, and then go home for a fishing expedition to earn money for their needs.

On one of these occasions they toiled all night with no success. No doubt they were weary and disheartened with their failure, and disappointed because they had not succeeded in getting the means which would enable them to rejoice in the Saviour. But in the morning as they reached the shore, the Master was awaiting them. He stepped into Peter's boat and began teaching the multitude. As soon as the discourse was ended, he said to Peter, "Launch out into the deep, and let down your nets for a draft."

Though night was the only favorable time for fishing in the clear waters of the lake, and though they had fished all night and caught nothing, the result of obeying this command was a net so full that it began to break. James and John were called, and both boats were filled till they were at the point of sinking.

Peter was deeply impressed. He began to see his own helplessness and also the possibilities of a work which was sustained by divine power. As he fell at the feet of Jesus in humility and self-renunciation, he received the great assurance and commission: "Fear not; from henceforth thou shalt catch men."

Jesus meant this great commission not for Peter only, but for all his followers till the end of time. It is the fear of failure, the fear that all the toil and effort and sacrifice shall be fruitless, that

no heart will respond, no soul be won to Christ, which keeps many from enlisting in personal work for him. But he points to his mighty miracle-working power and says, "Fear not," only give me your life as an unobstructed channel, and "from henceforth thou shalt catch men." He says to us to-day: "He who turns the hearts of men as the rivers of waters are turned, can bring the most selfish, sin-hardened soul to surrender to Christ." The power is his, and is sufficient to fill our nets, but we must be yielded fully for his use.

Turning from Peter, he addressed the others, Andrew, James, and John, saying, "Follow me, and I will make you fishers of men." Gathering the fishes from the sea, hunting for the missing sheep upon the mountain, compelling the lost to come in from the highways and hedges,—this is our work. The time is short. The harvest is great. The laborers are few. Give him all there is of you, and have his precious assurance, "Fear not; from henceforth thou shalt catch men."

Loveland, Colo.

"And Knowledge Shall Be Increased"

EDWARD QUINN, JR.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

By studying the prophecies of the Bible, we learn that one of the signs of the end is an increase of knowledge; and in less than a century wonderful changes have taken place in the world around us. Does this advanced knowledge result from the fact that men have greater intellectual ability than formerly? It hardly seems so when we read of the great mental powers of the men who lived in the early part of the last century.

The reason for this great increase of knowledge is found in the Word of God, for we read in Matt. 24: 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Practically all the signs foretelling Christ's second advent have been fulfilled, and his gospel is truly being carried to all parts of the earth. What makes this possible?—Simply the increase in scientific knowledge during the past few decades. The following incident in the life of Edison will be read with interest:—

"In a great city telegraph-office scores of instruments were busily clicking away. Presently, in the midst of the din and clatter, the door opened, and in walked a young man—a stranger. He was tall and rather awkward, with a linen duster reaching nearly to his heels. In response to his request for employment the chief operator motioned him to a chair. By and by another instrument began to click. The most important work of the day was on hand. The press despatches were ready at a distant city; and by his table

in that city sat one of the swiftest writers and most skilful operators in the service, waiting to begin his rapid sending. The chief motioned to the tall young man to take his seat at the table at which the press news was to be received. He quietly did so. The other workers lifted their heads from their instruments to look askance at the rustic stranger in his attempt to 'take' the fastest man on the line. They were watching for him to fail. But he had no notion of doing so. Answering the call, he took up his pen and began to write. And there for hour after hour he sat. Without a break, without a halt, writing a hand like a copperplate in its clearness and beauty, he tossed off sheet after sheet of copy to the waiting messenger boy, while all the office stared in astonished admiration. When the work was finished, the position was his without any further question. When asked his name, he replied—*Edison.*"

From that time the steps in electrical progress have been very rapid.

The following citation from the London *Quarterly Review* of 1825 gives an excellent example of conditions as they existed at that time:—

"What can be more palpably absurd and ridiculous than the prospect held out of locomotives' traveling twice as fast as stage-coaches? We should as soon expect the people of Woolwich to be fired off upon one of Congreve's ricochet rockets as trust themselves to a machine going at such a rate. . . . We trust that Parliament will, in all railways it may sanction, limit the speed to eight or nine miles an hour, which, we agree with Mr. Sylvester, is as great as can be ventured upon with safety."

Think of it! Eight or nine miles an hour! then think of the great trains running from New York to Chicago, a distance of 908 miles, in eighteen hours, and steamships crossing the Atlantic in less than five days. Truly the end is near; the agencies for carrying the gospel are prepared, and this gospel is rapidly being preached to all nations. It is high time for every believer in this last message to arouse to a realization of the times in which we are living, and be active in doing something in the Master's service.

Aggressive Missionary Work

WILLIAM COVERT

IN our missionary endeavors we have the world as our field, and the hasty but effective preaching of the gospel to all people in it as soon as conditions and earnest labor can make it possible. Heeding our Lord's advice, we are praying that the number of qualified workers may be rapidly multiplied; and our conduct should harmonize with what we advocate upon the subject. These workers who go must be made ready for the work they are sent to do, and they must be financially sustained when they go. Large funds are needed for this business of the Lord's appointment,

and we can not be excused from learning our responsibilities in these things. The budget which the General Conference has announced mentions more than a half million dollars annually for the frontier fields, and to secure this amount, fifteen cents a week must be raised for each member in all our churches. The young and the old, the rich and the poor, are all counted, and every church is called upon to make this up.

It will be possible to provide the required amount when all plan and work for it. The Sabbath-school offerings, the Midsummer Offerings, the Annual Offerings, together with the Harvest Ingathering and special missionary offerings, are all counted. It is necessary to educate and give much counsel upon these themes, and it pays well to do it. There is plenty of money in the world that can be procured for this purpose if we plan and labor faithfully to that end.

Even much missionary work may be done while attending to the Harvest Ingathering work. An immense amount of gospel teaching is bound up in the proper circulation of a half million copies of our Ingathering magazine.

Thinking of these things, in the early part of the year 1912 a definite purpose was formed by the Northern Illinois Conference to do more real missionary work and to gather in more funds for missions than during any previous year of its experience. Many things occurred to prevent the doing of this kind of work, yet in less than two months \$220 was secured while circulating about seven hundred papers.

Not only has this amount of missionary funds been secured, but the work has been a means of doing much good for at least some who have contributed to this worthy cause. Some of the time, brethren have taken me from place to place, and they, too, have shared in the blessing, and have become interested in this kind of work. Some who have been backward in missionary effort have decided to become aggressive in it. And why should not all who believe we have a message that must go to the world become active in the work of making that message known to the people?

Aurora, Ill.

KEEP clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*Selected.*



WASHINGTON, D. C., JANUARY 9, 1913

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Talk Less; Pray More

To no people in the world was there ever committed a greater responsibility than rests upon Seventh-day Adventists. We are made the conservators of solemn and important truth. We are a part of a great religious movement which is extending to all the world. Weighty and perplexing problems confront us. We have to deal with large questions of finance, of plan, of policy. The various boards and committees of our conferences and institutions are perplexed at times beyond measure to know what to do to meet the growing demand of the work and the exigencies and emergencies that continually arise. We spend much time in counsel and discussion, but O, how little time comparatively do we spend in prayer!

We need to plan. We need to think and to think hard over the questions with which we have to deal; but O, let us not plan without divine guidance! If half the time we spend in idle talk and theorizing were spent in the study of God's Word and earnest supplication, the results attained would amply justify the employment of these means in our work.

We need in our work to pray more and talk less. We need to place less dependence upon human reasoning, and reach out after the wisdom that comes from above. The guidance of the Holy Spirit is worth more than any human philosophy. A few moments spent in earnest supplication will accomplish more than any human devising.



"If the Foundations Be Destroyed, What Can the Righteous Do?"

THE world is filled to-day with the spirit of unrest. Particularly in the religious world and in the channels of religious thought and investigation, there is a breaking away from old positions and standards, and the creation of new ideals. This spirit of study and investigation is commendable in so far as it keeps within the limitations of sound

logic and does not become wise above that which is written. When, however, the very foundations of Christian faith are assailed, and the great standard for testing truth is discounted, and men are left to their own vain imaginings, the result is that false philosophy and idle speculation are substituted for the vital truth of God. Error takes the place of truth, and men walk in the sparks of their own kindling rather than in the guiding light of divine revelation.

This is the marked tendency of our world around us. We need unity ourselves that this spirit does not in some measure come into our experience. There is danger that while we deplore the assaults of higher criticism upon the Scriptures of Truth, unconsciously the same spirit will affect in some degree our study of the Scriptures and our interpretation of Bible doctrine.

The truth of God never loses anything by honest investigation. Every position of truth will be fortified and strengthened by faithful, conscientious study. The spirit, however, which we bring to the study of the Bible oftentimes determines in our own estimation the worth of evidence. It is one thing to study a recognized and established position with a view to strengthening the same, and quite another thing to study the subject with the view of undermining and weakening the position that has been held. There is a wide range in the prophecy of the Scriptures. There are many coincidences in history. Before we decide to reject an old interpretation and substitute therefor a new one, let us be sure that we have studied the question so deeply and broadly, and that the preponderance of evidence is so great on the side of the new view, that we are justified in making the change.

We confidently believe that the great fundamental principles of truth upon which this message is based, and upon which this cause has been built up, are impregnable. They were developed not as a result of speculation, but of long and faithful Bible study and earnest pleading with God for light and leading. The pioneers in this message were fallible men. They had access to no resources of wisdom or power which are denied to us. They, as are we, were compassed about with human limitations. But they were men of prayer and faith and Bible knowledge; and because of this, they found in the Scriptures of Truth a great system of symmetrical doctrine. This system we accept to-day not because of the wisdom or piety of the instruments whom God used in its development, but because it has its foundation in the Word of the living God. It was in this manner that the Thessalonians received the message of Paul, not because it came from Paul, even

though he stood as the great apostle of the Gentile world. He says in 1 Thess. 2:13: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

We, as did the apostles, as did the fathers in this message, have the same access to the great mine of truth. If we have accepted the faith of the fathers for the fathers' sake, and have failed to find for that faith authority in the Scriptures of Truth as they found it, it will be no wonder if we are shaken loose from our anchorage and find ourselves adrift, the prey of every fanciful theory. But if we have accepted truth for truth's sake, and because we ourselves see it as the word of God and not as the opinion of man, we shall not be easily moved from our moorings, nor turned aside to false interpretations.

Strange it would now seem if further study on our part made it appear necessary for us to change our past bases of reckoning, readjusting prophetic periods, and receding from positions which in the past we have deemed as impregnable as Gibraltar. This we believe will never become necessary in the history of this movement, for the reason that this message has for its authority the Scriptures of Truth, and not the theories of men.

This is not saying that we have by any means reached the end of investigation or the fulness of gospel light, nor does it say that our position upon every detail of truth has been correct. Whenever it is demonstrated that we are in error, we should change our way, not unwillingly but gladly, because error, however hoary-headed or honored and revered, must never take the place of the truth of God. We need a conservatism that will not reject the new if it is demonstrated to be truth, and a progressiveness that shall not discount the old because it is old.

But we have that confidence in this message and this movement, and in the great principles of truth by which this people have been developed, that we believe further investigation will only serve to strengthen the vital positions of the past, and that new rays of light and new details of truth which may be developed will naturally take their place as a part of the setting in the great truths which have been enunciated, and will serve to strengthen our faith in the positions that are already held.

We have reached, as has been stated, a period of great unrest in the religious world. Idle speculation abounds. Specious theories are proclaimed on every side. We ourselves will be tempted by the great perverter of truth to wander

off into side issues, and unduly magnify unimportant details. We shall need in the times before us great wisdom. We shall need to keep sober judgment, humble hearts, and teachable spirits, guarding against mistaking emotion or impulse for the leading of the Spirit. It is the study of a lifetime to know not only what is truth, but how to present truth in the spirit of the Master, and place the emphasis where God would place it.

We may differ on many details of interpretation. Wherein we do, let us maintain a kindly spirit. Let us love as brethren, being pitiful and courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing; and let us above all else be careful that we are not tempted to turn from the beaten track, from the old paths, till we are sure of their dangerous trend, and in a new and better way can see the trail blazed out plainly before us. Let us make the great principles of God's everlasting truth our anchor, and refuse to be moved from them by the logic of human reasoning unattested by unequivocal Scriptural statement or plain historical fact. This is our only safety in the days before us. "If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

F. M. W.

"The Love of Christ Constrains Us"

As I talked with Sister F. A. Stahl of her work among the Indians of the Lake Titicaca mission, in Peru, it seemed to me I caught in an incident or two the secret of success in winning the hearts of those women and children of the Andean plateau. She loves them, and her heart goes out to them in a warm affection that melts down every barrier. From notes made as I asked her for incidents of mission life, I may give a few illustrative experiences.

"As I was riding horseback along the road," said Sister Stahl, speaking of the first days of the mission, "I would see two or three women coming. I was so glad; for I wanted to meet them and to speak to them. But as I drew near, they went out of the road and into the fields, and took a round-about path to get round me and back into the road, so as to avoid meeting me. I felt so bad, for I wanted to get to them. One day a woman whom I was meeting just hurried away. I had to cry, I felt so disappointed.

"I asked Brother Camacho what the trouble was. He said, 'The priest teaches these people that they must never meet you, or they will have bad luck.' 'But,' he said, 'never mind, they will soon be sick, and will need you.'

"And so we have found it. As soon as we began to help some who were in trouble, their prejudice gave way, and

now they are always glad to have us notice them."

Again, Sister Stahl told me of a call that came to her to visit a sick family in a distant village. When she got there, she found the mother sick, and the children sick, all lying about on the ground in the little mud hut. Things were in a wretched condition. "It was so terrible and so pitiful," Sister Stahl said, "that I just had to sit down and cry before I could begin to do anything."

The loving sympathy for souls in darkness that brought those tears is the power that has melted down barriers and enabled our sister to win the confidence and the love of the people among whom she labors. To weep with those who weep and to rejoice with those who rejoice is the divine gift to the missionary that comes with the shedding abroad of the love of Christ in the heart through the Holy Spirit.

W. A. S.

No Substitute for the Gospel

THE evil conditions that exist in this world are the fruit of sin. So long as that evil tree exists in the world, it will bear its fruit. Those conditions can not be eradicated by law. Their eradication depends upon the eradication of sin from human hearts. We do not put an end to the production of fruit by plucking it off the branches of the tree that bears it. The tree will keep on bearing until it is uprooted.

Now the socialist and the National Reformer propose to drive out sin and bring in the kingdom of righteousness in this world by enacting laws to change conditions. It can not be done. The conditions are results of sin. Men do not eradicate malaria from a community by giving quinin to persons suffering from that disease. They eradicate the mosquitoes, and the malaria, which is the fruit of the mosquitoes' activity, vanishes with surprising suddenness. When the cause is removed, the result goes with it.

Characters are not formed, souls are not born into the kingdom of righteousness, by any process of legislation whatever. He whose Christianity depends upon a favorable environment, will awake one day to the fearful reality that his Christianity was a sham, a counterfeit; that he had no Christianity, and that the foundation of his hope and trust was built on quicksand.

Daniel, whose faith and trust and loyalty and fortitude the world will never cease to admire, was a true child of God in spite of the most adverse environment. There is nothing to admire in the man who is good because he has no opportunity to be bad; who acts like a Christian because every occasion for acting otherwise has been removed. Others would never be moved to sing his praise

for doing as he did, when they know that he would have done very differently if he could. We admire a Joseph, true to his God under temptation and false accusation; we admire the three Hebrews who were willing to go to their death in the sevenfold-heated furnace if that must be, but unwilling to yield principle as the price of life; and how we admire and how we love Him who, though tempted in all points like as we are, yet rose above that most unpromising and unfavorable environment, and "did no sin, neither was guile found in his mouth."

Such characters are the precious stones of the palace of the King, the jewels of divine grace, the pearls that shine with brighter luster because of the friction of their hard and rough environments.

The National Reformer, the church federationist, and the socialist propose to create more promising environments for the people of this world so that better Christians may be produced, forgetful of the fact that spiritual strength as well as physical strength comes only as a result of vigorous contest against the power or force that opposes. We have no brilliant record of Christian character save where we see it contending against the adversary in some unpromising environment. The cases mentioned are examples in this particular.

The Saviour's warning and admonition to his followers indicate beyond question that he did not expect his followers to be in any sense or to any degree the creatures of environment. He said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." And the apostle declares that Christ left us an example that we should walk "even as he walked." We are to expect tribulation if we are children of God; and tribulation enters very materially into our environment. But "be of good cheer; I have overcome the world." That means that the Christian must rise above "the world," above environment; that he must not yield to it; that if he finally goes down in defeat, the excuse of environment will not avail him. In conquering environment for himself, our Lord conquered it for every soul that will trust in his keeping power.

If it be true that environment is responsible for sin, then Satan goes free as sin's originator, and the blame rests upon heaven itself; for was not Satan in heaven, surrounded by the environment of heaven, when he conceived the ugly monster of wickedness that disrupted heaven and filled the world with graves? If sin was conceived in heaven, with such an environment as that which there existed, what reason have we to suppose that by altering men's environ-

ment in this world, we shall put an end to sin?

The germ of sin infests the human heart, and nothing but true heart conversion, no power but the power of God in the life, can overcome that disease and set men free from the power of sin. That is the purpose of the gospel in the world, and there never can be a substitute for it. Human laws to change men's environment will never accomplish the work. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

Sin will be in the world, and the struggle of the faithful children of God against it will be going on, until the day when the Son of man shall come to reward his saints and put an end to sin and sinners. There is only one escape from the power of that thralldom, and that is through complete surrender of the heart to God. Then comes true that wonderful paradox that by surrendering we become conquerors,—“conquerors through him that loved us,” over all that had conspired for our ruin.

And that work is an individual work. No man can do it for another. The mass can not do it for the individual, nor the individual for the mass. Every heart is a citadel; and God will not force its walls. He enters and conquers by love alone. We may know, therefore, that any system built up on the idea of saving society independent of the individual, is a system not born of heaven, and not commissioned of heaven to do its work. The hope of the race does not rest in changing the environment of the people so that it will be easy to do good and hard to do evil. It does not rest in human legislation to compel conformity to the customs, practices, and rituals of the church, but in individual submission to a personal Saviour. There is no substitute for the gospel.

c. m. s.

Let Us Pull in Even Lines

WE need to pull together. Christian unity is essential to success in organized Christian work. We need as well to pull in even lines. Only by preserving an even balance, by the exercise of sanctified common sense, can we be kept from extremes. The human mind, left to itself, follows the pendulous extremes of caprice and passion, of impulse and excitement. Thousands are adrift on the great sea of human thought and philosophy without rudder or sail, the prey of every wind, the sport of every wave. Unless these can recover their chart and compass, a new hold upon God, and a new faith in his Word, they are doomed to inevitable wreck on the shoals and rocks of human reasoning.

Many important principles are brought

to view in the Scriptures of Truth which constitute the basis of our faith as a people. This denominational movement is made up of many important lines of work. It is not wise for us to neglect or ignore any feature of the movement. It is not wise for us to press to the front one doctrine or one department to the neglect or disparagement of others. We should preach Christ as the only source of righteousness, and faith in him as the only condition of salvation; we should stand stiffly for the defense of the down-trodden Sabbath of Jehovah; we should carry in the forefront of our advance the message of the soon coming of the Lord; we should present the ministry of our great High Priest in the heavenly sanctuary; we should advocate the principles of religious liberty, and sound the warning against the beast and the formation of the image to the beast; we should advocate earnestly and consistently the principles of Christian temperance and healthful living; we should warn our fellows against the great deception of Spiritualism; we should show the place of the work of the spirit of prophecy in this movement; we should teach the Bible method for the support of the ministry, and other cardinal doctrines composing the system of truth comprehended in the third angel's message,—all this we should do earnestly, faithfully, considerately, and wisely, giving each truth its proper setting and relative importance.

We need in our work as a church to pull in even lines. If we would have a well-balanced, well-planned work, every department must receive its due share of attention and fostering care. We must be considerate in seeking to restrain the impulsive, patient in seeking to quicken the pace of the slow and conservative.

The writer well remembers two horses which he drove in his youthful days. One was quick and fiery, ready to respond to the slightest impulse. The other was slow and plodding. It required constant watchfulness and steady reining to lead them to pull in even lines. It is only as the members of the church of God are governed and controlled by his Holy Spirit, and held in by the bonds of Christian unity and love, that they will be able to labor together as brethren, and their natures be blended into harmonious working. Naturally froward, as is the human heart, it is possible through the operation of divine grace for the church of Christ to be one in faith and one in service.

Let us pray constantly that God may give us sound minds, well-balanced judgment, good common sense, and the tempering of his Holy Spirit, in the work that we are seeking to carry forward for

him. Let us seek to form in our Christian lives well-balanced, well-rounded experiences, and in carrying forward the work of God pull together and pull in even lines.

F. M. W.



The Nature and Disposition of the Tithe

“AND all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.” Lev. 27:30. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day.” Isa. 58:13.

In these scriptures, the Lord speaks in similar terms of the tithe and the Sabbath. He speaks of both as being peculiarly his own, and of both as being holy. The seventh day has been by God reserved from the weekly cycle and set apart to a sacred use, the remaining six days being allotted to man's use, under, of course, the limitations of God's government. So likewise the tithe has been reserved by the Lord from all the increase or substance he places in man's hands, and has been set apart by him for a sacred use, the remaining nine tenths being at man's disposal, also, of course, under the limitations of God's government.

Some additional idea concerning the sacred character of the tithe is obtained from Num. 18:24, 7-11, where the tithe is designated as a heave-offering belonging to the service of the altar, so sacred that it was to be handled only by the priests, with the warning that if touched by others, they were to be put to death.

Having thus reserved to himself the tithe, and sanctified it, we read in Num. 18:21 the disposition the Lord made of it: “And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.” The reader will not fail to note that when God called this nation into existence, and instructed them concerning their relationship to him, and the service required of them, he did not find it necessary under these new conditions to inaugurate some new plan to support his sanctuary service. Instead, he took something that had from the beginning been required by him,—the tithe,—and for the time being transferred it from the Melchizedek priesthood, which in the days before Israel had been its recipient, to the Levitical priesthood. There was no additional obligation placed upon his people; they were instructed only as to its disposition. It was to be placed with the Aaronic instead of the Melchizedek priesthood.

This was to be devoted to the priests in lieu of an inheritance among their

brethren, and for the service they rendered to the tribes. According to instruction given through Moses, the tithe was to be used only for the benefit of the Levite. It was to be handled only by men selected from the priests and Levites that were counted faithful. Neh. 13:13; 2 Chron. 31:12, 13. Disobedience to this instruction called for the penalty of death. Num. 18:24, 7-11. The entire teaching of the Bible on the subject makes it evident that to the individual there was left no discretion concerning this subject, either as to its use or as to the individual to be benefited by it, nor yet as to the place where it was to be paid. Deut. 12:11. It was to be brought to Jerusalem, where the Lord had placed his name, and delivered into the hands of the treasurers appointed from among the priests and Levites, and by them it was to be distributed to their brethren according to their needs. Neh. 13:13.

In this manner the tithe was protected from the demands of selfish men, and being in charge of men that "were counted faithful," the people had confidence to bring to them their substance, knowing that a correct use would be made of it.

A proper appreciation of the tithing system is dependent upon the recognition of the fact that the tithe is the Lord's absolutely, and that over that one tenth he has never surrendered control, and therefore that to God, the only owner, belongs the right to dispose of it. This responsibility can not be assumed by the individual to any degree and Bible tithe paying be preserved.

It is true there is a second and a third tithe spoken of in Deut. 14:22-29, over which the individual had some control. The cited scriptures make evident the nature and use of these tithes. They could be used to defray the expense of attending the yearly gatherings at Jerusalem, in making offerings to the Lord, in caring for the poor, in ministering to the Levite, or to any other object desired. One tithe was to be consumed at Jerusalem, the other at home, but *the tithe* was to be delivered to the priest for its devoted use, thus furnishing a sure and definite support for the priests of God. In the second and the third tithe is seen the simple yet very effective method devised by the Lord to enable Israel at all times to respond to the calls from the poor, to attend the feasts at Jerusalem, and to render free-will offerings to the Lord.

The mistaken idea prevails with some that Lev. 27:31 grants to the individual the right to borrow or temporarily use the tithe, by the payment of interest at the rate of one fifth the amount thus borrowed or used for personal purposes.

A little consideration will show this to be a mistaken conclusion. The scripture reads, "And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof." To redeem means to buy back, and has no significance of borrowing. In early days the tithe was paid in kind,—a tenth part of the cattle or sheep,—each tenth animal that passed under the rod, be it good or bad, the tenth part of the fruit of the field. The people were not permitted to substitute an inferior for a superior animal upon which the rod had fallen, but if they desired, for any reason, to redeem such as belonged to the Lord, its value was to be determined, and one fifth added thereto. Thus by this arrangement the Lord again impressed upon his people the sacredness of the tithe. As well might we plan to borrow for our own use the time made holy by God, as to borrow that portion of our substance made holy by him.

W. T. KNOX.

Note and Comment

"Tacked On" Legislation

THE New York *Weekly Witness* bears sensible testimony as to the enactment of legislation by the method of tacking some measure onto annual appropriation bills, thus making them a part of a bill which must be passed, when on their own merits they would be unlikely to command serious consideration. We quote:—

During the present session of Congress there have been conspicuous instances of a vicious legislative practise which ought to be made impossible, if not by constitutional prohibition at least by the creation of a wholesome tradition in condemnation. Reference is made to the mischievous "tacking" of original legislation to appropriation and other bills with which the subject-matter of such legislation has no legitimate connection. The motive for the practise is sufficiently obvious, and the practise is not confined to one party nor to recent times nor even to our own country.

There are certain great measures the passage of which is compulsory upon Congress, as, for example, the annual supply bills; and the temptation to carry through various projects under the cover and by means of the urgency and prestige of the greater measures has been too great for legislators to resist. The practise is most commonly employed in behalf of measures which by themselves, as independent legislative projects, would have small chance of passage, because of their triviality, or because of the popular opposition they would be certain to arouse, or because of the prospect of an executive veto. Many projects slip through in this way because the executive is unwilling to risk the greater convenience for the minor defect, and the custom has grown and waxed strong

until it has reached the proportions almost of a national scandal.

It was by that unwise method that the closing of post-offices on Sunday was effected. It was made a rider on the Post-office Appropriation Bill, and became a law when that became a law. As a separate bill there is serious doubt as to its enactment.

Mayor Gaynor on the Sabbath

TESTIMONY in reference to which day is the true Sabbath has come to us from a somewhat unexpected source. A woman living in New York City had written to Mayor Gaynor, of that city, twice in reference to "Sabbath observance," and to the second letter the mayor replies as follows, the reply being quoted in the New York *Evening Sun* of November 15:—

DEAR MADAM: I have just received your second letter to me about Sabbath observance, by which you mean Sunday observance. I agree with you about observing the day of rest. But we must be fair and charitable to others. The Christians do not observe the Sabbath day, namely, the seventh day, established by God according to the fourth commandment, or the third, as some number it. The Christians abandoned that day and adopted Sunday, which is the first day of the week. It is all right for us to observe Sunday, but let us have no miserable little prejudice against the Jews because they stick to the Sabbath. Some Christian sects also adhere to the Sabbath, stoutly maintaining that no one had the right to change the day of rest ordained of God from the seventh to the first day of the week.

Very truly yours,

W. J. GAYNOR, Mayor.

Mayor Gaynor, having been a member of the Catholic Church in former years, learned by the teachings of that church the distinction between Sabbath and Sunday. This testimony should cause some who conscientiously worship on Sunday to examine the foundations of their faith, and know for themselves whether they are obeying God or men in observing the first day of the week.

American Influence in the Balkans

THE influence of the United States as a factor for freedom has been felt in all the nations. Dr. Dameff, president of the Bulgarian chamber of deputies, in speaking of the possible mediation of the United States between the Balkans and Turkey, bears this interesting testimony:—

I believe that American intervention will be most opportune and will be received as justifiable, on account of American interests in the Balkans and Turkey, which are not lacking and have sufficient importance to entitle Washington to offer its good offices for an impartial settlement of the conflict.

The United States has colleges, commercial firms, maritime lines, and mis-

sionaries throughout the Balkan States and Turkey. Besides, she has with Bulgaria ties of culture, many among us having been educated in the United States, and having brought from that land of liberty and independence that worship for freedom which has hastened the explosion and our natural vindication.

Our people have the same spirit of enterprise as the Americans, and with a few years of resurrection we shall change the face of our country. Indeed, we aspire to become the Americans of Europe.—*London despatch to the Washington Post of Dec. 12, 1912.*

It is to be hoped that if the Balkan allies copy anything American, it may be the principles of religious liberty enunciated by the founders of our nation. Whatever greatness or whatever influence America has achieved has come through the freedom of her people in matters religious. Without that freedom, no people have any freedom that is worthy of the name.



The Cost of Indulgence

MUCH is said to-day, and that too justly, about the increased cost of living. Many necessities of life have materially increased in price during the last few years. It must be admitted, however, that many families spend for luxuries, and for articles of wholly unnecessary use, a large amount of money which, if expended in more moderate ways and for life's necessities, would do much to offset the increased cost of food products. Of the extent to which the spirit of indulgence, intemperance, and costly living has entered into the life of the higher-school men of the country, the *Advance* of Dec. 19, 1912, says:—

The tobacco habit is gaining a tremendous hold upon the young men of the schools and colleges of the country. According to the *Harvard University Register*, the undergraduates spend more money for cigarettes than they do for books. The amount spent annually for cigarettes and cigars is figured at \$98,225, whereas the expense for books is only \$71,250. The cost of wines and liquors is also higher than that of books, being \$73,500. The cost of the students' clothing heads the list, at \$334,250. None of the other items approach it. Cigarettes are the second largest item. The cost of eating is apparently less than that of smoking, for the figures as given in the list are only \$88,340, while the up-keep and buying of automobiles is rated at \$83,790. The haberdasheries glean \$45,300, and over \$53,000 is spent for taxi hire. Smokers constitute more than ninety per cent of the boys who fail in grammar and high schools, according to Prof. M. V. O'Shea, of the University of Wisconsin. The tobacco evil, he declared, is the most serious one with which the public schools have to contend. He showed a statement made by high-school principals, which declared that fifty to eighty per cent of high-school boys use cigarettes. Unruly boys, Professor O'Shea declared, are almost always addicted to the cigarette habit.



Christ's Gospel

N. W. VINCENT

(Tune: "Sunlight in the Heart," "Christ in Song," page 202.)

THERE is power in the gospel
As proclaimed by God's dear Son;
There is comfort in his Spirit,
Witnessing our pardon won;
For he tells the love of Jesus,
How he died for fallen men;
And he cheers us with the promise,
"I will quickly come again!"

Christ is coming, soon he's coming,
Son of God, our King, our Friend!
Anxious labor, pain, and sorrow,
When he comes, forever end.

When he comes, the saints immortal,
Angel-borne, to him repair;
Bright and pure, our love made perfect,

We shall meet him in the air.
Christ will welcome each dear servant
With the glad and true "Well done!"

Now joint heirs with him in glory,
In his kingdom sought and won!



Wai-chau, China ✓

J. P. ANDERSON

HAVING been away from home a month, on a very profitable trip, I will tell you something about the stations in the order that I visited them.

I took boat from Wai-chau to Sam To Chuk, a distance of one hundred fifty li [a li being one third of a mile], and from Sam To Chuk I walked to Moi Lung; a distance of one hundred twenty li. Here I found the canvasser and the brethren of good courage. There has been no evangelist stationed here since last November, so the people were glad to welcome a man to work among them. About thirty were out to Sabbath services, and more would have come had they known we were there. The evening meetings were well attended, about fifty being present. I enjoyed my stay very much, and was glad to note the improvement the people had made. When we first went there, they were just like a herd of wild cattle; but now the meetings are orderly and quiet. Some from there will be baptized at our next general meeting, or possibly on my next visit. I have confidence that our evangelist in this place will in time make a strong worker.

From Moi Lung I walked to Swabue, seventy li, intending to take a boat to Swatow; but finding none, and the boat service being irregular, I thought best not to wait, so took a boat to Hong-

kong, and from there took a Japanese coast steamer to Swatow. Here I had a good visit with Brethren W. F. Hills and B. L. Anderson, who arrived the very day I did.

From Swatow I went by rail to Chow Chu Fu, and then by boat to Tsung Khen. From the latter place I walked to Chin Phim, a distance of ninety li. I received a hearty welcome. We held two meetings a day while I remained. About forty came out to the Sabbath services. One woman sixty-five years old, formerly a heathen, has not missed a Sabbath service for eight months. Hers is one of the sweetest old faces I ever saw. It was worth the trip up there to see her. She has the reputation in the neighborhood of being a saint for peace and quiet. Would to God there were more such people. They are jewels, and worth the effort to get them. Here, as elsewhere, I noticed that the country people are the most reverent. The woman already mentioned came three miles to services. We could have a school here of fifty boys almost any day we would open one. However, we have no teacher, and I think it better to wait until a church is organized before we start one. I should like to live and work here a whole year. Prospects are bright, and we shall surely reap if we faint not. All we need is to be humble, have plenty of patience, and do much work, and we are sure to raise up a church.

On my way back, while *falating* down the river in a small boat, at midnight a typhoon swept down upon us, and I feared for a while it would be my last trip in China. It was dark, and the wind blew fearfully. The boatman seemed so scared that he lost his presence of mind, and I did not know where we were. The boat was dipping water, and what to do I did not know. Finally, the Lord allowed the boat to strike a sand-bar, on which we anchored. The sand blew into our boat so we could not sleep, and it seemed that morning would never come. When daylight appeared, I hired a wood-cutter to carry my baggage to Chow Chu Fu, because the river was so rough the boat could not go.

I was indeed glad to get back home. I found everything in good order, and the attendance at our services, I was told, was more than we had room for.

At Pat Wei the people have already collected among themselves \$140, and with my personal donation, and that of the evangelists and the teachers, it will make about \$230 available at any time, with which to build a church. We hope to raise five hundred dollars or six hun-

dred dollars in all. It will be not only a church, but a school, and a sort of parsonage will also be built. All we pay for the labor is the board of the worker. I have this work very much at heart, and am anxious to make it a real success, for I feel we are on the right road.

Hankow, China ✓

FREDERICK LEE

RECENTLY we moved from Nanking to Hankow. Since coming to this place we have held a workers' meeting, and I have been busy getting acquainted with my new surroundings. I am glad to be able to report that the message is progressing in this territory in which the revolution in China was started, and which has suffered the greatest loss.

The chapel we rented was destroyed

follow in our tent work at home. There is a time for personal Bible study and prayer every morning, then about two hours for visiting in the morning, after which comes noon-hour prayer. In the afternoon they are to go out visiting, or go into the country and hold a meeting with the farmers. Then in the evening there is the regular meeting. On this program we cited texts showing how Christ worked, the reward of the diligent, and the value of personal effort and of system in our work.

During this meeting we gave the workers an example by going out with them and showing them how to do personal work. We had Bible studies only in the morning, and went out visiting in the afternoon. Sometimes we would hold street meetings, or go into the country and hold a meeting. In this way we

be in the midst, and all sat very attentive during the hour. As soon as we appealed to them to give themselves to him who had done so much for them, a score or more came almost at once to the front. That night thirty names were given in. While many of these may fall out by the way, yet we know that the seed of the gospel has been sown in their hearts. At this meeting Brother Allum baptized thirteen. This makes a membership of forty in the province of Hupeh.

Hankow is the most central city in China. Many from most of the provinces pass through this city. Since being here, I have had opportunity to give the truth to men from three different provinces. We expect that sometime the capital of China may be established here. We are anxious to improve the time and get a good foundation laid for our work.

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WORKERS AND BELIEVERS ATTENDING THE GENERAL MEETING AT HANKOW, CHINA

when Hankow was burned almost to the ground. We were unable to find a suitable place for another chapel until just recently. We are now fixing up a new one which we have rented. It is in the district that was burned. We use the disaster that befell this place as an illustration of the coming destruction which God is to bring on this wicked world.

I have just returned from our workers' meeting, which was held farther inland. Brethren I. H. Evans and F. A. Allum were with us for five days. During the two weeks' meeting God's Spirit was especially manifested several times both in the meetings for the heathen and in the meetings for our workers. We presented the need of doing more efficient work by guarding the moments and opportunities of every day. We also urged more personal work to be done with those who come to our meetings and seem interested. We had a program printed, showing what a good day's work is. All the workers seemed pleased to have this suggestion as to how to improve their time every day, and agreed to follow it. The program is about the same as we

would get a good crowd to come to our meetings every night.

On the opening day of our general meeting, we divided into four companies, and these companies went to the four gates of the city and held meetings in two different places. Thus we had about eight meetings that afternoon, and very soon every one knew that the Seventh-day Adventists were having a special meeting in Hankow. We had a very good attendance. In presenting the truths of this message, I never saw better attention than these poor heathen gave.

At the close of each meeting we worked for souls, endeavoring to persuade them to give themselves to Christ. We got the names and addresses of those who responded, and visited them the next day. In this way we secured the names of one hundred during the meeting. Some handed in their names for various reasons, but out of these there are, I believe, a score or more who have really been touched with the message.

One night when we spoke on the plan of salvation, the Spirit of God seemed to

The Balkan War ✓

C. VOIGT

A TERRIBLE war is reaping a bloody harvest in the Macedonian fields. The lamentations of the torn sacrifices of deluded human hopes for greatness and happiness ring out into the dead silence of the cold winter nights. The tragedy of the dissolution of the mighty Turkish Empire, which has covered nearly a century, is now being enlarged by a new chapter; and a new page in the history of mankind is being filled with reports of battles, and of the dead and wounded.

It is possible that Macedonia will be divided between the Balkan kingdoms of Bulgaria, Greece, Serbia, and Montenegro, after peace has been signed. The development of these countries, especially of the first-named three, during the last ten years seems to show that they could use the rich treasures of European Turkish soil to better advantage than it has been used heretofore. Without doubt, as far as management is concerned, the lot of the Balkan peoples as independent peoples would be better than under Turkish rule, although one must acknowledge that the Turkish government has tried to do what it could in this respect, with its limited means, during the past few years. One hindrance has been the continued need of money, since Turkey used most of its means for the equipment of its military and naval forces. Another was the inefficiency of many of the lower officials, and a certain irregularity in promises and measures taken by leading individuals.

This war has been called a crusade in the declarations made by the four combined kingdoms, or a continuation of the middle-age campaigns of Occidental knights toward the East to establish Christian kingdoms in the lands where Christianity was first known. As a support of these campaigns, however, there was the same power which proclaimed the crusades against the heretics, such as the Waldenses and the Albigenses; namely, the Papacy. The unchristlike trait showed itself then in the endeavor to spread Christianity by means of fire

and the sword. The Saviour also taught his disciples quite clearly: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Paul says: "Take . . . the sword of the Spirit, which is the word of God." "For the word of God is quick, and powerful, and sharper than any, two-edged sword." To use the power of Christianity for a warlike purpose is a derogation of religion. But of course, it must be acknowledged that the religious views of the Balkan peoples in these struggles are to a great extent mixed with politics.

The conflict still rages, and it is doubtful whether or not the Turkish army will be entirely routed by the combined forces of the enemy. The Turkish people know little or nothing concerning the war and its progress, as the spreading of unfavorable news would be likely to cause local disturbances. Even the Turkish capital is in the dark concerning the condition of things.

It is rather difficult to say what influence this war is likely to have upon the work of God, and the progress of the last message of grace. At present our work is practically at a standstill, since there are no means of traffic or communication, and in many places the sieges are in progress, and all the young men have been called to arms. Flight into other countries seems to be general, especially in the case of promising youth. In Macedonia itself the work was begun but a short time ago. The future will show whether it is easier to labor under Turkish government which does not trouble about the different denominations, or under the rule of the orthodox Balkan States, whose chief supporters are the fanatical clergy of the Oriental confession.

Constantinople.

◆ ◆ ◆
The Abyssinian New Year ✓

ANOL GRUNDET

THE Abyssinian new year began September 11, according to our calendar. When there is a leap-year, the year begins September 12. The Abyssinians count thirty days to the month, making three hundred sixty days in twelve months, so that they have an extra month. This thirteenth month is called *Pagumien*, and has five days, except in a leap-year, when it has six. There is also a difference of several years between their reckoning and ours. Sept. 11, 1912, according to their calendar, is New-year's, Jan. 1, 1905. But the majority of the people know very little about what year or time it is. They hold that all such knowledge belongs to the priests, from whom they are willing to receive instruction and orders. Few of the common people know even their own ages. All knowledge is supposed to be centered in the priests and teachers of the church.

The new year is opened with the feasts of St. Bartholomew and John the Baptist. For nearly a month previous the boys of the villages have been gathering dried

shrubbery and sticks, which they tie together in long, oblong form, and on the evening in question they light these bundles and march through the villages carrying them and shouting, "*Hoi! Hoi!*" When they have finished their marching, they throw down the remains of their burning brush and begin jumping over the fire. It is a weird spectacle to see these half-naked people in their excitement jumping through the flames. It reminds one that they are not wholly separated from the jungle and the wilds, though it is all done in the name of Christianity.

The next morning everybody rises very early, and all are supposed to go through a sort of purification. All who can do so go to some body of water, where they bathe from head to foot. Those who can not go, perform this rite of purification in their homes. Later they gather at the village church, and the priest announces the feast-days for the coming year. These are too numerous to mention. The Abyssinians fast about half the year, and feast the other half.

Another very interesting thing is to see in the early morning all the people bringing their live stock—oxen, sheep, goats, donkeys, etc.—to the churchyard, to march around the church a certain number of times.

Thousands of the native people can not read. Dear reader, thank God for the open Book, the Bible, and pray that the truth-laden Word, earth's greatest and most effective disseminator of truth and remover of darkness, may find its way to Abyssinia's millions. Every year more are learning to read. Already three camel-loads of Bibles and Protestant literature have crossed the borders into Abyssinia, and two mules loaded with Galla literature have left Asmara for the land of Galla. Thus a beginning has been made, which we hope will spread mightily, that the inhabitants of this benighted land may also be included among those who "shall see the salvation of our God."

◆ ◆ ◆
Mission Station Kihuiro, East ✓
Africa

A. C. ENNS

WITH farming, building, gardening, bookkeeping, medical work, teaching, preaching, and visiting, the foreign missionary has plenty to engage his time.

Of late I have felt a keen burden for those fields that have not been entered. The present developments show that the end is rapidly approaching, and there is an enormous work before us yet to be done. Satan is not only trying to hinder the seed of the word from taking hold in the hearts of men, but here he forces Mohammedanism with great power upon the people, and still more desperately does he battle against us. It is indeed hard to keep up courage under the immense pressure of temptation.

Leaving the conference in Europe, we

came to the mountain station Vunta, where we had an out-school operated by a native teacher, and a mission house nearing completion. It was not exactly what might be called an easy place. It took about four months to win the confidence of the people. But after that, our work made rapid progress in every way, and when we were called, in June, to the Kihuiro station, which lies in the lowland at the foot of the mountains, we left a central school with over two hundred children attending, and three out-schools with an enrolment of two hundred eighty-nine children.

We were called to Kihuiro to take the place of one of the workers who had to go to the mountains on account of poor health. Here the work has always gone hard. Of the two thousand inhabitants about sixty per cent are Mohammedans, all of whom are missionaries, teaching and baptizing from the day they themselves are baptized. The general idea is that Islam, the strongest religion, is the right one, and of course the only one worth following. Christianity is known as the religion of children, as most of our members are young people. The attendance on Sabbath consisted entirely of the youth and children. Our once-promising school of one hundred sixty-five had dwindled to an attendance of twenty or thirty.

I had long felt a burden for the Kihuiro field, knowing that it needed a most thorough revival. We went to work at once, after seeking power from the Most High, and we can say that God was with us, that he sent angels ahead of us, and that he did a great work. Could we have beheld these spiritual forces at work, I imagine it would have been a profoundly interesting and inspiring scene.

The attendance on the Sabbath has gradually improved, and the school work has been reformed. The old students had to be dismissed and new ones encouraged to come. But the Lord helped us, and to-day our school has a larger enrolment than ever in the past, the number, including those in the out-schools, being about five hundred.

The Kihuiro school plays an important part in the work here in this field. It has provided a number of schools with teachers. Five of the six teachers at Vunta are from Kihuiro. There are three Kihuiro teachers at Vuasu, two at Friedenstal, and we still have seven here. This speaks well for the work done in Kihuiro.

In spite of Islam, God has done a great work here, and has shown that he alone has his way among the nations of this world. Our work has been greatly blessed. The harder the battle goes, the clearer we can see that in his desperation the enemy is fearing defeat. On a recent Sabbath eight new converts made their covenant with God. Ninety or a hundred more are being prepared for baptism. The outlook for the future is very promising. Now is the time to do aggressive work, for soon will come the final rush for victory.



Home, Sweet Home

WILLIAM BRICKEY

LET others sing of "home, sweet home,"
And feed on joys forever past;
But I will sing of joys to come,
And home where pleasures ever last.
There let me bask in Eden's bloom,
And sing in triumph o'er the tomb;
There, there, I'll sing of home, sweet home,
In heaven-born, sweet release.

Lord, grant me such a home as this,
On that eternal, peaceful shore
Where none can rob me of its bliss,
Where none are ever sick or poor.
I want no "home, sweet home," for me
In this vain world, on land or sea;
I want it in eternity,
I want it evermore.
Kamiah, Idaho.



Physical Exercise

JAMES D. MONTGOMERY

PHYSICAL activity is necessary to physical well-being. There has never been an exception to this rule since Adam was placed in the garden of Eden to "dress it and to keep it." There never will be an exception to the rule in this life nor in that to come. Even in the earth made new we shall "build houses, and inhabit them;" and "shall plant vineyards, and eat the fruit of them." Isa. 65:21.

To Adam it was said, "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life." It could not be said that the ground was cursed for man's punishment. It was for his sake, for his benefit. How could it be for the good of man unless work was a blessing to him? He should eat of the fruits of his toil until his death. It is very rare now that a man is physically able to work after he begins to reach old age. He usually spends his declining years in idleness.

The motive underlying the physical culture of the Christian is not that of the self-centered systems of the world, but is an entirely different incentive. It is a self-sacrificing practise meant to help the helpless and to succor the fatherless and the widow. All that is selfish in this method is that the Christian regains his lost health, or else retains his health for the purpose of being all that God made him to be. He may then be a true helper to those less fortunate than himself. As is said in James 1:27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the

world." There is no better outlet for bodily activity than such work. It is a potent factor in both retaining and regaining the health. It is also an outlet for spiritual activities, thus being the practical demonstration of a rounded life.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward." Isa. 58:6-8. To use our spare time among our poor neighbors, breaking the bands of wickedness, relieving heavy burdens, breaking yokes, feeding the hungry, bringing in the outcasts and caring for them, would afford an abundance of physical activity. It would also promote the health and advance our righteousness, as well as assure us of a protection to the rearward. Nothing short of this is to be put forth as meeting the requirements of the Bible on this topic.

In the judgment scene portrayed in Matthew 25, certain misled individuals inquired: "When saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" The answer given to this query is identical with the demands of Isaiah 58, from which we have quoted. Those who are the most active in this work are the ones who are placed at the right hand of our Lord in that great day.

Regarding it as a practical science, we find that the right kind of physical culture is a remedy for physical ills and a veritable panacea for spiritual ills, such as envy, discouragement, petulance, and jealousy. And as a preventive against both physical and spiritual diseases it has no equal. It is always mentioned in the Bible as a useful work, and never as one that "beateth the air" in so-called "exercises." "So built we the wall," said Nehemiah; "for the people had a mind to work." Neh. 4:6. In the parable the Saviour asks, "Why stand ye here all the day idle?" and I may say that many in poor health are so because of inactivity, and would readily recover should they heed the injunction: "Son, go work to-day in my vineyard." Taken in the physical sense, this is excellent

advice to those who are physically idle.

Adam was not only to till the ground and eat the fruit of it by the sweat of his face, but he was to do it until he returned to the ground—all his lifetime. The second Adam was a worker. "Is not this the carpenter, the son of Mary?" In fact, there were no idlers among the holy men of old. Says Paul: "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good." Eph. 4:28. And in another place: "For . . . this we commanded you, that if any would not work, neither should he eat." 2 Thess. 3:10.

Speaking of the virtuous woman, Solomon gives her various qualifications, one of which is useful industry: "She worketh willingly with her hands. . . . She layeth her hands to the spindle, and her hands hold the distaff." And by her physical exertion in useful labor she "girdeth her loins with strength, and strengtheneth her arms." See Proverbs 31. A strong body is the result of useful labor. The doer is benefited as well as those who receive the help. Whether it is in the family or in the neighborhood, this kind of work operates for the good of the operator.

The circumstances in the beginning were such that the earth brought forth of its strength; yet man was placed in the garden to dress it and to keep it. After the fall the ground was cursed for the sake of man, and he was compelled to work for his living. Ever since that time there have been opposing elements in life that have required more or less effort to overcome. This effort has at times developed sturdy bodies and well-developed minds. Should these opposing elements be removed from our pathway by others, we are not the gainers but the losers. We need to do our own work for the good of our bodies and the clearness of our minds. The idle man has no encouragement in the Bible. He is condemned for his slothfulness and urged to reform. Idleness in a land of plenty is sure to breed every evil thing. One of the sins of Sodom was "fulness of bread, and abundance of idleness." It is a common saying that "Satan finds work for idle hands to do." And it is also said, "The idle brain is the devil's workshop."

Newark, Ohio.



The Noon-Hour Prayer

OUR every need is a call to prayer. The Heavenly Father has promised deliverance to "the needy . . . and him that hath no helper." The very need that burdens and perplexes you, dear reader, is the condition and pledge of divine blessing. The moment you come to a need, remember also you have come to a promise which you can claim in faith because, in the profoundest sense, there is no unanswered prayer. Every one who prays receives something. The closet of prayer is heaven's base of supplies, and no one is turned away empty-handed.

"Sometimes we ask for something which is not according to God's will. Then as we pray, it is in the midst of our prayer that we are led to give up our own will, and come into humble submission to God's better will. This was Paul's experience. He prayed three times, and God did not give the thing he asked for, but God gave submission to his divine will, and abounding grace for the weakness which remained. . . .

You and I have gone into the place of prayer with the life of some loved one trembling in the balance. How hard it was for us to ask anything else than that God might show forth his healing power. We prayed on and on; and as we prayed, we saw that this might not be his will. As we realized that, instead of rebellion, we found God pouring out upon us a conscious spirit of submission. Then and there we said, 'Thy will be done.' If we had no other blessing in prayer, this alone would be enough, for there is no more precious blessing in all life than that of a will wholly yielded to God. This comes in prayer, whether we receive the specific thing we are asking for or not."

Requests for Prayer

18. An anxious mother, writing from New Hampshire, asks prayer for the conversion of two wayward daughters.

19. A Michigan sister requests our united prayers for the conversion of her husband and son. She has been praying for them for many years.

20. A sister in California, whose husband is a drinking man refusing to support his family, wishes us to pray that she may have physical and spiritual strength in her trouble, and wisdom to know just what to do. Her mother has just died, and our sister is passing through severe trials.

21. From Michigan a sister sends the request that prayer be offered for her healing, and also that her husband may give up the use of tobacco and accept Christ as his personal Saviour.

22. A Texas Bible worker, who is very sick and seems to be growing worse, asks us to pray for her recovery, if this is God's will for her.

23. From the same State (Texas) another sister writes asking prayer for the conversion of her husband and five children.

24. An afflicted sister requests that we pray for her healing. She has suffered from stomach trouble and a nervous disease for about fifteen years, and is an invalid. She also desires that we pray for the conversion of her husband, two children, parents, brothers, and sisters, who are all Catholics.

25. A Minnesota sister asks prayer for the conversion of her children and their families; for the healing of a brother in the church who is suffering from cancer; for a sister in the truth who is just now passing through severe trials; and for herself that she may be healed of an affliction from which she has suffered for many years.



A Call to Service

MRS. C. H. BARR

There's a stir among the nations,
There's a maddening sound of strife;
There's an awful undercurrent
That is bursting into life.

There's a fearful din of battle,
Sounding from across the sea;
Can it be that Armageddon
Lurks in this calamity?

True the time is ripe for struggle;
Clouds are rising fierce and black;
Can it be the winds of heaven
Can no longer be held back?

Let us, then, arouse to action,
Every soldier for the right;
Let us gird the armor tighter,
And be ready for the fight.

There's a world-wide call to service;
God is calling you and me,
Saying, Hasten to the harvest,
Lest the sheaves ungathered be.

Some must go to far-off China,
And the blessed news proclaim
Of a soon-returning Saviour
And salvation through his name.

We're so glad that some are going
In response to Heaven's call.
O that more would heed the summons,
For there's work enough for all!

There's no time to faint or falter,
For the day is nearly done,
And the harvest will be ended
At the setting of the sun.

Let no light go out in darkness,
Let no banner trail the dust,
Let no weapon God has given
Lie in idleness to rust;

For the time is short for gleaning,
Not a moment must be lost:
If the hours are spent in idling,
'Twill be done at fearful cost.

Hasten, then, before the battle
Grows so fierce we can not find
Where the precious grain is lying,
And some sheaves are left behind.
Riverside, Cal.

Los Angeles (Cal.) City Work

NEARLY three years ago Elder St. John and the writer began evangelistic work in Los Angeles, and the Lord has graciously granted a harvest of souls for the seed sown. During the first year Elder St. John and the writer worked together. When Brother St. John was transferred to Portland, Elder A. S. Booth took his place with the tent company.

The results of the work have been good. Up to date more than 230 persons,

nearly all of whom are adults, have been baptized, and the expense of our tent-meetings for the past three years (about \$2,300) has been nearly covered by the donations.

This last summer's work was a precious season indeed. The Lord came into the meetings in power, and a tender spirit prevailed throughout the services. As the result of this work in Boyle Heights, East Los Angeles, eighty-two adults have accepted the truth, seventy of whom have been baptized thus far.

The expense of the last three tent efforts amounted to \$634.50, and the donations for the same time amounted to \$628.50.

Much of this success is due not only to the fact that the ministers worked together like brethren, but also to the faithful work of our Bible workers and to the earnest cooperation of the churches. To the Lord belongs the glory for all that has been done, and we are truly thankful to have a part in a movement where results are possible.

While a number of these new Sabbath-keepers have joined other city churches, enough remain at Boyle Heights to about double the membership. This will necessitate the enlargement of the church building, for which purpose an offering of \$600 was pledged last Sunday evening.

We have had many rich experiences during our labor here. For the privilege of being workers together with God, we humbly thank the Lord, and gladly surrender ourselves to do his will, and to be used by him wherever he may lead us.

J. W. McCORD.

Illinois

CHICAGO.—Since the close of my tent effort the last of September, I have been devoting considerable time to the work of developing and establishing the company that embraced the truth as a result of the tent-meetings.

We already have a Sabbath-school organized, with an average attendance of from forty to fifty. We have also organized a tract and missionary society. A number of our members have begun the payment of tithe and offerings. We hope to organize a church here in the near future, consisting of twenty-five or more members.

For some weeks we have been contemplating conducting a series of evangelistic meetings near the center of the city on the West Side, to open Sunday evening, January 5. We have been successful in securing at a reasonable rental a beautiful stone church building, with a seating capacity of sixteen hundred. It has a pipe organ and other up-to-date equipment. The church stands at the corner of Ashland Boulevard and Monroe Street, only twenty minutes' walk from the business center of the city. It can be reached from any part of the city with a five-cent fare.

Sabbath, December 7, a union meeting consisting of a large number of the members of the Seventh-day Adventist churches in Chicago was held in this church. The object of this meeting was to seek the Lord together for a deeper consecration to his work, and to plan for a vigorous soul-winning campaign to be carried on during the winter months.

We have districted the section of the city in the vicinity of the church, and a goodly number of volunteers from the members of our various churches in the city are visiting the homes of the people with our magazines. One of the chief objects of this house-to-house canvass with the magazines is not only to sell the regular issues of our journals, but to seek out the interested persons so that when we are ready to begin our meetings we shall be reasonably sure of a good congregation.

We are urging our people in the city to make a special effort to induce their neighbors and friends who are interested in the truth to attend the contemplated series of meetings.

We earnestly request that those living throughout the country who have relatives or friends residing in the city of Chicago would write to them immediately, urging them to attend these meetings during the months of January and February, not failing, of course, to give them the location of the church.

We earnestly solicit the prayers of our people that the Lord may bless to the salvation of many souls this important evangelistic campaign. The writer will be assisted in these meetings by Dr. D. H. Kress and Elder M. H. Serns. There also will be others connected with the effort.

K. C. RUSSELL.

Argentine Conference and Camp-Meeting

THE annual session of the Argentine Conference and camp-meeting was an interesting and profitable gathering. It was held at Nogoya, in the province of Entre Rios, October 10-20. The public services were held in a large tent, while the brethren in attendance were lodged in a large hall and in houses rented for the occasion.

While the conference membership is over seven hundred, there were present only about two hundred, as the brethren are scattered over a very extensive territory. Besides the regular conference workers and Elder J. W. Westphal, president of the South American Union, Elder F. H. Westphal, president of the Chile Conference, and the writer were asked to attend.

As a large portion of the attendance was German, the day meetings were necessarily carried on in Spanish and German, while the evening services were in Spanish. A very encouraging attendance of those not of our faith was secured, and at times as many as one hundred persons stood outside the tent, unable to obtain seats. An orderly, respectful attitude was maintained, and we believe that a lasting impression in favor of the truth was made upon the city. A company of workers was left to follow up the interest. The conference was favored during one day by the presence of Pastor F. G. Pensotti, general agent of the American Bible Society in South America. He gave two much-appreci-

ated addresses. The brethren showed their sympathy with the cause he represents by a liberal offering.

Because of drought and the plague of locusts, the conference has been passing through a period of financial stringency of late, but the work is onward. About one hundred were baptized during the last year. When the treasurer's report was read, showing the great need of means to meet the necessities of the work, without any solicitation different brethren arose and pledged sums varying from five to two thousand pesos each, until more than three thousand five hundred pesos was given. [This equals about \$1,750 of American money.] This was a great encouragement to those who have charge of the work, not only because of the amount of money given, but also because of the spirit of confidence and liberality manifested.

All were highly gratified at the arrival, while the conference was still in session, of Prof. and Mrs. Harley U. Stevens, who have come to take charge of the union conference academy at Camarero.

The different lines of conference work are carried on here in about the same manner as in the States. Indeed, were it not for the difference of language, we should hardly believe that we are in a foreign country. The resolutions passed showed that the brethren have a clear idea of the needs of the work. Especial interest was shown in plans to quickly prepare many of our young people for a part in active service.

As a large portion of the membership is German, and as these brethren made an urgent plea that the executive be one who had a knowledge of the German language, Elder F. H. Westphal, of Chile, was secured to take the presidency of the conference. Brother Guillermo Emmenegger was chosen secretary and treasurer. The outlook is promising for the progress of the message in this great country.

F. L. PERRY.

Northeast Bight, Bonacca ✓

IT has been some time since I reported to the good old REVIEW. In the meantime I have spent six months away from the islands. I taught in Florida for five months, and found the change very beneficial to my health.

Shortly after my return to the island, I had the privilege of attending the annual camp-meeting of the Central American Conference. This was the first camp-meeting ever held on this island, and resulted in the baptism of fourteen candidates by Elder N. V. Willess, the conference president. Elder U. Bender, of the West Indian Union Conference, rendered valuable service throughout the meetings.

The school work is onward in this place. I have an enrolment of twenty pupils. I was indeed made glad to see a number of the young people of my school go forward in baptism. Although Satan is working hard to win the young people, still we are trying to keep up the young people's society, and are taking the Reading Course as outlined in the *Instructor*.

A minister's visits are few and far between here, as this is a difficult field to work, owing to the mode of travel, which is mainly by boats. We all welcome Elder I. Baker to this field to fill the place

left vacant by the return of Elder Willess to the States.

That millions are groping in darkness, not only here but throughout the entire harvest-field, plainly reveals the fact that "the harvest truly is great, but the laborers are few." Our constant prayer should be, "Lord, send more reapers into the whitened harvest."

F. E. CARY.

A Happy Thought

THIS is the season of the year when many happy thoughts and wishes come to us. It is a time when we like to clear our record of every unseemly thing and start with a clean page. The new year affords a fitting occasion for picking up broken threads and dropped stitches. We felt ambitious to make ourselves more useful, but put it off. We resolved and did not do. We started something good, but fainted by the way. How happy the thought that a kind Providence gives us one more opportunity to start something new or to start anew on something thought of or attempted, but not done!

I know individually a large multitude of ambitious, determined persons, young and old, who have been starting something new the last two months and more, and who are pushing it courageously forward. These are the new members of the Fireside Correspondence School, of Takoma Park, D. C. To these are still being added daily such as are determined to be something more than they are.

I know individually another noble class, our old members, who are continuing their work from previous years, some even who became charter members of the school three and a half years ago. Ah! that is what counts—keeping at a good thing from year to year.

I know individually a third honorable class, some of whom are not included in the first two: those who have completed one or more courses of work in our school. I am sure the reader will



A minister who recently completed two years of New Testament Greek. He says: "I highly appreciate the privilege I have had of taking these two years of Greek in your school. Your inspiring words from time to time have greatly encouraged me ever to keep educating myself in a systematic way, and put to practical use the things I learn."



Completed our course in Bible doctrines, and thinks the course "worth a hundred times the price." Gray hair does not hinder this work.



A member of our school for two years, completing two courses each year. Enters South Lancaster Academy this January.



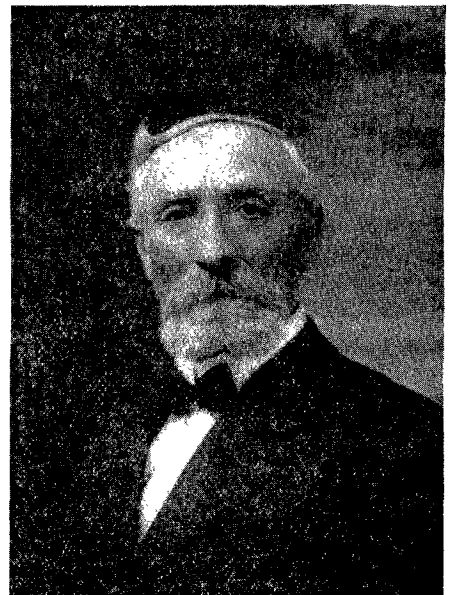
Completed three subjects two years ago, attended South Lancaster Academy last year, has completed one subject since June this year, and is well on her way in three more.



A conference treasurer who has completed our course in composition-rhetoric, and has now enrolled for algebra and penmanship.



Has completed grammar, stenography, composition-rhetoric, and penmanship, and is now working on Bible doctrines and typewriting.



Here is a charter member. He has completed four subjects, and says, "I am still intending to enroll anew." Age, 55.

want to see the faces of some of these in the only way we have seen most of them, yet without seeing feel to know.

These are only one here and there whose pictures we have, representing a large number who have done and are doing equally good work, with equal appreciation of its value.

The Happy Thought

It was a happy thought to establish the Fireside Correspondence School, of Takoma Park, D. C.

It is a happier thought that so many earnest-hearted persons, young and old, have been substantially benefited by it.

But the happiest thought of all, at this happy season of the year, is that it is not yet too late to register on the roll of its beneficiaries; for its doors stand ever ajar, and the perennial sign on the doorpost reads, "Enter while you may."

W. E. HOWELL, *Principal.*



Field Notes

ELDER A. M. DART reports seven recent additions to the Fox, Idaho, church.

SEVEN new members recently united with the church at Salt Lake City, Utah.

ELDER C. H. MILLER reports the baptism of two persons at North Platte, Nebr.

At the close of the week of prayer twenty-one persons were baptized at Loma Linda.

THREE adults were baptized and received into the Nashville, Tenn., church on a recent Sabbath.

TWENTY-SEVEN young people were baptized by Elder Meade MacGuire at the close of a Missionary Volunteer institute held in Keene, Tex., some weeks ago.

At the close of the Queensland, Australia, camp-meeting twenty-four candidates went forward in baptism. On the last Sabbath of the New South Wales meeting, eighty persons were baptized, the largest baptism ever held in Australia.

ELDER F. A. ALLUM recently baptized eight new believers in Honan, China.

FOUR adults have accepted the truth at Eagle Bend, Minn., under the labors of J. O. Peet.

DURING the latter part of November a church of seventeen members was organized at Fort Lupton, Colo.

THE baptism of ten new Sabbath-keepers is reported from Melrose, Cal. Through the efforts of Elder J. A. Stevens ten persons have taken their stand for the truth at Petrolia.

A DEEP interest in the truth is being manifested at Herdon, Kans. The little Sabbath-school recently organized, with a membership of eight, now has twenty-six members, and fifteen adults are observing the Sabbath. Elder S. S. Shrock baptized four persons at Collyer a short time ago, and three at Herington.

Church Missionary Work

[The following program was prepared by C. H. Castle, missionary secretary of the Utah Conference.]

Suggestive Program for Fourth Sabbath Home Missionary Service

(Jan. 25, 1913)

OPENING SONG: "Christ in Song," No. 42; old edition, No. 36.

RESPONSIVE READING: Psalm 96.

PRAYER, closing with the Lord's prayer, the congregation uniting.

SPECIAL MUSIC. (Where convenient to do so, arrange for the children to give this song.)

READING: "Individual Responsibility."

READING: "Systematic and Economical Distribution of Literature."

SONG: "Christ in Song," No. 720; old edition, No. 475.

RECENT MISSIONARY EXPERIENCES. (From ten to fifteen minutes may be used in relating these.)

MISSION FIELDS. (Short speeches on some of the newest mission fields, giving names of those connected with the work, and any interesting facts that may be learned from various sources, principally missionary reports in the REVIEW AND HERALD. Several should be appointed beforehand to prepare for this.)

PLANNING OF WORK. (Spend a few minutes in laying a definite plan by which every member may take an active part in missionary work.)

COLLECTION (local work, to provide the church with a supply of tracts).

CLOSING SONG: "Christ in Song," No. 474; old edition, No. 431.

Individual Responsibility

THERE is no question in the mind of any Seventh-day Adventist but that the third angel's message is the present truth for this day; and that this saving truth must be made known to our fellows in some way by somebody. It is equally clear that the message is to be given in this generation, and that Christ will very soon come.

It is impossible for the living preacher, the Bible worker, and all other classes of workers to proclaim the message in its fulness. How, then, shall the work be accomplished? The Word tells us that to every man is given his work, and the Lord has directed in the organization of the work so that every individual, no matter what his circumstances or condition in life, rich or poor, young or old, may have an active part in sowing the seed of truth.

The Lord holds us responsible for the light given, and requires that we let it shine out through our lives for the guidance of others. The following quotations from the spirit of prophecy are to the point:—

"God has given every man a work to do in connection with his kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the minister; every soul should

take an active part in advancing the cause of God. But, instead of this, how many in our large churches come and go like a door on its hinges, feeling no responsibility for the progress of the work, no interest in the salvation of souls for whom Christ died. They do not dream of weaving their religion into their business. They say, Religion is religion, and business is business; they believe each has a proper sphere, but let them be separated. But in whatever calling a Christian is found, he has his work to do for the Lord in representing Christ to the world. Whatever may be our occupation, we are to be missionaries, having for our chief aim the winning of souls to Christ. If this is not our interest, we rob God of influence, of time, of money and effort. In withholding our heart's service from the Lord, we fail to benefit our fellow man, and thus rob God of the glory that would flow to him through the conversion of others."

"Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die. Our brethren have talents entrusted for this very work; but they have bound them up in a napkin and buried them in the earth. What manner of entreaty can be brought to bear upon the idlers in the market-places that will arouse them to go and work in the Master's vineyard? What can we say to the slothful church-member to make him realize the necessity of unearthing his talent and putting it out to the exchangers? O that God would set this matter in all its importance before the sleeping churches! O that Zion would arouse and put on her beautiful garments! O that she would shine!

"The work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. We must teach the members of the church how they may effectually minister to others. There are many who are ordained ministers, who have never yet exercised a shepherd's care over the flock of God, who have never yet watched for souls as they that must give an account. Were the kind of labor of which it stands in need, bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest-field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master."

"The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his entrusted ability, to the saving of souls. Christ requires that every one who would be called by his name should make his work the highest and first consideration, and disinterestedly cooperate with heavenly intelligences in saving the perishing for whom Christ has died."

May the Lord help every one of us to realize what the very profession of a

knowledge of this truth implies as to our individual duty. By the reception of the gospel ourselves, we are made debtors to all men, that they, with us, may share in its riches.

Systematic and Economical Distribution of Literature

HAVING settled the question as to our individual responsibility in the matter of enlightening the world of the soon return of our Lord, the next questions to be considered are: How shall we do the work, accomplishing the most in the shortest time possible? How may, all have a part?

It is the opinion of the writer, reached by several years' observation, that some of the methods used long ago are still the best for securing results. It is generally conceded that personal contact with individuals is one of the most successful ways by which they are won to the truth. So, then, we need a plan whereby all, young and old, rich and poor, the ignorant and the learned, the weak and the strong, may have an active part in this grand work. This plan may be found in a systematic distribution of truth-filled literature.

We have a wealth of literature containing the message for this very time, and its circulation will accomplish wonders. Many feel that they can not hold Bible readings or converse at length concerning the vital truths we hold; but who can not hand out a tract or a message-filled leaflet? and in many cases it will send conviction to the heart when the living instrument would fail utterly.

These tracts may be systematically and economically distributed by means of the Tract Distribution Envelope. These may be secured at small cost from the tract society. The little leaflet entitled "Like the Leaves of Autumn" contains a list of all the tracts in print, and suggestions as to the grouping of the tracts to be used in the envelopes.

Then these should be carried from door to door, allowing a family to keep the package a week, more or less, when package number two may be presented, and number one taken up and passed on to another family, or preserved for future use. In this way they may be used over and over again as long as they are kept clean and presentable.

By this method we become acquainted with the people. Some will become interested and desire further instruction, which may be supplied by our books, or some one in the church may be found to hold Bible readings with these persons if the one using the tracts is not prepared to do so. Some may refuse to receive more literature, but remember God does not hold us responsible for the salvation of souls when we have been faithful to give them the opportunity to receive the light.

This plan is the simplest and most workable for the largest number of people in the various walks of life, and a most effectual way of doing a great work in a short time. It does not require great ability, nor much time, neither any set time; spare moments can be utilized to advantage.

May the Lord help us to realize the necessity of putting forth very earnest efforts now while the time is favorable, knowing that the "night cometh, when no man can work."

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

An Important Meeting

The Second Quadrennial Session of the Federal Council of Churches of Christ in America

ONE of the most important councils of the Federal Council of Churches of Christ in America was held in the city of Chicago, December 4-9. It was estimated that three hundred delegates were in attendance, representing thirty-two Protestant denominations with a constituency of nearly eighteen million people.

One of the first items of business was the election of their officers for another quadrennial period of the council. Dean Shailer Mathews, of Chicago, Ill., was elected to the presidency, which position had been held during the past four years by the Rev. Bishop E. R. Hendrix, D. D., LL. D. Dean Mathews is one of the foremost educators of the country. He gives evidence of possessing great ability as a leader of this distinguished body of men.

Many lines of activity which are being encouraged by the council are without question praiseworthy and commendable; for instance, their opposition to the liquor traffic, the white slave traffic, the child labor curse, and their indorsement of many legitimate reforms. The fact, however, that an organization stands for some reformatory movement is no sure evidence that it is in harmony with the principles of the gospel. An organization or movement should be judged, not by the few unquestionable things which it seeks to promote, but by the principles upon which it is founded. The forbidden fruit of which Adam and Eve partook was from the tree of the knowledge of good and evil. There has never existed any great system of error, however, with which there were not connected some things that were desirable and even praiseworthy. The great deceiver of men well understands that error, when mixed with truth, is thus given greater currency.

The council had been in progress for some days before those objectionable features which demonstrated the real spirit of their confederacy were made apparent. A close observer of the proceedings from day to day could not fail in detecting how studiously members of the council avoided making any reference to Roman Catholicism as a menace to the true spirit of genuine Protestantism. One speaker spoke very fervently against Mohammedanism, Buddhism, and Confucianism as systems of error that are opposed to Christianity, but never made mention of the Papacy, one of the most stupendous and hostile forces to the spirit of genuine Christianity that exists.

Once during the course of their deliberations it looked as if a lively discussion would be provoked between prominent delegates regarding their attitude toward the Roman Catholic Church, but it was quickly suppressed, as they well understood that any expressions of differences

of opinion on the part of the delegates would be detrimental to the outward show of unity which each member seemed to try to maintain. It will ultimately be seen, however, that when the mantle of professed unity is once stripped from off the council, there will be nothing left but a mere skeleton of an organization.

It was refreshing to note that there was at least one delegate who still retained some of the true spirit and principles of Protestantism, but, alas! he finally yielded to the so-called broad and liberal spirit that seemed to pervade the council. This was made evident when a resolution was submitted to the council to eliminate the word Protestant from the literature of the organization. That this action on the part of the council was an overture to the Roman Catholic Church is evidenced by the fact that the public press thus interpreted the action of the council without any remonstrance from that body. One of the reports of this unprecedented action of this great body of the professed Protestant churches of America appeared with prominent head-lines on the front page of the *Inter Ocean* of Dec. 7, 1912:—

"FEDERAL COUNCIL OPENS ITS DOORS TO THE CATHOLICS.

"WORD PROTESTANT IS STRICKEN FROM COMMITTEE REPORT ON OBJECT OF ASSOCIATION OF CHURCHES.

"IMPORTANT FORWARD STEP WILL MAKE POSSIBLE THE ADDITION OF FOURTEEN MILLION RECRUITS TO UNITE WITH THE ARMY OF CHRISTIANS.

"The Federal Council of Churches of Christ in America took one of the most important forward steps in its history when it adopted a resolution presented by the executive committee eliminating the word Protestant from the report of the committee, and virtually threw down the bars and invited the Roman Catholic Church of America to join the council, and lend its titanic strength toward solving the common problems of the church."

It is not surprising that any single Protestant church or the combined Protestant churches of America would eliminate the word Protestant from their literature when one considers that they have largely ceased to protest. When Protestantism was launched in the sixteenth century, it was the result of a most positive and vigorous protest by those noble Reformers at the risk and expense of life itself. The Catholics are to-day repeatedly taunting Protestants because of their departure from the principles of Protestantism.

In a recent magazine article written by Cardinal Gibbons, of the Catholic Church, it is evident that he is watching with unusual interest the progress of this great inter-church federation movement; for he stated that "dissension is the chief cause of persecution, and it delays the complete triumph of Christendom over the hearts and souls of men. Federation of churches as we have it in many places is a long step in the right direction for a more compact wall in Christendom." One who understands the design of the papal church can easily comprehend what the final step will be in order to unite Christendom. That step, in the last analysis, will be nothing short of the professed Protestant churches' accepting the Catholic Church as their leader. This sort of leadership has already been suggested by one distinguished church leader as reported in the *London Daily*

Mail, Aug. 6, 1910 (overseas edition), as follows: "At a conference at Sheffield on Monday the Rev. J. H. Freeborough, the newly elected president of the Wesleyan Reform Union, speaking on the hope for the future unity of the Christian church, said he 'firmly believed that the great agency for the unification of Christendom was the Roman Catholic Church. No other church had the outlook, machinery, tradition, wealth, and ability to bring together all the forces of Christendom.'"

One of the cardinal points upon which the Federal Council of Churches of Christ in America is united is that of compulsory Sunday observance. Greater emphasis is being placed upon this feature of the federation movement at each successive council.

Following is a list of resolutions upon this subject which were adopted by the council:—

"1. That all Christians shall seek to do their utmost in the observance of this day by themselves abstaining from anything that savors of desecration, such as sports, travel, and buying, and urge upon the government the need of rest for the laboring man. This day has been taken from him, and the church can in no better way prove its interest in him than by untiringly seeking to restore to the laboring man his day of rest.

"2. That we earnestly urge cooperation with all associations looking to the observance of the Lord's day, and also urge, if not a union, a close cooperation of all associations working to this end.

"3. That we heartily indorse a half-holiday of one of the six days of the week, preferably Saturday, as tending to give better observance to Sunday.

"4. That all ministers be requested to preach on this subject on the last Sunday in March. Last year twenty thousand sermons were preached in England alone on Lord's day Sunday relative to the observance of this day.

"5. That we earnestly recommend to State and local federations of churches the importance of not only guarding against the repeal or weakening of the laws we now have providing for Sunday rest, but of placing on our statute-books laws securing one day in seven as a rest day for all classes of working men, and the securing to every community a more complete protection against all Sunday practises that tend to demoralize society or weaken the forces that make for virtue and righteousness. As a means to this end we heartily cooperate with the social service commission of the council in its nation-wide campaign for one day in seven for the workers."

Another measure was also adopted by the council which in an unmistakable manner indicates how rapidly that body is moving in the direction of a union between the church and the state. It was a resolution favoring week-day instruction in religion in the public schools of this country. Much attention was also devoted by the council to the social service department and its work. Their new declaration of faith or creed reads as follows:—

"The church must stand,—

"For equal rights and complete justice for all men in all stations of life.

"For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"For the fullest possible development for every child, especially by the provision of proper education and recreation.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the abatement and prevention of poverty.

"For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"For the conservation of health.

"For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

"For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the principle of conciliation and arbitration in industrial disputes.

"For release from employment one day in seven.

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the most equitable division of the product of industry that can ultimately be devised."

The president of the council truly said that their creed sounded like that of a political platform, for indeed that is practically what it is. How striking the contrast between their expressed purpose to adjudicate all difficulties of a civil character between man and man, and the attitude of Jesus toward such questions as is indicated in his reply to the one who asked him to intercede in the division of an inheritance between two brethren: "Man, who made me a judge or a divider over you?" Luke 12:14. What a transformation has taken place since the days of Christ and the apostles on the part of those who claim to be the ambassadors of the Saviour of men! Their work was then confined alone to the preaching of the word of God with power sent down from above. The departure from the primitive gospel principles of those who have so long professed to stand in their defense should arouse every true disciple of Christ to put on the whole armor and give the trumpet a certain sound.

K. C. RUSSELL.

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"To admire what is admirable, to adore what is adorable, to follow what is noble, to remember any such examples that have crossed our earthly pilgrimage, that have brightened its darkness and cheered its dulness,— this keeps alive before us the ideal of human nature and the essence of the divine nature. The good thoughts, the good deeds, the good memories, of those who have been the salt and the light of the earth, do not perish with their departure. They live on still, and those who have wrought them live in them."

News and Miscellany

Notes and clippings from the daily and weekly press

— Five hundred thousand schoolchildren in California have signed petitions asking that the Liberty Bell be taken to San Francisco to be displayed at the coming Panama Exposition.

— Exports from the United States to Canada are now averaging \$1,000,000 a day. Three years ago they averaged a half million dollars a day, and a dozen years ago they averaged a quarter of a million dollars a day.

— The battle-ship "Pennsylvania," for the building of which bids will be opened February 18, will be the largest and most formidable ship afloat. Fully equipped for service, her total cost will be between \$11,000,000 and \$12,000,000.

— New York City is to have one of the largest municipal dock systems in the world. For more than three miles along the Brooklyn water-front the city will take its pick of the choicest property. The approximate cost of this enterprise will be \$150,000,000.

— Abdul Baha, head of the Babist religion, who has been in this country since April, has returned to Persia. A crowd of the disciples he has made accompanied him to the steamer, and were almost fanatical in their signs of devotion. He claims to have made thousands of converts.

— Spain, with a population of 19,000,000, is feeding 32,000 priests, 1,700 monks, and 14,600 nuns, and keeping in repairs 65 cathedrals, 18,564 churches, and 11,202 chapels. The parish clergy, including the bishops, has a fixed income of \$20,000,000, which comfortable sum is doubled by the various perquisites.

— Neither the high cost of living nor continued increase in the price of gems has had any effect on the demand of the American public for diamonds, pearls, and other precious stones. The November shipments of gems to the port of New York amounted to \$3,415,529. These figures swell the total for gems received here thus far this year, so that the year's total will be \$41,000,000.

— Russia has refused to remove her troops from Mongolia, and the Chinese are preparing for war. The six companies in San Francisco have appealed to every Chinaman to give at least ten dollars for the war fund. The Chinese consul in San Francisco says that contributions have been pouring into his office for several days. Many were sent by telegraph from various parts of the country, and range in amount from \$100 to \$1,000.

— Lieut. S. B. Edwards, retired, United States Navy, has patented a mattress which will not sink and which can be used as a raft. It is being tested by the naval board, and so far has stood the tests well. It is so light that one person can carry it, and it can be fitted to any bunk. If it proves to be all that is claimed, and it seems now it will, it is a great boon to the race. All steamers and war-ships will have these mattresses, and many lives will be saved.

— The British schooners "Gartegena" and "Georgiana" foundered between Jamaica and Cayman Islands during a recent hurricane. Twenty-two lives were lost.

— The new British white slave law became effective last week. It is comprehensive in its provisions, including public flogging as well as imprisonment as a penalty for men engaged in this unlawful business.

— Will Carleton, newspaper man, lecturer, and poet, died recently at his home in Brooklyn, N. Y. His first book of poems appeared in 1871. Among the most popular of his poems is "Over the Hill to the Poorhouse."

— A serious Negro antigovernment conspiracy has just been discovered in Cuba. Within forty-eight hours 2,000 Negroes were arrested. Great quantities of hidden arms and ammunition have been found. The government is taking every precaution against an uprising.

— The long-threatened strike of every branch of the garment-making industry in New York City began on the morning of December 30, when 70,000 workers, men and women, refused to take up their duties. It is expected that fully 30,000 more will join the ranks of the strikers.

— The public appears to have forsaken the government's sober postal card for the gaudier production of the souvenir shop. The report of Public Printer Donnelly shows that only 770,253,399 cards were printed in 1912, while in the preceding year 1,280,895,840 were turned out.

— The Jesuit question is agitating Germany, and Catholics threaten a campaign which may overthrow the Bethmann-Hollweg government. Prussian diplomatic relations with the Holy See, the German chancellor has affirmed, will be absolutely broken off the next time the Pope attempts to interfere with the sovereign rights of the state, as he was charged with doing recently in the encyclical relating to trade-unions.

— In the battle of electricity against steam an important victory for the former agency is the announced intention of the Denver and Rio Grande Railroad to electrify its main line in the near future. This, says the *Electrical Review*, will be the largest experiment of the kind which has yet been undertaken in this country.

— A general investigation into the illicit sale of morphin in Paris has been ordered by the authorities of that city. They report an apparently growing craze for the drug. The vice is said to be at its worst among the young women frequenters of night cafés and dance-halls, and in the collegiate circles of the Latin quarter.

— The Nobel peace prize will not be awarded this year. This is the first time since the first award was made in 1901 that the committee of the Norwegian parliament has found no person worthy of the award. The committee, in explanation of its action, merely states that it has decided that there has been "no work deserving of the prize." It has been recommended that the prize, approximately \$40,000, shall be retained for the benefit of the foundation fund.

NOTICES AND APPOINTMENTS

The Review and Herald Publishing Association

NOTICE is hereby given that the tenth annual meeting of the members of the constituency of Review and Herald Publishing Association, Washington, D. C., will be held in the chapel of the Washington Foreign Mission Seminary, Takoma Park, Md., Feb. 12, 1913, at 10 A. M., for the election of four trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of Review and Herald Publishing Association; and such persons as have received certificates of membership in said association.

By order of the trustees.

F. M. WILCOX, *President*.



West Pennsylvania Association

THE annual session of the West Pennsylvania Association of Seventh-day Adventists will be held in connection with the regular session of the conference to be held in the First Altoona Seventh-day Adventist church, Sixth and Union Avenues, Altoona, Pa., Feb. 4-9, 1913. The first meeting of the association will open at 9:30 A. M., Thursday, February 6. At this session members of the constituency of the association are to be elected, and any other business transacted which may come before the association.

B. F. KNEELAND, *President*;
H. K. HACKMAN, *Secretary*.



West Pennsylvania Conference

THE eleventh annual session of the West Pennsylvania Conference of Seventh-day Adventists will be held in the First Altoona Seventh-day Adventist church, Sixth and Union Avenues, Altoona, Pa., Feb. 4-9, 1913, for the election of officers and the transaction of any other business pertaining to the work of the conference. Each church is entitled to one delegate, and an additional delegate for each ten members of the church. The delegates' credentials should be sent at once to the conference office. All who plan to attend the meeting should send their names at once to Elder W. F. Schwartz, 521 Union St., Hollidaysburg, Pa., that arrangements may be made for their accommodation.

In connection with the conference session there will be held a church workers' convention. This will be a special feature of the meeting, and we trust that all who possibly can will avail themselves of this opportunity to get hold of good ideas and plans which will help to make our work more effectual. As the time for work is so short, we must take time to improve our methods. Among the lines of work that will be given special attention will be the work of church officers, Sabbath-school, educational, and young people's work.

The opening meeting will be held at 7:30 P. M., Tuesday, February 4. The first business meeting will be held at 9:30 A. M., February 6. Those coming on the Pennsylvania Railroad can take the Eldorado car at the station, get off at Twenty-fifth Street, and walk one block to the left.

This will be a very important meeting, and

as we shall have splendid help from the General and union conferences, we trust that all will make a special effort to attend.

B. F. KNEELAND, *President*;
H. K. HACKMAN, *Secretary*.



WANTED.—By married man, place to work for Seventh-day Adventist. Willing to do most any kind of work, but prefers place in country store. Could keep small set of books also. Address, stating wages, etc., M., care of J. C. McReynolds, Grand Rapids, Wis.



Publications Wanted

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

Mrs. Mabel Wampole, 307 East Cook St., Portage, Wis., can use copies of the REVIEW, *Signs of the Times* (weekly and monthly), *Watchman, Liberty, Protestant*, and also German papers and tracts, in missionary work.

A continuous supply of any of our English tracts, magazines, and periodicals, except the REVIEW and conference papers, for free distribution, is requested by J. J. Jobe, Ad Hall, Tex.

Obituaries

ORR.—Sister Jenette Orr was born in Collins, Erie Co., N. Y., May 28, 1830. She died at the home of her granddaughter, her only surviving relative. She was a faithful member of the Luce church, and an earnest Christian, although for years she was unable to attend services. The funeral was conducted by the writer. WM. OSTRANDER.

WYANT.—Ernest Wyant was born in Corydon, Iowa, March 29, 1870. At the age of seventeen years, while attending a camp-meeting held in Cherryvale, Kans., he was baptized into the third angel's message. Two years later he attended school at Union College. The family moved to California, and on Thanksgiving day, 1900, he was married. Twelve years from that day he fell asleep in Jesus at Healdsburg, Cal. His companion and two children, together with his parents and two sisters, are left to mourn. Words of comfort were spoken by the writer from Job 14:14 and John 11:25, 26.

I. P. DILLON.

SIMS.—Died at Rock Hall, Md., Nov. 4, 1912, Sister Clara E. Sims. She was born in Rock Hall, Oct. 15, 1884, and was converted at the age of fifteen and united with the Seventh-day Adventist Church. Sister Sims was an active and faithful church worker, being especially interested in the Sabbath-school. She possessed excellent qualities, and was a sincere Christian, her daily life testifying to her loyalty to her Saviour, in whom she trusted to the end. Her death is mourned by a husband, four children, a father and a mother, two sisters, one brother, and a large circle of relatives and friends. A large and sympathetic congregation was present at the funeral service. Words of comfort were spoken by the writer. ROSCOE T. BAER.

PRINCE.—James Prince was born in London, England, April 12, 1838, and died at Camanche, Iowa, Oct. 31, 1912. The early part of his business life was spent as a sailor. In 1870 he came to Chicago, and two years later was united in marriage to Miss Annie Nelson. In 1878 he became a member of the first English-speaking Seventh-day Adventist Church in Chicago. At the time of his death, he held membership at Clinton, Iowa. For thirteen years Brother Prince labored as a colporteur in the Illinois Conference, residing for some time at Plano. His wife and one son mourn their loss. Interment took place in Grove Hill Cemetery, at Morrison, Ill., words of comfort having been spoken by R. M. Acherman, pastor of the Methodist church. A. N. ANDERSON.

MINNICK.—Sarah Jane Minnick was born March 24, 1835, and died at Carlisle, Pa., Nov. 12, 1912. She was an earnest Christian for many years; and when the light of present truth came to her, she gladly accepted it. She was baptized by the writer Oct. 16, 1910. The funeral service, which was conducted by the writer, was largely attended.

A. R. BELL.

FLINT.—Mrs. Mary A. Flint was born in New York State, Sept. 27, 1843, and died at her home near Newalla, Okla., Nov. 5, 1912. In the year 1879 she accepted present truth under the labors of Elder R. M. Kilgore. A son and a daughter are left to mourn. Words of comfort were spoken at the grave, and we laid her to rest till God shall call forth his own. MRS. MINNIE FARNSWORTH.

HARDEN.—Eliza Tipton Harden was born in Missouri June 14, 1842, and died at her home in Reno, Nev., Dec. 2, 1912, aged 70 years, 5 months, and 18 days. She was married to William Davis Harden March 26, 1863, and the same year came to Nevada, which State was her home until her death. She was the mother of nine children, five of whom, together with the husband and father, are left to mourn. Sister Harden accepted present truth about twenty years ago, and until her death was a faithful, devoted follower of her Redeemer. We believe that she sleeps in Jesus. Words of comfort and admonition were spoken by the writer. J. S. HARMON.

COX.—Died in Sherman County, Oregon, Nov. 4, 1912, George Shelby Cox, aged 54 years. Some years ago he united with the Seventh-day Adventist Church at Vancouver, Wash.; but shortly after, the family moved to where there were none of like precious faith, and he drifted into the world. Before his death, however, his mind grasped anew the promises of God, and he died rejoicing in the hope of those who sleep in Jesus. His companion, four sons, and one daughter are left to mourn the loss of a loving husband, and a tender, companionable father. The writer spoke words of comfort and hope to those who attended the funeral service. The leading texts were Ps. 90:12 and 2 Peter 1:4. C. A. WYMAN.

COVEY.—Aurelia P. Casey was born in New York State Feb. 8, 1832. At the age of fifteen years she went with her parents to Battle Creek, Mich. At that place she accepted present truth, and was a faithful member of the Seventh-day Adventist Church from her thirtieth year until she fell asleep in Jesus, at Waverly, Kans., Oct. 21, 1912. The deceased was united in marriage with E. J. Covey in Albany, Wis., July 5, 1866. She taught for fifteen years in the public schools of Michigan and Wisconsin, and later in Iowa. For years she was a member of the Afton, Iowa, church, but in 1880 the family moved to Missouri, and from that time she was almost wholly deprived of church services, except for a short residence in Kansas City. Her aged companion and three daughters are left to mourn. Pastor West (Methodist), who often visited father and mother, conducted the funeral service. MRS. MAY C. SAMPSON.

WINKLEY.—Died at Le Roy, N. Y., Dec. 5, 1912, Mrs. Julia Winkley, aged 70 years and 6 months. Sister Winkley led an unusually busy life for one of her age, having been almost constantly engaged in her chosen profession of nursing. Feeling the need of rest, she was visiting relatives and friends, and on the evening of December 4 retired to her room feeling as well as usual. The next morning she suffered some distress, which was relieved by simple treatment, but about noon she passed peacefully away. The deceased was one of the pioneers of the message in western New York. She was ever active, courageous, and faithful in all her duties and charities, and made many friends wherever she went. She was faithful unto the end. A large company of relatives and friends attended the funeral. We laid our sister to rest by the side of her husband, who died four years ago, to await the call of the Life-giver. H. W. CARR.

BLANKENSHIP.—Died in Petersburg, Va., Nov. 18, 1912, Andrew Wesley Blankenship, in his sixty-fifth year. He was a patient sufferer during his last illness, and fell asleep in the hope of a part in the first resurrection. Several years ago he embraced this message, and at the time of his death was a faithful member of the Richmond Seventh-day Adventist Church. The writer conducted the funeral services.
J. DRURY REAVIS.

NEWELL.—Emma Jane Parker was born in 1857. She was married to John Kerr Newell on Jan. 11, 1878. To this union ten children were born, nine of whom are left to mourn. For thirty-two years Sister Newell was a faithful member of the Seventh-day Adventist Church. She was a loving wife, a devoted mother, and a humble Christian. Words of comfort were spoken by the writer from Rev. 14:13 and Ps. 116:15. We laid her to rest in the Liberty cemetery, four miles west of Mount Vernon, Ohio.
D. E. LINDSEY.

THOMAS.—Elsie Louise Putnam was born in Machias, Maine, Jan. 15, 1876, and died Dec. 6, 1912. She was married to Ollie Thomas Aug. 16, 1909. Although Elsie never made a profession of religion, yet we have every assurance that she gave her heart wholly to God before her death. She had a smile and a kind word for every one; and while we miss her sadly, we have the assurance that if we are faithful, we shall meet her again in the earth made new. The funeral service was conducted by Pastor R. H. Hiner, as no Seventh-day Adventist minister was near. Her husband and parents-in-law are left to mourn.
MRS. FRANCIS THOMAS.

RHODES.—William S. Rhodes was born Sept. 1, 1879, in Sugar Grove, Ohio, and died Dec. 8, 1912, at Columbus, Ohio, aged 33 years, 3 months, and 7 days. He was a constant sufferer for the last three years of his life, but he was resigned to the will of God, and fell asleep in the blessed hope. The deceased was a member of the Seventh-day Adventist Church at Watrousville, Mich. He attended Sabbath services after he was too weak to walk unassisted, and enjoyed the blessings and promises of God. His wife, parents, one sister, with other relatives and many friends, are left to mourn, but they sorrow not as those who have no hope.
JOHN FRANCIS OLMSTED.

MORRIS.—Fatina B. Morris was born in New Hampshire, July 23, 1821, and died in East Aurora, N. Y., Dec. 5, 1912, aged 91 years, 4 months, and 12 days. Sister Morris accepted present truth in 1870, and was baptized by Elder Cottrell. During the last years of her life she did not enjoy the privilege of meeting with those of like precious faith, yet she maintained her integrity toward God and stood firmly for the truth. She saw the stars fall in 1833, and was able to describe this sign of Christ's coming to those who called to see her. She was a constant reader of our good papers, and well informed as to the progress of the message. Two daughters, one son, and one stepson are left to mourn.
T. B. WESTBROOK.

NETHERY.—Died at College Place, Wash., Mrs. Ida Nethery, aged 31 years. Mrs. Nethery was the daughter of Elder N. P. and Andrea Nelson, so long and favorably known as burden-bearers in this cause. At the age of twelve she was baptized and united with the Swan Lake, S. Dak., church. In 1897 she entered Union College. Upon completing her work she was appointed Sabbath-school secretary of the Nebraska Conference, holding this position for two years. She was later called to a like position in the Texas Conference, serving this conference also as conference secretary. However, she took the greatest comfort in the help she was able to render her father as his private secretary during his arduous labors as local and union conference president. In 1906 she was united in marriage to W. G. Nethery. Removing from Texas, they made their home in Sheridan, Wyo. Three children were born to them, two girls and one boy. Death claimed the

boy a little more than six months ago. Sister Nethery began failing in health, and, hoping that a change would be beneficial, they moved to College Place, but without avail; and Nov. 1, 1912, she quietly passed away. As the end drew near, she often expressed a hope in the soon-coming resurrection. The funeral service was conducted by Elder O. A. Johnson, assisted by the writer.
C. W. FLAIZ.

GRIMES.—Ellen Grimes was born near Indianapolis, Ind., Sept. 26, 1825, and died at Arkansas City, Kans., Sept. 20, 1912. For nearly forty years she was a firm believer in present truth, and although in limited circumstances, was always ready to give her mite toward its promulgation. One son and one daughter are left to mourn. The funeral services were conducted by Pastor George, of Winfield, Kans.
A. G. NEWMAN.

GUE.—Our beloved sister, Fannie Gue, fell asleep in Jesus, at Yale, Ohio, Nov. 27, 1912, in her sixty-third year. She was never more happy than when serving others, and died in the bright hope of this truth, which she embraced twenty-nine years ago. Her husband and eight children are left to mourn. She was a member of the Alliance, Ohio, church at the time of her death. Elder H. F. Graf conducted the funeral service.
FANNIE EMMEL.

REINHARDT.—Isaac Reinhardt was born near New Bedford, Ohio, Oct. 29, 1856, and died at his home in Winfield, Kans., Dec. 20, 1912. In November of 1880 he was married to Julia C. Hileman. To them were born four children, two of whom survive. Brother Reinhardt accepted present truth a number of years ago, and he fell asleep in the blessed hope. His companion, one son, and one daughter mourn their loss. The writer conducted the funeral service, speaking words of comfort from Job 14:14 and John 3:16.
H. L. SHAFER.

DE VINE.—Mary Elizabeth De Vine, *née* Johnson, was born June 16, 1844, in Zanesville, Ohio, and died at her home in Pittsburgh, Pa., Dec. 10, 1912. She leaves to mourn her death a devoted husband, two daughters, one brother, and two sisters. Sister De Vine was a patient sufferer for many years. She was of a cheerful disposition, and was firm in the belief of the truth. She was a member of the Seventh-day Adventist Church for twenty-three years. The writer conducted the funeral service, assisted by Elder W. A. Westworth. Text, Ps. 116:15.
JOHN P. GAEDE.

JAMES.—Thomas H. James was born in Wabash County, Indiana, Oct. 3, 1845, and died at Loma Linda, Cal., Dec. 13, 1912. The deceased made no profession of religion until he was forty-nine years of age. His wife accepted present truth years before, and diligently trained their children in the fear of the Lord. Their united prayers were agencies in bringing the loved father to the Saviour, and the last eighteen years of his life were spent in service for the Master. His companion, four sons, and one daughter survive. They sorrow, but it is with the assurance that they will meet their loved one when Jesus comes.
CLARENCE SANTEE.

CLEASBY.—Mrs. Huldah H. Cleasby, aged 86 years, fell asleep in Jesus at the home of her adopted daughter in Nashua, N. H., Nov. 24, 1912. Sister Cleasby was sick but a few days after the shock which caused her death. She leaves one son, two adopted children, one sister, and one brother. It was at East Washington, N. H., under the labors of Elder O. O. Farnsworth and wife, in 1890, that she began the observance of the Sabbath, uniting with the Washington Seventh-day Adventist Church. She afterward transferred her membership to Nashua, where she was an active and valued member until her death. Her closing years were made very comfortable by the loving ministrations of her niece, who was quick to anticipate her every wish. The funeral was conducted by the writer, the text being Num. 23:10. Interment at East Washington.
F. W. STRAY.

FISTER.—Edwin Fister was born in 1837, and died Dec. 8, 1912. Although death came very suddenly, we feel certain that he sleeps in Jesus. During the last few months of his life he had a deep Christian experience. He was a member of the Seventh-day Adventist Church for sixteen years. Words of comfort were spoken by the writer from John 11:25.
GEO. G. SIMS.

HANSEN.—Bernice Moore was born in Montcalm County, Michigan, Feb. 27, 1884. Her death occurred at her home near Trufant, Mich., Dec. 16, 1912. Nov. 20, 1905, she was married to Warner Hansen, who, together with her mother, sister, and brother, is left to mourn. A few months before her death Sister Hansen was baptized and united with the Seventh-day Adventist Church at Trufant, and she fell asleep in the hope of a soon-coming Saviour. The funeral services were conducted by Elder C. F. McVagh, assisted by the writer.
J. M. HOYR.

JOHNSON.—Almira Barton Johnson was born in Albany, N. Y., in 1823, and died at the home of her daughter, in Hancock, Wis., Oct. 19, 1912. She was married to Robert Johnson at Rochester, N. Y., in 1841. Eleven years later the family settled in Deerfield, Wis., where she lived the remainder of her time in this world. The deceased was the mother of nine children, four of whom are left to mourn. About fifty years ago Sister Johnson united with the Seventh-day Adventist Church, and she remained a faithful member of the same until her death.
W. H. THURSTON.

RINE.—Florence Ella Rine, *née* Butcher, was born Jan. 20, 1866, at Vacaville, Cal., and died Nov. 27, 1912, at St. Helena, Cal. She was married to Prof. George W. Rine Sept. 4, 1890, at Healdsburg, Cal. For a number of years they resided in Healdsburg, Professor Rine being connected with the faculty of the Healdsburg College. At the time of her death he was a member of the faculty of Pacific Union College. When fourteen years of age, she was baptized and united with the Seventh-day Adventist Church, and from that time until her death she led a devoted, godly life. Her family and the church, as well as the community, sustain a great loss in the death of Sister Rine. She leaves her husband and five children, a mother, three brothers, and four sisters to mourn. The funeral was held at Healdsburg, conducted by the writer. The text used was John 11:23.
E. E. ANDROSS.

The Advent Review and Sabbath Herald

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CHRISTIAN EDUCATION

January Number

SPARKLES with good things for teachers and parents. Read and applied, the instruction given in this number will be worth far more to every teacher and parent than the price of the magazine for a full year.

Every father and mother in the church should have the help Mrs. Lewis provides, in this issue, in her lesson on "Every Home a School;" the instruction given in "A Letter From Mrs. A." on school work; and the editor's teaching on "Stepping-Stones and Pitfalls in Education."

Teachers will find much in this number from educators of experience that will be applicable in their school work. It is an issue of merit, and worthy to begin the New Year.

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Takoma Park, D. C.



"Rome Versus the Bible" and "Papacy in Politics" Number

This number is even more striking than the December number, two editions of which were sold out by December 10.

IN THE JANUARY NUMBER

Double Frontispiece: Photograph of Cardinal O'Connell's procession, in Lowell, Mass. Also photograph of Apostolic Delegate Bonzano's remarkable letter to a Catholic, advising political submission

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- The Life-Giving Word
- Rome and the Bible Societies
- Bishop Wordsworth on Rome the Apocalyptic Babylon
- Rome and the Reading of the Bible
- United States Troops in Cardinal Farley's Parade
- The Pope and the Recent Election
- The Mediation of Christ—an exposition of Daniel 8
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WASHINGTON, D. C., JANUARY 9, 1913

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A Special Meeting of the General Conference Committee

THE officers of the General Conference Committee, in counsel with a number of brethren in the Eastern States, have called a special meeting of the committee to convene at Mountain View, January 19. When the council closed last fall, it was understood that the committee would not meet again until the General Conference session next May. But it is felt that the interests of the cause will be greatly advanced by a meeting of at least the presidents of the North American Union Conferences just at this time.

We are carrying forward a comprehensive world-wide work, and affairs move fast in these days. We have large questions of vital interest to consider at the next General Conference which should receive the most careful study and preparation before being presented to the conference for consideration and final action. Hence the call for the special meeting here mentioned.

A. G. DANIELLS.

Let all remember that at SUN-DOWN JANUARY 31, 1913 the Special Club Rates on our periodicals will END. No club-rate orders will be accepted after that time.

IN the *Pacific Union Recorder*, Brother B. M. Shull says this of the good week of prayer meetings held with the Mountain View, Cal., church:—

"The Lord came especially near on the first Sabbath of the week of prayer; and in a consecration service, which was conducted by Elder M. C. Wilcox, a large number gave their hearts to God—many for the first time—and came forward for prayer. It was one of the most impressive meetings ever held in this church. There was no excitement nor spasmodic effort, but the deep moving of the Spirit of God was felt by all. The same spirit that pervaded the first meeting has been with us during the week; and we have realized the Lord's presence both at our meetings at the church and in our morning meetings at the Pacific Press, where nearly every one gladly consecrated himself anew to God. Many determined to put away their idols, and jewelry and other foolish adornments were laid upon the altar. Last Sabbath seven persons were buried with their Lord in baptism and others have expressed a desire to be baptized later on. The offerings for foreign missions amount to \$415.30 to date, but there is more coming."

THE peace congress in London, between the representatives of Turkey and the Balkan States, has dragged wearily on for several weeks with very little progress. The Turkish delegates have sought to take the main questions at issue out of the council, and submit them to the great powers for a decision. This has been strenuously opposed by the representatives of the Balkan States. January 2 Rehid Pasha, speaking for the Ottoman government, agreed to the ratification of the Turko-Bulgarian frontier making the boundary west of the line now occupied by the allies in the vilayet of Adrianople. He proposed that the status of Adrianople be settled by Turkey and Bulgaria direct. He agreed to the cession of the remainder of European Turkey, including Janina and Scutari, to the allies. He demanded that the Ægean islands remain Turkish and that the Albanian and Cretan question be submitted to the powers. These proposals were submitted in writing, and form really the first basis thus far proposed upon which a peace agreement may be considered.

IT was something of an unusual scene in the history of American jurisprudence when last week at Indianapolis, Ind., in the federal court thirty-three men were sentenced to terms in the federal prison, ranging from one to seven years, for participation in and connivance at various dynamite outrages that have been perpetrated in the United States during the last few years. The verdict is generally considered a just one, and the sentence of the court upon the guilty men exceedingly lenient. It is hoped that this will have a salutary effect in the repression of such outrages in the future.

ONE of the largest news-stands in the city of Pittsburgh has just placed a standing order for one hundred copies each of the *Protestant Magazine* and *Liberty* with our general agency there.

A Good Letter

WORD has just been received from Elder Chas. Thompson, by night telegraphic letter, bringing good news from the Northern Union as follows:—

"New-year greetings. Northern Union Conference Committee voted today one thousand dollars surplus for missions. Minnesota committee voted one thousand dollars surplus tithe to supplement their per cent. The union is within four thousand dollars of the goal on her quota [15 cents a week for missions], and we have North Dakota to hear from."

W. T. KNOX.

A LETTER from Prof. H. R. Salisbury, dated Calcutta, November 28, says: "Our conference is just closing, and our workers are beginning to scatter to their different fields. The Lord has been with us in a wonderful manner, and the missionaries are returning full of good courage and cheer to take up their work for the coming year. I have so far visited about one half of the stations in India, and now start out to visit the remaining stations before leaving for the Far East. The Lord has blessed Brother J. L. Shaw with good health, and he has never gone through an annual meeting with so much strength and courage."

C. M. SNOW, of the REVIEW editorial staff, spent the last two weeks in several of the cities of the East, looking up illustrations for his forthcoming book, "Religious Liberty in America," which will come from the press in the course of several weeks.

THE article from Elder K. C. Russell, in the State and Church department, on the meeting of the Federal Council of Churches, held recently in Chicago, will be read with interest.

THE German Lutheran Synod of Adelaide, Australia, has just ordered thirteen complete sets of bound volumes of the *Protestant Magazine*, "from the first number of 1909 to the end of 1912."

PERHAPS two of the most interesting and instructive illustrated lectures in the Seminary lecture course were presented recently by Dr. B. L. Paton on Palestine. The one on Jerusalem was of particular interest, showing the results of the archeological researches which have been carried forward there for some years.

WE were pleased to greet in Washington (D. C.) last week Dr. Loe A. Sutter, of the Boulder-Colorado Sanitarium. Dr. Sutter goes to Boston as one of the house physicians in the Massachusetts General Hospital. He is the first graduate of the medical school of the Colorado State University who has been accorded this privilege.

NEARLY all of our denominational schools have printed, from time to time, cuts of their buildings and equipment. The Fireside Correspondence School has no inducements of this character to present to the public. It has, however, some excellent products in the way of earnest students, and the photos of several of these are presented on pages 16, 17, of this number.