

The Advent Review and Herald Sabbath

Vol. 90

Takoma Park Station, Washington, D. C., January 16, 1913

No. 3



THE GALILEAN FISHERS

Kate T. Goode

"We have toiled the whole of the night!" They were
weary, heart and hand,
With the strength put forth for naught; and the
dawn rose pale and gray.

"We have taken nothing!" they said; but One drew
nigh on the sand,
And He saw their tired faces, and the nets that idle
lay.

O, the Master of all was He, and greater than wind
or tide,
And His heart was touched with pity at the weary
looks they wore;
And He said, "Cast down the net!" Then from the
vessel's side
Their strength could scarcely draw it, for the weight
of the fish it bore.

"We have taken nothing," they said; has it died away,
that cry?

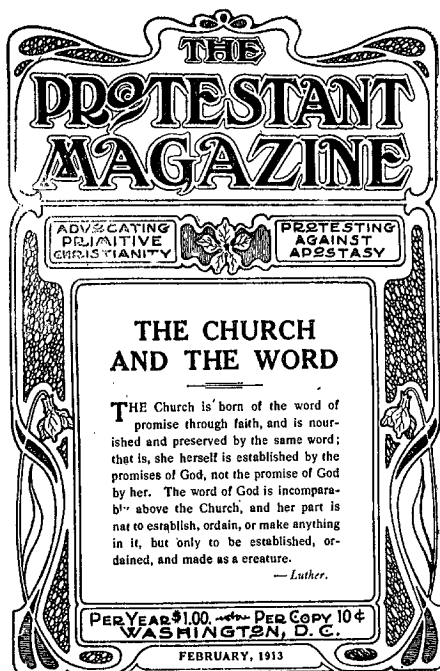
Is it echoed back from none save the Galilean hill?
Across no other wave, and beneath no other sky?
Master and Lord, of us all, dost Thou not hear it
still?

We are toilers on life's sea; art Thou not one of our
band?

Aye, with the pitying heart and the tender love of
old!

Bid us cast down the net; at the voice of Thy command,
For the labor we put forth, we shall draw a hundred-
fold!

—Sunday School Times.



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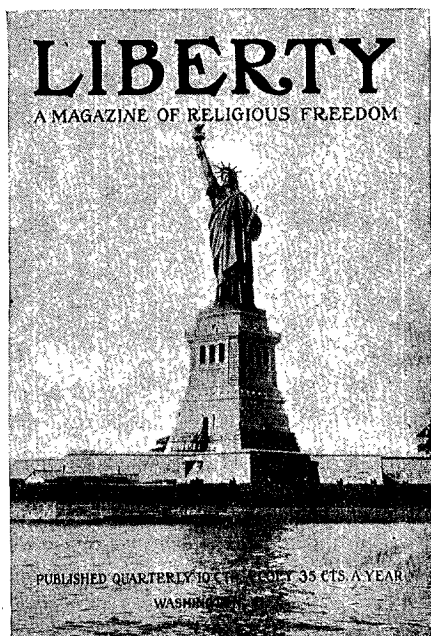
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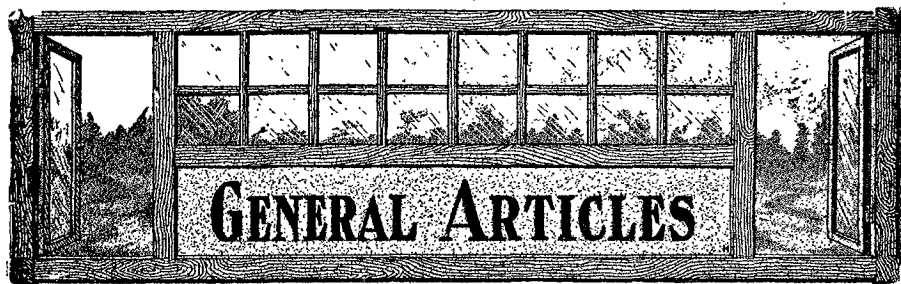
The Review and Herald

"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 16, 1913

No. 3



What Have I Done?

WORTHIE HARRIS HOLDEN

WHAT have I done for thee, my Saviour,—

Thou who didst die for me?

What have I risked when only giving
All that was lent by thee?

Where couldst thy flock find better pasture?

Thou art their shepherd kind;
Now they abide by living waters
Which thou in love designed.

Thou hast redeemed us for thy glory,
Save us to thy will,
So to proclaim the wondrous story
Sealed upon Calvary's hill.

Guardian of the hope of Israel,
In us thy grace display
Till we, the gems of thy appointing,
Crown thy great love for aye.

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

—No. 3

A. G. DANIELLS

"At the time of the end shall the king of the south push at him." Dan. 11:40, first clause.

THIS statement is plain and direct. Its three simple parts are these: at the time of the end—shall the king of the south push at—him.

The first part—the time of the end—was the subject of last week's study, in which it was found from other specifications in this and other lines of prophecy, that the time of the end was to begin at the close of the twelve hundred sixty years allotted to the supremacy of the Papacy. The history of the Papacy shows that its supremacy was proclaimed by the Roman emperor Justinian in 533 A. D., that the proclamation went into effect in 538 A. D., and that this supremacy, after a period of just twelve hundred sixty years, was taken away by a series of events in that revolutionary

period in France extending from 1793 to 1798 A. D.

The King of the South

The subject now before us is "the king of the south." What power is here referred to? It will not be difficult to determine this, for ample data are given in the line of prophecy we are studying. The king of the south is introduced in the fifth verse of this chapter, and is kept before us as one of the principal subjects of the prophecy down to the fifteenth verse.

We shall get our bearings clearly by starting at the beginning of the prophecy:—

"And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." Dan. 11:2.

From this statement we see that Persia is the kingdom with which this long line of prophecy starts. Persia was to "stir up all against the realm of Grecia," but was to meet in Grecia a "mighty king" who would "rule with great dominion, and do according to his will." Verse 3. This was undoubtedly Alexander. Persia and Grecia are both subjects of the prophecy recorded in the eighth chapter of Daniel, and are there represented as follows:—

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Dan. 8:20, 21.

The long line of prophecy of Daniel 11 opens with these two kingdoms, and it seems fair to conclude that the "mighty king" who "shall rule with great dominion, and do according to his will" (Dan. 11:3), is the same as "the first king" of Grecia represented by the notable horn of Dan. 8:21.

The first king of Grecia all know was Alexander. Of him and the vast domin-

ion over which he extended his conquests the prophecy declares:—

"And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." Dan. 11:4.

Note these specifications: (1) When he shall stand up, his kingdom shall be broken; (2) it shall be divided toward the four winds of heaven; (3) not to his posterity; (4) but to others.

These specifications are all clearly met in the history of Alexander's conquests, and the division of his empire after his death.

Immediately at the close of his triumphant march through Asia as far east as India, Alexander died in the city of Babylon, while still young and at the pinnacle of his glory and power. As he left no heir to his throne, his generals made his weak-minded half-brother Arrhidæus king. It was also arranged that if the expected child from Roxana, Alexander's wife, should be a son, he should succeed to the throne. Perdicas, one of the generals, was appointed regent, and other leading generals were appointed governors of various provinces and divisions of the empire. Roxana's child proved to be a son, but in a short time both mother and child were murdered.

"With the death of Alexander's son, the empire of Alexander the Great became only a geographical conception. In fact, it was split up into separate parts, and the central power, continually weakened since Antipater's death, had completely vanished. The generals now regarded the provinces, which had been originally assigned to them by the high power merely for administration, as their own dominions. It was, therefore, only natural that after 306 B. C. they styled themselves 'kings,' for kings they had been for years."—*The World's History*, Vol. IV, page 134, Dr. Hans F. Helmolt, historian of Grecian department.

"The battle of Ipsus [B. C. 301] resulted in a permanent division of the vast empire founded by Alexander the Great, after twenty-two years of sanguinary wars among his generals, during which the whole of Alexander's family and all his relatives perished. The triumphant Seleucus and Lysimachus divided the dominion of Asia between them; Seleucus received the Euphrates valley, northern Syria, Cappadocia, and part of Phrygia; while Lysimachus ob-

tained the remainder of Asia Minor in addition to Thrace, which extended along the western shores of the Euxine as far north as the mouths of the Danube. Ptolemy was allowed to hold Egypt, along with Palestine, Phœnicia, and Cœle-Syria; while Cassander was allowed to reign in Macedon and Greece until his death."—*Library of Universal History*, Vol. III, page 779.

These two short statements record the fulfilment of every specification given in verse 4. In two hundred thirty-five years after this prophecy was given, Persia had been overthrown by Grecia, Alexander, the "mighty king," had been broken by the hand of death, and his kingdom had been divided toward the four winds of heaven, not to "his posterity," but "for others." At this point two of these divisions, the east and the west, drop out of sight, while the other two, the north and the south, are given great prominence. Here history bears the following testimony:—

"After the death of Cassander, Demetrius seized the throne of Macedon and Greece; but seven years afterward, Pyrrhus, king of Epirus, and Lysimachus, king of Thrace, successively possessed themselves of the kingdom of Macedon, and Demetrius died in captivity (B. C. 283)."—*Library of Universal History*, Vol. III, page 779.

"The empire of Lysimachus had been gradually extended and consolidated. . . . Besides Macedonia proper and Thrace, Lysimachus ruled over Lydia, Mysia, Ionia, Caria, and, no doubt, over Phrygia Major also—an empire as beautiful as he could have wished." (283 B. C.)—*The Historians' History of the World*, Vol. IV, chap. 59, page 454.

Here we have the three kingdoms as stated by Duruy. Cassander's division in the west had been conquered by Lysimachus and added to his kingdom, which constituted the northern division.

But this "empire as beautiful as he could have wished" was soon wrested from Lysimachus:—

"Seleucus advanced into Asia Minor, where he easily reduced all the places belonging to Lysimachus. The city of Sardis was soon obliged to capitulate. Lysimachus met the enemy at Corupedion, in Phrygia. The engagement was very bloody, and the victory long doubtful; but at last Lysimachus, who had fought the whole time at the head of his troops with incredible bravery, being run through with a spear by Malacon, of Heraclea, and killed on the spot, his soldiers betook themselves to flight, and left Seleucus master of the field and all their baggage. Thus died Lysimachus, after having seen the death of fifteen of his children; and as he was, to use the expression of Memnon, the last stone of his house to be pulled down, Seleucus, without opposition, made himself master of all his dominions." (B. C. 282.)—*Id.*, chap. 65, page 555.

This placed the vast territory of Alexander's empire in the hands of two kings—Ptolemy in Egypt and Seleucus in western Asia and eastern Europe. One

occupied the southern part of the territory, and the other the northern. And these two divisions are designated in the prophecy as the king of the south and the king of the north. There can be no question as to which is the king of the south. It surely would not be the kingdom occupying the northern division. Egypt, being in the south, must be the king of the south. This is established beyond question by the fact that the history of Egypt following this division meets all the specifications of the prophecy regarding the king of the south.



Unselfish Service the Law of Heaven

MRS. E. G. WHITE

LOVE, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12: 30, 31. To love him, the infinite, the omniscient one, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored.

Like the first is the second commandment, "Thou shalt love thy neighbor as thyself." The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty.

Lucifer in heaven desired to be first in power and authority; he wanted to be God, to have the rulership of heaven; and to this end he won many of the angels to his side. When with his rebel host he was cast out from the courts of God, the work of rebellion and self-seeking was continued on earth. Through the temptation to self-indulgence and ambition, Satan accomplished the fall of our first parents; and from that time to the present the gratification of human ambition and the indulgence of selfish hopes and desires have proved the ruin of mankind.

Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none "liveth to himself" Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that had incited rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan placed his throne. The world laid its homage, as

a willing offering, at the feet of the enemy.

The transgression of God's law brought woe and death in its train. Through disobedience man's powers were perverted, and selfishness took the place of love. His nature became so weakened that it was impossible for him to resist the power of evil; and the tempter saw being fulfilled his purpose to thwart the divine plan of man's creation, and fill the earth with misery and desolation. Men had chosen a ruler who chained them to his car as captives.

The Remedy

Looking upon man, God saw his desperate rebellion, and he devised a remedy. Christ was his gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity, and by his own example be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that he had planted for them the tree of life, the leaves of which are for the healing of the nations.

Christ's life on earth teaches that to obtain the higher education does not mean to gain popularity, to secure worldly advantage, to have all the temporal wants abundantly supplied, and to be honored by the titled and wealthy of earth. The Prince of life left the heavenly courts, laid off his royal robe and kingly crown, and clothed his divinity with humanity. He suffered the inconveniences of poverty, that he might discern the needs of the poor,—he who by his divine power could supply the needs of a hungry multitude. Not to wear the gorgeous robes of the high priest, not to possess the riches of the Gentiles, did he come to this earth, but to minister to the suffering and the needy. His life rebukes all self-seeking. As he went about doing good, he made plain the character of God's law and the nature of his service.

Christ might have opened to men the deepest truths of science. He might have unlocked mysteries that have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that till the close of time would have afforded food for thought and stimulus for invention. But he did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his power to do good.

Instead of directing the people to study men's theories about God, his word, or his works, Christ taught them to behold him as manifested in his works, in his word, and by his providences. He

brought their minds in contact with the mind of the Infinite. He unfolded principles that struck at the root of selfishness.

Those who are ignorant of education as it was taught and exemplified in the life of Christ are ignorant of what constitutes the higher education. His life of humiliation and death of shame paid the redemption price for every soul. He gave himself for the uplifting of the fallen and the sinful. Can we imagine an education higher than that to be gained in cooperation with him?

To every one Christ gives the command, Go work to-day in my vineyard for the glory of my name. Represent before a world laden with corruption the blessedness of true education. The weary, the heavy-laden, the broken-hearted, the perplexed—point them to Christ, the source of all strength, all life, all hope. To teachers the word is spoken, Be faithful minutemen. Seek for the higher education, for entire conformity to the will of God. You will surely reap the reward that comes from its reception. As you place yourselves where you can be recipients of the blessing of God, the name of the Lord will be magnified through you.

Not lip-service, not profession, but a humble, devoted life, is that for which God is seeking. Teachers and students are to know by experience what it means to live consecrated lives, which reveal the sacred principles that are the basis of Christian character. Those who give themselves to learn the way and will of God are receiving the highest education that it is possible for mortals to receive. They are building their experience not on the sophistries of the world, but upon principles that are eternal.

It is the privilege of every student to take the life and teachings of Christ as his daily study. Christian education means the acceptance, in sentiment and principle, of the teachings of the Saviour. It includes a daily, conscientious walking in the footsteps of Christ, who consented to come to the world in the form of humanity that he might give to the human race a power that they could gain by no other means. What was that power?—The power to take the teachings of Christ and follow them to the letter. In his resistance of evil and his labor for others, Christ gave to men an example of the highest education.

He revealed God to his disciples in a way that wrought in their hearts a special work, such as he has long been urging us to allow him to do in our hearts. There are many who in dwelling so largely on theory have lost sight of the living power of the Saviour's example. They have lost sight of him as the self-denying, humble worker. What they need is to behold Jesus. Daily they need the fresh revealing of his presence. They need to follow more closely his example of self-renunciation and sacrifice.

We need the experience that Paul had when he wrote: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life

which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

The kingdom of God and of Jesus Christ expressed in character is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ shall possess.



From Egypt to Canaan—No. 3

The Call of God

CLARENCE SANTEE

"MOSES was fitted to take preeminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer."—*Patriarchs and Prophets*, page 246.

Such a man, when forty years of age, turned his back upon worldly greatness, and sought the solitude of the wilderness. While caring for his flock, he wrote the book of Job, as we have seen in past studies. See "Education," page 159. There also he wrote the book of Genesis. See "Patriarchs and Prophets," page 251, par. 2.

When forty years had passed, and he felt sure that his time for leading Israel had gone by, the Lord called him to do that very work. Moses now feels no confidence in self. How different from the time that, without the call of God, he slew the Egyptian who oppressed the Israelite. Now, an angel calls him to the work, and in his distrust of self, he earnestly pleads with God to send some other. Ex. 3:11; 4:13: "Here his pride and self-sufficiency were swept away."—*Id.*, page 251.

Having finally consented, when assured of God's abiding presence and care, he returned to Egypt. With Aaron, he gathered the elders of Israel and gave to them the message of God. Ex. 4:29, 30. The elders believed the message, and a revival of spiritual life was undertaken before Moses went in before Pharaoh. One of the sins into which Israel had fallen was Sabbath-breaking. In grievous bondage they had been denied the right to keep the Sabbath. This is evident from the first accusation with which Pharaoh met Moses: "And Pharaoh said, Behold the people of the land now are many, and ye make them rest from their burdens." Ex. 5:5. The Egyptian translation reads, "Ye do make them to keep Sabbath." A more rigorous law was then enacted compelling Israel to labor on that day. The Septuagint Version reads, "And Pharaoh said, . . . Let us not then give them rest from their work."

While God had set his hand for the deliverance of his people, there were many who were unwilling to break away from the customs of Egypt. The bondage of sin held them willing captives. These weakened those who were pre-

paring in faith to go forward. "Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians?" Ex. 14:12.

How many to-day, under the cruel bondage of sin, oppressed, and with nothing but death toward which to look, will say, "Let us alone"? Friend, if your heart has become hard, indifferent, or unfeeling, in God's strength break the chain that binds you. The wilderness journey may call for faith, the way may at times be rough, but with the pillar of cloud before you, uncertainty is taken away, and with sure feet you will quickly rest in the Canaan that is on the other side. There is no path to it but through the wilderness of temptation. Had we not hesitated and loitered by the way, we should ere this have been across and the rest would have been realized. See "Great Controversy," page 458, par. 1.

From day to day as Moses and Aaron went in before the king, he hardened his heart more and more until there was no remedy. The last day of Israel's sojourn in Egypt had come, to be followed by the midnight death scene in all the dwellings of the Egyptians. Moses had made his last visit to that proud court which for many years had been his home. The king who had thought to yield to him the crown, the foster-mother who had loved him and whom he had dearly loved, were both long since dead, and no link remained to bind him to that plague-ridden land of death. As he passed from the presence of Pharaoh, with his last warning rejected, the Spirit of God ceased its work for that king, who was left alone to perish a few days later in the waters of the Red Sea. Ex. 15:19.

For that last, ever-to-be-remembered night in Egypt, a striking ceremony was instituted. The Israelites were to take a lamb and kill it "between the two evenings" (Ex. 12:6, margin; Num. 28:4, margin), or between the hours of three and six o'clock. As darkness came on, they were to take "a bunch of hyssop, and dip it in the blood," and strike the lintel and the two side posts of the door with the blood, and the flesh of the lamb was to be eaten in that night. The angel who destroyed the first-born was to pass by, or "pass over," the houses where the blood was seen, and the first-born would be safe. Ex. 12:6-13, 21, 22. With this Passover supper, they were to eat "bitter herbs." Verse 8. This was not only a memorial of their bitter servitude, but the loved ones who could not be prevailed upon to leave Egypt were remembered in this significant way. There is nothing more sad, no memory more bitter, than the memory of loved ones who have turned away from the path of life, and decided to trust their future happiness and peace to the Egyptian darkness of this world. The bitter herbs were mingled with the flesh of the lamb. The memory of loved ones, forever absent, will not be forgotten, even when the heart overflows with the love of the one who gave all to save us. As the door was touched with the blood, so the Lord will touch the door of the heart of all

who willingly heed his knocking (Rev. 3:20), and the destroying angel will acknowledge the sign, and the inmates will be safe.

At midnight the first-born in every Egyptian home died. A cry went up from all the land of Egypt, and they urged Israel to depart. Ex. 12:33. Many whose hearts were still in Egypt, yet who dared not remain, went out with them,—a “mixed multitude” (Num. 11:4), who had no tangible idea of the value of liberty or Canaan, yet who feared the consequences if they remained. These were always the sources of perplexity and trouble to the truly faithful. None but the true Israel entered Canaan. The mixed multitude perished in that wilderness; but somehow their descendants still exist. They also will perish on this side, in the wilderness. None but the true Israel will enter the heavenly Canaan. The mixed multitude were noted back there only by their complaints at every advance, whether in diet, organization and leadership, or the necessary hardships by the way. Moses led the children of Israel by way of the Red Sea, although another way was much nearer. Ex. 13:17. Their faith was too weak to implicitly trust in God, so he had to lead them where they would not be turned back by war.

Loma Linda, Cal.

Our Missionary Work and Why It Is Important

(Concluded)

I. G. BIGELOW

THE Lord says that when this gospel of the kingdom has been preached unto all the world, “then shall the end come.” It is especially important that the church in this generation engage earnestly in proclaiming the gospel of the kingdom of God, for all things tell us that we are living in the generation during which the end will come. The more we study the Word of God and the testimonies of his Spirit, the more firmly are we convinced that we are living not only in the last generation, but in the *last of the last generation*.

I quote from that excellent tract “Home Missionary Work,” page 6, last paragraph:—

Diligence in the Master's Work

“Are we endowed with the Holy Spirit so that with heavenly wisdom we may meet the emergencies of this age and counteract, as far as possible, the movements of this world? It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place; and if the church is not asleep, if the followers of Christ *watch and pray, they may have light to comprehend and appreciate the movements of the enemy.*”

This is in harmony with the advice of Christ, “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of

man.” Luke 21:36. Distress and perplexity of nations, great disturbance of the seas, and strong men becoming weak with fear as they look upon the judgments of God, are all to be harbingers of the coming Master.

“The judgments of God are in our land. The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach.”—“*Words of Encouragement to Workers,*” page 26.

In this time there is set before us the importance of our work:—

“O that the people may know the time of their visitation! We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is at hand. Our understanding needs to be quickened by the Holy Spirit. We need to stand constantly in a humble, contrite attitude, that we may see the Lord's design and be prepared to make known his will from day to day, not only in word but in deed. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!”—*Id.*

Reference is made here to the wonderful work that might be done, but let us read again on page 18 of this tract:—

“My soul was agonized as I saw the indifference of our people who make so high a profession. The blood of souls will be on the garments of very many who now feel at ease and irresponsible for souls that are perishing around them for want of light and knowledge. They have come in contact with them, but never warned them, never prayed with or for them, and never made earnest efforts to present the truth to them. There has been a wonderful negligence on this point. . . . God requires personal service at the hands of every one to whom he entrusts his truth. Not one is excused. Some may feel that if they give of their substance, they are excused from personal efforts. But God forbid that they should deceive themselves in this. Gifts of means do not fully meet the requirement of God, for the duty is but half done. He will accept nothing short of yourselves. You must work to save souls.”

“Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility.”—*Id.*, page 7.

According to what we have been told by our Master, *all* must work; but all can not preach, then what can we do? Again we are not left in darkness and doubt:—

“In visions of the night representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the Word of God. . . . On every side doors were thrown open to the proclamation of the truth.”—“*Testimonies for the Church,*” Vol. IX, page 126.

I believe this means missionary visit-

ing and Bible work, but this is not all. Let us read again:—

“The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand.”—*Id.*, page 61.

We can, then, all be preachers, for there is not one who can not handle our books and periodicals, either to sell or to give away.

According to what we now have before us, I believe it is logical for us to say in conclusion: “Our missionary work” is to “do the first works” of the church, and with even greater zeal, if possible, than we did our first works when we accepted the truths of this message, being instant in carrying this gospel of the kingdom to those who know it not.

The Holy Spirit—No. 1

Introduction

G. B. THOMPSON

“And I will pray the Father, and he shall give you another Comforter [Greek, *Paraclete*], that he may abide with you forever.” John 14:16.

IN writing concerning the office and work of the Holy Spirit promised to the church, I have no desire to present merely some theory concerning the ministration of this divine Guide and Teacher, the “third person of the Godhead.” I believe it to be true that the greatest need of God's people to-day is not mere theory, but a greater fulness of the Holy Spirit. It is not more light as to what is Christian duty, but more power to do what is known to be duty. It is not some theory aside from the message and work of God we need, but the power of the Spirit to preach the message.

That there is a dire need of deeper spirituality and more fervent zeal in the church, not alone with the laity, but with the ministry as well, all will readily admit. Apostolic power, though promised, is far from being freely realized. With far too many it is a theory rather than a living experience.

God's watchmen need this heavenly anointing. The minister is an ambassador of Christ. He is one entrusted with the ministry of reconciliation. God is engaged in the work of reconciling a world given over to rebellion. The minister is sent, in God's stead, with terms of peace. This is a work so great and so exceedingly difficult that all the treaties and peace compacts of nations are as nothing. This high and holy calling of reconciling a sinner to God can never fulfil its mission through anything but deep spirituality and earnest piety.

“We have heard much of late about a *learned* ministry, and God forbid we should ever be afflicted by so great an evil as an unlearned one. We have been often reminded of the necessity of an *educated* ministry; but in this case, as in every other, men must be educated for

their vocation. But then that education must be strictly appropriate and specific. We are very properly told from many quarters that we can do nothing without a *pious* ministry. Nothing can be more true, nor can any truth bearing upon this subject be more momentous; for of all the curses which God ever pours from the vials of his wrath upon a nation which he intends to scourge, there is not one so fearful as giving them up to an *unholy* ministry. I trust our churches will ever consider piety as the first and most essential qualification in their pastors, for which talents, genius, learning, and eloquence would and could be no substitutes. It will be a dark and evil day when personal godliness shall be placed second to anything else in those who serve at the altar of God."—"An Earnest Ministry," page 31.

A cold, formal ministry may, through learning, eloquence, and logic, make men think; but a ministry vitalized by the Holy Spirit will stir men's hearts and make them feel, as well as think.

That which is the need of the ministry, is the need also of the laity. We have entered upon uncommon times. Wolves are masquerading in sheep's clothing; new and old controversies commingle; dangerous heresies, dressed in the livery of heaven, seek admission into the church. A power from beneath is exerting a strange, bewitching power everywhere. The church is traveling over enchanted ground. Many of the elect of God, who believe the Word, have been peering through the fog of unbelief about them for several decades, looking for the return of the Bridegroom from the wedding. Some have become drowsy, and some are fast asleep. The cares of the world, love of money and pleasure, have choked the word in the hearts of some, and no fruit is brought to perfection. A few are awake, but these are in danger of being thought "peculiar," "extreme," "good men or women, but impractical." Without doubt the holy unction promised in our text is the greatest need in every church to-day.

It is not some demonstration for which we are to look. "The kingdom of God cometh not with outward show." Luke 17:20, margin.

"Take a Leyden jar that is not charged with electricity. You may handle it freely and without care. Now place the jar for a few minutes in contact with an electrical machine. What is the result? The contact has not produced any visible change in the jar; to all outward appearance it is just as it was before, a simple glass jar partly coated with tin-foil and having some metal attachments. But touch it carelessly, and you are at once made aware that a great change has taken place. You receive a shock, perhaps slight, perhaps severe enough to kill you. What has caused it?—The invisible electricity with which the jar had been charged.

"Precisely in the same way let a church that is without influence or effectiveness in the community be filled with the Holy Spirit, and although there may

be no external change, although the services may be the same in form and esthetic value, although its preaching may touch no fresh themes and may be uttered by the same voice, yet every one who comes within its walls will feel the divine influence. No new methods, no new workers, no new instrumentalities, it may be; but the old methods, the old workers, the old instrumentalities, filled with a new life and power. Such a church will make its influence felt throughout the town or city where it is established. It will be a spiritual generator, and every member will be a live wire, transmitting the divine life to all whom he meets. The weakest disciple will become a channel of this power, the indifferent will be aroused, the careless will be moved, souls will be saved."—"Spiritual Power at Work," page 23.

As we read the farewell discourse of our Saviour to his disciples in the upper room, just before he was to die on the shameful cross and bring to an end his personal work on earth, we are impressed with the fact that just as clearly as he foretold his return to the Father he announced the coming of another, a Comforter or Advocate, whose presence is guaranteed to the church till her warfare is accomplished and she becomes the church triumphant. This was the burden of his message to the disciples in his farewell discourse to them.

When Saladin looked at the sword of Richard Cœur de Lion, he is said to have wondered that a blade so ordinary should have wrought such mighty deeds. But the English king bared his arm and said, "It is not the sword that did these things; it is the arm of Richard."

In like manner we may, through the Spirit, be the instrument of God in the conquest against sin. We may be as spiritually dry as was Gideon's fleece—possessing no power, no life, going to prayer-meeting, expecting nothing and getting nothing. But let the dew of the Holy Spirit fall upon us, and a wonderful change is seen. Where once there was drought, there is seen moisture; and where there was no sign of life, the dry bones live again; where there was only weakness, there is seen the manifestations of power; where there was no earnestness or burden of soul, the zeal of God consumes us.

The spirit of God is that unseen yet mighty agency which imparts spiritual life and power to the human soul. Without it men are dead, and Christianity is but a form. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Only those who are led by the Spirit of God are the sons of God. The Holy Spirit is the connecting link between the throne of God and the human heart, regenerating, sanctifying, and purifying the soul.

As we look over the world, we are forced to admit that there is a distressing dearth of spirituality everywhere. Many churches have withered and died. Their leaders are cold and lifeless. Real ministerial power is seldom witnessed. Much labor and money is often expended

with but little results. Sinners are not moved as they once were. When calls are made for laborers to help carry the gospel to the regions beyond, but few respond. Like Elijah, men should pray now for rain, until "endued with power from on high." This is the greatest need of the church of Christ.

A Dialogue

S. W. VAN TRUMP

ON the west coast of South America a colporteur presented to a priest a copy of *Señales de los Tiempos*, the Spanish *Signs of the Times*. The following conversation resulted:—

Priest: Aha! You are evidently a Protestant. What do you think of Martin Luther?

Colporteur: Luther was a valiant defender of the truth.

P: Will you kindly tell me how many miracles Luther performed?

C: If you will first tell me how many John the Baptist performed.

P: You must answer my question first.

C: Then I shall gladly answer both yours and my own. St. John says of the Baptist, "John performed no miracles." And I as freely admit that Luther never claimed more in this respect than is written of our Lord's forerunner.

The Purpose of Miracles

It is safe to accept Heaven's message upon its own merits and without the attestation of any apparent miracle. Truth can stand alone. But not so the miracles, as such. Truth can not be tested by miracles, but miracles must be tested by truth. The testing agent is truth. The embodiment of truth is the divine word: "Thy word is truth." To test truth by miracles is reversing the divine order, and will lead to deception and a failure to find the truth sought for.

Miracles appeal to our senses, and our senses are fallible. So if our religion is based upon apparent miracles, its lower foundation is only the unstable testimony of our own minds in place of the infallible testimony of God's Word.

Besides, we know that what are termed miracles proceed from an evil as well as a good source, as in the case of the Egyptian magicians who opposed Moses. There being two sources, then, for miracles and only one source for truth, it is manifest that in truth we shall find the confirmation of the true and the condemnation of the false in all that may be classed as miracles.

There is a kind of divine reciprocity between truth and true miracles in that they witness to and confirm each other. Foreseeing that men would be subjected to the deceptions of Satan's miracles, ages ago God gave the test whereby we may know the character of every miracle and every teaching that would be spread in the world. The divine test, the heavenly touchstone, is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.



WASHINGTON, D. C., JANUARY 16, 1913

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Editorial

A Year of Prayer

WE have special days of prayer. We have recently passed through a week of prayer. Why not make the year 1913 a year of prayer? It is this spirit of constancy in Christian service which will bring success. But little is accomplished by spasmodic effort. We never heard of one becoming a great student by occasional study. Men do not succeed in affairs of worldly business by occasional and haphazard effort. Success comes as the result of earnest study, deep thinking, consecrated effort, earnest perseverance. We must apply these principles to our experience in religious things if we would obtain true success in Christian living.

If our needs were great at the time of the week of prayer in December, our needs are even greater to-day. Every month our responsibilities grow heavier. Continually there is coming against us the increasing power of satanic temptation. The forces of darkness are combining for the last great struggle with the forces of light. It is only as we take hold of a power outside of ourselves—the power that comes down from above—that we shall be able to stand our ground and fight the good fight of faith in the year spread out before us.

We need to pray much. Alone before God day by day we need to open our hearts to the searching scrutiny of his Holy Spirit and to receive from him the power which he is waiting to bestow upon us. The closeness of heaven's touch comes in this earnest personal seeking. We may pray at public service, at the church prayer-meeting, and even at the family altar; but this is not enough. We need, as did Daniel of old, to go alone before God. If we are students or workers in our institutions, we can not depend alone upon the chapel service or the institutional family devotion for help. Many there are who de-

pend upon these occasions for obtaining strength, and do not reach out after the greater power which will come only with personal seeking.

And this personal communion will not grow irksome. It will be an occasion where friend will commune with friend. Shut in with God, our ears may become attuned to heaven's divine melodies, and we may hear the voice of Jesus addressing us in tenderest accents. To him we may unburden our inmost hearts. We may tell to him our grief, our sorrow, our every perplexity. It is in such communion as this that we gain the victory over personal sin, that we are brought to the consciousness of blessed acceptance. Let us cultivate these heart-to-heart talks with the Saviour, not occasionally, but daily and constantly. Let us make 1913 a year of prayer.



Delivered From Raging Heathen

IN olden time it was said of believers in dire trouble, "They cried unto the Lord in their trouble, and he delivered them out of their distresses." Ps. 107:6. Many a time since has the same arm of the living God been stretched forth to rescue and deliver in time of special danger, when all human help was in vain.

In the days of the terrible Boxer uprising in China, in the year 1900, a missionary family was fleeing from the interior province of Shansi, southward to Hankow, a thousand miles of peril on every side. The story of "God's delivering power" is told by Mr. A. E. Glover in the book "A Thousand Miles of Miracle in China." But a few paragraphs can be quoted here. The little party—Mr. and Mrs. Glover, two children, a Chinese man, and a Bible woman—had spent weary days on the road, and been robbed and stoned. Now they were prisoners in a village inn, their escort refusing to attend them farther, and the villagers filling the street and crying for the blood of the "foreign devils" whom they held responsible for the drought and famine. The missionaries prayed for grace to meet death. But, just then—

the door was pushed open, and a soldier in full uniform entered, and quietly hung his coat and cudgel on the latchet. His handsome face and commanding manner were something out of the common, and could not fail to arrest attention. But this was not enough to account for the effect his sudden appearance produced upon all. I can not describe it. It was simply startling. He was only a non-commissioned officer sent on special service to Li-ch'eng; and he was merely putting up at the inn for the night in the ordinary course of his journey—that was all. No, not all. Our eyes were opened to see in him none other than God's deliverer. Even as he entered the door, he stood before us as the very angel of God. I might almost say "a light shined in the prison, there was

something so supernatural about his presence. It was the most remarkable experience of its kind that I ever had, or my wife either; for we were both conscious of it at the same time. Not only so, but his coming produced a corresponding fear in the hearts of our enemies.

The rabble thought he must have been sent by the authorities as an official protector. The visitor was kindly disposed, and agreed to act the part that the people's fears had assigned him, and to lead them out of the village next morning. That evening the missionaries had worship, and sang and prayed in the hearing of the angry crowd in the street. Mr. Glover continues:—

"Whoso offereth the sacrifice of thanksgiving glorifieth me; and prepar-eth a way, that I may show him the salvation of God." The second miracle of that memorable day followed almost immediately upon the conclusion of our worship. We had pleaded with our God to have mercy upon the people, not only in their deep spiritual need, but also in their temporal distress. And we asked very definitely, in the hearing of all, that, for the glory of his great name, he would be pleased to send the rain in abundance that night, that they might know that he was the merciful God, and that we his servants were not the cause of the drought. Scarcely had we laid ourselves down on the kang, ere his voice answered from heaven in a thunder crash that shook the prison, and the rain fell in a deluge that ceased not all the night through. When morning broke, it was clear shining after rain; and the song of the Lord was in our mouths. The gate of our prison-inn opened to us, as it were, of its own accord. Our heaven-sent soldier rode beside us and never left us all the way. No one molested us as we passed out into the road and along the highway to Shae Hsien. Indeed, we scarcely saw a soul, for at daybreak all hands had hurried to the fields to take early advantage of the long-looked-for opportunity for putting in the seed.

Later, while temporary refuge had been found at a mission station, still held by a lady missionary, they were assured by the mandarin of the town of his protection. But one day at private prayer Mr. Glover had Joshua 8:5 impressed upon his mind: "We will flee before them." He shrank from that word "flee," which seemed to stand out before all others with a voice of command. Could they take to the road again? But at family worship the place for reading included 2 Sam. 15:14: "Arise, and let us flee; for we shall not else escape." And it came again like a peremptory command to hasten.

Following the conviction, they began to prepare for the journey. While engaged in packing up, word came that the mandarin had been ordered to withdraw all protection; and so they fled at midnight, and escaped the slaughter that had been decreed for the day following.

On another occasion, ready to drop with fatigue, they were being driven by

a mob to a temple area where they were sure to meet death. Mr. Glover says:—

We were being swept on toward the temple; and as we neared it, for the second time that dreadful day the ominous boom of the processional gong broke on our ear. At a word from Sheng-min [a Chinese Christian] we stopped and faced round.

"Don't go on," he whispered. "They mean to stone you to death there. Turn quickly."

As we did so, the mob hustled us severely, and with hoots and yells urged us to keep the direction they indicated.

It was at this most critical juncture that we experienced a really marvelous instance of God's direct interference. Sheng-min had read the peril of the moment. Knowing that we could go neither backward nor forward, he again whispered:—

"Down the steep—quick! Follow the track!"

Instantly we obeyed the direction. A thin "goat" trail was just visible among the rocks and shrubs of the declivity; and in single file we threaded our way—down, down, until at a bend in the track we were hidden from sight. Quickening our pace, we hurried on with a strength divinely renewed. In that hour we proved what it was, in the extremity of physical weakness, to "run, and not be weary," to "walk, and not faint."

The moment we disappeared over the side, the mob simultaneously stopped dead at the spot, as if arrested by a sudden and irresistible power. The loud yells and cries of a moment ago were stilled to silence—absolute, awful silence. So startling was it that I dared to turn and take one look. I could scarcely believe my eyes. The mob lined the ridge in hundreds, motionless as if spellbound, helplessly watching us—poor, miserable us, whom they triumphantly believed they had so completely in their power—slip away from under their very hand. Not a single soul of them attempted to follow. Sheng-min alone was behind, bringing up the rear. . . . On we sped with wondering hearts, in the consciousness that God had, for the third time at least that day, wrought for us a great deliverance.

Space requires closing these testimonies here. All the long way of that flight from Shansi, fanatical people were planning death for the fugitives; but day by day the blows aimed were warded off, and every time when it seemed that the end had come some delivering providence was sure to be revealed. No wonder that those who passed through these experiences of protection amid raging fury came to cling to God's promises as to a material staff of power and strength—something so real and present as to be almost handled with the hands. Again and again on the thousand miles of flight they heard the voice of God saying in his word: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." W. A. S.

♦ ♦ ♦
"THE angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

The Sabbath a Sign of Sanctification

It has been truly said that if the Sabbath of the Lord had always been observed by the human family in accordance with divine instructions, there never would have existed an infidel or a heathen in this world. This we believe is the truth. The institution of the Sabbath in the beginning, and the commandment as given at Sinai, call direct attention to the Creator of the heavens and the earth, and to his creative power as manifested in forming this earth, as a reason why the institution should be observed. Hence, had the day always been regarded, the minds of men would have been held to the worship of the one true God.

God evidently designed the Sabbath as his great distinguishing mark or characteristic in all ages and among all people. By its observance, man would recognize the Lord not alone as Creator, but also as Redeemer. The Sabbath was to be observed forever, not alone as a memorial of the creation of man, but also as a sign of the sanctifying process wrought in man's heart by the regenerating grace of the Spirit of God. In being a memorial of creation, it became in the very nature of the case a sign of sanctification; for sanctification is nothing more nor less than re-creation. The psalmist prays, "Create in me a clean heart, O God."

In the thirty-first chapter of Exodus, the particular purpose the Sabbath of the Lord was to serve is thus set forth:—

"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

The question naturally arises whether in making the Sabbath a sign of sanctification, the Lord designed it alone for the Jewish nation. This can be determined only by an understanding of who are comprehended in the term Israel. If it be found that Israel applies only to the literal descendants of Jacob, then this distinguishing feature connected with the Sabbath is not applicable to other nations. But if it be found that the term Israel is more general in its application, and includes not the children of Abraham, Isaac, and Jacob after the flesh, but their children according to faith, then it must be admitted that the Sabbath as a sign of sanctification is

as closely connected with the children of faith among the Gentiles as with the children of faith among the literal descendants of Abraham.

The apostle Paul offers a solution to this problem. In his epistle to the Romans he says, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." Rom. 2:28, 29. Again he says of Abraham, "It is written, I have made thee a father of many nations," "the father of all them that believe, though they be not circumcised." Rom. 4:17, 11. And in his letter to the church in Galatia, the apostle further says, "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:7.

The promises made to Abraham, the promises confirmed with an oath, were to the father of the faithful and to his seed. The seed of Abraham to whom the promise was made was Christ, as is proved by the words of Paul in this same epistle, when he says: "Now to Abraham and his seed were the promises made. He saith not, And to seeds [plural], as of many; but as of one, And to thy seed [singular], which is Christ." And to sum up his argument, he says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.

In the city of God, the heavenly Jerusalem, every one who enters the pearly portals must enter through one of the gates of the twelve tribes. God counts as a true Israelite that man who has accepted Christ Jesus as his Saviour, and in whose heart the regenerating, re-creating grace of his dear Son has done its work. And this is true whether that man is white or black, Jew or Gentile, of lineal descent from Abraham or of foreign and distinct blood and ancestry.

Another question naturally suggests itself in this connection: What is sanctification? To sanctify is to set apart to a holy or sacred use. The man who is sanctified to the service of God is God's man. He has accepted Christ as his Saviour and Redeemer. In his heart the Holy Ghost is operating, and he is walking in the light and liberty of the Lord. Numerous scriptures might be cited in verification of this. Read John 17:17; Rom. 15:16; Eph. 5:26; 2 Tim. 2:21. It will thus be seen that no man, either in the old dispensation or the new, could be sanctified outside of the grace of God through the Lord Jesus Christ and the operation of his Spirit. Hence the sanctified of God are those in every age who are in Christ Jesus, in other words, Christians.

We are now prepared from the fore-

going considerations to draw the following conclusions:—

1. That the Sabbath of the Lord, the Sabbath having its origin at creation, the one observed by the Creator, the one sanctified or set apart for the use of the human family, was made by Christ Jesus the great sign of the sanctification of Israel.

2. That Israel embraces the believers in the Lord Jesus Christ in all ages of this world's history. Christians to-day belong quite as much of the stock of Israel as Christians in the days of Abraham, Isaac, and Jacob.

3. Therefore God designed that his one universal Sabbath should be the distinguishing mark of the Christian church in all ages, and to-day it stands as the sign of his people as fully as in the ages of the past.

The logic of this conclusion forever sets at rest the claim that the Christian is above the law, and is not required to observe the Sabbath of the Lord. None but the Christian can observe the Sabbath. It is not a sign to the worldling, but a sign to the Christian. Rather, it is a sign to the world of the sanctification of the man who bears the name of Christ. Outward Sabbath observance will not bring sanctification, but the Christian will be able to say with the psalmist, "How love I thy law!" And the outward form of observance will be but the indication of the law that is written on the heart, and of the loving regard for the precepts of Jehovah.

F. M. W.

◆ ◆ ◆ Profitless and Useless Discussion

THE world spends a good portion of its time in profitless discussions. It is said that some of the old philosophers used to argue for hours that one could not move—he could not move where he was, and he could not move where he was not, consequently he could not move at all. The world to-day is not greatly changed. Questions of the most trivial character relating to the political, social, and family life occupy hours of time on the part of a great number. Differences engendered oftentimes lead to alienation, strife, and even murder itself. How many friends are separated over the most trivial differences! How many questions of state have turned upon matters of the smallest consequence! Families are sometimes broken up and whole communities disturbed. It is bad enough when questions of this character are confined to social and political life; but when they invade the family, and even the church of Christ, the results are a thousandfold more evil.

The Scriptures of Truth deal largely with great principles. The Bible does not clearly indicate just what position one should take upon many details of the

great truths enunciated in the Word. One man may apply a principle in one detail, his brother may take the same principle and apply it in another detail. Both may be right. Standing together in the recognition of the same great principle, how unwise for these brethren to spend time in unkind criticism! And yet there is much of this done in the world, and too much among Seventh-day Adventists.

A good brother from an island church writes of an unpleasant discussion among the brethren, resulting in unkind criticism, over the question as to what the seven thunders of Revelation 10 said. Surely what the Lord himself has refrained from revealing, it is useless for us to speculate over. A good sister from a church in the West tells of a discussion, amounting almost to a division in the church, as to just how long it will be after Turkey makes Jerusalem its headquarters before probation will close. If in the Lord's good purpose he had desired his church to know the exact day or hour of his coming, he surely would have revealed it. He has not told us just how long after the Ottoman Empire is deprived of its possessions before Michael will stand up, whether it will be a day or a week or a month or a year. If the exact time were known, poor human nature would be inclined to take advantage of that knowledge and put off needful preparation till the last moment. We know it will not be long. The Lord says, "In such an hour as ye think not the Son of man cometh," and in view of this he bids us to watch and be ready.

An ardent and conscientious brother in another section of the country feels a great burden to urge his particular views of health reform upon the company of believers to which he belongs. He feels that his standard should be adopted by the church, and that one who does not follow it walks in darkness. We very heartily approve of the principles of healthful living, and personally have endeavored to practise them for many years. We believe in the consistent advocacy of these principles. It is proper that the church should take cognizance of the grosser forms of intemperance, like the use of alcohol, tobacco, etc. We do not believe, however, that the Lord has laid upon us the right to test the Christianity of our brethren by their conformance or non-conformance to some particular standard of diet which we have adopted for ourselves. Against this the spirit of prophecy directly advises. While advocating, as those who are acquainted with the "Testimonies for the Church" know, the principles of healthful living, at the same time they declare quite as positively that this question should not be made a test of fellowship in the church.

God has committed to this people a great message. If Satan can only lead us off into the discussion of little details, even though these details may be right in and of themselves, and confuse our minds to the great issues before us, he will be pleased indeed. We need to guard ourselves continually against this danger. If our brethren and sisters do not measure up to our standard and conception of right, let us in the fear of God consistently and kindly set before them what we believe to be the truth. Let us exemplify our conception of truth in our lives, but let us avoid nagging. Let us not be led to make unkindly remarks. Let us not be drawn into bitter debate. Harmony in the church of Christ and love and peace among brethren are worth far more than the little that will be gained by such discussion.

There are times when we must contend earnestly for the "faith which was once delivered unto the saints;" when, even though we break with dearest friends, we must maintain the great principles of the truth of God. But even this we should do in the spirit of kindness and Christian love. We read of men so engrossed in their own narrow abstractions of thought that they industriously spend their time tanning mosquito hides while their fellows are perishing in the onswEEPing flood. There is danger that if we do not engage in tanning mosquito hides, we shall feel such a burden to criticize those who are thus engaged that we shall leave our fellows to perish just the same.

In the church of the first century there were those, according to the letter of the apostle Paul to Timothy, who engaged in "profane and vain babblings." Timothy was exhorted not to spend his time in such discussions. He was also exhorted by the aged apostle to avoid "foolish and unlearned questions . . . knowing that they do gender strifes." We need to-day, as did Timothy, to heed this exhortation. We need to settle down to a realization and consciousness of the great work committed to us as a people. There is a great message to give to the world. The destinies of souls hang in the balance. No questions of secondary importance should consume our time and waste our energies to the exclusion and neglect of the great work which we have to do.

F. M. W.

◆ ◆ ◆ The Tithe and the Gospel

Is there that about the gospel that has modified the tithing system? Has the gospel of Christ made void this requirement that had so evidently existed throughout all the patriarchal and Levitical dispensations? These are questions that demand most careful and unprejudiced considerations. It can not be contended that the tithing requirement

passed away at the cross because of its being a Levitical requirement, for it antedated the Levitical priesthood. Neither can it be maintained that because it was a part of the so-called Mosaic law, in contradistinction to the moral law, of necessity it passed away at the cross.

Col. 2: 16, 17, gives us the key to determine what regulations of the Old Testament were nullified by the death of Christ. "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." The features of the ceremonial law that passed with the cross, were those requirements that were of a shadowy nature, which found their substance, or body, in the work of Christ; such as, the requirements of meat- and drink-offerings; holy days or feast-days; ceremonial sabbaths,—the sabbaths of the feast of Pentecost, the Passover, etc. These were all types, or shadows, which met their body, or substance, in Christ. But by no stretch of the imagination or reasoning can we persuade ourselves that these characteristics are to be found in either the Sabbath, God's holy day, or in the tithe. On the other hand, Christ declared that there should be a faithful observance of the tithing. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Perhaps in the years immediately following the crucifixion of Christ, the support of gospel workers was not derived from the tithe. Doubtless many of the Christian converts continued for a time to pay tithe into the temple treasury, leaving the support of the gospel teachers somewhat uncertain, dependent upon gifts and offerings and the work of their own hands. Acts 2: 45; 20: 34. But later, Paul, the apostle to the Gentiles, taught his followers that this was not right, that the things that belong to the altar—the service of God—were for the support of its ministers. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 11-14.

Thus Paul, speaking by inspiration, declared that the work of the Levitical

priesthood having ceased, the ministry of the gospel, with all the Lord's regulations pertaining to it, save those that had met their fulfilment in the body of Christ, reverted again to the Melchizedek priesthood, of which Christ was the high priest. "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchizedek." Heb. 5: 5, 6. "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchizedek." Heb. 7: 14-17. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

It is evident, therefore, that the Aaronic priesthood was temporary in its duration, ceasing at the cross; that during its life it executed certain duties, carried certain responsibilities, and enjoyed certain privileges that before its existence had pertained to the Melchizedek priesthood, among which was the receiving of the tithes from their brethren. It is equally evident that the Melchizedek priesthood is eternal in its nature, made so by "the power of an endless life," and by the oath of God (Heb. 7: 16; Ps. 110: 4), and that upon the termination of the existence of the Aaronic priesthood, all its duties, responsibilities, and privileges not of a typical nature, and terminating in the cross of Christ, reverted again to the Melchizedek priesthood, from which they originally came.

In Hebrews 7 there is a plain setting forth of the priesthood of Christ, and his relationship to the work of God in the earth, also his superiority as high priest to the high priests of Levi. The tithing question, and Christ's right to the tithe as high priest of the order of Melchizedek, are the leading features of this argument. It is made plain that that regulation, which from the beginning God exacted from his people,—the tithe,—had by him been placed in an eternal priesthood, of which now Jesus Christ his Son is high priest; that this now, as in the beginning, belongs to the altar, or service of God, being one of the holy things of the altar; and that of it "they which wait at the altar are partakers with the altar."

Every student of denominational finance recognizes that this simple plan devised by the Lord and enjoined upon his people contains the perfection of divine wisdom. Wherever it has been heartily adopted, there financial problems and difficulties cease. There will be found a ministry free to proclaim untrammelled the messages given it of God, and a church with ample means to meet all its proper necessities.

On the other hand, where this plan has been abandoned or never adopted, there will be found all manner of financial problems and difficulties; there will be found a ministry harassed with debt, and many times unduly influenced in its ministerial work by questions of policy and expediency; and there generally will be found a church in perpetual financial difficulty, too many times seeking escape from it by questionable methods, those not in harmony with its high and holy calling, and leading it to adopt methods that degrade it in the eyes of the world.

Are we not warranted in expecting that God will give to his church in this dispensation as wise and effective methods and regulations as were given her in the Levitical and patriarchal dispensations?

W. T. KNOX.

Note and Comment

The Passing of the Old-Time Home

OLD-TIME home life is beginning to sadly suffer from the innovations of modern living. In the large cities especially, the old-fashioned detached home is giving place to the modern flat or the modern apartment-house. Speaking of the opening of a large family hotel in Philadelphia, the *Lutheran* of Dec. 19, 1912, says:—

While hotel accommodations and apartment-houses are growing apace, the voice is heard pleading for the restoration of the home, with all its attractions. And the voice protests the multiplication of lodges and clubs for men and for women and the hundreds of other influences which are converting the average American home into a mere sleeping bunk. The decay of religion, the decrease in the number of candidates for the ministry, and scores of other tendencies of which Christians rightly complain, may all find a basic cause in the breaking down of true family life. We know of men who, through the stress of business and the demands of social and club life, pass days without even seeing their children. Under such conditions there can not be much love to lose. Less money, less society, and less societies will make better homes for many men and women. After all, the home is the bulwark of the nation. Philadelphia welcomes her fine, palatial hotel. Every city boasts of the fine hotels which it may possess; but in passing we pride ourselves rather in Philadelphia's long rows of humble homes. May their ratio to the hotels and the apartments never grow less.



In the Land of Egypt

L. R. CONRADI

LEAVING Brindisi on the Austrian Lloyd steamship "Goritia," October 22, Brother Guy Dail and I reached Alexandria Friday afternoon. The early part of the trip, along the coast of Greece and Crete, was somewhat rough, but the nearer we came to Africa the more quiet

The six days spent at our council were taken up very fully with instruction and in seeking the Lord together. Sunday night we had a public service in English, which was translated into the Arabic. From fifty to one hundred attended the evening lectures. One Greek sister, who had recently embraced the truth at Jerusalem, but who had to leave there because of the opposition of her rela-

Bible worker and canvasser, and three nurses, with a membership of twenty-four. That makes for the whole Arabic-speaking field eighteen laborers among fifty millions of people.

The workers seemed to appreciate the instruction given them, and realized to a far greater extent the importance of doing all they can to develop their latent talents. Two of our Sabbath-keepers formerly were Mohammedans. One of these is engaged in the work, and the other, very much interested in the truth, became a member of the Coptic Church, but is now nearly ready for baptism. The languages represented are the Greek, Arabic, Armenian, Persian, and Turkish, besides the European languages—French, German, and English—which are spoken by our workers and members in these three fields.

At present our literature consists of eight Arabic tracts; but "His Glorious Appearing" will soon be issued from the press in this tongue. Several canvassers have begun to labor, and we hope that as soon as we have this new book the canvassing work may take a good step in advance. It is planned to publish a health book in the Arabic for the canvassers, and perhaps it will also appear in other tongues. It will contain about two hundred fifty pages.

In view of the urgent need of soon opening up Mesopotamia, it was the mind of the brethren at the meeting that we should make a call for another ordained minister for these fields by next spring, and then we shall open up that great country where we already have two Sabbath-keepers,—one at Mosul and another at Bagdad,—both of whom are earnestly calling for help. Skodsborg Sanatorium has recently supplied a nurse for Jerusalem.

Brother George Keough is to labor in one of the villages near Assiut; Brother A. A. Elshaheed will open an effort at Arment; and Brother H. Piotrowsky will continue in the work at Assiut, assisted by a native helper. Brother Ising will carry on operations in and about Beirut, assisted by a native helper. Brother Fr. Gregorius will labor north of Jerusalem; our nurses of Palestine will continue with the work of our health institution there, while the native canvasser and Bible worker will also labor in and about Jerusalem for the winter. The canvassers in Egypt will work in and around Cairo mostly.

Before we took leave of Assiut, twenty of us celebrated the ordinances of the Lord's house. November 1 we were in Cairo.

The following incident illustrates the spirit prevalent in these lands. One of the old tombs in Cairo where a Mohammedan saint is buried, fell into decay and was about to tumble down. The Greek Catholics are putting up a new church in the neighborhood. The Mohammedans were much troubled as they saw that their building about one of their tombs must be torn down, and some fanatic suddenly saw the spirit of the entombed Mohammedan saint in the con-



WORKERS IN THE SYRIAN AND EGYPTIAN MISSIONS

was the sea and the warmer the weather. The great topic of conversation among the passengers seemed to be the war in the Balkans, and it is very evident that the Greek Catholic element is pushing the "holy" conquest against the Turk, and will not rest till he is crowded out of Europe.

Early Sabbath morning, October 26, we had reached Assiut, Upper Egypt, where we found assembled all the workers of the Syrian and Egyptian fields. Assiut is a city of about fifty thousand inhabitants. It is the headquarters of the Presbyterian mission, which has a large college and hospital here. We have rented a roomy house for holding meetings, which accommodated our meetings during our conference. Right in front of our mission building the Holiness people have their place of meeting, and we found several of their American workers there. Not far from us, right across from the Presbyterian church, the Copts are erecting one of the finest churches in Egypt.

tives, was baptized by Elder W. C. Ising. Three natives from a neighboring town, who, with a fourth, had become interested in our work and were already keeping the Sabbath, were with us most of the time. Elder George Keough expects soon to baptize them. Not only are our foreign workers acquiring the Arabic language, but we are also securing more native laborers, so that the way is open for the advancement of the cause among the native element. As yet we have not realized the great importance of the Arabic language and field, which stretches from the borders of India on the east to the Atlantic on the west, and from the Mediterranean to the very heart of Africa. Thus far we have only three missions in this great field—the North African, where we have three workers and twenty-five members in Algeria; the Egyptian, with two ordained ministers, one Bible worker, four canvassers, two nurses, and eighteen members; and, lastly, the Syro-Arabic field, with one ordained minister, one Bible worker, one

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finer of the Greek Catholic church. The news spread among the lower elements of the Mohammedan portion of the population, and a mob of about twenty thousand gathered to take possession of the Greek church, in behalf of their saint. The chief of police was informed, and quite a squad of policemen and officers of the fire department came; so the worst was avoided by a well-directed stream of cold water among the excited people. It is very evident that there is intense feeling between the Greek Catholics and the Moslems, and a very small incident would now be sufficient to set the whole country on fire. Of course the Balkan war has a strong influence in producing this state of affairs just at present.

What this great field needs is more consecrated workers, who will study the language, stick to the country, and not give up until the work advances. Let us all hope and pray that workers may be found to answer these great needs.

Greece

[Seventh-day Adventists do not believe in war. To the people of every nation they are seeking to give the gospel in its purity, which is not the spirit of war and strife, but of peace through our Lord Jesus Christ. One of our laborers, Elder Robert S. Greaves, being located in Greece and thus situated within the recent war zone, gives some interesting facts in connection with the trouble between Turkey and the nations in the Balkan States, which may be of interest to the readers of the REVIEW.—T. E. BOWEN.]

It is now over four years since the eyes of the world were turned on Turkey, as amid general rejoicing the constitution was proclaimed, and people were surprised to find Moslem and Christian calling each other brother. For a brief moment religion and nationality seemed to be forgotten, as amid the general excitement each vied with the other as to who could seem the most patriotic toward his country. It was an immediate emancipation from many heavy burdens and restrictions, and everywhere there seemed a spirit of greater liberty and freedom. For a time all went well, but little by little we could notice the reaction setting in.

The Turks did not do all that was expected of them, and on the other hand the Christians were not slow to find fault, and felt greater liberty to air their grievances than formerly. It was not long before it could be seen plainly that the Turks and Christians no longer considered themselves brothers; and as the Turk had power on his side, it is not difficult to see how things went generally. From petty things hard feelings often arose, until it was a common saying that whereas under the old régime they had one master, now they had a dozen. Personally, I have failed to find this true, for under the new administration I have seen many improvements that were never thought of formerly.

In the country places and small towns,

perhaps, the people have had the most cause for complaint, and often their position has not been an enviable one. At times there have been reprisals, with the natural consequences, until hatred for the Turkish rule has spread everywhere.

The Christian people do not by any means always agree among themselves, and the name is often the only thing that reminds one of the Saviour of mankind. Many of the priests know practically nothing of the Word of God; but they are able to perform the rites of the church, and they can baptize the babies, marry the people, and bury the dead. There is one subject, however, on which these people have perfect agreement—thorough detestation of the Turk. It is this, rather than love or religion that has bound them together during the present crisis. A Greek or Bulgarian may be an Ottoman subject, but his heart is with his own nation, and his fellow countryman across the border has always had an open ear for his troubles, until sympathy has taken the form of strong action; and the outcome of the whole thing is the present war.

In the press one sees the opinion of writers divided; some speak of the Turks as brave and honorable men, while others describe them as a lot of barbarous people. If we could divide them into two classes, and place each man with the class he belongs, undoubtedly we should find gentlemen who earnestly and sincerely desire the good of their country, while on the other hand we should find a rabble that are ready for any work, no matter how inhuman.

A Turk is looked upon as being fanatical, and he certainly regards his religion as superior to all others, and is not willing to allow any Mohammedan to change his faith; yet he allows Christians to have their own forms of religion, and also extends the same privilege to the Jews. It is well to note that this latter race of people have no complaint against Turkey from a religious standpoint, and it is the Mohammedan soldier who has often protected him from an infuriated Christian (?) mob, especially on such days as Good Friday, when certain demonstrations are held. In certain parts of Turkey, had the Greeks been the rulers, probably most of the Jews would have had to leave, exactly as they have had to do under the same priesthood in Russia. Even in Greece itself, where the people are better educated than the Christian element in Turkey, one can visit Athens and other principal cities and find almost an entire absence of Jews.

In the dividing of a portion of the Turkish Empire, nations acquiring new territory will have to face new duties, for races will come under their rule with different ideas and conceptions of religion than they themselves hold. In what spirit are these nations going to meet their new subjects? Also, how are the different missionary societies going to be dealt with, who under the Turkish government had much freedom? Only a few months ago a Protestant missionary in Greece was sent to prison because

he preached things out of harmony with the Greek Orthodox Church. Such things are against Greek law. Also, the Bible is allowed to be printed only in the ancient language, and as the common people can neither read nor understand this language, they practically are without the Bible, and know nothing except what they hear from the mouth of the priest. The Turkish government made no such restrictions, and the agents of the American and British Bible Societies carried on their work for the benefit of the people. In one of the principal cities of Greece a Bible agent was recently arrested because a lawyer thought he had some Bibles in his possession which were translated into the modern language. The agent was bound with a rope and led publicly to the station, where he was taken by train to Athens. The accusation was entirely false, and the colporteur was given his liberty.

Much of the territory formerly governed by Turkey now falls under Greek rule, and it certainly would be very regrettable if the spirit of religious intolerance should be exercised in the newly acquired land. It would mean that the people could no longer hold the Bibles they now possess, and that henceforth the Bible colporteurs must sell no Bible not printed in the ancient language,—a language even less comprehensible to the inhabitants of Epirus than to those of Greece.

Let us hope that with the enlargement of territory there may be a corresponding enlargement of ideas, and that every person who is willing to conform to the government in temporal matters, may be allowed perfect religious freedom. This would be a good way of celebrating the new rule, and of showing good intentions toward the various peoples who have been brought under it.

Surely, the war ought not to be without its lessons, as we see the once-proud nation getting ready to leave the territory over which it has ruled for five hundred years. Christians and Mohammedans have not equally enjoyed the same benefits, while on the other hand, in certain matters of religion, Turkey has given some privileges which have been much appreciated.

There have been some men in the empire who have urged reforms, but Turkey has been slow to listen to advice, and failed to do to others as he would have been done by. The rule of the sword has not been a successful rule, and in the hour of calamity Turkey has stood as a stranger even in his own country. The inhabitants have ever been more ready to help the invader than their own ruler, and the conquering armies have been hailed with delight and glad shouts as soon as the people thought it was safe to show their real feelings. In his dying moments his own subjects have left him, and would gladly help to thrust him deeper into his grave.

The Turk has been proud of the fact that he is not only a soldier, but also a conqueror. During the Albanian troubles I have seen troops with long lines of

cannons and machine guns march to the front, the officers giving sharp orders here and there. I have seen armed soldiers leading rows of chained captives to prison. I have seen policemen roughly dictating what must and must not be done; but never until the last few days have I seen the Turk with his sword and rifle taken from him, being compelled to march along as a prisoner of war, with naught left of his manly bearing, being governed by the men he formerly despised and looked upon as weaklings. It was a pitiful sight to see long processions march along between two rows of glistening bayonets, and behind these, huge crowds of people.

And now as this part of his history is drawing to a close, let us hope there may be a good future for him, a future that will bring him far more happiness and peace than he has ever known in the past. This war may have a bearing on the greatest of all missionary problems—the conversion of the Mohammedans. The proud warrior may find that the dead prophet has been unable to help him in his struggles, and may turn to the One who is not dead, but alive forevermore; and the Turk's closing battles may be far more glorious than any of his former ones—he may learn to get the victory over himself. At least, let us not only hope so, but try to do our part toward helping him.

Patras.

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An earnest appeal intended for our Sabbath-schools prior to the Thirteenth Sabbath Offering, is just received from Prof. H. U. Stevens, in charge of our training-school in Argentina, South America; but it comes too late to make use of more than a paragraph or two. He says: "The dormitory in use is an old, unfinished building after the Spanish style, with the rooms opening independently into a *patia*, or closed court. The students are packed into this house, four in a room; and the absence of any means of heating the building makes it trying on the health, as well as on the patience, when the thermometer hangs around the freezing-point or the air possesses a chilling dampness which pierces to one's very bones. A new dormitory is needed to relieve the congestion in the school building as well as in the home. If this building can be constructed and the school building completed, the institution will be able to look its broader problems squarely in the face, and a new era of progress and usefulness to the work at large will be inaugurated. Whether this can be done or not will be answered by our Sabbath-schools in the United States on December 28. A vigorous campaign will be conducted throughout the South American field in the interest of our training-school on the same Sabbath that the Sabbath-schools in the United States are giving to the work. Thus while we are tugging away at the load with all our might, may we not hope that your more powerful efforts may suffice to lift the burden, and together we shall raise the shout of victory?"



The Chain of Truth

ELIZA H. MORTON

WHEN came this earth from God's own hand

In beauty dressed,
He flung a chain among its hills
From east to west,—
A wondrous chain with shining links,—
The chain of truth;
It falls low down within the reach
Of age and youth.

This chain was seen in Eden fair,
Destined to last;
'Tis fastened to the throne of God,
And held there fast.
Its links, all through the Word divine,
Are clear and bright.
They make connection with the heart
In rays of light.

O Truth, we welcome thee on earth!
Welcome to-day.
No bondage from thy chain is felt,
But rest for aye.
We reach our hands and clasp thy links;
They lift afar,
From sordid things of time and earth
To heaven's Star.

Portland, Maine.

Influenza

CHARLES HENRY HAYTON, M. D.

INFLUENZA in its true medical sense is an infectious and contagious disease, caused by a specific bacillus, which finds access to the body through the mucous membrane of the nose and pharynx, and which generally manifests itself in epidemic form. The term is applied more commonly, however, to every form of mild indisposition connected with the respiratory tract. A cold is spoken of by some as an attack of influenza. All wide-spread epidemics of colds should be looked upon as attacks of influenza. How often factories have been closed, society, schools, and neighborhoods quarantined, and commerce injured by these epidemics of influenza.

History

Influenza has a history, and a very sad one. More rapidly than any other disease has it spread throughout the country. Every known part of the world has been visited by its epidemics, and very few families escape.

It is carried mainly along the lines of human travel. The poisons are air-borne, or may be carried by clothing, as they cling for some time to infected articles or persons.

Generally beginning somewhere in the East, Russia for instance, it spreads through the country, and then travels in

a westerly direction, not spending itself until the whole globe has been well-nigh compassed. It is a winter disease, being most prevalent in December and January. It attacks large numbers of the population. Few die of it, however, as it is a disease not attaining, per se, a very high mortality. The great number of deaths result from the serious complications which frequently follow. In the epidemic of 1903, which swept over most of Europe, the deaths in England and Wales numbered 6,322.

Symptoms

Adults between the ages of twenty and forty are more often attacked, young children and the aged less frequently. Certain occupations tend to predispose one to the disease, indoor and sedentary occupations especially so. One attack seems to make a person more susceptible to other attacks. The debilitated in general, and those who have any catarrhal condition of the respiratory tract, such as weak throat, winter cough, or asthma, are especially prone to the disease. It must not be forgotten that influenza hastens the progress of any preexisting disease, so that a person with heart-disease, Bright's disease, or chronic bronchitis should be very careful of exposure. In the extreme of ages, influenza is most serious.

The mucous membrane of the nose is the first to be attacked. The inflammation is then most likely to spread to the pharynx, then travel up the Eustachian tubes to the middle ear. A great number are deaf as a result of a previous attack of influenza. The air canals which open into the nose also become diseased, and serious results follow. The influenza causes a swelling of the tonsils, and may travel down the throat to the lungs. Pneumonia is likely to follow, or if the influenza finds its way to the stomach gastritis results.

A running from the nose and eyes is first noticed, then constant sneezing, sore throat, bronchial cough, and thick sputum follow. Loss of appetite, headache, backache, and a feeling of general discomfort and depression, with slight fever, are some of the common symptoms of an attack. These are due to the effect of the poison in the system, every organ of the body being more or less congested and inflamed. Oftentimes the influenza poison assumes a chronic form. One does not feel sick enough to be in bed, but complains of poor appetite, weariness, headache, has a coated tongue, and is unable to attend to regular duties. Some when having these chronic attacks believe they have malaria, and not infre-

quently tuberculosis is suspected. Change of climate and of food will greatly improve these invalids.

Prevention

At the present time many look upon the fact of catching cold as a trivial matter; but when one realizes that it is often a predisposing factor in influenza, it behooves one to take every precaution to avoid taking cold. Catching cold is a process that takes place through some irritation of the skin, sitting in a draft, or going out unduly clad. The skin reacts in such an unhealthful way that when increased demands are made upon it, a cold results. The preventive measures therefore should be to harden the skin against such irritation by a systematic course of training. Fresh air, and plenty of it in the sleeping-rooms, keeping the bedroom cold, a cold sponge-bath in the morning before dressing, or better still a cold spray or plunge, followed by a good rub with a coarse towel, is a splendid tonic for the skin, and is also a hardening process through which the skin becomes immune to colds.

The selection of proper clothing is also a preventive measure in colds. Underwear made of light wool should be worn, especially during the winter months. This protects the body from the effects of the sudden changes in the weather. Exposure of any kind should be avoided, and the body should be kept warmly clad. How often one sees his fellow creatures going about during winter weather with low shoes and insufficient outer covering.

The upper portion of the respiratory tract, the nose, and the pharynx especially, should be kept in a healthy condition. Always breathe through the nose. If this is impossible, see your physician and have the obstruction removed. Everything depends upon keeping the filtering functions of the nose up to their highest efficiency. A nebulizer or an atomizer is a good instrument to have at home. Use it two or three times a day as a preventive measure.

A good solution can be had at any chemist's, made up as follows: Menthol, 30 grains; camphor, 20 grains; eucalyptol, 10 drops; olei pini Sylvestris, 30 drops; liquid paraffin, 2 ounces.

These measures are especially valuable where there is any danger of fine particles of foreign matter being deposited upon the mucous membrane of the nose. The dust that is daily breathed up the nostrils in the crowded and busy cities is a menace to health. With children special precautions should be taken against dust inhalation. The attention of parents should be called to the dangers arising from this source. When there is a strong wind, an infant should be carefully veiled when he is taken out.

Curative Measures

The mild, uncomplicated variety of influenza lasts but a short time, two to five days at the most. The fever is not high, but the prostration is sufficient to keep one in bed for a few days. Good, plain, wholesome food should be eaten.

A purge is in order, as this helps to drain the system of the toxic poisons. Drinking hot lemonade, with a hot foot-bath, or better still a warm full bath, tends to eliminate poisons through the sweat-glands and also through the urine. The aim in all the treatment is to prevent as far as possible any complication that may arise, and to rid the system of the bacterial poisons which have accumulated in the body. The complications are to be feared for they are numerous. What are known as sequelæ often follow an attack. The commonest is debility, frequently extreme and of long duration. Rest is of great importance in the treatment, and one with an attack should immediately take to bed till the acute symptoms are over.

The convalescent period is often very slow, and it may be months before the full effects of an attack have passed away. A recurrence before full recovery is not uncommon. Relapses are often brought about by slight exposure before the symptoms have fully passed away.

The influenza bacillus is very easily destroyed. The milder antiseptics, as five-per-cent lysol, saturated solution of boric acid, or ten volumes strength of hydrogen peroxid, are fatal to it. Have plenty of these at hand, and disinfect all the eating utensils after each meal. It is only by keeping the health up to the standard that the body is able to resist the influenza bacillus. A frugal but nourishing diet, total abstinence from alcohol, tea, and coffee, and a normal, regular, healthful outdoor life are the best aids in resisting influenza attacks.



The Noon-Hour Prayer

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

PRAYER is the mightiest force in the universe—the means by which the boundless resources of an omnipotent God are brought into direct contact with the needs of man. True prayer never fails, because God's promises are never broken. He always keeps his word. If you and I pray definitely, persistently, simply, and in perfect faith, we can trust our Father for the answer. But before we can pray thus, every known sin must be put out of the life; "for prayer is more than asking, though it is that. It is more than pleading and claiming, though it includes these. It is the putting of one's self in simple, full touch of heart and spirit and life with our Lord Jesus. . . . That close touch of our spirit with his is the very heart of prayer."

Requests for Prayer

26. Writing from Oklahoma, a sister asks prayer for the healing of her husband and herself. They are both afflicted with cancer. She also requests us to pray for the conversion of their only son.

27. A mother in New Jersey desires prayer for her little daughter who must submit to an operation for the straighten-

ing of her spine unless the Lord sees fit to heal her.

28. A sister who is not strong requests prayer that her health may be preserved so that her daughter, who is now in one of our schools, will not have to return home.

29. An anxious mother in Manitoba wishes us to pray for the conversion of her two sons, one of whom is about to marry a Catholic girl, and also for a grandson who is drifting away from God.

30. A Vermont brother, who accepted this truth years ago, is passing through severe trials and suffering from partial paralysis and a nervous breakdown. He desires the prayers of God's people for deliverance and restoration both spiritually and physically.

31. "I earnestly desire the prayers of this people at the noon-hour for the healing of my daughter who is now in an asylum for the insane," is the request of a sister who writes from Oregon.

32. A Texas brother asks prayer for the conversion of his wife, and for his oldest son, who has left home and given up the truth.

33. A mother desires us to pray that the hearing of her twelve-year-old son, who is deaf as the result of scarlet fever, may be restored.

34. An afflicted sister requests prayer for healing, and also for the conversion of her son.

35. From Illinois a friend writes asking that prayer be offered for the restoration of her sister, who is very ill.

36. An Indiana sister, whose health is broken, desires to be healed so that she may be able actively to engage in missionary work.

37. A sister in Florida asks our prayers for the conversion of her brother, and for herself, that the way may be opened for her to attend school.

38. An afflicted brother, writing from Missouri, requests that we pray for his healing, and also that God will give him strength to overcome every besetting sin.



The Cause of Warts

DOUGLAS W. MONTGOMERY, M. D.

A SIMPLE injury may give rise to a wart provided the tissues are in a favorable condition. Moist heat, causing maceration of the epithelial cells, furnishes the favoring condition. The presence of warts on the soles of flat-footed persons is frequent. These patients almost always have moist feet. And their troubles do not come singly,—first the broken arch, next the sweating feet, finally the warts to add to the agony.

But warm water alone may cause maceration of the cells. A patient with recurring warts on the soles of his feet was found to be in the habit of soaking his feet in warm water every night because of the pleasure it gave him. Removal of the warts and stoppage of the warm-water application resulted in cure.

It is possible that an injury alone, especially among the young when the cells are more active, may cause warts.—*Present Truth.*



Those God-Made Men

EDW. J. URQUHART

By single act great men were never made;
But conquering self in battles daily fought,
And walking day by day the paths they ought,
When crisis came then stood they unafraid,

While other hearts were crushed before the gale;
The secret of their strength is traced to days
Of patient toil in paths of duty's ways,
Till stood they firm as oak within the vale.

But men guessed not the secret of their power
Gained by a life of toil, of prayers, and tears,
Which filled so very full the passing years—
Trained thus by God to stand in tempter's hour.

And so when came the test, as tests will come,
They chose the better part, while men looked on
Ennobled by the deeds their hands had done,
Inspired again to press toward God and home.

Thus when the day of need God's help demands,
God has a man trained for the time and place,
True to the trust and strengthened for the race:
So comprehensive is our Father's plans.
Winton, Cal.

East Brazil Mission

WE are indeed thankful to our Heavenly Father for his kind protection and his guidance in the work in our field. Looking back to the beginning of the work in this mission, we praise the Lord for what he has done. He opened one door after another for us, and we followed.

When we came to this field in April, 1910, we found eighteen believers, and no worker besides ourselves. Since that time we have gained one hundred forty-two members. Out of these we have taken natives and, with the help of the Mission Board, have developed workers. Of these developed in the field we have six canvassers, two canvassing agents, two Bible workers, and others in training for Bible work. This the Lord has wrought.

Since our canvassers' institute last September our canvassers have done bet-

ter work and have sold more books. We expect that the number of these workers will increase soon.

At present we are holding an institute for Bible workers, and at the same time doing practical work in the city of Bahia. We have studies on organization, methods of labor, and above all we study the Bible truths. One of the students has come from the state of Para, where, after accepting the truth, he worked for others, who also accepted the truth. He is now obtaining the necessary instruction, and will go back to present the message to the people living in the region of the Amazon River. Thus we are pushing forward farther to the north, until every state of Brazil will have a representative of the third angel's message.

JOHN LIPKE.

An Outcrop of Christianity

THE readers of the REVIEW have been greatly interested and enlightened by the pen of Elder J. N. Anderson in his series of articles on missions. In speaking of China, he attributed the cause of the revolution chiefly to the influence of the missionary. In this connection I was peculiarly interested in a short article that appeared in the last issue of the *Manila Times Weekly*, one of our local papers. The following is a copy of it:—

"Recently, at one of the treaty ports of China, there met a leader of the republican movement that swept away the old monarchy, and a well-known American. Their talk was of the republic, the revolution that had brought it into being, and the chances of the new government in the difficulty and dangers that beset it. 'What produced the revolution?' asked the American. 'The Christian missionary,' responded the Chinese. 'He came to give us a new religion; he gave us a new government, a new social order. His purpose was not to achieve what he did, but he is primarily and largely responsible.

"The Chinese people did not, to a large extent, accept his religion, although they have accepted many of its principles, but they did take from him the principles of his political and social life. They took his literature and its lessons. His presence, his teaching, his work, aroused the people to newer and larger realizations of life and of the world, and started the Chinese into the world. The machinery of his system helped: It taught foreign languages to many Chinese, and through those who support it in foreign countries, offered the means to hundreds of young Chinese to go abroad.

"The mission schools, hospitals, and refuges added to the spread of this new political and social knowledge among the people. The number of Chinese influenced by what the missions taught, unconsciously perhaps, of social and political science was enormous. The movement had its origin, growth, and

culmination within the span of my life, and it has all passed under my eyes. I know the men who formed and fought the revolution, and I know the influences that controlled and inspired them. I repeat, the Christian missionary made the republic in China.' . . .

"Remarkable fruit is this to spring from the seeds of Christianity sown in China, but who will say that it is not good fruit? And when China shall have parted finally from the prejudices of the centuries, may not the chances of the missionary to win converts for his religious as well as his political creed be greater than before?"

E. M. ADAMS.

"The International City"

SITUATED in the southern part of the Tartar city of Peking, just inside the great Tartar wall, is what is known as Legation Quarters. Assembled here are soldiers, sailors, and marines, representing the following nations: United States, Great Britain, Germany, France, Austria, Belgium, Italy, Japan, Holland, and Russia.

These men are brought together many times in parades, games, and pleasures, and I know if you could see them at any of these times you would be willing to do all you could for them. Perhaps your son is among the number, or perchance your brother or a friend is one of them. But aside from personal considerations, you all believe in the soon coming of our blessed Redeemer. Any one wishing to help these men will kindly send literature in any of the above tongues to the writer, who is one of them.

F. E. DARLING.

United States Legation Guard, Peking, China.

The Second Seventh-day Adventist Church of Detroit, Mich.

THIS church was organized Dec. 31, 1910, with a membership of sixteen, by Brother W. J. Owens. The present membership is twenty-two. This church has a great work before it in instructing and developing its own members, and in warning the thirty-five thousand colored persons in this city and its vicinity, to whom this final message, in all its clearness and purity, is due in this generation. Whoever will may join us and help work for the salvation of souls.

Brother Owens left this city about the middle of November, and the writer arrived here November 19, and began at once to endeavor to get hold of the work, and develop it.

Though few in number, we have had good services from the start in the church and Sabbath-school, with an interesting week of prayer, in which all the members took part, renewing their faith and courage.

There is a Help Band Society among the sisters, which is doing a good work in aiding the church. We hope to organize a Missionary Volunteer Society the first of the year. With a zeal born of Heaven, the members and friends have rallied to the church and cause by attending the meetings and bringing in tithe and offerings. The tithe for the last six weeks amounted to \$123.02; Sabbath-school offerings, \$12.22; church expenses, \$19.94; Annual Offering, \$9.55; Thir-

teenth Sabbath Offering (for South America), \$2.65; other offerings, \$4.18; total, \$175.31.

The writer has had a warm reception from the leading ministers; has met several of the lawyers and doctors, and many of the people. He is devoting his afternoons and part of his evenings to giving Bible readings in the homes. Now is the time to do a judicious and most effective work in this city and its vicinity.

We were pleased to have a visit from Elder A. J. Haysmer, secretary of the North American Negro Department, Dec. 26, 1912. His remarks on "The Whole Duty of Man" were wholesome, timely, and instructive.

It should be remembered that Detroit is a great city, and that we have for it the greatest message ever entrusted to man. In order more effectively to give this truth, we need a better place of worship, and strong, pious workers whose hearts are filled with the love of the truth. We believe that the good hand of our God is with us.

W. H. GREEN.

New Jersey

NEWARK.—About three years ago work among the Slavo-Bohemian people was started in the city of Newark. This work has been growing from the very first, and over a year ago a church was organized. To-day they have a membership of thirty-three, and eleven of these are brethren. About one third of the members are Poles, and we expect that in the near future a Polish church will be organized in this city.

About a year ago these brethren began to feel that they needed a place of worship, as it was very difficult to get halls suitable for their meetings. They began to pray and to plan for a building, and have continued to struggle and work until now they have a very neat, creditable building that will seat one hundred fifty persons. This building has been put up practically by the brethren of the church working nights and holidays. It is worth five thousand dollars, and they have been able to have it finished and furnished with an indebtedness of only sixteen hundred dollars.

Sunday, January 5, this building was dedicated to the service of God, and the brethren are happy and full of zeal to do aggressive work among their people. Truly God has been good to them, and we rejoice with them that we have such a creditable building which can be used to carry the truth to these nationalities. Elders W. H. Smith and J. G. Hanhardt, and Brother Paul Matula, who has been working for these nationalities, with the writer, conducted the dedicatory services.

The twenty-sixth of January we expect to dedicate the English church in Newark, which has been built practically in the same way that the other has been built, that is, by the brethren of the church. This building, when completed, will be worth about ten thousand dollars, and we expect to dedicate it free of debt.

We are glad for what the Lord has been doing for us here in New Jersey, and are looking forward to a year of blessing. While our people have been able to do so much for the work inside the conference, they have not forgotten

their quota of the Fifteen-cent-a-week hundred seventy-two dollars more than their quota of the Fifteen-cent-a-week Fund.

A. R. SANDBORN.

Mashonaland, South Africa

We reached Tsungwesi Mission May 30. Brother and Sister M. C. Sturdevant were glad to see us, for the work here had grown beyond the power of four hands to grasp. With one of the rooms of their house as a sleeping-room, and a hut of poles plastered with mud and roofed with thatch for a kitchen, we were made comfortable until we could build for ourselves.

After a few days' rest, we were given work—teaching in the school, which we found not so very difficult, as English is taught to the older boys and girls, this being required by the Rhodesian government. This also gave us opportunity to learn the native language. We find we are slowly acquiring the language, for which we thank the Lord.

Brother and Sister Sturdevant have been working almost to the breaking point since opening this mission about two years ago. They realize the providence of God in giving them such an ideal location. The soil is very fertile, and the climate seems to be healthful. When we arrived, they were harvesting corn, which was as nice as any I ever saw in the States.

Between school hours we have been making brick and building our house, which is now nearly ready for use. It is built on high ground, so we get a very fine view. This is our first experience in making and laying brick. We find a missionary has to be able to turn his hand to almost everything. We shall have a good, substantial house.

At present we have about forty-five boys and girls staying at the mission, with twenty-five more coming to the day-school from their kraals. The natives are gradually turning toward us as they see that we are building on a sure foundation. We believe the Lord is going to do a good work in this place. We have a number of boys who seem to have bright minds, who we hope will develop into good teachers. We enjoy the work, and hope through the blessing of the Lord to see much fruit develop for his kingdom.

MR. AND MRS. C. L. BOWEN.

Nebraska and Iowa

ON Sabbath, Nov. 23, 1912, I met with the church at Blair, Nebr., where we held one meeting. A few came a long distance to meet with this little company. This was my first visit to this church, and before leaving I called on all the Sabbath-keepers in the place.

From here I went to Fort Calhoun, where I found a few faithful Sabbath-keepers. In the evening we all met at the home of Sister Sada Golds, and had a Bible reading on the power of God as manifested in the threefold message to prepare a people for the coming of Christ. We were pleased to see the interest that the children took in the Bible study.

From this place I went to Glenwood, Iowa, and spent a few pleasant hours in the homes of our people. At Red Oak we had one public meeting. I then went to Ladoga for two days, holding

one public meeting in their new church. Their neat and well-arranged house of worship speaks well for the few faithful Sabbath-keepers in that place.

From here I went to Osceola, where we held two meetings on the Sabbath and one Sunday evening. The attendance was good, as the brethren of the Woodburn church and others had arranged to meet with us on the Sabbath. After the morning service, Brother C. W. Neal invited several of those with whom I had been acquainted for many years, and myself to take dinner at his home. As we sat around the long table so abundantly furnished with healthful food, the gathering seemed like old times to us who had been so long in the message; and while we talked of the coming of Christ and of the closing work on earth, our hearts were made to rejoice, and we could say, with the revelator, "Come, Lord Jesus," and come quickly.

In our work we endeavored to follow the good example of the apostle Paul in teaching the people publicly and from house to house the things that pertain to the kingdom of God.

J. S. HART.

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

Rome Determined to Rule

IN the New York Times, Dec. 2, 1912, was this cable despatch:—

"BERLIN, December 1.—Germany's twenty-four million Roman Catholics are on the threshold of a controversy with the kaiser's government, which, according to their official spokesmen, presages a bitter renewal of Bismarck's 'Kulturkampf' crisis, and is pregnant with the most vital consequences to the security of Bethmann-Hollweg's chancellorship. [Bethmann-Hollweg, the German chancellor, has died since this despatch was printed.—ED.]

"The Roman Catholic Center party, together with the Conservatives, constitutes the only reliable parliamentary majority at the chancellor's disposal. If the Centrists, as they now openly threaten, declare war on Bethmann-Hollweg, his position will be perilous in the extreme.

"The chancellor has promptly taken up the Catholic challenge, according to an 'inspired' manifesto, and an outbreak of open hostilities would seem to be imminent.

"Matters have been brought to a climax by the action of the federal council, under the leadership of Prussia, in rejecting the application of Bavaria for a more liberal interpretation of the anti-Jesuit laws. The council not only frowned upon the Bavarian government's independent construction of the laws, but adopted a resolution which amounts to sharpening them.

"The Cologne *Volks Zeitung*, the official Catholic organ, and *Germania*, the Berlin organ, declare that the 'Pope's suspects in Germany will never tolerate the police régime of a Prussianized Germany, which now essays to impose upon them an anti-Jesuit propaganda, and are

prepared to resort to political extremes to annihilate it.' The chancellor expects to address the Reichstag on Tuesday on home affairs. The Jesuit situation will figure prominently in his exposé. Meantime he is quoted by the well-informed *Frankfurter Zeitung* as having notified a prominent Catholic parliamentarian that 'German patience with the dictatorial practises of the Vatican was approaching the point of exhaustion.'

"Prussian diplomatic relations with the Holy See, he affirmed, would be absolutely broken off the next time the Pope attempted to interfere with the sovereign rights of the state, as was recently the case in the encyclical relating to trade-unions.

"The chancellor warned the Catholic deputy that it was 'the last papal intervention in the independence of interdenominational labor organizations which Prussia will tolerate.'

"It is not at all certain that Bethmann-Hollweg can unite the remainder of the Reichstag against the Catholic party. The great Radical classes oppose class legislation on principle, and have already given an indication of their readiness to join the Centrists in bringing about a repeal of the Jesuit laws."

What the Lord's Day Alliance Is Doing

Organization and Purpose

FROM the date of its organization, Dec. 12, 1888, until June 22, 1909, this association was known as the American Sabbath Union. Since 1909 it has been called the Lord's Day Alliance of the United States. The work and purposes of this alliance may be seen from the following brief statements taken from a letter sent (1909) to every Sunday-school superintendent in the United States:—

"For twenty-one years the American Sabbath Union, indorsed by fourteen of the great denominations of America, has been laboring in defense of the sabbath [Sunday]. To meet present conditions, its constitution has been amended and its name changed to the Lord's Day Alliance of the United States. But the basis of the organization remains as from the beginning.

"The various forms of sabbath desecration as they exist in the usages of the individuals and corporations who profit by them, are here to stay, and stay they will unless Christian people join strength to strength to put them down."

In order to carry out their plan, the leaders of this organization are seeking for "uniform Lord's day laws." In a circular recently published, their objects are stated as, "(1) To preserve the Lord's day for America; (2) to secure an active alliance in every State not yet organized; (3) to induce the general government as far as possible to set the example of sabbath observance."

Working for a National Sunday Law

Dec. 13, 1888, a public hearing was held before the Committee of Education and Labor, of the United States Senate, on the bill (S. 2983) entitled "a bill to secure to the people the enjoyment of the first day of the week commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship," known as the Blair National Sunday Rest Bill. As stated by one of its promoters, "the reason why

such a law was desired was because nearly every State has its sabbath laws, but the national government has none, though greatly needed, since the question has become emphatically a national one, and the very perpetuity or loss of our national rest day, the Christian sabbath, seems to depend on its being protected by the government from its encroachments of organized capital and on the reenforcement of State laws by national."

The American Sabbath Union was at that very time holding its first national convention. The founders and leaders in this organization being among the chief promoters of the bill already referred to, many of them were at the hearing, and did all they could to secure its passage. But the bill failed of passage. It did not even get out of committee. Ever since that time, however, this union has been working with increasing vigor in the interests of religious legislation, its chief object seeming ever to be to secure national Sunday legislation.

Closing of Exposition Gates on Sunday

Just before the Chicago World's Fair, in 1893, when Congress was considering an appropriation for this exposition, this union, in company with other like organizations, succeeded in getting a Sunday-closing clause inserted into the appropriation bill. This proviso made the closing of the gates of the fair obligatory upon acceptance of the appropriation. By strenuous lobbying at our national Capitol, Sunday-closing clauses were also incorporated in the appropriation bills for the St. Louis and Jamestown expositions of 1904 and 1907. The accomplishment of these undertakings was deemed great victories for the cause of so-called sabbath reform.

But the securing of legislation for the mere closing of the gates of these expositions for a little season did not go very far toward satisfying the demand for a permanent national Sunday law that would touch every individual and corporation in this nation. For several years the Lord's Day Alliance has been spending its energies in building up State alliances, protesting against Sunday sports and amusements, fighting the efforts to repeal obnoxious Sunday laws, threatening officials who refused to enforce religious laws, seeking the enactment of new legislation, and various other matters of like character.

Sunday Closing of Post-Offices

A few years ago the question of reducing Sunday labor in post-offices came up. This was almost immediately espoused by the alliance. The champions of Sunday legislation saw here a vast field for operation. By embracing the Sunday-closing-of-post-offices cause, a large army of government employees could thus be drawn to their standard. This is enthusiastically explained by the secretary of the alliance in his twenty-first annual report (page 5): "We feel that it is an achievement of great significance that we have for the first time in the history of sabbath reform work, secured the cooperation of a national branch of organized labor to stand with the churches in defense of the Christian rest day."

At first only a compensatory law was sought; that is, should any clerk in the postal service be obliged to labor on Sunday, he should be given another day off

during the following week. While many of those laboring to keep the government from becoming involved in religious legislation, did not recognize the danger wrapped up in this, it was appreciated and lauded by its champions as a long step toward their object. Said Mr. Grannis: "In January [1911] Congress passed the compensatory rest-time bill and squarely committed itself to the Sunday-closing movement."

The Lord's Day Alliance at once realized the vantage-ground it had gained, and purposed to follow it up. In commenting upon this compensatory law, Mr. Grannis further said: "We feel confident that victory will soon be complete. But we must still move forward. What has been gained must be crystallized into a definite law. A bill to this end has already been introduced by Mr. Mann, of Illinois." And, as is well known, Mr. Mann's bill passed, closing to the general public all first- and second-class post-offices in the United States on Sunday.

The Latest Effort to Secure a Sunday Law

No doubt encouraged by the success in securing the passage of the post-office Sunday-closing bill, the alliance has now turned its attention to the District of Columbia Sunday measures. There are pending in Congress at the present time three District Sunday bills. These are the Johnston bill (S. 237), Heflin bill (H. R. 14690), and the Howard bill (H. R. 25682).

There has recently come to the attention of the writer, from an official source, information that lays bare the plan which will probably be followed in regard to these Sunday bills. To make its efforts as effective as possible, the alliance has arranged to introduce a new bill as a substitute for the three already in Congress. All the forces it can command will then be concentrated upon this one measure.

As indicated in its title, this bill would "punish violations of the Lord's day in the District of Columbia." It makes no exemptions, except for those engaged in work of necessity and charity; and provides for a punishment by a "fine of not less than twenty-five dollars nor more than fifty dollars for the first offense, and for each subsequent offense by a fine of not less than fifty dollars nor more than one hundred dollars and by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, in the discretion of the court."

Another opportunity will thus be offered for the friends of civil and religious freedom to make their influence felt. This can be done by petitioning their congressmen against the passage of any such measure.

C. E. HOLMES.

The Papal Divorce Court

WHILE the Papacy denounces divorces sanctioned by civil authority, the Roman Catholic Church by its ecclesiastical decree is really a universal divorce court. The flimsy grounds upon which separations are granted would not be recognized in Reno. There is no State of the American Union with divorce laws so loose that a marriage can be annulled upon such grounds as in the case of Tremblay versus Despatie, which has just been decided by the court of review in the province of Quebec. Napoleon Tremblay was married to Malvena Despatie on Oct.

25, 1904. After they had lived together for eight years he discovered that one hundred years ago the progenitors of himself and his wife were first cousins. He traced their lineage to the present day, and was able to adduce evidence to show that the woman whom he had married was his fourth cousin. They were both ignorant of this fact at the time of their marriage. It could be remedied to-day by the payment of five dollars for a dispensation. But the husband wanted to get rid of his wife, so he refused to pay the five dollars, and demanded as a right the annulment of his marriage. This was given to him upon the ground that the marriage of fourth cousins is prohibited by the laws of the Roman Catholic Church in Quebec. And what is more deplorable, the civil courts of that province have just confirmed the decision of the ecclesiastical court.

We shall carry the judgment of our readers when we say that no divorce court in the world would enable a man to escape the obligations which he assumed at marriage and to cast his wife adrift upon such a plea as that which has been successful in the tribunal of a church which claims to be the chief defense of the sanctity of the home.—*The Sentinel, Toronto, Dec. 12, 1912.*

Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY Secretary

The Industrial Feature in Mission Schools

[This article was read at the biennial meeting of the India Union Mission. The accompanying illustration is one of the industrial classes at the school in Burma.—H. R. S.]

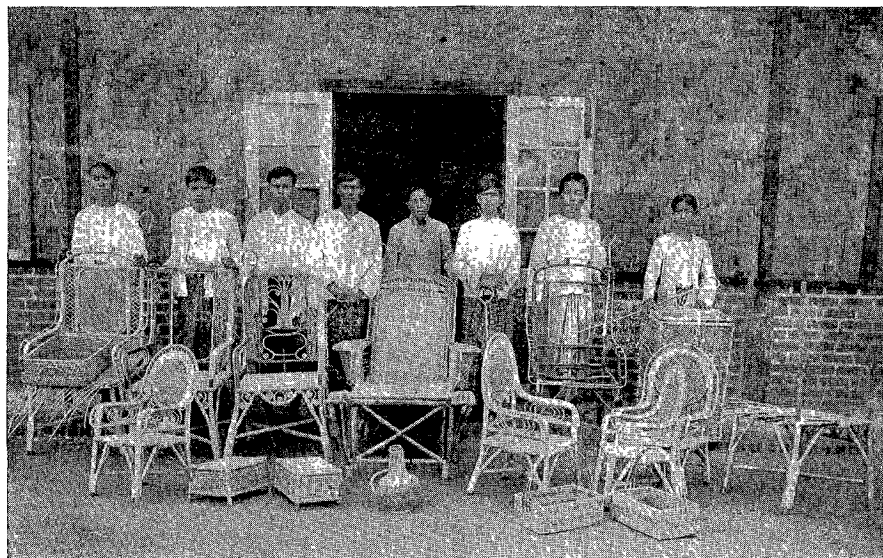
HERE in the East industry suggests work, and work suggests a coolie, and a coolie suggests disgrace. Our great problem is how to show the people that industry and work are not synonymous with toil and drudgery, to show that the hand connected with the brain will do greater wonders than either working alone, and that labor is a great uplift toward a better life.

Two boys are removing some earth. One of them, after being compelled to throw aside his basket, which he fills with his hands and carries pressed against his chest, takes pick, shovel, and wheelbarrow. He allows mud to accumulate at the end of his shovel, and pushes and strains with both hands at the end of the handle. He gives a blow with the pick from the height of a foot above the ground. He puts his load near the handles of the barrow, and trundles it away to the tune of a whining wheel. That is toil. He is a coolie—a servant to his work. The other boy keeps his tools sharp, so that he will not have to "put to more strength." His wheel is oiled, and he makes it carry the load. He swings the pick from over his head with the aid of his body, and gets a knee-push on the shovel handle. It need not be added that he moves twice as much material as his companion, with the same effort. That is work. He is a master workman—master of his work. We teach it is no disgrace to start as a

coolie, but that it is so to remain one.

Vocational training in connection with schools for the development of the mind is now conceded by all leading educators to be a great good. The industrial phase of education has passed the experimental stage, at least in the West. Also the training of the hand has been added to the curriculum of many mission schools, and has been taught for a number of years with varying degrees of success. Coming closer to our own interests, Seventh-day Adventist missions, especially in Africa, have achieved remarkable results in this mode of education. Their industries have been largely confined to farming and dairying. In Burma we have started a school unique in many ways, chief among which is the fact that

I shall state a few of our lessons which have not yet attained the growth of successes. Of nearly every Burmese boy who came to us, we found that he and work had had trouble and parted. So we hold out a place in the trades as a prize to be gained, and are not quick to accept a boy till he proves his worth. We do not urge lazy boys to work. We talk of the joys of work, and have work done before them. We have found that our boys want to learn all the trades we teach. We say they may, but one at a time. They do not reach a second. The boys will not stick to a trade long enough to learn, so we require a deposit at the beginning, which is not returned unless they stay by. The boys are not anxious to learn trades unless they get money for



Page - 283 MEIKTILA INDUSTRIAL SCHOOL

it depends very largely on a non-Adventist constituency for its support, and is engaging in wood, cane, and leather-working trades. There is no school like it in this field, in that there is no Adventist school like it; for our work demands a different school than any other work. It is an experiment yet and a new thing, and therefore is in danger of being a wrong thing. Danger, I say, but so far our experience has proved no likelihood of its being wrong.

We need to make progress prayerfully. To an industrial school success means industrial and financial benefits; to a mission industrial school success means that and social and moral uplift added; to a Seventh-day Adventist mission industrial school success means all this, and in addition, saving souls for eternal life.

We have the boys now, but n-u-m-b-e-r-s does not spell success with us. We have received more donations from outsiders than is usual here in the East, but m-o-n-e-y does not come any nearer spelling success. Our achievements must be in soul-saving; and the trades are really successful only to the degree that they are conducive to that end. Our greatest danger lies in letting business get the upper hand. The school shows some lessons learned, but chiefly problems to be solved. While material additions to our facilities for work are greatly needed, we realize after all that our problems will be solved best by adding hard work, patience, and love together; by subtracting worry from business; by multiplying prayer by faith; and dividing responsibility by individual effort.

the work, so we pay them two pice an hour at first when they earn nothing, and later one anna an hour when they earn two annas. They understand the scheme, but prefer it to working for a time with nothing but skill for pay. We find the boys work better if they get the cash in hand and pay it back for their expenses, instead of having it applied on their account and never seeing it. So we do as they prefer.

We have found it difficult to procure suitable manual teachers; and not being able to get even Christian mechanics, we have been only fairly successful in getting good morals, skilled workmanship, and teaching ability. We find also that our men are not very willing to teach their trades to Burmans, by whose ignorance they now profit. We must battle against indifference in both teacher and pupil.

As yet the trades do not pay as business propositions. Each department just about pays for cost of materials and wages of the teacher and boys. However, we have every reason to believe that with more room, facilities, and help, we can make the trades fully support themselves and add a little to the running expenses of the school. It is obvious that with our expenses and standard of work we can not successfully compete with the cheap labor which is done all around us. Our only chance to rival others in business is to pay boys less wage than men doing the same work, and to make something different. So we are specializing on mission furniture, shoes made on American lasts, and cane furniture after the Chinese patterns.

But what has industrial work to do with the salvation of souls?—Much in many ways. It enables us to get boys under our influence who would not otherwise come to a mission school. It occupies the time and interest of the boy who is inclined to go wrong. It gives boys better health, so that their minds are clear to comprehend truth and their hearts open to accept it. It uses strength that would otherwise be lost as a result of bad habits. It disciplines the boy, and saves the teacher that unpleasant task. It teaches habits of order, and "order is heaven's first law."

But experience speaks most emphatically, and ours has been that. Other conditions being equal, the boy who works with his hands and head at the same time is the most orderly, obedient, clear-headed, healthy, and susceptible to religious influences. The One who said, "In the sweat of thy face shalt thou eat bread," and whose own Son was apprenticed to a carpenter, has not at this late day subtracted aught from the abundant blessings of the manual arts.

R. B. THURBER.

News and Miscellany

Notes and clippings from the daily and weekly press

—A Cornell student has shown that he can live on eighty-five cents a week and thrive, his diet being butter, eggs, milk, and vegetables.

—In an address in New York City, Professor Parker, of Johns Hopkins, said there were now in various institutions in the United States 200,000 insane and feeble-minded persons, and the expense of caring for them is \$80,000,000.

—Babies in the United States die at the rate of 300,000 a year, according to Dr. Cressey L. Wilbur, chief statistician for the vital statistics of the United States Census Bureau. This means that one baby out of every eight dies before it is a year old.

—Upon his return from Panama, Chairman Fitzgerald, of the House Committee on Appropriations, announces that the first ship will pass through the completed Panama Canal on Sept. 25, 1913, the four-hundredth anniversary of the day when Balboa and his intrepid comrades discovered the Pacific.

—Young Thorpe, the Indian in the Carlisle school who at the Olympic games in Stockholm proved himself the champion all-round athlete of the world, and who has made a similar record at football and other sports in this country, has quit athletics altogether because of his utter abhorrence of the large amount of notoriety he has received.

—The Pope has established a new bureau of administration and supervision. It has its offices at the Vatican, and its business is to instruct Italians who are immigrating to America, where they will find churches in the new land, and prevent their becoming indifferent to or estranged from the church. There are agents at the points of departure who keep in touch with the emigrants and give them instruction.

—On January 1, 7,052 visitors paid their formal farewell to President and Mrs. Taft at the annual New-year's reception held at the White House.

—On Friday, January 3, the most destructive storm of the season swept the Atlantic coast, causing great property loss, and destroying a number of lives.

—The oil-tank steamship "Rosecrans," from Monterey, Cal., bound for Portland, Oregon, ran aground on Peacock Spit, while crossing the Columbia River, early on the morning of January 7, and was lost with thirty-one members of her crew of thirty-five.

—Statistics compiled by the Interstate Commerce Commission show that 772 persons were killed in train accidents throughout the United States during 1912, as compared with 785 in 1911, 773 in 1910, and 606 in 1909. There were 13,698 collisions and derailments, and the damage caused reached a total of \$11,527,000.

—Secretary MacVeagh, of the Treasury Department, has ordered that the common towel be abolished from railroad cars, vessels, all other interstate vehicles, and from railroad stations, in an amendment to the interstate quarantine regulation. This action follows closely the abolition of the common drinking-cup from use on interstate carriers. Towels may be used again only after having been sterilized in boiling water.

—President Taft recently pardoned Capt. William H. Van Schaick, who commanded the steamboat "General Slocum," which was burned in the East River, off New York City, in 1904, with a loss of 1,030 lives. Captain Van Schaick was sentenced to ten years' imprisonment for criminal negligence in not having sufficient life-saving equipment aboard his vessel. He is seventy-three years of age, and was paroled last August.

—Suffragists soon will publish in New York the first woman's newspaper devoted exclusively to politics. The editorial staff has been assembled, and the first copy of the paper will soon be for sale on the streets, at five cents each. The editor-in-chief is Mrs. Harriet Stanton Blatch, leader of the Woman's Political Union, and the associate editors are Mrs. Nora Blatch De Forest and Miss Beatrice Brown. The paper, which will appear weekly, is to be called *The Woman's Political World*. Its aim is to obtain for women the franchise in New York in 1915.

—Queen Olga, of Greece, intends to visit the twenty-one monasteries on Mt. Athos, eight miles to the southeast of Salonica, thus breaking the rule prohibiting women visiting the sacred mountain, which has been strictly observed for 1,500 years. On many occasions the monks on the mountain have refused to permit royal ladies to visit them, always excusing themselves behind the legend that the Virgin Mary with her infant Christ visited the mountain, and that no woman had been allowed to do so since. "But now that the Greeks have conquered the territory, and the king and queen have proposed a visit to the mountain, the monks have summoned their council and decided that they have no course but to rescind the rule."

—The first annual convention of the Woman's National Democratic League convened in Washington, D. C., January 7.

—North Dakota farmers to the number of 513 entered a corn-growing contest last spring. The winner is the youngest farmer on the list—Harper Brush, aged twelve. On a four-acre plot he grew an average of 71.7 bushels of corn to the acre, for which feat he receives a prize of fifty dollars in gold.

—Although but a month has elapsed since Dr. Friedrich Franz Friedmann, of Germany, announced the discovery of a cure for tuberculosis, it has received more attention than any other alleged discovery in medicine during the past twenty-five years. Patients are taken to him in all stages of the disease, weak, emaciated, supported, borne on stretchers, and all are said to receive the same benefits. Dr. Friedmann takes Roentgen-ray photographs of all, in order that his assertions will not lack scientific proof. The cures are effected by means of the injection of turtle serum. It is to be hoped that a specific cure has been found for this terrible malady; however, it will be wise to reserve judgment for a season.

—Bavaria is determined to have a real king. An amendment to its constitution will be submitted to the diet in January, so as to permit dethroning mad King Otto, and crowning Prince Ludwig in his stead. King Otto occupies a unique position among the monarchs of the world in that he does not know he is king, although the crown of the ancient state of Bavaria has been his for twenty-five years, and every official act of the government has been done in his name. He is in his sixty-fourth year and entirely devoid of reason. He is always dressed in black; has a long beard, which he will allow no one to trim; and although he often washes his hands and face, can seldom be persuaded to take a bath. He is an inveterate smoker of cigarettes. His gaze is generally fixed on vacancy, and he does not appear to recognize even his servants, his malady having taken the form of stupor. Prince Luitpold, who was regent for twenty-five years, and who died recently, has been succeeded in that post by his son, Ludwig.

—During the first moments of the new year Postmaster-General Hitchcock sent out from the Washington, D. C., post-office the first package to be entrusted to the domestic parcel-post service. This package contained a silver loving-cup addressed to the postmaster of New York City. This cup will be placed in the National Museum at Washington. A few words concerning parcel-post rates may be of interest. The country is divided into eight zones for the fixing of rates. The first zone covers a distance of fifty miles from the mailing point, and the charges are five cents for the first pound, and three cents for every additional pound within that zone. Beyond that the postage increases for each successive zone through which the package goes. The maximum rate is twelve cents a pound, which will carry a package across the continent, or even to Alaska or the Philippines. A parcel may be insured for ten cents, and if such a package is lost the government pays its value to the amount of fifty dollars, but not in excess of that amount.

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; 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*.

Washington (D. C.) Sanitarium Association

NOTICE is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held at the Foreign Mission Seminary, Takoma Park, Md., Feb. 13, 1913, at 10 A. M., for the election of nine 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 this meeting. The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the executive committee of the West Virginia Conference of Seventh-day Adventists, the board of management of the evangelical work of the Seventh-day Adventists of the District of Columbia and Takoma Park, Md., and the board of trustees of the Washington (D. C.) Sanitarium Association.

By order of the trustees.

W. T. KNOX, *President*;
H. N. SISCO, *Secretary*.

The "Watchman" for February

THE outlook for the *Watchman* for the coming year is very bright. The first edition (January) was not only quickly exhausted, but went ahead by 5,000 copies of the same month last year. The subscription list passed the highest previous point by 500. It now stands at high-water mark, 7,000. Truly the Lord is doing an effective work through the agency of our good magazines.

The following are some of the excellent features of the February *Watchman*:—

A report of the Federated Council of Churches, by the editor. This is the second quadrennial session of an important organization which is quietly but steadily forging ahead in this country, looking toward the eradication of all denominational differences and the consolidation into one ecclesiastical empire of all the churches for the more effective working out of certain reforms. While this federation is composed of sincere and able men, they

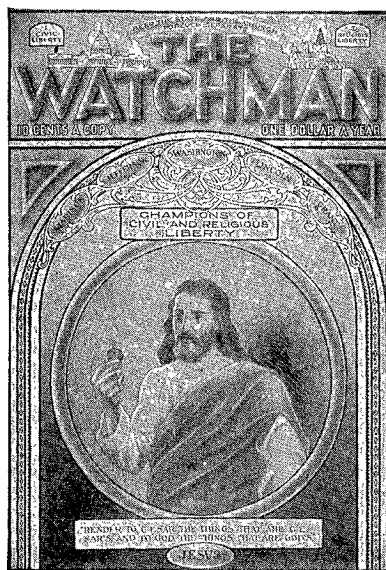
do not recognize the dangers of religious legislation and other evils incident to the movement. Now is the time to spread the true principles of religious liberty by the circulation of this issue.

Hon. Thomas R. Marshall, the Vice-President elect of the United States, gave a very able address before the above-mentioned council. This will appear in its entirety in this issue under the caption "The Church and the Forces of Reform." Mr. Marshall has a very clear conception of the true functions of church and state, and his ideas should be heartily indorsed, and this article widely circulated.

Our readers will be glad to know that Prof. P. T. Magan will continue his important Eastern Question series, his contributions being entitled "The Fear and Dread of Europe."

"The Jews Misled From the Christian Religion," the second of Elder F. C. Gilbert's splendid series, will be a prominent feature. The Lord is using Elder Gilbert in doing a distinctive work among a class who are difficult to reach. All will appreciate the beauty in the simplicity of Christianity when freed from human tradition.

Elder Clarence Santee will give a very



clear account of "The Prince of This World." In these last days of increasing wickedness some may seriously question the existence of an evil one. To this class Elder Santee bears a special message.

The call of the hour is to "work the cities." Inasmuch as "the final movements will be rapid ones," and in view of the fact that we are living in a literary age, it behooves us to circulate widely our good magazines with the truth they contain.

If our new President selects as a member of his Cabinet a Postmaster-General actively opposed to the circulation of true Protestant literature, we may know that our present unbounded privilege of circulating our good magazines may be restricted.

Start the new year right, and subscribe at once for the *Watchman*. Secure two yearly subscriptions at \$1 each from two neighbors, and send to your local tract society, and receive your own subscription free for one year.

Rates in quantities: five to forty copies, 5 cents each; fifty or more copies, 4 cents each. Foreign countries, including Canada, all clubs, 5 cents.

The February "Signs Magazine"

"The Future of Turkey in Prophecy," by L. A. Reed. The events in the fulfilment of the prophecy are traced out clearly, definitely, and interestingly. A strong, convincing setting showing the importance of these times.

"Lack of Faith a Sign," by the editor. An article that clearly shows the particular conditions to-day as a sign of the times, and turns the minds of the readers to serious thought.

"The Advent Message in Europe," by Mrs. E. G. White. Another timely article in this

important series. Real foundation builders.

"The Movement With Which Seventh-Day Adventists Are Identified, as Foretold in the Scriptures, No. 2," by T. E. Bowen. These articles, without question, are of the utmost importance, presenting the rise and progress of this great movement in just the way that will interest the unacquainted reader. Genuine, converting, missionary articles.

"Light on Life's Path," the new department, but one of wide interest and helpfulness.

"Like as a Father," by Mrs. L. D. Avery-Stuttle. Another of those sympathetic home articles for our Home department.

"Glimpses of China," by F. E. Stafford. "Gardens" is the subject presented in this number.

"Bible and Science, Evolution in Prophecy." Another sign of the times. World-wide fulfilment. A brief unanswerable presentation.

"Replenished From the East." The heathenism of the East supplanting Christianity, a sign of the times.

"Signs of the End" in earthquake, famine, and sword.

Readers of the *REVIEW* will easily recognize this February number of the *Signs Magazine* as being one of the most timely that has yet been produced.

Sample copies, 10 cents in coin or stamps; five to forty copies, 5 cents each; fifty or more copies, 4 cents each. One cent each higher in Canada and foreign countries.

Order through your conference tract society.

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*.

A BROTHER whose wife recently died leaving four boys, aged from six to ten years, and a baby only a few weeks old, desires to find a place for the little ones in some good Seventh-day Adventist home or institution where they can have a Christian education and manual training. He is willing to pay for their support. Any one interested should communicate with Roy L. Benton, Farmington, N. Mex.

Publications Wanted

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

Periodicals for missionary purposes are desired by Mrs. G. H. Watson, Mitchell, S. Dak., Box 190.

James Harvey, 1729 Grove St., Oakland, Cal., requests denominational tracts and papers for use in missionary work.

Copies of *Liberty*, the *Protestant Magazine*, and other periodicals and tracts on present truth are requested by H. L. Plant, Sand Springs, Okla.

Children's papers and literature suitable for jail and mission work will be appreciated by Miss E. D. Van Rensselaer, 43 Wicopce St., Matteawan, N. Y.

Mrs. H. Heody, Montgomery City, Mo., will be glad to receive for free distribution tracts or papers containing the third angel's message. Just now she especially desires literature on the Eastern question.

Addresses Wanted

MRS. H. J. HAGEN, clerk of the Fargo (N. Dak.) church, desires the addresses of Frank and Edna Raize, Lovicy White, and Mrs. E. R. Kelsey. Please send this information to her at 1101 Fourth Ave. S., Fargo, N. Dak.

The Richmond church is anxious to get the address of Mrs. Phebe Waldo. If any one can give this or any information regarding this sister, it will be much appreciated. Address Dr. Olive P. Ingersoll, 210 E. Grace St., Richmond, Va.

Obituaries

HAFFORD.—Rollin G. Hafford was born Oct. 2, 1879, in the State of Ohio, and died at Los Angeles, Cal., Dec. 2, 1912, aged 33 years and 2 months. His wife and three small children, together with his father, three brothers, and two sisters, are left to mourn. The funeral service was conducted by Elder J. W. Adams. **MRS. W. A. RUXNELS.**

BOGUE.—Nettie M. Bogue was born in Madison County, New York, Feb. 13, 1846. In early youth she was converted to Christ, and twenty-eight years ago identified herself with this denomination. She remained faithful to her belief in the third angel's message until her death, which occurred Dec. 13, 1912. Her husband and two daughters are left to mourn. **I. D. RICHARDSON.**

WERTENBAKER.—Mary Elizabeth Malcolm Wertenbaker was born in Charleston, W. Va., Oct. 29, 1843, and died in Parkersburg, W. Va., Dec. 19, 1912. There are left to mourn their loss, her companion, four sons, and two daughters. During her declining years she was led to accept present truth, and died in the hope of having a part in the first resurrection. **I. D. RICHARDSON.**

OSBORNE.—Suzana Osborne, *née* Wise, was born in New York State Nov. 30, 1840, and passed away Dec. 12, 1912. In 1866 she was married to Leonard Osborne. Two years later they came to Michigan and settled on a farm near Meridian, where she died. The deceased accepted this truth in 1869, under the labors of Elder John Matteson, and became a charter member of the Alcedon Seventh-day Adventist Church. She was an earnest Christian till the last. One son and three sisters, together with many other relatives and friends, are left to mourn. **D. P. WOOD.**

WALKER.—Died in Fairhaven, Mass., Nov. 20, 1912, Lewis Theo. Paul Walker, son of Elder and Mrs. S. W. Walker, aged 1 year, 5 months, and 4 days. For some months the little one had been ailing, and in spite of all that thoughtful care and medical skill could do, he quietly fell asleep to await the call of the Life-giver. The writer spoke words of comfort from Jer. 31:15, 16.

J. E. JAYNE.

BIRCH.—Edward Birch was born in Dover, England, June 22, 1844, and died Nov. 27, 1912. The family moved to this country when he was three years old, and settled in Illinois. There he grew to manhood. The deceased united with the Seventh-day Adventist Church in 1879, and until his death was a consistent Christian. His wife, one son, and two stepchildren are left to mourn. Words of comfort were spoken by the writer from 1 Cor. 15:51. **GEO. G. SIMS.**

HENRY.—Died in Winchester, Va., Nov. 16, 1912, Mrs. Margaret Catherine Henry, in the eighty-ninth year of her age. Sister Henry was for many years a faithful member of the Seventh-day Adventist Church, and she fell asleep in the triumph of a living faith in the Saviour who will soon come to take his faithful people unto himself. In the absence of a minister of her own faith, the funeral services were conducted by Pastor J. H. Lacy (Presbyterian). **B. F. PURDHAM.**

COOPER.—Mary Jane Adams was born in Tennessee, April 24, 1827. She was converted and baptized at the age of sixteen, and continued faithful till the last. It was her great joy to talk of the Saviour's soon coming. In the year 1846 she was married to Thomas Cooper, and to this union were born fifteen children. This mother in Israel fell asleep in Jesus at the home of her daughter, in Lazear, Colo., Nov. 27, 1912. The funeral service was conducted by the writer.

W. M. ANDRESS.

GORTON.—William Gorton was born May 24, 1859, in Horning, N. Y. He accepted this truth in 1885, in Detroit, Mich., and engaged in the sale of our publications. In 1891 he was married to Miss Florence Gridley. In 1901 the family moved from Grand Rapids, Mich., to Oregon, where they have since resided. The deceased was a patient sufferer, and fell asleep in the hope of meeting his Saviour at the first resurrection. His death occurred Nov. 12, 1912, at Taft, Oregon. Three sons and three daughters are left to mourn. **MYRTLE P. LOCKWOOD.**

CONNERS.—John Connors died at College View, Nebr., Dec. 14, 1912. He was born in Askeaton, Ireland, April 16, 1828, and came to this country when fourteen years of age. For some years he attended school in Quebec, Canada, and finished his education in the city of Ottawa. Later, he spent several years in Ottawa engaged in the lumber business. The deceased was married to Mary Rowe in 1863. To this union were born ten children, nine of whom are left to mourn. The family moved to South Dakota in 1879, and settled on a homestead near Parker, where they lived until three years ago. Our brother accepted present truth in 1880, and from that time until his death lived an earnest Christian life. **J. W. CHRISTIAN.**

MILLER.—Mrs. Annie Miller was born Dec. 24, 1888, in Jamaica, British West Indies, and died at the Oakwood Sanitarium, Huntsville, Ala., Nov. 24, 1912. In the year 1904 the light of present truth came to her, and she joyfully accepted it. The same year she came to the United States, working in New York City for two years. In 1907 she attended the Oakwood Manual Training-school, and was graduated from the nurses' course Sept. 22, 1909. One year later she was married to J. C. Miller. They taught in a mission school for some time, and later engaged in tent work in Meridian, Miss., and in Memphis, Tenn. Our sister fell asleep in the bright hope of a part in the first resurrection. Her companion is left to mourn. The funeral service was conducted by Elder N. B. King and the writer. **G. E. PETERS.**

RAKESTRAW.—Eliza Schram Rakestraw, wife of Simion Rakestraw, was born near St. Catharines, Ontario, Oct. 10, 1842. She was converted about five years ago, and became a member of the Seventh-day Adventist Church at Waldron, Ill. Her aged companion, three daughters and two sons with their families, and one stepson are left to mourn. Sister Rakestraw will be greatly missed by the church as well as in the family circle. The writer spoke words of consolation from Luke 19:10. **G. E. LANGDON.**

RANDALL.—Died at his home in Norwich, N. Y., Dec. 26, 1912, John A. Randall, on his ninety-third birthday. For many years he was elder of the Seventh-day Adventist Church in Norwich, having accepted present truth in 1894 through the labors of Elder D. A. Ball. Like a tired warrior, he fell asleep to await the call of the Life-giver. His wife and three children survive. The writer, assisted by the Congregational minister, conducted the funeral services. **B. M. GARTON.**

ST. JOHN.—James Irwin St. John was born in Ohio, Sept. 26, 1832, and died at Moneta, near Los Angeles, Cal., Dec. 18, 1912. His early life was spent in Iowa. He served his country faithfully during the civil war, being a member of the Forty-seventh Iowa Infantry. Before the war he was married to Martha J. McMurry. In 1904 the family came to California. Of their seven children, three survive. During the last three years of his life, Brother St. John rejoiced in a knowledge of this blessed truth. The funeral sermon was preached by the writer. **C. F. MARVIN.**

ROBERTS.—Malinda Sophia Hall was born July 24, 1842, near Little Orleans, Ind. At an early age she moved with her parents to Illinois, and later to Missouri. Oct. 16, 1862, she was united in marriage to Charles Roberts. For six years they made their home at Unionville, Mo., but in 1868 came to Nebraska, settling on a homestead near Bennett. After proving up their claim, they came to Lincoln, where they accepted the third angel's message. This was their first experience in Christian service. They became charter members of the Lincoln church, of whom only a few remain to witness for God. In 1892 they moved to College View, Nebr., where they have since made their home. Sister Roberts was a patient, earnest Christian, and found her delight in making others happy. Her aged companion and four daughters are left to mourn. **J. W. CHRISTIAN.**

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

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

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

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

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

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WASHINGTON, D. C., JANUARY 16, 1913

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THE constituency meeting of the Review and Herald Publishing Association and the Washington (D. C.) Sanitarium will be held February 12, 13, in Takoma Park, Md.

In December Brother R. M. and Mrs. Adams, both graduates of the Sydney (Australia) Sanitarium, sailed for Tahiti, Society Islands, en route to Pitcairn Island.

We learn from the Australasian paper that Miss W. Osborn, a graduate nurse from the Sydney Sanitarium, sailed for Fiji on December 3. She will be connected with the school work at Buresala.

We begin in this number the publication of a series of articles on "The Holy Spirit," by Elder G. B. Thompson. These articles will afford valuable instruction and spiritual help to those who will carefully follow them.

LETTERS from Elders L. R. Conradi and Guy Dail report their ship in the Indian Ocean, nearing German East Africa. A large number of missionaries, Catholic and Protestant, are going out to Africa on the same boat.

In a letter reporting some stirring experiences in Roumania, which will be passed on to our people later, Elder H. F. Schuberth, president of the East German Union, says: "Here in Greater Berlin and surroundings we are working in sixteen halls, and all our lectures are well attended. We hope for a good harvest of souls."

By a post-card to the Mission Board Office, Elder E. E. Frauchiger sends greetings from the believers in Urfah, the old Ur of the Chaldees, Abraham's home, from which the patriarch was called forth to be a pilgrim and stranger in the earth.

In response to several requests that have been received, the REVIEW will be paged continuously during the year, and an index will be provided at the close of the volume. This will prove a convenience to those who are in the habit of keeping our church paper on file.

THREE superdreadnaughts and nine first-class cruisers will shortly be presented to the British government by the independent rulers, princes, and nobles of India if they can carry out successfully a plan recently drawn up by them to collect funds among themselves for the purpose. It is suggested that the warships, when presented, be stationed in the Red Sea and the Mediterranean and in the Indian Ocean.

THE General Conference Committee Council meeting to be held in Mountain View, Cal., January 20, is taking several of the brethren westward. Elder N. Z. Town left ten days ago to attend the bookmen's convention in Mountain View preceding the General Conference Council meeting. Elders G. B. Thompson and W. T. Knox left last week, and Elders A. G. Daniells, W. A. Spicer, and B. G. Wilkinson left this week for the Coast. Some of these brethren will stop off for a day or two en route at different centers of our work.

THE January *Missionary Review of the World* (Funk and Wagnalls, New York) presents its readers again with a statistical table showing the work of the Protestant missionary societies of the world. Seventh-day Adventists are listed in the report, so far as our work in Catholic and heathen lands is concerned. Most of our training-schools must have this missionary journal, and our students will study the report with interest. By an error in making up the table from our own printed report, the *Missionary Review* credits us with 2,679 converts from heathenism during the year, whereas our own report shows that this was the net increase of baptized members in heathen and Catholic fields.

THE following item appeared in a recent issue of the *Christian Herald*, one of the leading religious papers of this country, published in New York City, and having a large circulation: "The subject of the 'Second Coming of Christ' is attracting much attention both in England and in this country, especially in view of the threatened dismemberment of Turkey in Europe. Recently a Sunday was set apart by the Ministerial Union at Denver (Colo.) when twelve ministers preached upon the subject from a Scriptural point of view. The movement attracted general interest, the churches were crowded, and the newspapers next day devoted whole pages to the subject. A similar symposium service took place in London, England, a short time ago. A movement has been set on foot in New York, in which it is hoped

upon a given Sunday united action may be taken which will not only stir the metropolis to an interest on the subject, but that other cities may catch the fire. It is proposed to form a prayer union with the object of making special supplication to God that interest in the general subject may spread."

SINCE the headquarters of our work was moved to Washington, the Takoma Park, D. C., church has held its services in the Takoma town hall and later in the chapel of the church-school building. Last week excavation was begun for the foundation of a church building, which will be completed by June 15. The building is of pebble-dash construction, with a seating capacity of six hundred.

FOR the ninth time in the history of the United States the Senate is sitting as a court of impeachment. Judge Robert W. Archbald, of the United States Commerce Court, is charged by the House of Representatives with having attempted to commercialize the judiciary, prostituting and degrading the high office he holds, and is declared to be unfit longer to serve on the federal bench. The Senate will try him on the charges presented in the thirteen articles of impeachment, and will determine whether he is guilty or not guilty.

INSPIRING indeed is the word that comes to us from Elder J. E. Fulton, president of the Australasian Union Conference, concerning the good camp-meeting held in New South Wales. Five hundred persons were encamped on the ground. Attendance from surrounding churches doubled this number at the Sabbath services. Eighty-two persons were baptized at the close of the meeting. Brother Fulton adds: "In looking over the field, we can see that the Lord is blessing, and progress is being made in all lines. We are sending out a goodly number of persons to the islands."

RECENTLY a brother raised the question as to what becomes of all the graduates each year who leave our various training-schools. We pass the question on for the consideration of others, for it is well worthy of our most careful thought. Some, no doubt, return to their homes to engage in various occupations, such as farming, mercantile business, and trades; but are any of them lost to this work and people? Are there those who enter upon some worldly pursuit and lose their interest in the movement which gave them their education and training? Have we a duty toward these young people? Can we afford to maintain training-schools to educate our youth for this work, and then let the enemy snatch them out of our hands just as they are prepared for service? These surely are vital considerations. The responsibility can not be borne by any one conference or board of management. It is a responsibility which rests upon the entire church, upon every conference, upon the members of every local church. Heaven holds us responsible to look carefully after the young men and women who by God's grace may gain that experience which will make them valuable workers in the promotion of the cause of God in the earth.