

The Advent Review and Herald Sabbath

Vol. 90

Takoma Park Station, Washington, D. C., February 13, 1913

No. 7

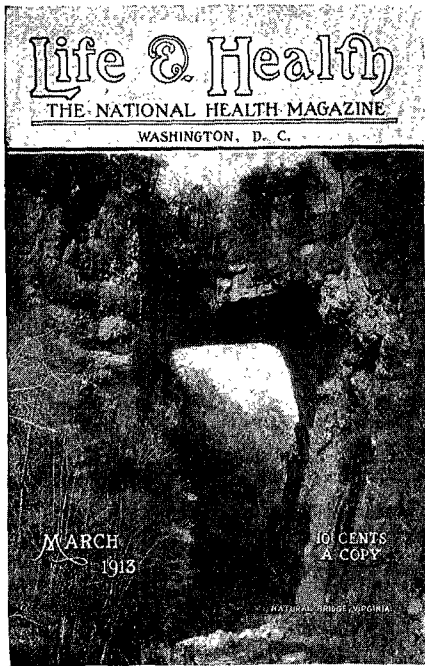


Nearing the Reward



"There shall be signs in the sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. . . . But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 25-36.

"Then they that feared Jehovah spake one with another; and Jehovah harkened, and heard, and a book of remembrance was written before Him, for them that feared Jehovah, and that thought upon His name. And they shall be Mine, saith Jehovah of hosts, even Mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him." Mal. 3: 16, 17.



"Tea and Coffee" and "Deep Breathing" Number

\$1.00 a Year

10 Cents a Copy

MARCH FEATURES

What to Do First	Chronic Rheumatism
Consumption a Curable Disease	Your Children's Teeth
The Hygiene of Deep Breathing	Archery for Health
How to Feed the Sick	The Farm Baby: Remedies—
Prostituted Periodicals	Contagious Diseases
Education and Health	Are Tea and Coffee Harmful?
Saloon Versus Safe Travel	Help the Man Lower Down
How to Make Good Soups	Chronic Appendicitis

Try selling this "Tea and Coffee" and "Deep Breathing" number in your neighborhood. Our agents make from \$2.00 to 5.00 a day.

Earn your own subscription by sending us two yearly subscriptions at \$1.00 each.

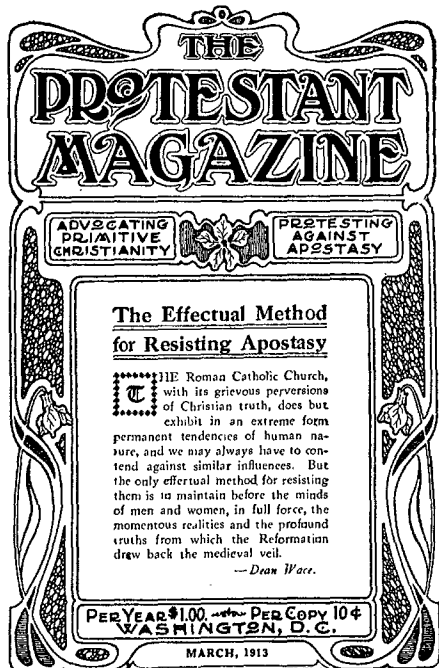
ORDER THROUGH OUR NEAREST AGENCY

(If you do not know the address of our Agency, ask "Life and Health," Washington, D. C.)

PRICES, POST-PAID

Yearly subscription	\$1.00
Six months	.50
(Subscriptions for less than six months not accepted)	
Three years (or 3 subs. 1 year)	2.00
Five years (or 5 subs. 1 year)	3.00
Five copies, one year, to one or more addresses	3.00

NO EXTRA CHARGE ON FOREIGN SUBSCRIPTIONS



"THE END JUSTIFIES THE MEANS"

Rome's Policy Proved By Court Records!

In the March, April, May, and succeeding numbers will appear the startling court record concerning "A Convent Tragedy," also other records of Rome's policy of KIDNAPING CHILDREN, from the times of the Waldenses (1100 A. D.), before the word "Protestant" was known, until now.

WHERE ARE THE PROTESTANTS?

Where are the Protestants in America? The very name "Protestant" itself was repudiated by the so-called "Protestant" Federal Council of Churches in Chicago, Ill., Dec. 5, 1912, on the plea that it is "a word that is NOT A UNITING BUT A DIVIDING WORD,—a word that recalls a most unhappy and trying experience." One of the delegates argued thus: "By using this word you make it more difficult for many of your Christian brethren to work with you." This action was taken to express the "earnest hope" for the "FELLOWSHIP OF CATHOLIC UNITY." "Then," says an eye-witness, "the report was promptly and unanimously adopted, and with applause."

Show Your Protestantism By

Sending the PROTESTANT MAGAZINE to Your Friends

BE A SUBSCRIBER. You can earn your own subscription by sending us two yearly subscriptions accompanied by \$2.00—three for \$2.00.

TO TEN FRIENDS. You can send \$3.00 for 10 six months' (or 5 yearly) subscriptions, in behalf of your friends. These will be sent to as many different names (your own included) as desired, or all to one address. Hundreds send 5, 10, and 20 subscriptions, others as many as 300, in a single letter.

BE OUR AGENT. You can become our agent for your locality, and purchase from 5 to 1,000 copies every month at the wholesale rates: 5 to 40 copies ordered at one time, cash with order, 5 cents a copy; 50 or more copies, 4 cents a copy.

Only a very few more subscriptions can be started with the January number.

ORDER THROUGH OUR NEAREST AGENCY

(If you do not know the address of our Agency, ask the "Protestant Magazine," Washington, D. C.)

PRICES, POST-PAID

Yearly subscription	\$1.00
Six Months	.50
(Subscriptions for less than six months not accepted)	
Three years (or 3 subs. 1 yr.)	2.00
Five years (or 5 subs. 1 yr.)	3.00

NO EXTRA CHARGE ON FOREIGN SUBSCRIPTIONS

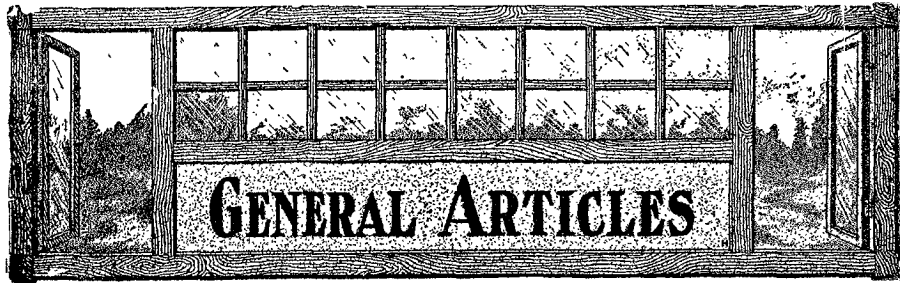
The Review and Herald

"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, FEBRUARY 13, 1913

No. 7



A Song of the Rank and File

ARTHUR W. SPAULDING

THOUGH I be not the Captain,
Yet will I bare my sword,
And I will be by my Captain's side,
Wherever he stand, or wherever he ride,
In the battles of the Lord.

For though there were captains many,
What would the captains do
If there were none of men beside
To thrust and parry, to march and ride,
And to follow the captains through?

I will not buy with money
The right to idle lie;
I should scorn to give, in the mask of
gold,
The proof of a courage I did not hold,
Because I feared to die.

But I will give my body,
And I will give my hand,
And the joy of a heart that is true to
the cause,
For the King and his grace, the King
and his laws,
And be one of the King's own band.

And though I should count my silver
Into the Captain's chest,
It is but to free my good sword-arm,
That, naught encumbered when sounds
the alarm,
I may fight, and fight my best.

And though I be not captain,
Yet will I keep my stride,
And the burdens bear of pack and sword,
To march and to battle for the Lord,
Close by my Captain's side.
New Orleans, La.

Our Children and Youth Demand Our Care

MRS. E. G. WHITE

THERE has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life, because the church-members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life.

In our large churches very much might

be done for the youth. Shall they have less special labor, or shall fewer inducements be held out to them to become full-grown Christians—men and women in Christ Jesus—than were afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair?

The work that lies next to our church-members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who are stewards of the grace of Christ, who feel not merely a casual but a special interest in the young. There ought to be those whose hearts are touched by the pitiable situation in which our youth are placed, and who realize that Satan is working by every conceivable device to draw them into his net.

God requires that the church arouse from her lethargy, and see what is the manner of service demanded of her at this time of peril. The lambs of the flock must be fed. The Lord of heaven is looking on to see who is doing the work he would have done for the children and youth. The eyes of our brethren and sisters should be anointed with heavenly eye-salve, that they may discern the necessities of the time. We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work.

A Liberal Education to Be Provided

As a people who claim to have advanced light, we are to devise ways and

means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in our sanitariums, in the medical missionary work, in the offices of publication, in the conferences of different States, and in the field at large. We need young men and women who have high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind where we should be.

As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. We should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined, and polished after the highest order, that the work of Christ may not be hindered for lack of skilful laborers who will do their work with earnestness and fidelity.

All to Be Trained

The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. "Why," says one, "what is the need of being so particular to educate our youth thoroughly? It seems to me that if you take a few who have decided to follow a literary calling or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth be so well trained. Will not this answer every essential requirement?" I answer, No, most decidedly not.

What selection should we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the eldest son, to Samuel it seemed that the anointed of the Lord was before him. But the Lord said to him, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward

appearance, but the Lord looketh on the heart." Not one of these noble-looking sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him: for this is he." 1 Sam. 16:7, 12.

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future.

A Fund for School Work

The church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, that we must gather them in where their religious training will not be neglected.

High Aims

God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest kind of education. If we do not have schools, our youth will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the Word of God, and is comprehended in the words, "That they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education is that which will teach our children and youth the science of Christianity, which will give them an experimental knowledge of God's ways, and will impart to them the lessons that Christ gave to his disciples of the paternal character of God.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither

let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me." Jer. 9:23, 24. Let us seek to follow the counsel of God in all things; for he is infinite in wisdom. Though we have come short of doing what we might have done for our youth and children in the past, let us now repent, and redeem the time.

The Responsibility of Church-Members

There is no work more important than the education of our youth. I am glad that we have institutions where they can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model.

When the youth come to our colleges, they should not be made to feel that they have come among strangers who do not care for their souls. We must guard them, fighting back Satan that he shall not take them out of our arms. There should be fathers and mothers in Israel who will watch for their souls as they that must give an account. Brethren and sisters, do not hold yourselves aloof from the youth, as if you had no particular concern or responsibility for them. You who have long professed to be Christians have a work to do, patiently and kindly to lead them in the right way. You should show them that you love them because they are younger members of the Lord's family, the purchase of his blood.

The future of society will be determined by the youth of to-day. Satan is making earnest, persevering efforts to corrupt the mind and debase the character of every youth; and shall we who have more experience stand as mere spectators, and see him accomplish his purpose without hindrance? Let us stand at our post as minutemen, to work for these youth, and through the help of God to hold them back from the pit of destruction. In the parable, while men slept the enemy sowed tares; and while you, my brethren and sisters, are unconscious of his work, Satan is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God.

The Teacher's Privilege

The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,—men and women who fear God and work righteousness. If they are acquainted with the way themselves, they can train the

youth to walk in it. They will not only educate them in the sciences, but will train them to have moral independence, to work for Jesus, and to take up burdens in his cause.

Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to you to meet them around the great white throne, and to know that you have done what you could to fit them for immortality! If your work stands the test of the great day, like sweetest music will fall upon your ears the benediction of the Master, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Matt. 25:21.

In the great harvest-field there is abundance of work for all, and those who neglect to do what they can, will be found guilty before God. Let us work for time and for eternity. Let us work with all the powers that God has bestowed upon us, and he will bless our well-directed efforts.

The Saviour longs to save the young. He would rejoice to see them around his throne, clothed in the spotless robes of his righteousness. He is waiting to place upon their heads the crown of life, and to hear their happy voices join in ascribing honor and glory and majesty to God and the Lamb in the song of victory that shall echo and reecho through the courts of heaven.



The Holy Spirit—No. 5

The Promise of the Spirit

G. B. THOMPSON

THE work of the Spirit of God is not confined wholly to any one age or dispensation. Conversion, or the new birth, is the work of the Holy Spirit. So long as hearts have been changed, the Spirit has been at work. The Old Testament contains many references to the manifestation of the Spirit of God during the time when types and shadows were pointing the people forward to the promised Messiah. At creation "the Spirit of God moved upon the face of the waters." Gen. 1:2. Speaking to Noah concerning the flood, which was to destroy man and beast from the earth, the Lord said, "My Spirit shall not always strive with man." Gen. 6:3. When the sanctuary was to be built according to a divine pattern, as a dwelling-place for the Most High God, we read of Bezaleel, who was among those chosen to build the sanctuary, that God "filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." Ex. 31:3. There were others also who were "filled with the spirit of wisdom." Ex. 28:3. We read that the "Spirit of the Lord came upon" Gideon, Jephthah, Samson, and many others, enabling them to do great things for God. During the weary wanderings of the children of Israel in the wilderness, their murmurings and rebellion "vexed his Holy Spirit."

It remains, however, for all the fulness and glorious work of the Holy Spirit in the church to be set forth in the New Testament, where, as the successor and representative of our blessed Lord, the Spirit is seen directing the officers of the church, choosing missionaries, and turning thousands from darkness to light.

A prophet of God some eight centuries before the first advent of Christ foretold the special work of the Spirit, not only at Pentecost, but in the closing work of the gospel as well. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2: 23, 28, 29.

It was not, however, till near the close of his earthly ministry that our Lord began to especially emphasize the work of the Holy Spirit. In the "upper room" he had made known to his disciples that he was soon to leave them and return to his Father. John 13: 33, 36. This was a sad hour to them. To comfort their sorrowing hearts, Jesus announced to them the advent of "another Comforter," or Advocate, who would come and abide with them till the end of the church's pilgrimage. The special instruction of Jesus at that memorable farewell meeting with his beloved disciples is given in John, chapters 14-16. The sublime prayer with which the solemn gathering was concluded is recorded in the seventeenth chapter. That we may have before us what Jesus said concerning the coming of the Comforter, we shall quote the scriptures containing this instruction:—

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 16, 17, 25, 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15: 26. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they be-

lieve not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." John 16: 7-15.

The Holy Spirit is here spoken of for the first time under the name of paraclete, the word from which comforter is translated. The significance and beauty of this we shall notice at another time.

Let us notice some of the precious things the Saviour here says of this promised Paraclete:—

1. He is a comforter, or advocate.
2. He is the Spirit of truth.
3. He will dwell with us.
4. He will be a teacher of righteousness.
5. He will help us remember the Word.
6. He will testify, not of himself, but of Christ.
7. He will convince of sin, of righteousness, and of judgment.
8. He will guide us into the truth.
9. He will reveal things to come.
10. He will glorify Christ.
11. He will reveal to us the things of God.

Nor is this all the instruction the Saviour gave to his disciples in reference to the coming of the Comforter, or Paraclete. After his resurrection he said to them: "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20: 21, 22. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." Acts 1: 4.

The fulfilment of this mysterious and wonderful promise of the Father and his Son was seen at Pentecost. Here the disciples, one hundred twenty in number, were "with one accord in one place." Not one was absent. Heart beat with heart, and prayer mingled with prayer. It was then that the Comforter came in fulfilment of the promise. Suddenly a sound from heaven as of a rushing mighty wind filled the house, "and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 4. When the Spirit manifested himself to Ezekiel, it was with "a voice of a great rushing." Eze. 3: 12.

What the Spirit was to the church in apostolic days, it may and will be to the church in the closing days of the world's history. This promise of the Spirit was not for that time alone; it belongs to us as well. "Then Peter said unto them,

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39.

"To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endow men and women with power from above, as he endowed those who on the day of Pentecost heard the word of salvation. At this very hour his Spirit and his grace are for all who need them and will take him at his word."

"Christ declared that the divine influence of the Spirit was to be with his followers unto the end. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude."

"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize his missionaries with the Holy Spirit."—*"Testimonies for the Church," Vol. VIII, pages 20, 21, 22.*

The remnant church is almost through the wilderness of sin, and is soon to enter the heavenly Canaan. But dangers threaten her on every side, none perhaps more than that of ease and lukewarmness. She needs at this time the promised power and the outpouring of the Holy Spirit. Surely we should not fail to lay hold of that which will "bring all other blessings in its train." Without the Spirit there is no life, for "the body without the spirit is dead." But clothed with the power of the Spirit, she "cometh up from the wilderness, leaning upon her Beloved," and goes forth "fair as the moon, clear as the sun, and terrible as an army with banners."

The result of a vital connection between the eternal Spirit and the machinery of the church, has been graphically stated in the following language:—

"Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down, we might ask them, 'How?' They point to a cannon-ball. Well, but there is no

power in that; it is heavy, but not more than half a hundredweight, or perhaps a hundredweight. If all the men in the army hurled it against the fort, they would make no impression. They say, 'No, but look at the cannon.' Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth: it is a machine, and nothing more. 'But look at the powder.' Well, there is no power in that; a child may spill it, a sparrow may peck it, yet this powerless powder and powerless ball are put into the powerless cannon. One spark of life enters it, and then in the twinkling of an eye that powder is a flash of lightning, and that ball a thunderbolt which smites as if it had been sent from heaven. So it is with our church machinery at this day. We have all the instruments necessary for pulling down strongholds; and, O, for the baptism of fire!"—*Quoted in "The Mission of the Spirit," page 151.*

Avoiding Debts

T. E. BOWEN

THERE are many practises of the world which become so familiar to the people of God that the danger is that, little by little, we shall forsake the high principles of the Bible, designed by the Lord to preserve his people in these last days, and enter upon that for which there is no Bible authority. One of these common things to be avoided is that of becoming involved in debt. In these days there are national debts of almost incomprehensible sums; there are State debts, city debts, corporation debts, and individual debts.

Recklessly Borrowing Money

So long as some men can borrow money they think apparently nothing of it. Upon this borrowed money, fine clothing, an automobile, or anything to make a fine appearance, is indulged in, with little thought, apparently, of a severe pay-day coming. Graft, embezzlement, or theft may be the next step, to meet the day of settlement, rather than break the caste this high living has made. These failing, many resort to putting an end to their troubles by committing suicide.

Christ's Example in Providing for His Work

But what about the Christian, the follower of the lowly Christ? What course should he pursue in these days of fast living? Is there anything in the life of Christ that would lead us to enter upon these things so common in the world? While he said he had no place to call his own, unlike the little birds or the foxes, yet at the end of three and one-half years of earnest, aggressive, heaven-appointed work, during which time there were associated with him quite a band of men, and an active interest was taken in assisting the poor, we learn of no debts resting upon the new cause of God just started in the earth.

Whatever trials the disciples were called upon to bear while the Master hung upon the cross, we learn from the

record of no financial obligations resting upon the little band. Somehow Jesus provided for each need of the growing cause beforehand. No debt accrued. Necessary things were provided as they went along, so at the end of Jesus' life, after committing his mother to John to be tenderly cared for, the Son of God went out of this world with nothing laid up in store, and with no unpaid obligations resting upon him.

Christ's Method Continued in the Early Church

As the church increased, this principle of looking to God to provide for the things needful seems to have been the one governing the believers. Those with means were added to the church, and when a time of need came, possessions were sold, and the money was used to provide for the necessities of the believers. This was at Jerusalem. Later, contributions were taken among the Gentiles by Paul to help the Christians in Judea in time of famine. And then as a missionary Paul worked with his own hands making tents, other associate laborers no doubt joining, to provide for their own and others' temporal needs. And so inwrought became this principle in Paul's life that by inspiration he left on record these words: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:7, 8.

Lesson From Paul's Example

Paul's example, as one of the first missionaries commissioned by the Holy Ghost to go with the gospel to the Gentiles, establishing as he did the work of God in lands outside of Palestine, indicates that he lived within his income. Whether at some period in his life he received a stated amount from the funds of the church or not, one thing is sure—that, as one would avoid the leprosy, he avoided debt. He writes: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased [by being in actual need, so considered by the world], and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Phil. 4:11, 12. Paul lived within his income. And if that income was small, he says he had learned how to cut down his expenses accordingly—even though he "be hungry." Paul's credit possibly was such that he might have borrowed of some one to help him out. But this is not recorded. Having himself thus lived, he could point out to others this safe pathway of faith and trust in God: "But my God shall supply all your need [note it is not ambition nor wants] according to his riches in glory by Christ Jesus." Verse 19.

Incurring Debts by Instalments

That which applies to the individual certainly applies to the Christian home. In order for the father and mother to

live within their means, and not become involved in debt, many things to be desired and some things perhaps greatly needed, must be denied themselves. In these days when almost everything can be bought upon the instalment plan, and great inducements are held out to do so, it means the exercise of strict self-denial not to become greatly involved in debt. And the family that keeps from debt ought to be commended for having accomplished a good piece of financiering. And if any are so fortunate as to own little homes, be they ever so humble, and be free from debt, they are truly better off than many kings and queens.



From Egypt to Canaan—No. 4

CLARENCE SANTEE

WHEN moving from place to place, Moses was as helpless to direct the journeys of the children of Israel as they were. He could only follow the pillar of cloud which God gave to direct them. "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Ex. 13:21. Yet while Moses had no choice of ways, the people had continual question and objection to God's guidance, attributing every turn to Moses. "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians?" Ex. 14:11, 12.

How must Moses have felt as he thought of the injustice of the charge! Had he not protested when sent to bring them out of Egypt, until he had incurred the displeasure of God? Ex. 4:13, 14. Had Moses led them into the defile of the mountains with the Red Sea in front? Did not the Lord command him to lead them into that place of no escape? Ex. 14:2.

In that place the Lord taught a lesson of faith and victory that has echoed through the centuries, and to-day its luster has not become dim. Through the sea of difficulty lies God's way to the land of promise. "I have chosen thee in the furnace of affliction." Isa. 48:10.

When the pillar of cloud led Israel to a place where the Red Sea was before them, the mountains on either side, and Pharaoh's army behind, their courage failed. They saw nothing but a return to cruel bondage and death. Moses saw a lesson of faith and an opportunity for God to be honored. He said, "Fear ye not, stand still, and see the salvation of the Lord." Ex. 14:13. Josephus records the extreme to which their unbelief led them, in these words: "Their incredulity prompted them to throw stones at the prophet while he encouraged them and promised them deliverance."—*"Antiquities," book 2, chap. 15, sec. 4.* He also records the prayer of

Moses. Sublime faith and courage fill the utterances and call our minds to the instruction he had received from Job. He said: "We are in a helpless place, but still it is a place that thou possessest; still the sea is thine, the mountains also that enclose us are thine; so that these mountains will open themselves if thou commandest them, and the sea also, if thou commandest it, will become dry land. Nay, we might escape by a flight through the air, if thou shouldst determine we should have that way of salvation."—*Id.*, chap. 16, sec. 1.

A way was prepared through the sea. "High walls of water stood on either side, congealed by the power of God."—*"Facts of Faith,"* page 248. "And the waters were a wall unto them on their right hand, and on their left." Ex. 14: 22, last part. "The floods stood upright as an heap, and the depths were congealed in the heart of the sea." Ex. 15: 8. "He made the waters to stand as an heap." Ps. 78: 13.

While going by day, Israel could see the distant peaks, and the points of the compass were plain. But when going by night, the darkness shut them in on every side. Even the way the path was tending was hidden. The light, however, that was in the pillar of fire was sufficient ever to show them the place to set their feet, and faith knew that it led toward Canaan.

Have you learned this lesson of faith? Have you, too, pressed on with courage in the darkness, seeing only the place to set your feet to-day, knowing not what the morrow may bring, yet following the guiding light, knowing that it leads toward Canaan? Or have you, through discouragement, allowed doubts to come in until the darkness has shut you in?

Remember how the enemy followed in the track of Israel, and killed those who fell behind through weariness. Deut. 25: 17, 18. Even so Satan watches those who are fainting in the way, and as they fall behind and the darkness shuts them in, he secures them in his snare.

Dear fellow traveler, the way may be rough, but it leads toward Canaan; and when there, our rest will be long and sweet. Take courage. The darkness may for a time hide the way-marks, but we are almost there. The last night is wearing away. The morning light will find us home.

When the pillar of cloud led Israel from the Red Sea into the wilderness of Shur, Moses was distressed. He well knew the barrenness of the country and the bitterness of the waters of Marah. He had led his flocks to the back side of the desert, and had tested every watering-place. His test of faith was severe. An inspired writer has said:—

"Moses, who was familiar with this region, knew what the others did not, that at Marah, the nearest station where springs were to be found, the water was unfit for use. With intense anxiety he watched the guiding cloud. With a sinking heart he heard the glad shout, 'Water! Water!' echoed along the

line. Men, women, and children in joyous haste crowded to the fountain, when, lo, a cry of anguish burst forth from the host,—the water was bitter. In their horror and despair they reproached Moses for having led them in such a way, not remembering that the divine presence in that mysterious cloud had been leading him as well as them."—*"Patriarchs and Prophets,"* page 291.

Strange lack of faith you will say, after their experience in Egypt, seeing the plagues, even the death of the Egyptian first-born, their deliverance, the path through the Red Sea, the destruction of Pharaoh and his host,—a wonderful chapter, indeed, of providence that should have established their faith. But, my brother, my sister, do you believe that those things were true? Do you know that they were? Are you as certain that this record is true as if you had seen it with your own eyes? If so, then you have not only all the evidences they had, which you believe as much as they did, but you have a multitude of evidences added since their time, which they never knew. Then if your faith shall become weak or falter, will it not be doubly strange and without excuse? If you should allow yourself to murmur or complain at the hardness of the way, would not these same murmuring Israelites rise up in the judgment and condemn you? What you are doing to-day is the best evidence of what you would have done had you lived in some other age.

In their extremity God again wrought for Israel, and the water was made sweet. Ex. 15: 22-25. Another test quickly followed. The bread they brought out of Egypt was almost gone, and they feared death by hunger. God would set a "table for them in the wilderness" (Ps. 78: 19) when they had divided the last portion with those who lacked. In their unbelief they again bitterly accused Moses of bringing them all their trials. Ex. 16: 2-4.

The cry of doubt and unbelief is still going up before God: "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Matt. 6: 31. God's answer still comes back, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Verse 33. See Ex. 16: 4, last part.

For Our Comfort

C. F. CAMPBELL

THE same God that led the Israelites through the Red Sea and over Jordan; that delivered the three worthies out of the fiery furnace, Daniel from the lions' den, and Peter out of prison; that cares for the sparrows, and numbers the very hairs of our heads, is our God to-day, the same loving, caretaking God now as in the days of old. Therefore have strong, firm, unwavering faith in his word, and stand on his side, trusting implicitly in him whatever may befall. Then some bright day when the last dark cloud has parted, when the mists upon

life's sea are driven back, when its waves of sorrow and pain have been quieted by him who stilled the tempest on the Sea of Galilee, we shall enter the blessed harbor of eternal rest. Then we shall behold the King in his beauty; we shall meet our loved ones who have passed through the valley of the shadow trusting in him, and shall join with them in the triumphant song of victory and praise to him who redeemed us and washed us in the cleansing fountain of his own blood. A glorious privilege it is to become "the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8: 17. Truly this is a blessed hope. Then—

"Face to face with Christ my Saviour,
Face to face—what will it be?
When with rapture I behold him,
Jesus Christ who died for me.

"Face to face shall I behold him,
Far beyond the starry sky;
Face to face in all his glory,
I shall see him by and by!"
Perth, Ontario.

Nagging

To correct the bad habits of others is often to form a bad habit yourself. A nagging disposition is natural to few; it comes from tired nerves or from super-sensitiveness or from a too-free indulgence in sharp criticism, which is likely to lead a person into a minute and harassing scrutiny of the life about him. So long as criticism does not react unfavorably either on the critic or on the criticized, it is beneficial; but when it is accompanied by a sense of impatience in the one and of resentment in the other, it becomes nagging, and should be dropped.—*Selected.*

PROVIDENCE leads us like children through the wilderness, by many a devious track toward our home. Joy brightens the path for one, and he walks on thankfully and happily in its rosy light. Grief takes another by the hand, and clutching him in her stern grip, points with wasted arm along the narrow way. What matter for so short a distance how we reach the goal? Brother! help me with my knapsack the while I guide thy feebler steps, and share with thee the crumbs in my homely wallet. Let us assist rather than hinder one another. Yonder where the lights are twinkling is a welcome for us all. Dark is the night, and sore the weary feet, and rough the way. Cheer up! toil on! we shall get there at last.—*Whyte Melville.*

GREAT occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, or we grow and wax weak, and at last some crisis shows us what we have become.—*Bishop Westcott.*



WASHINGTON, D. C., FEBRUARY 13, 1913

EDITOR FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW WILLIAM A. SPICER

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

Editorial

Sustaining Our Institutions

A Great Need Appealing to a Loyal People

IN the development of this second advent movement many agencies and instrumentalities have been brought into being. Church and conference organizations, schools, publishing houses, and sanitariums have all borne an important part in the work that has been accomplished. The organization, under God's guidance, has given definite form to the movement, preserved its unity and integrity, and secured from the believers concerted and harmonious effort. Our schools have supplied the consecrated workers, who have gone forth to practically all the nations of the world. From our publishing houses have gone out millions of silent messengers into many places where the living gospel heralds could not enter. Our sanitariums have contributed no unimportant part to the sum total of missionary effort. To them has been drawn a class of people who doubtless would never have been reached through other agencies. Thus these institutions have had the privilege not only of ministering to human suffering, but of presenting before those who came to them concrete examples of the power of a living gospel and a saving truth.

As with the work of God in every age, many crises have arisen in the history of this movement. These have been permitted by an overruling providence as a test of the faith and loyalty of this people, and to stimulate them to greater endeavor. And right royally have the believers in this movement demonstrated their loyalty to God and to this cause. In the darkness as in the light, they have followed the pillar of God's leading. To the promulgation of the principles of this truth they have devoted their property, their sons and daughters, their own lives. No sacrifice has been counted too great for the cause they loved. Never has there existed a more sacrificing peo-

ple than those connected with the work being carried forward by Seventh-day Adventists.

A fresh evidence of this loyalty was seen in the recent council held in Mountain View, Cal. Here were assembled nearly one hundred conference workers, including a large majority of the General Conference Committee in America, a score of conference presidents, representatives of leading denominational institutions, and other prominent church workers. The special occasion of the gathering was to consider the present financial situation of our schools and sanitariums, and the steps that should be taken to provide for their pressing needs. At this period of our church work no more important question could demand the consideration of the representatives and leading workers of this denomination.

Elder A. G. Daniells, president of the General Conference and chairman of the meeting, placed before the delegates the situation that had been created in the establishment and operation of our institutions, and the urgent need of relief which the present condition of this department of the work demands. He saw nothing calling for discouragement, and no situation that could not be met, as similar situations in the past have been met, by the active, earnest cooperation of our people. He believed that the need of our institutions was the call of Heaven to this denomination to rally to their support, and that the representatives assembled should devise ways and means whereby these agencies of the cause of God in the education of our youth for service and in the relief of human suffering could have brought to them the hearty support and cooperation of the entire church.

He placed before the council a plan which had been under prayerful and careful consideration for some time by several of the committee, and which, it seemed to them, afforded an excellent means whereby the situation could be successfully handled. Facts and figures presented by Elder W. T. Knox, treasurer of the General Conference, emphasized the importance of the question and the imperative need of the present call for help. Other speakers expressed similar convictions. The question in its general bearing, together with the arrangement proposed for meeting the situation, was submitted to a representative committee for study. After careful consideration the plan referred to the committee was unanimously recommended for adoption. The action of the council is outlined in detail in an article in this department by Elder A. G. Daniells, and need not be repeated here.

The proposition appealed to the judg-

ment of the entire council. All present, so far as our knowledge extends, expressed hearty approval of the method, believing that it would be the most natural and the easiest means whereby the aid of our entire church-membership could be enlisted to help our schools and sanitariums. The plan equalizes the burden. Every member, rich or poor, may share in the giving and have a part in the blessing. Confident that God had directed their deliberations, and with gratitude to him for his leadings in pointing the way to freedom from the heavy indebtedness which now hampers the operation of our institutions, and with unbounded confidence in our faithful people that they will respond liberally and cheerfully to this great call for help, the measure proposed was adopted and will be presented to our church-members for their kindly consideration. The Spirit of God, we are confident, led in the council. Light and courage supplanted perplexity and anxiety. We know that in this crisis, as in all the crises of the past, a loyal people will royally rally to the present call. By united effort the difficult task will be made easy, the heavy load light to bear.

The call now is to the whole church to take hold of this proposition. Let none be found, like the mixed multitude which came out of Egypt, among the complainers and faultfinders. Rather let every one, as did the children of Israel in the days of Nehemiah when the walls of Jerusalem were to be rebuilt, have a mind to work. Let our forces be joined in the conflict, and let every man stand by his brother, and every man say to his neighbor, Courage in the Lord. We can accomplish this work. No power can hinder the united effort of the people of God. Let every member respond to the appeal which is presented by the president of the General Conference in this issue.

F. M. W.

A Plan for Meeting the Financial Burdens of Our Schools and Sanitariums

THE meetings of the General Conference Committee just held at Mountain View and Loma Linda, Cal., may be placed in the list of the most encouraging and profitable meetings of the committee since the last General Conference. The main reason for holding these meetings was to give the financial interests of our institutions careful study, and to formulate plans for placing them on a good, substantial basis.

This great, perplexing problem has existed since the day we began the institutional work of our cause, but it has never reached a satisfactory solution. We have been more successful in our

efforts to place what may be termed our regular evangelical work on a satisfactory basis of support. In the early days of our history we were led to recognize the tithe of our income as the true source of the support of the ministry. In our endeavor to carry forward the work in all lands, we have found it necessary to supplement the income derived from the tithe with offerings, and we have succeeded in formulating and carrying out a plan for the accomplishment of this purpose which is as regular, definite, and certain as the tithing system. That plan is for every member to give fifteen cents every week to the cause of home and foreign missions. The plan is a success, and furnishes a definite, substantial basis for carrying forward our evangelical work. This relieves all connected with that phase of the cause from undue anxiety. Of course, there is always the need of more means, but those who are charged with the administration of affairs know quite definitely what they are to receive, and, therefore, what they can plan to expend; and those in the field of activity in both home and foreign lands need give little thought to the question of support. Nowhere can there be found a system of gospel finance superior to this. If some arrangement as definite and workable could be adopted for the erection, equipment, and maintenance of our institutions, without placing upon them a heavy burden of debt, great relief and blessing would come to our cause. This is the problem we are most earnestly endeavoring to solve. We believe this end can be reached, and we believe that a long step was taken in that direction at the Mountain View council. The arrangement agreed upon by the committee to submit to the coming General Conference for approval was this:—

**Recommendations to the General Conference
in Session**

Whereas, It is more clearly revealed, with each passing year, that schools, sanitariums, and publishing houses are most helpful and necessary facilities for the rapid and efficient carrying forward of the work of God throughout the world; and—

Whereas, These institutions can accomplish their purpose only to the extent that they are understood, appreciated, and supported by our people; and—

Realizing, That in the establishment and maintenance of the institutions we now have, there has not been given the careful study, the efficient management, and the proper financial support they should have had; therefore, be it—

Resolved, That we take these institutions, with their workers and their great interests and needs, more fully upon our hearts and into our plans and fostering care than heretofore; and, further,—

That we commend to the study, the interest, and the support of our people everywhere the schools, sanitariums, and publishing houses among us.

Resolved, That we adopt the following

arrangement for removing the present liabilities of these institutions, and for maintaining them without creating further indebtedness:—

The standard of offerings to missions to be raised from 15 cents to 20 cents a week per member in the United States and Canada, and that 25 per cent of the total amount thus raised be devoted to the liquidation of the liabilities of all training-schools, and those academies, intermediate schools, and sanitariums whose liabilities equal or exceed 25 per cent of their assets.

We further—

Recommend, That the carrying out of this plan be governed by the following provisions:—

1. That the entire amount received on the Twenty-cent-a-week Fund be kept intact, and remitted to the General Conference treasury.

2. That the 25 per cent to be devoted to the liquidation of the liabilities of the schools and sanitariums shall be divided annually, by the General Conference Committee, among the institutions, on the pro rata basis of their indebtedness.

3. That in the apportionment, due consideration be given to the conditions prevailing in each institution as to its financial situation, earnings, available assets that can be realized upon without detriment to the work, annuity contracts, etc., a complete report and financial statement being rendered each year to the General Conference by the institutions.

4. In case the total amount raised falls short of the 20 cents a member, so as to interfere with the operations of our foreign mission enterprises, the shortage shall be deducted from the relief fund rather than from the foreign funds.

5. That each institution receiving appropriations from this fund shall apply the full amount it shall receive to the liquidation of its liabilities.

6. That an institution sharing the benefits of this fund shall not by any means add to its present indebtedness either by buildings, by equipment, or in its operations.

7. That for the enlargement, repairs, equipment, or loss in operating, the needed funds shall be raised by direct gifts from the people.

8. Where it is demonstrated that an institution can not maintain itself without increasing its liabilities or encroaching upon the proposed relief fund, such institution shall, upon the advice of the General Conference Committee and the union conference in which it is located, be closed, and its assets be disposed of to the best advantage, or diverted to other denominational use.

9. That failure on the part of any institution to comply with these provisions shall debar it from receiving the benefits of this plan.

10. That there be appointed a finance commission of three members, men having experience that will enable them to give counsel regarding training-schools, sanitariums, and publishing-house enterprises, to counsel with the management of each institution regarding its affairs, and to make recommendations as to plans of operation, this commission to report to the General Conference Committee; that this commission shall take the place of the recently appointed committee on institutional finance, its members to devote their whole time to the work, the salary and expense of the members to be

met from the 25-per-cent institutional fund before its distribution.

11. That this plan go into effect July 1, 1913.

The limits of this article prohibit the extended statement we should like to make regarding this plan. May we request our people to give the outline most careful study?

First of all, it is recognized that we should all give the interests, the needs, and the great purposes of our institutions more careful study, and take them more fully into our plans and fostering care. These institutions are designed to be of great service to the cause generally and to individuals in particular, and they are rendering, in a measure at least, that service. The good they are doing in all parts of the world can never be fully known until it is revealed in the world to come. Let us, then, give them our most earnest prayers and hearty support.

But the great feature of the plan under consideration is the provision for the payment of the debts of the institutions we now have. This is necessary in order to place them on a desirable and prosperous basis. The way it is proposed to do this is made plain in the recommendation. It is to raise the weekly offerings of our people from fifteen to twenty cents a member, and to appropriate twenty-five per cent, or one fourth, of the full amount of that sum to our schools and sanitariums carrying an indebtedness of one fourth or more of their assets. If this plan is carried out fully, it will, during the next seven or eight years, wipe out the entire indebtedness of all the schools and sanitariums that are now entitled to draw from this fund.

It should be remembered that in paying these obligations we shall not be throwing our money away. We shall not be making up some great loss sustained by wild speculation in stocks, mines, patents, etc. When we have paid these debts, we shall have in our possession far more than full value for every dollar we pay. The material value—the land, buildings, and equipment—will be worth more than the sum we shall now have to raise. To this must be added what may be termed the good will. These institutions are not dead, abandoned enterprises. The schools are filled with our young people, who are being instructed and trained for life's duties by Christian teachers. They are being led to fear God and to reverence the Bible. By ties that can never be broken they are being bound to the cause we love, and to which we want them to give their lives.

But this is not all. These same schools have already sent hundreds of our young men and women into all parts of the world to live, and labor, and die, if need

(Concluded on page 12)

The Cure for Anarchy

THERE is a cure for anarchy. It is not a human cure; it is not brought about by legislation. It comes through the Great Physician, and through him alone. It will not only cure anarchy, but it will save the anarchist. It will do this in the individual, but only in the individual who willingly allows it to be done for him. There will be no compulsion about it; there will be no salvation of anarchy en masse, or as a society. That work of cure must go on in the heart until every root of bitterness is eradicated, until every selfish impulse is banished, and submission to the will of God is complete.

Satan was the first anarchist; he revolted against the law of God. He sought the overthrow of government; he sought the exaltation of self. Now the cure for anarchy must be the very opposite of that, and we find it in Christ Jesus. This is the all-important admonition: "Let this mind be in you, which was also in Christ Jesus." That mind which was in Christ Jesus led him to lay down his life for those who had merited death through the breaking of God's law. Thus was the majesty of the law upheld, and at the same time a way opened that men might be saved from the results of their own anarchistic course.

The heart of the carnal man is the heart of anarchy; for we read, "The carnal mind . . . is not subject to the law of God." Then, in the regeneration of the heart of man is the cure for anarchy; that is, letting the mind of Christ displace the carnal mind. That takes anarchy out of the individual, that saves the individual; and it is the only thing that can. That is anarchy's only cure. And in the application of that cure, submission to the will of God, is the only true and perfect liberty.

C. M. S.

Awakening Conscience

OUR missionaries in the dark quarters of the earth have continual opportunity to watch the working out in human hearts of the experience described by the apostle Paul: "I was alive without the law once: but when the commandment came, sin revived, and I died."

The untaught Peruvian Indian, for instance, has little idea of the finer distinctions of right and wrong. Elder F. A. Stahl was pleased recently to watch the awakening of conscience in the heart of one young Indian.

The youth was a warm friend of the mission, but had not come very far along the road of the Christian life. He wanted to help, however; and when Brother Stahl was in the town of Puno getting supplies, he left some sacks of barley for the young Indian to bring

out to the mission station. It was in the rainy season, and the sacks were wrapped in oilskins.

"Now, can I trust you?" Brother Stahl asked. "You must bring these right through to the mission, because after being carried through the steaming heat this *savada* will spoil if it is not opened up."

"Yes, I will do it," the young Indian said. But Brother Stahl, after concluding his business, made the long journey to the mission station, and found that the young Indian had not come. Some hours passed, and still he did not come. It was too late to go to his village to find him that night, but the next morning Brother Stahl went to the village, and found that some trifling thing had kept the young man from bringing on the supplies direct to the mission.

Brother Stahl quietly escorted the delinquent to the mission station, and when they opened and spread out the barley, it was found musty and damaged. "You see," he said to the young man, "I trusted you; you gave me your promise, but you have broken your word, and the *savada* is injured. You have broken your word."

The Indian said nothing, and weeks passed. Brother Stahl had not asked this young man to bring any further supplies. The young fellow had continued attending the meetings, but the real idea of a broken promise and of the wrongfulness of it had not been thoroughly worked out in his mind.

However, in meetings held just at this time, during the visit of Brethren Westphal and Allen and myself, the Lord had come very near. On the Sabbath the topic was especially the forgiveness of sin, and the prompt and definite dealing with sin. The next week, as Brother Stahl was leaving the mission to be gone for some months, the Indians were helping in packing and saddling our animals for the journey. At the last moment, the young Indian who had disappointed Brother Stahl came up to him, and with tears said, "I am glad that Jesus forgives sins."

That was all; and Brother Stahl rejoiced to hear the words. It was no set form of confession, but Brother Stahl well knew that the young man was confessing his failure of weeks before. The Spirit of the Lord had convicted him, and helped him to repent of his sins, and to seek forgiveness; and the young fellow wanted Brother Stahl to know it.

So in uninstructed minds that have been befogged, and that are intellectually and morally sluggish, the Spirit of God is awakening the conscience, and the missionaries rejoice as they see the work going forward in the hearts of those whom they love. The living word that

is taught day after day and month after month, is like the rain that cometh down from heaven, causing the earth to bring forth and bud. So the spiritual seed-sowing is bringing forth the fruits of righteousness in honest hearts wherever the messengers are laboring.

W. A. S.

A Dangerous Responsibility

THERE is a peculiar kind of theological teaching in the following from the *Ram's Horn*, of Chicago. It is worthy of note only because it is the expression of a belief that is very prevalent at the present time:—

Every day is a holy day to the right kind of Christian. Sunday calls for no higher standard of conduct than Monday or Wednesday. By common consent and through divine injunction, we are forbidden to do certain things on the Sabbath, but they are tasks which are not in themselves wrong, but because they interfere with Sabbath rest and worship. Sunday is not universally observed as the Sabbath. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Jews, Saturday; and the Christians, Sunday. Thus a perpetual Sabbath is being celebrated on earth. The important thing is not the particular day, but the giving one seventh of our time to rest and worship.

It is indeed true that "Sunday calls for no higher standard of conduct than Monday or Wednesday." In the first place, the Bible nowhere recognizes Sunday as a holy or sacred day; and in the second place, God has nowhere taught us in his Word that we are to be better one day than another. We can not impute any such teaching to the Lord of the Sabbath day. But he who tries to make a Sabbath of every day is just as far in the wrong as he who imagines he must be better on Sunday or on the Sabbath than on any other day.

The Sabbatic institution was established as a memorial of creation, was blessed and sanctified by the Creator for the purpose of a memorial; he set it, before the race and commanded its observance as a memorial, a day of worship. The founder of that institution "rested, and was refreshed." So we are to find rest and refreshment. He blessed and hallowed it for a purpose, and we totally ignore that purpose when we set up our own choice of a day for a Sabbath, or try to make a Sabbath of our own out of all the days of the week.

The writer of the above extract overlooks the fact that God gave the Sabbath as a perpetual reminder of himself and his completed work. The Bible says upon that point:—

And God blessed the seventh day, and hallowed it; because that in it he rested

from all his work which God had created and made. Gen. 2:3.

God did not rest on every day in the week from all his work; nor did he bless and sanctify every day in the week, because that in them all he had rested from all his work which he had created and made. Therefore all the days of the week could not be Sabbaths. He did not rest on any single day of the first six days of the week, nor did he sanctify and bless any single one of the first six days of the week. Therefore it is impossible that any one of the first six days of the week should be the Sabbath of the Lord.

The extract says: "Thus a perpetual Sabbath is being celebrated on earth;" and that because each day of the week is being observed by some people. That is not true in the light of God's Word. It is but another illustration of the babel of confusion into which the world has permitted itself to drift by departing from the Word of God. The fire-worshipping Persian is not keeping a Sabbath to the Lord by performing his fire-worship on Tuesday; the whirling dervish is not keeping a Sabbath to the Lord God by performing his brain-befogging gyrations on Thursday; and the Roman Catholic is not keeping a Sabbath to the Lord Jehovah by going through religious rites and ceremonies on the day which the ancient pagan world dedicated to the worship of the sun-god. Nor are Protestants keeping a Sabbath to Jehovah by following the Roman Church in this and trampling upon the only Sabbath which Jehovah ever recognized as his or ever gave to men to keep.

"The important thing," the above extract says, "is not the particular day, but the giving one seventh of our time to rest and worship." On whose authority can any man make such a statement? Nowhere in God's Word is any man given authority to change the statutes and ordinances of the Lord. God declares, "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:34. What is God's covenant? In Ex. 31:16 the Lord calls the Sabbath "a perpetual covenant." What was it that went forth out of his lips? "And God spake all these words," saying. What are "these words" which Jehovah spoke with his own lips? They follow immediately, they are the ten commandments, in the bosom of which rests the fourth, the Sabbath commandment. God's own promise, then, is that he will not break that Sabbath "covenant," nor alter his Sabbath commandment.

Thus it stands, and will stand forever. It is a fearful thing to take upon one's self the responsibility of attempting to change the commandments and ordinances of God. Some of the ancient

Israelites thought it made no difference about the particular day of the Sabbath, and they paid for their thoughtlessness with their lives. Some thought it made no difference if ordinary fire was used in the sanctuary service. They were slain. It is just as unholy business now as it was then to tamper with God's law and his requirements when thousands of souls are in the balances deciding for eternity. "Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5:18, 19. C. M. S.



Institutional Finance

In previous articles, we have seen that the Lord has provided a financial system for the dissemination of the gospel, which, when fully adopted by his people, will furnish ample means for the support of the evangelical work in both so-called Christian and heathen lands. There is, however, another phase of our denominational work that has thus far not been considered in these articles.

Early in our history, we were led to establish schools for the education of our youth and the training of workers, publishing houses for the rapid dissemination of the truths of the message, and sanitariums for the care of the sick, and the teaching of correct principles of living. This institutional phase of our work has rapidly grown until to-day we have 86 colleges and academies, 28 publishing houses, and 74 sanitariums, with 3,160 men and women engaged in operating them. These institutions carry an investment of over \$6,500,000, and are important factors in our work. Their successful operation means prosperity to the denomination, and will give a great impetus to the evangelical work. On the other hand, their financial embarrassment must interfere with that which is the real object of our existence,—the saving of souls. Established for the furtherance of the message, and so intimately connected with the evangelical work, we must conclude that if right financial principles are followed in their creation and operation, we shall not only be able to avoid financial embarrassment in them, but they will prove a source of great strength to our world-wide work. If, on the other hand, wrong financial policies are followed, we must expect, with the magnitude our institutional work has attained, that instead of being a help, they will become a menace to the denomination.

This phase of our denominational finance, therefore, merits our most careful consideration. It has come to be recognized that the denomination really stands back of our regularly organized institutions. The question of establishing a school, sanitarium, or publishing house, should, therefore, not rest with a few men, nor even with a local conference, for it may affect the entire denomination, and its creation is a subject for wider consideration than can be given by those in the immediate locality where it is proposed to establish it. Early in our history instruction was given on this point:—

The medical branch of the work is the most difficult work now before us. I have received letters from presidents of conferences and from men of property, and have also had interviews with these brethren, in reference to establishing health institutions in different States. I can not encourage this, after a careful consideration of the cause of God in every branch. I have brought to their minds the difficulties that we have had to meet in the institutions already established,—the discouragements which have come in, as there was such a lack of piety, of principle, of unswerving integrity, of well-balanced minds, of unselfish interests, of men who were wholly consecrated to God. Men of this character are the only ones who should have controlling power in our institutions.

I have been shown that the matter of establishing and conducting denominational and health institutions should come under the supervision of the General Conference. Such institutions should be established only after careful and prayerful consultation, and when it is decided to be essential for the advancement of the work of Bible hygiene and temperance for the good of suffering humanity. The strange movements which have been made in reference to the planning and establishing of sanitariums have not been in the order of God.—*Unpublished Manuscript.*

The establishment of health institutions is too important a matter to be left to the management of a few interested individuals. If the enterprise is under the control of the General Conference, the way is open for deliberate counsel, and careful consideration of the matter and its relation to the great whole; and after it is undertaken, there will be a united force to give it influence and standing. This will contribute largely to its success. Under such management, a class of workers could be enlisted which otherwise could not be secured; and thus the enterprise would prosper when it would prove a failure in ordinary hands; and, furthermore, there must be an authority to guard such an institution, so that persons who are not qualified may not be allowed to grasp responsibilities, through selfish ambitions in their professional lines as physicians.—*Id.*

A failure to heed this instruction has brought much embarrassment. In some instances it has placed institutions in apparent rivalry and competition with others, to their great detriment, with the result of financial loss to the institutions

concerned, which eventually falls upon the people, and reacts upon the evangelical work of the denomination.

With the expansion of our work, the field has been divided into union conferences, whose officers and committees have the oversight of the work in the fields in which they operate. The local conferences should not feel free to establish a work that may affect the union conference, without obtaining counsel from the larger body; for while the work under consideration may promise benefit to some locality, its general effect might prove detrimental. Where its influence, financial or otherwise, would extend beyond the bounds of the union, counsel should be sought of the General Conference. Wisdom will warrant us even further than this, for as it is the people who must furnish the money for the establishment of the proposed institution, and also its support, it is due to them that their judgment and wishes should be obtained before launching the enterprise, or involving the constituency.

The world to-day is seeking in all its enterprises to eliminate competition. Without endeavoring to discuss the merits of the question in general, it is evident that there can be no excuse found for this denomination's creating and maintaining institutions that enter into ruinous competition with one another; for while the argument is advanced that competition in commercial enterprises incites to excellency of service and is the life of trade, in denominational work the opposite effect is obtained. In our schools it results in meager facilities, inadequate faculties, and an attendance insufficient to properly support these institutions. What is needed, is a proper distribution of our schools, and a determining of the scope of work and the sphere of influence of each, so that each will become a unit contributing its share to making up a strong and efficient educational system, capable of suitably supplying the necessities of the denomination, and giving promise of securing a patronage and support commensurate with the facilities supplied.

What has been stated of our educational institutions can, in the main, be also said of our sanitariums and publishing houses. Competition should not in any sense enter into their operation. The nature of their work, with a common object for all, calls for the very closest cooperation. We are living in a time that demands the very best attainable from any line of service. Much more important, we are engaged in a work that calls for an excellency of attainment beyond the human. If, therefore, we discern anywhere in any phase of our institutional work unsatisfactory

results, or financial conditions that threaten to embarrass the work; if any of our colleges or academies continually fail to secure proper attendance by reason of insufficient constituency, or because of a lack of suitable equipment, with the inevitable accompanying low standard of work; if after careful consideration, it develops that these conditions are chronic and result from an overcrowded and undesirable competition, it should be recognized that a change is called for, a change that may perhaps be attained by a readjustment as to the extent of work to be done, limiting it to fewer grades, or by a readjustment of territorial lines. It may even be necessary to discontinue some schools entirely. Better that, if the case is hopeless, than to continue for an indefinite number of years unsatisfactory service and financial loss. As a denomination, we should be far better served, and therefore occupy a much better position educationally, with fewer strong and well-equipped colleges, doing a high grade of work, with class-rooms and dormitories well filled, and a faculty of the very best teachers obtainable, than to have a greater number of so-called colleges, none of them enjoying the patronage they should have, nor attaining the educational standard our work and needs demand.

W. T. KNOX.

A Plan for Meeting the Financial Burdens of Our Schools and Sanitariums

(Concluded from page 9)

be, to win the lost to Christ. What should we do to-day without this great army of intelligent, consecrated workers? They stand at the head of union and local conferences, colleges and academies, publishing houses and sanitariums. They edit our papers, superintend our mission fields, preach the message in every land, compose the faculties in our schools and sanitariums, do the work in our publishing houses and conference offices, and a great, energetic army is doing valiant service in carrying our message-filled literature to the homes of millions of people.

All this, and yet more, we have now, and shall still have after we shall have paid the dollars these institutions are now owing. Are such assets worth what it will cost to free them from the burden of debt that rests upon them? — Yes, and a thousand times more.

These institutions form an essential and inseparable part of our great worldwide missionary enterprise. They are the nurseries of the great field we are to work. From them are being transplanted fruit-bearers to all lands. How could we ever carry out our great mis-

sionary program the Lord has given us without these institutions? In the mission fields we are establishing schools and sanitariums for the training of the young natives for service. We count these institutions a part of our missionary enterprise. Our schools at this end are furnishing the teachers, nurses, and doctors necessary to do the work in the institutions at that end.

We believe this plan for freeing our schools and sanitariums from debt will meet with a glad response from our people everywhere. It is feasible and possible. It can be carried out. The splendid response of our people last year to the call to raise their gifts from ten cents to fifteen cents a week shows what can be done. We came short only twelve thousand dollars of increasing our gifts five cents a week for every member in the United States and Canada. And now to help our institutions we can spring the offering another five cents. Our people of large means can, and will, give thousands.

Other features of the plan for placing our institutions upon a sound financial basis will be noticed next week.

A. G. DANIELLS.

As One Sees Us

LEST we come to think that the increased enlightenment of this age and a growing spirit of liberality and intellectual and religious tolerance will make it impossible for the decree of extermination ever to go forth against those who keep God's law, it may be well that we hear from time to time such expressions as the following, written to the editor of *Signs of the Times* by Mr. James Mullowney, a former Catholic priest. He pays his respects to Seventh-day Adventists in this manner:—

There are too many sects, too many creeds, too many fanatics; and the most dangerous of them all, in religion and in the field of labor, are the Seventh-day Adventists. Protestants and Romanists alike hate them, and some day a well-directed inquisition will terminate them. Fanaticism is the greatest danger to our country. I believe that even God hates a Seventh-day Adventist.

Therefore, in "terminating" Seventh-day Adventists by means of "a well-directed inquisition," such a one would think he was doing God service, giving God pleasure in pouring out his hate upon such a people. There is nothing more bitter than the hate of a fanatic or bigot who thinks he is working under a divine commission when persecuting men and women on account of their religion. Mr. Mullowney is brutally frank, but so will be that decree, when it comes, declaring that all who will not worship the beast or his image or receive his mark, shall be killed.



He Is Coming

EUGENE ROWELL

HE is coming is far sounding in the
raging of the sea;
On the age-decaying mountains it is
graven deep in stone;
It is borne upon the tempest when the
wolves of storm are free;
And the valleys far reecho, "He is
coming to his own."
In the early glow of morning and the
sunset's living flame,
All the heaven is written over with the
splendor of his name;
He is coming, he is coming to his ever-
lasting throne.

He is coming. We behold it in the faces
of the throng;
It is in the clanging chorus of the song
that labor sings;
In the marketing of virtue and the ar-
rogance of wrong
It is borne o'er land and ocean with
the speed of eagle's wings.
In the darkness of the midnight and the
glory of the noon
Earth and sea and sky proclaim it, he is
coming very soon:
He is coming, he is coming, Lord of
lords and King of kings.

"He is coming," say the banners of our
legions ranked for war;
In an undertone it rumbles through
the rolling of the drum;
It is in the strife of nations and the flight
of winged car:
Lo, the proud of earth shall tremble
and her kings fall pale and dumb;
And as leaves before the tempest, wicked
men shall flee his wrath,
When he wraps the earth in vengeance
and destruction marks his path;
But the ransomed of the Lord shall
cry, "Hosanna! He is come!"

Japan

F. H. DE VINNEY

SINCE the general meeting at Awaji
in July, I have visited every church, com-
pany, and laborer in the field. This has
involved hundreds of miles of travel
by rail, and not a little by foot and
by jinrikisha (man-power wagon); and
living native style in Japanese hotels,
during all the time away from home not
having a chair or bed, but sitting, eat-
ing, and sleeping on the floor. At first
this is rather difficult, and is trying to
one's body and limbs; but after a time
it becomes less disagreeable than might
be expected by a foreigner. I rather
enjoy it for a time; but on account of
the strange foods upon which one must
live, any long trip or continued stay in
the hotels is usually followed by a few

days' illness, which detracts from the
pleasure of the experience.

At Yusawa, in the northern part of
the main island, we held meetings for
several days with the interested ones;
and as the result of the labors of Brother
Matsukura, I baptized three adults in
the river, near the city. Besides his
regular readers, Brother Matsukura has
a large class of the children of heathen
parents to whom he is teaching the
message.

To reach the little church company
at Kuji, we had nearly five miles' walk
from the railroad station. When yet
two miles distant, we began to meet
members of the church, as they had ap-
pointed a meeting in a pine grove near
the river. Here in God's own temple we
held a service that reminded us of Paul's
meeting on the riverside, "where prayer
was wont to be made." At its close we
went down into the water and baptized
three young men who are just entering
the prime of life.

At Kogoshima, an important city of
Japan, situated in almost the extreme
southeastern part, and about twelve
hundred miles from Yusawa, we visited
Elder H. Kuniya. He has a good inter-
est in that place, and we hope to es-
tablish a strong church as the result of
his and his collaborators' work. We spent
several profitable days visiting and hold-
ing meetings, and then with Brother
Kuniya visited Miyakonojo, enjoying the
interesting experience of traveling in a
Japanese *bashi*, or stage drawn by a little
raw-boned horse. For ten miles we went
winding up the side of the mountain on
the edge of a cliff overlooking its smok-
ing volcano and the great bay, and
then as far down the other side to the
little city, where we remained two days.
While we were there one man and his
little boy came several miles to attend
the meeting.

At Saseho, the great naval port on the
west coast, in the same waters which
floated many great men-of-war, and
naval vessels of all kinds gathered to
prepare for the annual review before
the emperor in Yedo Bay, I baptized
three individuals as a preparation for
a different kind of warfare than was in
the minds of the thousands who were
all around us intent upon war prepara-
tions.

From Saseho, Brother Miyake, my
secretary and interpreter, and I walked
six miles to another port, to get a boat
for Hirado, a fishing village on an island
about six hours' steaming off the west
coast. While on the way we were all
the time surrounded by many marines

and soldiers, who were engaged in re-
pelling a mimic attack on an enemy from
the sea upon the naval station. They
paid little attention to us; but it was
rather trying to be in the "midst of war's
rude alarms," when bent upon such a
peaceful errand. However, we did not
mind it after a time, and it served to
break the monotony of the walk.

At Hirado we had a very interesting
experience. In every Japanese city or
large village there are many little local
post-offices. The head postmaster had
expressed himself to our laborer as be-
lieving that every man ought to hold
some kind of religion, and that he was
willing to investigate the Christian re-
ligion with a free mind. Hearing that
we were in the city, he invited us to
come to his house and hold a service.
When we reached his house in the eve-
ning, we found that he had called in all
the employees of his post-office, and as
many of the local officers as could get
away, and two large rooms were filled
with those who gave good attention as
we presented the claims of the Christian
religion. After the meeting, nearly all
remained for an hour, asking questions.
Surely here is a fruitful field for effort.

After fourteen hours on the Inland
Sea from the city of Matsuyama, where
we had spent several profitable days with
the workers, and where a tent effort had
been held during the summer, we reached
Kobe, on the afternoon of Friday. A
meeting with this church is always a
pleasure. After a good service Sabbath
morning, we went to the sea and baptized
seven of the helpers and patients from
the Eisei-In, our Japanese sanitarium.
Here a splendid work is being done to
heal both the bodies and the souls of
men, and the Lord is greatly blessing
the institution.

From Kobe I was called home to pre-
pare to attend the meeting of the Asiatic
Division, at Shanghai, China. In all
the places visited not especially men-
tioned, we had good experiences, and
saw many evidences that there are hon-
est hearts in all parts of Japan who will
yet be won to the love and service of
Christ.

The week of prayer has just closed as
this is written, and the reports which
have reached us from the different
places indicate that it has been the best
one ever held in Japan. Truly it was a
very precious season of refreshing here
in the Tokio church. There was such
earnestness in the prayer seasons that
we foreigners had difficulty finding a
chance to pray. The Japanese brethren
and sisters would begin to pray before
the formal closing of the prayer preced-
ing, while the foreigners, not being so
familiar with the language, would wait
for the Amen, and thus be just too late
to begin. This occurred many times,
and we could almost wish that some of
our prayer-meetings back in the home
land could have been transported here
to catch the inspiration. Surely the Lord
is fitting up workers to finish his work
on the earth, and the signs are thickening
which show the end is near.

The great need of Japan which is pressed upon mind and heart from every visit to laborer, church, and company, is the need of men—young, devoted, consecrated laborers with some experience—who will come over and learn the language and assist us in training native laborers, and help these native laborers in binding off their work so that that which is gained will not unravel and be lost as persecution comes and the workers pass on to other parts of this great field. That such may hear the call, we are daily praying.

Tokio.

New Mission Buildings Among the Indians of Peru

IN a letter written Sept. 15, 1912, Brother F. A. Stahl speaks of their work among the Indians of Peru as follows:—

"We are now out at Platiria, finishing



INDIANS BRINGING MATERIAL FROM PUNO, TWENTY-ONE MILES, UPON THEIR SHOULDERS FOR THE NEW MISSION BUILDING

the mission buildings, and there is a greater interest than ever at this place. The people now believe that this mission has come to stay, and are more ready to be friends. We have had many evidences of the Lord's blessing.

"There is a great feast in Akora this week, but the people do not bother us. We live in the new house now, right near the road, but the Indians seem to be our friends, almost without exception.

"A little thing did happen to-day. We sent an Indian brother to Akora to buy some food, and as he was returning a man took the food away from him. We sent a letter to the governor of Akora, who reproved the man severely, and made him give back the food. The governor also sent a soldier with him to see that he did it. A large crowd saw it all. This will do us some good."

This picture illustrates the keen interest of the Indian brethren in erecting the mission building. Note these heavy loads, and then think of what it means to carry them in this manner twenty-one miles. Surely a display of loyalty to the message.

Extracts From Mission Letters

EXTRACT from letter from Elder W. H. Anderson, Pemba, Rhodesia:—

"The air is fragrant with orange blossoms. Some of the trees look as if they had been snowed on. The magistrate told me he wanted to engage all his oranges here next year, at twenty-five shillings a hundred. I agreed to let him have what he wants.

"The cows are still doing well. We now have fifty-three young calves, and all but one are thriving.

"It is a marvel to our neighbors how healthy our cattle are. Cattle are dying all around us, but if the rains start at the usual time I do not think we shall lose any. The man on the next farm south of us, who bought one hundred of the same lot that ours came from, has lost thirty-five out of his one hundred cows. Another who had some of the same lot, has lost one half of his. I get on the mule once or twice a week and

behalf of the south, in order to get the charter renewed. Hardly a day passes that I do not see a policeman pass looking for boys to work. The police are now paid no salary, but they are paid two shillings for each boy they bring in. As they wear the government uniform, they use their own ways of getting them, and there is no check on their methods, as they do not go to the native commissioner now.

"These are some of the difficulties that we have to meet, and I suppose they will not improve. Pray for us and the work here."

Extract from letter from Geo. Hutchinson, Shangani Mission, Rhodesia:—

"I avail myself of this opportunity to report with regard to the progress of the work in this part of the Master's vineyard since my return. The attendance at our Sabbath meetings had fallen off during my absence, so on my arrival I made it my first duty to visit the people and to give stereopticon lectures, which they greatly appreciated. I am glad to state now that they attend our meetings just as well as formerly. The native commissioner visited me, and in a chat with him he told me that the natives are very much pleased that the mission is here, and that they realize and appreciate the benefit they derive from it. He tells me that we have a fine position and an important one. He is very much pleased with our work and hopes to visit us again at some future time.

"I have made inquiries regarding the gold-mine that is nearest us, with a view to future business transactions. I found that the mine is a large one, employing seventy white men and one thousand natives. To provide for these people, the manager enters into a contract with a store which is on the mine to supply grain. The man who is running this store gets most of the grain from Bulawayo by rail to a siding that is forty miles from the mine. The grain has to be hauled by wagon from this siding. This store would buy grain from us at a good price if we could supply it. I now think if we could operate a store and raise some grain, a good beginning would be made toward making this station self-supporting.

"Brother and Sister T. J. Gibson and family are with me at present. We have been discussing our work and making plans. He believes with me that the work here has a good future."

Extract from letter from E. C. Silsbee, Kololo Mission, Basutoland:—

"There are some encouraging features in the work here. A few days ago I had a Bible study with a native minister of the New British Church, who has charge of fourteen mission stations in Basutoland. He had studied quite a little regarding the truth, having purchased several of our books. He asked many intelligent questions, which I answered as best I could. After about three hours' study he took his leave, expressing his gratitude many times over for the satisfactory Bible answers to his

questions, saying that we could soon expect him, and as many of his under ministers as he could bring, to come and ask for baptism. This man said that for some time there had been an agitation in their ranks about the question of the true Sabbath, the right way to baptize, and several other points, to which their white ministers failed to give them satisfactory answers; hence his visit to us as 'the Sabbatarian Mission.'

Mission Notes

THE India Mission in presenting its immediate needs calls for two nurses—a man and his wife—to assist Dr. V. L. Mann; two canvassers; a Bible worker to assist Elder G. W. Pettit as he opens work in Bombay; four couples to enter new territory, two down in the Punjab, and two for the Telegu country,—thirteen altogether.

FROM Tarsus, that city of which Paul spoke from the castle stairs, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city," Brother E. E. Frauchiger, superintendent of the Turkish field, sends greetings to all the believers, and also the good word that doors are opened on every side to him to preach the message. He adds that the roads are full of soldiers who want to go on to Constantinople. He sees in that which is taking place around him the fulfilment of prophecy.

FROM Loanda, Portuguese West Africa, a large assortment of post-cards illustrating the condition of the people in that part of the Dark Continent, has been received at the Mission Board Office. We have no mission station there. The brother located at Loanda, who, with his family, is doing what he can to enlighten the people in a self-supporting manner, is calling earnestly for a missionary to come to their assistance, one who can spend all his time in working among these heathen people who worship demons and know nothing of the coming King. The work must be carried on in the Portuguese language. These scenes illustrate native home life, fetish-worship in varied forms, various industries carried on, and the final parting with their dead. A promising mission field awaits the message in this part of Africa.

ONE reason we do not pray better, I suppose, is that we are afraid of being answered. It is a very serious thing to pray, because we may be taken at our word. We must consent that God should order the answer. For instance, I pray in the morning that God will make me very useful to-day; it is a hazardous prayer. I may be taken at my word. Within an hour I may be called to very great usefulness, which will take a hundred dollars from my bank-account. Now, if I don't want to take that money if it is called for, I have made a mistake in my prayer. Let us say what we mean.—*Alexander McKensie.*



Earth's Lesson

C. P. BOLLMAN

SINK to thy rest, O sun,
Behind the western hills!
Leave earth to darkness, and
To that sweet calm that falls
O'er nature with the night.
Withdraw thy heat, O sun!
Day with no break would blast
Earth's fairest fields and make
Of gardens deserts drear.
Night brings some blessings day
Can not impart; the clouds
Shut from the earth thy rays
That garden spots may smile
In bounteous harvests,
And so our race be blessed
With food and raiment meet
For all God's children dear.

And now, O child of hope,
Earth's lesson quickly learn:
We need the sunlight bright,
And God's approving smile.
We need to feel the warmth
Of love divine, and know
His keeping presence near:
But like the earth we need
The storm-cloud and the rain.
The shadows cool we need.
E'en hours of darkness deep
We need to try our souls,
To draw upon our faith,
That we like garden spots
May smile in harvests rich
With precious fruits for God.

Nashville, Tenn.

Slothfulness

J. D. MONTGOMERY

SLOTHFULNESS is said to be "disinclination to physical exertion." There is a growing tendency toward disinclination to physical exertion among certain classes. They would probably resent the idea of indolence, of being lazy, yet the disinclination to sufficient exercise seems to be present nevertheless. There is a large class of people who for one reason and another find it hard to incline themselves to proper physical exertion.

No one deserves what he does not earn; he should not expect anything for which he is not willing to labor. "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Prov. 6: 6-8. She provides her necessities in a favorable time against the time of need. "If any provide not for his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel." Industry is a Bible principle, and to neglect it or reject it is to deny the faith and become worse than an infidel.

"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." Prov. 19: 15. Another text similar to this: "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, so shall thy poverty come as one that travelth." Prov. 6: 9-11. The indolent man does not properly provide for his family, and consequently does not represent correctly the religion of Jesus Christ.

Besides this, there is an unfavorable effect upon the body itself if it is inactive. The effect of indolence upon the body may be gathered by this text: "The fool foldeth his hands together, and eateth his own flesh." Eccl. 4: 5. The flesh of the body is consumed by itself from too much folding of the hands. Another: "By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through." Eccl. 10: 18.

The idler sees obstacles to his progress where none exist. "The slothful man saith, There is a lion in the way; a lion is in the streets. As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit than seven men that can render a reason." Prov. 26: 13-16.

Bible Hygiene and Sanitation

The science of the prevention of disease is a Bible science. The art of prevention eclipses the art of cure beyond any comparison. "An ounce of prevention is worth a pound of cure," says the old adage, and we have never heard it successfully disputed.

It is the work of true health reformers to teach the people how to live to avoid disease. It is this phase of the subject that points the patient to the One who is the author of good health. A wicked man may give medicine and enforce rules of living until health is restored to the sick; but it is only the Christian doctor or nurse who will persuade the patient to repent of his past mode of living and abandon it for that which is required by the Word of God. Health thus becomes to him "thy saving health," and disease the result of transgression. To those who reform their mode of living merely to escape the results of bad living, this phase of the subject does not appeal.

The Bible has very little to say about the cure of disease, but has much to say about how to avoid it. God gave to Moses the best system of sanitation, and the simplest, withal, that has ever been used by mankind. The system was

merely the system of cleanliness. Modern sanitation and hygiene is merely a complicated system of cleaning up and keeping clean. In fact, if we keep matter in its rightful place, or in other words, keep clean, there will at least be no filth diseases. Dirt is matter out of place. So germ life may not be so harmful unless it gets into the wrong place. Hence the importance of cleaning up and keeping clean.

In leprosy we have what is in our time known as practically an incurable disease. Rarely indeed do we hear of a cure from leprosy. In the days of Moses, the cure of this disease was provided for, in that rules were given for the reinstating of the patient after he was cured. When he was cured, he was to show himself to the priest, who was both doctor and preacher, for examination. If he was found to be free from his infection, he was instructed to "wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days." Lev. 14: 8. Even after he was entirely free from outward symptoms, the man was to tarry away from his family yet seven days longer for fear the infection might break out again.

In Leviticus 15 is recorded the method of dealing with another infectious disease. Some very rigid restrictions were thrown around cases of this kind to prevent communication of the disease to other persons. They are rigid but very simple. Any one can understand them and carry them out. If any one even touched the patient, or his bed, or any vessel that he had used, the infected one was to "wash his clothes, and bathe himself in water, and be unclean until the even." To be "unclean until the even" meant that he was to isolate himself from the presence of men for the remainder of that day to allow the air and sunshine to complete the work of disinfection.

When the patient himself recovered, he was to "number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water," and be clean. This isolation of infectious and contagious diseases prevented an epidemic. One man was not permitted carelessly to infect his fellows. If one became infected and failed to follow instructions for cleansing, he was stoned to death. To forget or neglect these instructions classed one as a criminal, and his execution speedily followed.

The execution of these simple methods for sanitation in the camp of Israel resulted in a camp of very low mortality. Only when the people broke away from the rules of the camp and indulged in things that caused disease, do we find any record of disease among them.

It may be that if our modern methods of sanitation included more fresh air and sunshine, we should reap greater results. Fumigation, disinfection, and other things now in use, could well add the

old-time measures of air, sunshine, running water, and isolation, and profit thereby.

Newark, Ohio.

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."

ONE of the essential elements in prevailing prayer is faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." To his disciples Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." An omnipotent God gives us this broad, unlimited assurance. Shall we not take him at his word?

"When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that he will answer our prayers. We are so erring and short-sighted that we sometimes ask for things that would not be a blessing to us, and our Heavenly Father in love answers our prayers by giving us that which will be for our highest good,—that which we ourselves should desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire is presumption. God is too wise to err, and too kind to withhold any good thing from them that walk uprightly. Then do not fear to trust him, even though you do not see the immediate answer to your prayers. Rely upon his sure promise, 'Ask, and it shall be given you.'"

Requests for Prayer

84. Writing from Oklahoma, a sister asks prayer for a brother and his wife, who have given up the truth, that they may be restored to the faith.

85. Writing from South Carolina, a sister asks prayer for the healing and conversion of her father, who is going blind.

86. A burdened sister in Indiana requests prayer that she may be healed of a nervous trouble, and that her family and two brothers may be converted to God.

87. "Please pray for my husband and son, also for my daughter and her husband, that they may listen to the pleadings of the Holy Spirit," is the request of an Oklahoma sister. She also asks that we pray for the restoration of her mother, who has severe stomach trouble.

88. A burdened mother in the same State (Oklahoma) wishes us to pray for the conversion of her sons. One is a drunkard, and the other addicted to the use of cigarettes. She also desires that we ask God to give her freedom and

joy in his service, as well as ability to speak of his love to others.

89. A brother in Montana wishes us to pray for the conversion of his parents. He also desires prayer in his own behalf that he may be an overcomer in all things.

90. From Massachusetts a sister sends the request that prayer be offered for her healing. She is suffering from a nervous disease. Let us also pray for her son that he may be led of God to take an active part in this closing work.

91. A Washington sister, whose oldest son has become estranged, asks prayer that her family may be reunited, and her children truly converted. She also desires us to remember her sister and family when we bow before the throne of grace, and two friends who are passing through hard trials.

92. A New York brother desires us to pray that he may be restored to health, and have the assurance that God has fully accepted him as his child. Let us pray earnestly in his behalf.

93. A sister writes from Oregon, requesting prayer for her brother-in-law, who has given up the truth, and makes it very hard for his wife to keep the Sabbath. Their six children are not receiving a Christian training, and interested friends are very anxious that the husband and father be led to see the error of his ways before it is too late.

94. A sister in Michigan asks prayer in behalf of herself and husband, that they may be physically strengthened for their work, and live more in harmony with each other and with God. She also desires prayer for the healing of a child who is ill.

95. From Wisconsin comes the request that prayer be offered for the healing of a young man who is suffering from an incurable disease.

96. An Iowa brother desires prayer in behalf of his daughter-in-law who is very ill. If it is the Lord's will he longs for her healing and conversion, also the conversion of her husband.

97. A brother and sister residing in Iowa ask prayers for the restoration of a friend who is crippled with rheumatism.

98. "Please pray for the conversion of my husband and children; also for the healing of my son who has been afflicted for the past three years with nerve trouble," writes an Illinois sister.

99. An anxious wife and mother in Kansas requests prayer for the conversion of her husband and two daughters, one of whom is about to marry an unbeliever; also for herself that she may be restored to health and strength.

100. A burdened Ohio mother requests earnest prayer for the conversion of her son and daughter. They have been reared in a Seventh-day Adventist home, but do not know Christ as a personal Saviour, and the young man does not keep the Sabbath.

"THOUGHTS are seeds, words are flowers, and deeds are fruits."



Love's Reward

LILLIAN S. CONNERLY

THOUGH tongue of angels, gift of prophecy,
 Though understanding all of mystery,
 Though faith that moves the mountains
 may be mine,
 Though I to feed the poor my goods
 consign,
 Yea, though I give my body to be
 burned,—
 If in it all is naught of love discerned,
 'Tis vain and to no profit, says my Lord;
 And he's inscribed it in his holy Word.

But if in his dear name, with heart of
 love,
 A cup of water we but give, above
 'Tis written down, and promise sure is
 given
 We shall receive our recompense in
 heaven.

Love is the first and last in God's great
 plan
 To save unworthy, sinful, loveless man.
 "He first loved us," and, loving, wins
 man's heart
 That his own mighty love he may in-
 part.

Love then becomes the motive spring of
 all
 Obedience and service. Love's sweet call
 Is echoed through the world till its re-
 frain
 Is heard in heaven, its notes again
 Proclaiming, "'Tis enough, the world
 has heard
 The message of salvation through the
 word
 Of holy love. The heavenly angels send
 To gather to the kingdom without end."
Ancon, C. Z.

From Connecticut and Illinois

ACCORDING to previous appointment we met with the brethren and sisters in New Haven, Conn., from Dec. 14 to 22, 1912, conducting a Bible institute. This was a profitable season and much of the blessing of the Lord was manifested during the institute. My wife and I held three Bible studies each day, and Elder C. H. Edwards preached in the evenings. The same Spirit that inspired the woman in Samaria to tell others of the Messiah when she found him herself, still works in the hearts of men. We have never studied the Bible carefully and prayerfully for a few days with a company of our brethren and sisters without seeing manifested a burden to work for souls.

In view of this we had advised Elder Edwards to have on hand a quantity of literature. The second day of the institute the brethren bought a large quantity of "His Glorious Appearing," and began to sell them and give them away. Other literature was offered from day to

day during the institute until about \$350 worth was taken by the little company. A portion of this literature was sold in New Haven during the institute and the remainder carried to the homes of those in attendance to be disposed of afterward. Some that had thought they never could sell books made a success of it, and we hope they will continue in the way and become successful canvassers.

From New Haven we came to the Hinsdale Sanitarium, Hinsdale, Ill., to be present at their midwinter convention. This was one of the most profitable meetings we have attended for some time. We had the privilege of meeting with Elders O. A. Olsen, Geo. E. Langdon, and K. C. Russell, Drs. D. Paulson and L. H. Wolfson, and others with whom we have had pleasant acquaintances in years past. These associations with friends from whom we had been separated was so very pleasant that we were made to wonder what it will be when the saints of God meet in his kingdom around his throne after all the battles of life are fought.

The Lord set his seal to the midwinter convention by the conversion of souls, the healing of the sick, and the reclaiming of the backslider. Truly God was present.

Elders Russell and Langdon have rented a large church building in the central part of the city, in which the former is holding a series of meetings, assisted by Dr. D. H. Kress and others. The attendance and interest are good and the result is encouraging. There are at present from ten to fifteen little centers established in the city where the light of truth shines forth.

The Northern Illinois Conference convened January 10-19, in the large church where Elder Russell and others were holding their evening meetings. Elders W. T. Knox and G. B. Thompson spent several days at the conference and Elder A. G. Daniells was there one day. The presence and counsel of these brethren added much strength to the meetings. The sessions of the conference were good throughout and the different lines of work were well represented. The church-school report was worthy of being heard by every Seventh-day Adventist conference in the country. The hearts of all were touched when they heard of the sacrifices made by some of our brethren in order to give their children a Christian education.

The Sabbath-school donations on the second Sabbath of the conference amounted to about \$127.

We were pleased to see the large bookstand and the fine display of books. The entire amount of literature sold at the conference was about \$675. The conference that encourages the lay members as well as the workers to distribute large quantities of literature is sowing seed that will surely bear fruit.

Elder Langdon was again elected president of the conference, and we sincerely hope that the coming year may be a prosperous one for this conference. Having the great city of Chicago in its midst, the Northern Illinois Conference becomes one of the most important fields in this country. After the close of the conference we spent a few days at the Broadview Swedish Seminary four miles from LaGrange, a suburb of Chicago. We were pleased to see the earnest company of Swedish young people in this school fitting themselves to labor for their own countrymen. Their intelligent questions as we studied with them showed that they were Bible students and were anxious to become workmen that need "not to be ashamed, rightly dividing the word of truth."

S. N. HASKELL.

The Chesapeake Conference

THE work in the Chesapeake Conference for the year 1912 has made considerable progress. The conference committee voted to conduct four tent efforts,—two for the English, one for the Germans, and one for the colored people. These efforts were in a measure successful, and over sixty white persons and twenty-five colored persons have embraced the truth. Accessions to the faith have also been made at Cumberland, Thurmont, Rock Hall, Smithsburg, Baltimore, and Wilmington, making in all fully one hundred that have accepted the truth during the year.

For years the message has had its representatives in Baltimore, the largest city in the conference; but, without a church building, the work has progressed under serious difficulties. The brethren and sisters and workers here labored faithfully to change this condition, until a very choice lot came into their possession; and upon this lot to-day stands a neat brick building, which, when finished, will comfortably seat three hundred persons. This church building is being pushed to completion, and will be ready for dedication about March 1. It is gratifying to know that after years of effort, there is at last a monument to God's great memorial in this city.

There has been a very substantial growth and increase in the conference finances. This is due to an increase in membership, and also to an increase in faithfulness in the payment of tithes and offerings, following the general meetings which have been held with the churches in various parts of the field. The tithe for 1911 was \$8,960.10, and for 1912 \$10,584.47, an increase over 1911 of \$1,624.37. There has been a sufficient increase in offerings for missions to bring the conference out on the Fifteen-cent-a-week Fund. The offerings for 1911 were \$1,888.57, while for the year 1912 they were \$4,306.66, a gain over 1911 of \$2,418.09. The total tithe and offerings for 1911 were \$10,848.67, and for 1912 \$14,891.13, a gain of \$4,042.46. The Sabbath-school offerings for 1911 were \$978.76, and for the year 1912 \$2,145, a gain of \$1,166.24.

These figures are a source of encouragement to us as we labor to develop this field, which has been classed among the weak and dependent ones; but we can see that with the help of the Lord the work is progressing, and the future looks

more promising than ever. Plans are in operation which it is hoped will materially help us to reach still greater heights, and as we enter upon the duties of another year, we feel confident that God will enable us to accomplish more than has ever yet been realized in the Chesapeake Conference.

We trust that the Lord will continue his blessing upon his people, and that faithfulness and whole-hearted consecration may characterize each one until victory through Christ will come in the finishing of God's work in the earth.

ROSCOE T. BAER.

Northern Illinois Conference Session

THE forty-first annual session of the Northern Illinois Conference closed Jan. 19, 1913. It was held in Chicago, with ninety-seven delegates in attendance. The last Sabbath there were over one thousand persons present. Stirring Bible studies and sermons were given each day. One brother who had lost his hold upon God for the past two years, made a new start for the kingdom. The husband of one sister took his stand for the truth, and many others surrendered to the Lord. The Spirit of God was present from the first, to carry conviction and courage home to the heart.

We were favored with the help of the following-named workers, which was greatly appreciated: Elders A. G. Daniels, W. T. Knox, G. B. Thompson, O. A. Olsen, K. C. Russell, and S. N. Haskell and wife, and Dr. D. H. Kress, of the General Conference; Elders Allen Moon, O. Montgomery, and C. A. Russell, Prof. O. J. Graf, Brother J. B. Blosser, and Miss Myrta Kellogg, of the Lake Union Conference.

During the session over \$675 worth of books and periodicals was sold. The Sabbath-school collections amounted to \$155. One quilt made by pupils in the Aledo church-school brought twelve dollars; the money was donated to Africa, and the quilt to the Chicago Bible Training-school.

The conference voted cheerfully to raise \$10,500 for missions the coming year. During the year 1912 we raised \$8,760.00, against \$6,335.22 for 1911, a gain of \$2,424.87, or twelve and one-half cents a member a week, but still \$1,697 less than our apportionment. All seemed determined to reach the mark this year by the blessing of God. The offerings in the Sabbath-school increased \$1,219.49 over last year. The tithe for 1911 was \$28,186.09; for 1912, it was \$29,506.15, a gain of \$1,320.06. Subscription book sales for 1912 amounted to \$10,692.20, a gain of \$34.31 over last year.

The following officers were elected for the coming year: President, G. E. Langdon; secretary and treasurer, H. E. Moon. Executive committee: G. E. Langdon, Allen Moon, O. A. Olsen, J. W. Cummings, P. E. Broderson, J. A. Applegate, Wm. Marsh, Jr. Educational, Sabbath-school, and young people's secretary, Miss Edith Shepard; field missionary secretary, J. A. Applegate.

A church-school teachers' institute was held in connection with the conference. All the teachers were present, and a profitable time was spent in studying methods and future plans. The school exhibit was excellent. A very success-

ful colporteurs' institute was also held during the last days of the conference, and continued up to the twenty-third of January.

The Master of assemblies was in our midst during the entire session. A spirit of consecration and a desire to hastily finish the work God has given his people to do, characterized the dispersing believers.

G. E. LANGDON.

Ohio

A LITTLE over one year ago I came to the splendid State of Ohio. Until the organization of the Columbia Union Conference, Ohio constituted a part of the Lake Union Conference. At the time of the organizing of the Columbia Union, about one half of the membership of this union was in Ohio, but the good growth in the seven other conferences has changed the proportion to about one third of the present membership of the union.

It has been pleasing to me to labor with the faithful believers in Ohio. We have been gratified at the results of the efforts made by our faithful workers during the past year. Nearly all our city churches have added a good number of new believers. In many places the lay members are doing excellent work resulting in many additions to churches. The promptness and faithfulness and hearty cooperation on the part of our people have permitted us to look upon some of the results of the year with satisfaction. The Ohio State constitutional convention added much to our burdens, but we were pleased that the many proposals for religious legislation were set aside. This was a great victory, which we are permitted to know came through God's blessing upon the faithful cooperation of our church-members.

A brief comparative statement of our financial results for 1912 will indicate to the readers of the REVIEW better than anything that I may say, how the cause is prospering in Ohio.

	1912	1911	GAIN
Tithes	\$36,681.09	\$30,309.80	\$6,372.29
Tithes per cap.	17.50	14.50	3.00
Offerings	16,851.34	8,079.39	8,771.95
Off. per cap.15	.08	.07
S. S. off.	7,975.39	3,929.58	4,045.81
Tithes and off.	53,532.43	38,389.19	15,153.24

Thinking that these results, made possible through the blessing of God, may be an encouragement to others, we pass them on. We hope to see even better results for 1913.

E. K. SLADE.

New Jersey

NEWARK.—Sabbath and Sunday, January 25, 26, were good days for our people in Newark. It was a time to which they had been looking forward for over a year, and God certainly blessed those who had the privilege of meeting there. It was the time of the dedication of the new house of worship that has been built by that congregation.

Elder C. H. Edwards was with us, and preached the dedicatory sermon to a congregation of about four hundred. Their interest in the work was manifested by the donation that was made just before the dedicatory prayer was offered. This amounted to \$725, much of it being given by people not of our faith.

We were thus enabled to dedicate the church, valued at ten thousand dollars, free of debt.

About two years ago the members of this church began to think about a place of their own in which they might worship God, and as they began to plan, donations continued to come in until they felt that they had sufficient to warrant beginning the work. The Lord's hand has been with them from the very start, and while they have worked with willing hands to erect this building, the funds have come as they were needed, many times in a wonderful way. This building has been erected almost entirely by the brethren of the church working nights and holidays. The sisters have done all in their power to raise funds, thus seconding the efforts of the brethren.

Truly God has been good to his people in Newark, and we rejoice with them that after they have passed through the trying times of the past, they are able to have this monument of God's goodness and mercy with which to hasten the work in that large city.

A. R. SANDBORN.

Among the Churches in South Carolina

I BEGAN visiting the churches in this State Jan. 6, 1913. My first visit was to the Orangeburg church. The work in that city was begun by Brethren J. F. Crichlow and B. W. Abney, assisted by others. Last September we held our camp-meeting there and brought out a strong company of Sabbath-keepers, who are still of good courage. Fifteen of these have been baptized. Brother Abney is leader of the company. They have begun paying on their church lot. May God bless the work there.

The Columbia church has a membership of about forty, who are all of good courage. They have resolved to do more this year than ever before. We had some blessed meetings during the six days which I spent with this church. Eighty-nine dollars was pledged to finish paying for their church lot.

I next visited Spartanburg. The church there has a membership of thirty or thirty-five. The Lord has wonderfully blessed the work in Spartanburg since last March. We thank him for his wonder-working power in bringing this church where it is to-day. I spent six days in this city, and seventy-nine dollars was pledged to make the first payment on a lot for a church building.

At Greenville I found the church doing well, considering the little care that it has had. I hope to hold a series of ten night meetings with this church in March, and that some arrangement may be made whereby it may have more help than it has had in the past. Let us pray for the work in Greenville.

My heart was made to rejoice over the progress of the work in this State so far, and I have resolved to do more for the upbuilding of the work this year than ever before. I ask the prayers of our people to that end.

I have now returned to Charleston. The company here, consisting of thirty-five or forty persons, is a growing company. We intend to begin tent-meetings about the last of March or the first of April.

C. G. MANNS.

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

Further Proposed Legislation in Behalf of Sunday

At the second quadrennial session of the Federal Council of the Churches of Christ in America, which was held in Chicago, Dec. 4-9, 1912, that great organization again pledged itself by a resolution to work for legislation in behalf of Sunday. The resolution adopted reads as follows:—

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

From the tenor of this resolution, it is perfectly clear that the council regarded a law providing for "one day in seven as a day of rest," as one kind of legislation in behalf of Sunday. Direct evidence to this effect, which will be presented later, has been furnished by the secretary of the council.

As a part of the plan to carry this resolution into effect, a bill has been prepared by the American Association for Labor Legislation for introduction in all States, and a campaign in behalf of this measure is now being conducted by the Commission on the Church and Social Service, a department of the Federal Council. The bill which it is thus proposed to have enacted by every State legislature, reads as follows:—

"Standard Bill for One Day of Rest in Seven

"AN ACT to promote the public health by providing for one day of rest in seven for employees in certain employments.

"Be it enacted, etc., as follows:—

"Section 1. Scope of the Act.

"Every employer of labor, whether a person, partnership, or corporation, engaged in carrying on any factory or mercantile establishment in this State, shall allow every person, except those specified in Section 2, employed in such factory or mercantile establishment, at least twenty-four consecutive hours of rest in every seven consecutive days. No employer shall operate any such factory or mercantile establishment on Sunday, unless he shall have complied with Section 3. Provided, however, that this act shall not authorize any work on Sunday not now authorized by law.

"Section 2. Exceptions.

"This act shall not apply to—

1. Janitors.
2. Watchmen.

3. Employees whose duties include no work on Sunday other than—

- a. Setting sponges in bakeries.
- b. Caring for live animals.
- c. Maintaining fires.

"Section 3. Schedule for Sunday Workers.

"Before operating on Sunday, every employer shall post in a conspicuous place on the premises a schedule containing a list of his employees who are required or allowed to work on Sunday and designating the day of rest for each, and shall file a copy of such schedule with the (Commissioner of Labor). The employer shall promptly file with the said (Commissioner) a copy of every change in such schedule. No employee shall be required or allowed to work on the day of rest so designated for him.

"Section 4. Time-Book.

"Every employer shall keep a time-book showing the names and addresses of all employees and the hours worked by each of them in each day, and such time-book shall be open to inspection by the (Commissioner of Labor).

"Section 5. Penalty.

"Every employer who violates the provisions of this act, or any of them, shall be liable to the State for a penalty of — dollars for each offense, recoverable by civil action by the (Commissioner of Labor).

"Section 6. Time of Taking Effect.

"This act shall take effect October first, nineteen hundred and thirteen."

While this measure purports to be "an act to promote the public health," it is evident on the face of it that it is a part of the movement to secure the enactment of laws either enforcing the observance of Sunday or in some way contributing to that end. In the brief which accompanies this proposed act, occurs the following statement:—

"The Sunday laws enacted in the first instance to protect the Sabbath from desecration, have not only in the turmoil and rush of modern conditions failed to do that, but have also signally failed to protect men from the debasing effects of continuous seven-day toil."

Here a frank admission is made that the real purpose in the enactment of Sunday laws in general is "to protect the Sabbath from desecration." We have always maintained this to be the case, although it has been stoutly declared with reference to various bills relating to work on Sunday that they were not of a religious character and were not designed to enforce any religious observance.

The Sunday laws now upon the statute-books having "signally failed" to accomplish what they were designed to accomplish, further legislation is sought on the basis of "one day of rest in seven." If, however, the purpose of the bill is simply to secure to the working men a needed period of rest after six days of toil, why is it necessary to mention Sunday in any way? The physical system is built up just as satisfactorily by resting on one day of the week as by resting on another; and if there is no religious significance to this measure, and the whole purpose is honestly set forth in the title, why should it impose conditions upon the employer who desires to operate his establishment on Sunday?

A reading of the bill will show that Sunday is mentioned five times in it,—twice in the first section, once in the second section, and twice in the third section. This is certainly sufficient evidence that those who wrote this act intended to secure legislation in behalf of Sunday. The exception made in Section 2, exempting from the provisions of this bill "employees whose duties include no work on Sunday other than" certain necessary work mentioned, is plain proof that a leading purpose of this bill is to prevent Sunday work.

But no extended argument is necessary to establish the fact that this proposed legislation will promote the observance of Sunday. An admission to this effect has been frankly made by the secretary of the commission which is urging its passage. When he was informed that this bill would be opposed by Seventh-day Adventists, and it was suggested to him that a measure providing for one day of rest in seven with no reference whatever to Sunday might be more acceptable to this denomination, he replied thus: "We have put it on the basis of *one day's* rest in seven. Of course, as a matter of fact, we know perfectly well that this means the strengthening of Sunday."

As this bill has not been introduced, so far as we know, either in Congress or in any State legislature, we have not been able thus far to make any direct protest against it; but the presidents of local conferences and all religious liberty secretaries have been notified of the purpose to secure this legislation, have been furnished with a leaflet analyzing its provisions, and have been urged to be ready to act whenever it may be introduced into any local legislature.

This nation-wide effort to secure legislation in behalf of the observance of Sunday will furnish a splendid opportunity for the presentation of the right principles relating to this subject, and the fullest advantage should be taken of it. Suitable literature, such as the Religious Liberty Leaflets and the magazine *Liberty*, should be freely circulated, and every reasonable effort should be made to prevent both legislators and people in general from committing themselves on the wrong side of this question for lack of proper information.

That it pays to keep up this campaign of education is shown by the following extract, taken from a recent letter written to the secretary of this department by a leading senator, who is chairman of one of the important committees of the Senate:—

"I have always felt that the Seventh-day Adventists made a mistake in seeking to interfere with laws regulating Sunday labor; but the more I have considered the matter in the last year or two, the more I am disposed to think that there are, to say the least, two sides to the question."

We hope those whose duty it is to attend to this special feature of our work will take renewed courage and put forth most earnest efforts at this critical time.

◆ ◆ ◆
"THAT day is best wherein we give
A thought to others' sorrows;
Forgetting self, we learn to live,
And blessings born of kindly deeds
Make golden our to-morrows."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

L. A. HANSH Assistant Secretary

A Call for True Missionary Medical Workers

THE importance of medical missionary work is quite generally recognized among us, and it has received considerable emphasis by us as a people. It is considered as occupying an important place in our cause, and medical work as a whole is well respected. We generally designate all our physicians, nurses, and other health workers as "medical missionaries," and the work itself has been spoken of as "the gospel in practise." Our attitude is none too favorable, nor our support any too strong, in behalf of real medical missionary work. No doubt we shall yet see it occupying a place of greater prominence and usefulness than at any time in the past.

It may very reasonably be questioned, however, whether all medical work, or even all that passes as medical missionary work, is really meeting the qualifications required by a true interpretation of this part of our denominational work. Does a nurse's diploma necessarily make a young man or woman a missionary? or does passing an examination in medicine constitute one a follower of him who is called the great Medical Missionary? Is a person really and truly a medical missionary simply because he has taken a course of training that has made him a physician or a nurse?

Probably no one will say that medical training is the one essential to the making of a missionary, or that the securing of a degree is the last word in qualifying as a laborer in this cause. Technical knowledge and learning, good training and skill, are indeed valuable, and their importance should not be underestimated or disparaged. The more thorough these are, the better qualified should they make a man or woman. But in the scale of eternal values these measure up according as they are effectual in soul-saving. In the end, they can be valued only as they have been a means in the one great work entrusted to men—being laborers together with God. They take their place as material factors, with the great possibilities of doing good. If they are to be instrumental for the accomplishment of the greatest good, and are to make men and women real missionaries, they must be associated with other important and essential qualifications.

The term medical missionary implies more than an ordinary calling or profession. First place must be given its missionary meaning, with a recognition that this part is to receive emphasis by the addition of its medical phase, whether in expression or in practise. The term should suggest one who is highly qualified for doing a sacred work, laboring for, and in the spirit of, him who said: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:7, 8.

Viewed in connection with the special work that we as a people are set for, our medical missionaries occupy a place of particular importance. Just as there is a distinct place for us to fill and a distinct message to give, so is there a particular preparation needed by our workers for filling that place and giving that message. Our medical workers have their place to fill, their work to perform. A great deal of instruction has been given us in the Testimonies presenting the true purpose of our medical work. A few quotations are here given:—

"There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places.

"Sanitarium work is one of the most successful means of reaching all classes of people. Our sanitariums are the right hand of the gospel, opening ways whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the Great Physician, who will cooperate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body.

"Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but he has commissioned us to carry forward the medical missionary work that he began. In this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses, and be treated without drugs."—*Vol. IX, pages 167, 168.*

In connection with this it is further stated that "through this work we are to reach souls in the highways and byways," and that "in our sanitariums many souls will receive and obey present truth." We are told that "in these institutions men and women are to be taught how to care for their own bodies, and at the same time how to become sound in the faith." "Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sin-sick souls the leaves of the tree of life, which will restore them peace and hope and faith in Christ Jesus." "The Lord speaks to all medical missionaries, saying, Go, work to-day in my vineyard to save souls."

"Christ, the great Medical Missionary, is our example. Of him it is written that he 'went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.' Matt. 4:23. He healed the sick and preached the gospel. In his service, healing and teaching were linked closely together. To-day they are not to be separated.

"The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing.

"We must let our light shine amid the moral darkness. Many who are now in

darkness, as they see a reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that he holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from the darkness.

"All around us are doors open for service. We should become acquainted with our neighbors, and seek to draw them to Christ. As we do this, he will approve and cooperate with us."—*Id., pages 170, 171.*

"The medical missionary work is to be the work of the church as the right arm to the body. The third angel goes forth proclaiming the commandments of God and the faith of Jesus. The medical missionary work is the gospel in practise. All lines of work are to be harmoniously blended in giving the invitation, 'Come; for all things are now ready.'—*Vol. VIII, page 77.*

"The breadth of gospel medical missionary work is not understood. The medical missionary work now called for is that outlined in the commission which Christ gave to his disciples just before his ascension. 'All power is given unto me in heaven and in earth,' he said. 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.' Matt. 28:18-20.

"These words point out our field and our work. Our field is the world; our work the proclamation of the truths which Christ came to our world to proclaim. Men and women are to have opportunity to gain a knowledge of present truth, an opportunity to know that Christ is their Saviour, that 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' John 3:16."—*Id., pages 203, 204.*

As many know, statements like these could be multiplied. These may be sufficient to call attention again to the real character of the medical missionary work God calls on us to do and the spirit that should possess those who do it. We can rejoice that many doctors, nurses, and other workers are earnestly doing their part to meet the standard given us. What is being accomplished in this work should be a great incentive to make every effort possible to have many more working in the same way. There is much that we can do to this end.

Those who enter the medical work should ever keep before them the one great aim of becoming better qualified for the work of saving souls. The fundamental principles of our truth should never be forgotten, and every means for keeping a love of it alive and fresh should be utilized. Students should select such conditions for their medical education as will not cause them to lose their identity as Seventh-day Adventists. Attendance at church and Sabbath-school services and frequent association with our people will be helpful to those who must be much in the world. Regular reading of the REVIEW and our other papers will help such to keep in touch with the cause and its progress. Missionary labor for others will always

serve to keep one's self in proper spiritual condition.

Those engaged in the work, whether in institutional or field work, under conference employment or in private practice, must still bear in mind their first duty to God and his truth, seeking to serve him and it the more fully because of their special preparation. Burdens of institutional management or finances must not be allowed to crowd out spiritual interests, either for the worker or for others. Professional duties and privileges must not be placed above the simplicities of the gospel and its associations.

Help can be given our medical workers by others, in dealing with them as we should with brethren and fellow workers. Conference officers can do much by showing a real interest in the work of nurses and doctors who may be in self-supporting work. A close touch with all medical students and workers will give a knowledge of their special needs, and will often enable such help to be rendered as may save persons to the cause who might otherwise be lost to it. The cultivation of Christian sympathy and brotherly love will do much to bind all closer together. A high regard for, and an appreciation of, the principles underlying this phase of our work is, of course, essential on the part of all. A recognition of its real purpose, to be a part of the special saving truth and work for this time, is ever essential in helping it fulfil its object.

L. A. H.

News and Miscellany

Notes and clippings from the daily and weekly press

—Paris is much concerned over the rise of the river Seine. Most of the wharves are under water, and navigation is at a standstill.

—Sir Francis Bertie, the British ambassador to France, receives \$75,000 a year, the largest salary paid a diplomat. American ambassadors to European countries each receive \$17,500.

—On February 1 war was declared at Pittsburgh, Pa., on the United States Steel Corporation by the American Federation of Labor. Frank L. Morrison, secretary of the federation, issued a call for a general strike in all the steel-corporation mills in the Pittsburgh district. This will involve some 40,000 men.

—Gov. Woodrow Wilson has accepted the offer of the students of Princeton University to escort him from his home in New Jersey to the White House on the day of his inauguration. Just a century ago Princeton gave its last President—James Madison—to the nation. The centenary will be celebrated by a unique program.

—Damage estimated at \$1,500,000 resulted from a fire, of unknown origin, that swept the river-front at Savannah, Ga., on February 2. The wharves of the Merchants and Miners Transportation Company, several warehouses and business structures, together with the Planters' Rice Mill, were destroyed. No lives were lost, but several firemen were injured.

—The Union Pacific Railroad has issued a general order commanding the discharge of any employee who is seen entering or leaving a saloon, even if he did not drink.

—The recent census reveals the fact that there are 156,176 men and 185,101 women divorced in the United States, totaling 341,277. This falls far short of the entire number, since many have remarried.

—Prominent and wealthy women of Boston have organized the Millennium Guild, the object of which is to develop "perfect" lives. Its members are vegetarian in diet, eschew feathers and furs, and agree not to profit in any wise by the killing of any creature.

—The official returns show 1912 to have been the most disastrous year for shipping since marine insurance began two hundred fifty years ago. It is estimated that the property loss on the high seas will reach a total of \$40,000,000, and this estimate does not include casualties to vessels of less than 50 tons.

—A \$50,000,000 corporation controlled by seventy-five leading sugar-planters in Louisiana was launched on January 31 to fight the Sugar Trust. It is proposed to take over all the sugar-houses in the State, for the purpose of controlling the manufacture and sale of sugar, and thus drive out the American Sugar Refining Company.

—Financial obligations may well keep Japan from going to war, even if the new Katsura ministry had not already announced a policy of economy and non-military conduct of affairs. A statement lately published places the public debt of the nation on January 1 at \$1,250,000,000, of which nearly \$750,000,000 was in foreign loans.

—Owing to a gigantic landslide in the western section of the Panama Canal, it is probable that the official opening of the waterway will have to be postponed at least a month, and perhaps longer. The slide carried with it about 1,000,000 cubic yards of earth, gravel, and rock, which buried an entire train of cars and two steam-shovels so that no portion was visible above the surface. In addition to this damage, the slide so loosened the supporting wall of Purple Hill, a miniature mountain overhanging the Culebra Cut, that it is momentarily feared that this entire mass, comprising another 1,000,000 cubic yards of clay, will come tumbling down upon the workmen.

—Provision for the tactical organization of the United States Army into three infantry divisions and one cavalry division, is made in an order issued by direction of President Taft and recently made public by Secretary of War Stimson. This plan of reorganization, which becomes effective February 15, includes the entire mobile army within the continental limits of the United States. Hitherto there has been no tactical army organization higher than a regiment. There have been no brigades nor divisions existing in time of peace. Upon the outbreak of war, when an army was needed, it was necessary to create such an army under all the stress and hurry and excitement of such an occasion.

—M. Dussaud, a French scientist, has discovered a means for the production of what he terms a "cold light," the light being concentrated on a single point, and then projected through a lens magnifying a thousandfold. The illumination is said to be absolutely free from danger, and requires but one hundredth part of the current of an ordinary electric lamp. A tiny battery is all that is necessary to produce a 2,000-candlepower light.

—The inauguration of a cooperation plan for all employees of the New York subway and elevated lines, and the surface lines of the New York Railways Company, which will enable them to purchase at cost the necessities of life, has been announced by Theodore P. Shonts, president of the Interborough Rapid Transit Company and affiliated lines. An increase of wages amounting to approximately \$150,000 a year also was announced. After the approval of the employees is received, a store will be established, stocked as a general grocery and meat-market.

NOTICES AND APPOINTMENTS

Central California Conference

The second annual session of the Central California Conference of Seventh-day Adventists will be held Feb. 20-25, 1913, in the Fresno church, corner of O and Mariposa Streets, Fresno, Cal., for the purpose of electing officers and transacting such other business as may come before the meeting. A full attendance of the delegates is earnestly requested.

J. H. BEHRENS, *President*;
G. A. WHEELER, *Secretary*.

Central California Conference Association

The Central California Conference Association of Seventh-day Adventists will hold its first annual meeting in connection with the conference to be held at Fresno, Cal., Feb. 20-25, 1913. The first meeting of the association will be held Monday, February 24, at 10 A. M. All delegates to the conference are members of the association.

J. H. BEHRENS, *President*;
G. A. WHEELER, *Secretary*.

The "Watchman" for March

At this special time when all the world in general and the United States in particular is looking toward Washington, it is important that we call the attention of the people to the true message for to-day. The *Watchman* will contain the true message from God to all men. Glance over the following strong features, then send to your nearest agency and procure twenty-five at five cents each, and distribute or sell them among your friends or neighbors.

"Satan's Masterpiece," by the editor, will indicate the nature and purpose of the great organization through which the deceiver is working to destroy all men.

"Babylon, Ancient and Modern," by Elder C. P. Bollman. A very helpful article drawing a parallel between Babylon of old and Babylon of to-day. We should be intelligent with reference to this power, because we are commanded to "come out of" Babylon.

"The Misinterpretation of Old Testament Prophecies," by Elder F. C. Gilbert. One of a series of articles that will continue to run for several months, giving some idea of how the Bible is received by the Jewish people. This is the third of the series. Back numbers can be had.

"He Shall Come to His End." An editorial that appeared in the *Springfield Republican*; it will be somewhat commented upon by the editor of the *Watchman*. The significance of the writers of the day referring to the Turk as "coming to his end" is in strict harmony with a Bible prophecy made with special reference to that unspeakable power. Turkey's end introduces the final movements in this world's history. The attention of neighbors and friends should be called to this editorial, appearing as it does in a worldly paper, as being a remarkable support of our Biblical position held for many years.

"God's Message for To-Day," by Elder R. W. Parmele. The writer of this article will endeavor to outline the real issue that confronts the world to-day. A Spirit-filled message to all.

"This gospel of the kingdom to all the world in *this generation*." If this generation is already *eighty* years old, how long, according to that method of reckoning, shall we have to circulate our good magazines among our neighbors? Order a small lot of twenty-five to-day, and renew your Christian experience by doing some missionary work among your neighbors and friends. The hour of probation draws on. Let us not put off this matter. There are at least ten thousand loyal Seventh-day Adventist families in the United States. If every family would order only twenty-five copies for missionary purposes, think of the result! *A quarter of a million copies of the Watchman* scattered all over this broad land! Who will be the first to say, Here, Lord, am I? Rates in quantities: up to forty copies, 5 cents each; over fifty copies, 4 cents each. Foreign countries, including Canada, 5 cents. Southern Publishing Association, 2123 Twenty-fourth Ave. N., Nashville, Tenn.; Atlanta, Ga.; Ft. Worth, Tex.

The March "Signs Magazine"

A BEAUTIFUL and attractive cover. A flower scene in the land of flowers. And here is only a partial list of the contents. All short, timely articles; just the kind for busy people. An ideal number.

"Back to Asia With the Turk."

Perilous Times of Unrestraint.

Awakened Public Conscience.

Heaped Together Treasure for the Last Days.

Turkey a Triune Sign of the Times.

Unrest and Socialism.

Something Sinister Controls.

Mayor Gaynor on the Sabbath.

"Tacked On" Legislation.

Turkey Will Come to an End.

College Intemperance.

Ominous Signs of the Times.

A Social Portent—No God—No Master.

The New Japan and the War Spirit.

Germany and the Jesuits.

The Gospel and Modern Sanitation.

Becoming Like Sodom and Gomorrah.

The Message and the Messengers.

There are others along regular lines. The *Signs* certainly is presenting an unusually strong number for March.

Five to forty copies, 5 cents each; fifty or more copies, 4 cents each. Order through your conference tract society.

WANTED.—Tailors and Tailoresses. Steady employment. Wages, fifty to one hundred dollars a month. Church and church-school privileges. Mild climate. Fruit belt. Those desiring to do missionary work preferred. References given and required. C. E. Wood, Merchant Tailor, Penticton, British Columbia, Canada.

STRAWBERRY PLANTS in quantities of 25 up. If you will send us the address of five parties that will want plants, we will give you 25 Dunlap or Blizzard Plants, sent at your expense. Asparagus Plants, 40 cents for 100. Large Rhubarb Roots at 45 cents a doz., \$3 for 100. Descriptive price-list free. Lake View Nurseries, Box 10, Poy Sippi, Wis.

Address Wanted

THE Seventh-day Adventist Church of Santa Monica, Cal., is anxious to obtain the address of a Mrs. Stanford, who united with their church on May 27, 1911. Information concerning her whereabouts should be sent to the church clerk, Mrs. S. M. Housler, Box 144.

Publications Wanted

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

Mrs. Cora Hedley, Ketchum, Okla., requests literature for the use of the missionary society at that place.

Literature suitable for use in a reading-rack will be appreciated by Mrs. Eleanor A. Himebaugh, 15 Clinton Ave., Fredonia, N. Y.

Mrs. J. L. Kelley, 1409 Tuscaloosa Ave., West End, Birmingham, Ala., would appreciate any of our periodicals and tracts suitable for missionary purposes.

Copies of the REVIEW AND HERALD, *Signs of the Times*, and *Watchman*, for free distribution, are requested by W. Davis Burt, Chinchilla, Pa.

M. W. Lewis, Ft. Dodge, Iowa, desires a continuous supply of our denominational papers and magazines for free distribution. There is a demand for this literature, and the workers there can use quite a quantity to good advantage.

Obituaries

MANUEL.—Died Dec. 26, 1912, Edith L. Manuel, at Montgomery, N. Y., in the forty-sixth year of her life. She was a native of England. In 1884 she was married to John Manuel, and that same year both she and her husband identified themselves with this people, taking their stand for the truth in Kansas City, Kans., under the labors of Elder D. T. Shireman. Three years ago they left their work in Iowa in response to an earnest call from the East for city workers. Though Sister Manuel was a constant sufferer during the last two years of her life, she was always patient, and left the strongest testimony of the full acceptance of her Saviour. Her husband and daughter survive. L. T. NICOLA.

MATHEWS.—Emma G. Mathews died at Macineso, state of Oaxaca, Mexico, Oct. 6, 1912, aged 60 years. The deceased accepted the truths of the third angel's message in 1901 at Picton, Ontario. Soon after this she moved to Chesterville, Ontario, where she remained until she came to Mexico in December, 1911. Although isolated from those of like precious faith, her confidence in the claims of this truth and her trust in God's promises were firm to the last. Her husband, two daughters, and two sons are left to mourn, but they sorrow not as those who have no hope. In the absence of a minister, Mrs. R. H. Grinshaw, a neighbor and friend, conducted the service.

EVADNA MATHEWS WILSON.

ROOT.—Jane Weed was born in West Salem, Ohio, Nov. 17, 1845. At the age of three years she was left an orphan, after which time she made her home with her grandmother. For some time she attended school in Medina, Ohio, and at that place was married to Captain Robert Reid in 1871. To them one son was born. Soon after her marriage Sister Reid joined the Seventh-day Adventist Church, and for some time held the office of treasurer, and was also librarian. Captain Reid died in 1906, and one year later she was united in marriage with an old school-mate, J. H. Root, who, with her son, is left to mourn. Her death occurred Dec. 30, 1912. Comforting words were spoken by the writer. J. M. WILBUR.

SACKETT.—Frances A. Sackett was born in Illinois, July 25, 1842, and died Jan. 10, 1913, near Boise, Idaho. She embraced present truth over twenty-five years ago, and fell asleep in the Christian's hope. Her husband, three sons, and two daughters survive. The writer spoke comforting words from 1 Corinthians 15. F. D. WAGNER.

THOMPSON.—Mabel Gertrude Thompson was born near Mauston, Wis., Dec. 1, 1881, and died at Hongkong, China, Aug. 8, 1912. Very early she gave her life with all it held to her Master, and her great ambition was to fill it with service for him. After finishing high school she spent a short time of preparation at Berrien Springs, and then took up church-school work. Later she entered Union College, where she was graduated from the classical course in 1905. While in college she was a most faithful and thorough student, but she found time for a life of service. Just as she finished her college work, she received word of the death of her brother's wife. Laying aside her personal hopes and plans, she ministered for two years to the family of little ones left without a mother's care. Then she took up work as a teacher, first in Harvey, N. Dak., and later in Maple Plain, Minn. All this time there was in her heart a growing desire to assist in carrying the gospel to China. Oct. 20, 1910, she sailed for that land in company with her sister, Ida Thompson, who was returning from a furlough in America. She entered immediately upon the study of the language, and devoted herself to it with energy and enthusiasm, making rapid progress. She had just arrived at the place where she was able to begin work for the people she had already learned to love, when she was suddenly stricken down with what the doctor pronounced malaria and typhoid. After an illness of only five days she passed from this life to await the call of the Redeemer. During the last afternoon of this life she seemed to have a presentiment of death, and requested Brother S. A. Nagel, who had assisted her sister in caring for her, to preach her funeral sermon. Her life-work seemed only fairly begun; but during all the time of preparation the opportunities for daily service had not been neglected. There were no wasted years to regret. Lovable, loyal, sincere, unselfish devotion to duty was keynote to her character, and the memory she has left behind is a comfort and inspiration to those whose labor is not yet done.

M. E. KERN.

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.]

The Temperance "Instructor" for 1913

THE new Temperance *Instructor* is making friends rapidly in all parts of the field. Good words with large orders are coming in every mail. About 50,000 copies were sent out before February 4, the date of issue. Most of these orders were from individual workers, only a few of the tract societies having at that time placed their stock orders.

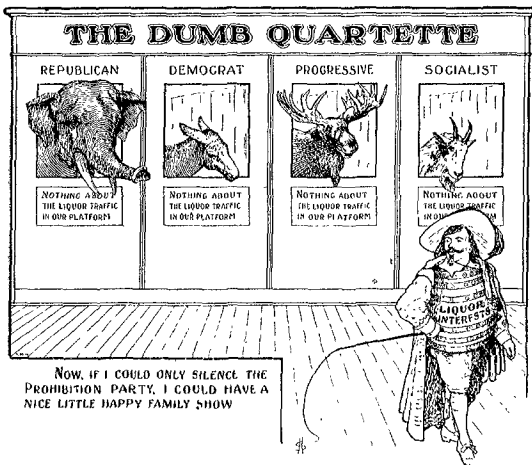
The following from two conference presidents are representative of many



others coming in almost every mail:—

"As to the new Temperance *Instructor* I do not wish to speak for mere flattery, but to give just good, plain, deserved commendation. I have gone through the paper very carefully, and really believe it to be the best issue that has ever been published. The articles seem to get at something more definite than ever before. The illustrations are better, and the cover is certainly a very decided improvement over any previous number. I enjoyed every part of the paper. I will push it as hard as I can."—Elder C. H. Edwards.

"The new Temperance *Instructor* strikes me as being the best we have



ever published. I am real proud of this number, and feel that it will be a great help to our people; and, in fact, it will be read with profit by all. It deserves a large circulation among our neighbors and friends. I truly hope it may enjoy the large circulation it deserves."—Elder E. K. Slade.

Order through the tract society.

Prices

The usual prices will prevail; namely, 5 to 40 copies, one order, one address, 5 cents a copy; 50 or more copies, 4 cents a copy. Send all orders to the conference tract societies.

"Glimpses of the Caribbean"

A BOOKLET giving the history of our missionary work among the Caribbean islands, written by one of our missionaries who has a thorough knowledge of the field. It is illustrated with numerous photographs, which show the customs of the people in the way of building, traveling, conveying their produce, etc. It contains also photographs of our mission stations, the industrial school at Bonacca, Bay Islands, and of the West Indian Training-school in Jamaica; also photographs of various church buildings, schoolhouses, etc., which have been built by our people in that field.

The regular price of this booklet is 25 cents. We are authorized, however, to furnish it while the supply lasts, at a special price of 15 cents. Every reader of the REVIEW ought to secure at least one of these for himself, and it would be a good thing to secure a quantity of them to give to your neighbors.

All the receipts from the sale of this booklet are used in extending our mission work in that field. Order from Review and Herald Publishing Association, Takoma Park, Washington, D. C.

"The Speaker's Manual"

Few public speakers are entirely free from errors of pronunciation. Oftentimes the very best thoughts of a speaker lose their force by being conveyed to the people through words incorrectly pronounced. Sometimes this is the result of carelessness, but the hearers are apt to think it is because of ignorance of the correct form.

"Speaker's Manual" is a handy little companion for study and reference. It contains the correct pronunciation of over 2,000 words commonly mispronounced. Just the right size to fit the pocket. Bound in cloth, 25 cents; leather, 50 cents. Order from your conference tract society.

An After-Inventory Sale

IN taking our inventory we have found quite a number of books which have been on our shelves for some time, and some of them have thus become slightly shelf-worn. A few of these are out of print; hence when the present stock is gone, no more can be had. While they last, we are offering them at the following greatly reduced prices. The number at the left shows the number of copies which we have:—

No. Copies		Regular Price	Special Price
4	Bible Readings, library	\$4.00	\$1.50
15	Bible Readings, cloth	3.00	1.25
3	Bible Readings, half mor.	4.00	1.50
2	Bible Readings, mor.	5.00	2.00
6	Great Controversy, cloth	3.00	1.25
2	Great Controversy, plain	2.00	.90
2	Story of Daniel, cloth,		
	plain	1.25	.65
4	Boy Wanted	1.25	.75
40	New Test. Primer, bd.	.25	.15

	Home and Health, cloth	2.50	1.00
25	Art of Securing Attention	.15	.10
2	Bible Reader No. 2	.40	.25
1	Bible Reader No. 3	.40	.25
111	By Land and Sea	2.25	1.00
2	Child's Book of Nature	2.00	1.00
14	Home and Church-School Manual	.75	.25
30	Testimonies No. 31	.75	.25
23	Testimonies No. 32	.75	.25
21	Testimonies No. 33	.75	.25
5	Joyful Greetings, board	.35	.15
12	Gospel Song Sheaf, board	.35	.15
2	Gospel Song Sheaf, cloth	.60	.25
18	Sunbeams of Health and Temperance, gilt	2.00	.75
1	Sunbeams of Health and Temperance, plain	1.75	.60
52	Federal Government of Switzerland	1.50	.50
13	Hygienic System	.25	.10
5	Shepherd King	.50	.20
13	Glad Tidings, cloth	.60	.25
9	Glad Tidings, plain	.25	.15
62	Siberia and the Nihilist	.25	.15

If you wish abundant proofs, photographic and otherwise, that Rome dictates to Catholic voters, read "Ecclesiastical Domination Over Voters," on page 12 of the current number of *Liberty*. Single copy, 10 cents.

A GENTLEMAN in Atlanta, Ga., writes: "By accident I purchased a copy of *Life and Health* from a lady on the street. I believe it to be one of the most valuable magazines that I have ever read. I lecture and sell books. If you will furnish me with sample copies, I am sure I can sell from one thousand to three thousand."

UNDER date of January 20, a gentleman connected with the Brethren Publishing House encloses remittance for a *Protestant Magazine* subscription, also an extra dollar for 20 copies of the February number. He writes: "I would like to have these here by Tuesday, the twenty-eighth, as we have a meeting at which I wish to distribute them. If you can send more than the 20 for the \$1.00, do so."

THE importance of the Seventh-day Adventist campaign against Romanism is acknowledged in an article in *Current Literature* for May, 1912, entitled "The Roman Catholic Peril in America." This editorial says: "The *Protestant Magazine* and *Liberty* are carrying on a campaign from Washington, D. C. Seventh-day Adventist, Methodist, and Presbyterian journals confess themselves perturbed by increasing Roman Catholic strength." Note that the first position in this campaign is assigned to Seventh-day Adventists.

A NUMBER of our young people are already planning to earn their trip to the General Conference to be held here in Washington next May, by selling *Life and Health*, *Liberty*, and the *Protestant Magazine* in the various cities along their route. While we wish to encourage this effort, yet it should be distinctly understood that all contemplating this work must make proper arrangements in advance with each tract society in whose territory it is proposed to sell the magazines. This Office accepts orders only from our tract society offices. Will our traveler agents please cut this notice out and preserve it for future reference?



WASHINGTON, D. C., FEBRUARY 13, 1913

CONTENTS

GENERAL ARTICLES

- Our Children and Youth Demand Our Care, *Mrs. E. G. White* 3
- The Holy Spirit—No. 5, *G. B. Thompson* 4
- Avoiding Debts, *T. E. Bowen* 6
- From Egypt to Canaan—No. 4, *Clarence Santee* 6
- For Our Comfort, *C. F. Campbell* 7

EDITORIAL

Sustaining Our Institutions — Plan for Meeting the Financial Burdens of Our Schools and Sanitariums — The Cure for Anarchy — Awakening Conscience — A Dangerous Responsibility — Institutional Finance8-12

- THE WORLD-WIDE FIELD13-15
- HOME AND HEALTH15, 16
- THE FIELD WORK17, 18
- STATE AND CHURCH19
- MEDICAL MISSIONARY DEPARTMENT.....20, 21
- NEWS AND MISCELLANY21
- MISCELLANEOUS21, 22

The first gospel tent mission in Fiji is soon to be opened. The means to provide for it is being given in a special offering by the Sabbath-schools in Australia.

A TELEGRAM from Keene, Tex., dated February 5, states that the broom factory belonging to the Keene Academy was burned on that day, the loss being twenty-five hundred dollars. They will rebuild at once.

IN the article entitled "Canvassing Work in North Carolina," which appeared in our issue of January 30, occurred this statement: "In 1911 we delivered \$13,016.18 worth of literature." The date given should have been 1912. We regret the error.

Another Sunday Bill

THE latest report from the field brings the information that a Sunday bill has recently been introduced into the legislature of the State of Connecticut. The main provisions of this bill are found in Section 1, which we quote:—

"The first twenty-four hours of the week are hereby designated as Sunday, and Sunday within the meaning of this act is hereby defined to be a day for general rest and the more convenient exercise of religious and charitable duties and offices. On Sunday no person shall, except as hereinafter provided, keep open any shop, warehouse, or mechanical, mercantile, or manufacturing establishment, or engage in any sport or athletic games, or entertainment, or any secular business or labor, except works of mercy or necessity, or such as shall be required for the maintenance of public order, or

the preservation or promotion of health or safety, or necessary for the general welfare or convenience of the community."

No general exemption of any character is provided in the bill, but provision is made for special exemptions which must be authorized by a vote of the town or city at a meeting called upon the petition of twenty-five or more electors.

It is so evident from the mere reading of this section that the purpose of this bill is to promote the observance of Sunday as a religious institution that no argument is needed to demonstrate this.

The many attempts to secure paternal and religious legislation indicate the trend of sentiment which will later develop into the idea that the state must enforce religious observances. This furnishes the opportunity and creates the demand for a strong educational campaign throughout the country in the principles of religious liberty.

On Sabbath, February 22, the attention of all our people will be directed to this subject by the presentation of the readings prepared for that day, which have now been sent to the elders of all the churches, and a special collection will be taken for the support of this work. In view of the demand for aggressive effort, our people are urged to make as liberal a donation as their circumstances will permit.

A NUMBER of the presidents of the union conferences returned to their homes from the Pacific Coast council determined to enter immediately in their fields upon the financial plan adopted at that meeting. Since the council Elder E. W. Farnsworth, president of the California Conference, at a meeting of his church elders, brought before them the recommendation of the council. It was warmly and heartily received, and the brethren feel confident that our people generally will give hearty support to the plan for relieving our institutions of their financial burdens. See articles in Editorial department.

The General Conference Session

THE thirty-eighth regular session of the General Conference will be held in Takoma Park, Washington, D. C., May 15 to June 8, 1913. At this meeting the regular business of the conference will be considered, reports received from the field, officers elected, etc. The constitution makes the following provision regarding delegates:—

"ARTICLE III, SECTION 4.—Regular delegates shall be such persons as are duly accredited by union conferences, local conferences not included in union conferences, or properly organized missions.

"SEC. 5.—Each union conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each five hundred of its membership. Each local conference not included in the union conference shall be entitled to one delegate without regard to numbers, and one additional delegate for each five hundred members. Each union mission shall be entitled to one delegate without regard to numbers, and an additional delegate for each five hundred members.

Each organized mission not included in a union mission shall be entitled to one delegate."

By order of the executive committee.
A. G. DANIELLS, *President.*

**Loma Linda Hospital Day
Sabbath, March 15**

AT the close of the General Conference Committee Council at Mountain View, nearly all the members of the committee went to Loma Linda to attend the spring meeting of the directors of the College of Medical Evangelists. This meeting proved to be a very profitable and encouraging one. We found the sanitarium well filled with a good class of patients, who seemed highly pleased with the service they were receiving. All the departments seemed to be very busy, and every one appeared to be making earnest efforts to make the work a success.

It was a great pleasure to form the acquaintance of the medical students. A fine, sturdy lot of young men and women they are. We could not spare the time to visit their classes, but we met them in special meetings in the chapel a number of times. They are earnest Seventh-day Adventists, loving the message God has given us to proclaim to the world, and having the fullest purpose to devote their lives to the finishing of the gospel work in this generation. As we saw the situation as it was, inexpressible gratitude filled our hearts because these young people are able to take their medical training in our own school, under the instruction of Christian medical teachers whose lives are devoted to this cause of God.

Full reports of the past year's work were laid before the board by the management. These reports showed that the managers had labored earnestly to carry out the recommendations passed by the board one year ago. A careful investigation of the affairs of the institution convinced all present that encouraging progress is being made with this great enterprise.

The great, pressing need just now is a clinical hospital for the medical students. The erection of this hospital was authorized by the board one year ago, and the work was begun, but for lack of funds to put the building up without increasing the indebtedness the work was stopped.

After giving the whole situation careful study, the board passed a resolution requesting the General Conference Committee to appoint a day for taking an offering in all our churches in the United States and Canada for the Loma Linda Medical Hospital. This request was taken under consideration by the members of the committee who were present, and was agreed to. We find that there is now due \$27,000 from the union conferences on the appropriations they have agreed to make to the medical college. It was decided to appoint Sabbath, March 15, for taking this offering, and to let this cancel all sums now due on apportionments from these unions, including the 1913 apportionment.

Now a most earnest effort should be made in behalf of this offering. It should be not less than \$20,000. Full information will be sent to all conferences immediately. May we request conference officers and ministers to begin at once the hearty promotion of this worthy undertaking?
A. G. DANIELLS.