

The Advent Sabbath Review and Herald

Vol. 90

Takoma Park Station, Washington, D. C., April 3, 1913

No. 14



The Sabbath *of the* Lord

And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made. Gen. 2: 2, 3.

.. .. .

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Ex. 20: 8-11.

.. .. .

If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. 58: 13, 14.

By all.

Are We Ready for the Issue?

KEEP YOUR EYE UPON THE
 "SECOND WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE,"
 Portland, Oregon, June 29 to July 6, 1913!

THE "Christian Citizenship," "Legislative," and "Inauguration" number of "LIBERTY MAGAZINE," just off the press, will tell you about this most significant movement on the part of the National Reform Association. The city of Portland donates \$15,000 to the Conference, also the use of its new auditorium. The most eminent men and women in America and the Old World are among the speakers,—President Woodrow Wilson, Secretary of State William Jennings Bryan, Former Vice-President Fairbanks, Charles Merle D'Aubigne (son of the noted historian), Hon. A. J. Balfour, London, Rev. Dr. Andrew Wallace Williamson, Edinburgh, Judge Ben Lindsey, Benjamin Ide Wheeler, and many others.

"The Same Intolerance and Oppression"

Remember this warning of the Spirit of Prophecy: "The National Reform movement, exercising the power of Religious Legislation, will, when fully developed, manifest the Same Intolerance and Oppression that have prevailed in past ages." "We are not doing the will of God if we sit in quietude, doing nothing to Preserve Liberty of Conscience. . . . Let us Work in harmony with our prayers."—*"Testimonies for the Church," Vol. V, pp. 712, 714.*



TURNING TO CAESAR

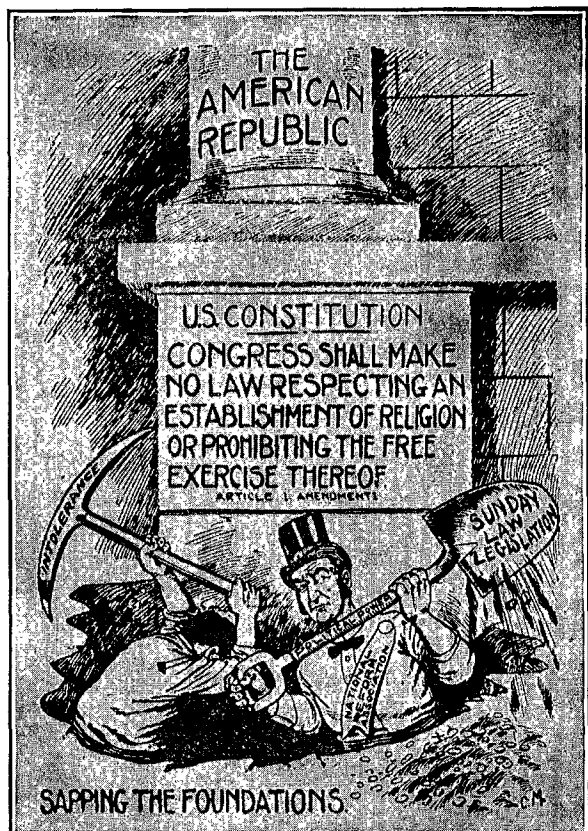
"Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Caesar. I should be afraid to borrow help from the government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God."—SPURGEON.

Other Features of This Number

Frontispiece Cartoon: "Turning to Caesar"
 The World's Christian Citizenship Conference
 Civil Citizenship and Christian Citizenship
 Defeat of Sunday Legislation on Pacific Coast
 Fifty-Three Sunday Bills in New York and New England
 District of Columbia Sunday Ordinance Declared Void
 Federal Council of Churches and President Wilson
 Mayor Gaynor on the Sabbath
 Religious Legislation in Disguise
 Rome Now Back of Protestant Federation Sunday Laws
 Religious Liberty Survey of the World
 Pictures of President Wilson in Inaugural Procession, the Balkan-Turkish Peace Plenipotentiaries, the President and His Cabinet, the King and Queen of Greece, the King of Spain, etc.

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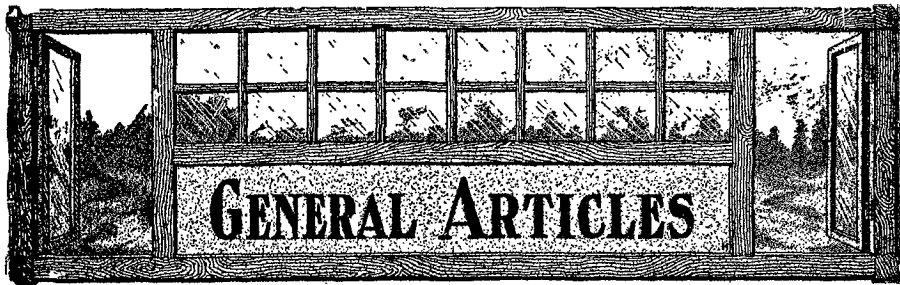
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 3, 1913

No. 14



An Address to Young Men

MRS. E. G. WHITE

"YOUNG men likewise exhort to be sober-minded." Young men are not to be lovers of pleasure, seekers for amusement, ready to squander time and money and influence in selfish gratification; but they are to cultivate sobriety and godliness. They should seek each day to realize that they are now in the sowing time, and that the harvest reaped will be according to the seed sown. Young men should form their plans of life with thoughtful deliberation, and subject their conduct to criticism, as they seek for integrity of heart and action that will stand the test of the judgment. They should be willing to receive counsel from those of experience, that they may be fortified to stand in the perils that will beset their pathway. They will be exposed to influences which will lead them away from fidelity to God, unless they ever keep a realization of their responsibilities.

God wants the youth to become men of earnest mind, to be prepared for action in his noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the Word of God, for they are of inestimable importance to you.

I entreat you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption."

For your soul's sake, for Christ's sake, who gave himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a colaborer with God in the great work of human redemption.

John says: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that through the power of the grace of God you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster, and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power. The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. Young men of ordinary ability who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition and be sober-minded.

How many youth have wasted their God-given strength in folly and dissipa-

tion! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their constitutions are ruined, their life usefulness greatly impaired, because of indulgence in unlawful pleasures. I entreat of you, careless, reckless youth of to-day, be converted and become laborers together with God. Let it be the study of your life to bless and save others. If you seek help from God, his power working in you will bring to naught all opposing powers, and you will become sanctified through the truth.

Sin is alarmingly prevalent among the youth of to-day, but let it be your purpose to do what you can to rescue souls from the power of Satan. Carry light wherever you go; show that you have strength of purpose, that you are not a person of indecision, easily swayed by the persuasions of evil associates. Do not yield a ready assent to the suggestions of those who dishonor God, but rather seek to reform, reclaim, and rescue souls from evil. Resort to prayer, persuade in meekness and lowliness of spirit those who oppose themselves. One soul saved from error and brought under the banner of Christ, will cause joy in heaven, and place a star in your crown of rejoicing. A soul saved will, through his godly influence, bring other souls to a knowledge of salvation, and thus the work will multiply, and only the revealings of the day of judgment will make manifest the extent of the work. Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity, for God will work with your efforts. He will write your name in the book of life as one worthy to enter into the joy of the Lord. Let us earnestly entreat the Lord that laborers may be raised up, for the fields are white to the harvest; the harvest is great, and the laborers are few.

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"Helping Together" by Prayer

M. E. OLSEN

"Ye also helping together by prayer." 2 Cor. 1: 11.

"I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers." Rom. 15: 30.

THERE is a kind of support that the institutions of this cause need even more than money, and that is the united prayers of God's people. There is danger that the very magnitude which this

work has assumed under the prospering hand of God may prove a drawback to its continued spirituality. When our institutions were small and had to struggle under all manner of difficulties, they were the subjects of prayer at the family altar and in the closet, and there were not wanting earnest men and women who remembered them also in the night-seasons. Their progress as recorded in the weekly issues of the REVIEW was watched with loving anxiety; and if one or the other was in financial straits, some faithful brother was ready, if need be, to part with a humble little home or a piece of land in order that the institution might continue its God-appointed work.

In those days of small beginnings there was an immediacy of contact between the people and institutions that helped greatly to emphasize the spiritual needs of the latter. Moreover, the weakness of the institutions was in itself an appeal for prayerful support. When all our denominational printing was done on a single power-press, and when our one sanitarium consisted of a made-over farmhouse with half-trained nurses and the most meager of treatment appliances, it was evident to all concerned that such humble instruments could accomplish nothing except in the hands of an almighty God. Accordingly, fervent prayers went up to heaven continually, and were gloriously answered in the growth and development of those feeble instrumentalities into mighty agencies for good, whose influence is felt to-day in remote corners of the world.

Yet, while we thank God for the growth, one thing we should remember: Our institutions of to-day, while comparatively numerous and in many cases well provided with modern facilities, are just as helpless as their humble predecessors, apart from the divine blessing. In themselves they can do nothing. Moreover, the demands made upon them have vastly increased. We face a situation to-day which is in many ways far more difficult than that of a generation ago. A subtle wave of skepticism has rolled over the whole earth; men have lost faith in the Bible; they have largely lost faith in the fundamental principles of morality and good government; so that in presenting the truth to-day one must build a foundation, where in former days he had one ready to hand. To-day men's minds are so calloused by the daily reading of sensational newspapers and by frequenting popular places of amusement that they do not respond readily to the message of the printed page. Where formerly a single truth-filled paper or tract led a half-dozen persons to accept the truth, now the repeated visits of a paper, supplemented by tracts and books, and perhaps by a course of meetings or a stay at one of our institutions, may be necessary to effect the conversion of one.

Surely, under these circumstances, we must all be devoutly thankful that the institutions which are such mighty agencies for both the training of workers

and the winning of souls, have literally lengthened their cords and strengthened their stakes, even with the result in many instances of incurring a heavier load of debt. Of course, we wish that this progress could have been made without incurring increased financial obligations and thus threatening the usefulness of the institutions; but when we consider the excellent work which has been going on in these various schools and sanitariums, and when we further consider how urgent have been the reasons, in many cases at least, for the enlargement, we can not but acknowledge that growth under such circumstances is a far more hopeful sign than stagnation.

Perhaps if we looked more closely into the situation, we should come to the conclusion that what our institutions chiefly lack is the earnest, united prayers of God's people. They have seemed to us so well fitted out with modern appliances, so well organized as to boards of control, etc., that we have not carried for them the burden of prayer that we should have carried. We have not watched over them with the tender solicitude with which a parent watches the development of his child. We have not realized that they are in the fullest sense of the word spiritual agencies, and as such stand continuously in need of the support that comes from prayer and the intelligent co-operation of the whole family of believers.

It is well to remember, too, that while our obligations have increased, our resources have also greatly increased. The debt on our schools, which has been incurred largely because we have tried to do the impossible by expecting an educational institution to pay its own way, may foot up to something over half a million, and yet that large sum averages hardly more than fifteen dollars to each family of Seventh-day Adventists in this country. And are there many families who could not, by earnest self-denial and rigid economy, save up in a year's time fifteen dollars in addition to what they are already doing for our home and foreign work? It might require severe effort of some, but others, by merely cutting off luxuries which are really not appropriate to the character of a people awaiting the near return of their Lord, could save double or treble the amount, and in so doing receive a rich spiritual blessing. It is safe to say that if for the space of a single year we could as a people practise the daily self-denial that was practised by the pioneers in this message, we should thereby save enough money to pay off the entire indebtedness on our schools, and have something left with which to provide some of them with better facilities. Moreover, the experience would, apart from its financial results, be a blessed one to this people. To deny ourselves for the sake of the institutions which are giving a Christian training to our boys and girls, and which have already put into the field hundreds of efficient workers, would be one of the best possible ways in which to lay up

treasure in heaven. Such an experience would in itself be an education in practical godliness the value of which can not be estimated.

But while we sacrifice in order to give, let us not forget to pray. God's institutions are a part of his cause, and they literally live upon the prayers of his people. It is his desire to bless and prosper them, but it is also his desire to do this at our request and with our co-operation.



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

—No. 11

A. G. DANIELLS

EL ARISH, Gaza, and Jaffa were easily taken by the French troops as they marched from Egypt into the Syrian territory of the Turkish Empire. From these successes, it certainly looked as if the triumphs of the French in Egypt were to be repeated in Syria, and possibly throughout the empire of Turkey.

The next town in the line of march was Saint Jean d'Acre, the old Accho of that part of Palestine assigned to the tribe of Asher. Joshua 19:24-31; Judges 1:31. Its present name, Saint Jean d'Acre, was given to it from the Knights of St. John, who held the city upward of one hundred years.

"Bonaparte had now ascertained that the pasha of Syria, Achmet-Djezzar, was at Saint Jean d'Acre (so renowned in the history of the crusades), and determined to defend that place to extremity, with the forces which had already been assembled for the invasion of Egypt."—*Life of the Emperor Napoleon*, page 91, by J. G. Lockhart.

"Always prompt to strike at the heart, the commander-in-chief determined to march straight on to Acre, where that notorious Turkish pasha sat entrenched behind weak walls and the ramparts of terror which his calculating ferocity had reared around him."—*The Life of Napoleon I*, page 188, by John Holland Rose, M. A., Cambridge England.

"On the fourteenth of March [1799] the army advanced to Saint Jean d'Acre, carrying with it the infection of the plague, which had been caught at Jaffa. It was here that the terrible Djezzar resided, whose unrelenting cruelties, as his name indicated, had rendered him as formidable to Syrians as to Europeans. Here he had collected his treasures, his best troops, and immense military stores."—*History of Napoleon*, Vol. I, chap 11, page 202, by Lanfrey.

"The French army swept around the promontory of Mt. Carmel, and after defeating a large body of horse, under the command of Abdallah Pasha, on the mountains of Naplouse, appeared before Acre on the sixteenth of March."—*History of Europe*, page 203, by Sir Archibald Alison.

"On the morning of the eighteenth of March, Bonaparte stood on the mount

examining the ramparts with his glass; and, after mature consideration, gave orders to drive into the town the force that still occupied the gardens, which was promptly done. The Turks being now all within the walls of Acre, preparations were made for the siege of the place."—*History of the Egyptian Revolution, Vol. I, chap. 20, pages 257, 258, by A. A. Paton.*

"Napoleon now pressed the siege of Acre. It was the only fortress in Syria which could stop him. Its subjugation would make him the undisputed master of Syria. Napoleon had already formed an alliance with the Druses and other Christian tribes, who had taken refuge from the extortions of the Turks among the mountains of Lebanon, and they only awaited the capture of Acre to join his standard in a body, and to throw off the intolerable yoke of Moslem despotism."—*The Life of Napoleon Bonaparte, Vol. I, chap. 12, page 217, by John S. C. Abbott.*

"On the twenty-eighth of March, at daybreak, the breaching battery commenced its fire, which was directed toward the tower situated at the corner of the rampart, which carried guns of much greater caliber than those of the besiegers; but they were soon dismounted by the good French practise, and the crumbling of the walls seemed to open the way to success."—*History of the Egyptian Revolution, Vol. I, chap. 21, page 264, by A. A. Paton.*

"The grenadiers instantly advanced to the assault, and, running rapidly forward, arrived at the edge of the counter-scarp. They were there arrested by a ditch, fifteen feet deep, which was only half filled up with the ruins of the wall. Their ardor, however, speedily overcame this obstacle; they descended into the fosse, and, mounting the breach, effected a lodgment in the tower."—*History of Europe, page 205, by Sir Archibald Alison.*

"The garrison defended the town with a vigor which astonished our troops, who had not been accustomed to meet with strong resistance from the Turks, and the greater part of our soldiers who penetrated into the town were slain."—*The History of Napoleon, Vol. I, chap. 11, page 293, by Lanfrey.*

The French Threatened by a Great Turkish Army

While the garrison of Acre was offering such stubborn and successful resistance, a great Turkish army was marching to their relief.

"The Turks were not idle. By vast exertions they had roused the whole Mussulman population to march, in the name of the prophet, for the destruction of the 'Christian dogs.' An enormous army was marshaled, and was on its way for the relief of the beleaguered city. Damascus had furnished its thousands. The scattered remnants of the fierce Mamelukes, and the mounted Bedouins of the desert had congregated to rush, with resistless numbers, upon their bold antagonist."—*The Life of Na-*

oleon Bonaparte, Vol. I, chap. 12, page 217, by John S. C. Abbott.

"By vast exertions they had succeeded in rousing the Mohammedan population of all the surrounding provinces; the remains of the Mamelukes of Ibrahim Bey, the janizaries of Aleppo and of Damascus, joined to an innumerable horde of irregular cavalry, formed a vast army, which had already pushed its advanced posts beyond the Jordan, and threatened soon to envelop the besieging force."—*History of Europe, Vol. IV, chap. 26, page 205, by Sir Archibald Alison.*

"Napoleon had been engaged for ten days in an almost incessant assault upon the works of Acre when the approach of the great Turkish army was announced. It consisted of about thirty thousand troops, twelve thousand of whom were the fiercest and best-trained horsemen in the world. Napoleon had but eight thousand effective men with whom to encounter the well-trained army of Europeans and Turks within the walls of Acre, and the numerous host rushing to its rescue. . . .

"Kleber was sent forward with an advance guard of three thousand men. Napoleon followed soon after with three thousand more.

"As Kleber, with his little band, defiled from a narrow valley at the foot of Mt. Tabor, he entered upon an extended plain. It was early in the morning of the sixteenth of April. The unclouded sun was just rising over the hills of Palestine, and revealed to his view the whole embattled Turkish host spread out before him. The eye was dazzled with the magnificent spectacle, as proud banners and plumes, and gaudy turbans and glittering steel, and all the barbaric martial pomp of the East were reflected by the rays of the brilliant morning. Twelve thousand horsemen, decorated with the most gorgeous trappings of military show, and mounted on the fleetest Arabian chariots, were prancing and curveting in all directions. A loud and exultant shout of vengeance and joy, rising like the roar of the ocean, burst from the Turkish ranks as soon as they perceived their victims enter the plain. The French, too proud and self-confident to retreat before any superiority in numbers, had barely time to form themselves into one of Napoleon's impregnable squares, when the whole cavalcade of horsemen, with gleaming sabers and hideous yells, and like the sweep of the wind, came rushing down upon them. Every man in the French squares knew that his life depended upon his immobility, and each one stood, shoulder to shoulder with his comrades, like a rock. . . .

"As the immense mass came thundering down upon the square, it was received by volcanic bursts of fire from the French veterans, and horse and rider rolled together in the dust. . . . For six long hours this little band sustained the dreadful and unequal conflict. The artillery of the enemy plowed their ranks in vain. In vain the horsemen made

reiterated charges on every side. The French, by the tremendous fire incessantly pouring from their ranks, soon formed around them a rampart of dead men and horses.

"Behind this horrible abatis, they bade stern defiance to the utmost fury of their enemies. Seven long hours passed away, while the battle raged with unabated ferocity. The midday sun was now blazing upon the exhausted band. Their ammunition was nearly expended. Notwithstanding the enormous slaughter they had made, their foes seemed undiminished in number. A conflict so unequal could not much longer continue. The French were calling to their aid a notable despair, expecting there to perish, but resolved, to a man, to sell their lives most dearly.

"Matters were in this state when, at one o'clock, Napoleon, with three thousand men, arrived on the heights which overlooked the field of battle. The field was covered with a countless multitude, swaying to and fro in the most horrible clamor and confusion. . . . With that instinctive judgment which enabled him, with the rapidity of lightning, to adopt the most important decisions, Napoleon instantly took his resolution. He formed his little band into two squares, and advanced in such a manner as to compose, with the square of Kleber, a triangle, enclosing the Turks. Thus, with unparalleled audacity, with six thousand men he undertook to surround thirty thousand of as fierce and desperate soldiers as the world has ever seen. . . .

"The Turks were assailed by a murderous fire instantaneously discharged from the three points of this triangle. Discouraged by the indomitable resolution with which they had been repulsed, and bewildered by the triple assault, they broke and fled."—*The Life of Napoleon Bonaparte, Vol. I, chap. 12, pages 217-219, by John S. C. Abbott.*

"The defeat had been complete; the Turkish camp, with all their baggage and ammunition, fell into the hands of the conquerors; the army which the people of the country called 'innumerable as the sands of the sea or the stars of heaven,' had dispersed, never again to reassemble."—*History of Europe, Vol. IV, chap. 26, page 206, by Sir Archibald Alison.*



The Holy Spirit—No. 12 Motives, Humility, the Tongue

G. B. THOMPSON

4. ANOTHER important condition in the receiving of the Holy Spirit is *right motives*. "Ye ask, and receive not, because ye *ask amiss*, that ye may consume it upon your lusts." James 4: 3.

Many complain that their prayers are not answered. The apostle here tells us why many prayers are not answered in the way that we expect. It is because the *motive* underlying the asking is wrong. The prayers are prompted by a selfish desire. The Spirit testifies of Christ. It exalts *him*, not *self*; and any

asking for the purpose of exalting ourselves is a wrong motive. To the minister who desires the Holy Spirit that he may preach better and be more popular than some other brother, the Lord says, Ye "receive not, because ye ask amiss." To the teacher in any school, to the officer in any church or Sabbath-school, who might desire and pray for the Holy Spirit that he might do better work than some other person and thus make a better show, the Lord says, Ye "receive not, because ye ask amiss." If we desire the Spirit from any selfish motive whatsoever, in order that self can be more prominent, the Lord says, Ye "receive not, because ye ask amiss."

In the case of Simon the sorcerer we have a striking example of one desiring the Spirit from a wrong or selfish motive. He had witnessed the working of the Spirit in the labors of the apostles, and said to Peter, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." He was willing to pay for the Spirit, to give a considerable sum for it, no doubt. He could use it, he thought, to make money and be in the public eye. There are many like Simon to-day who would gladly buy the Spirit as merchandise, rather than control the fleshly desires and keep the temple of their bodies clean as his abiding-place.

Peter said to him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8:19-23.

The Spirit is a gift from God. It can never be bought nor bribed. It is a gift to us for service and personal victory, and never for display.

5. Another condition worthy of notice is that of *humility*. "Humble yourself therefore under the mighty hand of God, that he may exalt you in due time." 1 Peter 5:6. The opposite of humility is pride. To be humble is to yield up our pride. Pride is a terrible sin; it changed Lucifer, the covering cherub, into Satan, the prince of devils. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:18.

The Spirit of God leads to humility. "He shall not speak of himself." John 16:13. "He shall glorify me." Verse 14. The work of the Spirit is ever to exalt Christ. The one in whom the Spirit dwells will say, like John the Baptist, "He must increase, but I must decrease." John 3:30. Pride is an attribute of the carnal heart. Pride, like rank weeds, grows in a dunghill. And really what are we that we should be proud? Alexander Maclaren says: "Granted that you are superior to me in something or other. Well, what does that matter? One mole-hill is a little higher than another; they are all about the same distance from the sun. I remember a

friend of mine who, when a child, being told that the sun was ninety-five millions of miles off, asked whether it was from the up-stairs window or the down-stairs. And that is about the difference between men if they will bring themselves into comparison with the only true standard."

It is the "I" that is the barrier to spiritual progress. That is the trouble in the seventh chapter of Romans. The carnal "I" is living, never having been slain, and blocks the way to victory. The word I occurs more than thirty times in the last sixteen verses. It is found as many as six times in one short verse. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." In the eighth chapter the "I" disappears, and the "Spirit of life in Christ Jesus" is found instead. It is the work of the Holy Spirit to destroy the *ego* and exalt the Saviour.

6. Another important condition in the reception of the Spirit of God is that of the proper use of *the tongue*. "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:6.

How often this "fire of hell" has been kindled in churches and communities by the improper use of the tongue! Nothing will drive the Holy Spirit from the life more effectually than a wrong use of this unruly member. An unbridled, unconsecrated tongue may be a remorseless tool of Satan. The writer knows of no more infernal instrument of evil than the tongue of the gossip, the tattler, the backbiter, and the slanderer. There are many tearful eyes, broken hearts, ruined homes, and blasted lives, made such by a wrong use of the tongue. Churches have been ruined and neighborhoods disgraced by busybodies and scandal-mongers. How unchristlike such a course is! How the holy God must loathe such work! From such the gentle, peaceful Spirit quietly withdraws, leaving the heart cold and hard. Unless the heart yields to the gentle pleading of the Spirit, the case of all such seems quite hopeless.

The apostle Paul exhorts: "Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice." "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 4:29-31; 5:4. All this unholy brood can be summed up as a lack of love in the heart.

For the words, "which are not convenient," the Revised Version gives "which are not *befitting*." Then for Christians "corrupt communications"—impure words, all "evil-speaking," tattling, tale-bearing, gossiping, all jesting, and joking, and light, chaffy talk, and story-telling—are "not *befitting*." Only

such speech as comes from a heart void of anger or wrath, where no clamor or railing is found, and such as will minister to, edify, and build up the intellectual and moral character, is *befitting*.

How many professed Christians there are who are addicted to the habit of telling jokes and funny stories, which neither minister grace nor edify. This conversation is not pure; much of it borders on the vulgar and questionable, and can well be classed with the common talk of the man in the street. It is sometimes difficult at public gatherings to distinguish from the conversation who are professed Christians and who are not. Those who are *real* Christians are, of course, readily distinguished.

This unsanctified use of the tongue we are told *grieves* the Holy Spirit. The word translated "grieve" means literally *to cause sorrow*. Grief is sorrow. Here the gracious affection and tender love of the Spirit is revealed. He is represented as being in sorrow, sad and weeping, clothed in mourning, so to speak, by the empty, frivolous, impure, vulgar speech of his professed people. The experience of many can testify to the truthfulness of the Word of God in this matter. How unprepared we feel, after a social time spent together in spinning yarns and cracking the latest jokes, to go and labor for souls and minister to them the words of life. Suppose after having spent an evening together during which, instead of pure, edifying, intellectual conversation, much common street talk, slang remarks, funny stories, and witty, pert sayings have been the order, we are asked to go and pray for some poor, sick person. It may be the person has no hope in God, and this is our only chance to speak to him before he is ushered into the presence of the eternal Judge. How empty we feel! We realize that the Holy Spirit has been *greatly displeased*, and his presence has been *quenched* in the heart. How we wish we had been praying and meditating on the things that are lovely and of good report instead of upon the cheap and frivolous!

I feel confident that this sin, which is so well-nigh universal, is doing as much to grieve the Spirit of God from hearts, and is responsible for as much barrenness of soul and lack of warm, earnest, Christian experience, as any other evil among God's people. This wicked habit is wholly unnecessary, and ought to come to an end.

James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Once we have the victory over the tongue, we shall have the key to complete victory. Are we to continue longer to grieve from our hearts the Spirit of a holy God, and carry about with us a dry, powerless Christian experience, unable to battle against temptation, or lift up other souls bowed down with sin? Or shall we refuse longer to wound the heart of the Spirit with sorrow by this course, and claim the blessing which may be ours *through faith*?



WASHINGTON, D. C., APRIL 3, 1913

EDITOR - - - FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW - - WILLIAM A. SPICER

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Editorial

Christian Growth and Backsliding

THE attainment of Christian character is the work of a lifetime. It is wrought out through many experiences of joy and sorrow, of pain and pleasure. It is like the mighty oak which appears first as a tender shoot, but through the ministry of sunshine and rain, through the nourishment which it receives from the soil and air and water, it grows from day to day. Through resistance of storm and tempest it strikes its roots down more deeply into mother earth, and as the result of this process of growth and resistance it becomes strong and hardy.

IN the Lord's providence the experiences of life are sanctified to the accomplishment of growth in the Christian character. The child of God, by the sincere milk of the word and by the ministry of the Holy Spirit, grows up into Christ. Affliction, adversity, sorrow, trial, all have their places in the development of the character, that is wrought out. If day by day the follower of the Master submits himself to the will of God; if he patiently, submissively, and uncomplainingly follows where the Master leads; if he receives with faith the ingrafted word, he grows strong in heart, like the mighty oak, and becomes a stalwart pillar in the church of God.

THE work of backsliding is not the process of a day. Its development takes time. One is not transformed in a moment from a servant of the Master into an emissary of the evil one. The first departure is in the cherishing of sinful desires, the entrance of unbelief. Idols are set up in the heart. The sensitive soul becomes hardened, the conscience seared, and step by step the once earnest Christian is lured on by Satan, and finally becomes his willing slave.

We should pray for spiritual enlightenment to be able to detect the first approach of sin. We should be so committed to the service of our King that when the enemy comes in like a flood, the Spirit of the Lord will raise up in our hearts a standard against him. Our consecration should be so complete that when the enemy presents before us his temptations, they will awaken no response in our hearts.

By watchfulness, by prayerfulness, by constant distrust of self and absolute dependence upon the Lord and his strength, we shall be able to hold the beginning of our confidence steadfast unto the end. We have nothing in ourselves upon which we can depend. Our wisdom is but foolishness, our strength but weakness. But in our mighty Helper we have one who is able to complete even in our experience the good work which he has begun. This is now our hope, and if we are faithful it will prove our crown of rejoicing in the end.

Emphasizing the Great Things

THIS is an age of speculative philosophy. We see in the great Christian church a wide departure from the old fundamentals of faith and practise. Doctrines that a few years ago were counted as a part of cardinal faith are now relegated to the past as old-fashioned and out of date. While we see no tendency in the Seventh-day Adventist Church to discard or discount the great fundamental principles of the Word of God, we stand in constant danger of emphasizing them less strongly than we should. Satan is well pleased if he can divert our minds into the serious consideration of non-essentials, and lead us to spend precious time and energy in the discussion of many details.

Israel of old did this, and they did it in proportion as they lost out of their knowledge the power of the truth of God. In the same degree that their service became to them a form, it degenerated to meaningless ceremony; they spent their energies in the discussion of trivial details,—strivings about the law, questions of genealogy, abstruse questions of philosophy. These things engaged their minds to the exclusion of the vital truths of the gospel.

At the present time we hear of one church seriously discussing the question as to which is greater, God or principle. Another little company has been greatly exercised in seeking to determine who Melchizedek was. There are many questions, of this latter character particularly, that are interesting to consider, and in their proper place appropriate for study, but in the contemplation of some of the details of Scripture truth let us not lose

sight of the great fundamentals of the Word of God.

God has called this denomination into existence to give the warning message for this last day and generation. The message to prepare a people to stand in the day of Christ's coming is a message of reform. Its purpose is to call men back to the old, forsaken paths of truth, and to a higher and holier plane of Christian living. It presents Christ as man's all-sufficient sacrifice and Saviour; his ministry as the only means by which the merits of that sacrifice may be made available; his righteousness, obtained through faith, as the one source of eternal life; his coming as the realization of the Christian's hope. It enjoins the binding claims of God's great law, restoring to its rightful place the down-trodden Sabbath of Jehovah, and warning men against the false claims of the counterfeit Sabbath and against its enforcement by legal enactment. It brings to view the work of the investigative judgment, the final reward to be given to the righteous, and the punishment to be meted out to the wicked at the last great day. This comprehends, in brief, the special message for this day.

Shall we neglect the study and presentation of these great truths, and spend our time in the discussion of some abstruse question of philosophy, like the one first mentioned, "Which is greater, God or principle"? Doing so shows that we fail to recognize the breadth and greatness of our work as a denomination, and the mission for which we have been called into the world.

Let us not seek to get away from the great fundamentals. In these fundamentals our churches to-day need to be grounded anew; in these our children and young people need to be instructed. They need to be emphasized in our training-schools. We can not afford to spend the time of the class in the discussion of unimportant details even though their consideration may be fascinating, while we neglect to place emphasis where emphasis belongs, upon the great fundamental principles.

We can find to-day many one-ideaed men, who will center upon details; who will ramble off into the speculative and unknown; who in assumed superiority of greater knowledge will seek to show their wisdom by haggling over this or that detail. We need to be accurate. We need to safeguard every expression. We need to become so well instructed that we shall be able to give a reason of our hope to every man that asks us; and with this we need to comprehend the truth of God in its magnitude, and fix our eyes, not upon some little detail and magnify that to the exclusion of all else, but upon the great fundamentals. In

these days of doubt and questioning and infidelity may God keep us true and loyal, firm and unwavering, in the carrying forward of the message of which he has made us the conservators. Let us pray Heaven to make and keep us well balanced, men and women of good sense and sober judgment.

F. M. W.

Making Men Moral by Law

WHEN the spirit of liberty so far permeated the mass of the people that men in the world and in the church began to see that principles of truth and justice were being violated in the union between church and state, the emissary of evil coined another phrase, "the union of religion and the state," and is now industriously pressing upon the people the necessity of that union. But the two mean the same, and are put forward for the same purpose—dominance over men's consciences and their religious rights, that through a religion of force the true triumphs of the gospel may be hindered.

The same turn is now being taken upon the idea of making men moral by law. The common people and their representatives in the legislatures have been made to see the folly of the idea that character can be shaped and men made moral by human legislation. In the *Examiner* (Baptist) of March 13 the editor devotes considerable space to that idea. He says: "It is true that you can not make men moral by law, but you can remove the facilities which make it easy for them to be immoral;" and then asks, "Is not that a gain for morality?" The same erroneous idea is manifest here that is seen in the idea of the union of religion and the state as a substitute for the union of church and state. In the latter proposition, it is assumed that the state exists for the sole purpose of advancing the interests of the gospel and can not serve its ends unless guided and controlled by the church. In this idea of morality by human legislation, it is assumed that it is the purpose of legislation to make men moral; that the state exists for the purpose of enforcing morals, or making men moral by law "indirectly if not directly." But if that is the business of government, then certainly the government ought to be under the exclusive control of those who are commissioned to teach religion and morals, for they can not be separated. The state ought to have the best material it can obtain to help it in than does the lay member and the unsecrated ministers of the gospel ought to know more about how to teach morals carrying on its work; and certainly converted man. This idea, if carried to its logical conclusion, would demand as

strong a union of church and state as could be established.

The state stands as the guardian of the rights of the people. It is the protector of the people. It is the business of the state to see to it that the rights of individuals are not trespassed upon. It is not difficult to see wherein a state is within its rights in enacting legislation for the prohibition of the liquor traffic. The liquor traffic is destroying the homes of the people; is taking away the property of some that the unnatural appetites of others may be gratified. It takes away the reason and control of some men, and through that the lives of other men and of women and children are taken away. They have a right to life, and the state must protect them in that right, just as it protects them in prohibiting the indiscriminate sale of other poisons. With the state protecting its citizens in their individual rights and with the church attending to the work which her divine Lord commissioned her to do, both organizations are fulfilling their God-ordained missions. The morals of the people are then being looked after by those properly commissioned to do that work. Every good law helps to make the world a better and safer place to live in; but when the state attempts to make laws for the purpose of correcting the morals of men and women, or of influencing and guiding them in matters of faith and religion, the state is out of its place and attempting to do the work of the church; the church is shifting its responsibility onto the shoulders of the state; both organizations are then in the wrong; the rights of the people are invaded; and persecution is as sure to follow as night is certain to follow day. The state legislates to protect its citizens when it does what the state was established to do. The church labors to bring men's lives into harmony with the gospel of Christ when she does the work she was commissioned to do. With each attending to its own proper field of endeavor, the interests of humanity and of the kingdom of Christ are best conserved. With either invading the field of the other, there is confusion, strife, hypocrisy, persecution, and the ruin of souls whom the church was set to lead into the kingdom of God.

C. M. S.

"Saying, Where Is the Promise of His Coming?"

WHEN was it to be said?—"In the last days;" Peter forewarned us. The last days have come, and we hear on many sides the cry, "Where is the promise of his coming?"

Here is the New York *Independent*, one of the leading religious journals of the land, describing as "dangerous" the

doctrine of the resurrection of the body and the personal second coming of Christ to this earth. Commenting on the teaching of these truths in the *Sunday School Times*, the *Independent* says:—

This literalism suggests that the editorship has passed over into the hands of those few extremists who hold to the personal second coming of our Lord to earth to renew all things.

The particular paragraph to which exception is taken is so plain a statement of the "blessed hope" of the Christian that we quote it:—

This coming, of which his resurrection makes us sure, is as real and definite and literal as was his appearance to Mary or to Peter, or to the disciples in the upper room, when he ate and drank with them. . . . By the coming of Christ, we do not mean his spiritual presence by which we are protected, nor death by which we are summoned into his presence; but we mean *his personal, glorious, visible return*, when he comes with the clouds of heaven, when he appears "a second time," when "every eye shall see him," when this earth which has been shadowed by his cross will be illumined with the glory of his throne.

We are glad that a journal like the *Sunday School Times*, with so large a circulation among Bible students, is thus calling attention to one of the fundamentals of Bible teaching. But the *Independent* declares:—

This is not the teaching of the Christian church. It is the teaching of a small fraction of it, a fraction which never learns.

Do we not catch the note of derision in this reference to believers in Christ's promise to come again? "There shall come in the last days scoffers," wrote Peter, "saying, Where is the promise of his coming?" 2 Peter 3: 3, 4.

Peter believed in this personal second coming of Jesus. He was in the group to whom Christ said, "Let not your heart be troubled. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again." He stood with the disciples who saw Jesus go up bodily into heaven, when the angels gave the promise: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The doctrine of the resurrection of the body and of Christ's return to this earth was no mere philosophic theory to the disciples. They had been affrighted when Jesus appeared in their midst after his resurrection, when he said to them, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And as Christ was actually and bodily "risen from the dead, and become the first-fruits of them that slept,"—assurance of the resurrection of all that are Christ's, "at his coming" (1 Cor. 15: 20, 23),—so also the believers in Jeru-

saalem were witnesses of a demonstration of the resurrection of the saved through Christ, the first-fruits. The quaking of the earth as Jesus gave up his life on the cross rent the rocks and opened graves round about Jerusalem. "And many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27:53.

What could philosophic unbelief in a literal resurrection have said there? Thank God for the "blessed hope" and the sure word of promise. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The New Testament is full of it; and, for that matter, the Old as well. The completion of the whole plan of salvation depends upon the personal second coming of Christ, the resurrection of the dead, and the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

We see fulfilled all about us the signs that show that Christ's coming is "even at the doors." The cry, "Where is the promise of his coming?" is itself a sign that will encourage believers to proclaim the glad tidings and the solemn warning yet more earnestly. W. A. S.



Signs of Christ's Coming

ARE there any signs now fulfilling which tell us that the coming of our Redeemer is drawing nigh? According to the Word of God, there was to come, at a certain period in the history of the church, "a falling away." This is the announcement:—

"That day [the day of Christ's coming] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3.

That falling away was to come prior to the coming of Christ. The chief trend of pulpit preaching to-day in the great fashionable church organizations is along the line of "civic righteousness," whatever that may mean, and farther and farther away from the soul-stirring teachings of the true evangelist, the burden of whose heart is the salvation of souls. Sit down to-day in the luxuriously appointed church, and listen to the words that roll from the tongue of the polished speaker, and it is not difficult to determine that you are not listening to the expression of Christ's yearning

pleadings for the souls of men, but to the cold, comfortless philosophies of human wisdom.

What is the result of this? and what is the cause? The result is simply that the cold formalism of the pulpit philosophy finds its echo in the lives of those who drink it in from week to week, until the vitality of their Christianity is quenched at the fountain, dies out of the heart, and leaves a form of clay, where should have been the living, moving, burden-bearing man of God, a harvester, a shepherd. Then, in the field where such a one should have carried on his work, weeds are growing, wolves are ravaging, and souls are perishing; while in many cases the house dedicated to the service of God has been given over to feasting and pleasure. Dancing clubs and boxing clubs have been organized in church edifices, and the dance, the card game, and the boxing bout have been carried on within its dedicated walls. While many have not gone to this extent, the influence that has made these things possible has worked upon them also, lowering the tone of their spiritual vitality, and hindering the work they might otherwise have done.

A great religious body has decided to abolish the prohibition which had stood so long against card-playing and dancing and theatergoing, and permit its members everywhere to indulge in these things; and this at the very time when the evils of the dance, the degradation to which it leads, have been faithfully set before the people by converted dancing-masters. A great, popular religious journal declares editorially that the restriction against these pastimes never ought to have been adopted.

As a result of the lifting of these restrictions, we hear of a "progressive euchre party" held in a great New York church, in which 2,400 church-members took part, and in which the players played—gambled—for some 250 prizes put up by the church giving the card-party. The prevalence of such things to-day indicates a deplorable falling away from the first principles of the gospel of Christ.

In the conduct of the individual member there is coming in more and more the idea of going with the world as far as we can, "in order to win them;" but the prime essential of keeping as close to Christ as possible assumes, with such ones, a secondary place, and finally is covered up entirely by the policy of the world. Following this policy, we hear of a clergyman dining with a fashionable club, and telling its members that "clergymen are too highly specialized nowadays—so highly that a glass of wine or a cigar is denied them." It was plainly evident by other remarks made

by this same clergyman that he had not denied himself in the matter of the wine at least.

Pleasure-loving church-members are patterning closely after the ways of "society;" and the farther and faster the church follows after society the farther and faster society follows after pleasures that are wholly carnal and thus is being accelerated that race away from God and into the pleasures and pitfalls of Satan.

In the spirit of confederacy also we find a harbinger of the advent. God has warned his people that when the spirit of confederacy takes hold of the great mass of the people, they who are his must halt, must hold aloof, must not "walk in the way of this people," nor give their sanction to the confederating idea. But rather, they are to "bind up the testimony," and "seal the law" among his disciples, and "wait upon the Lord" and "look for him." See Isa. 8:9-18. It is not merely a coincidence that while the confederacy of the churches of this world is taking place, there is also being carried on that other work of directing men's attention to the testimony of God and to the law of God, and teaching the people to "wait upon the Lord" and "look for him."

That confederacy idea was carried a step farther this present year when the Federal Council of the Churches of Christ in America voted to drop the word Protestant and the Protestant idea out of their organization, in order that there might be cooperation between the Federal Council of the Churches of Christ in America and the Roman Catholic Church. This opens the way for the amalgamation of the two in their objects and operations; and in such amalgamation and such operations Rome will play the leading part. Such a striking illustration of history repeating itself has not been often witnessed.

It is no wonder that our Saviour asked, "When the Son of man cometh, shall he find faith on the earth?" It will be scarce, even as the question indicates; and the evidence now before us shows plainly that we have entered upon that time of scarcity of faith which our Lord foresaw, and which was to be one of the characteristics of the time in which he would come again. The great mass of Christendom seems to have lost its hold upon the arm of the Infinite, and to be leaning more and more heavily upon the arm of the world.

Even in theological schools, where young men are supposed to be fitted for the ministry, that bane of the world, the secret society, is fostered; and evolution and the contradiction and denial of God's Word are publicly espoused. Thus warm love for God and for the

salvation of souls is dying out. A chill is falling over what is known as the popular church, like the chill that follows sunset. Evolution is usurping the place of the Creator, and man is being taught to usurp the place of Christ, and become his own savior.

We are in the time of the last great falling away, which was to take place just prior to the second coming of Christ; and these fulfilling signs are to us harbingers of that nearing event.

C. M. S.

Note and Comment

Divorce for Anybody Who Has the Price

THE *Continent* of March 13, 1913, is responsible for the following:—

In spite of all the honor it would do the Catholic Church to be really consistent in its professed opposition to divorce, the hierarchs at Rome can not resist the request of any rich Catholic who is tired of a former marriage for permission to marry again. And so the pretense of believing that marriage is a sacrament that only death can dissolve is repeatedly trampled on by the church's own highest leaders. Of course, nominal divorce is refused, but for any Catholic who has money an annulment of marriage can always be effected.

The shame of this duplicity has just been conspicuously shown again. American Catholic papers have lately been boasting that the inability of Count Boni de Castellane to get a divorce from his wife, Anna Gould, was a sign of the rigid honesty of the Vatican in regard to its antidivorce principles. Castellane, they said, has money and prestige, but he can not break the rule. But most unhappily for the editors who made this argument, the case which they chose as a test turns out the other way, and for some trivial reason or other—of course a Roman ecclesiastic can always find a reason for doing what he wants to—Count Boni's petition is granted, and while his former wife still lives, he is set free from his first marriage to contract another, as he doubtless intends.

Money Mad

THAT we have reached a time in the history of the world when money madness is at the root of much of our trouble is the opinion of the *Thrice-a-Week World* of March 17, 1913. It says:—

What but money madness is at the root of most of our political, social, and industrial troubles? Are not our extortionate tariffs and our swollen combinations and trusts evidence of money madness? . . .

For more than a generation we have been governing this country on the theory that money was more important than justice, that prosperity was more to be desired than principle. We have summoned the poor of all the earth to join us. We have sent women, girls, and children into our thundering mills. We have stripped the farms in order to glut the

factories. We have prided ourselves in the figures of our wealth rather than in the knowledge of our freedom, virtue, and happiness.

To be money mad is to be cruel and corrupt. To be money mad is to buy votes and sell laws and traffic in human life and health. To be money mad is to oppress the weak and grind the faces of the poor. To be money mad is to develop a race of bribe takers as well as bribe givers, and to inflict upon the country wolfish poverty side by side with wolfish riches.

The latest proof that we are money mad is presented in the theory now fashionably indorsed that men and women may be honest if they have money, and must necessarily be dishonest without it.

Federal Council of Churches

SEVERAL years ago, when there was first organized what is known as the Federal Council of the Churches, it was confidently believed by many that a long step had been taken toward the realization of many worthy ideals. It was believed that this federation would serve very greatly to bring about unity and harmonious cooperation between various churches, and that it would prove a quickening force in the promotion and attainment of various reforms which many churches desired to secure.

It would seem, however, that this arrangement is not promoting the fullest church unity after all, and it is charged that very serious influences are at work committing the council to policies which some of the church bodies composing it can not support. The editor of the *Presbyterian of the South*, in the issue of March 19, 1913, presents the matter in this way:—

At a time when the value and authority of revealed truth are being so widely depreciated in the estimate of religious leaders, and the cry for the submergence of cherished doctrinal beliefs for the sake of bigness and broadness has become so clamorous, it is well for those who love and cherish the eternal truths of inspiration to emphasize them and defend them with unwavering fidelity. The advocates of a merely humane fraternity, the culture of purely human instincts by purely human methods and appliances, under the guidance of a vague, universally diffused religious sentiment or influence, are demanding not only recognition but leadership.

In the accomplishment of this purpose it is their ambition to secure the following of the evangelical forces of the organized church, as well as their own school of rationalistic religionists. They are prosecuting this purpose with increasing energy and with an audacity that is little less than startling. Their latest achievement in prosecuting their ambitious purpose was the capture of the Federal Council. Evangelical churches must squarely face the question whether they will consent to align themselves with the prevailing skepticism, or will hold uncompromisingly to the authority of the gospel by withholding organic fellowship.

The situation is becoming clear to the expositors of religious thought and activity; warnings are being sounded and counsel freely given. The following from the *Presbyterian* of Philadelphia impresses us as being most timely and wise:—

"THE FEDERAL COUNCIL.—It has been generally recognized among the evangelical churches that the Federal Council has been captured, body and soul, by the so-called liberal or higher critical men. They have elected as president Dr. Shailer Mathews. They choose such speakers as Professor Steiner, who says that Daniel is a bundle of myths. The various commissions are made up chiefly of men who are leaders in liberal thoughts. This matter has received considerable attention in some of the leading religious journals. Conspicuous among these are the *Presbyterian Standard*, the *Presbyterian of the South*, the *Christian Observer*, of the Southern Presbyterian Church, and our honored colleague, the *Herald and Presbyter*. All these seem to be of one mind as to the defection from faith of the Federal Council. All raise the question, What should be done? The *Presbyterian of the South* and the *Standard* are decided that true evangelicals should withdraw from the council. The *Christian Observer* and the *Herald and Presbyter* seem to be of the opinion that the evangelicals should remain in the council, and fight.

"We are in sympathy with the withdrawal. Little good is to be accomplished by remaining in an organization for the sake of contention. The purpose of the council was to unite the different bodies on the ground which they hold in common, in order that they might contend against a common foe. If evangelicals remain in the connection and keep silent, then the council shifts its purpose, and becomes a mere propaganda of false teachings. If they remain in the council and fight, then the house, divided against itself, can not stand. To stay in, therefore, in either case means defeat of the original purpose, and worse, the fostering of false doctrine, which is more vicious than false practise. The only sane and sensible thing to do is for the truly evangelical to withdraw in peace, and form a federation of those truly loyal to the Word of God."

The highest quality of Christian charity is that which extends cordial appreciation to all that is praiseworthy in the thought and deeds of others, but to the propagandists of error will give "place by subjection, no, not for an hour; that the truth of the gospel might continue." It remains to be seen whether the church will be true to its trust, or will allow itself to be held in the bonds of an alliance in which its cherished faith is scorned, and the words and offices of its Lord are repudiated.

A Unique Question

A UNIQUE case now before the United States Supreme Court involves a Chinese inheritance. The justices must decipher characters written on two tablets from a temple in Amoy, China. The complication comes in the fact that Chinese interpreters do not agree as to the story the tablets tell. About \$300,000 depends on the decision.



For Glory and for Beauty

WORTHIE HARRIS HOLDEN

'Twas "for glory and for beauty"
Israel's priests were clad of old,
And the fashion of their garments
To the seer the Angel told;
For the broidered work of linen
And for special craftsman skill
Willing hearts were granted wisdom
Heaven's edict to fulfil.

Day by day we weave apparel
We shall wear on streets of gold,
Then, as priests, to worlds unfallen
God's redemption plan unfold.
Have we here a holy unction
And the wisdom from on high
To design for heaven's glory
And the beauty of the sky?

When triumphal towers have crumbled
And earth crowns become decay,
When the marvelous art of nations
Has been banished, and for aye,
These — the triumphs of the ages —
Characters of God's design
Through the cycles of forever
Like the wondrous stars will shine.

Our Work in British East Africa

L. R. CONRADI

WHEN we started our first mission in East Africa some nine years ago, our minds had already been directed toward the country about the largest sweet-water inland sea of the Dark Continent — the Victoria Nyanza — right under the equator. The southern half of this lake is German, while the northern half is British. At that time we had our minds turned to the country southwest of the lake, but we were informed by the German government that the Catholics were in that section, so we began our mission work in the South Pare District, near the coast of German East Africa.

Two years later, as we were planning our first mission in British East Africa, Brethren A. A. Carscallen and A. C. Enns selected a site in the Kavirondo country, on the northeast corner of the lake. All the eastern side of the lake from Kisumu, in British East Africa, to Nassa, in German East Africa, was practically unoccupied. The Roman Catholics had had a station or two in there, but had left the field. Four years ago when I visited the lake and made a nine days' trip around it, I was thoroughly convinced that the eastern side of the lake would not only give us a splendid field for the British Mission, but for the development of a large German mission as well.

When I then visited the field Brother Enns had again returned to the Pare

District, and Brother J. D. Baker and his wife had joined Brother and Sister Carscallen. The dwelling-house and the school building at Gendia were only partially erected. There were not so many in the school, but the brethren were busy learning the language. We marched across the British territory, and selected a second station at Wire Hill. We also spent several days at Karungu, which had formerly been a British military station and was still occupied by British officials. Even then there was some talk of the place being sold to us by the government for a third mission site. Though no other mission had really been in this territory on the British side, for some reason we had been unable to secure any



MISSION STATION AT KARUNGU

Recently purchased of British government, and now occupied by Seventh-day Adventists.

stations other than Gendia and Wire Hill. We had sent out a number of workers: Brother and Sister B. L. Morse, Brother and Sister Horace Brooks, Brother and Sister F. A. Spearling, Brethren L. Lane and E. Phillips, and Brother H. Sparks, who had gone out on his own initiative. These were all present at the meeting in Gendia, save Brother and Sister Brooks, who had to return home on account of Brother Brooks's failing health. Just before our arrival the way seemed to open before us, and the six buildings at Karungu were sold to us at the reasonable price of \$1,137. Several new stations have also been taken possession of by our workers, hoping we may secure final rights to them. There seems no question but that the Roman Catholics have been working against us here for years, but seemingly this influence has been broken of late, and the way is opening for our securing new stations.

We are much pleased to see the progress made in the upbuilding of the two stations. Gendia now has a roomy

burnt-brick dwelling, which furnishes accommodations for several families, as there are six good rooms, a bath-room, and two kitchens. There is also on the place a large school and chapel easily accommodating four hundred persons. In addition to these are the native huts and the workshop.

The Wire Hill station impressed us very favorably, being located on a plot of nice land that we were able to secure. The dwelling-house there is also a substantial burnt-brick structure, containing three rooms and a kitchen. There is a good workshop and a boys' dormitory, while the old dwelling now serves as a school and chapel.

At Karungu we have secured six good buildings, the best of which is the dwelling that had been recently renovated and painted. The hospital building had the roof blown off, but otherwise with very little repair to the buildings we shall have a good station here near the regular steamer landing.

However, our hearts were not rejoiced most at the material progress in putting up substantial buildings on the part of the missionaries, but rather at what God

has wrought in the spiritual upbuilding of the natives. Two years ago we secured our first converts in both Wire Hill and Gendia, and last year we had a second baptism, so that now forty promising young persons have been baptized. We hope to have another baptism after our return to British East Africa when some sixteen will probably go forward in this rite. The school is also well attended. Our brethren have made good progress in the study of the Luo language, so that they are

not only able to begin the preparation of grammars and dictionaries, but also to translate portions of the Scriptures. We had no difficulty in securing ready translators from the English into the native tongue.

Our program was so arranged that of the six days we spent in the British field, four days were passed at Gendia and two days in going to and returning from Wire Hill. As we had Brethren B. Ohme and E. Kotz with our British workers, the time was fully taken up in an interchange of ideas and the laying of broader plans for the future. Some of the important points discussed were: A uniform course of study for the school, and for the native teachers; acknowledgment of the native workers by the local committee; progressive language study on the part of our missionaries; the manner of erecting mission buildings; the cost of each station; the estimates for 1913; the production of literature; church organization; distribution and relation of the workers to each other and to missionaries of other denominations.

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Thus every moment of our time was occupied with very weighty questions, and all felt that it is indeed profitable for us from the home land to meet with the workers right on the field who have had experience in various parts of Africa, to plan for the upbuilding of the work. In addition to the council meetings, we had regular sessions with our native and white missionaries.

Sabbath was an especially good day. About three hundred were out to the services. First we had the Sabbath-school, and later the preaching service to the natives, which was followed by the ordination of Brethren Baker and Morse to the ministry. These brethren had rendered good service in the school and in assisting Brother Carscallen in the conversion of the natives, and it was the voice of all present that they be set apart for the gospel ministry.

On Sunday morning, Dec. 8, 1912, we organized the Gendia church with thirty-nine members and the Wire Hill church with ten, Brother Morse being selected as elder at the former and Brother Baker at the latter.

One important matter was the distribution of the workers. Brother Carscallen had been in the field six years, and the time had come for his furlough. Sister Carscallen had already gone to her home in Scotland in October, while Elder Carscallen remained until after our visit to the field. He will return to Europe with us. It is expected that he will attend the coming General Conference, visit his people in America, and return to British East Africa next autumn. Brother Baker will have charge of the field during Brother Carscallen's absence, but plans to begin his furlough as soon as Brother Carscallen is in the field again. Brother Baker remains at Wire Hill, while Brother Morse will be in local charge of the Gendia station. As to the newly acquired station at Karungu, Brother Lane is to be located there, and Brother Phillips assists him temporarily. However, Brethren Lane and Sparks had already started two new sites, and as soon as a married man can be provided for Karungu we hope to have sufficient help for six stations.

In the afternoon of Sunday, December 8, Brethren Ohme, Carscallen, Kotz, and Dail and I, with Brethren Lane and Phillips and twenty-one natives, embarked on the British East African Mission boat, the "Kavirondo," with considerable luggage, and departed for German territory. As the regular steamer service has become very irregular, we appreciate having our own sailing craft, although we must needs experience what it is to be dependent on the wind to move. Soon after midnight we were in open sea, and by Monday afternoon we had reached Karungu. Four years ago we made a three days' march of sixty-five miles in reaching the same place from Gendia. At Karungu we looked over the land and buildings, left some of the native help with Brethren Lane and Phillips, and by ten o'clock at night the

anchor was lifted, and we quietly sailed away toward Schirati, German East Africa.

Swatow, China

W. F. HILLS

MANY of our friends are writing to know how we are getting along. As it is impossible for us to write to each one, we shall answer all together through the REVIEW. First, I shall say that we are all well and very happy. The past year has been the fullest and the best year of our lives. Not for one minute have we regretted our move to China. We know that Jesus has verified his promise to be with us all the way, in every instance. Truly angels that excel in strength have hedged us about in times of grave danger. Our city was bathed in blood during the war, and several times we were warned to leave. They even sent word at midnight to flee, yet we have never stayed away from our home a night for protection. The sweet assurance that we are under the protection of the armies of heaven removes all fear from our hearts.

About three months ago we rented a larger chapel here in Swatow, since which time our work has nearly doubled. A Chinese evangelist of another denomination came to our house four months ago covered with boils. To make the story short, I shall say that at the end of about two weeks he returned to his congregation in the interior, not alone keeping the Sabbath, but with a glad message to his congregation — that Jesus is to return soon. Two weeks later we had to go to visit them, for they sent him down after us; and I never shall forget what I saw there. This minister with thirty-five of his congregation assembled to keep the Sabbath, and their faces filled with the joyous hope of seeing Jesus soon. They have stood firm, every one of them, and this month we have added the name of this worker to our pay-roll. He has been preaching in another mission for over fourteen years, is a strong man, and has a very good education. We believe that he will develop into a strong worker. We have rented the building where he formerly preached, and now its doors are open on the Sabbath, and all his company are preparing to meet our Saviour when he comes.

Seven earnest native evangelists are now associated with me in the work in this place. Some of them are strong men. Our work has made a great stir in this section, and we expect great things in the future. A number are now ready for baptism, and many more are on the point of stepping out. One woman who has an excellent education (which is rare in China) has asked to unite with us. Her husband also is a minister in another mission. He, too, is deeply stirred, and admits that it is hard for him to preach Sunday sermons any more. I could tell you of many very interesting incidents, and if

I could picture them before you in their true light I am sure that you would better understand why we pray so earnestly to God to keep us in health so that we may stay here until the warfare is ended. I am sure that then your prayers and your money would go out to these dear people who plead so earnestly for help.

I must mention briefly our school, which we opened three months ago. It seemed quite an undertaking for us to open a school when we had been here only a year. The needs were so pressing that we could not but go ahead. We knew that what we lacked in experience and in the language our Heavenly Father would supply. When the people who are members of other missions accept the truth and begin the observance of the Sabbath, their children are thrown out of school. Some of these children have been in school several years and are pretty well along. It was a problem that we could not meet without starting a school of our own. Trusting the promises of our Master, we rented a building, hired a teacher, and bought a few second-hand desks. We planned to take in about twenty pupils, but the room was overcrowded at once, and the teacher could not handle them; so we had to go another step, hire another teacher, fit up another room, etc. We now have both rooms full to overflowing, three sitting on some of the benches that are none too wide for two. We had to turn some bright ones away, as we could not crowd them in. This is a hard thing to do. We hope that it will be different another year. Mrs. Hills had to shoulder the school responsibility, as I had no time to give to it. She and her two assistants are getting along very well. It would do your hearts good to visit this school, which numbers about fifty. These children are not of the lower class, but are select and very bright. We had to send a few of our large boys to Amoy to school, but we want them here another year. Swatow was not placed on the General Conference map last year, but we hope it will be this year, and that all of you will reach out a little farther so as to take us in with all the rest of the needy places. We praise God daily for the school that he has given us, and we believe that he will continue to supply our growing needs.

Korean Maxims

"He who obeys God lives; he who disobeys him dies."

"Secret words that men whisper to one another God hears as a clap of thunder; dark designs plotted within the inner chamber he sees as a flash of lightning."

"When you sow cucumbers, you reap cucumbers; when you sow beans, you reap beans. The meshes of God's fishing-net seem very wide, yet none of us shall ever slip through them."

"Life and death are ordered by God; so also are riches and poverty."

"God never made a man without supplying his need."



HOME AND HEALTH

Supplication

PHYLLIS LEE

FATHER of life and light,
Teach me to know thy might;
Help me to cling to right
Whatever come.
Help me to do thy will,
To follow thee, until
My heart with joy shall fill
At sight of home.

Lead me, thou Holy One;
Then when life's race is run,
And when my work is done,
The journey past,
Lead me from out the cold
Into thy glorious fold,
Where there is joy untold,
In heaven at last.

Patent Foods

A. B. OLSEN, M. D., D. P. H.

ALL patent and proprietary foods and drinks, including baby foods, belong with very few exceptions to the category of expensive and sometimes harmful luxuries. There are lactated, albuminized, peptonized, malted, and dextrinized foods of all sorts; there are proteid foods, animal and vegetable, almost without number; and there are infant foods in abundance, most of which are too farinaceous to be wholesome or to form anything like an adequate diet for the baby. And then we have innumerable medicated foods, brain foods, nerve foods, muscle foods, skin foods, hair foods, etc. It seems unnecessary to say that there is no necessity for all these more or less artificial preparations, and that the plain, simple foods, prepared *fresh* in the home and from *known* ingredients, are not only far cheaper, but in the vast majority of cases also the most wholesome and satisfying. Simplicity in the selection and preparation of food is always the key-note to good digestion, and we seldom find an abstemious person living on frugal fare who is not fit for service and in possession of exceptional health and strength.

Infant Foods

The natural food of an infant is breast milk, and there is no "perfect substitute for mother's milk," a common description of patent baby foods. The wise mother will not allow herself to be deceived, for she understands that at best anything but breast milk is only an artificial substitute. The composition of human milk is as follows:—

	PER CENT
Water	88.3
Proteid	1.5

Fat	3.5
Sugar	6.5
Mineral matter .....	.2

This is the standard of baby food. Undoubtedly the best substitute is humanized or modified pure, clean cow's milk; but if this is not obtainable, the best brands of condensed *whole* milk, without the addition of any form of preservative, is the next best substitute.

Dried breast milk contains,—

	PER CENT
Proteid	12.2
Fat	26.4
Sugar	52.4
Mineral matter	2.1

When offered proprietary infant foods, it is well to note their composition, and compare them with these figures.

Of the numerous more or less farinaceous proprietary baby foods on the market, most of them contain too much sugar and starch, too little fat, and often a varying quantity of *indigestible* starch. An infant is not capable of digesting starch in the early months of life, and its presence in the food accounts for much of the colic and other forms of indigestion from which the little one suffers when artificially fed. The analyses of proprietary foods, although honest enough, rarely give anything like a true picture of what is likely to take place in the stomach when the food is eaten, and it is well to bear in mind that "the human brain and the human stomach are the only analysts which never make mistakes."

Wiederhofer tells us that "the numerous infant foods, although much be-puffed, are of no value whatever." A strong statement, but not very far from the truth.

Breakfast Foods

There has been a marked increase during the past few years in the consumption of so-called breakfast foods, and their number, as well as the vast sums spent in advertising them, indicates an enormous sale. We recognize that many of these breakfast foods are perfectly wholesome as well as nutritious, and that they are easily and quickly prepared for the table, and usually possess a pleasant flavor which makes them attractive to both children and adults, but they are none the less expensive luxuries, and the same amount of nutrition can easily be obtained from the plain cereals. Most if not all proprietary foods are purely money-making adventures, and little attention is paid to the selection of the material from which they are prepared, except to obtain it as cheaply as possible.

Few recognize that an ideal health bread can be readily prepared in any home. All that is necessary is to cut stale bread, Graham, whole-meal, or white, into slices of suitable thickness, anywhere from one fourth to half an inch, and toast them in a slow oven. Bread prepared in this way is dextrinized, and therefore more easily digested than ordinary bread. This toasting can often be accomplished by piling the bread slices loosely in the oven after removing the dinner, so that there will be no additional fuel expense.

Furthermore, by the aid of an ordinary coffee- or nut-mill it is possible to reduce the toasted bread, which is called *zwieback*, to crumbs of uniform size, and this makes an *ideal breakfast food* which is nutritious and tasty, and at the same time inexpensive. Fresh and crisp from the oven and served with milk, cream, or stewed fruit, it forms one of the most appetizing and valuable breakfast dishes.

Nut Foods

During the past twenty years much attention has been given to the use of nuts as a food, and many factories are now turning out immense quantities of prepared nut foods. For the most part, peanuts form the foundation of the majority of proprietary nut foods, probably because they are both cheap and rich in proteid and oil; but walnuts, hazelnuts, pine-kernels, and pecans are also utilized for the same purpose. For those who are wanting in good grinding teeth, or who find ordinary nuts indigestible, some of the best of these nut preparations are very acceptable. There is no doubt, however, that most of them are commercial enterprises, but little attention being paid to quality of nuts and cleanliness in preparation; and the most satisfactory way is to buy the nuts and prepare them in the home. Peanuts are readily ground in an inexpensive nut-mill, and can be cooked and made up into numerous tasty and wholesome dishes. We believe, however, that those who have good teeth will prefer the fresh nuts in their natural state. Most forms of cooking neutralize or destroy to a large extent the delightful flavors of nuts. Nuts should be considered an important part of the daily fare. They are natural substitutes for animal flesh, since they are rich in both proteid and fat. Being concentrated foods, they should be taken sparingly.

Artificial Proteid Foods

Many extravagant and sometimes fraudulent claims are made in behalf of various proprietary proteid foods, which are being manufactured in increasing quantities each year. Most of these are prepared from animal flesh, milk, or eggs, and the best of them from milk, in my opinion. If they are anything like what is claimed for them, they are concentrated foods; and when added to the ordinary diet, provide more proteid than is desirable for health. An ordinary natural diet, including cereals, breads, nuts, fruits, vegetables, and the dairy products, contains all the proteid that the average person requires or can use to advantage.

Much of the gluten that is sold on the market is a fraud, and contains little more proteid than the best whole-meal bread. A good grade of macaroni, containing from sixteen to eighteen per cent of pure gluten, is superior to many brands of more or less expensive gluten. It is well to bear in mind that anything like a pure gluten meal or gluten bread or biscuit is necessarily very expensive. But the price alone is by no means a safe criterion.

The basis of a large number of proteid foods is simply dried skimmed milk, which is not an expensive preparation until it has been given a new and strange name and advertised extensively. There seems to be no objection to using dried skimmed milk or whole milk in moderation in place of fresh milk when the latter is not obtainable. Indeed, dried milk possesses at least one great advantage over the fresh milk in that it is sterile.

Medicated Foods

Of all proprietary foods the so-called medicated foods are the most expensive, and also the most dangerous. It is astonishing to see how readily people are humbugged by the extravagant and fraudulent claims that are made on behalf of these expensive preparations. In truth, there is no such thing as a brain food per se, or skin food, or hair food, or any other special food for certain tissues or organs. All useful and wholesome food nourishes the entire body alike, the brain as well as the muscles, the nerves and the skin. My counsel is to strictly avoid all medicated foods, no matter what claims are made for them.

Medicated Wines

Medicated wines are even more dangerous than medicated foods, for they invariably contain a considerable amount of alcohol, and it is a well-known fact that they have been the means of creating the alcohol habit in many persons who otherwise would never have acquired it. Unfortunately, a large number of ignorant persons have taken these medicated wines as a medicine, and have failed to realize that their chief influence is that of an alcoholic beverage.

Caterham, England.



Mental Food for Our Children

KATHRINA B. WILCOX
(Editor of *Our Little Friend*)

ASSOCIATED with the spirit of every true home is the love of children. Home without children gives one the feeling of coldness and selfishness, while the voices of happy children playing around the fire-side at once kindles in the home-loving heart a longing for a name and place there. The cultivation of plants, flowers, and other beautiful things is interesting and profitable. But the mental, physical, and spiritual culture of the child, entered into as our Father designed, is educating, expanding, and beautifying. It is a subject which would bear much more instruction and discussion than it now receives among us as a people.

By observation I note that many parents seem to think that if they feed and clothe and house their children well, and give them opportunities for a good all-round education, their part is done. We would ask such parents, Are you aware what your child is doing at all hours of the day? Does he come straight home from school, or does he stop for a while with some of his young friends at the public library? If he attends public school, what does he find to read there? Do you know what he reads at home in the evening or at other spare moments? or are you so absorbed in other duties that you are satisfied as long as he is occupied?

A mother was once boasting of her child's fondness for reading. "She is such a bookworm. I can not call her away from her reading to help me," she said. But upon careful investigation it was discovered that the child's studiousness consisted in the reading of cheap, sensational fiction.

Parents will do well to look carefully into the reading of their children. If some of the popular works of fiction and the detective stories so prevalent are not considered proper food for the criminals confined in our national and State prisons and reformatories, what about the tender, plastic minds of the growing children who are making character? It is just such reading-matter that helps to fill our jails and prisons. Are we educating criminals in our own homes?

As a man "thinketh in his heart, so is he." What thoughts does the children's reading awaken within their hearts and minds? Are they pure, uplifting, soul-inspiring thoughts, which will make them grow to noble men and women? The literature may seem to be harmless, but unless it is helpful, discard it.

Parents, take time to read with them, to look carefully into what they read, and weigh it for its effect on their minds and characters.

We are endeavoring to make *Our Little Friend* at least partially fill the need that is felt by parents for good, wholesome reading-matter for the children. We have introduced from time to time different departments, which add to its interest and meet the needs of nearly all. Some of these are Natural History—Birds and Animals; How to Make Things—What a Boy Can Do and What a Girl Can Do; also Cooking, Sewing, Help One Another Club, Mothers' Helpers, Fathers' Minutemen, Society for the Prevention of Cruelty to Animals, Bible Band, Puzzles, as well as our leading subjects, such as the Bible and Nature Studies, Our Missionary Studies, and helpful Bible, missionary, and uplifting stories.

One mother, in speaking of the Help One Another Club and our Society for the Prevention of Cruelty to Animals, writes:—

"I am delighted to send in this good report and letter of courage and good cheer from these helping hands and will-

ing hearts. It does my heart good to see the interest the children and youth take. I feel these hands are such a help, not only to the children, but to all who will allow themselves to take an interest. These hands are a great encouragement to me, and help me to live more with my children, and become better acquainted with God's Word and works.

"My boy has spent many hours planning and studying the dumb creatures, which would have been lonely hours or hours of evil learning, as we live in the city, and so close are boys who do not regard right at all. I hope to continue these studies of nature until he is yet more tender-hearted and kind."

The editors and publishers are planning to issue the middle of May a children's missionary number of *Our Little Friend*. We want to do our part to keep alive in the hearts of the children a true missionary spirit, and we ask the co-operation of the parents in this work. Our plan is to issue a double number with a colored cover, which will sell for five cents a copy, the proceeds to go to the child widows of India.

Where the children attend church-schools, they will, we trust, form little bands to sell the paper, under the direction and supervision of their teachers.

And, parents, where your children do not attend church-schools, we earnestly request you to supervise their work with the paper unless it is taken up by some church officer. It is not well to let a child go out without careful instruction and direction as to where to go. Neither should he go to our own people.

We expect to make the paper so attractive that it will sell readily, and we hope the orders will come in early.



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."

FROM Bishop Taylor we quote the following helpful thoughts:—

"More things are wrought by prayer than this world dreams of."

"Prayer can obtain everything; can open the windows of heaven and shut the gates of hell; can detain an angel till he leaves a blessing; can open the treasures of rain, and soften the iron ribs of rocks till they melt into a flowing river; can arrest the sun in his course, and send the winds upon our errands.

"It draws gifts from heaven. It fills the empty soul. It brings strength to the weak, true riches to the poor, grace to the feeble. It is a bank of wealth, a mine of mercies, a store of blessings. It flies where the eagle never flew. It travels farther than the light. Well might Mary, queen of Scotland, say, 'I fear John Knox's prayers more than an army of ten thousand men.'"

Requests for Prayer

161. A friend in New York desires prayer for the healing of her mother.

162. From the State of Washington a sister who is just now passing

through very severe trials asks us to pray for her.

163. A brother who is blind sends the request that we pray for his healing.

164. A Pennsylvania sister desires healing from heart trouble.

165. From Michigan a sister sends a request for prayer in behalf of the healing of a little girl who is crippled and about to be sent to a home for the feeble-minded.

166. A sister in the same State (Michigan) asks us to pray that she may be healed, if it is God's will.

167. An anxious mother in Illinois begs that God's people pray for her boy who is being ruined by the tobacco habit.

168. Writing from Alabama a sister requests prayer for the healing of a dear friend who has just accepted the truth.

169. "Please pray that I may be healed from nervousness and insomnia," is the earnest appeal which comes from a Canada sister.

No Wearying of His Patience

PEARL WAGGONER

There's no wearying of his patience,
No repressing of his love;
You can never draw too freely
From the living Fount above.
You can never come so often
As your welcome to outwear;
Love, long-suffering, and patience
You will find forever there.

There's no wearying of his patience
Though you come in deepest need:
Souls most thirsty, hearts most hungry,
Are his chief delight to feed.
To the Fountain ever flowing
You may come and draw each day;
And the emptier the vessel,
It can take the more away.

There's no wearying of his patience;
O, how sweet to know it's so!
If there were,—if he should weary,
Unto whom then could we go?
For earth's dearest and earth's truest
Can not fill the heart's desire;
Who could blame them should they some-
times
Of our many failings tire?

There's no wearying of his patience;
Though we oftentimes weary grow
Of ourselves, yet he is changeless,
And he loves us even so,—
Loves us in our sin and weakness,
Loves in spite of failings all,
Meets our e'en unspoken yearnings,
Waits to hear the faintest call.

There's no wearying of his patience;
We shall find him aye the same:
We can never come too often,
Calling on the Saviour's name.
We can never cling too closely,
Or his heart of love annoy;
Our dependence is his pleasure,
To supply our need his joy.

There's no wearying of his patience,
Nay, he longs to have us near;
We with boldness may approach him,
Feeling never doubt nor fear.
Let us come, then, still more often
To the place of secret prayer;
Love and sympathy most patient
We shall find forever there.

Hinsdale, Ill.



West Pennsylvania Conference

THE eleventh annual session of the West Pennsylvania Conference was held at Altoona, Pa., March 4-9, 1913. A most excellent spirit prevailed throughout the meeting. The first service was marked by a hearty renewal of consecration vows, and the Sabbath service, conducted by Elder W. A. Spicer, was one long to be remembered because of the presence of the Holy Spirit.

Forty-eight regular delegates and twenty-one delegates at large were present to participate in the deliberations. The reports of the various officers were encouraging. There were seventy baptisms, and a net gain of fifty-five in membership during the year. One new church was added to the conference and one was reported as disbanded. The report of the treasurer showed that the tithe had increased nearly \$2,000 during the year, while the donations to foreign missions had nearly doubled during the same time. There was also a marked increase in the membership and donations of the Sabbath-schools, while the tract society department had a good year, the sales of literature being over \$15,000.

Strong resolutions were enthusiastically voted indorsing the new 20-cent-a-week plan, urging the importance of special consecration services in the Sabbath-schools, and pledging hearty support to the efforts being made in our large cities. Another resolution which received most cordial indorsement read as follows:—

Whereas, Christ commissioned the church not only to preach the gospel, but also to bring people to the place where they should be baptized; and,—

Whereas, The Lord lays the responsibility for bringing in new converts upon individual members; therefore,—

Resolved, That we pledge ourselves to earnest and continual prayer to the Lord of the harvest that the number of new converts and baptisms for 1913 be not less than two hundred.

The organization of special prayer bands in the churches and young people's societies was suggested as a means of bringing about the results called for in this resolution.

All the conference workers were present, and, in addition, we were favored with the presence and counsels of Elders W. A. Spicer, B. G. Wilkinson, N. S. Ashton, and I. G. Bigelow. A large theater building was secured for the meetings on Sunday afternoon and evening, where very attentive audiences listened to sermons on the millennium and the Eastern question. Considerable interest was aroused in the city by the meetings, and the daily papers gave most excellent reports of all proceedings. The officers of the conference remain the same, with the exception of two changes on the executive committee.

We believe that the Lord has good

things in store for us during 1913. We feel that the call for special prayer for converts is a most timely one. We have wandered in the wilderness long enough. It is now time that we should be taking some Jerichos, and thus be preparing to enter into the enjoyment of the heavenly Canaan. The end is coming upon us so swiftly that we scarcely realize the true situation. Are two hundred souls too many for God to give us during 1913? Let us pray that the number may include some of our own loved ones and friends who are now strangers to God. What is your church going to do in this great campaign for converts? What are you going to do about it? We must have only those who are truly converted. Any others would only be Achans to bring defeat. "Who then is willing to consecrate his service this day unto the Lord?"

B. F. KNEELAND,
President.

A Year in Panama

It is now a year since our company was organized into a church, and what a happy, prosperous twelve months it has been!

The initial impulse of our success as a church may be traced to an abiding faith in the speedy triumph of the advent message, and harmony and unity in its propagation among our radically cosmopolitan population. We have been encouraged by the inspiring watchword, "Every man to his work, each to do his best."

Some items carried by our delegate to the annual session of the West Caribbean Conference were: membership increased from sixteen to forty; tithe, \$432.90; Sabbath-school increased from thirty-seven to seventy members, with donations to foreign missions \$75. The work of our young people's society has been the most interesting branch of the work. In the hospitals and prisons, among the poor and in the highways and hedges, by word and deed, we have tried to minister faithfully to the unfortunate ones for whom Christ died. We have distributed 4,000 Bibles and portions of Bibles in seven different languages. Among rich and poor we have sold and given away more than 13,000 of our papers in five different languages, fifty per cent of which were our ten-cent magazines. Though none of us are regular canvassers, we have sold during the year \$2,459.27 worth of our denominational literature.

For more than six months of the year we have conducted a prosperous church-school with an enrolment of ninety.

Our regret is that though in a Spanish country our work has been so largely in English. We have, however, conducted a little Spanish Sabbath-school on Sabbath afternoons.

We are now busy collecting funds for

a church building. As the enormity of the work undone looms up before us, we are sure that there is no needier field than Panama, and we earnestly desire an interest in the prayers of God's people.

B. E. CONNERLY.

◆ ◆ ◆
Colorado

DENVER.—During the last six months the Lord has greatly blessed the work in Denver. Twenty-three earnest persons have been baptized and received into the Capitol Hill church since September, and many others are almost ready for baptism. Seventeen have united with the church by letter. Our Bible workers are busy, for at present we have over twenty interested readers. There are many more openings than we can fill. A Bible school is being conducted for the members of the church, so that they may be prepared to take hold with us in this great work.

G. W. ANGLEBARGER.

◆ ◆ ◆
Upper Parana Mission

NOTWITHSTANDING the fact that for hundreds of years idolatry, vice, and immorality have prevailed, the gospel demonstrates its reforming power, in those who accept it here in Paraguay. It is a pleasure to see how those who have been liberated from the greatest darkness take a living, active interest in the propagation of the gospel. This contributes greatly to the progress of the work.

Since the annual general meeting held in March, when Elder W. A. Spicer was with us, twenty have been baptized in Missions Territory and the northern part of the province of Corrientes, and Elder L. A. Rojas reports the baptism of five at Villa Rica, Paraguay. Some of the latter have passed through very severe trials during the recent Paraguay revolution, but they have remained firm and faithful. Brother F. Taborda, a missionary licentiate, announces that several have begun to keep the Sabbath at Ignasu. At this place are the noted Ignasu Falls, said to rank among the first in the world.

Thus the work is being extended, and often the calls are more than we can respond to. At the time of our annual meeting Brother da Silva entered the work in our field as a canvasser. Two from our mission united with him in this work. These have all had excellent success. A lack of workers is the only reason why the work has not progressed more rapidly.

We are all of good courage in the work, and thank God that he has blessed our feeble efforts so greatly.

J. ERNST.

◆ ◆ ◆
Blantyre, Nyasaland, South Africa

I RETURNED a while ago from visiting the out-schools at Malavi, Monekera, and the other villages in that direction, and although many of the boys are out working for their tax money, I was well pleased with the work done and with the good spirit in the schools. The best school has a Bible class of twenty-four, including the chief of the village. Being near to Mantandane, I paid Brother Konigmacher a visit, and we had a good time together. He and Sister Konigmacher are working diligently on the

Portuguese language, and by the time we get permission, will be ready to enter that field. The Sabbath I was there Brother Konigmacher baptized twenty-four adults, so that now the Mantandane church numbers thirty-four, including Brother and Sister Konigmacher. There are also sixty-six persons still in the Bible classes in the Mantandane district, and all this shows the good work which has been done there. They are all well.

Moses went with me on this trip, but not to Mantandane. He was a good help. We held meetings with the church-members at Malavi and at Monekera, and tried to get them to do more work for the Lord. Some of them have promised to make mission gardens, some will have mission fowls, and others have various plans for raising money for the work. I spoke to them about the "widow's two mites," and they agreed with me, better than I had hoped they would, that it is time the church in Nyasaland is beginning to help carry on the Lord's work. I want all our teachers to take up the monthly collections in the villages just as we do at Malamulo, and also to teach their Bible-class members to make mission gardens to help the work. They will not raise much, but it will be a beginning and will help to make them stronger Christians. Malinki has begun work again, and for the present he is looking after the schools around Monekera and doing evangelistic work. Simon has only just returned from his trip around the schools in the other direction, and seems to have had a profitable time. I shall get him to report concerning his trip.

As soon as I have things fixed up for the end of the month, one of us must visit the Chiromo schools, as there is a famine in that section, and we fear that we shall have to close the schools down there. If we do, one of the best teachers should stay there to look after the Bible classes and the general interest. We shall have to send food down to him. We are busy staking out the new rubber field, and will put in as much as there is seed for. We have a boy gathering the seed as it falls from the large trees by the boys' houses.

C. ROBINSON.

◆ ◆ ◆
South Carolina

SINCE reporting last the new Sabbath-keepers of Charleston have opened a mission church-school, with Sister M. G. Mason as teacher. She began with three Monday, Feb. 17, 1913. The attendance has now increased to sixteen, and more are coming. We are going to work up a large school by next school year, by the Lord's help.

The writer spent a few days in Lincolnton, S. C., with a company of twelve or more. Six of these are waiting for baptism.

On the twenty-first I went to Johnston, S. C., and spent five days with the church. We had a good Sabbath meeting, and the church asked me to preach the next week. To this request I agreed. The minister of the A. M. E. Church was present in our Sabbath meetings. He was so interested in the subject that he gave us the use of his church. We had a house full every night. Subjects concerning the Lord's coming were taken up. There is a growing interest in

Johnston. The church there will sell one of its two lots, and use the money for putting up their building. We expect in a few days, with the Lord's help, to begin the work of building the Johnston church.

The writer will be in Columbia for the next ten days, attending a canvassers' institute, and conducting a ten-night meeting. We are also planning for a strong tent effort in Charleston, S. C., to begin about April 15. Our tent company will have a membership of six.

C. G. MANNS.

◆ ◆ ◆
Field Notes

ELDER L. F. TRUBEY reports the baptism of eleven persons at Enyart, Mo.

NINE new members have been added to the Cleveland (N. C.) church during the last few weeks.

ELDER H. H. VOTAW recently baptized five young persons in the Rangoon lakes. Others are studying the truth.

As the result of a tent effort in Miami, Fla., twenty-three are keeping the Sabbath, and others are deeply interested in the truth.

ELDER F. A. STAHL, of the Lake Titicaca Indian mission in Peru, baptized eighteen persons not long ago. Among these were several young persons.

SIX adults have taken their stand for the truth at West Peru, Maine, and the workers there have organized a Sabbath-school with a membership of sixteen.

THREE persons were recently baptized in Lajoya, N. Mex., by Elder Burt Bray. Elder H. L. Hoover writes of the baptism of four new believers at Tolar and three at Socorro.

WRITING from Tinneveli, British India, Brother C. E. Weeks says: "Yesterday we had a good meeting and baptismal service. Eighteen went forward in this ordinance."

THE German work in Oklahoma is onward. Since the last camp-meeting fifty-nine persons have been baptized, as reported by Elder A. A. Meyer. Six adults have recently accepted the truth at Alva.

DR. RILEY RUSSELL, our medical missionary in Korea, during 1912 treated 5,126 patients, traveled 1,000 miles on horseback, baptized 92 persons, and two churches have been organized in his territory.

A SABBATH-SCHOOL of eleven members has recently been organized at Quirindi, in New South Wales, and at Ourmbah the company has been organized into a church and Sabbath-school, and plans are being made to erect a church building.

SEVEN persons in Salem, Oregon, have decided to obey the commandments of God. A new church has just been organized at Brownsboro, southern Oregon, with a membership of thirteen. Three others are awaiting baptism. Recently ten new believers were baptized at Milton.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

L. A. HANSEN

Assistant Secretary

Items of Medical Progress in India

FROM the last number of the *Eastern Tidings* we gather the following items of news regarding the medical work in India:—

"Our medical work, while meeting with hindrances, has made some advancement. For two years we have had no sanitarium. We had hoped that a sanitarium might be opened this year, but we now find that funds are not immediately available and that such an undertaking must be delayed. The treatment-rooms in Calcutta and Mussoorie have enjoyed a growing patronage and above all expenses, including rent and cost of operation, have cleared \$1,500 the past year. We have now had sufficient experience in carrying on treatment-room work to feel reasonably assured that institutions of this sort, if provided with suitable appliances, located in a good section, and supplied with sufficient help, can be successfully operated in several of the large cities of India and Burma. This line of work is an excellent means of breaking down prejudice among both Europeans and Indians. It gives prestige to our work, and provides a means of coming in touch with people who would not attend our meeting halls and could not be induced to enter a sanitarium.

"The *Herald of Health* continues to meet a want in the field. During the last year the magazine was enlarged and during the last biennial term the circulation increased from 1,500 to 3,500. We see no reason why its circulation should not again be doubled in the next two years. Perhaps the greatest work before us in medical lines is that for the poor away from hospitals provided by the government in European centers. Medical missionaries who have had probably the largest measure of success in India have found a wide area where the need of medical help is great and where the prestige of their work has told for the advancement of the kingdom of Christ.

Our dispensaries have given us entrance into the homes of the people; of this we are positively assured. The poor have been healed and lives have been saved. Our dispensary workers are doing more than ever before in teaching the gospel to those who come for treatment; this, it seems to us, is the most important and solemn responsibility that rests upon the missionary nurse. No number of treatments, however many, will win a soul to Christ except these are accompanied by the winning word of the gospel of truth.

"There are two problems that concern us in our dispensary work. The first is that of adapting the principles of right living and treating the sick to the people of India; the other is the training of Indian workers who shall be sufficiently imbued with the principles of

healthful living to teach the poor to live in conformity to health principles and to treat those who are sick. We should be the greatest medical missionaries in this country. Our health principles are surely needed in this lazar-house of need, and by the blessing of God they may be a growing and effective means in turning souls to Christ.

"Medical work has been carried on at Gopalganj, East Bengal, our head station, and God has greatly blessed in the work, some remarkable cures having been effected. One poor woman had been afflicted for years with a disease that bent her double and forced her to crawl wherever she went. One day she crawled to the dispensary, where, after a few days' treatment, she was able to stand, and finally went away walking, having fully regained her health. Sister Watson, with the aid of a native helper, has operated this dispensary for the last year.

"Medical work is also an evangelical factor in the work at Karmatar. The village people, though very poor, gave this year toward the dispensary work about one hundred fifty rupees. This was a great encouragement to those who have labored to build up the medical work at this station, for these gifts showed very clearly that the work is being appreciated.

"In Najibabad, Sisters B. A. Kurtz and M. B. Shryock have been laboring. Sister Kurtz had a working knowledge of the language when the work in Najibabad was started, and was at once able to minister both to the physical and spiritual needs of the dispensary and in the homes.

Sister Shryock, after taking a year off for the study of language, is also able to conduct Bible studies among the women of the city. An average of twenty patients a day has been treated in the dispensary, some days there being ninety-six patients. A number of Bible studies and gospel talks have also been added to the day's labors. About five rupees a month is received from patients for outside treatments.

"The location of this station in its relation to our other work, the climate, and the attitude of the people is such that this year it was decided to buy land and erect a mission bungalow. This is being done, and will make for stronger and more fruitful work in coming years. A dispensary building in which the women, the oppressed, downtrodden sisters of India, may receive loving care in an effort to win their souls to Christ, is also a crying need of this city and district with thousands of Mohammedans and Hindus.

Herald of Health

"With the large population of educated Indians, both Hindus and Mohammedans, who are antagonistic to Christianity but are in sympathy with our health principles, our health work must always occupy a very unique place. Though we began to publish the *Herald of Health* but three years ago, we now have 2,800 regular subscribers, with monthly issues of 3,500. From correspondence with readers and by our canvassers we are greatly encouraged to believe that many will be directed to the special message for this time through the message of health which this journal contains.

Najibabad Dispensary

"The first day after our return ten women came. The second day we had a call from a rajah living about two miles distant. He with some European friends was hunting, and they had camped about eight miles from his home. One of the women of the party had jumped from the elephant while it was kneeling, and was injured internally. We found that it would be necessary for her to remain in bed two or three weeks, and have vigorous treatment and careful nursing. The rajah asked us if we could not take her home with us and care for her, but we had to tell him that we had no place to keep her, as we had no hospital. So the next day we took her to Bareilly, where she could be cared for.

"Another day just as we were leaving the dispensary a patient suffering from a badly infected arm came in. After we had lanced and dressed it, he was greatly relieved and felt so grateful that he fell at our feet and began to bless us. We have been caring for him for several days, and he often remarks that we have saved his life.

"To-day a little boy was brought to the dispensary on a bed. He was badly burned, and needed attention during the day, but as we had no suitable place we were compelled to put him on the dispensary veranda.

"At another house was a young woman who also had been treated at the dispensary. She asked us to sing, and we had sung only one verse when a number of women from near-by homes came in. This young woman asked us if we would wait until she could make us some bread, but we told her no. She said, 'I haven't anything in the house to give you to eat,' and insisted that we take money to buy some fruit from the bazaar.

"Our medical work has so broken down prejudice in the station that as we walk along the street the women and children call to us to come in and sing and read to them. Yesterday we gained entrance in this way to six new homes where they want us to teach the Bible. In one of these homes there were fifteen women collected. The openings are more than we can fill."

Encouraging Items

In a letter from W. C. Foreman, manager of the Tri-City Sanitarium, Moline, Ill., he states that the past year has been quite a prosperous one for that institution. The patronage has been good, and the building well filled all the time. Nearly six hundred patients have been cared for. Quite a portion of these have been surgical cases. The physicians of the city bring patients to the sanitarium for care, and a good reputation is being established. The feeling in the community could scarcely be better. As a result of the satisfactory services rendered, the local patronage has increased very materially during the year.

The spiritual tone of the work has been quite satisfactory. Two young men have accepted the truth and joined the church during the year. The young people's society, made up of workers in the institution, has shown quite a decided interest in spiritual work, and has put forth commendable efforts to help people outside the institution.

Last year was the best one financially that the institution has ever had. The indebtedness was reduced somewhat, while quite a number of needed improvements were made and some necessary equipment secured. With the additional facilities and with a prosperous season for the coming year, the prospect is good for the institution.

The Wabash Valley Sanitarium, at La Fayette, Ind., reports the past year as a very successful one, the latter part of the year showing an unusually heavy patronage. The work of the institution has been greatly blessed with most excellent results in behalf of the patients. A substantial reputation is being established.

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

Religious Legislation in New York A Hearing

THE following is a partial report of a public hearing before the State of New York Senate Codes Committee, Feb. 19, 1913, on Senate Bills Nos. 11 and 371, relative to vaudeville, and the exhibition of pictures, either moving or stationary, on the first day of the week, commonly called Sunday.

Chairman of the committee and author of Bill No. 371, Senator Stephen J. Stilwell.

Before many persons had been heard, the speakers were limited to five minutes each, and Senator Stilwell let it be known that he had introduced the bill by request, and that it had been drawn by Dr. Swartz of the Civic League, and Rev. O. R. Miller, editor of the *Reform Bulletin*, who were present and in charge of the representatives of the church interests appearing to urge the favorable consideration of the measures. They presented the reasons usually advanced for compulsory Sunday observance.

Representatives of the theatrical and moving-picture interests appeared in opposition to the measures, and urged their educational value, and that if not permitted on Sunday many persons could never be benefited thereby.

According to previous arrangement, after these parties had been heard, the chairman announced that there were those present who wished to be heard in opposition for other reasons than those previously offered.

Elder W. H. Holden then spoke of the fundamental principles involved in the proposed legislation, of the attitude of Seventh-day Adventists, and he did not spare as he spoke of those bodies, especially Christians, who sought the aid of the civil power in securing Sabbath observance. He exceeded his time limit, and when the chairman reminded him of that fact the opposing clergymen applauded derisively, and were rebuked by the chairman. The experience of the next speaker was as follows:—

"Chairman: What is your name?"

"Speaker: J. E. Jayne.

"Chairman: Whom do you represent?"

"Speaker: The New York Religious Liberty Association.

"Chairman: If possible, Mr. Jayne, confine your remarks to five minutes.

"Speaker: I shall be brief. I wish to refer to the Stilwell Bill No. 371 only. In explanation of this fact I will state that I hold no brief for vaudeville or moving-picture shows on any day.

"Please note that on page two, lines three to five, are these words, 'the presenting or in any manner displaying pictures or views, either moving or stationary.'

"We are not concerned with the intentions of the proponents of this bill, but we are concerned with the bill itself, because, if enacted, it is the law.

"We submit to you that should this bill become law and one of these good ministers who favor it should on Sunday hang up a picture of the apostle Paul and deliver a lecture on his missionary journeys, that good minister would thereby become a lawbreaker, a criminal.

"Chairman: I believe, Mr. Jayne, that they have stated that they wish to offer an amendment to this feature of the bill. I do not know as you were in when they mentioned this fact.

"Speaker: All right, Mr. Chairman, I should think they would!

"Again, Mr. Chairman, we invite your attention to page two, line eleven, and the ninth word, 'misdemeanor.'

"By this provision certain conduct is constituted a misdemeanor on Sunday and wholly legitimate on Monday. Why is this? Is there any difference in the conduct itself?—Impossible, because the acts are identical in character. Of necessity, therefore, the difference is in the days, not in the acts, and in the days only. But wherein do Sunday and Monday differ? They can differ but in one particular, namely, some men regard Sunday as a holy day, sacred time, religious in character. That fact introduces religion into the proposed legislation. Such is improper. It is positively wrong. If the state can legislate concerning one religious act, as such, it may with equal justification legislate concerning every religious act, as such. Indeed, Mr. Chairman, one speaker to-day assured this committee that 'fortunately, the State of New York has reenacted the entire Mosaic code.' But that is folly. It is absolutely impossible for the State of New York to do so. The dear brother simply did not know what he was talking about; because the ten commandments are the law of God. They are moral. We must sharply differentiate between moral and civil, between sin and crime. That may be sin which is not crime.

"Chairman: That is true.

"Speaker: God's law, being moral, forbids evil thoughts as well as evil acts. The man who hates his brother is, according to God's law, a murderer. But civil law can not deal with that man as a murderer until he translates his thought into an act and kills his brother. Why! even good ministers sometimes hate each other. What a spectacle it would be should the government treat them as murderers!

"It is the work of the church to teach the moral law of God, and to advance the spiritual kingdom of God, and to do that only; and in so doing it is very useful. But with that matter the state can have absolutely nothing to do.

"It is the business of the state to pro-

tect each, yes, even the weakest of its citizens, in the exercise of his inalienable rights; in his right to worship God, and in his right not to worship God; as his own conscience dictates; to protect its citizens in worshipping God, so long as they do not make that worship, or form of worship, a cloak under which to invade the equal rights of their fellows; to protect them in their right not to worship God, so long as they do not in that invade the equal rights of their fellows. Thus far may civil government go and no farther.

"A Senator: Mr. Jayne, do you think, then, that the law should permit the sale of liquor on Sunday?"

"Speaker: No! nor on any other day.

"A Clergyman: Mr. Jayne, is the state not responsible for the enactment of moral laws?"

"Speaker: No, certainly not. The state is powerless either to enact or to enforce moral laws.

"The Clergyman: Then, Mr. Jayne, how about the government of Israel? That government punished its subjects for gathering sticks on the Sabbath day. That government was a model for —"

"Speaker: Hold on! brother, I am to answer that question, not yourself—that is, if it is the wish of this committee to have it answered.

"Mr. Chairman, do you wish me to answer that question?"

"Chairman: Yes, go on; this is interesting.

"Speaker: Yes, there is something intensely interesting and peculiarly instructive in studying this legislation. The Hebrew government was a theocracy. God, through Moses, spoke to the people. God was the actual legislator, the real ruler.

"After the death of Moses this arrangement was continued through Joshua, the elders that outlived Joshua, and the judges until Samuel the prophet.

"Then the people said, Make us a king that we may be like the nations around us. This request displeased Samuel. He complained. God said to him, 'They have not rejected thee, but they have rejected me, that I should not rule over them.' This statement proves that until that date God had continued as the real ruler in Israel. Furthermore, he directed Samuel to grant them a king, and to tell them that if they would obey God he would continue with their kings as he had been with their judges. Under this arrangement God continued to be identified with the Hebrews. Often they did wrong. God rebuked them severely. He said, 'Thou hast made me to serve with thy sins.' Ye have limited the Holy One of Israel.

"Finally Zedekiah made a covenant with Babylon. God's honor was involved in the keeping of that covenant. Zedekiah broke it. God told him he should die in Babylon—and he did.

"Then came a change. God would no longer endure the perversity of the Hebrew national government. Therefore, he called Nebuchadnezzar, the heathen king of Babylon, his servant, and gave everything under the heavens into his hands, that all nations should serve and obey him. However, in so doing, God made it plain that this arrangement was not to be permanent. Of that matter he said: 'I will overturn, overturn, overturn it: and it shall be no more.' He did overturn it. Three overturnings are

specified. Medo-Persia overturned Babylon, Grecia overturned Medo-Persia, Rome overturned Grecia. Now, mark God's further declaration: 'It shall be no more until,'—until, when?—'until he come whose right it is; and I will give it him.' Then,—at that time when he shall come whose right it is,—and not until then, shall the kingdoms of this world become the kingdoms of our Lord and his Christ, who shall possess them forever.

"Therefore, my brother, from the destruction of that theocracy until the time of our Lord's return it will be utterly impossible to establish a true theocracy upon this earth. God has said, 'It shall be no more.' Men have tried it. They have failed. The only thing they could do was to put themselves in the place of God and try to enact moral laws for him.

"Jesus understood this. His disciples did not. He found it necessary to both instruct and reprove them. He said, 'My kingdom is not of this world, else would my servants fight.' 'Put up thy sword into the sheath.' 'The kingdom of God cometh not with observation.' 'The kingdom of God is within you.'

"Within the individual, and there only, can the kingdom of God be established. He into whose heart it has not entered is still an alien from the commonwealth of Israel, a stranger to the covenants of promise, having no hope, and without God in the world. It is the work of the church to establish that kingdom in the hearts of men, and there only. In so doing it is indeed beautiful. With such work the state of necessity can have nothing to do. It must absolutely confine itself to the task of so protecting each citizen that no subject may with impunity invade the equal rights of his fellow. That far it should go, but no farther. In framing our government our fathers recognized these principles. They wrote them into our constitutional law. They are the genius of American institutions.

"Mr. Chairman, our association is anxious that you shall jealously guard these principles and shall frame all legislation in accordance with them. They are valuable—far too precious to be forsaken. I thank you for your courtesy."

Elder L. T. Nicola followed and re-enforced the foregoing arguments with quotations from Drs. Barnes and Spurgeon, and other eminent authorities, both within and without the church.

In rebuttal, Dr. Swartz, of the Civic League, devoted his entire attention to the latter propositions. He assured the committee that these men observed Saturday as a rival Sabbath to Sunday, and that that was the real reason for their attitude. He urged that the objection to religious legislation was unworthy of consideration, and stated that if we tried to interfere with the Mormons in their practise of polygamy they would plead that we were interfering with their religious liberty. At this juncture, Senator Roosevelt interrupted the speaker as follows:—

"I take it, then, Mr. Swartz, that you think it is all right for these Mormons to have as many wives as they wish, just so they have but one wife on Sunday."

At this the entire room broke into uproarious laughter, and the hearing closed. The veneer was too thin. It

would not conceal what was beneath it.

* * *

A significant article, written in a sarcastic vein, but expressing rather forcibly an editorial view of this hearing, appeared in *Pros and Cons*, a weekly paper printed privately, circulating principally among senators and representatives and men who watch legislation. It prints the title and principal provisions of the various bills, comments upon matters of interest concerning them, and announces and reports public hearings. The article which bore the title, "The Smile Faded, the Grin Dried," is here quoted entire:—

"Yes, they did, until they looked like a last year's bouquet and a lemon which has lain on the shelf for about a month. It came about in this way: Senator Stilwell, presiding at the hearing on the so-called 'Stilwell bill,' prohibiting vaudeville and other entertainments on Sunday, had denied parentage of the same, stating that he had introduced it at the request of Rev. O. R. Miller and Dr. Swartz. The moving-picture and theatrical men had voiced their opposition, and the clergymen had expressed their approval, and all had gone as usual, until Rev. J. E. Jayne and associates, representing the New York Religious Liberty Association, began to take a hand. It was then the Miller smile unhinged and the lemon grin burst open. What could be said worth hearing in addition to what had already been put forth? Theirs, by rights, should have been accepted as the 'last word,' and authoritative.

"However, the smiling pair held their peace, for previous experience had done certain things for them.

"But not so with a bewhiskered cleric from another part of the State, who first tried to applaud derisively, but was silenced, then interrupted with irrelevant questions, and wound up by demanding a full-page explanation. He found what he had been looking for, also a little more. Meeting the inquiring glances of his companions, he slowly and sadly shook his head. He had turned his question box upside down and found it empty! The clerical advocates of church and state united had been met upon their own ground and silenced. And by this time the unfolding smile and expansive grin had been folded up and laid aside for a needed rest."

News and Miscellany

Notes and clippings from the daily
and weekly press

—The senate of the State of Indiana has passed a bill providing for an obligatory medical examination as a condition of being lawfully married in that State. The certificate of health must be issued at least ten days before the marriage ceremony is performed.

—Moving pictures have fallen under the condemnation of high medical authority. Dr. G. M. Gould, in the *Journal of the American Medical Association*, says they tire the eyes and the brain, and cause the evils that result from eye-strain, sick-headache, dizziness, upset stomach, lack of energy and appetite, sleeplessness, etc.

—Twenty-eight foreign nations have already accepted invitations to participate in the Panama-Pacific exposition which will be held in 1915.

—By the new antisaloon law in Illinois, which allows one saloon to every 500 inhabitants, 5,000 saloons have been closed in the city of Chicago alone.

—More people were murdered last year in the comparatively small city of Atlanta, Ga., than in all England with her 50,000,000 people. Back of practically all this slaughter are firearms and liquor.

—The Library of Congress is growing at the rate of 88,000 volumes a year. During the last twelve years its accessions have exceeded the total number of volumes accumulated during the entire preceding century.

—Mr. Alvin B. Giles, treasurer of a motion-picture company, states that at the present time American people are spending \$500,000 daily on moving-picture shows. Every day in the United States more than five million persons seek this source of entertainment.

—Southern Italy is experiencing the severest winter in twenty years. Hard snow-storms with mercury several degrees below zero are almost unknown, yet Rome has experienced such a storm. At Messina the cold is severe, and Mt. Etna is said to be white with snow. There is much snow in Sicily and Calabria.

—Hundreds of inhabitants of the province of Fu Kien, China, have been killed during the past week or two, while offering armed resistance to the government troops engaged in destroying poppy plants in order to put an end to the opium traffic, according to an official report from the governor of the province, which is confirmed by several missionaries.

—Reports submitted to Postmaster-General Burleson show that approximately 50,000,000 parcel-post packages were handled throughout the postal service during the month of February, which is about 10,000,000 in excess of the number handled during the previous month. These figures are based on the amount of business done at the fifty largest post-offices, where about one half of the postal business of the United States is handled.

—More than a million dollars' worth of automobiles have been stolen in New York in the past five years. The situation is becoming acute for the insurance companies, which have been obliged to pay the loss. These companies have hired private detective agencies for the apprehension of the thieves. It is said that 110 cars of an average value of \$3,000 have been reported stolen this year, and less than half of these have been recovered.

—Typewriters are now made for use in nearly 100 different languages, and they are sold the world over; but China has no typewriters that write its tongue, and probably never will have. The English alphabet has twenty-six letters. The typewriter produced for the Russian market is the largest made; but no typewriter could be made that could begin to be big enough for the Chinese language, which has no alphabet, but is represented by sign characters, of which there are about 50,000.

The Publishing Work

Conducted by the Publishing Department of the General Conference

N. Z. Town Secretary

The Blood of the Lamb

R. A. KINNICK

THE blood of the Lamb—O, the sin-cleansing tide,
Where safely from Satan, in Jesus we hide!
Will make us so clean that with angels above
We may dwell in his kingdom and bask in his love.

The blood of the Lamb—O, the life-giving flow,
The only safe refuge for mortals below!
Yes, there may we hide from temptation and fear,
And rest on the promise, He ever is near.

O, the blood of the Lamb, it never can fail;
For trusting his mercy, we weather each gale,
And with the redeemed land on heaven's bright shore,
Where sorrow and sin can come nevermore!

O, the blood of the Lamb! Haste, haste the glad day
When our Saviour will come and the clouds roll away;
The clouds of affliction, of sorrow and care,
Will no more o'ertake us when we gather there.

O, the blood of the Lamb! How unspeakably dear
To all of the saved that blood must appear,
As they gaze with delight on his glorious face,
And think of his sorrows that ransomed our race.

Park City, Mont.

The Summary

WE are glad to be able to send out such a good summary for the second month of the new year. Both the home and foreign fields show a substantial gain in their book sales over the corresponding month last year. We are glad to welcome to our foreign list two new unions this month, namely, the Danube and the Central European.

We are especially pleased to see the reports of the large number of magazines and missionary periodicals which are going into the homes of the people. Already this year more than a million copies of these periodicals have been sold. May God grant a rich harvest from this abundant seed sowing.

The drop in book sales for February from what it was for January is doubtless owing to the fact that the January report covered five weeks.

FRIENDSHIP can sometimes show its strength as much by the readiness with which it accepts benefits as by the freedom with which it gives them.—*Stalker.*

Colporteurs' Summary for February, 1913

	Books				Periodicals		
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
ATLANTIC UNION CONFERENCE							
Maine	2	30	\$ 22.25	\$ 53.00	1110	\$ 111.00	\$ 138.50
N. New England	4	225	224.52	218.33	864	86.40	67.00
Massachusetts	6	217	122.55	754.90	6827	682.70	260.90
S. New England	4	332	334.45	187.50	3315	331.50	162.70
New York	12	513	730.70	582.35	3180	318.00	236.50
W. New York	9	406	291.91	86.00	3309	330.90	142.50
Greater New York	10	983	652.28	532.26	5192	519.20	272.00
Totals	47	2706	2378.66	2414.34	23797	2379.70	1280.10
COLUMBIA UNION CONFERENCE							
Ohio	19	1219	1205.30	386.25	5381	538.10	217.60
West Virginia	5	370	498.35	534.85	102	10.20	84.50
Virginia	4	131	83.30	663.45	1307	130.70	158.00
Chesapeake	7	536	560.70	461.10	1125	112.50	241.50
E. Pennsylvania	30	1388	1120.35	428.05	5625	562.50	153.50
W. Pennsylvania	12	855	721.85	1036.19	7212	721.20	101.00
New Jersey	5	390	397.60	619.70	4799	479.90	177.80
Dist. of Columbia	7	460	866.50	.....	1946	194.60	60.50
Totals	89	5349	5453.95	4129.59	27497	2749.70	1194.40
LAKE UNION CONFERENCE							
E. Michigan	12	949	1060.15	201.60	4052	405.20	312.00
W. Michigan	8	459	275.90	284.45	3046	304.60	141.20
N. Michigan	4	105	36.00	.....	970	97.00	80.50
Wisconsin	8	1091	842.85	341.30	4011	401.10	229.90
N. Illinois	5	691	838.35	656.30	4346	434.60	352.00
S. Illinois	8	963	896.35	919.60	1303	130.30	124.30
Indiana	2	271	238.00	151.65	3367	336.70	53.00
Totals	47	4529	4187.60	2554.90	21095	2109.50	1292.90
CANADIAN UNION CONFERENCE							
Ontario	..	.....	.....	208.25	2310	231.00	110.00
Quebec	..	.....	.....	.....	710	71.00	107.50
Maritime	..	.....	.....	69.60	60	6.00	4.50
Newfoundland	..	.....	.....	.....	95	9.50	5.00
Totals	..	.....	.....	277.85	3175	317.50	227.00
SOUTHERN UNION CONFERENCE							
Louisiana	6	290	271.52	312.70	895	89.50	30.70
Alabama	10	1014	511.80	668.05	1063	106.30	107.00
Kentucky	8	450	289.30	.....	1085	108.50	70.00
Mississippi	9	529	543.90	519.20	1735	173.50	27.50
Tennessee River	6	585	374.40	998.45	3655	365.50	161.50
Totals	39	2868	1990.92	2498.40	8433	843.30	456.70
SOUTHEASTERN UNION CONFERENCE							
Cumberland	12	1611	1694.75	1148.81	2105	210.50	63.30
Georgia	14	1564	1009.55	139.45	3790	379.00	170.30
North Carolina	12	1265	1301.75	1838.50	2185	218.50	65.50
South Carolina	6	277	405.00	439.50	1031	103.10	9.50
Florida	8	637	477.60	650.50	967	96.70	116.50
Totals	52	5354	4888.65	4216.76	10078	1007.80	425.10
SOUTHWESTERN UNION CONFERENCE							
Arkansas	3	223	314.25	42.50	376	37.60	128.20
Oklahoma	9	192	208.85	1847.83	1218	121.80	126.00
W. Texas	7	543	499.95	.....	150	15.00	5.00
S. Texas	6	272	321.10	341.50	1016	101.60	33.50
N. Texas	14	878	1187.75	630.30	1197	119.70	65.00
New Mexico	13	834	1026.60	316.80	590	59.00	120.00
Totals	52	2942	3558.50	3178.93	4547	454.70	477.70
CENTRAL UNION CONFERENCE							
N. Missouri	6	498	506.90	.....	730	73.00	58.50
S. Missouri	10	641	1226.20	.....	240	24.00	5.00
E. Colorado	3	143	242.20	.....	2001	200.10	116.50
W. Colorado	1	117	169.00	.....	748	74.80	12.50
Nebraska	6	362	250.85	.....	6356	635.60	118.50
Wyoming	3	152	334.75	.....	525	52.50	15.00
E. Kansas	4	158	178.80	.....	870	87.00	117.50
W. Kansas	10	676	812.50	.....	1096	109.60	126.00
Totals	43	2747	3721.20	.....	12566	1256.60	639.50
NORTHERN UNION CONFERENCE							
Iowa	6	479	299.30	305.30	4168	416.80	258.00
Minnesota	1	70	66.00	49.35	3743	374.30	414.00
North Dakota	2	75	150.00	36.10	1838	183.80	82.90
South Dakota	..	.....	.....	.....	2054	205.40	79.50
Totals	9	624	515.30	390.75	11803	1180.30	834.40

	AGTS.	HRS.	Books		Periodicals	
			VALUE	VALUE	NO. COP.	VALUE
PACIFIC UNION CONFERENCE						
N. Cal.-Nev.	4	229	\$ 321.75	\$ 201.45	1744	\$ 174.40
Arizona	3	105	485.90	.....	110	11.00
S. California	6	271	529.10	190.20	5759	575.90
Utah	2	18	19.25	114.00	1406	140.60
Central California	4	102	256.95	243.70	2891	289.10
California Coast	2	146	398.25	81.00	5305	530.50
Totals	21	871	2011.20	830.35	17215	1721.50
NORTH PACIFIC UNION CONFERENCE						
W. Washington	2	110	250.00	.....	8455	845.50
Upper Columbia	3	100	353.00	1031.95	4030	403.00
W. Oregon	6	227	362.70	612.95	5569	556.90
S. Idaho	1	88	114.35	163.10	844	84.40
Montana	1	30	65.50	344.15	703	70.30
S. Oregon	..	.....	.....	65.75	1345	134.50
Totals	13	555	1145.55	2217.90	20946	2094.60
WESTERN CANADIAN UNION CONFERENCE						
Alberta	..	.....	.....	.....	2355	235.50
Manitoba	..	.....	.....	.....	2360	236.00
British Columbia	..	.....	.....	.....	550	55.00
Saskatchewan	..	.....	.....	.....	170	17.00
Totals	..	.....	.....	.....	5435	543.50
Subscription lists					22538	2253.80
Foreign and miscellaneous					12534	1253.40
FOREIGN UNION CONFERENCES AND MISSIONS						
British	32	2849	1401.11	1148.86	148563	3014.59
Australasian	88	6021	11257.10	6126.33	.....	1735.50
South African	7	539	531.72	1238.57	5501	120.20
India	16	667	476.70	735.98	.....	.....
Scandinavian	69	5690	3205.09	4005.75	6492	390.75
German (2)	201	16628	5256.03	10157.81	189872	5485.50
Danube	40	2997	642.59	.....	8979	130.58
Central European	93	8045	2711.89	.....	23773	672.90
Russian	47	52	1147.50	1272.22	.....	.....
Siberian	7	324	175.60	278.79	.....	.....
Latin	8	897	814.04	1147.80	4607	126.54
Brazil	31	3031	1755.36	744.02	.....	.....
Mexican	2	336	.....	1585.21	5928	308.75
Cuban	8	393	1970.86	871.65	365	24.02
Porto Rican	2	.....	681.75	460.40	.....	261.63
West Caribbean	..	.....	.....	579.47	.....	.....
Philippine Islands	..	.....	6.98	462.55	.....	.....
Levant	13	799	106.25	.....	.....	.....
Korean	..	.....	.....	.....	.....	267.50
South American	7	280	821.02	.....	177	71.10
Totals, Foreign	671	49548	32961.59	30815.41	394257	12342.06
Totals, N. Amer.	412	28545	29851.53	22709.77	201659	20165.90
Grand totals	1083	78093	\$62813.12	\$53525.18	595916	\$32507.96

Comparative Book Summary

	1908	1909	1910	1911	1912	1913
Jan.	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88
Feb.	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12
March ...	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99	.....
April ...	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32	.....
May ...	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15	.....
June ...	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38	.....
July ...	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90	.....
Aug. ...	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69	.....
Sept. ...	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70	.....
Oct.	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07	.....
Nov. ...	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87	.....
Dec. ...	39,873.18	45,759.73	54,663.93	58,386.24	57,291.91	.....
Totals,	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	.....

Comparative Summary of American Periodicals

	1910	1911	1912	1913	1910	1911	1912	1913
Jan.*	89462	122202	121666	177080	Aug.	152520	215773	183119
Feb.	116198	99234	144257	201659	Sept.	120020	135179	173077
March	132165	244003	207529	.....	Oct.	116157	164537	587830
April	183981	192757	189498	.....	Nov.	102795	110326	108755
May	174886	141204	162220	.....	Dec.	99137	98541	111199
June	193727	145025	163120	.....	Totals,	1703194	1866363	2344207
July	222146	197582	191937	.....			

* Multiply number of magazines in any month by \$.10 to get value.

Comparative Summary of Foreign Periodicals

	COPIES		VALUE	
	1912	1913	1912	1913
January	457122	402908	\$11248.02	\$10301.63
February	384735	394257	9671.61	12342.06

NOTICES AND APPOINTMENTS

The General Conference

Important Notice!

THE next session of the General Conference of Seventh-day Adventists will be held at Takoma Park, Washington, D. C., from May 15 to June 8, 1913. The opening meeting will be held Thursday morning, May 15, at 10:30 o'clock. Every delegate should be present at the opening meeting.

Concessions in railroad fares have been obtained from the following associations:—

The Southeastern Passenger Association, roads operating in Kentucky, Virginia, Tennessee, North and South Carolina, Georgia, Alabama, Mississippi, and Florida.

The Trunk Line Association, roads operating in the States of New York, Pennsylvania, New Jersey, Delaware, Maryland, and West Virginia, and in the District of Columbia.

The New England Passenger Association, roads operating in the New England States.

The roads indicated in these associations will sell on certificate plan for one and one-half fare for the round trip, going and returning by the same route.

On roads in the Southeastern Association territory, certificate receipts will be issued, and tickets sold May 12 to 17, inclusive. Return certificates will be honored at Washington up to June 11: The reduced fare returning will apply to Cairo, Ill., and to all States and territory south of the Ohio and Potomac and east of the Mississippi Rivers, except on the line of the Georgia and Florida Railway.

Roads in the Trunk Line territory will issue tickets going May 13 to 15, and returning to reach original point not later than June 11, minimum round-trip fare one dollar.

Roads in the New England territory will issue tickets going and returning the same as the Trunk Line Association.

The Central Association, covering roads operating in Michigan, Ohio, Indiana, and southern Illinois, while granting no special concessions, will issue tickets to Washington or Takoma Park at a 2-cent-per-mile rate in each direction from selling stations, added to the special rates on the roads in the Trunk Line Association territory leading to Washington and Takoma Park. Tickets going will be issued May 12-14, returning to starting-point not later than midnight June 12.

In purchasing tickets from points in any of the above territory, purchasers must not fail to secure certificates from ticket agents. Otherwise, no reduction can be obtained on return ticket. Full fare going will be charged, and half fare returning to those holding certificates.

It is anticipated that special round-trip fares for the general public to all eastern points will be in effect from the Pacific Coast at the time of the meeting.

All trains run into the Union Station, Washington. The Baltimore and Ohio only passes through Takoma Park, and has arranged to stop all trains at Takoma Park May 13-16. All coming over the Baltimore and Ohio, should check baggage to Takoma Park. Those entering Washington over other roads than the Baltimore and Ohio, should buy ticket and recheck baggage from Washington to Takoma Park at a cost of twenty cents. There will be a frequent train service between Washington and Takoma Park.

Delegates and attendants will be met at the Takoma Park station of the Baltimore and Ohio and at street-car terminal by representatives of the General Conference, who will assist them in reaching the grounds or their rooms, and attend to the transfer of baggage.

Conveyances will be provided for transfer of both passengers and baggage to the encampment. Transportation to the grounds from Takoma Park will be provided at the following prices:—

Passengers 10 cents
Trunks 10 cents
Hand-Baggage 5 cents

Passengers desiring their baggage transferred to the quarters assigned them, should surrender their checks for baggage to the Reception Committee, paying for the transfer of the same, and receiving in return a claim check.

Accommodations for lodging will be provided for delegates and visitors in tents or in buildings.

All tents will be floored and furnished with cots, mattresses, pillows, chairs, a small table, pail, tin wash-basin, and cups. All other articles required—bedding, curtains for dividing the tents, linen, towels, soap, mirrors, etc.—must be furnished by the occupants. An abundance of bedding should be brought, as there may be cold nights during the meeting.

The tents will be located on the Seminary grounds where the Conference will be held, the grounds being well supplied with substantial walks.

The General Conference Office building and the Takoma Park church-school building, located about one mile from the Seminary grounds, will be open for the accommodation of guests. Rooms in these buildings will be supplied with cots, mattresses, pillows, and chairs. All other requisites must be supplied by those who occupy the rooms.

A charge will be made for accommodations in tents and rooms in the above-mentioned buildings at the following rates:—

Tent and Room Rent

Two persons in tent or room \$5.50 each
Three persons in tent or room 4.50 each
Four persons in tent or room 4.00 each
Five or more persons in tent or room 3.50 each

These rates will be the same whether the tent or room is occupied by the renter a portion or the whole of the time of the General Conference session.

A limited number of furnished private rooms can be secured in Takoma Park. The rental for such rooms will range from \$2 to \$4 a week for one person, an additional charge generally being made when two persons occupy the same room.

Delegates from foreign fields will receive entertainment free, and will be lodged in the Seminary dormitories.

Board

A commodious dining-tent, with ample accommodations to care for those attending, will be conducted on the cafeteria plan. A lunch-counter will also be operated. Thus all can be speedily served, and with as great a degree of economy as the individual may desire.

Those occupying tents may board themselves, if they prefer, but no cooking will be allowed in the rooms.

There will be a store on the grounds, at which breadstuffs, fruits, nuts, and vegetables can be secured at market prices.

It is anticipated that there will be a large attendance at the coming General Conference session, hence it will be absolutely necessary for the Committee on Arrangements to know beforehand for whom accommodations must be provided.

Delegates and all visiting brethren who expect to be supplied with accommodations in tents or rooms and board, or in private homes, should write at once to L. A. Hansen, Takoma Park, D. C., stating their requirements and preferences.

All orders should be in the hands of the Committee on Arrangements not later than April 15. Those failing to write early must not be disappointed if on arrival they do not find provision made for their needs.

Do not forget that the General Conference will not have bedding to sell or rent, nor will they supply any articles except those mentioned above, nor can they guarantee any lodging accommodations to those who do not order in advance. All expecting to attend are therefore urged to write immediately.

For the committee,
W. T. KNOX.

Something of Interest to the Readers of the "Signs of the Times"

WHAT would you give to know of the times of the end?

What would it be worth to you to learn of a prophecy clear, specific, striking in its specifications and particulars, of this very century, this very generation in which we live,—not a prophecy of events centuries in the past, but a prophetic drama now upon the boards of the world's state, the beginning acts of which are not far in the past, the remaining now before the world or soon to appear?

God has given us just such a prophecy as this, one that will not demand the study of ancient history that we may understand it. We see and live in its very atmosphere.

It is the purpose of the *Signs of the Times* to present in eight different articles—which will be a brief treatment, it is true, but which we believe will be conclusive—this great prophecy.

These studies will enable us to watch the progress of events in connection with the fulfilment of the prophecy, and to see, as that prophecy nears its culmination, that the end of this age is approaching with rapid pace; for the fulfilment of this prophecy marks the end of this age. It constitutes a great sevenfold sign of the end.

There is another series of articles soon to begin that it seems to the editors is of primal importance.

God's cause is on trial before the world.

Men are denying him, denying his Book, denying the atonement, denying Protestantism, as they never have been denied before.

Has God given us witness—witness unimpeachable—upon which we can depend?

We believe that he has, and there will be taken up a study of God's great twofold witness of the ages,—his testimony concerning his purpose, his Son, and his church,—a series consisting probably of about eighteen articles, each subdivision independent in itself, and yet all united.

They will cover something of the following ground:—

Article 1. God's Law of Witness—at least twofold and always conclusive; so that if we find the twofold witness, we may depend upon it.

Articles 2-5. God's Twofold Witness in His Works and Word—in both of which he has demonstrated his own power and Godhead.

Article 6. God's Word Twice Written—in prophecy and fulfilment.

Article 7. God's Word Twice Written in His Law—in precept and commandment; in the heart and life.

Articles 8-10. God's Twofold Witness to and in Jesus Christ—in the prophecies which went before and in the works and words of Jesus.

Article 11. God's Twofold Witness to and in the Believer—in his Word and in the heart and life of the believer.

Articles 12-16 will be a study of the early church, the apostasy, early and medieval, his church in the wilderness and in history, including the last-day apostasy.

Article 17. God's Twofold Witness to the Remnant Church—in prophecy and in present-day development.

Closing with the fruitage of it all through the eternal ages.

We believe that the principles that will be set forth in this series will meet some of the constant claims by which Rome is turning away many from Protestantism, either to doubt or to her own fold.

Besides all these articles, there will be the constant giving of the entire message in all its important phases.

Addresses Wanted

THE East Vancouver Seventh-day Adventist Church is anxious to get in touch with a Brother Burton and Brother J. H. Dilly. Any information concerning their whereabouts will be appreciated by the church clerk, Arthur E. Field, 1758 Union St., Vancouver, British Columbia.

Business Notices!

WANTED AT ONCE.—Boy not under fourteen years, who is able to run a mowing-machine. Would be a good home for one of more mature years. Must be consecrated. Church privileges. Mrs. Minnie L. Bliss, Milford, N. H.

FOR SALE.—A bungalow, new, six rooms. Five minutes' walk from Campion Academy. Three-fourths acre of land, with water. Elevation about 5,000 feet, mountain scenery. Good school and church. Owner changing field of labor. Address E. G. Salisbury, Loveland, Colo.

FOR SALE.—Small sanitarium and treatment-rooms. Great bargain. Busy manufacturing town of 35,000 people. Good trade. Established twelve years. Excellent chance for man and wife (nurses) or energetic physician. Excellent reasons for selling. First Street Sanitarium, Jackson, Mich.

Obituaries

RICHARDSON.—Eliza Richardson was born in Scotland Feb. 17, 1829. She came to Canada when she was fourteen years of age, and since 1906 has lived with her daughter at Newberg, Oregon. She accepted the truth for this time in 1874. Loyalty to the message characterized her life. She took part with the family in evening worship just a short time before she breathed her last, Jan. 23, 1913. The church was filled to more than its seating capacity by friends who listened attentively to a summary of the third angel's message.

B. L. HOWE.

WILKINSON.—John N. Wilkinson fell asleep in Jesus at his home, West Townsend, Mass., March 15, 1913, aged 79 years, 6 months, and 4 days. Brother Wilkinson was an active member of the Fitchburg church. He was devoted to the church and Sabbath-school work. The Sabbath before he died he faithfully performed his religious duties, when he should have remained at home caring for himself. There remain to mourn their loss his faithful wife, two sons, two daughters, thirteen grandchildren, and twenty-five great-grandchildren. The funeral service was conducted by the writer at the Baptist church, assisted by Pastor S. T. Ringrose of that church.

CHAS. F. ULRICH.

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

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Takoma Park Station - Washington, D. C.

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YOUR KINDERGARTEN DEPARTMENT



IS THE KINDERGARTEN DEPARTMENT of your Sabbath-school supplied with the material necessary to teach the little folks Scripture lessons in a manner to make the lesson interesting to them, so that the study period will be one of joy, which will be looked forward to eagerly from one Sabbath to the next, and at the same time help in making the Scripture lesson practical? ¶ If not, you should send at once for the full kindergarten outfit. This outfit consists of the lesson book, "Bible Object Lessons and Songs for Little Ones" on the life of Christ, and a round table with little red chairs, as shown in the illustration above, and three boxes of material. Read the following description: The book contains illustrative material for mothers and teachers. It has fifty-two lessons, one for each Sabbath in the year. It contains thirty-nine songs and hymns, written especially for these lessons. It has thirty-six full-page pictures, size 6x9 inches. It has fifty-two pen drawings, showing how to use the illustrative material. The book contains 160 large pages, beautifully printed. ¶ Once bought, this is permanent, being designed for use year after year. Your school should have one copy of this book for each teacher in the Kindergarten Department. Let the first lessons for every child be on the life and words of Jesus. No child lessons can equal those by and about the Master. It pays to make religious instruction delightful instead of irksome.

THE ROUND TABLE has a beautiful hard top, folding legs, and inside cabinet with lock for material. Seats seven children and the teacher. Advantages of these are: First, each child can reach center of table to help build the lessons. Second, teacher can reach every child. Third, table is heavy, so material is not easily shaken down. Fourth, can be folded and rolled away, so that any room may be used if none is permanently devoted to the kindergarten work. Fifth, table is varnished, easily cleaned, and lasts a lifetime.

EIGHT LITTLE RED CHAIRS for the class and the teacher are a delight to the children, and add to the convenience of the round table. The **THREE BOXES OF MATERIAL** make teaching easy. Boxes 1 and 2 contain hard maple blocks cut into cubes, halves, quarters, squares, and oblongs. Boxes are of cherry, dove-tailed corners, sliding top, durable. Box 3 contains 10 miniature sheep, 30 mounted sticks to represent people (10 of them children), green French tissue-paper for Sea of Galilee, cones and domes, and green splints for river outline and tree-building. If the three boxes are ordered with book, purchaser receives free a "Portfolio of Blackboard Sketches on the Life of Christ," to aid in drawing.

THE PRICES.—The book is issued in two styles of binding. board cover, \$1.50; blue cloth, \$2.00. The little red chairs, 60 cents each, freight or express extra. The table (weight 40 pounds), \$5.50, freight or express extra. Three boxes of material, \$2.00, mail 40 cents extra. If the book and material are ordered with the table, they are put into the drawer, thus saving postage.

The blocks, table, and chairs being practically indestructible, very little expense is necessary in the running of the Kindergarten Department after the first fitting up. The children take great delight in helping to build these lessons, and the impressions thus made remain with them as long as they live. This kindergarten outfit will be a great blessing to your Sabbath-school.

ORDER FROM YOUR CONFERENCE TRACT SOCIETY



WASHINGTON, D. C., APRIL 3, 1913

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ELDER C. S. LONGACRE, of the Religious Liberty Department, reached Washington last week, and takes up the active duties of assistant secretary in connection with this department.

WE were glad to greet in Washington last week Elder and Mrs. Anol Grundset, who have spent years in the work in East Africa. They will be at the coming General Conference.

LAST week Elder C. H. Keslake and family, of Ontario, Canada, sailed from New York for Jamaica, West Indies. He will act as editor of the West Indian Union paper, and engage in evangelistic work in that field.

WE are glad to learn by a letter from Elder F. L. Perry, of Uruguay, that our people in that South American republic have secured in Montevideo, the capital, a property well adapted for meeting-hall and mission headquarters.

ATTENTION is directed to the appeal from the editor of *Our Little Friend*, published on page 14. A special Missionary number of this excellent little journal is soon to be published. We hope that our people everywhere will give it the hearty support which its merits and the service it will render demand. Read also the announcement on page 22 regarding the future numbers of the *Signs of the Times*, and the excellent articles which that journal purposes to print during the next few weeks.

THIS week we publish the last article in hand on health subjects from Dr. A. B. Olsen. Many have expressed their appreciation of the excellent practical instruction which these articles have given. We hope to be favored with further articles by Dr. Olsen in the future.

The Portent of the Times

WE have reached portentous times in the history of this world. In manifold ways do the conditions surrounding us indicate the near approach of the end of all things. They furnish a fulfilment of the words of the Lord in Luke 21: 25, 26:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

By famine and pestilence and disease, by earthquake and flood and fire, the Lord is speaking to the inhabitants of the earth to-day. What terrible disasters have taken place during the last few years! and how rapidly disasters are increasing! We recall the terrible earthquake which destroyed Saint Pierre, on the island of Martinique; the devastation of Messina, Italy, in the same way; the

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visitation by earthquake and fire upon San Francisco, Valparaiso, and cities in the Orient. Notwithstanding the great advance in the science of navigation, and the precautions taken for the preservation of life, the sea continues to take its full toll of dead. The wreck of the "Titanic," while more spectacular than similar catastrophes, is only one of a very large number which might be mentioned.

Flood, fire, and wind have done their destructive work. It was only a few years ago that the country was appalled by the great destruction visited upon Johnstown, Pa., and later came the sweeping away of Galveston, Tex., by tidal wave, entailing a loss of over five thousand lives. Last year the floods along the Mississippi River and its tributaries inundated millions of acres of land, desolated thousands of homes, and destroyed hundreds of lives.

The disasters of the present season bid fair to rival if not exceed those of preceding years. In Nebraska and the States of the Middle West destructive tornadoes and wind-storms have caused great loss. Hundreds have been killed, and millions of dollars' worth of property has been destroyed. The latest reports bring news of the terrible destruction by flood and fire which has been visited upon the States of Ohio and Indiana. The direct death toll along the Ohio River and its tributaries will reach thousands, with added thousands as the result of fright, accident, and exposure. Five hundred thousand persons are reported to be homeless, and the property damage will doubtless amount to more

than one hundred million dollars. At the present writing, more than fifty thousand persons are marooned, and suffering from hunger and exposure.

In some of these sections chaos reigns supreme. Families have been broken up and destroyed. The survivors are hopelessly seeking the lost. Woe and misery, grief and wailing, are found on every side. The hearts of the nations have justly been wrung with sympathy and sorrow in the knowledge of these conditions. Every part of the country has been quick to respond to the appeal for aid. Surely the cause is one deserving of benevolence from every generous heart.

What do these things mean? Have these great disasters any significance?— Indeed they have. They speak to us in no uncertain tones of the times which have been reached in earth's history. They stand as a marked fulfilment of the prophetic word.

It is not for us to conclude by any means that these regions of country which have suffered were the special objects of Heaven's wrath. The sufferers were our own neighbors, some of them known friends. Indeed, we may be thankful if it shall prove that some of our brethren and sisters were not among them. The Lord drew valuable lessons from disasters of this character:—

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

The poor unfortunates who have gone down in these catastrophes are beyond reach of the lessons which God designs to give. The lesson is for those who live. It is for us to read in these signs the sure approach of the day of God; and knowing the time in which we live, to sound the warning to a world that lies in wickedness. Shall we do it? Will these conditions which exist on every side make to us sensible appeal, or have they become so common that we expect them rather as a matter of course, and fail to see in them the lessons God designs to teach?

Our great danger as a people to-day is indifference, permitting the great multiplicity of signs on every side to grow common in our estimation. May God awake his people! May he lead us to realize the solemnity of the times in which we live! Many to-day have no thought of their eternal destiny. They are living in carnal security. The things of time and sense occupy their minds to the exclusion of heaven. It is for us to present to them the long-suffering of God and his tender mercy, and while the day of probation still lingers lead them to turn to him as the refuge of their souls. It is time to sound the warning. The coming of the Lord draweth nigh. Let us stand as watchmen, as watchmen on the walls of Zion, giving to the trumpet no uncertain sound.