

The Advent Sabbath Review and Herald

Vol. 90

Takoma Park Station, Washington, D. C., April 10, 1913

No. 15



Climb Though the Rocks Be Rugged

CHARLES M. SNOW

I would not sing of the joys of life
In a world like this of ours
Where souls are weary and woes are great
Though the graves are strewn with flowers.
There's joy for you and there's joy for me
In the land of fadeless day,
But there's work to do for me and for you
Till sorrow is wiped away.

We'll climb, we'll climb toward the heights of day,
Toward the land of joyous song,
With a heart to bless and a hand to help
The whole rough way along.

Then climb toward the hills, the hills of God,
Though the way is rough and steep;
There is no time in this day of ours
To loiter and dream and sleep.
Our Master bids, and we hasten on
With our hands tight clasped in His;
For the gate to life in that better realm
Is service for Him in this.

We'll sing, we'll sing as we journey on,
And we'll labor gladly here
To speed the day when the task is o'er
And Jesus shall appear.

We're comrades all in this battle grand
'Gainst darkness, grief, and sin;
We'll bravely strive for the good and true
Till He bids us enter in.
The road may be steep, the rocks be rough,
And the rugged way be long,
But the day will come when the way is done,
And we'll sing the victor's song.

We'll work, we'll work till the set of sun,
Till our Master calls us home,
Then praise His name in that land of bliss
Where sin can never come.

WHY A VEGETARIAN?

Do You Belong to the "Meatless" World Majority, or the "Meat-Eating" Minority? Read the Startling Revelations in This Number!

BELOW are only a few of the article headings telling of the New York "Globe's" recent campaign against filthy and diseased meats. Note the revelations made by this newspaper's PRIVATE INSPECTORS. This number of LIFE AND HEALTH tells not only

what foods to AVOID, but also how to prepare SOMETHING BETTER.

The Illustrations on This Page

indicate only a few of the thirty or more articles and other valuable features to be found in this special "Vegetarian," "Heredity," "Complexion," and "Diseased Meat" number.

BE OUR AGENT

Send \$1 for 20 copies; \$2 for 50; \$4 for 100; or \$8 for 200. Single copy, 10 cents. Fifty or more, 4 cents each, post-paid.

An Easy-Selling Number

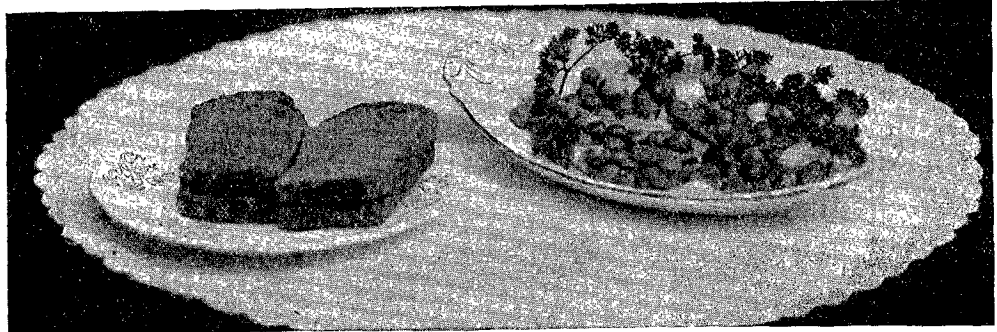
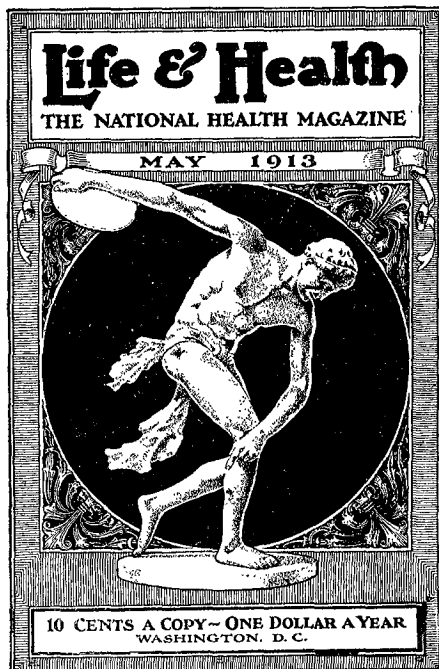
Send 10 cents to-day for sample copy, terms, etc.



THESE HEAD-LINES FROM THE NEW YORK "GLOBE" TELL THEIR OWN STORY

Should Have Discovered Spoiled Flesh in West Washington Market Where The Globe Men Pointed It Out—Whole Inspection Service of City Needs New Standard.

Many Rotten Hogs on Sale Are Found by The Globe



A TEMPTING VEGETARIAN DISH! WHY USE MEAT?

A FEW MAY FEATURES

- | | |
|--------------------------------|----------------------------------|
| Law of Heredity | Friedmann Tuberculosis Treatment |
| My Lady's Complexion | Is Castoria Injurious? |
| Campaign Against Diseased Meat | Cure for Tapeworm |
| Vegetarian Salads | Asthma |
| Dental Hygiene of the Child | Laxative Tablets |
| How to Make a Family Garden | Artificial Baby Foods |
| Questions and Answers | Substitute for Coffee |

Order Through Our Nearest General Agency

(If you do not know the address of our agency, ask LIFE AND HEALTH, Washington, D. C.)

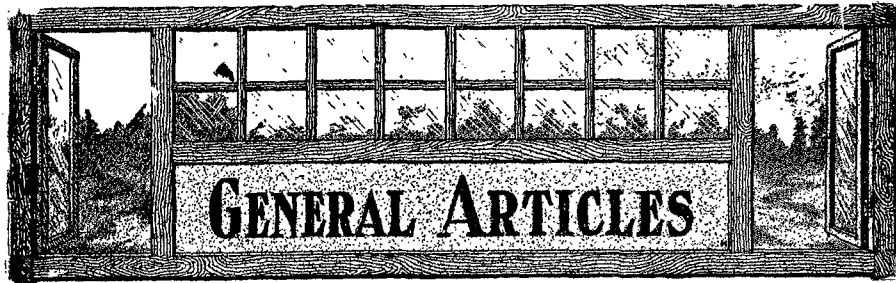
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 10, 1913

No. 15



Not Ashamed

WORTHIE HARRIS HOLDEN

My people ne'er shall be ashamed,
E'en when derision may have sway
And for their loyalty to right
Their foes are friends of yesterday.

Not e'er ashamed, they wait for Me,
Their King of kings beyond the sky,
And for their faithfulness I claim
Them mine, within the court on high.

When as a scroll the heavens depart,
In glory robes, all cleansed from sin,
These loyal ones still my delight,
Through triumph gates shall "enter in."

An Address to Young Men

(Concluded)

MRS. E. G. WHITE

OUR churches are languishing for the want of whole-hearted, self-denying workers. Our smaller churches are losing their vitality because their members do not seek to work for those around them. God can work with few as well as with many, but personal responsibility does not seem to be comprehended as it should be by the members of our churches. Can God bless the church that is indolent and selfish? O rouse, my brethren and sisters, and come to Christ, and he will give you life. God has given to each one his work, and hours are as precious jewels to be treasured and improved for the glory of God. Although we should not move rashly, we must not stand in idleness, but go forward as light-bearers for Christ. God would have his followers men and women of undaunted determination and resolution. They are to be as lights in the world, making those with whom they come in contact wiser, purer, happier.

Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. 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." An elevated standard is presented before the youth, and God is inviting them to come into real service for him. True-hearted young men who delight to be learners in the school of Christ can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines of our time, "Quit you like men, be strong." You are to be men who will walk humbly with God, who will stand before him in your God-given manhood, free from impurity, free from all contamination from the sensuality that is corrupting this age. You must be men who will despise all falsity and wickedness, who will dare to be true and brave, holding aloft the blood-stained banner of Prince Immanuel. Your talents will increase as you use them for the Master, and they will be esteemed precious by him who has bought them with an infinite price. Do not sit down and neglect to do anything, simply because you can not do some great thing, but do whatever your hands find to do, with thoroughness and energy.

We each have some power of influence. Men are led to change their plans in temporal matters by the influence of others who approach them in a judicious manner, presenting reasons for such a change. Men lead others to confide in them, to trust their judgment, and to shape their course of action in a different way from what they would otherwise do, simply because of personal influence. Why not use this power of influence to persuade them in matters that pertain to their eternal interests? Use your influence in persuading men to believe the truths of the Bible. Work for God as earnestly in this matter as in things that concern this life; as you exercised your power in society in earthly things, now exercise your power to stay the tide of corruption that is flooding the world. You can save your fellow men from leading a life of sin and unhappiness. Do not wait for better

opportunities; work now, while it is called to-day. Just where you are, take hold of your opportunities. Those who have a heart to work will find openings all around them; for such will be praying and watching for opportunities, and when these appear, they will seize upon them, and make the most of them. The faithful improvement of small openings will prepare the way for a larger work.

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice.

But first the young men who would serve God and give themselves to his work, must cleanse the soul-temple of all impurity, and enthrone Christ in the heart; then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion.

We have a most solemn message to bear to the world, and how circumspect should be our conduct, how unblamable our example. If through our influence souls are led astray, the loss will be placed to our account. We shall not only suffer because of our own rejection of Christ, but because our impenitence encouraged others to continue in transgression. The Lord will help all who feel their need of help, who seek him earnestly for strength and divine guidance. Those who will purify their hearts by obeying the truth will be used of God in accomplishing great good. Those who have the love of God in the heart will show it by corresponding works; for they will let their light shine forth in deeds of truth and goodness. "A city that is set on a hill can not be hid." I appeal to you, my brethren and sisters, have root in yourselves. Let your souls be riveted to the eternal Rock. God is not mocked; he knows those who are his. Our profession of truth will not save

us; we must be sanctified through the truth. Christ said, "Thy word is truth." We must study the Bible, comparing scripture with scripture. A mere reading through of the Bible will not be sufficient. The heart must be opened to understand what saith the Scriptures in regard to duty. We must have a calm, steady faith, and that moral courage which Jesus alone can impart to us, that we may be strengthened for trial and prepared for duty. We need living faith that we may be closely united with God; for only in this way shall we be able to make a success of the Christian life and be a blessing to others.

The Sabbath of the Pharisees

K. C. RUSSELL

FROM a work by the late A. H. Lewis, D. D., LL. D., of the Seventh-day Baptists, entitled "Spiritual Sabbathism," page 114, I quote the following, which shows the terribly perverted conception that the Pharisees possessed concerning the observance of the Sabbath:—

"On the Sabbath a Jew must do no work! But how shall we know what work is? The rabbis tell us. There are thirty-nine kinds of work, and each of these may be endlessly divided: Sowing, plowing, reaping, binding sheaves, thrashing, winnowing, sifting, grinding, riddling, kneading, baking, shearing wool, whitening, carding, dyeing, spinning, warping, making two spools, weaving two threads, hoisting, loosing, sewing two stitches, tearing thread for two sewings, hunting the gazel, slaughtering, skinning, salting, curing its skin, tanning, cutting up, writing two letters, erasing to write two letters, building, demolishing, quenching, kindling, hammering, carrying from private to public property. Lo! these are the principal works — forty less one. Such are the thirty-nine articles of Pharisaic taboo.

"A word or two must be said about the innumerable subdivisions of things prohibited and permitted. A man who stood outside the house and handed something in was a Sabbath-breaker, but he who received it within was blameless. But if a man reached his hand into the house and the householder placed a gift therein, the man might withdraw his hand and be blameless. A tailor might not carry his needle on the Sabbath nor inscribe his pen.

"Rabbi Shammai said that wool set for dyeing on the sixth day must not be allowed to absorb dyestuff on the Sabbath; but Rabbi Hillel disagreed with him on this point and others like it. We must confess to a certain admiration for Shammai; if a man must absolutely and utterly desist from 'work,' why should he not insist on the correct behavior of the wool he had put into the dye-tub?

"Logic is a terrible idol, but if we are to throw ourselves before this Juggernaut, why offer merely a foot to be crushed? It is hardly remarkable that King Jannaus warned his wife against the 'dye Pharisees.' The anxiety of a

strict pharisaic household to observe the Sabbath must have been pathetic. An egg must not be placed near a boiler lest accidentally it be cooked. It must not be left on hot sand lest the same disaster follow. A hundred similar household duties left little time for mothers in Israel to rest and to meditate on the joyous psalms of David. Dressing for church was a very serious matter to the Pharisee. A man might wear garters on the Sabbath, but no anklets. He must not wear nailed soles, for to carry nails is to carry burdens. Burdens! as if this dead body of taboo were not almost as heavy as that sinful 'body of his death,' concerning which Paul speaks with a groan!"

With this background it is not difficult to understand why Jesus took occasion to perform some of his most remarkable miracles on the Sabbath. It was evidently his purpose to teach by precept that it was lawful to do good on the Sabbath, and also show by his example that he utterly disregarded the pharisaic method of observing the Sabbath. However, it is not difficult to understand when we analyze the question why the Pharisees went to such extremes in prohibiting the doing of certain things on the Sabbath day. They did not possess any true conception of genuine Sabbath-keeping because they had never experienced the new birth, which goes beyond a mere outward observance of the law. It will be remembered that even Nicodemus, leader in Israel, did not know the meaning of the new birth, and so came to Jesus by night to learn. If he, a ruler in Israel, did not understand what it was to be born again, the ordinary Pharisee would be much less likely to be able to comprehend it. Their city had been destroyed because they had not kept the Sabbath, and fearing a repetition of such a manifestation of God's wrath upon their city and nation, they thus put forth every effort possible against what they regarded as the slightest external disregard of the Sabbath. Had they known what true Sabbath-keeping involved,— a real heart-service, a resting from sin, as well as an outward observance of the day,— they would never have adopted the extreme and fanatical methods they did in observing the Sabbath.

Since they did not know the spiritual significance of the Lord's day, in order to preserve the sanctity of the day they adopted the only means known to their carnal minds, which, of course, would be to require of all a strict regard of every outward detail in its observance. Since they possessed no spiritual power to enable them to keep the Sabbath, the only alternative left was to require the strict observance of the Sabbath by law.

Likewise to-day, those who know nothing of the power of the Spirit to enable them to keep the Sabbath will resort to human power to require the observance of the day they regard as the Sabbath. What the world needs most of all is to get in possession of the power of Christ in the inner life, and then the

observance of the Sabbath and other gospel requirements will not be a difficult or perplexing task.

Chicago, Ill.

The Holy Spirit—No. 13

Hating Sin; Obedience

G. B. THOMPSON

7. A FURTHER step in Spirit filling is to *hate sin*. "Thou hast loved righteousness, and *hated iniquity*; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9.

Christ's love for righteousness and his hatred of sin are here set forth as a reason why he was anointed with the Holy Spirit and with power. It is not enough merely to abstain from wrong acts. We must reach a deeper Christian experience than this. We must come to the place where we shall hate the sin. The things that are questionable, over which the conscience has been perhaps long troubled, must be surrendered; even more, we must reach the point where we shall refrain from the sin, and not hanker after it, wishing it were not wrong, but *hate* the thing.

"There must be a relinquishment, honest and entire in its character; of all that the Word of God in conjunction with conscience condemns. Any controversy in this matter means unanswered prayer. A great difficulty with many is that they want power without purity, and happiness without holiness. When God puts his finger upon unclean and unlawful things, they shrink from the cost of renouncing them, and thus make it impossible for their prayer to be answered. There are in most lives mountains to be leveled, valleys to be exalted, crooked things to be made straight, and rough places to be made plain before the glory of the Lord can be revealed; and it is just here that so many fail. This renunciation of what is revealed as iniquity, often means a very serious matter, involving changes in many realms of life; possibly touching the sphere of the affections or the possessions, the inner habits of life or the outward details of conduct. But it is a much more serious thing to continue a controversy with God, and to thus prevent the Holy Spirit from possessing his own temple. It is an actual impossibility to receive the Holy Spirit while grasping anything that God has banned and conscience has already judged. The hand of faith must be empty in order to receive the gift."

"There can be no bestowal of the Holy Spirit where there is an unwillingness to obey God in any matter about which he has already made his will known. There are in many lives questions of long standing about which conscience has often been troubled, but with regard to which the heart has been disobedient to the heavenly vision. These are the hindrances which make all prayer for the Spirit's power non-effective; and until they are willingly dealt with, and the long-deferred obedience yielded, his ful-

ness will never be received. It often happens that when souls are eagerly seeking this blessing from pure motives, there are revealed in them hitherto hidden acts and attitudes of disobedience, sometimes trifling in themselves, and about these points the whole controversy rages."—*The Price of Power*, pages 70, 73.

In his sermon on the mount the Saviour said, "If thy right eye offend thee, pluck it out, and cast it from thee," and "if thy right hand offend thee, cut it off, and cast it from thee." Matt. 5: 29, 30. This is hardly to be understood as teaching that eyes are to be literally plucked out, or arms amputated. But it does teach, as the context shows, that anything in the life which may be as dear to us as the eye or the hand, if it endangers our being "cast into hell," is to be cast from us.

We are further admonished to "abstain from all appearance of evil." 1 Thess. 5: 22. This goes, if possible, still deeper. Even though a thing might not be wrong in itself, if it does not *look* right, is open to suspicion, may be misunderstood, and would furnish an example which might be used as a stumbling-stone to others who are weak, or furnish an opportunity for sinners to blaspheme, we are to abstain from even this.

Young people, and older ones, too, for that matter, sometimes debate in their minds concerning certain places of amusement and certain forms of entertainment. Is it right? What harm is there in it? Before perplexing the mind with these and similar questions, we can first ask, How will it *look* for a Christian? If it does not look right, that should settle the matter without further parley. The dove-like Spirit is often grieved by appearances, as well as by open sin.

8. We shall notice one further step in the receiving of the Holy Spirit. It is that of *surrender*. "And we are, his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that *obey him*." Acts 5: 32.

Obedience means unconditional surrender. This is the one supreme condition of being filled with the Spirit of God. Full surrender is the pivot upon which the gate of his fulness swings open.

It is not a question in the life of a Christian as to whether the Spirit has entered the heart. He knocks for admission at the door of *every* heart; and he has entered in some measure the heart of every Christian. But the question is, Has he had *full* possession? or has he been only a joint tenant? Has he had *all* the heart, or only a corner in our affections? "Yield yourselves unto God," is the exhortation of Paul. This does not mean in part, but wholly. The question is, Have we done this?

"It is as if the sweet, fresh air of spring-time should enter a ten-room house full of foul odors. You open up one chamber to it, but leave the rest

closed and in possession of the old, fetid atmosphere. Truly the pure air has entered, but how can it *fill* the house until you yield that house wholly to it, throwing open every nook and cranny to its fragrant breath?"

This places the question of surrender squarely before us. The Spirit has entered the temple of our bodies. But how much room has he been permitted to occupy? Has he been obeyed, and fully yielded to? Have we turned over to him the key of *every room*? or have we retained the key to one room? Is there a closet somewhere in the heart in which some grinning skeleton is hidden, to which we hold the key? Have we turned over to the Spirit every key, and bidden him open every room, every closet, and take *full* possession of the soul? This is the pivotal point upon which is determined whether or not we shall share the fulness of the Spirit. The *fulness* of surrender precedes the *fulness* of power. Whether it takes a day or long years to reach this, the consecrated child of God knows that it is the supreme step in securing the power of the Spirit.

"There is no substitute for your act of surrender. When God states a condition of blessing, no other condition, however good elsewhere, can be substituted. This is why all your crying, and waiting, and petitioning—yea, even agonizing before God—have accomplished naught but to leave you grieved, disappointed, and dazed at lack of answer. You have been praying instead of obeying. Prayer is all right *with* obedience, but not *instead* of it. 'To obey is better than sacrifice.' So it is better than prayer *if it is the thing God is asking*. We are not petitioning God; *he is petitioning us*. Hear him through his servant Paul: 'I beseech you therefore, brethren, by the mercies of God, that ye *present your bodies* a living sacrifice.' Have you done this? When we petition God to do something for us, we expect him to act. When God petitions us to make him a present of our bodies as a living sacrifice, he expects *us* to act. But, lo, we turn to and begin to pray, for, we say, is not prayer a good thing? Forsooth, it is, but not well spent if used to *dodge obedience*! How subtle the flesh is! How in our blindness we do play at cross-purposes with God! 'Abraham,' said God, 'because thou hast *done this thing*, . . . I will bless thee' (Gen. 22: 16, 17). What was this thing upon the doing of which the blessing of God came to him as never before?—It was the yielding of his all to God in the surrender of his son. Child of God, have you done *this thing*? No other thing will avail. Constant prayer, importunate entreaty, wearisome waiting, attempts at believing, reckoning it done,—all these are of no avail if you will not do *this thing*. This unyielded life is the very citadel of self. God will not force it. But when its key, the will, is voluntarily handed over to him, then he floods the life with his fulness of blessing. Would you know his 'I will

bless thee'? then do this thing. Absolutely, unreservedly, confidently, yield yourself, your life, your all into his hands for time and eternity.

"It will not do, in lieu of this, to give money, to give time, to give service, only. Thousands are trying thus to silence conscience and rob God. We must needs give *ourselves*. How grieved would that true lover be whose betrothed would answer his petition for her heart, herself, by proffering her purse, houses, or lands! How much more must God be grieved by our poor attempts to bribe him by giving him everything else except the one thing he wants—*ourselves*! 'My son, give me thine *heart*.' There is a giving which is *instead* of ourselves; and there is a gift of ourselves."—*Threefold Secret of the Holy Spirit*, pages 51-53.

This is true repentance, and entire change of all the desires and affections of the flesh. And to those who repent, the promise of the Spirit is safe. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. When all is surrendered and on the altar, we shall assuredly not have to wait long for the fire to descend.

"Breathe on me, Breath of God,

Until my heart is pure,

Until with thee I will one will,

To do and to endure."



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

— No. 12

A. G. DANIELLS

THE victory of the French over the Turkish army of thirty thousand in the region of Nazareth and the Jordan confirmed Napoleon and his generals in their assurance of victory, not only in the siege of Acre, but over the whole empire of Turkey. Although they had thus far made little headway in the siege, Napoleon was resolutely bent on taking the town. Pointing to it one day, he said to General Murat:—

"The fate of that contemptible town and its fall is the object of my expedition, and Damascus will be its fruit."—*History of the Egyptian Revolution*, Vol. I, chap. 23, page 277.

After routing the great Turkish army at the Jordan, Napoleon returned to Acre to press the siege with new vigor.

Pressing the Siege of Acre

"No pen can describe the desperate conflicts and the scenes of carnage which ensued. Day after day, night after night, and week after week, the horrible slaughter, without intermission, continued. The French succeeded in transporting, by means of their cruisers, from Alexandria, a few pieces of heavy artillery, and the walls of Acre were reduced to a pile of blackened ruins. The streets were plowed up, and the houses

blown down by bombshells."—*The Life of Napoleon Bonaparte*, Vol. I, chap. 12, page 220, by John S. C. Abbott.

"The vigor and resolution of the garrison increased with every hour the siege continued. Napoleon, by a desperate effort, for a time succeeded in effecting a lodgment in the ruined tower; but his men were soon driven out with immense loss, and the Turks regained possession of all their fortifications. The trenches had been open and the breach practicable for nearly two months, but no sensible progress was as yet made in the reduction of the place."—*History of Europe*, Vol. IV, chap. 26, page 207, by Sir Archibald Alison.

"There were occasional lulls in this awful storm, during which each party would be rousing its energies for more terrible collision. The besiegers burrowed mines deep under the foundation of walls and towers, and, with the explosion of hundreds of barrels of gunpowder, opened volcanic craters, blowing men and rocks into hideous ruin. In the midst of the shower of destruction darkening the skies, the assailants rushed, with sabers and dripping bayonets, to the assault. The onset, on the part of the French, was as furious and desperate as mortal man is capable of making. The repulse was equally determined and fearless."—*The Life of Napoleon Bonaparte*, Vol. I, chap. 12, page 221, by John S. C. Abbott.

"The siege was now beginning to assume a somber aspect for the French. The skilful chief of engineers was no more. One able officer after another had shared his fate. The besieged, instead of quailing before the intrepidity and skill of the new French school of conquest, showed an unflinching audacity which had no previous parallel in the Syrian or Egyptian experiences of the army."—*History of the Egyptian Revolution*, Vol. I, chap. 23, page 279, by A. A. Paton.

"The eyes of Europe were turned with eager interest to the spot where the greatest conqueror of modern times was brought to a standstill. . . . Every scrap of news was wafted as rapidly as the means of locomotion then admitted to the obscurest villages of Europe—from the Pillars of Hercules to the gelid waters of Archangel."—*Id.*, page 280.

Arrival of a Turkish Fleet

"One afternoon in May [the seventh], a fleet of thirty sail of the line was descried in the distant horizon, approaching Acre. All eyes were instantly turned in that direction. The sight awakened intense anxiety in the hearts of both besiegers and besieged. The French hoped that they were French ships conveying to them succors from Alexandria or from France. The besieged flattered themselves that they were friendly sails, bringing to them such aid as would enable them effectually to repulse their terrible foes. The English cruisers immediately stood out of the bay to reconnoiter the unknown fleet. Great was the disappointment of the

French when they saw the two squadrons unite, and the crescent of the Turk and the pennant of England, in friendly blending, approach the bay together. The Turkish fleet brought a reinforcement of twelve thousand men, with an abundant supply of military stores.

"Napoleon's only hope was to capture the place before the disembarkation of these reinforcements. Calculating that the landing could not be effected in less than six hours, he resolved upon an immediate assault. In the deepening twilight a black and massy column issued from the trenches, and advanced, with the firm and silent steps of utter desperation, to the breach. The besieged, knowing that if they could hold out but a few hours longer deliverance was certain, were animated to the most determined resistance. A horrible scene of slaughter ensued. The troops from the ships, in the utmost haste, were embarked in the boats, and were pulling as rapidly as possible across the bay to aid their failing friends. Sir Sydney himself headed the crews of the ships, and led them, armed with pikes, to the breach. The assailants gained the summit of a heap of stones into which the wall had been battered, and even forced their way into the garden of the pasha. But a swarm of janizaries suddenly poured in upon them with the keen saber in one hand and the dagger in the other, and in a few moments they were all reduced to headless trunks. The Turks gave no quarter. . . .

"Column after column of the French advanced to the assault, but all were repulsed with dreadful slaughter. Every hour the strength of the enemy was increasing; every hour the forces of Napoleon were melting away before the awful storm sweeping from the battlements. In these terrific conflicts, where immense masses were contending hand to hand, it was found that the simitar of the Turk was a far more efficient weapon of destruction than the bayonet of the European."—*The Life of Napoleon Bonaparte*, Vol. I, chap. 13, pages 223, 224, by John S. C. Abbott.

The Siege Abandoned

"Success was now hopeless. Sadly Napoleon made preparations to relinquish the enterprise. He knew that a formidable Turkish army, aided by the fleets of England and Russia, was soon to be conveyed from Rhodes to Egypt. Not an hour longer could he delay his return to meet it."—*Id.*, page 224.

"Meanwhile, the baggage, sick, and field-artillery were silently defiling to the rear, the heavy cannon were buried in the sand, and on the twentieth of May, Napoleon, for the first time in his life, ordered a retreat."—*History of Europe*, Vol. IV, chap. 26, page 208, by Sir Archibald Alison.

"On the twentieth of May, Napoleon, for the first time, relinquished an enterprise unaccomplished. An incessant fire was kept up in the trenches till the last moment, while the baggage, the sick, and the field-artillery were silently defiling to

the rear, so that the Turks had no suspicion that the besiegers were about to abandon their works. Napoleon left three thousand of his troops, slain or dead of the plague, buried in the sands of Acre."—*The Life of Napoleon Bonaparte*, Vol. I, chap. 13, page 228, by John S. C. Abbott.

"This was the first serious check that Bonaparte had received in his wonderful career."—*History of the Egyptian Revolution*, Vol. I, chap. 24, page 288, by A. A. Paton.

"Awake and Sing"

H. I. MORSE-FARNUM

FROM the omnipotent Ruler the summons eventually goes forth, "Awake and sing, ye that dwell in the dust." Like all divine commands, that glad, long-looked-for, and long-listened-for behest is for eternal ages. No more awakening to pain, tears, or soul anguish!

Anxieties, forebodings, disappointments, sad partings, and loneliness are all over. An endless life of joy and gladness is begun; the scars which time and its mutations have imprinted are all effaced, and tear-drops never fall, for God himself shall wipe them all away. Christ, the God-man, has purchased for us the eternal bliss, and still is calling, "Come ye to the waters, . . . yea, come."

Who in this precarious world is not athirst for something reliable, something permanent? Vainly it is sought where one who destroys the earth is still prince. That usurped dominion is to be wrenched away, and He whose right it is shall reign, even our elder Brother, the Prince of Peace.

The blessed Scriptures, letters from heaven bearing the imprint of divinity and humanity, make the mysteries all plain, opening vistas of light and glory beyond the tempests, toils, and trials of a brief sojourn on earth.

How many in this infidel age are scorning the only Anchor, just to drift hopelessly upon the fathomless ocean of doubt!

May not all who have tasted the "powers of the world to come" lift up their heads rejoicingly, even in the narrowest passes, because of ability to declare emphatically, "I know that my Redeemer liveth"? Can they not quaff of Marah water cheerfully when one who bought for them the future bliss drained its fullest cup?

When his children are alone, sinking amid life's surges, again he treads the billow with extended hand and gently chiding word, "Why are ye fearful, O ye of little faith?"

When human help availeth not, when the final foe is faced, hear the precious whisper, "Fear thou not; for I am with thee."

Peterboro, Ontario.

"THE man who seeks God with a heart-break will not be long in finding him."



WASHINGTON, D. C., APRIL 10, 1913

EDITOR FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW . . . WILLIAM A. SPICER

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

Editorial

Character of the Coming General Conference

THE character of every religious gathering is determined very largely by the spirit of those who attend it. No conference committee that ever lived had it in their power alone to create a live, spiritual, uplifting conference or camp-meeting. If in dependence upon God this is the purpose they set before them, and they can bring to their support the earnest, hearty cooperation of the brethren and sisters who attend the meeting, then the success of the gathering is assured. The purpose and spirit and desires of those in attendance determine the character of the gathering. This will be true with respect to the coming General Conference.

The General Conference Committee do not have it in their power to make of this important gathering what God designs it to be. It is their earnest purpose, we are sure, to make it a great spiritual inspiration to this people and to this movement. And if this same purpose possesses the heart of every one who attends the gathering, we are confident that the blessing of God will be bestowed in rich and generous measure.

Ordinarily, however, there are several classes of people represented in all great gatherings of such a character. At the coming meeting we hope and believe that the large majority of those who attend will be of the character just described. There is coming to be felt throughout our ranks as never before a greater need for more of God and more of his divine presence in the life. Our laborers who have gone up against the walled cities and the high towers and strongholds of sin realize that their efforts have been altogether too ineffective, and that they can succeed only in the strength of Israel's God. They cry as did Moses of old, "If thy presence go not with me, carry us not up hence."

Our institutional workers feel the movings of the Spirit. For weary months and years have they struggled with apparently insurmountable difficulties. Many of them have labored under the burden of wearing, grinding debts. They desire greater wisdom to know in these days of perplexity what Israel ought to do. Our workers in the great regions beyond feel this longing for greater power. Facing the darkness of heathenism, contending with the subtleties of heathen philosophy, they know that they can not match intellect with intellect, argument with argument, or philosophy with philosophy; but that they must have power from above that will affect the hearts of the hearers, and take the simple truths of the gospel and make of them sharpened arrows sending conviction of sin to the inmost soul.

This class of people we believe will constitute by far the large majority of those who will assemble for the meeting. There may be others who will be moved by curiosity to see or hear some strange new thing; those who will come for social intercourse; a few possibly who may come to criticize and find fault. Let us pray that the converting power of God may take hold of such hearts; and that if any come to find fault they may return to give thanks, or if any come expecting some emotional display or to see and hear strange things, they may be led to realize that man can not regulate the workings of the Spirit, but that God after his own wise purposes and designs sends his blessings as he sees they are most needed. The first work of the Spirit is to convince of sin. The putting away of sin and the unreserved consecration of the heart and life to God prepare the way for the operation of the Spirit in broader measure. We are in danger of looking for the strange and marvelous,—the manifestation of mighty power and outward display,—and thus neglecting the necessary preparation of the heart by which Heaven's workings among men are made possible. We do not need to worry over the Spirit's outpouring. We need to see that every idol has been cast out of our hearts, that the stones which have caused stumbling and grievance have been removed from the pathways of others, and that in our experience sin does not have dominion over us. This, more than any speculation as to the future, will open the way for God to work for his people in clothing the testimony they shall bear in behalf of his truth with his own convincing, mighty power.

Every person may be assured that whether at the General Conference or in the confines of his own home alone with God, he may open his heart to receive God's blessing. If the Spirit of

truth points out sins in his life, as he seeks to put these away and consecrate himself to God, in proportion to his consecration will communion with the Holy Spirit be his to enjoy. The quiet dweller in his home, the humble brother in the mountain fastness or in the quiet country retreat, whose circumstances prohibit his attendance at the General Conference, has this same blessed access to the Spirit of grace.

O, let us remember that the blessing of our God is not confined to places or circumstances! It is not transmitted through the agency of priest or prelate. It does not come by resolution or conference action. Washington, D. C., is no nearer the throne of grace than are our missions in interior Africa or far-away China, in India or the islands of the sea. God still has his eye upon Israel. His comprehensive view takes account of every individual child. He recognizes every longing heart. He sees every outstretched hand. Wherever we are today let us give ourselves to him with new consecration. Whatever may be our privileges in meeting with his children, let us remember that God is not afar off, but that he is nigh unto us. We, with Job, may behold him with our spiritual eyesight; we may reach forth our hands of faith and take hold upon him; our ears of faith may listen to his counsel. Whoever we are or wherever we are, it is our privilege to give ourselves to him with a new and complete consecration, and then enjoy through simple faith the blessings which he is anxious to bestow.

F. M. W.

A Deliverance Amidst Moslem Fanaticism

IN regions where it is unrestrained by any cultured sentiment or civil order, superstitious fanaticism is a thing hard to deal with. There is no telling what the turn of a moment may bring. At Lystra it made the people ready one moment to worship the apostolic missionaries, and the next thing they were stoning Paul and dragging him out for dead. The missionary laboring alone amid such tinder-like elements feels indeed the need of the protecting hand of Providence.

Speaking of these things the other day, Elder G. F. Jones, of our Malaysia mission,—now in America on furlough,—recounted an experience that brought to him anew a realizing sense of the delivering power of the living God in time of trial. Reports had come to Singapore of interest in the truth in the mountain districts of northern Sumatra, or Batakland. The mission committee asked Elder Jones to make a trip into the interior in order to investigate conditions. This is the story he told:—

In May, 1908, I landed on the west coast of Sumatra, with Immanuel, our Batak student, and made arrangements for the journey by horse into the interior. Immanuel was to take one route and I another,—the more circuitous one,—in order to cover all the area possible in our trip. It was necessary to hire native ponies for the various stages of the journey, the owners accompanying on foot. Much of the way was through forest and jungle infested with wild elephants and tigers and large howling monkeys. The tigers often creep into the villages at night and carry off some human victim. The Mohammedans say, "It is God's messenger of revenge for some evil done."

During the journey I often occupied the time telling the guides Bible stories, beginning with Eden, and explaining the fall of man, the working out of the plan of salvation, and the final restoration of man and the earth. They would ask many questions; and on reaching the villages they would relate these truths to the people, who in turn asked me many questions concerning Christ, and Mohammed, and the end of the world.

The rajahs (chiefs) were friendly and hospitable; and finding that my diet was a restricted one like theirs, they preferred to class me more as one of themselves, different from Christians of their acquaintance. So I had many open doors among the Mohammedans, while they hailed me in every village as an *alim*, that is, in the Malay language, a "learned man of God." I felt that to lose their confidence would be a misfortune. But an incident occurred which was a trial and a test.

One day at noon, while we were resting and eating and the horse grazing, a large poisonous snake attacked and bit the horse through its mouth. The owner of the horse at once realized that the animal would die, as horses seldom live after such a bite from this snake. The man began to weep and moan for the loss of his means of gaining a livelihood. He condemned himself for listening to and following a man who was not a Mohammedan. The snake bite was looked upon as a sign of God's anger against the man for allowing himself to be won over by a Christian. "Now God is punishing me," he cried and wailed. It was an ugly crowd that gathered. The sentiment regarding my being an *alim* had suddenly changed. Some were running hither and thither for medicines to save the horse, which already was suffering the symptoms of the venom.

I was feeling greatly distressed at this turn of affairs among a fanatical people, in a lonely country, and wondered what I would better do, when I remembered that the Lord, for his own honor, would in some way help me, and send deliverance in the trying situation. As I stood about ten yards from the excited and angry crowd, I prayed quietly, "O Lord, help me, and show me what to do." Instantly the conviction came to me as to God's will, and I immediately walked toward the crowd, and said, "The Lord will not let this horse die; for he hears my prayers." Then I mounted the trembling horse and rode away at a trot, with the people staring after me in astonishment, and the guides meekly following to the end of the stage. The horse was healed, and the men returned to their

homes; while I continued on my journey, praising the Lord for his loving care.

"Did you ever hear any later report as to what the villagers thought of the incident of the bitten horse?" I asked Elder Jones. "Yes," he replied. "I returned to the coast by another route, and so heard nothing on that trip. But three years afterward two or three men from that region called upon me at the Singapore Mission house. They said that their people had never forgotten the horse and snake incident, believing that surely an *alim*, or 'man of God,' had passed through their land."

W. A. S.

An Infinite Contrast

WHEN God said: "Harken unto me, ye that know righteousness, the people in whose heart is my law," he called the attention of the world to his people, and called the attention of his people to the sure result of maintaining a right relation to the law of God. That result is righteousness.

The new covenant promise to the child of God is: "I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people." Heb. 8:10. It is the earnest desire of every sincere Christian that the God of Israel shall be his God, and that God shall recognize him as being one of his people. This scripture makes it very plain that they who are to have Jehovah for their God must love his law; that they who are to be recognized by Jehovah as his people will have his law written in their hearts. There are many who, in order to get rid of the Sabbath, claim that the law was abolished in Christ and by him. Such an attitude on the part of Christ toward the law, would put him in direct antagonism to that scripture. Instead of that, we hear him saying: "Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. Again we hear Christ bearing this testimony to his own purpose in coming to this world: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5:17, 18.

He who contends, therefore, that Jesus Christ came to take anything away from the law, sets up his testimony against the testimony of Jesus himself. He who claims that Christ came to abolish the law contradicts our Lord's most positive declaration.

Nevertheless, the Scripture does pre-

dict that some one would attempt to change God's law; and it does not leave us in doubt as to the character of that personage and his attitude toward God himself. It is very natural and very logical that he who opposes God's law should oppose God himself, as God's law is the expression of his will and of his character. Concerning that power, or personage, we read:—

"He shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." Dan. 7:25.

Note the attitude of this power toward God, toward the saints of God, and toward the law of God. He is against them all. He blasphemes God, puts to death the saints, and attempts to reconstruct the law of God so that it may express his own will instead of God's will. In other words, he would abolish God's law and put his own in its place.

But this power which would abolish God's law is to be itself abolished in the consummation of the controversy. Concerning that power the same inspired writer continues:—

"But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end." Verse 26.

While that power was speaking words against the Most High, wearing out the saints of the Most High, and attempting to change the very law of God, God was arranging for its final extinction, and for the triumph and the reward of those whom that power had worn out and trampled upon through the ages.

"And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

In these two verses is shown the culmination of the controversy between God and his people on the one hand and Satan and his agents on the other. The power that was against God, against his people, and against his law goes down to utter ruin and extinction; while the people whom that power had oppressed and put to death for their loyalty to God and his law are given "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven." By standing loyal to God and his law, they had become the victims of that power which sought to exalt itself above God and to abolish his law. But for standing thus loyal, God chooses to exalt them even to a partnership in his everlasting kingdom, and he says of them, as he points them out to his universe: "Here are they that keep the commandments

of God, and the faith of Jesus." Rev. 14: 12. They have not sought to abolish God's law, but to keep it, to exalt it. They were willing it should be impressed upon their minds and written in their hearts; and because of that attitude toward the government of God as expressed in his law, God has chosen to exalt them highly, to give them places in his household made vacant by those who were disloyal to him and opposed to his law.

In view of this fact, should it not be a matter of the deepest concern to every professed follower of Christ whether or not he is maintaining the proper attitude toward the law of God? If he has considered God's law abolished and has taught men so, he has been ranging himself on the side of the great enemy of God, and must find his place among those enemies when God separates those who serve him from those who serve him not. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5: 19.

The adversary of God and man having sought to abolish the law of God, the professed Christian who declares the law abolished, declares in that very declaration the success of Satan and the dissolution of God's kingdom; for, with the law of God abolished, the government of God goes down with a crash. There is no neutral ground. If we are with God, we stand for his government, and his government is based upon his law and can stand only as long as his law stands. If we fret under it, consider it a yoke of bondage, wish it were abolished, and teach that it has been, we stand upon the side of the adversary, and persisting in that attitude, we must go with him to his reward.

There is an infinite contrast between the attitude of the true child of God who bows in humble submission to God's will as expressed in his law, and the attitude of the professed child of God who holds the law of God abolished and considers himself at liberty to disobey one or all its precepts. The one rejoices that "the law is abolished;" the other declares: "I delight to do thy will, O my God; yea, thy law is within my heart." The one ranges himself on the side of the adversary, the other on the side of God. The one meets the reward of the adversary, and goes out into the darkness of eternal death; the other hears the "Well done, good and faithful servant," and enters into the eternal joys of the redeemed in the everlasting kingdom of our Father. "Give ear, O my people, to my law." Ps. 78: 1. c. m. s.

"The Parting of the Ways"

IN this age of the world, perhaps as never before in the history of the church, the line of demarcation is being drawn between truth and error. Every soul will be tested as to where he stands, and it will be only by the spiritual wisdom which comes from above that the seeker after truth will be enabled to find his way through the fog and mysticism which cloud much of the religious teaching of the present time.

The great Christian church to-day is confronted with a species of subtle, insidious skepticism quite unknown to the ages of the past. Some of the great religious teachers present a strange spectacle. Professedly ministers of the gospel of Christ, the exponents of the Word, the ambassadors of the gospel, they nevertheless deny some of the cardinal and fundamental principles upon which the whole scheme of salvation is based. They use their sacred office to pull down that which they are supposed to be set to uphold. And the sad feature of it is that these men not only deceive themselves, but draw others off into the mazes of doubt and unbelief, leaving them stranded and shipwrecked, without hope and without God in the world.

A striking example of this subtle skepticism which is working in the great Christian church was seen in the characterization of the Scriptures of Truth as the "paper pope" at a meeting of five hundred Methodist ministers held recently in New York City. According to the *Washington Herald* of March 18, 1913, which we quote, a book on higher criticism, published by a Methodist Book Concern, declares that the most advanced ministers looked upon the Bible as "part fiction, part history, and still another part the Word of God." One minister, Dr. J. Vincent Hamilton, took occasion at the New York meeting to criticize the publication in question. He declared that "the Methodist Church has come to the parting of the ways," and felt that the time had come for those who maintained faith in the Scriptures to rally to their support. In reply "several ministers declared that the 'paper pope,' the Bible, would have to be discredited as the Pope of Rome had been by Martin Luther. The assertion that a majority of those present at the day's meeting had declared in favor of higher criticism and against the views held by Dr. Hamilton, was made by many of those present at the meeting. The argument at times was very heated."

Admitting that in this large assembly of Methodist ministers there were some who looked with disfavor upon this onslaught against the Scriptures of Truth, it is significant "that apart from the opposition speaker, Dr. Hamilton, only one

other man came to the defense of the old faith, Rev. W. Waldo Weller, of Long Island." It is indeed true, as Dr. Hamilton stated, that when in a large convention of Methodist preachers such sentiments can be expressed against the Word of God with protests from only two of the delegates, "the Methodist Church has come to the parting of the ways." How art thou fallen, O church of Wesley and Whitefield!

But the higher critics are by no means confined to the Methodist Church. Such incidents as this have been duplicated in other ministerial conventions in various places. It reveals to us the tendency of the times. Subtly and insidiously the enemy of all truth and righteousness is seeking to undermine the very foundations of the Christian faith. He no longer finds his best emissaries to be such men as Thomas Paine, Charles Bradlaugh, and Robert Ingersoll, nor his best methods of attack the coarse, blatant utterances of these apostles of unbelief. He chooses now the men of holy orders. His attacks are through the medium of cultured speech and by such insinuating and suggestive methods as to be more adaptable to the refinement of the age. They are, however, none the less perverse in their influence, and the end will be disbelief in God and the rejection of all divine revelation.

We who read these words will be participants in the final controversy. We have come to the parting of the ways. We, with our fellows, must determine whether we shall stand by the Bible and accept the Scriptures as the revelation of heaven, or whether we shall permit insidious disbelief to come in and weaken our faith and lead us to a denial of God and the loss of hope in him. May God give us strength to stand firmly upon the solid foundation which is afforded us in his infallible Word. F. M. W.

Divinity or Deity

THE *Religious Telescope* of March 12, 1913, refers to a sermon by ex-President Taft at a Unitarian church recently. Mr. Taft is quoted as saying, "All the world is veering in that direction [toward Unitarianism]." Of this the editor says:—

But the chief objection to Unitarianism is that it obliterates all essential distinction between man and Jesus Christ. Formerly we spoke of the divinity of Christ, and meant that he was very God. Now Unitarians insist upon the divinity of man so strenuously that there is no division from Christ, except perhaps in culture or attainment. Since they have moved man up, the orthodox churches have moved Christ on ahead, to maintain the distinction they regard as necessary in order to feel free to worship him. So we talk now of the deity of Jesus, allowing the Unitarians to appropriate the term "divinity."

Note and Comment

The Ministry of Angels

IN answer to an inquirer, who had come to believe that angels were only influences or impulses, the *New York Weekly Witness* says:—

If the Bible contains an authoritative revelation of spiritual truth, there is no getting away from the fact that angels are commissioned by God to intervene in the affairs of men under his direction, and at times have appeared in human forms. The language of the Bible on this subject is quite unmistakable, and the facts can not be disputed without denying the authority of the Bible. Any one who feels inclined to question this statement should read carefully the chapters in which angels are mentioned and try to substitute in his own mind the word influence, or any other word, for the word angel; and unless his mind is prejudiced against the truth, he will see at once how impossible such a substitution would be. See, for example, Genesis 18, 19; Dan. 9: 20-22; 10: 5-15; Matt. 4: 11; Luke 1; 2; Acts 12: 1-11; and Hebrews 1; 2.

A wide-spread effort is being made today to discount the Word of God, to spiritualize away its most literal teachings. Of the evil effects of this false philosophy the editor of the *Witness* says:—

The object in denying the personality of these heavenly visitors is to get rid of the supernatural element in the events narrated, and any one who tries to do that will eventually find himself compelled to deny the truth of the Bible—except as to such teachings in it as he chooses to consider true; for from beginning to end the teaching of the Bible deals with supernatural occurrences.

The most supernatural events recorded in the Bible are the birth, life, and death of the Son of God as a son of man. He who created the universe and by whose power all things are upheld (Heb. 1: 1, 2) came into the world as a baby, lived a divinely perfect life, died a natural, and at the same time, a supernatural death, rose again from the tomb at the time when he had promised to rise, appeared to his disciples frequently in mysterious ways, and then ascended bodily into the sky in their presence, to be seen no more on earth till he comes in glory.

Any one who accepts this teaching of the Bible about Christ can not deny that the Bible tells of supernatural occurrences, and should not see any difficulty in believing the statements of the Bible about all these occurrences. On the other hand, any one who denies the miraculous birth and resurrection and ascension of Christ might as well throw away the Bible altogether; for the whole teaching of the book hinges upon these facts. If Jesus had been only a man, he could not have atoned for our sins. If he did not rise from the tomb, we have no means of obtaining any assurance concerning our own future destiny; for his resurrection was necessary to set the seal of God upon all his teaching and upon all his promises, and upon the teaching of his apostles in his name: See 1 Cor. 15: 12-21.

Charity Banquets

RECENTLY the Associated Charities of San Francisco held its annual banquet, for the ostensible purpose of raising money for carrying forward its work. J. Stitt Wilson, mayor of Berkeley, was invited to attend. In declining the invitation he made this very appropriate protest against such methods of raising money for the cause of Christian philanthropy:—

There is something positively vulgar and ostentatiously pagan in the spectacle of a group of citizens of a twentieth century city sitting down to a three-dollar banquet while pictures are being shown displaying the hunger of the poor. I am not a very good Christian. I wish I were. But in the name of Christ and his hungry people I enter my protest against the word "charity" being used in connection with any such function. I prefer to give this three dollars to some needy family. Three dollars will buy three suits of children's underwear or keep a child for a week.

In commenting upon this incident the *Northwestern Christian Advocate* of Feb. 19, 1913, refers to a famous ball given by the high society of Chicago for "sweet charity's sake where ten dollars admission was charged. Cigarettes were sold by women in one booth, ballet dancers were brought in to gyrate, champagne flowed nearly all night, and a general 'good' time was had. The display of jewels and dresses ran into the millions of dollars, while several women came to the ballroom under police protection. A little over twelve thousand dollars was cleared for charity."

It is well to consider what methods prompt people to attend functions of this character. Possibly there are some who do so with true philanthropic motives, but it is safe to conclude that the large majority of the attendants at balls and banquets of this character go for the sake of selfish gratification, personal pleasure, and social intercourse, rather than for the interest which they feel in the cause of the poor. How much better it is to support the cause of Christ in the earth and the various Christian philanthropies which are carried forward, by the Bible plan of straight out-and-out giving. It is such giving as this that carries a blessing to the recipient and comes back in twofold measure upon the head of the giver. We can not improve upon God's methods of carrying forward his work in the earth.



The Commercial Phase of Modern Religious Revivals

OF a revival recently held in Columbus, Ohio, the *Christian Herald* of March 19, 1913, under the heading "What Do You Think of It?" speaks as follows:—

In view of the present discussion concerning revival methods and "the decline

of evangelism," we submit the following statistics of a recent revival there, taken from the *Citizen* of Columbus, Ohio, and forwarded to us by a subscriber who attended the meetings, as an interesting and timely exhibit:—

Total converts	18,333
Offering for evangelist	\$21,000.00
Collected for current expenses	19,187.81
Collected for charity	2,381.55
Collected for women of evangelist's party	1,115.55
Total collected in campaign	44,432.68
Tabernacle meetings	96
Total attendance	825,000
Average attendance per meeting	8,593
Sunday sermons in tabernacle	93
Children's cards (included in total converts)	3,224
Babes cared for in nursery	1,884
Total converts on last day	2,189
Revival opened	Dec. 29, 1912
Revival closed	Feb. 16, 1913

We make no comment on this, preferring that pastors, evangelists, and our readers generally should do their own thinking and form their own conclusions. If any one raises the question, "Does evangelism pay?" here is the answer. It "pays" one evangelist at the rate of nearly two hundred thousand dollars a year, which will prove (to some minds at least) that "godliness is profitable." With these figures as a basis, conversions cost something less than \$2.50 per capita. With such remarkable results in view, may we not look forward to the creation of an evangelistic trust in the near future? We do not doubt that souls were won, that evil resorts were closed, and that churches were revived and strengthened, though in what degree the latter may be true must yet appear. What we submit for serious consideration is the suggestion of commercialism which this tabulated epitome conveys. In a spiritual sense, if we may accept its claims, it eclipses Pentecost, and puts the work of all the great revivalists of the past in the shade!

Moody had two peculiarities: he would never permit his photograph to be taken if he could help it, and he invariably declined to make any personal effort, on platform or pulpit, to stimulate the financial end of his gospel enterprises.

And now, once again we ask: "What do you think of it?"

It is not difficult to understand the way such revivals are regarded by the editor of the *Christian Herald*, and his evident estimate of revivals of this character must be the estimate of every sensible, serious-thinking Christian.

The Survey

An Appalling Calamity

THE worst disaster that has visited America at any time in its history is that from which the States of Ohio, Indiana, Pennsylvania, and Kentucky are now suffering, and there is very strong probability that before the flood waters of the Ohio and Mississippi reach the Gulf, there will be other records of lives lost and additional millions of dollars' worth of property destroyed. The worst suf-

ferer thus far has been the city of Dayton, Ohio, whose loss of life is probably not under two hundred. All the other cities of the State within the sweep of the waters have suffered heavily in both lives and property. No accurate estimate can be given as to the property loss; but in a number of the cities of both Ohio and Indiana the estimates place the property loss in the millions. Thousands of homes have been completely swept away, and many thousands have lost everything they possessed except the land upon which their buildings stood. Cities farther down the course of the flood are now beginning to pay their toll, though, in view of the timely warnings, many living in the most exposed localities are moving back to higher ground. This will save lives, but can not save homes or other buildings that must feel the force of the devastating flood. The federal government responded quickly to the demands of the situation, and all has been done that humanity could do to protect people and property, relieve suffering, and guard against sickness or epidemics. There has been a very liberal response also from the people, and ample supplies of clothing, tents, food, and money have gone forward as rapidly as transportation could be afforded. Some of the tales of individual suffering, sacrifice, and heroism have been most pathetic. This fearful scourge, taken in connection with such calamities as the Nebraska tornado, has furnished the theme for many sermons, and very many among both the clergy and the laity are asking the meaning of such terrible visitations. There seems to be a feeling on the part of a large number of the people that such calamities are not meaningless, that God has a purpose in permitting them to come upon the world, and that it is man's duty to learn what that purpose is. It is undoubtedly an indication that the very forces of nature, so long affected by the curse of sin in the world, are running riot over the earth just as the spirit of lawlessness is running riot in the hearts of men. As such calamities pile up their records one upon another, we see the fulfilment of that prophecy which declares that the earth "shall wax old like a garment." The forces of nature are delicately balanced; like the forces pent up within the human being. A vigorous man, disobeying the laws of his being, wears out before his time. He throws the forces of his system out of balance, and nervous prostration lays him low. So this world, staggering under the weight of the curse of sin, is losing that fine balance of its forces so necessary to its maintenance as a safe place of abode for men. The day of its dissolution can not be far distant.

In the Balkans

THE greater powers of Europe are bringing pressure to bear upon Serbia and Montenegro to cause them to cease military operations in Albania and retire beyond her boundaries. The threat of a naval demonstration is held over these little countries in case they do not comply. The powers have warned Montenegro that she has nothing to expect from continued operations against the city and fortress of Scutari. It is the intention to make that city the capital of independent Albania. Despite the warning, the Montenegrins have continued to bombard Scutari. It was expected that the fall of Adrianople would greatly dishearten the Turkish troops defending the Tchataldja fortifications, and make the capture of these fortifications, which stand between the Bulgarians and Constantinople, much easier; but the Turks have fought desperately there, and seem to have been more than holding their ground. There has been great loss of life on the part of the Bulgarians and Servians in their attempts to carry the Tchataldja line of defense. Reports that are now beginning to come in indicate that there has been terrible suffering among the ranks of attacking armies before Adrianople and Tchataldja. Men have been frozen to death on picket duty, and have even frozen in their tents. They have not been allowed to kindle fires lest the smoke disclose their positions to the Turkish gunners. Turkey refuses to yield farther than she has already, the allies refuse to accept the recommendations of the powers except as a basis of negotiations, and the powers can decide upon no mode of action, mutually satisfactory, by which to compel compliance with their wishes. So the war drags on. Reports from Austria, claiming to be authentic, state that when this war is brought to a close, Austria intends to begin a war on her own account. If this occurs, the result is certain to be a greater and more disastrous war than the one which seems now drawing to a close through the exhaustion of the combatants.

Church and State Union

MORE and more frequently are we hearing the definite proposition that the church and state must be united for the good of humanity. It is a proposition that had been nearly eliminated from the speech of a liberty-loving people; but the great movements on foot to bring religion into politics and make the church a force in governmental affairs are reclothing that skeleton of past centuries and seeking to breathe life into it. Recently Dr. S. H. Woodrow, of the First Congregational Church of Washington,

D. C., in a Sunday afternoon address before the Washington Y. M. C. A., made this declaration: "It is impossible to separate the church and the state. The church in every nation must hold a position of supreme importance if she is to be true to her mission." Dr. Woodrow is a member of the Federal Council of the Churches of Christ in America, one of whose purposes is to bring the force of its combined influence to bear upon the legislators of the country and compel them to do its bidding. This proposition would put the church above the state in America, just as it is now and has hitherto been in countries dominated by the Roman Catholic Church and the Greek Catholic Church. Dr. Woodrow's declaration is an indication of purpose to accomplish that object not only in America, but in all the nations of the world. It is a significant utterance, and is directly in line with the aims of the National Reform Association, the Federal Council of the Churches of Christ in America, and the Roman Catholic Church in all the world.

China Moving Forward

ON April 8 at Peking, China, there will be held the first Chinese national assembly under republican auspices. The entire membership of both houses of China's new legislature has been elected. There will be about eight hundred members in the lower house and about three hundred members in the upper house. This body is charged, first, with drafting a constitution and with the establishment of a permanent form of government. With this accomplished, these constitutional delegates become at once members of the national legislature. China has been asking for the recognition of her republican form of government for some time, but as yet none of the nations have recognized the Chinese Republic. It is stated that the powers of Europe have been waiting for the definite establishment of the government upon its permanent basis before giving it recognition. It has been quite confidently expected, however, that the United States would not wait for the completion of this formality before recognizing the new government. This new republic will be the most populous republic in the world, and the rapidity with which China has been adopting Western methods and customs is a strong indication that very quickly the Chinese Republic will be taking an important place in the family of nations. The latest developments of the most highly civilized nations are now being demonstrated in China. It is a long stride from the wheelbarrow to the flying-machine, but China has taken it. The sleeping giant is awake.



Danube Union

J. F. HUENERGARDT

THE Danube Union Conference has not yet completed the first quarter of its history. Although the field was organized in July, 1912, up to December 31 it composed a part of the East German Union.

The Danube Union embraces the Transylvania and Middle Hungarian Conferences, and the West Hungarian, North Hungarian, Theiss-Save, Adriatic, Roumanian, and Bulgarian Missions. In all these fields we have a fair beginning. Our force of workers is almost sixty.

The canvassing work has also developed well, especially in the Middle and North Hungarian fields. A beginning has also been made in Roumania. Our Budapest branch house of the International Tract Society of Hamburg has closed its first year with a net gain of several hundred crowns. We are very thankful for this. In 1911 our colporteurs sold about 7,000 crowns' worth of tracts and books. In 1912 we reached almost 30,000 crowns.

It was my privilege to visit Roumania the beginning of this year. I first visited our company of believers in the city of Ploeshti, where we were disturbed by the priests last November while holding our yearly conference. Since then we have secured a new and very convenient hall, and are happy to say that our enemies have quieted down. On one occasion, several weeks ago, a priest came to one of our public meetings and denounced the Word of God, but his own people led him out, with an apology, asking us not to be angry, as the priest had probably been drinking a little too much and in consequence did not know exactly what he was about.

The experience we had here last fall resulted in benefiting the work of God. After the priests had routed our meetings, a number of the leading journals took our side and defended us. This brought the truth before the people, and many became acquainted with our work. In the city of Bukharest we now have two churches and a company, almost 200 members in all.

In a village near the city of Braila, a young man accepted the truth. The priest of the place, on hearing of it, caused the brother to be led out into the street in the middle of the village, where, before a great crowd of people, he strongly accused him. Finally the brother was commanded never to read the Bible again, but instead to come to

the priest's house, where he would receive better and more useful books from the priest's private library. The young man, however, defended his position bravely, and declared that he would read no other book than the Bible, as that alone had brought peace to his soul. He was finally released, and went his way rejoicing. Our brethren in this country, although a great many times pressed by the enemy, are steadfast in the truth and meet their conflicts bravely.

I am sorry that the new outbreak of hostilities between Turkey and the Balkan States has made it impossible, at least for the present, for me to visit Bulgaria and Serbia. However, Brother C. Motzer, the superintendent of the Bulgarian Mission, writes that they are slowly but surely gaining a foothold in different important parts of that field. All our workers have received permission from the government to canvass, even those who are not natives of Bulgaria.

In general, our work is making progress in our great field. The workers are all of good courage, and are pressing forward. Next quarter we hope to be able to give some figures showing our progress. We ask the people of God to remember us before the throne of grace.

Budapest, Hungary.

Hastings, Barbados, West Indies

E. C. WIDGERY

AFTER a four weeks' trip, I have just returned home to Barbados, having visited St. Lucia, St. Vincent, and Trinidad.

In St. Lucia we have three small companies, who are of good courage and moving onward. Here we have to do some mountain climbing, and our sleeping accommodations are sometimes hard, at times being a plank. Still we are repaid in seeing the eager faces and in knowing there are honest hearts even on mountain peaks. The three companies are spreading the message even in this priest-ridden island.

Then we visited St. Vincent, where we have a small church building, and about twenty-five honest persons scattered over the island. They need a worker, as there are opportunities for a good work.

We then went on to Trinidad to the conference. The meetings were good. The Spirit of God was manifestly present.

The Lord has been blessing and is continuing to bless the work here in Barbados. Our tithe last year was over \$700, our annual offering was about \$50,

and our Sabbath-school offerings were over \$120. This is encouraging when we remember that we have so many poor members who find it difficult to obtain employment.

We have devoted much time during the past year to the general uplift of the work. There has been a systematic house-to-house work done, with good results. We have now a number of interested persons preparing for baptism, nine of whom will go forward the coming Sabbath.

You will be glad to know the medical work has made rapid advancement also. Dr. Cave has had a busy season, and has been able to build a treatment-room and equip it with all up-to-date appliances, electric-light bath included. The whole is a credit to the cause, and he has a good patronage.

We have been appointed to take charge of the East Caribbean Mission field and shall leave here about February 13 to take up our new work. Our address will be St. Thomas, Danish West Indies. We are of good courage and pressing on.

German Victoria Nyanza Mission

L. R. CONRADI

WHILE our British Mission occupies the northeastern half of the lake, the German covers all the southeastern, and of late has extended its field seventy miles southeast of it into the Wasakuma country. Four years ago the work was started in this field, and though we had some adversities at first, yet the work has recently developed well.

Leaving Karungu on the night of December 9, we reached Schirati, the German government station and port, by noon of the next day. Here we had a good visit with the secretary of the district, and then left in the afternoon, but did not reach Nyabangi, on the Mara Bay, until the next afternoon. As the Mara Bay goes many miles inland, and the main part of the district lies to the south of the Mara River, the German government has decided to put its district headquarters south of the Mara Bay. We saw a number of the new buildings on our way in; our station lies about three miles to the east of the headquarters, as the Catholics have an old mission site on the other side of the new government station. Brethren V. Toppenberg and E. Dominick are located here, and they were just about finishing the new dwelling-house at the station. The school is conducted under a large tree near by, about one hundred fifty pupils being enrolled. We remained here all day, December 12, preparing for our overland trip. During the day we visited the school and talked to the natives through an interpreter.

Early next morning we started out for the Busegwe station, which we reached after six hours' march. The people of this country, the Wasenaki, fearing the inroads of the Masai, have put their huts almost entirely out of sight. Nature rather favors them in this, as all over

the country we found the hills covered with large rocks, forming natural fortresses. We could see the station from afar, and the bell located on the tower of the adjoining hill was ringing in welcome of our approach. As we came

Page - 283.



KIDZU STATION AND PREACHING SERVICE

Sister Vasenius, who died of fever so suddenly, stands at left, back of the speaker. News of her death reached Aden, after the brethren had left Africa on their way back to Europe.

close to the station itself, we found about two hundred boys all lined up, and the sultan and his whole staff; the drums were beating, and we were greeted with a rousing *Nyambo*, or the native "How do you do?" One of the first things we saw at the station was the grave of our faithful Brother Raessler, who laid down his life, and whose good wife later had to leave on account of the blackwater fever. Elder J. Persson, of Sweden, and his good German wife, have since taken charge of the station, and have made excellent headway. Several of the brethren addressed the natives. Brother E. Kotz could talk to them in the Swahili, which is the government language throughout the country. In the afternoon service I had the privilege of speaking to about three hundred, the school-house being packed with people. We were especially pleased that six bright young men of this people were ready for baptism, and came to the general meeting at Majita. Early the next morning the young sultan accompanied us quite a way on our journey. He is deeply interested in the gospel.

Another eight hours' march brought us to Kidzu, on December 15. This station is located on a high hill which can be seen from the lake. Dr. F. W. Vasenius and Brother O. Wallath are the workers here. They have a good dwelling-house finished, and the school is also under roof. They have about one hundred fifty students, of whom one fourth are girls.

On the sixteenth, the sultan came with his retinue, and listened attentively while I preached the gospel to them. As we had a three days' trip from here into the Wasakuma country, it was necessary to secure about thirty native porters, while

Brother A. A. Carscallen took his eight Kavirondos with him, so that we were, all together, nearly fifty. Dr. Vasenius thus far finds that the natives are rather shy in securing medical aid, especially if they have to pay something in return.

But gradually they are learning the advantage of a Christian doctor over the heathen medicine-men. On account of heavy rains we were unable to start before three in the afternoon of the seventeenth. Our path descended into a great plain, traversed by several rivers. In the distance we could see the range of hills—the aim of our next day's trip. As the sun was setting, we pitched our two tents, the natives lighted the camp-fires, and after a hearty meal, we retired for the night. Traversing the plain the next day, we saw game of all sorts. After a good day's march on the eighteenth, we camped for night near some government huts at important cross-roads. The cheapest way of feeding such a large number

of porters is to purchase a bullock of the natives, which costs us about two dollars and a half, while the hide will bring us nearly half of that when it is sold. There is but little to be had, besides the native flour, and the bananas and sugar-cane which may be found near the lake. The cane is generally rather expensive as compared with the meat.

On the nineteenth we marched another seven hours, and then reached the well-settled Wasakuma country. We pitched our camp in among the many villages. The rocks near by were covered with conies. The Wasakuma people are chiefly herdsmen and agriculturists. They number about one hundred seventy thousand. Ours is the chief Protestant mission among them now. The Catholics have occupied about one half of the territory. Next morning, before we started, a German ex-captain, who is in charge of mining interests, came up with his caravan. He was making the trip overland from the Cape to Alexandria. On Friday, the twentieth, about noon we reached Ntussu, where we met Brethren Kaltenhauser, Palm, and Schurich. They had put up a good workshop, and were just finishing a good hut, where we were located during our stay. As there is no timber in the Wasakuma country, we have to bring the heavy timber from Nairobi. We hope that by the end of 1913 not only will Ntussu be finished, but also Kanage and Magala and Itilima. Soon after our arrival, Brethren Seiler and Munzig came up from Itilima, where they are erecting the first huts.

On Friday evening and Sabbath Brethren Dail and Kotz and I spoke to the natives. Brother Abrahamu, our native teacher of the Pare Mission, who accom-

panied Brother Kotz, also addressed all the natives at the different stations. They listened with great interest to his story of how he was converted from heathenism to Christianity, which he told them in fluent Swahili.

As the Wasakumas are busy on their farms, it will not be so easy to get a good start among them, but some boys are already preparing for school, and they proudly brought their slates and pencils with them, even some of the sultan's children being present. The gospel does not yet exist in this tongue, nor does any other literature; but our workers are putting in hard strokes to get a good knowledge of the language. In view of the extent of this district and its distance from Majita, the headquarters, it was decided that one of our best missionaries in the Pare District, who is to be ordained soon, should come here and take charge of it.

It is a wonderful sight as one travels for days over vast tracts of land in the very heart of Africa to see nothing but

Page - 283



A HEATHEN MEDICINE-MAN AT WIRE HILL

native huts, no European building of any sort, except here and there, as light towers in the midst of heathen darkness, well-put-up Seventh-day Adventist mission stations. Let us remember the work among the Wasakuma people as well as among the Kidzu and Wasenaki.



"THANK God for the man who is cheerful

In spite of life's troubles, I say; Who sings of a brighter to-morrow Because of the clouds of to-day.

His life is a beautiful sermon, And this is the lesson to me— Meet trials with smiles, and they vanish; Face cares with a song, and they flee."



The Dumb Can Sing!

HELEN ADAIR

THE dumb, sad spirit of the year has been cast out!
A joyful sprite now fills the earth with his glad shout.
Not satisfied with songs that he himself can sing,
He seizes children, birds, and fowls, and everything,
And teaches them to join him in his glad refrain.
He clothes him in his glorious, shimmering robes again,
And decks himself with diamonds, emeralds, and pearls;
Like conquering hero, silken banners he unfurls,
And scatters gifts among the crowds that throng his way;
His strength is so renewed he works both night and day;
His transformation is so great and so complete,
Like Jacob's name, his name is changed to one more meet:
It rhymes with happy sounds—like wing, and sing, and ring—
We call him now, instead of Winter, gladsome Spring!

Training the Tongue

MRS. MARY H. WILLIAMS

"OUT of the abundance of the heart the mouth speaketh," and, conversely, of its poverty remaineth silent. James speaks of the tongue as an unruly member; and while it requires much training with bit and bridle, may we not forget there is sometimes need of whip and spur? What of the laggard tongue, so slow with its word of appreciation or merited praise that when it arrives it falls cold and lifeless; the mulish, obstinate tongue that balks till the opportune time for presenting a truth has slipped by; or the cowardly tongue that remains discreetly silent when it should declare boldly for justice and truth?

We should apply both lash and spur when the tongue is backward in acknowledging a mistake or confessing a wrong. While it is most praiseworthy to refrain from mentioning another's faults, who is able to go to the offender privately and seek "in the spirit of meekness" to restore such a one? The wise man commends him who bridles his spirit. To maintain dignified silence under a taunt may even provoke the tormentor to greater efforts, while the tongue trained to return the "soft answer" not only turns away wrath, but wins a friend. The first is peaceable, the second a peace-maker.

If we picture the unbridled tongue as

scattering firebrands of speech, we see the need of training the tongue to act quickly to stay the conflagration. If we possess a well-stored mind, it is not so difficult to stay the gossiping tongue, and turn the conversation into safer channels. Happy is he whose kind heart and ready tongue come quickly to the relief of embarrassment. Open-hearted friendliness can seldom go amiss; for it completely disarms diplomacy and deceit. The honest heart with no ulterior motives to conceal, vanquishes craftiness and cunning with its sincerity and truth.

We may dread the inquisitive tongue, yet what seems to us mere prying may often spring from a truly sympathetic heart. A little training in tactfulness and the possessor has that rare gift which draws the wounded heart to him in the sure confidence of ready sympathy and help. On the other hand, a little halting, a little delay while we select the proper vehicles of speech, and we have missed the one chance to say a word of kindness, sympathy, or love; and these are the words, which, like the gentle rain and dew, flow back to the fountain of the heart, supplying the abundance,—an abundance that overflows continually with brotherly kindness. Then while we cultivate the graces of the heart and mind, let us not fail to train the tongue; for "a word fitly spoken is like apples of gold in pictures of silver."

Charles City, Iowa.

A Sabbath on a Sheep-Ranch

AUGUSTA C. BAINBRIDGE

"ARE your chores all done, Ella?"

"Yes, mother, everything done but turning out the cows," said a cheerful voice from the back porch.

"Where is Katie?"

"Here I am, and such a race as those colts gave me. If I had not been riding Dolly, I could not have corralled them. But they are safe now. Guess how many eggs I got to-day!"

"Fifteen?"

"No, seventeen, and three missionary eggs besides."

"Well, girls, supper is all ready, and if father and George were here we could easily have it all over before sundown."

"Let's sing until they come. O, how nice it is to have the house so spick-and-span clean," said Ella.

"All right, girls, you begin. I shall go to the lookout, and if they have not turned the hill, we shall have time for prayers before they get here," said mother as she walked out to the end of

the porch and mounted the platform that led to the roof of the wood-shed.

"I never like prayers while the sun is shining, and mother is in such a hurry on Sabbath evenings."

"Yes, I know, Katie, but if we have prayers before they get here, we are sure to have them, but if we wait for the men to come, sometimes we have them and sometimes we can not. You remember the crowd that came in last Sabbath evening."

"Not a hoof in sight, girls," said mother. We shall read and pray first, and then we can sing until they get here."

"What blessedness! and it is sundown now," said Ella, as they sang the dear familiar hymns that so often had marked the opening hours of the blessed day.

"By the way Topsy is barking somebody is coming."

"Sure enough, here are father and George, and three men with them, and their dogs and a band of sheep. What does it all mean?" said Katie. "Well, I'm glad we had prayers after all, for it helps me to be patient when these cross-grained things come. More plates, more bread, more supper all around, more dirty dishes, more beds—no, they have their blankets, so they will sleep in the barn. Now I must not say nor think a cross word when mother is so patient over it, and I must not let Ella do it all," soliloquized Katie.

Morning came all too soon to the tired family after the hard work of the evening. Breakfast for all hands must be served early, and the sheep be started by daylight, so they can cross the river and get their breakfast on the green flat beyond before they coil for their noon-time rest.

"Never mind, Katie," said Ella, as they gathered up the breakfast dishes, "we shall have that much more time to ourselves after they are all gone."

The bleating of the sheep, the barking of the dogs, the shouting of the men, the the galloping of the horses, and all the various noises incident to releasing a band of sheep and getting them started on their way, were dying away in the distance. Quiet was settling down on the home, and Bibles were out ready for morning worship.

A horseman was heard riding back toward the house. Supposing it was a herder coming back for a few home-loving sheep who objected to being taken away from familiar surroundings, no one looked up. The clanking of spurs on the porch said plainly that some one was wanted.

"Mother, Hillis says he will ride over with George and me to Heron's place, and we can see about the roan heifer and those other strays. Can you put us up a bit of lunch?" said father.

Willing hands cut the bread, wrapped the sandwiches, wiped the apples, hunted the drinking-cups, and soon the saddlebags were filled, and rider and horse were off on their way again.

From "All that dwell below the skies" to "Dear old Duke Street" was, with organ and voices, filling the room with its rich melody and soul-uplifting thoughts, so that no one heard the "Yo-ho! yo-ho!" that would have called one to the door, and saved all from the start when father burst into the room, saying:—

"What's the matter with you folks? Are you all deaf? Hand me my red pocketbook. I'll come back through town and get those things. My list is in there."

Mother always knows where everything is, and nobody can resist her smile, so "Too bad to bother you again" was the gentle apology that prefaced another good-by, and away he went, crossing the river at the upper ford so that he could overtake the others on the flat.

Duke Street was out of the question now. Nothing seemed to fit this case but "What various hindrances we meet."

"How can mother be so calm, when I should like to kick something?" whispered Katie.

"Sh!" said Ella. "You'll feel all right by the time we reach the last stanza." And so she did, and she rejoiced that—

"Satan trembles when he sees

The weakest saint upon his knees," for she said in her heart, "O Lord, that weakest saint is I."

It did not take long to tidy up the house and dress for the Sabbath service. Sabbath-school lessons were recited in the dining-room, all seated around the table where concordance and Bibles lay ready for reference if texts other than those given in the lesson were needed for fuller explanation.

It was Katie's turn to review, and mother taught the lesson. Angels drew near, and the Holy Spirit sealed the words on open hearts as the passages were read or recited. To study the good Book is to appreciate it.

"May we read out under the big tree to-day?" asked Ella. "We will carry the chairs and papers out."

"Yes, dear, I know of nothing to hinder," said mother.

"What about Lambert and Mike?" asked Katie.

"Their supplies are in their sacks on the back porch, where they always find them when we are away. They are both marked, so there will be no trouble about that."

"How I do wish they did not come on the Sabbath," said Ella.

"I do not think it will be so much longer. I was talking to father about it the other day. He says it is an old ranch custom here, and the shepherds from the far-off camps expect to come in for their mail and supplies on Saturday. I told him that we should like to give the poor fellows a hot home dinner when they come in. It must be very monotonous to eat their own cooking every day, and that cooked over a camp-fire."

"That will be a nice change for them and for us, too," said Ella. "It takes

mothers to solve problems, doesn't it?"

The *Signs*, REVIEW, and "Christ's Object Lessons" constituted the reading for the morning, each one reading a longer or shorter article as seemed appropriate. "Christ in Song" furnished words and tunes for the songs their hearts sang, and the noon hour came all too soon.

The Sabbath meals were light in this home, easily served, and quickly cleared away.

Then came the missionary meeting. Letters received during the week were read. All joined in prayer and council, seeking wisdom and light, that God's plan might be followed in answering these and in deciding what literature to send next. The little tract case in the corner was searched for the best that would fit each letter. Twenty copies of the *Signs* were prayerfully wrapped, addressed, and laid in their place to await the stamping on the first day of the week. Some time remained before sundown, and it was spent in various ways in harmony with the day, ending in a short walk to a favorite spot where nature's God had "made his glories known." Father, George, and Hillis came back just as they were preparing for Sabbath closing, bringing the roan heifer and other stray stock with them. This meant supper for them all as soon as it could be prepared. George started off for the cows, while father and Hillis did the other chores.

"When we leave our burdens with God, he always does something to make it easier," said Ella, trying not to be disappointed because she had missed the quiet sunset service she loved so well.

"Would you mind, father, if I should ask George and Hillis to stay a little while," said mother, "we have not had prayers yet?"

"No, no, go ahead, it will do the boys good," cheerfully answered father.

"And will you read?" added Ella.

"Yes, daughter," said father, "you find the place for me."

"That wonderful one hundred seventh psalm never sounded so grand to me before," said Katie, as they later prepared for bed. "It seems as if father is really coming to the Saviour when he reads the Bible. He reads so well, and he brings out the sense so clearly. One can tell just what the meaning is by the tones of his voice."

"Yes, indeed, but best of all, I love to hear him say 'Our Father' with us after mother prays," answered Ella. "He surely can not be far from the kingdom, in spite of his queer ways. Let us keep on praying for him." "Good night."

Chatsworth, Cal.

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."

D. L. MOODY once said, "Promise—prayer—performance—these are the three links in the chain of blessing." If the middle link is missing, we have no

right to expect the fulfilment of the promise or the privilege of enjoying the blessing.

Requests for Prayer

170. An afflicted brother who has been under treatment for eight months desires prayer for healing.

171. A Florida sister requests us to pray for the restoration of her hearing, and that she may be healed from neur-algia; also that her sister may regain her health.

172. A sister in Maine asks prayer for restoration to health.

173. An isolated sister in California desires us to unite in prayer for her healing.

174. "Please pray that I may be healed," writes a friend from the District of Columbia.

The Sabbath Seal

ARTHUR W. SPAULDING

THE Sabbath hour draws on apace,
And I, a wanderer,
My journey backward swiftly trace,
To loved and lone afar,
Where, in the kingdom of my heart,
My little children sing:
"Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in his courts to-day."
Unseen, but glad, I take my part,
A King beneath a King.

Around me surge a graceless crowd,
Intent on mirth and gain;
To them the earth-tones cry aloud,
The heavenly voice in vain.
But far, far, my heart will hail
The voices now that sing:
"Sweet hour of prayer, sweet hour
of prayer,
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes
known!"
And all the tumults round me fail
To shut me from my King.

The brooding shadows forward thrust
Their lengthening wings abroad,
And plain and mountain hide their dust
In an empurpled sod;
And, blending all the world in one,
A myriad voices sing:
"Softly now the light of day
Fades upon our sight away;
Free from care, from labor free,
Lord, we would commune with
thee."

The week is past, the day is done;
We stand before our King.
Blest Sabbath day, thy precious hand
Hath drawn me closer home;
And, deeper thought! thy soft command
Shall teach me not to roam.
Speed thee, speed us, that glorious way,
Till all the saints shall sing:

"Holy, holy, holy! angels adore
Thee,
Casting down their bright crowns
around the glassy sea;
Thousands and ten thousands wor-
ship low before thee,
Which wert and art and evermore
shalt be."
Then on that deathless Sabbath day
We join our heavenly King.
Tucson, Ariz.



Colporteur Work in the Levant

In view of the terrible war that has been raging between Turkey and the Balkan States during a portion of the past year, we are glad to be able to present such a cheering report as the one that follows, recently received from the secretary of the Levant Union Mission, Brother C. Voigt. He writes:—

"We are very glad of the success of our canvassers during the past year. It was the most successful year that we ever have had in our canvassing work, but we think also that it was the most difficult year our canvassers have had. Wars, revolutions, epidemics, famine, earthquakes, and difficulties in communication do not serve to make canvassing an easy work. It took all the faith and courage of our canvassers to continue their work. There were about twelve who devoted their whole time to this work. They sold 27,350 piasters' worth of books and tracts, about 2,000 piasters more than in 1911. They worked 8,046 hours. On an average each canvasser sold every hour 3½ piasters' worth. This is much better than in 1911, when each canvasser sold 2 piasters' worth an hour.

"Since 1909 our canvassers have sold in the Levant 70,835 piasters' worth of our books and tracts. Praise the Lord for this, and never cease to pray for our canvassing brethren and sisters."

During 1910 our brethren in the Levant published literature in four languages. In 1911 they added one language, while during 1912 they published in seven languages. The number of pages published during 1912 amounted to 4,415,500, more than double the number of pages printed in 1911. Let us not forget Brother Voigt's request to pray for the canvassers in that difficult field.

New Zealand Camp-Meeting

In Mount Eden, one of Auckland's prettiest and best residential suburbs, the annual camp-meeting of the New Zealand Conference, which is one of the six organized conferences in the Australasian Union, was held, January 14-26. Although the grounds were somewhat small, the place chosen was well situated and proved a most desirable location. The Dominion Road tram from the heart of the city passed the grounds, and made them easy of access to a large number of the people.

Finer weather could not have been desired during the entire time of the meeting. There was no rain to speak of, no wind, and the sun's rays were not too warm for comfort. On the twenty-seventh, however, the morning on which the farewell service was held, the encampment was visited with both wind and rain, as though an overruling Providence had been holding the elements in

check until the close of the holy convocation.

The encampment consisted of sixty-three tents, and about two hundred fifty persons were in attendance at the meeting, or about the same number as last year.

The camp-meeting proper was preceded by a workers' institute, which proved full of interest and profit to those in attendance. Excellent papers on the various phases of our conference and tract society work were presented and freely discussed, and this season proved a fitting introduction to the regular meeting that opened on Tuesday evening, January 14, by a welcome from Pastor J. E. Fulton. The first few days were devoted to the conference business, which passed off very harmoniously.

Encouraging progress had been made during the year. The membership in the New Zealand Conference now stands at just 700, 65 having been baptized during the year. The tithe paid reached the amount of \$15,788, and was \$2,269 in advance of that for 1911. There was also a good increase in the value of book sales, which totaled \$27,296. The tract society department had made a clear gain of \$1,295. The Sabbath-school enrollment is now 803, thus showing a gain of 64 members; and the Sabbath-school offerings to missions were \$2,405, which is \$190 in excess of the previous year. The Christchurch Sanitarium and the Wellington and Auckland cafés have had a prosperous year. Thus it is seen that the work in New Zealand has been signally blessed.

One of the most interesting features of the camp-meeting was the large attendance and the deep interest manifested by the public in the preaching services. Not only were there large audiences from the city and the surrounding neighborhood on the two Sundays of the encampment, but at every evening meeting the tent was full of attentive listeners. It was an impressive sight to see the excellent class of people coming night after night from all directions, well before the time appointed for the service to commence, and to notice the apparent preference for front seats on the part of many of the strangers. This, with the close attention given, seemed to indicate that there were many honest seekers after truth gathered in the tent at every preaching service. The public speaking was done by Pastors M. Lukens and A. W. Anderson, and the discourses on the various doctrines of our faith, especially on the fast-fulfilling prophecy, made a profound impression upon many hearts. The Eastern question, with its latest developments, the general unrest of the nations, the extensive preparations for war, and the conflict between capital and labor were subjects that appealed to many intelligent minds and awakened a spirit of inquiry.

Not only were revival services held on the two Sabbaths of the meeting, when large numbers of our own people came forward in response to the earnest appeals made and the deep working of the Spirit of God upon their hearts, but during the week-night meetings, at the close of the discourses, frequent appeals were made to those unconverted, and invitations were given to them and also to all those who were seeking for light and divine leading, to repair, at the close of the meeting, to an inquiry tent where ministers and other workers were prepared to enter into personal conversation with them. This proved a very effective means of getting into touch with some who felt their need of help. A number of remarkable conversions were reported, and some took a definite stand on the side of truth. Literature was also given out at the close of the meetings, on the subjects presented, and addresses obtained, in order that more reading-matter might be supplied. In this way quite a large number of names were secured and left with those who are following up this interest.

The first Sabbath afternoon of the meeting, Brethren C. K. Meyers and W. J. Westerman were ordained to the gospel ministry. The ordained ministers taking part in this impressive service were Pastors Fulton, Lukens, Cole, Anderson, Pascoe, and White.

The medical department of our work was represented by Dr. Eulalia Richards. Her nine health lectures were well attended by appreciative audiences composed not only of our own people but also many not of our faith, and many were the expressions of genuine appreciation of what was presented. The doctor also held a large number of medical consultations with individuals during the meeting.

On Wednesday afternoon, January 22, the Hon. Geo. Fowlds, the New Zealand minister for education, spoke to a large audience on "The Danger of Denominationalism in Education," and was followed by the Rev. Howard Elliott, of the Mount Eden Baptist Church, on "Religious Reasons for Keeping the Bible and the Priest Out of the Schools." Pastor Anderson continued in the evening on "Is It Legitimate for the State to Take a Referendum on Religious Questions?" As a strong effort is being made at the present time in New Zealand to introduce the Bible into the schools, this question is a live one in the dominion, and it is hoped that the sound principles set forth in these able addresses enlightened many who heard them presented.

The young people's meetings were well attended by a large number of intelligent and earnest youth who entered heartily into the spirit of the meeting and responded readily in prayer and testimony as opportunity offered. The children's meetings were in charge of Sister Ella Paap, who was assisted by Sister White and a faithful band of teachers. These services were greatly appreciated by about sixty of the little ones of the encampment who gathered twice a day for instruction. It was good to see the live interest they manifested, and to note the good deportment in their meetings.

Pastor Lukens and Brother Johanson rendered valuable assistance in the mis-

sionary campaign and canvassing meetings held on the ground. During the meeting considerable literature was sold, both to our own people and to those who attended from the outside. The New Zealand Conference has undertaken to circulate at least 10,000 copies of the *Outlook*. Several thousand copies of these were ordered by individual members during the meetings.

A plan of the new school building in course of erection at Longburn was presented by Brother Joseph Mills, the principal, and the educational work, including the church-school interests, received its due share of attention.

At one of the early morning meetings opportunity was given for those present to make an offering for various interests in the New Zealand field. A ready response was made, and before the close of the camp-meeting the total amount given reached about \$1,500.

On the last Sunday of the meeting Pastor White baptized twenty-four in the Ponsonby Church baptistry. On the whole, the camp-meeting was a very successful one, and the outlook for the work in New Zealand is promising. Pastor Cole was unanimously reelected president of the conference. The workers are of good courage and united in their determination to push the work forward during the coming year.

A. L. HINDSON.

Collecting Stamps for Mission Funds

[Brother Benjamin has had exceptional success in turning stamps into money for missions. The Mission Board commends his enterprise, which is wholly a labor of love for the missionary cause.—ED.]

Will you help us to raise more money to support our foreign missions by collecting canceled postage-stamps? Few know that old stamps have any value, but the fact is that every stamp has some value, and by collecting them in as great numbers as possible good sums can be secured for our work. To make this a success, we need the support, not only of our foreign workers, but also of the members, and especially the young people, in these fields, and this article is a call for you to help us as much as you can.

It will not take much time or labor, and to guide you we give the following rules:—

Collect all the old stamps you can get from all letters and parcels and save them in a convenient box on your desk; always leave a wide margin of paper around the stamp, and never cut the stamp, and never cut off the perforated edges; do not soak the stamps to remove the paper; do not sort them, and finally, do not tie them in bundles. Do it the easiest way, tearing or cutting stamps from covers with good margins. Remember that soaking ruins many stamps. As soon as a small parcel is collected, send direct by parcel-post to the address given below, and as soon as the stamps are sold you will be notified by card of the amount realized, and the money will be sent to the General Conference treasurer, credited in your name and field for missions, and where so requested, will be forwarded to your own field for special work. Packets thought to be

quite valuable should be registered, especially those from South America and from such foreign points as have unreliable postal service. On a convenient corner of the parcel write your own address as the sender, and also state that the parcel contains old stamps only.

Many workers have been helping in this work, sending in parcels selling for several dollars each. Not all bring so much, but the aggregate of the small packets is considerable. We have had several single stamps that sold for one dollar each and one for two dollars. The Syrian Mission has been raising money for its poor fund; Bahama Islands for a new church; the Singapore Sabbath-school for a church library; both China and Cuba for school enterprises; others for missions alone. We need your help. Address the undersigned at 35 Wenham Building, Grand Rapids, Mich., U. S. A.

A. T. BENJAMIN.

The Work in Shanghai

A good interest continues to be manifested in the neighborhood of the Shanghai chapels, and requests for Bible readings are coming in continually. Sister Miller reports a lively interest among the women, and many are anxious to learn the truth.

On Dec. 5, 1912, a baptismal service was held in the Honan Road chapel, Dr. A. C. Selmon administering the rite to four women, one of whom was eighty-one years of age. These women were all converted from heathenism, and manifest a true change of heart and an undivided purpose to serve the Lord in spite of trials and persecutions. One of the young women has taken a decided stand against the opposition of her whole family, who are bitterly persecuting her and doing their best to get her to join another church. When this sister came to us, she was literally loaded with jewelry, as her people are well-to-do; but now she has willingly taken off all her adornments, including her wedding ring. This also has brought persecution upon her.

The week of prayer this year proved to be a blessed occasion to the Chinese brethren, it being the first year that the readings have been translated into Chinese. The meetings were carried on the same as in the home land, a speaker being chosen to lead out with the reading, and this being followed by a season of earnest prayer. A rich blessing was received by all in attendance, and on the closing Sabbath about thirty dollars was donated for the annual offering, the Chinese brethren expressing their desire to have a part in the spreading of the third angel's message.

F. E. STAFFORD.

South Carolina

COLUMBIA.—The work here is progressing in an encouraging manner. The church numbers about forty, and has a growing interest. The writer spent ten days with this church, and preached every night.

From March 6-14 Brethren V. O. Cole and R. L. Underwood conducted a canvassers' institute at Columbia. Elder C. V. Achenbach was present and gave some timely instruction every morning. For this we were thankful. Eleven or more were present to prepare themselves for the canvassing work. A Sabbath-

school convention was held by Brother J. L. McConneghoy. Many interesting thoughts concerning Sabbath-school and young people work were discussed. This meeting was indeed profitable to all who were present.

God was certainly with us during the ten days and nights. The meetings were well attended by those not of our faith. On Sunday night, March 16, we discussed the question, "Is Sunday the True Sabbath of the Lord?" The church was full. At the close of the meeting eight stood to signify their intention of keeping the Sabbath. Others are much interested. Pray that God's blessing may rest upon the work in Columbia and upon the new believers here that they may stand fast.

C. G. MANNS.

CHARLESTON.—Our work in Charleston is moving along well. The people are interested in the truth, the Lord is working for his people, and many are accepting the message that he has sent.

Our Sabbath services are held in the carpenters' union hall, and they are well attended by Sabbath-keepers. Our Sunday night service is well attended by outside people. Satan is also working, but the Lord is finding his people and "will bring them to Zion."

W. H. MAYNOR.

Kolo Mission, South Africa

THE week of prayer is with us now, and we are truly having a feast of good things. From the beginning, every one of those attending, which includes only the mission family as yet, turned to God with a true heart, confessing his sins and receiving forgiveness, and rejoicing in the mercy of the Lord. Ours are not meetings of large attendance, but they are the kind that would do your heart good to attend.

While it is very true that we miss the larger gatherings of the brethren and sisters during the week of prayer, at the same time we are not missing the enjoyment of the Saviour's presence at our little week of prayer meetings here on the mission.

We are now at the very end of this week of blessings, and every one of the mission family feels greatly encouraged, and like "getting to work now" as a result of the presence among us for the last few days of the life-giving power of the Holy Spirit.

If you would like to have your heart warmed again with your first love, you should be in one of our meetings. But the blessed part of it is that we may all enjoy the week of prayer blessings wherever we may be if we will but "follow directions."

The long-continued drought of the last five months seems broken now. For the last week we have been having heavy and quite frequent showers, so much so that many people are plowing again, preparatory to sowing late grain. For this purpose a few of the many oxen which were taken to the Malutis are being brought back, and we seem to be in the land of the living again. Praise the Lord.

E. C. SILSBEE.

DURING the last two months of 1912 thirty-seven new believers were baptized in New Zealand.

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 Liberty Campaign

THE religious liberty campaign which began January 8 at Walla Walla and was carried into all the principal cities and towns in the North Pacific Union Conference and then to the principal cities in the Pacific Union, has just come to a close with its final meetings held in Los Angeles, Cal.

This was my first experience in this kind of work, and yet I never enjoyed any work more than I did this pioneer campaigning. The Lord wonderfully blessed in giving us good-sized audiences and most attentive and interested hearers. They were the most expressive and responsive class of people I ever addressed. The Sunday-law advocates have often declared that the people on the Coast are a lot of pagans because they have no Sunday laws on their statute-books; but I was happily surprised when I reached the Coast to find a people who compared most favorably with their Christian cousins in the East, and who were able to give good reasons for not having Sunday laws on their statute-books. They were proud that they did not have such laws, and the people of the State of California regard it as a high honor to have their State government patterned after the national Constitution and the true American idea of civil and religious liberty.

I found that the religious liberty secretaries in both union and local conferences are wide-awake and aggressive men. They rendered most valuable assistance in this campaign.

Everywhere the common people gladly heard us, and in some places even the ministers could not speak too highly of our efforts to enlighten the people, especially along the lines of Romanism. I am thoroughly convinced that similar campaigns should be carried into all our cities and towns in every union conference in the United States and Canada. I was surprised at the interest which is manifest among the people of all classes in the principles of religious liberty and in the encroachments of Romanism. Invariably as our meetings continued the audiences increased and the people manifested greater enthusiasm. There is no doubt that now is the time for us to educate the people and to plan for aggressive work instead of waiting until we have to take a defensive attitude.

There was a splendid interest manifested and good-sized audiences were present in our meetings in Oakland, Mountain View, and Los Angeles. I also held meetings for the benefit of our own people at Lodi, St. Helena, Pacific Union College, San Fernando, Berkeley, Glendale, Keene (Tex.), and College View (Nebr.).

Members of the Guardians of Liberty attended in each place where we held public lectures, and were anxious that these things might be proclaimed to their

followers. I believe we have a duty toward this large body of truth seekers. I do not believe that we should let their appeal for more light go by unheeded. We ought to have a score of able men carrying on this kind of campaign through all our cities and towns, and wherever a large interest is awakened it ought to be followed by the work of able ministers in those conferences. A rich harvest of souls would undoubtedly be the result of such efforts. I have seen some splendid opportunities for this kind of follow-up work. I trust that another campaign may be instituted immediately after the World's Christian Citizenship Conference at Portland and the World's Christian Endeavor Convention at San Francisco have been held. Good results would certainly follow, and the strong impressions which these conventions create would, to a very large degree, be counteracted. We must give diligent consideration to some of these important questions at our department meetings during the General Conference. All our religious liberty secretaries, in both the union and local conferences, should plan to attend these important council meetings, as we are hoping with their assistance to lay some definite plans and give some important instruction for this kind of work.

C. S. LONGACRE.

Oklahoma Sunday Bills

SUNDAY bills seem to be the order of the day in Oklahoma. Three bills dealing directly with the Sunday question and at least two others with attachments relating to Sunday observance have been introduced. All but one of these bills were defeated. This one prohibits theaters, shows, boxing, etc., from twelve o'clock Saturday night until twelve o'clock Sunday night. The bill provides that for its violation there shall be a penalty of \$50 to \$200, or 30 to 90 days in jail.

We have endeavored as best we could to place the truth upon this question before the members of the legislature and others whose minds were awakened by the agitation. Petitions and remonstrances with literature have been placed in the hands of each member of the legislature, State officers, judges, county attorneys, etc. About thirteen hundred letters, circulars, etc., have been mailed.

The Oklahoma papers have given us fair recognition, and by this means many people are hearing that Sunday laws are not only unscriptural but unchristian. Last week the Oklahoma City Ministerial Alliance, with a membership of forty-one, presented a memorial asking that the bill pass. We followed with a protest signed by five of our ministers setting forth the evils of such legislation. A letter was also addressed to each minister of the city. Copies of both these letters were addressed to the editors of the three daily papers as well as to many State officers. An editorial followed in one of these papers entitled "Preachers Become Lobbyists," in which our work was favorably contrasted with the "blue-law" ideas of these men.

On Sunday two of these men preached on "Church and State." One avoided the Sabbath question. The other was quite bitter against a "small sect that, because everybody will not keep Saturday, would rob us of any Sabbath."

It is evident that the agitation has

uncovered some points of truth which the enemy would be glad to have kept out of sight. We believe that in God's providence his truth has been planted in honest hearts as a result of this work, and that some day under the influence of God's Spirit souls will hear and heed the last call of mercy. Those who hear by means of the religious liberty work could scarcely be reached in any other way. Pray for the work here.

I. A. CRANE.

An Editor Indorses the Religious Liberty Resolutions

THE resolutions adopted by the Bartley (Nebr.) church protesting against the passage of the Johnston Sunday Bill, were printed in the *Indianola Reporter* of Jan. 30, 1913. Accompanying this report was an editorial from which we take the following paragraphs:—

"Every student of history who is acquainted with the union of church and state in government, must admit that the above sentiment, as expressed by the Seventh-day Adventists, is true and just, and should be indorsed by every lover of liberty, equal justice, and fair play.

"History records that such laws were generally framed to subdue other religions, though there are a few exceptions, but in such cases, bigots, tyrants, and unprincipled rulers soon forced themselves to the front and subdued freedom and religious liberties.

"Johnston is seeking notoriety rather than justice and religious liberty for the people. If he is an intelligent man, he should know that such a law would mean ignorance, tyranny, oppression, and finally the destruction of our government.

"People who wish to inform themselves on the effect of such a law need only to read the history of the crusades, the Bartholomew Massacre, the driving of two hundred thousand from Russia, the reign of King James II, Calvin, Cotton Mather, and the laws on witchcraft.

"Read your histories and encyclopedias on these things, and you will find that the history of all governments is a blank so far as any good results derived from such laws.

"Had Johnston or any other Sunday-law agitators any good reason, favorable historical incidents, or even any Bible to uphold such a law, it would be different. . . . Judging from these records, and in support of freedom and justice, we should gladly join the seventh-day people and petition Congress and the President to sit down on those religious fanatics, and not allow them to fasten upon our free institutions a bondage that will deprive us of our liberties, bring tyranny upon the people, and in the end destroy our government."

"ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

Church Missionary Work

[The following program was prepared by Mrs. H. W. Carr, missionary secretary of Western New York Conference.]

Suggestive Program for Fourth Sabbath Home Missionary Service

(April 26, 1913)

SONG: "Christ in Song," No. 245,
"Wonderful Love of Jesus."

TWENTY-THIRD PSALM (repeated in concert by congregation).

PRAYER.

FIRST READING: "Love's Promptings."

SONG: "Christ in Song," No. 580, "Love at Home."

SECOND READING: "Need of Missionary Effort."

GATHERING REPORTS and offering for home missionary work.

SONG: "Christ in Song," No. 552, "Will There Be Any Stars?"

BENEDICTION.

Love's Promptings

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You and I are a part of the great world that God loved so much. Only the impelling power of inexpressible love could prompt our Saviour to give all he had, and come to this lonely world to suffer and die.

Love is the foundation of all true happiness. A dreary world this would be without it. It binds in closest and tenderest union the hearts and lives of kindred and friends. It is love that rules and controls in the service of heaven; and when God's will is done on earth as it is in heaven, love will be the actuating energy.

God designs that the homes of his people shall be so full of his love that they will be little heavens on earth, where his Spirit can abide, and where each inmate will seek the others' comfort and happiness. The Scotchman must have had a happy home and known the joys of Christian service who, when asked if he believed in heaven, replied, "Why, man, I live there!" The picture that we see in this home is one of tenderest love and devotion, where each inmate loves God supremely and his neighbor as himself. They are no doubt a little band of missionaries, cultivating the Christian graces which always yield a harvest of flowers, not thorns.

In answer to the question by a London magazine, "What is home?" eight hundred replies came from persons representing all classes of society. Seven, called "gems," were published, three of which were,—

"Home—a world of strife shut out, a world of love shut in."

"Home—the place where the small are great and the great are small."

"Home—the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity."

These tell us what is really comprehended in the term home. It is the duty of every family to make a real home, not

merely a stopping-place for the members of the household. We always try to be kind and courteous to our friends or to strangers; why not much more so to our loved ones?

Let us look a moment on a condition which is too often seen, and note especially its result, by the blighted influence and fruitless efforts that are sure to follow. A Seventh-day Adventist family moved into a new neighborhood. They felt, in a measure, the responsibility resting upon them in the great work God has given us, and had a burden to do missionary work. As no Seventh-day Adventists had ever lived in this locality, the message was new to their neighbors, and opportunities for doing good multiplied. Many papers and tracts were distributed, books lent, and Bible studies and talks given, all of which was kindly received, and some were eager to learn more of the truth.

On calling at this home, some of the neighbors observed a spirit of criticism and faultfinding with one another, and frequent exchanges of sharp and unkind words. As these things were noticed, the luster of the truth that shone so brightly at first became dim, for the influence of the daily lives of the family was in opposition to what they professed. And what was the trouble? Simply that the love of Jesus was not in the hearts of the parents and children as it should have been. Family worship was usually held in the morning, but was sometimes omitted lest the children should be late to school, or for other reasons. They would be started off without asking the care and protection of the Lord for a day of trial and temptation, and no prayer would be offered for strength for the home duties of father and mother. "Little prayer, little power; no prayer, no power."

Some of the neighbors found that these newcomers were not always fair and just in business deal. They failed to follow the golden rule, sometimes gave short measure, and left occasional debts here and there. They did not care for their horses and stock as the Lord says a righteous man will. Among their playmates the children were selfish and overbearing, showing the spirit that ruled at home. These things could have but one result, which it is needless to name. We can not but painfully regret that those who profess and know better things will and do permit the influence of their daily lives to put a coloring on their profession which spoils its aspect to all beholders.

In contrast to this, let us take a glimpse into another home. Here the children are all up in time to attend to their duties. All gather for family worship. A hymn is sung, God's blessing sought upon each one, and in a happy frame of mind all partake of the morning meal. There is no faultfinding nor scolding here; and as the day passes, each tries to make the burdens lighter. They are "kindly affectioned one to another . . . in honor preferring one another." When the worries and vexations come, as come they will, strength is given to meet them without yielding. "Much prayer, much power."

The people are wondering how they will like their new neighbors. It is not very long until there is sickness in the adjoining home. Our sister does not

wait to be sent for, but finds her way to the sick-bed. Though this is the first acquaintance, she offers suggestions, applies some simple treatments, and the patient is soon relieved. Kindnesses are shown to other neighbors, and they win their way to the hearts of the people. As their faith and hope is from time to time introduced, it is gladly received, for they have the confidence of the people that their profession is real. They are anxious to know more of the secret of these lives that show such a contrast to others.

Here the truth had a favorable introduction, the first impressions of confidence being strengthened as the new neighbors became better acquainted. They always wore sunny faces, were ever ready to assist in any time of need, and thus had many opportunities to drop seeds of truth, either by word, tract, or paper, that bore fruit. Homes were opened for Bible studies, and these became more effectual because the beauty of the truth shone through the lives of the ones giving them. May we each own one of those "welcome faces that brings the sunshine to life's shadowed places."

Need of Missionary Effort

CHRIST came to this world to teach us the importance of missionary effort. His work is the ideal for all missionary endeavor. He "went about doing good." In all our labor we should let it be seen that we know Christ. In helplessness and disappointment men and women are fighting the battles of life, when our Great Captain is so ready and willing to help. He designs that his followers shall help one another, and bear one another's burdens.

In "Gospel Workers," page 340, we read: "Wherever you can get access to the fireside, urge your way there. Take your Bible and open before the people its great truths. Your success will not depend so much upon your knowledge and accomplishments as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more easily than by the most able discourses."

In Volume IX of the "Testimonies for the Church," pages 27, 26, these words are found: "Time is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration. O, I am so full of this subject that I cry to God, 'Raise up and send forth messengers filled with a sense of their responsibility.'" "Let the church arouse and go forth to her appointed work. Every believer, educated or uneducated, can bear the message." Who, then, let me ask, is excused?

The day is far spent, and it is high time that a flaming and burning torch should be started in our churches that will be a beacon-light to shed radiance all around, and guide lost travelers to their Father's home. The fact that souls are perishing all about us ought to stir us to an earnestness and a consecration that would burn into our very lives. Christ said of John the Baptist, "He

was a burning and a shining light." His fervor and zeal was no mild and tame affair that fluctuated with popular acclaim or disfavor. He had a definite message to bear, and nothing could hinder or prevent the accomplishment of his mission. His life centered in the one absorbing theme of a soon-coming Saviour to a lost and dying world.

To-day a message similar to John's is being carried to the world. Our churches need to awake to their responsibility in it. Were the church elders and leaders to call a solemn assembly, and spend the time of several meetings in earnest, agonizing prayer by every one for the baptism of the Holy Spirit, far more would be accomplished. When the words, "I will make you fishers of men," and "He that winneth souls is wise," burn into our very lives with their real meaning, then hearts will be aglow, there will be a love for the different lines of work outlined for the society members, reports will be forthcoming, souls will be cheered by missionary letters and a kindly interest, and, in short, every member will be a pilot-boat.

John Vassar delighted to call himself "the Shepherd's dog." "My business," he would say, "is not to preach, but to go over the hills and seek for the sheep that are lost." In the cities, over the hills, and in the valleys God's children are to go with the message of salvation contained in our good books, periodicals, and tracts. *Our* business is to seek for lost sheep. A great many are lost and know it not. These are to be tenderly sought out and brought to a sense of their condition.

This kind of work, if entered into by all, will take away selfishness, break up indifference, and leave no place for strife and evil-speaking in the church.

One of our young Indian girls, who received the truth by attending our school, visited her friends on another reservation. While there, she had opportunities to tell publicly of her cherished faith and give Bible studies. She was able, with the Lord's help, to give what she had received.

Our boys can work with the Temperance *Youth's Instructor*. Other children can make small rolls of our papers and tracts, tying them neatly with a little ribbon, and put them into automobiles and wagons. By having them arranged in a neat manner and carefully laid in, a far better impression will be made than if the papers were carelessly thrown in after the fashion of circular distributors.

There may be lonely, sick, or discouraged ones in the church or neighborhood. Enlist several to take part in filling a "sunshine bag" with little remembrances, enclosing in the neatly arranged packages comforting texts of Scripture. When it is delivered, you will be ready to say that "it is more blessed to give than to receive."

"Life is made up of little things—simple, commonplace duties. It is these which influence our lives, as well as those of others. The power of influence is a terrible power. It clings to us; it is born with us, and it grows and strengthens as the years pass by. Our spheres may be limited, yet we have influence. It speaks, moves, lives in every look of the eye, in every word of the lips, in every act of life. So long as we live, we exert an influence. 'No

man liveth to himself.' The record of our influence in its completeness is preserved in the books above, to be met again, not as a phantom, but as a stern reality."

"Have you found the heavenly light?
Pass it on!
Souls are groping in the night,
Daylight gone!
Hold your lighted lamp on high,
Be a star in some one's sky;
He may live who else would die,
Pass it on!"

News and Miscellany

Notes and clippings from the daily
and weekly press

—The city of New York has purchased the little cottage in the Bronx where Edgar Allan Poe once lived, paying \$3,000 for it. It will be moved from its present location to a site in Poe Park.

—New York City claims to be the largest toy market in the United States. The annual volume of trade at wholesale prices is \$75,000,000, and of this a large part is shipped out of the country, mainly to the great fairs of Europe and Asia.

—Western railroads have filed with the Interstate Commerce Commission a proposition providing that the size of trunks or baggage carried by passengers shall not exceed forty inches in dimension. Eastern lines provide for baggage with a maximum dimension of forty-five inches.

—The most powerful searchlight ever carried on any merchant ship was a conspicuous feature of the big transatlantic liner "Kaiserin Auguste Victoria" as she came into the port of New York a few weeks ago. It throws a beam of light of 80,000-candlepower, and is effective for seven miles across the open sea.

—Mr. Herbert Ward is the sole survivor of the Stanley expedition which went to Africa to find Livingstone so many years ago. He has decided to give his collection of African trophies to the Smithsonian Institution. The collection contains more than 7,000 African weapons, drums, etc., and many rare objects of ancient domestic use.

—In a summary of the work of the Illinois Senatorial Vice Commission made public at Chicago, Lieutenant-Governor O'Hara uses these words: "We have found that there is a combination engaged in wholesale traffic in women and extending over the entire country. In a large proportion of cases we have investigated we have found that girls have been procured from large department stores and similar institutions where women are employed. Low wages are to blame for most of the immorality among young girls." He declared his belief that the solution of the problem lay in the establishment of a minimum wage for women. More than a dozen States, through their governors or other officers, have notified him that they desire to join the Illinois crusade and aid in a nation-wide war on white slavery and vice.

—The government of Egypt, through the minister of education, recently ordered 460 Bibles, 400 New Testaments, 20 reference Bibles, and 20 copies of the concordance for its schools. This is the first time the Bible has been introduced into the government schools of Egypt.

—An idea of the immensity of the tobacco trade and its attendant economic waste is shown by a report issued recently by a committee of the Chicago Association of Commerce estimating that the men of Chicago alone smoke 1,000,000 cigars a day, and that the cost per man averages twenty-two dollars a year.

—In a report of the secretary of the Christian Women's Board of Foreign Missions it is claimed that there is spent in this country \$16,000,000 a year for chewing-gum, \$100,000,000 for ice-cream soda, \$120,000,000 for millinery, \$174,000,000 for candy, and only \$4,000,000 for the conversion of the heathen.

—The British naval estimates for 1913-14, which have been announced, total \$231,546,500, as compared with \$225,377,000 last year. The new building program provides for five battle-ships, eight light cruisers, sixteen torpedo-boat destroyers, and a number of submarines. The personnel of the navy is to be increased to 146,000 officers and men.

—"Father" John Russell, founder of the Prohibition party, died recently at the home of his daughter in Detroit, ninety years of age. He wrote the call for the first National Convention, at which the party was organized, in Chicago, and was the party's first candidate for the Vice-Presidency in 1872, and for years was the recognized leader of the Prohibition forces of the country.

—Five hundred rounds of ball cartridges having been successfully fired from a machine gun mounted on the upper deck of a Zeppelin air-ship recently, the possibility of aerial warfare has been definitely established. The balloon was flying at the rate of twenty-two yards a second when the experiment was made. The German naval authorities have now decided to build ten air-ship stations, four on the Baltic and six on the North Sea.

—John Pierpont Morgan, America's foremost financier, died in Rome, Italy, on March 31. Collapse, following nervous prostration, caused his death. The body will rest in the mausoleum which he built in Cedar Hill Cemetery, Hartford, Conn., and the funeral service will probably be held in the Cathedral of St. John the Divine, New York City. His fortune, which will be largely inherited by J. Pierpont Morgan, Jr., is estimated to be \$300,000,000.

—The committee on wild life protection of the National Conservation Congress is preparing to seek national legislation for the protection of birds. Farmers and especially fruit growers are favoring the appeal. It said that about \$420,000,000 worth of foodstuffs is destroyed by insect pests every year, and that these pests would themselves be destroyed if the birds were protected. The birds which are said to be the best for keeping down the insect plague are all song-birds, swallows, quails, woodpeckers, blackbirds, doves, and night-hawks.

NOTICES AND APPOINTMENTS

The "Watchman" for May, 1913

THE following are some of the articles that will appear in the May *Watchman*:—

God's Message for To-day.
The Rich Man and Lazarus.
The Attitude of Popular Christianity Toward the Jews.
An Epidemic in Crime.
Some May History: Historical Extracts Showing Response of Bible Predictions.
Political Conditions and the Last Message in Turkey.
"Prepare War."

Recollections of Life in the East Indies.
In view of the recent disasters by fire and flood, through the agency of which the Lord is no doubt endeavoring to gain the serious attention of men, we believe the time has fully come to arise as one man and give the message for this time, by circulating this truth-laden magazine.

Subscriptions can be obtained by properly setting forth the meaning of the things that are coming on the earth. In addition to the articles above mentioned, the Outlook department will contain comments on the very latest events possible before going to press.

Send the tract society two subscriptions at \$1 each, and secure the third subscription to yourself or one of your friends.

Rates in quantities: 10 to 40, 5 cents each; 50 or more, 4 cents each; Canada, 5 cents straight.

Publications Wanted

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

J. M. Boyce, corner Young and Meda Avenues, Memphis, Tenn.

Allen Walker, Fort Myers, Fla. Present series of the *Signs of the Times* weekly.

Mrs. Cicero Holland, R. F. D. 3, Florence, S. C. Any papers or tracts on present truth.

Mrs. Z. B. Bodwell, Canton, Tex., magazines, papers, and tracts for reading-rack in the court-house.

Mrs. Laura Pearson, 1120 Fifty-fourth St., Birmingham, Ala. Tracts and papers for prison work.

Mrs. M. B. Wilson, R. F. D. 2, Box 76, Ringgold, La., a continuous supply of tracts and all denominational literature.

Mrs. A. H. Sturdevant, 15 West Fourteenth St., Oklahoma City, Okla. Continuous supply of REVIEW AND HERALD, *Signs of the Times* (weekly and monthly), *Watchman*, *Our Little Friend*, *Youth's Instructor*, *Protestant Magazine*, and *Life and Health*.

Obituaries

DEGUZEE.—Caroline Deguzee died in Oakland, Cal., Feb. 23, 1913, aged 85 years, 3 months, and 28 days. She accepted present truth about twenty-five years ago under the labors of Elders J. O. Corliss and R. S. Owen. One daughter and one grandson survive.

B. E. BEDDOE.

BABSTOCK.—On Feb. 5, 1913, Isabel Babstock of St. Johns, Newfoundland, fell asleep in Jesus at the home of her uncle, aged 27 years. She accepted present truth under the labors of Elder C. H. Keslake, and faithfully kept the commandments of God, even though it cost her her position to observe the Sabbath. The writer conducted the funeral service.

WM. C. YOUNG.

STINE.—Anna Wind Stine was born in April, 1883, at Canby, Minn., and died at the St. Helena Sanitarium in California, Feb. 14, 1913. She was married to A. C. Stine in October of 1909. Her husband, father, one sister, and two brothers survive. She was always faithful and patient in her duties. Her faith in Christ was an inspiration to all who knew her. She was buried at Galt, Cal. Services were conducted by the writer.

D. T. FERRO.

WHISENENT.—Died at the home of her son in Birmingham, Ala., Martha N. Whisenent, aged 61 years, 10 months, and 6 days. She accepted the truths of the third angel's message some five years ago, and remained a faithful member of the Birmingham Seventh-day Adventist Church until her death. We believe that she sleeps in Jesus. Several children mourn their loss. The writer conducted the funeral services, assisted by Elder A. L. Miller.

W. C. WALES.

BANNING.—Nellie Walters Banning was born May 7, 1865, in Memphis, Tenn., and died at the home of her daughter in Decatur, Ill., Feb. 20, 1913, aged 47 years, 9 months, and 13 days. In 1887 she was married to Robert Banning. Her companion, two sons, two daughters, and one brother are left to mourn. Her life gave evidence of implicit trust in the Heavenly Father, and belief in the commandments of God and the faith of Jesus. Words of comfort were spoken by the writer.

JOHN E. HANSON.

HILL.—Mary Angeline Hill, wife of Brother James I. Hill, died at Halfrock, Mo., March 9, 1913. Sister Hill was converted and joined the Seventh-day Adventist Church in 1877. She was a faithful and consistent member from that time till her death. During her last sickness she often repeated the twenty-third psalm, which seemed a great comfort to her. A husband and six children are left to mourn, but they sorrow not as those without hope. Words of comfort were spoken by the writer.

E. E. FARNSWORTH.

PILLSBURY.—Lorena Courter was born in Michigan, Sept. 12, 1875. She was united in marriage with Edward Pillsbury Sept. 24, 1895. To them were born seven children, five of whom survive. The deceased was converted at about the age of eighteen, and united with the Seventh-day Adventist Church at Terra Ceia, Fla., of which she remained a faithful member until her death. Three and one-half years ago her health failed, and she fell asleep in Jesus at Tampa, Fla., Jan. 6, 1913, aged 37 years, 3 months, and 24 days. Sister Pillsbury was fully reconciled to the will of God, and the blessed hope of meeting her soon-coming Saviour cheered her heart to the last. Besides her husband and children, a mother, two sisters, and one brother are left to mourn.

A. D. GILBERT.

CLOUGH.—Edward A. Clough was born in eastern Canada in 1825, and died at the home of his son Dr. A. E. Clough, at Madison, S. Dak., Feb. 1, 1913. In 1846 the deceased was married to Happy-love Austin, who preceded him in death in August, 1911. They moved to Iowa in 1857 and to Dakota in 1879, thus being pioneers in two States. To their union were born six children, of whom four sons are living. Brother Clough had an active, energetic spirit in the communities where he lived. He and his wife accepted present truth nearly thirty years ago. He was local elder of the Ash Grove and Madison churches for many years, and will be greatly missed by our people in their church work. Although eighty-eight years of age, he seldom missed being present at, and taking a leading part in, the Sabbath services, having attended the Sabbath preceding his death, when he gave a tender appeal to the members to prove loyal and true to the message to the end of life. It seemed a fitting benediction to his life-work. The funeral was held in the Baptist church, where a large concourse of friends gathered to attend the service.

E. G. HAYES.

CARLILE.—Lloyd Carlile was born at Hendersonville, N. C., Dec. 10, 1895, and died at Baker Mountain, N. C., March 10, 1913, aged 17 years and 3 months. He was left an orphan about six years ago. Three years ago he, with his brother and sister, came to Baker Mountain, where all three accepted present truth and were baptized. Lloyd made many friends by his quiet, consistent daily life.

D. T. SHIREMAN.

BAILEY.—Lydia Bailey was born in Tioga County, Pennsylvania, Feb. 11, 1834, and died in Cherry Flats, at the home of her daughter, March 9, 1913, aged 79 years and 28 days. Sister Bailey accepted present truth twenty-five years ago under the labors of Elder K. C. Russell. Her earnest Christian life left an influence for good, which will never be forgotten. Four children are left to mourn. The writer conducted the funeral service.

R. E. HARTER.

MEREDITH.—James Marshall Meredith was born in Ritchie County, West Virginia, Sept. 25, 1841, and died Dec. 18, 1912, at his home in Berea, W. Va. He was united in marriage with Elizabeth Bee in 1864. Five children were born to them, four of whom survive. Mother was a member of the Seventh-day Adventist Church for over twenty years, but while father believed all points of the message, he never united with the church. However, he faithfully paid his tithe.

JOHN E. MEREDITH.

FREELAND.—Wilbur Jackson Freeland was born in Jackson County, Michigan, May 3, 1874, and died in Atlanta, Nebr., March 11, 1913, aged 38 years, 10 months, and 8 days. He was married to Carrie Lavine in 1897, who, with their four children, is left to mourn. His parents and one brother also survive. Brother Freeland accepted present truth in 1910, but never identified himself with this church, although he talked of doing so just the Sabbath before his sudden death. We believe that he sleeps in Jesus.

E. L. COOK.

BROWN.—Frances Brown was born in Rochester, N. Y., July 12, 1842, and died March 1, 1913, in Lodi, Cal., aged 70 years, 7 months, and 19 days. She was married at Philadelphia, Pa., in April, 1861. Of her eight children six are left to mourn. Some thirty years ago the deceased came to California, and made her home in Eureka until about one year before her death. Nineteen years ago she accepted the truths held dear by this denomination, and one week before her death was received by letter into the Lodi church. Sister Brown was an earnest Christian.

D. T. FERRO.

MORSE.—Mary Martin Morse, known to many friends as the Mary Martin so long and faithfully connected with the Battle Creek Sanitarium, died at Dorchester, Mass., March 7, 1913, of pulmonary complications. She was born at Frankestown, N. H., in 1846, so had attained her sixty-seventh year. In 1891 she married Ferdinand Morse, who now resides with his son, Dr. John Morse, in Porto Rico. Her husband was unable to be with her in her prolonged illness, and until the very last she was planning to join him in Porto Rico. Dr. John Morse and his wife, Dr. Jean Whitney Morse, and Mrs. Cora Morse accompanied her to the East, as she greatly desired to be near her brothers and the scenes of her childhood. Everything that love could prompt was arranged for her comfort. Her two brothers, L. F. Martin of Winchendon, Mass., and W. S. Martin of Wellesley, Mass., with their families, were able to visit her often, and were present at the funeral in Roxbury, conducted by the writer. She was taken to the beautiful village of Rindge, N. H., where she sleeps beside her mother, grandmother, and brother, who were one with her in the Seventh-day Adventist faith. Her father, Samuel Martin, was a pioneer in the advent movement in 1844. He sleeps in Battle Creek, Mich. May the Spirit of God gather this large family to a glad reunion at his coming.

G. B. STARR.

RICKERD.—Died at Traverse City, Mich., Feb. 23, 1913, Mina Rickerd, in her thirty-fourth year. She had a kind, pleasant disposition. Sterling integrity, purity of life, and a home in the kingdom of God were more prized by her than silver and gold. For several years she was a faithful church-school teacher, and loved the service of the Master.
M. C. GUILD.

DECKER.—Died March 9, 1913, at Moline, Ill., Sister Elizabeth Decker, aged 86 years. She was a faithful member of the Moline church. Her life was beautiful and her death peaceful. Two sons are left to mourn their loss. The writer spoke words of comfort from 1 Cor. 15:49. The remains were taken to Iowa, where Sister Decker now sleeps beside her husband.
L. D. SANTEE.

ROYCE.—Auren Royce was born in Lyons, N. Y., Dec. 25, 1835, and died at Mead, Wash., Feb. 26, 1913. Mr. Royce was a veteran of the civil war. In 1886 he united with the Seventh-day Adventist Church at Morrice, Mich., where he held his membership until 1903, when he moved to Mead. He was happy in his Christian experience, and died hoping for a part in the first resurrection.
W. T. HILGERT.

COUSINS.—Mrs. Charlotte Cousins was born in Bicker, near Boston, Lincolnshire, England, Feb. 19, 1845, and died at Chicago, Ill., Feb. 10, 1913. About eighteen years ago she embraced the third angel's message while in Kansas City, Mo. At the time of her death she was an active member of the South Side Seventh-day Adventist Church of Chicago, and her faithful attendance at the prayer-meeting was certainly an inspiration. Four daughters, one son, and a brother are left to mourn.
CHAS. T. EVERSON.

KAIN.—Ann Eliza Kain died in Burlington, N. J., Feb. 17, 1913, in her ninety-second year. She was converted at the age of fifteen years. The light of present truth came to her through a little book purchased from one of our faithful canvassers. In 1891 she united with the Camden (N. J.) Seventh-day Adventist Church. Eight years ago she transferred her membership to the Burlington church. Her life was one of continual praise and thanksgiving to God.
SARAH E. LONG.

OTIS.—Miriam Helena Otis, only daughter of Dr. and Mrs. L. J. Otis, died at Norwalk, Cal., Sept. 27, 1912, at the age of 2 years, 8 months, and 19 days. Miriam was a winsome child, of happy disposition, and much loved by all who knew her. She was taken from her parents after an illness of only five days, and the blow fell heavily upon them, but they are sustained by the blessed hope. The funeral services were held in the Methodist church at Norwalk, the local pastor assisting the writer.
F. M. BURG.

GALPIN.—Herbert William Galpin was born at Oswego, N. Y., April 2, 1845. In October of 1870 he was married. In 1892, while living in Minneapolis, Minn., he accepted the doctrines taught by this people, and united with the church at that place. About three years ago the family settled near Winnifred, Alberta, Canada, where Brother Galpin died Jan. 29, 1913. He leaves one son and three daughters to mourn their loss. He passed away in the hope of a soon-coming Saviour, and we sorrow not as those who have no hope.
C. A. BURMAN.

ROOT.—Mrs. Hezzy Streeter Root was born Jan. 16, 1832, in New York State. In her childhood the family moved to Battle Creek, Mich., and on Nov. 22, 1849, she was married to Ephraim H. Root. They spent about two years near Marshall, Mich., and then removed to Wright, where she fell asleep in Jesus Feb. 22, 1913, aged 81 years, 1 month, and 6 days. Sister Root accepted present truth fifty-three years ago, and continued firm and loyal to the end. Two sons and a brother and a sister, together with a large number of friends, mourn their loss.
S. B. HORTON.

McCLURE.—Mrs. Margaret A. McClure, a member of the Sand Lake (Mich.) church, died in Grand Rapids, Mich., Feb. 5, 1913, aged 63 years, 3 months, and 9 days. She was born in New Castle, Pa. Her childhood was spent in Ohio. In 1878 she and her husband settled at Sand Lake. For nearly thirty-five years she was a faithful member of the Seventh-day Adventist Church. Besides her husband, sons, and daughters, many other relatives and friends mourn their loss.
S. B. HORTON.

CHURCH.—E. Mabel Noble was born Jan. 18, 1880, near Hanford, Cal. She was married to Lucius H. Church in 1897, and later they together completed the medical course. Her one desire was to prove herself a blessing to humanity, the last work in which she engaged being canvassing for "Great Controversy." Sister Church died in Fresno, Cal., Feb. 26, 1913, at the early age of 33 years, 1 month, and 8 days. Her aged parents, two sisters, three brothers, and many relatives and friends mourn their loss. Words of consolation were spoken by the writer from Rev. 14:13.
J. W. RICH.

LOVELAND.—James H. Loveland was born in Johnson, Vt., June 10, 1851, and died in the same town, Feb. 20, 1913. He was a kind and affectionate husband and father, and always ready to lend a helping hand to those in need, often giving of his means and home to the unfortunate. He leaves a companion, one son, two daughters, and many friends, to mourn their loss. He died in triumph of the faith, and we laid him to rest in the family plot beside father, mother, and four sisters, to await the glad resurrection morn, when they will be reunited neyer to part again. Words of comfort were spoken by Elder R. B. Clapp from John 11:25.
C. C. DROWN.

PURVIS.—Viola Purvis, daughter of Brother and Sister J. W. Purvis, died at the home of her parents in Toco, Tenn., March 2, 1913, aged 21 years, 5 months, and 16 days. She embraced present truth in Minneapolis, Minn., and united with the First Seventh-day Adventist Church of that city in 1908. Soon after the family moved to Tennessee, and she entered Graysville academy to prepare for the Master's service. Her health began to fail about one year ago. At the time of her death she was a faithful member of the Knoxville church. To the last her faith claimed the promises of God, and this causes her sorrowing parents, sister, and three brothers to await with greater longing than ever before the glorious appearing of the Life-giver.
H. LESLEY SHOUP.

SOUCEY.—Marselinne Garvis Soucey was born at Napierville, Canada, Jan. 28, 1825, and died at the home of her daughter in College View, Nebr., Oct. 18, 1912, aged 87 years, 8 months, and 20 days. Her parents were Canadian French Roman Catholics, and brought her up in that faith. In the year 1856 she was married to Francis Soucey, and to this union were born eight children, six of whom survive her, five being present at her bedside. Four brothers survive her. About 1860, under the influence of Father Charles Chiniquy, who left the Catholic faith, Father and Mother Soucey accepted the light of the gospel as far and as fast as they saw it. They then lived at Martinton, Iroquois Co., Ill. About 1878 Elder D. T. Bourdeau preached the message in their neighborhood, and the entire family accepted the truth of the gospel. Sister Soucey's love for the truth of God was very sincere. She believed in making God's service the first business of her life. In 1883 the whole family moved to O'Brien County, Iowa, and resided there until 1891, when they moved to College View, Nebr., and have lived there ever since. Mother Soucey was confined to her bed a little over eight weeks before her death. She was a great sufferer during this time, but no word of complaint was heard from her lips. The services were conducted by Prof. F. Griggs, assisted by Elder R. F. Andrews and the writer.
J. S. HART.

WILSON.—James Wilson was born June 1, 1834, and died March 5, 1913. He is survived by a wife, two sons, and three daughters. He was converted and united with the Seventh-day Adventist Church at Memphis, Mich., in 1863. Brother Wilson was ever a faithful member, and true to the work to which the Lord called him. He spent about fifteen years in Battle Creek for the purpose of educating his children. His last days were passed at Wayne, Mich., where we laid him to rest, to await the Life-giver's call.
WM. GUTHRIE.

CARMICHAEL.—Sarah Miller was born in Greene County, Pennsylvania, May 6, 1827. In 1844 the family moved to Ohio, and two years later she was married to David L. Carmichael. To this union were born seven children. In 1895 the deceased identified herself with this people, and remained a faithful and devoted member of the Seventh-day Adventist Church until her death, which occurred March 4, 1913. Her faith in a soon-coming, personal Saviour, and her hope of a part in the first resurrection were unwavering. Four sons are left to mourn.
W. M. ANDRESS.

HUSBAND.—Joseph Husband died Jan. 15, 1913, in Greensboro, N. C. He was born in Ontario, Canada, May 13, 1856, and when eighteen years of age moved to North Carolina. In 1877 he married Sally Isabelle Walker, who died in 1911. Brother Husband embraced present truth in 1895, from which time he cherished the blessed hope, and passed away with the assurance of a part in the first resurrection. Last August he married Mrs. Flora Smith, who faithfully ministered to his wants during his last illness. She mourns, together with one son and three daughters.
M. H. BROWN.

HAMMOND.—Died at his home in Fairfield, Maine, March 4, 1913, Hartson Hammond, in his eighty-fifth year. The light of present truth came to him in 1864, at which time he attended a series of tent-meetings held at China, Maine. The family settled in Fairfield in 1871, where the deceased spent the remaining years of his life. Brother Hammond was a faithful husband, a loving father, and an earnest Christian, highly respected by all who knew him. He leaves a wife, one son, and two daughters to mourn their loss. The funeral services were conducted by the writer, assisted by Elders P. B. and E. E. Osborne. Text, Rev. 14:13.
S. J. HERSUM.
(Atlantic Union Gleaner please copy)

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day
Adventists

Terms: in Advance
One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

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

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

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

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

Important Literature

Your Library Is Not Complete

unless it includes a copy of each of the following standard denominational books. They should be found in good bindings in every Seventh-day Adventist home.

	Plain	Marbled	Half Morocco	Full Morocco
Great Controversy	\$2.00	\$3.00	\$4.00	\$5.00
Patriarchs and Prophets ...		3.00	4.00	5.00
Daniel and the Revelation ..	2.00	3.00	4.00	5.00
Home and Health		2.50	3.50	4.50
Desire of Ages	1.50	3.00	4.50	6.00
Practical Guide to Health ..		3.00	4.00	5.00
Bible Readings	1.00	3.00	4.00	5.00
Easy Steps in the Bible Story		3.00	4.00	5.00

The morocco bindings of the first three books are uniform and make an excellent series.

Even though you possess a copy of one or more of these books, you can use a complete set to good advantage. There should not only be a copy of each in your own home for reference and study, but you should have extra copies to lend to others. If every Seventh-day Adventist were to keep copies of these valuable books in circulation among friends and acquaintances the amount of good done would be inestimable.

Every Progressive Christian

should read the books included in the following list, which have become very popular and are selling by thousands. They belong to that class of literature which is translated from language to language, and in time becomes known in all parts of the world. The biographies are fascinating, and each inspires devotion and consecration.

Mark the ones which you have not read, or wish sent to your friends, and order them from your tract society.

Story of John G. Paton	\$.50
Quiet Talks on Prayer .....	.75
Quiet Talks on Service .....	.75
Quiet Talks on Power .....	.75
Life and Epistles of Paul	1.00
Sermons That Won the Masses .....	.50
Life of Florence Nightingale .....	.60
Life of Robert Moffat .....	.60
Life of John Knox .....	.60
Life of Robert Morrison .....	.60
Daybreak in Korea .....	.60
Life of Samuel Crowthers .....	.60
Life of James Hannington .....	.60
Life of John Williams .....	.60
History of the Waldenses .....	.75
The Uplift of China .....	.50
Miracles of Missions .....	.30
Life of David Livingstone .....	.60
Life of John Wycliffe .....	.50
Life of William Carey .....	.60

ORDER THROUGH YOUR TRACT SOCIETY

A FEW LEFT

A few weeks ago we published a list of shelf-worn books which were found in taking inventory, and which were placed by themselves for special sale. Many of these have been ordered since, but we still have a few left. This is a splendid opportunity to secure these valuable books. Get a supply for missionary work as well as for your own library.

No. Copies	Regular Price	Special Price		
1 Bible Readings, half morocco	\$4.00	\$1.50	64 Master's Greatest Monosyllables ..	\$.50 \$.30
1 Great Controversy, half morocco ..	4.00	1.75	30 Scripture Index to Mrs. E. G. White's Writings, cloth .....	.30 .15
2 Boy Wanted	1.25	.75	2 Supremacy of Peter	1.00 .40
7 New Testament Primer, board ...	.25	.15	4 Christ Our Saviour, cloth, plain ..	.75 .45
2 Home and Health, cloth	2.50	1.00	3 Hymns and Tunes, plain .....	.75 .50
43 Home and Health, library	3.50	1.30	2 Hymns and Tunes, morocco	2.25 1.50
24 Art of Securing Attention .....	.15	.10	2 Hymns and Tunes, half morocco ..	1.50 1.00
114 By Land and Sea	2.25	1.00	8 Best Stories, board .....	.50 .25
10 Home and Church-School Manual, cloth .....	.75	.25	12 Gospel Primer, board .....	.25 .15
16 Joyful Greetings, cloth .....	.60	.25	2 Abiding Spirit, paper .....	.40 .20
16 Sunbeams of Health and Temperance, gilt	2.00	.75	2 None Such Professor	1.00 .40
39 Federal Government of Switzerland	1.50	.50	6 True Education Reader No. 1 .....	.60 .40
6 Hygienic System .....	.25	.10	1 True Education Reader No. 4	1.00 .75
2 Glad Tidings, cloth .....	.60	.25	1 True Education Reader No. 6	1.00 .75
8 Glad Tidings, paper .....	.25	.15		
56 Siberia and the Nihilist .....	.25	.15		
2 Desire of Ages, cloth	3.00	1.50		
1 Seer of Patmos, half cloth, marbled	1.50	.75		
3 Coming King, gilt	2.00	.90		
1 Coming King, plain	1.50	.75		
5 What a Woman of 45 Ought to Know	1.00	.60		
7 What a Man of 45 Ought to Know	1.00	.60		
10 Two Republics, library	4.00	1.00		
66 All Sorts .....	.50	.35		
70 Battle Hymn of the Kingdom ....	.30	.20		
7 My Garden Neighbors	1.00	.60		

"The Speaker's Manual"

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

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

REVIEW AND HERALD PUB. ASSN., Takoma Park, Washington, D. C.

MENTION THIS AD. WHEN ORDERING



WASHINGTON, D. C., APRIL 10, 1913

CONTENTS

GENERAL ARTICLES

An Address to Young Men (Concluded), Mrs. E. G. White 3

The Sabbath of the Pharisees, K. C. Russell 4

The Holy Spirit — No. 13, G. B. Thompson 4

Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11: 40-44? — No. 12, A. G. Daniells.. 5

"Awake and Sing," H. I. Morse-Far-num 6

EDITORIAL

Character of the Coming General Conference — A Deliverance Amidst Moslem Fanaticism — An Infinite Contrast — "The Parting of the Ways" — Divinity or Deity 7-11

THE WORLD-WIDE FIELD 12, 13

HOME AND HEALTH 14, 15

THE FIELD WORK 16, 17

STATE AND CHURCH 18

CHURCH MISSIONARY WORK 19, 20

NEWS AND MISCELLANY 20

MISCELLANEOUS 21, 22

WORD from Elder E. M. Adams, of Manila, reports the organization of another church in the Philippines, with a membership of twenty-seven.

It is a good message that Elder F. A. Detamore sends the Mission Board as he takes up work in the East Indies: "My health and courage are both good. I like the field, the climate, the people, and the work and workers."

A NOTE from Dr. Riley Russell, of Chosen (Korea), says: "We are in Ping-yang, the second city of Chosen. A city with a history of twenty-two hundred years, it is now hearing the message for these last days. Some are obeying the call."

SABBATH, May 3, has been appointed by the General Conference Committee as Missionary Volunteer day. All our churches and companies are asked to devote that day to the study of the young people's work. In the REVIEW for April 17 the suggestive program will appear.

In our first issue of this year we printed a list of departures for the mission fields during 1912, showing ninety-seven recruits going out during the year. That list omitted names as follows: G. M. Brown and family, Cuba; Chas. C. and Mrs. Belgrave, India; and, from Australia, R. M. and Mrs. Adams, Society Islands; Miss Osborn and L. A. Butler, Fiji. This brings the list for 1912 up to one hundred five.

WE have received from the Avondale Press (Australia) a copy of a book, "Thoughts on Daniel," in the Tahitian language, the preparation of the manuscript in Tahitian evidently being the work of Mrs. I. F. Cady. It is nicely printed and well illustrated.

SOME time ago we printed the names of the Australasian Union delegates to the General Conference. Since then the following additional delegates have been appointed: A. W. Anderson, editor of the Australasian *Signs of the Times*; L. D. A. Lemke, general field agent; and S. H. Amyes.

IN addition to members of the Asiatic Division missions on furlough in this country, the following delegates to the General Conference from that field are doubtless on the way to America now: I. H. Evans, F. H. DeVinney, C. L. Butterfield, F. A. Allum, H. F. Benson, R. W. Munson, and Miss Mimi Scharfenberg.

MANY are still anxiously waiting for definite news regarding friends and relatives living in the danger zone of the recent floods. A night letter from Elder E. K. Slade, president of the Ohio Conference, states that the homes of many of our brethren have been destroyed. It is not yet definitely known whether any perished in the flood, but it is feared that several have. Let us pray for those who have suffered affliction in this terrible disaster.

THE following note of courage comes from Elder William Steele, of the island of Porto Rico. He says: "We are only about thirty dollars short of being self-supporting, as our tithes, offerings, and gains on book sales lacked only that much of paying all salaries and expenses of the mission. We sent to the union conference \$1,000 to pay for the books we received, and have over \$500 on hand. We are full of courage, and expect to see advance all along the line this year."

THE Washington Foreign Mission Seminary is completing another year of school work. The attendance of the last year has been the largest which the institution has ever enjoyed. An excellent class of students has been in attendance. A larger number of the students this year are under missionary appointment than for any preceding year. It affords a truly refreshing experience to attend the students' Friday evening prayer-meetings. As one listens to the earnest purposes expressed by these young people who have devoted their lives to God for service, he unconsciously catches the spirit of enthusiasm and missionary zeal which these testimonies breathe. Prof. M. E. Kern and his associate teachers have labored hard and faithfully during the last year to give to those attending the school every possible advantage. God has abundantly blessed their efforts, and we believe the results of this year's work will be rich with generous service for God in the lives of those who are students.

OUR brethren and sisters in and around Chicago will be interested to learn that Prof. W. W. Prescott will lecture in that city, on Romanism, Friday, Sabbath, and Sunday evenings, April 11, 12, and 13, at 8 P. M. He will also speak at 3 P. M., Sunday, April 13. The lectures will be given in the Baptist church at the corner of Ashland Boulevard and Monroe Street.

THE work of preparing the camp for the next General Conference has been going forward for the last two or three weeks. The grounds around the Seminary have been laid out in blocks. These have been subdivided and staked for tents. A large amount of lumber for tent flooring and other uses has been delivered on the grounds. Soon the work of pitching tents will begin, and the grounds will present busy scenes until the opening of the Conference.

ONE who has been brought up in a Sabbath-keeping home where all the members of the household love and serve God, can not appreciate the article in our Home and Health department, "The Sabbath on a Sheep Ranch." There are many, however, who know what it is to observe the Sabbath of the Lord under the most trying circumstances. Their families are divided. The mother, the husband and father, or older children are unbelievers or members of other churches. It is for the benefit of these that Sister Bainbridge writes.

IT is interesting to note the splendid beginning for our work which has been made in German East Africa, as indicated in the articles from Elder L. R. Conradi. At one time, within the memory of many of our readers, this region was a vast unknown land of darkness. God used David Livingstone in a wonderful manner in opening up the continent to the knowledge of the world. The Christian missionary pioneered the way for the measure of civilization which has since followed, and now our workers are treading in the footsteps of Livingstone.

THE Washington (D. C.) Sanitarium is enjoying its usual patronage for this time of year. The house is comparatively well filled with an excellent class of guests, and a good spirit exists in the family. The Lord is blessing the work of the institution. Any of our brethren and sisters in the territory contiguous to Washington, who need medical attention, would find in this institution excellent care, and we believe the needed help. The Sanitarium might be greatly helped by our readers recommending it to their friends and neighbors who are in need of medical aid. Literature descriptive of its work will be gladly furnished at any time. By inducing your neighbors to come to the Sanitarium for help, you may be the means of not only putting them in the way of temporal benefit, but of starting a chain of influences in their lives which will bring eternal gain. The same spirit of prosperity which has attended the main institution has been enjoyed by the branch at No. 2 Iowa Circle, in the city of Washington.