



The Advent Review and Herald Sabbath

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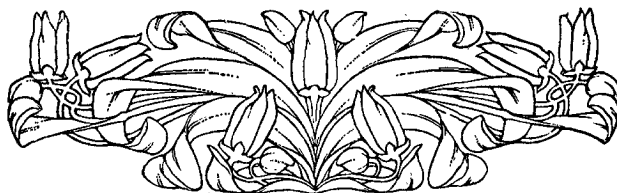
Nearer Than We Dream

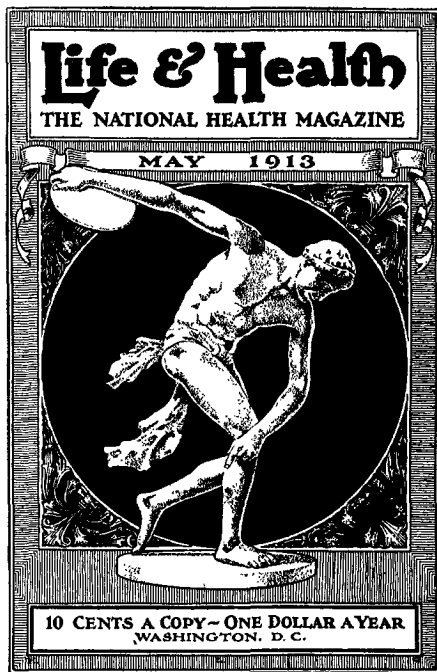
WORTHIE HARRIS HOLDEN

A few more paces then the journey ended,
A few more trials and the triumph won,
A few more darksome hours of patient waiting
Until the rising of our glorious Sun.

Much nearer than we dream the heavenly city,
And close at hand our Father's kind embrace,
When passing the triumphal arch of glory
To dwell within the radiance of His face.

Upon the threshold of our joys eternal
Why linger long amid the gloom of grief?
Our hope, our life, our surety, are supernal,
And earth's short day for praise is all too brief.





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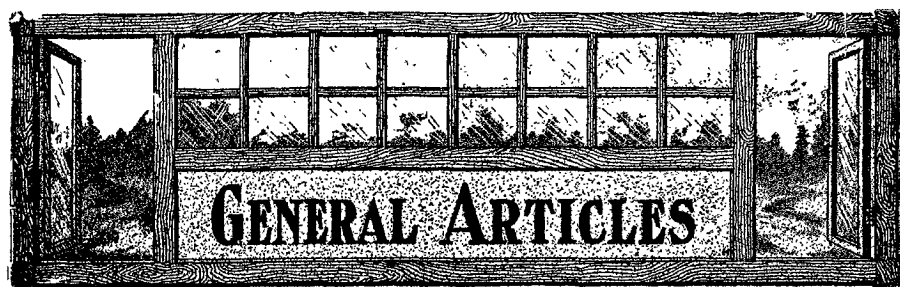
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 17, 1913

No. 16



The Mystery

EDW. J. URQUHART

THROUGH the long, cold winter evenings,

When the stars are shining bright,

And I view their mellow luster

As they shine from night to night,

When I think of God, the maker,

The upholder of them all,

I am led to say with David

As I on my Father call:

What is man that thou art mindful

Of him as he lives his day?

Why such gift by Heaven given

In behalf of mortal clay?

O, such love I can not fathom,

Try as hard as e'er I may!

But I own, dear, loving Saviour,

I am thine, yes, thine for aye;

And when dawns the endless morning

When thy glorious face I see,

What to-day the shadows cover

Thou wilt then make plain to me.

Winton, Cal.

Jerusalem Above, Our Mother

H. A. ST. JOHN

"But Jerusalem which is above is free, which is the mother of us all." Gal. 4: 26. We are told that when Jesus brought to life the widow's son, at the village of Nain, he delivered him to his mother. What loving affection as well as power was seen in this circumstance! By the same Jesus, sinners, in the village, in the bondage of spiritual death, when made alive unto God are delivered to their mother, made the children of the holy city. And as that mother city is above, we see why it is necessary in order to become her children to be born again, *born from above*. Let us now briefly consider some of the points of likeness between the children of God and their mother, the New Jerusalem:—

First, the mother is free; so are the children. All that Jesus makes free are free indeed. There is no other perfect, genuine freedom in this world. All else that is called freedom is only formal freedom. The world can not give this true freedom, neither can the world take

it away from those to whom it is given from above. This internal soul freedom, then, has promise of extension to external and eternal freedom hereafter.

Second, new. I suppose that the city above will always be known as the New Jerusalem. So her children will always be those who were made new creatures in Christ Jesus.

Third, abode of peace. Jerusalem signifies abode of peace. Likewise her children are sons and daughters of peace. Jesus said, "Peace I leave with you." In the world you may have tribulation, but in him, peace. He will keep them in perfect peace whose minds are stayed on him. Their peace will be like a river. "Great peace have they that love thy law: and nothing shall offend them." They are peacemakers.

Fourth, hath foundations. What beautiful foundations hath the holy city! The children are built upon the foundation of apostles and prophets. Jesus Christ himself being the chief cornerstone—a beautiful and sure foundation.

Fifth, God the builder. Yes, and God is the divine maker and builder of each of his children, fashioning them after the divine image.

Sixth, white throne. The great white throne of God and the Lamb is in the holy city. So the hearts of her children are made clean and white, and are the thrones where Jesus rules, bringing the whole man into sweet submission to his will.

Seventh, needs not the sun. So the children of God have a light from the Sun of Righteousness, ever lighting up their hearts and pathway, making them lighthouses in the world, even in the darkest places.

Eighth, tree of life. Likewise every saint is like a tree by the river, bringing forth a variety of fruits, the fruits of the Spirit.

Ninth, river of life. Yes, the mother city has a river of life. But does not Jesus say that out of the Christian will flow rivers of living water?

Tenth, many gates. So the Christian has many channels open to learn of God, from his works, his providence, his Word, and his Spirit.

Eleventh, no evil could enter. True, those holy gates forever bar pollution, sin, and shame. In like manner the avenue to the Christian mind and heart should forever bar pollution, sin, and shame. If no evil goes in, no evil can come out.

Twelfth, bride, the Lamb's wife. A glorious bride is the Holy Jerusalem, indeed. But her children are the bride also. Have you not read that the holy city when prepared as a bride adorned for her husband has for her adorning the righteousness of the saints?

Reader, are you growing like your mother?

Sanitarium, Cal.

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

—No. 13

A. G. DANIELLS

Napoleon's Retreat From Acre to Egypt

"THE march onward was a continued scene of misery; for the wounded and sick were many, the heat oppressive, the thirst intolerable; and the ferocious Djezzar was hard behind, and the wild Arabs of the desert hovering around them on every side, so that he who fell behind his company was sure to be slain."—"Life of the Emperor Napoleon," chap. 3, page 94, by J. G. Lockhart.

"The rowing gunboats of Sir Sidney Smith's squadron annoyed the retreating army in its march along the beach, while the Arabs from the mountains of Nablous harassed them when they turned inwards to avoid the British fire."—"History of the Egyptian Revolution," Vol. I, chap. 24, page 293, by A. A. Paton.

"The march over the burning desert was long and painful, and many of the sick and wounded perished. The sufferings of the army were inconceivable. Twelve hundred persons, faint with disease or agonized with broken bones or ghastly wounds, were borne along, over the rough and weary way, on horseback. Many were so exhausted with debility and pain that they were tied to the saddles, and were thus hurried onward, with limbs freshly amputated, and with bones shivered to splinters. The path of the

army was marked by the bodies of the dead, which were dropped by the wayside. . . . Seldom have the demoralizing influences and the horrors of war been more signally displayed than in this march of twenty-five days. . . .

"The troops were harassed upon their march by hordes of mounted Arabs, ever prowling around them. To protect themselves from assault and to avenge attacks, they fired villages, and burned the fields of grain."

"At length Napoleon arrived at Cairo [June 14, 1799], after an absence of three months. With great pomp and triumph, he entered the city. . . . Napoleon, finding his plans frustrated for establishing an empire which should overshadow all the East, began to turn his thoughts again to France. He knew, however, that there was another Turkish army collected at Rhodes, prepared, in cooperation with fleets of Russia and England, to make a descent on Egypt. He could not think of leaving the army until that formidable foe was disposed of. He knew not when or where the landing would be attempted, and could only wait."

The Turkish Fleet Lands an Army at Alexandria

"One evening in July, he [Napoleon] was walking with a friend in the environs of Cairo, beneath the shadow of the pyramids, when an Arab horseman was seen, enveloped in a cloud of dust, rapidly approaching him over the desert. He brought despatches from Alexandria, informing Napoleon that a powerful fleet had appeared in the Bay of Aboukir; that eighteen thousand Turks had landed, fierce and fearless soldiers, each armed with musket, pistol, and saber; that their artillery was numerous, and well served by British officers; that the combined English, Russian, and Turkish fleets supported the armament in the bay; that Murad Bey, with a numerous body of Mameluke cavalry, was crossing the desert from Upper Egypt to join the invaders; that the village of Aboukir had been taken by the Turks, the garrison cut to pieces, and the citadel compelled to capitulate. Thus the storm burst upon Egypt."—*"The Life of Napoleon Bonaparte," Vol. I, chap. 13, pages 230-233, by John S. C. Abbott.*

"Bonaparte reached Alexandria on the evening of the twenty-fourth of July, and found his army already posted in the neighborhood of Aboukir, and prepared to anticipate the attack of the Turks on the morrow. . . .

"The Turkish outposts were assaulted early in the morning, and driven in with great slaughter; but the French, when they advanced, came within the range of the batteries, and of the shipping that lay close by the shore, and were checked. Their retreat might have ended in a rout, but for the undisciplined eagerness with which the Turks engaged in the task of spoiling and maiming those that fell from them; thus giving to Murat the opportunity of charging their main body in flank with his cav-

alry, at the moment when the French infantry, profiting by their disordered and scattered condition, and rallying under the eye of Napoleon, forced a passage into the entrenchments. From that moment the battle was a massacre."—*"Life of the Emperor Napoleon," chap. 3, page 95, by J. G. Lockhart.*

"The first gray of the morning was just appearing in the east when the Turkish army was aroused by the tramp of the French columns, and by a shower of bombshells falling in the midst of their entrenchments. One of the most terrible battles recorded in history then ensued. The awful genius of Napoleon never shone forth more fearfully than on that bloody day. He stood upon a gentle eminence, calm, silent, unperturbed, pitiless, and guided, with resistless skill, the carnage. The onslaught of the French was like that of wolves. The Turks were driven like deer before them. Every man remembered that in that bay the proud fleet of France had perished. Every man felt that the kings of Europe had banded for the destruction of the French Republic. Every man exulted in the thought that there were but six thousand French republicans to hurl themselves upon England, Russia, and Turkey combined, nearly twenty thousand strong. The Turks, perplexed and confounded by the skill and fury of the assault, were driven in upon each other in horrible confusion. The French, trained to load and fire with a rapidity which seemed miraculous, poured in upon them a perfect hurricane of bullets, balls, and shells. They were torn to pieces, mown down, bayoneted, and trampled under iron hoofs. In utter consternation, thousands of them plunged into the sea, horsemen and footmen, and struggled in the waves, in the insane attempt to swim to the ships, three miles distant from the shore. With terrible calmness of energy, Napoleon opened upon the drowning host the tornado of his batteries, and the water was swept with grape-shot as by a hail-storm. The Turks were on the point of a peninsula. Escape by land was impossible. They would not ask for quarter. . . .

"Before four o'clock in the afternoon the whole Turkish army was destroyed. Hardly an individual escaped. About two thousand prisoners were taken in the fort. All the rest perished, either drowned in the sea or slain upon the land."—*"The Life of Napoleon Bonaparte," Vol. I, chap. 13, pages 234, 235, by John S. C. Abbott.*

Napoleon's Departure for France

"Napoleon once more returned to Cairo, on the ninth of August; but it was only to make some parting arrangements as to the administration, civil and military; for, from the moment of his victory at Aboukir, he had resolved to entrust Egypt to other hands, and Admiral Gantheaume was already preparing in secret the means of his removal to France. . . .

"Leaving the command of the army

to Kleber, and without suffering any suspicion of his projects to arise among the soldiery, he turned his back upon Cairo, and on the twenty-third of August embarked at Rosetta, for France, in the frigate which Admiral Gantheaume had provided for him."—*"Life of the Emperor Napoleon," chap. 3, pages 96, 97, by J. G. Lockhart.*

"At length, on the eighth of October [1799], the long-wished-for mountains of Provence appeared; and the frigates shortly after anchored in the Bay of Trejus."—*"History of Europe," Vol. IV, chap. 26, page 216, by Sir Archibald Alison.*

On leaving Egypt, Napoleon placed General Kleber, his greatest general, commander-in-chief of the French army in Egypt. Kleber was assassinated June 14, 1800, and was succeeded by General Menan.

During the month of May, 1801, the British landed a force of troops at Alexandria to aid the Turks in driving the French from Egypt. The last of July the French capitulated, and in September, 1801, the entire army was conveyed in English vessels to France.



What Shall the Harvest Be?

J. F. STENBERG

THE farmer plants corn in his field, and expects to harvest a crop of corn when the proper season comes; or he sows wheat or some other grain, and expects to harvest a crop of the same kind as he sows: it would be very foolish to expect otherwise.

It is the law of nature, which is God's law, that the harvest shall be of the same kind as the seed sown; for in the beginning when God spoke the earth into existence and created grass and herbs upon it, he said, Let them bring forth seed after their kind; and God saw that it was good.

As with nature and vegetable life, so also with the spiritual; for the Word says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Man may recognize the law of cause and effect in the material or so-called natural things of life ever so well, but when it comes to moral or spiritual questions, he seems to fail to use his reasoning power, fails to realize that he must sow good seed in order to reap a harvest of good grain.

The farmer who leaves his field unsown knows very well that it will be fully occupied with worthless weeds, which are a positive harm; and that when he sows good seed, he must also care for and cultivate it in order to reap.

Why is it that people who use good judgment and good common sense in their business can be so thoughtless or careless in spiritual things? People sow weed seed in their hearts and lives,—sow their wild oats,—and still expect to reap a harvest of good grain by and by, sometime. But will they?

The Word says, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The Holy Spirit—No. 14

A Dream

G. B. THOMPSON

THE late Rev. A. J. Gordon, one among the most spiritual and earnest ministers of recent years, relates a dream that he once had, which led to marked results in his own life, and reforms in the church of which he was pastor. As a result of this dream he says there "came a blessed and ever-to-be-remembered crisis in my spiritual life when from a deeper insight into Scripture the doctrine of the Holy Spirit began to open to me." "I had known the Holy Ghost as a heavenly influence to be invoked, but somehow I had not grasped the truth that he is a person of the Godhead, who came down to earth at a definite time and who has been in the church ever since, just as really as Jesus was here during the thirty-three years of his earthly life."

Concerning the changes which ensued, he speaks thus: "Instead of praying constantly for the descent of a divine influence, there was now a surrender, however imperfect, to a divine and ever-present Being. Instead of a constant effort to make use of the Holy Spirit for doing my work, there arose a clear and abiding conviction that the true secret of service lay in so yielding to the Holy Spirit that he might use me to do his work."

The dream was as follows:—

"It was Saturday night, when wearied from the work of preparing Sunday's sermon, that I fell asleep and the dream came. I was in the pulpit before a full congregation, just ready to begin my sermon, when a stranger entered and passed slowly up the left aisle of the church, looking first to the one side and then to the other, as though silently asking with his eyes that some one would give him a seat. He had proceeded nearly half-way up the aisle when a gentleman stepped up and offered him a place in his pew, which was quietly accepted. Excepting the face and features of the stranger everything in the scene is distinctly remembered,—the number of the pew, the Christian man who offered its hospitality, the exact seat that was occupied. Only the countenance of the visitor could never be recalled. That his face wore a peculiarly serious look, as of one who had known some great sorrow, is clearly impressed on my mind. His bearing, too, was exceedingly humble, his dress poor and plain, and from the beginning to the end of the service he gave the most respectful attention to the preacher. Immediately as I began my sermon my attention became riveted on this hearer. If I would avert my eyes from him for a moment, they would instinctively return to him, so that he held my attention rather than I held his till the discourse was ended.

"To myself I said constantly, 'Who can that stranger be?' and then I mentally resolved to find out by going to him and making his acquaintance as soon as the service should be over. But after the benediction had been given, the departing congregation filed into the aisles, and before I could reach him the visitor had left the house. The gentleman with whom he had sat remained behind, however, and approaching him with great eagerness, I asked: 'Can you tell me who that stranger was who sat in your pew this morning?' In the most matter-of-course way he replied: 'Why, do you not know that man? It was Jesus of Nazareth.' With a sense of the keenest disappointment I said: 'My dear sir, why did you let him go without introducing me to him? I was so desirous to speak to him.' With the same nonchalant air the gentleman replied: 'O, do not be troubled! He has been here to-day, and without doubt he will come again.'

"And now came an indescribable rush of emotion. As when a strong current is suddenly checked, the stream rolls back upon itself and is choked in its own foam, so the intense curiosity which had been going out toward the mysterious hearer now returned upon the preacher: and the Lord himself, 'whose I am, and whom I serve,' had been listening to me to-day. What was I saying? Was I preaching on some popular theme in order to catch the ear of the public? Well, thank God it was of himself I was speaking. However imperfectly done, it was Christ and him crucified whom I was holding up this morning. But in what spirit did I preach? Was it 'Christ crucified preached in a crucified style'? or did the preacher magnify himself while exalting Christ? So anxious and painful did these questionings become that I was about to ask the brother with whom he had sat if the Lord had said anything to him concerning the sermon, but a sense of propriety and self-respect at once checked the suggestion. Then immediately other questions began with equal vehemence to crowd into the mind: What did he think of our sanctuary, its Gothic arches, its stained windows, its costly and powerful organ? How was he impressed with the music and the order of the worship? It did not seem at that moment as though I could ever again care or have the smallest curiosity as to what men might say of preaching, worship, or church, if I could only know that he had not been displeased, that he would not withhold his feet from coming again because he had been grieved at what he might have seen or heard.

"We speak of 'a momentous occasion.' This, though in sleep, was recognized as such by the dreamer—a lifetime, almost an eternity, of interest crowded into a single solemn moment. One present for an hour who could tell me all I have so longed to know; who could point out to me the imperfections of my service; who could reveal to me my real self, to whom, perhaps, I am most

a stranger; who could correct the errors in our worship, to which long usage and accepted tradition may have rendered us insensible. While I had been preaching for a half-hour, He had been here and listening who could have told me all this and infinitely more—and my eyes had been holden that I knew him not; and now he had gone. 'Yet a little while am I with you, and then I go unto him that sent me.'

"One thought, however, lingered in my mind with something of comfort and more of awe. 'He has been here to-day, and no doubt he will come again,' and mentally repeating these words as one regretfully meditating on a vanished vision, I awoke, and it was a dream." —"How Christ Came to Church," pages 28-32.

Speaking further concerning the heart-searching effect of the dream and the personal presence of Christ through the Spirit, Dr. Gordon says: "When it became a realized and unquestionable fact that in the person of the Holy Ghost, Jesus is just as truly in the midst of the church as he once stood in the company of his disciples and 'showed them his hands and his feet,' then the whole house began to be searched as with a lighted candle." The question of "pew rentals" began to trouble him, with the "sittings so graded that one could read the relative financial standing of the worshipers by noting their position in the broad aisles." The "popular desire for eloquence, for humor, for entertainment, for wit," as a minister, also came under prayerful scrutiny.

Then the question of a paid choir, with fine voices administering the service of song, the larger part of whose members "made no profession of discipleship, and some were confessed disbelievers," was pressed upon his mind. His conscience was distressed in reference to such "singers standing above the communion table, leading a divinely appointed ministry of song." "Minstrels from Egypt" had taken the place of that "chastened, self-denying, holy song which no man can learn but they that have been redeemed."

From this searching of the sanctuary, occasioned by the mysterious stranger in the pew seen in the dream, he was led to the conviction that "performers brought from the opera or from the theater on Sunday to regale the ears of the church with some flighty song of artistic musical display," was wrong.

"When I can consent," he said, "to have the communion table moved out into the court of the Gentiles, and call upon the thoughtless and unconverted to receive the sacred elements lying thereon, then I may see the propriety of bringing a choir of unregenerated musical artists into the holy of holies of the church, and of committing to their direction the service of song. This conviction rests upon neither prejudice nor preference, but upon the fixed assurance that in the house of God I am servant, not the master, and that I have no alternative but to comply

strictly with the divine arrangements of the church fixed by the Lord himself."

He was further led to give consideration to the question of church festivals, and felt horrified at the thought of being identified with such frivolities. Concerning this he says: "Church amusements are simply parasites hiding underneath a religious exterior, while they eat out the life of Christianity. *Sacred* concerts, *church* fairs, *ecclesiastical* entertainments — how well the words sound in the ears of the unwary. But when the Lord appeared walking among the golden candlesticks with countenance like the sun shining in his strength, their real inwardness was instantly revealed."

The lesson contained in this dream is a most instructive and searching one. It led Dr. Gordon to seek for Spirit-filled church officers, to root up some strange plants he found growing in the sanctuary courts; pew rentals were abolished, ecclesiastical entertainments were dropped off, unconverted musical artists were dispensed with, interest in foreign missions was deepened, and the church quickened. It should lead every minister of the world to a prayerful inquiry concerning his ministration of the word, for this Stranger sits in the pew before him. The lesson may be studied with profit by every congregation of believers. It should lead to deeper personal piety and consecration, to greater reverence and quiet decorum in the house of God, and to a study of the forms and ceremonies which attend the altar, that the Spirit be not grieved from the temple and leave the sanctuary of Jehovah desolate, and that the incense of praise which arises from our altars be rich with fragrance.

The Seven Churches of Revelation 2 and 3

MRS. M. E. STEWARD

SYMBOLS:—

1. Seven golden candlesticks, representing seven churches. Rev. 1:20.
2. Seven stars, symbolizing the angels, or ministers, of the churches. Verse 20.
3. The various characteristics of the Son of man, who was walking in the midst of the candlesticks, and holding the stars in his right hand, signifying his powerful protection and help. Verses 12-16.

Reasons why these churches could not be literal:—

1. The whole book of Revelation was addressed to them. In the apostolic days most of it applied in the future; consequently, the churches then could have had but little benefit from the book.
2. In churches in close proximity, in constant intercourse with one another, having the same Scriptures, and ministered unto by the same individuals, there could not have been so great a difference in character and in the reproofs and promises given them.
3. There were other churches just as important as the seven mentioned. But the names of the seven aptly describe the different periods of the gospel church.

Each of the seven churches, therefore, comprises all the churches of God at any one period.

Commendations, reproofs, and promises:—

1. In the messages to the churches, Christ introduces himself in the character suited to the time. He first speaks of their good traits. All the churches, except Sardis and Laodicea, are approved for good works.

2. Pergamos and Thyatira were reproofed for wrong doctrine. Smyrna and Philadelphia received no reproof.

3. The promises were applicable to the peculiarities of their situation. Thus, Smyrna, which suffered martyrdom, had the assurance of not being "hurt of the second death." The Philadelphia church, which had been ridiculed for its belief in Christ's coming, was to be vindicated, so that scoffers would know that God loved it.

The record of the seven churches:—

1. The Ephesus, or apostolic church, while commended for general faithfulness, was censured for having left her first love. While in this condition, the people of God passed into the Smyrna church, about the end of the first century. Black clouds of persecution gathered about her; but she diligently sought her Lord, and when the storm burst in fury, she carried herself so nobly through it that she had the full approval of heaven. See Goodrich's Church History. In the first three centuries, three million Christians were put to death. But Constantine became emperor, and to gain the influence of the church he brought her under obligation to him, by favoring her.

2. The name of the church now changed to Pergamos, which continued to 538 A. D. The Lord saw her trials, but reproofed her for harboring false teachers. Thyatira followed Pergamos, and remained until 1798 A. D. This was the time of the papal supremacy. The Papacy is no part of the seven churches. She put between fifty and one hundred million of God's people to death. Says "The Museum of Antiquity:—" "These were well-informed persons, of strong, cultivated minds, neither wild in their notions nor foolishly prodigal in their lives."

3. Sardis, the next church, swung from suffering and death into the arms of the world; had a name to live and was dead. Yet a few worthy ones were found even in Sardis.

The admonition following the testimony to each church, and addressed to every person who has an ear to hear,—a heart to accept the word of God,—is, "He that hath an ear, let him hear what the Spirit saith unto the churches."

The advent churches:—

1. Philadelphia expected her Lord to come in 1844.

2. She was well pleasing to her Lord.

3. Laodicea closes the series of churches.

Time occupied by this church:—

1. Laodicea is the remnant church of Revelation 12. It is the one now existing, for the coming of Christ is the

next great event with her and with us.

2. This church covers the time of the investigative judgment in the heavenly sanctuary. The meaning of the word Laodicea is judging the people.

3. The message to this church is true, for it is expressly stated to be from "the faithful and true witness." Rev. 3:14.

The boast of Laodicea and the Lord's testimony to her:—

1. "Thou sayest, I am rich, and increased with goods," both temporal wealth, which according to James she has been heaping up, and Bible truth. She is not reproofed for holding wrong doctrine. She feels that she has "need of nothing."

2. God says: "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked?"

3. The Saviour is pleading for her in the judgment, but he declares he will spew her out of his mouth, because she is "lukewarm." This declaration is conditional, for counsel follows, which, if accepted, will save her. "If lukewarm sinners realized they were sinners, Christ could plead in their behalf, and the Lord would arouse them by his Holy Spirit. They hear the word, but make no application of it to themselves."—Mrs. E. G. White.

The Lord's counsel to Laodicea:—

1. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Verse 18.

2. We "buy" by exchanging ourselves, worthless as we are, for his blessings.

3. "Gold" is spiritual riches; it is principally three things,—faith, hope, and love. James 2:5; 1 Corinthians 13. "White raiment" is the "righteousness of saints." Rev. 19:8. The "eye-salve" is the Holy Spirit. Acts 10:38.

Three things the Faithful Witness declares:—

1. "As many as I love [this proves that the Laodiceans are not rejected], I rebuke and chasten." To rebuke is to reprove sharply. A special work that fulfils this point has been in this church ever since it had an existence. It is unquestionably the "testimony of Jesus," the spirit of prophecy manifested through Mrs. E. G. White. This chastening of the church will not cease in rebukes from within and in persecutions from without till the end comes. Says Jesus, "Be zealous therefore, and repent."

2. "If any man hear my voice [the Saviour speaks in various ways], and open the door [which is barricaded with many evil habits], I will come in to him, and will sup with him, and he with me."

3. Wonderful is the promise to the overcomer, to sit with Christ in his throne! One hundred forty-four thousand will heed the loving counsel given, and be freed from fault. What a lifting of the last dregs of humanity into absolute perfection is this!



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Editorial

News From Lake Titicaca

BECAUSE of the message from Elder F. A. Stahl, asking special prayer in behalf of the work at the Lake Titicaca Indian Mission, we know that many will be watching for the first news from that frontier post. Shortly, no doubt, we shall have a full report from Elder Stahl of experiences the mission has been passing through in the fresh outbreak of persecution. The first word, however, comes from Elder A. N. Allen, superintendent of the Peruvian Mission, who writes from Lima, the capital. The Indian Mission is about five days' journey from Lima by boat and rail, so that as yet few particulars had come through over the telegraph-lines. Elder Allen writes:—

Our Indian work at Lake Titicaca is again in the limelight of publicity, caused by an assault made on our mission at Plateria by the bishop of Puno and about twenty mounted men and a number of others. Some damage was done to the mission property, and Camacho, our Indian teacher, and others of the believers were thrown into jail. A telegram just received from Brother Stahl says that they are free again. Brother Stahl was returning to the mission from La Paz, Bolivia, and arrived just a day or two after the attack. I got the wires to working through the American consul, and also through the *pro indigena* [the Peruvian commissioner for Indian affairs, as we should say]. Some of the papers in the south have been lauding our work too much to suit the bishop, I think. It will surely only mean another victory for us in the end. The work is God's, and to him be all the praise.

It was about a year and a half ago that one of the bishops came up to the town of Chacuito, the nearest town to Plateria, the mission location, and delivered in the church an old-fashioned Roman curse upon the mission, and ordered the destruction of the work. We in lands where the Roman Church has not full sway can little realize the power

that the priests wield in those far mountain highlands.

The word was brought to Brother Stahl and to the Indian believers that they were to be driven out and destroyed. Every day the believers met and prayed the Lord to intervene in behalf of his truth. Word was telegraphed to Lima, and at that time also Elder Allen notified the authorities, and messages were quickly sent to the civil officers to allow no violence toward the mission.

Even independent of these official messages, some hearts were remarkably changed in feeling toward our work, in which our brethren saw clearly the intervening hand of God. Also at that time two local spirits who had been most antagonistic to our work were suddenly called to their last account, one by sudden death, the other by sudden illness terminating fatally, and it seemed that the fear of God fell upon the hearts of those who had arrayed themselves against the work.

In the meantime, however, the mission has been extending, and the numbers of believers have considerably increased. Recently the mission dispensary and school were moved from temporary quarters to our own buildings near the highway running round Lake Titicaca, and no doubt these signs of advancement stirred up again the ire of the ecclesiastical authorities. Surely our brethren will remember still this work and the workers in prayer, and as Brother Allen suggests, we may expect to see deliverance come and yet greater enlargement of the work.

W. A. S.

Christ and the Law of God

God's will must be in harmony with his character. His law expresses his will. His law is, therefore, an expression of his character. To abolish that law would be to abolish the will of God, and to abolish the will of God would be to abolish the character of God, and that would be to abolish God himself.

That, however, was what Satan started out to do when he declared his purpose, "I will be like the Most High;" "I will exalt my throne above the stars of God." As there could not be two Most Highs, he who would be like the Most High must thrust the Most High out of his place and take that place himself; must put his law, his will, his character, in the place of that of the Most High.

Let us see what is involved in such a usurpation and transformation. We have seen the law of God demonstrating the character of God by teaching men the essentials of holiness, so that they, with that criterion before them and the

Holy Spirit to impress and to guide, have had their lives and characters fashioned after the life and character of the divine Pattern; and in that attitude of willingness and submission and loyalty to the law of the divine government, the robe of Christ's righteousness has been thrown over them. Then the sins that are past, the fallings, the failures, and the weaknesses of the flesh are lost sight of, and there is seen in such individuals only that righteous life of the Redeemer, with the unchangeable law bearing witness to that righteousness.

On the other hand, we have seen the character of the adversary—who would abolish God and his law—wrought out in the lives of men. They have abolished the law out of their lives, and have given themselves license to follow every dictate of unlawful and unholy desire. The result has been a stern harshness of character, a selfish disregard of the wishes and even the rights of others, an exaltation of self above every thought of service for others, and in the end a life as hard as the surf-beaten cliffs, and a future prospect as barren of hope as the glaciers of the Alps are of vegetation. In that heart the law of God was abolished, and the law of self-service, which is the law of Satan's kingdom, took its place. Iniquity, usurping the throne of righteousness in the heart of man, has strewn the world with strife, contention, war, sorrow, misery, covetousness, greed, folly, licentiousness, desolation, death.

But those things are not against men only: they are against God, primarily against him; for they are devastating his possessions and disputing his rule within his own dominion. The character developed by that rule of life is the very antithesis of the character of God. Of his character we read: "Jehovah is righteous in all his ways." Ps. 145: 17. "Righteous art thou, O Jehovah, and upright are thy judgments. . . . Thy law is truth. . . . Thy commandments are my delight." Ps. 119: 137-143. His righteous character developed judgments that are upright, a law that is truth, and commandments that are the delight of the true child of God. Our Saviour emphasized this when he said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15: 10. Jesus Christ was a keeper of the law. In that keeping he demonstrated his loyalty to the Father and his right to represent the Father in the earth. To abide in the love of God, one must be in harmony with the will of God, and that will is expressed in his holy law.

Note the blessed promise, "Ye shall abide in my love." But the promise is

contingent upon a certain attitude toward the commandments—"If ye keep my commandments." What is the converse of the proposition? Certainly it must be this: If we do not keep his commandments, we shall not abide in his love. It is not difficult to comprehend what that would mean. If we do not abide in the love of Christ, we shall certainly fail of having an abode in his everlasting kingdom. How much depends, therefore, upon maintaining a right attitude toward the law of God!

But, the objector says, that means Christ's commandments, not the decalogue given on Sinai. Our Saviour's own answer to that objection is: "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. Could two supreme laws govern the same universe at the same time? Has our Saviour made a law to rule the universe? To do so would be to displace, or abolish, the law of the Most High; and that is what he explicitly declares he did not come into the world to do, and it could never be done. The law of ten commandments is the law of Christ. He kept it to the Father, and we keep it to him and to the Father. Christ was the mouthpiece of the Father. "I have given them thy word," said our Lord in that wonderful prayer to the Father recorded in the seventeenth chapter of John. Again: "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." John 14:10. There is no shadow of idea set forth in any of our Saviour's teachings that he had thrust aside the law of God and established a law of his own in its place. He came to teach obedience by the example of his own life; and he could not teach obedience by abolishing that which he set out to obey. The whole trouble, and the root of all the trouble in the world, was that man was disobedient, that he broke the law. We read: "As through the one man's [Adam's] disobedience the many were made sinners, even so through the obedience of the one [Christ] shall the many be made righteous." Rom. 5:19.

How unjust to Christ and how untrue, therefore, is the declaration that he came to abolish the law of God! He did not; but he did come to abolish death, which is the result of the transgression of that law. Abolish the law and there is no need of the gospel. The gospel is the remedy for sin; but the Word declares that "sin is not imputed when there is no law." Rom. 5:13.

Therefore, with the law abolished, sin is gone; and as we do not need a remedy for something that does not exist, the need of the gospel—the remedy for sin—is swept away also. Upon that hypothesis the church for nearly two thousand years has been battling against something which did not exist, and seeking to mollify that non-existent wound with the lotion of the gospel. Into what an inextricable maelstrom of inconsistency and contradiction and confusion do they fall who argue the abolition of God's holy and unchangeable law!

C. M. S.



The Lord's Return—No. 1

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

The Basis of Our Hope

WHAT assurance have we that the Lord Jesus Christ will come to this earth the second time? How may we know that things will not continue for ages as they have existed from the foundation of the world? Our answer is found in the revelation of God to man. That word which tells us of the coming of the Lord in humility nineteen hundred years ago as clearly proclaims his coming a second time in glory and majesty.

This faith has been cherished by the church of God in every age. It was contained in the promise to Adam that the seed of the woman should bruise the head of the serpent. "Enoch also, the seventh from Adam, prophesied" of the coming of the Lord with "ten thousand of his saints." Job, in the days of the patriarchs, declared his faith in a living Redeemer, "that he shall stand at the latter day upon the earth," and that in his flesh would he for himself, with his own eyes, behold the Lord. In the writings of David, the sweet singer of Israel; of Daniel, the prophet-statesman; of Joel; of Amos, the herdsman; of Zechariah, in his highly figurative description of the coming kingdom; of Malachi, whose prophecy closes the Old Testament scriptures, the coming of the Lord is set forth as the grand fruition of the Christian's hope. It was made the chief object of prophetic vision. Of it the bards sang and the poets wrote. Even in the days of darkness and depression, when Israel was a stranger in a strange land, the glories of the coming state and of Israel restored, were the hope that kept the heart from sinking.

The same blessed hope is set before the church of God in the New Testa-

ment scriptures. Of his coming in his kingdom, of the time when he shall be seated on the throne, of his glory when he shall descend to earth with myriads of the heavenly hosts to gather his children to himself, the Lord speaks in no uncertain terms. Note his prophetic utterance as recorded in Matthew 24, Mark 13, and Luke 21.

It was this hope which cheered the hearts of the disciples and nerved them for the conflict when separated from their divine Lord. Listen to the words of the angelic messengers: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

"This same Jesus!" How these words must have thrilled their hearts! From one they had come to love better than life they had been separated. The one who had been their companion in trials, a sharer of their joys and griefs, their comforter in many trying hours; the one with whom they had labored and toiled and watched and prayed, with whom they had made common cause in hope and purpose, in persecution and suffering, for whom in following they had forsaken all and subordinated every earthly ambition; the one who had become life of their life and hope of their hope, had left them to go to his Father, and they were deprived of his blessed presence. But before leaving he had breathed upon them his own blessed Spirit. Their hearts had thrilled and responded anew to the hope and desires and purposes which possessed him. They joyfully assumed the commission he had given them to perform, realizing that his watchful eye was upon them; that he took account of their labors, and that though absent from them, by his own blessed Spirit he would still continue to share in their experiences; and then as the climax of all there was the assurance of a renewal of that blessed association which they had enjoyed with him so intimately. "This same Jesus" was to come again and take them unto himself.

This hope cheered John, James, and Peter alike, as is evidenced by their later epistles. Peter tells of the coming of the "chief Shepherd," the one who had commissioned him during his absence to feed his sheep (1 Peter 5:4); James exhorts the believers to be "patient . . . unto the coming of the Lord;" and John professes the same abiding faith in the coming of his beloved Master. The great inspirational hope in the heart of Paul was the coming of the Master. Read his weighty argument on the resurrection in the fifteenth chapter of 1 Corinthians. See

how he sets forth the grand climax, the hope of the church in every age, as the coming of the Lord and the resurrection of the saints at that time. Read his comforting word as contained in the fourth chapter of the first epistle to the Thessalonians. It was the hope he placed before the believers at Colosse, at Philippi, in Galatia, and the church at Rome.

There can be no mistaking the character of this hope. It was more than a fantasy, an ideal. It was a vision, a revelation to the soul, a part of the very life. It furnished inspiration for labor, and nerve for the conflict. It was a real, tangible, genuine, enduring hope, and all this it remains to the church of to-day.

In these days of darkness to what other source shall we turn for relief? How else shall we obtain freedom from the pall of sin? In what other way will misery and crime and sickness and death be banished from the earth? How else can there come surcease from pain and crying and tears? Lost and undone indeed would be our condition without the blessed assurance in the Scriptures of Truth of our Lord's return.

Thus the hope of the saints of God in every age, of apostle, priest, prophet, and king, is our hope to-day. The basis of that hope is the unchanged and unchangeable word of our blessed Master. Upon this we may rest with assurance.

F. M. W.

Following the Light

IN the human family the ill effects of man's disobedience are everywhere apparent. Men's bodies have become dwarfed, enfeebled, diseased. The human race to-day is the prey of numberless maladies, and each year affords new diseases or new complications in old ones. And we must conclude from the testimony of Scripture that these conditions will grow worse until they culminate in the terrible pestilences of the last days.

In view of these conditions it naturally would be expected that the gospel message for this time should embrace not only the quickening of men's spiritual natures, the transformation of their character, but that there should be connected with it that which would offer some relief from the terrible effects of sin as seen in the physical degeneracy of the human race. This it does. The message represented by this movement is a message of reform which calls men to a higher standard of both spiritual and physical living.

Instruction has been given this people for many years through the servant of the Lord regarding the principles of healthful living. Again and again through the testimonies of the spirit of

prophecy have these principles been urged upon the attention of our people. Some have given to this instruction careful study. Consistently and faithfully they have endeavored to apply the principles of health to their own families and to their own individual needs, and God has blessed in this effort. Others have indifferently turned from the instruction and persevered in disobedience to the laws of life and health. These have suffered great loss.

Surely when light is sent the people of God, it is important that they give to it diligent heed. It is not enough to argue that it is inconvenient to do so, that it is easier to follow the old beaten paths. The children of Israel felt this way in the wilderness, and longed for the dietary of Egypt. Their course brought darkness and backsliding.

Nor does it avail to point to some misguided member of the church, who, in perversion of judgment, has wrongly applied the principles, and becoming extreme in his conceptions, has made his own standard of living a test and gage by which to judge the Christianity of others. Every movement has had its misguided votaries. The unwise course pursued by extremists does not lessen our responsibility to follow the light which God has given. We find some professed Seventh-day Adventists who take extreme positions with reference to Sabbath observance, the coming of the Lord, and other cardinal features of the message we hold. This by no means detracts from the force of these truths. Nor does the unwise course of others in dietary reform lessen our individual responsibility to obtain, from better habits of living closer, observance of the laws of our being, the blessings which God designs we shall receive.

It is not for us to judge our brethren in meat or in drink. It is not for us to erect some personal standard of reform and by it seek to gage the conduct of our fellows. But it does behoove every Seventh-day Adventist to take the light and counsel which have come to this people on this important question, and make of the principles, involved a faithful and earnest personal study, and in his own life apply them just so far as circumstances will permit, and as God gives him wisdom. We are confident that to those who do this there will come rich blessing.

Without this how can we expect to be kept in the times of peril upon which we have entered? How can we expect the protection of heaven from disease and pestilence if we walk contrary to that which we know, or to that which it is our privilege to know?

Ignorance of the subject can not consistently be urged as an excuse for neg-

lect of the principles. It is the duty of every child of God to become acquainted with the laws of his being, to study the questions of health from a scientific and a physiological standpoint. No large amount of erudition is necessary for this work. A knowledge of the simple principles of hygiene and physiology may easily be obtained. The science of proper cooking and dietetics may be made to come within the range of knowledge of the ordinary housewife. Much valuable instruction is afforded in our health journals, in the Home and Health department of the REVIEW, and above all in the "Testimonies for the Church," to say nothing of the treatment of these questions from a scientific basis as contained in scientific books to which all have access.

Our sisters,—especially wives and mothers,—the teachers in our schools, our ministers, in fact all who stand before the people as leaders and instructors, have a duty to become intelligent on the question of healthful living. They owe it to their position; they owe it to those who look to them for guidance.

Let us walk in the light of God. Then we can take hold of him with confidence, with no mountain of transgression and condemnation arising before us to eclipse our faith. Let us honor God by obedience to the principles of truth, and then God will honor us in the fulfilment of the promises of his Word in relation to our physical well-being. Then will the Lord fulfil to us the promise made to Israel of old: "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

F. M. W.

Note and Comment

Flood and Storm

THE religious journals comment freely upon the terrible disasters that have visited the Central West during the last few weeks. The *Examiner* of April 3 says:—

It is, undoubtedly, an "act of God," who sent the whelming rains; but the reason for it is beyond our ken.

The *Northwestern Christian Advocate* says:—

Again, our vaunted scientific age has received a severe shock by this raid of nature's forces. No astuteness of mind, no known law of science, gave the wise ones any inkling of the morrow's titanic program. Man closed his eyes in sleep for a few minutes and was awakened by the shock of an aroused monster.

Of course, we can explain it to-day, but no secret of nature could come galloping to us in premonitory warning. About the time we have builded our house on the sands of science, the winds blow and the floods come and our house falls in confusion. We have no particular insight into the laws of nature. How can we conceive a science of religion?

We speak of the natural disturbances of the past week as terrible. We seem too stunned to seek a way of explanation.

Some of the journals seek to harmonize disasters of this character with the judgment and mercy of God. Speaking on this point, the *Lutheran* of April 3 says:—

Such disasters, because of their suddenness and unexpectedness, completely overshadow in importance, in the popular mind, evils infinitely more appalling than they. Think of the sorrow and distress which sin is bringing with it every day in millions of homes outwardly prosperous. The tempests and floods of a whole century do not begin to cause such havoc in men's lives as the breaking of the ten commandments do in a single year or even month. . . . Who gives this a thought? Verily, the loss of life and property wrought by storm and flood, is not to be compared with the disasters wrought by sin, terrible though the former for the moment seem to be.

The *Advance* of April 3 refers to the recent disasters, in the same way:—

There has come to this country a pamphlet in German by Professor Lutgert, of Germany, on the shock which the optimism of Europe received from the earthquake of 1755. At that time the greatest name among philosophers was Leibnitz, with his laws of monads and their eternal harmony. The brightest mind in contemporary life was Voltaire, with a theory of an esthetic benevolence in nature. And everywhere was a complacent deism that thought God was good but that he was not very much in earnest.

Then on Nov. 1, 1755, the city of Lisbon went down with a loss of between 30,000 and 40,000 lives, and men began anew to examine their theories. From that time, Professor Lutgert maintains, the rationalists ceased to be as optimistic as formerly, and taught a doctrine of submission to the inevitable; while the orthodox, who had been counted pessimists in their sterner doctrine of God, now rallied to a new faith, preached a goodness that could not be submerged by any calamity of life, a trust in God that no shock could overthrow, and a new emphasis on free will. Thus, as this author contends, the rationalists became the pessimists, and the Christians were revealed as the true optimists.

There had been a removal of the things that had been shaken, that the things that were not shaken might remain.

We believe that God in his infinite love permits such disasters for the very purpose of leading men to give thought to the questions of sin and the way of escape therefrom. In regard to this we quote the following from "Testimonies for the Church," Vol. IX, page 97:—

More and more, as the days go by, it

is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, he is warning the inhabitants of this earth of his near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed.

O that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth.

Through the ministration of the Spirit, through the preaching of the cross, through the circulation of the Scriptures and the distribution of religious literature, God is seeking to save men from the wrath to come; and just as surely is he saying, "Come," through fire and flood and sickness and sorrow which he permits to visit the human family. He is not the author of sorrow in that he creates it, but he does permit it, and he permits it in love. May God grant that those for whom the lesson is designed may learn it and turn to him who wounds that he may heal, and bruises that he may bind up again.

The Divorce Evil

ONE of the great problems before the people of this country at the present time, in both its religious and civil phases, is the divorce problem. Perhaps there is no one tendency which shows so greatly the laxity of the moral tone as the rapidly increasing number of divorces that are granted annually. Destroying as it does so many homes, and affecting in such a large degree the social and civil life of the people, the question is one proper for consideration by the state, and the moral phase of the question should appeal more forcibly to the Christian church. Speaking of this, the *New York American* says:—

To what extent the divorce evil is encroaching on our national life is shown by the report of the Illinois commission appointed to secure evidence on that subject.

The figures it submits are staggering. Within the last half-century divorce has increased on an average of more than three and one-third times as fast as the population. In the past year it is estimated that 100,000 divorces were granted; it is within moderation to say that in the last fifty years 2,000,000 homes have been wrecked, and that nearly a million and a half of children under the age of ten were deprived of one or both parents.

Compare the figures for 1900 in twenty European countries, in addition to Australia, Canada, and New Zealand, with a

total population of 267,000,000 as against our population at that time of 76,000,000. The divorces granted in the twenty-three countries were 27,000. The divorces granted in this country were 50,000. The rate here was seven times that of Europe.

The commission believes a remedy can be found only by a revision of our marriage laws. "We can never hope," says its report, "to eradicate the evil of the divorce court until we safeguard the morals and health of the community by just, sane, and adequate marriage laws."

The teaching of the Scriptures permits divorce on one ground only, the violation of the seventh commandment. The church of Christ should consistently hold to this standard. It can not justly fellowship those who obtain divorce for the thousand and one reasons permitted by the civil court. The integrity of the home should be safeguarded, and the church should exalt the standard and seek to quicken the consciences of its members with reference to this important question.

The Survey

In the Balkans

IN spite of the protests of the powers and of the active blockade of the port of Montenegro by the war-ships of Austria, Germany, England, France, and Italy, active operations of the Montenegrins and Servians against Scutari continue unabated. The great powers are sensibly worried over their failure to bring about peace between the allies and Turkey, and seem at a complete loss to know how to proceed further in their efforts. While Russia has acquiesced in the blockade of Montenegro's seaport, she has not participated in it, and the Austrians are now accusing the Russians of playing a double game. The king of Montenegro has given over the direction of the forces of Montenegro and Servia to a Servian general, and the Servians have been strongly reenforced before Scutari. In a combined attack against the chief fortress of that city, Great Tarabosch, the besiegers lost heavily, but it is reported that the fortifications were captured. The Turks report successful engagements with the Bulgarians near the Tchataldja fortifications. An engagement is also reported to have taken place between a Servian army and a detachment of the Turks numbering several thousand, whose whereabouts had been a mystery for some time. The Turks were defeated with considerable loss, and their hospitals and wounded were left in the hands of the Servians. It is reported that practically the whole of the Adrianople army has left the vicinity of that city, and will join the forces now lying in front of the Tcha-

taldja lines. While the Turks have accepted the peace plans of the greater powers, the allies are holding aloof and continuing their operations. The fear is expressed that if coercive measures are adopted by the greater powers, there are liable to be clashes of interests which would embroil all Europe. The British prime minister has announced that by reaching an agreement to restrict Montenegro's activities and maintain the independence of Albania, the powers have averted a war among themselves which otherwise would doubtless have occurred. But the seriousness of the situation is still recognized. The German chancellor, in submitting the government bills in the Reichstag on April 7, gave expression to the imminent danger existing, and did not hide his fears of a clash between Germany on the one side and France and Russia on the other.

Financial Unrest

A FINANCIAL panic has been hovering over Europe for some weeks, due to the present war and the fear of a greater one. Germany fears that if ever she should be in a war grapple with England or Russia, France would make an attempt to retake Alsace-Lorraine, and that such a combination against her would require all her resources both of men and of means. France has been giving much attention to her army, and is preparing a great fleet of air-ships, both aeroplanes and dirigible balloons. Germany, in seeking to prepare herself to meet this military increase on the part of France, has had to resort to the unprecedented expedient of putting a graduated tax upon the incomes of the wealthy and well-to-do. France was quick to see what was involved in this, and is planning to meet that move. This feverish preparation has caused the people to feel that they would be better prepared to provide for themselves if they had their money in their own lockers, and they have been withdrawing their deposits from banks, and seeking to realize on what is owing them. With this feeling general throughout the country, the result has been a stringent tightening of money throughout these countries; and when one or two countries are thus affected, the result is felt in all the rest. The people are asking what is the meaning of this state of things in such a country as Germany, one of the wealthiest of Europe's manufacturing and supply centers. A financial authority, writing in the London *Daily Mail*, declares that "the rival armament preparations of Germany and France have produced a state of nervous tension of which the gold scarcity is a natural though unpleasant expression."

Since the outbreak of the Balkan war, between \$75,000,000 and \$100,000,000 in gold has been taken from the banks of Germany alone and hoarded by the people. Withdrawing such an amount of actual gold from circulation can not fail to result in a serious stringency in the money market. There was a real question as to Germany's ability to secure enough gold to counteract the heavy pressure on the money market. It was done, however, by energetic efforts, and the panic was averted. But as the pressure becomes more and more acute, due to the race for naval and military equipment, the uneasiness of the people will be accentuated and the danger of serious trouble will be more imminent. The burden of actual war could not be much greater than the present burden of war preparation. How long the people will be able to endure it men can not tell. There is quite a general feeling that the backs of the people have about reached the breaking-point under that burden.

The Flood Situation

THE flood waters that have caused such devastation in Indiana, Ohio, Pennsylvania, and Illinois, are now swelling the Mississippi to a most dangerous height. Cities of considerable importance along the Mississippi are now below the level of the turbid waters of the great river, but so far the levees have been holding, and the devastation that has been almost hourly expected has not occurred. Great inconvenience has been caused the people, however, on account of having to move from their threatened dwellings to higher ground. Disease has begun to appear in the devastated districts, and great fears are felt in Indiana and Ohio that epidemics will occur. One city already has an unprecedented number of smallpox cases, in spite of the fact that every precaution is being taken. In most sections visited by the flood the work of rehabilitation is going on rapidly; but the effect of the calamity in the two States which suffered worst will be felt for years.

China's Recognition

THE State Department of the United States proposed to the other nations that the new republic of China be recognized on April 8, the day on which her legislature met; but the other nations have not felt free to follow the suggestion of the American government. The fact that the province of Mongolia has declared its independence of China and has been recognized by Russia has complicated the situation to some extent. It is reported that the other nations will not recognize the Chinese Republic until it is in full working order under its con-

stitution, which has not yet been adopted. Whether the United States will act alone or will wait until the other powers act has not been definitely decided.

Woman Suffrage

THE leader of the woman suffrage movement in England is now in prison, beginning to serve out her term of three years' imprisonment for her connection with the destruction of buildings by fire and dynamite. Feeling on the part of both the suffragettes and those opposed to their movement is becoming very bitter. On a number of occasions during the week the police have had to protect women speakers against mob violence. There has been further destruction of property by those interested in the woman suffrage movement, both in the hope of aiding the movement and as a protest against the imprisonment of the leader, Mrs. Pankhurst. Threats have been made that the situation now is one of open war, and that life as well as property will be destroyed in order to attain their object. All the principal public officials are being closely guarded by the police to protect them from the violence of the friends of the woman suffrage campaign. In Washington, D. C., on April 7, suffragists from all the States marched down Pennsylvania Avenue to the Capitol under police escort and entered the Capitol building to present petitions personally to their representatives, and otherwise to further the interests of their cause. In Michigan on April 7 the question of woman suffrage was voted on, and was lost by a rather close vote.

Church Union

DURING the first week in May a large number of delegates from practically all the Christian churches will meet in Washington, D. C., to discuss the formation of an interdenominational, worldwide Christian church. The convention will be made up of representatives from the Catholic, Protestant, and Greek Churches. It is the aim of the gathering to settle on some form of Christian church which will embody all three of these faiths. The general outline will be made in this meeting, and at some later date it is planned to call a meeting of delegates from all over the world to discuss the matter and arrive at a definite settlement. It is expected to absorb into this amalgamation every Christian denomination in the world. Toward this object the late J. Pierpont Morgan donated the sum of \$100,000. This is another important move toward the uniting of Christendom under one spiritual head, who will, beyond doubt, be the prisoner of the Vatican. C. M. S.



A Macedonian Call for Medical Missionaries

A. C. SELMON, M. D.

THERE are none from abroad who have visited China but were deeply impressed with the appalling amount of physical suffering that could be easily and quickly relieved to be seen on every hand. The causes for this are overcrowding and extreme poverty, together with the ignorance of the nature and the causes of disease, and the scarcity of trained physicians. There is an impression abroad that the Chinese do not have as sensitive nerves as some other nationalities. Needless to say, this is an error; for the Chinese suffer as keenly from injury and disease as do any other people under similar circumstances. It is true that the prevalence of disease has begotten in the people a certain degree of hardness, so that they bear their aches and pains with much less complaining than the average European would. If evidence is wanting that the Chinese have nerves that are keenly sensitive to pain, it is found in the haste with which they flock to the dispensary and the hospital of the medical missionary. When Dr. Peter Parker arrived in Canton and opened up the first medical work in China, it is said that it was not long before the sick came to him from the far distant province of Honan, at that time over a month's journey from Canton.

While conditions in China are now much better than they were in Dr. Parker's day, the demand for medical missionaries grows with the years. The knowledge of the causes and the nature of disease is now being spread abroad to a degree. As the people come into possession of this knowledge, they begin to see that the physician can not only help them to get well when they are sick, but he can teach them how to keep their health; and in a land where the people are dependent entirely on to-morrow's earnings for to-morrow's rice, health is a most valuable asset. The result is that the medical missionary does not need to search for an opening, for in many places the people are calling for him. An instance may be mentioned:—

For some time during the last year one of our Chinese evangelists was located in one of the large cities of Anhwei province. About three weeks ago I received a letter from this place stating that the people wanted a doctor there very much. They had already raised four hundred dollars to secure the supplies for a hospital, and more was

pledged. They requested that Mrs. Selmon and I come at once and locate there and help them. It was also stated in the letter that as soon as they received my reply, three hundred dollars in cash would be sent me with which to get some supplies for opening up the work.

This request seems very much like the vision Paul had of the man calling for him to come and labor in Macedonia. It seemed a cruel thing to send back the word that it was impossible to comply with their request. But a deaf ear must not be turned to such calls as this, for they are from the Lord and clearly point out to us our duty. My prayer is that as this comes to the notice of young men and women in our ranks in the home lands who are prepared or are preparing to do medical missionary work, it will be to many a Macedonian call. The Lord through his servant has said, "Medical missionary work is the pioneer work of the gospel." And has not the Master himself commanded us, saying, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick"? Matt. 10:7, 8. "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10:8, 9.

Large are the doors of opportunity that are open for medical missionary work in China. Probably in no other land is there such a crying need of this kind of work. Other lands need medical missionaries, it is true, but from the standpoint of area and population their needs are small compared with those of this great republic. There are in China with its more than four hundred millions of inhabitants not more than three thousand trained physicians, and two thousand are Chinese physicians trained in modern medical science. This is an average of one physician to every one hundred thirty-three thousand of the population. In the United States there is one physician to about every five hundred persons. What a call for doctors would go out through the newspapers of the land if in San Francisco there were but three doctors, in Denver two, in Omaha one, in Boston five, and if in all these places cholera, leprosy, plague, smallpox, and a score of other fearful diseases were always prevalent. No doubt there would be an army of volunteers, and among them would be found a goodly number of Seventh-day Adventist medical workers. Why is it that such a call in the home land, where hygiene and simple treatment for disease is the common knowledge of the major-

ity of people, should find so many volunteers, and more urgent calls than this from the mission fields should be so long unanswered?

The Lord has given some very pointed instruction in regard to this. It is: "Those who have been trained for medical missionary work in foreign countries should be encouraged to go without delay where they expect to labor, and begin work among the people, learning the language as they work. Very soon they will be able to teach the simple truths of God's Word."—"Ministry of Healing," page 155. This shows in what way the medical missionary stands on vantage-ground, for he no sooner gets a start in the language than he can begin to do active work, and as he relieves the suffering ones he can point them to the Chief Physician, who not only can preserve life, but can also impart life.

Free Albania

DURING the recent struggle of the Balkan States for freedom, in southern Europe a few Protestant missionaries have been called upon to endure great hardships. In a quarterly bulletin issued by the Congregational Mission Board is given a report from a minister who went out to Albania five years ago, C. Telford Erickson. In speaking of Mr. Erickson's experiences before giving his letter, we read:—

"What he has experienced and suffered would supply material for several wonderful stories. Here are a few outstanding facts in a record of rare heroism: Settles at Elbasan; moves to Tirana; warmly welcomed by the people; driven out by persecution of the Young Turk government; returns to Elbasan; with wife and three children lives in wretched native building; arrested by government and transported to Monastir; weary negotiations; allowed to return; effort to obtain land and establish schools blocked; oldest boy, taken sick, is carried by the father to Switzerland and dies there; the war breaks out; Erickson seeks to rejoin wife at Elbasan; thrown into prison by Servians at Durazzo; sends secret message to the board through prison boy; state department advised; released, he returns to family and finds them safe; ordered by Servians to leave country within ten days; now in Switzerland."

Mr. Erickson writes:—

"The great powers—and the Balkan allies give assent—have decided that Albania shall be made an independent state. Some questions, such as the marking of boundaries, choosing a prince, etc., remain to be settled. But it is enough for us to know at present that a new nation is being born there, that they are going to need, in a desperate way, true, honest, capable young men for public service and for private leadership. The Greek and Moslem propaganda is knocked out. What influence can the Orthodox Church wield in Albania after this when with fire and sword, rapine and plunder, murder and outrage, their

armies have swept the country, robbing priests and churches as well as *hodjas* and Mohammedan mosques? They are hated worse than the Turks were hated before them. As for the Mohammedan population I am convinced, having it from the mouths of the people, them-

placed on the floor upon which the people sit. In this way two hundred people can easily be seated in the chapel.

It was a cold day, but the believers from the West Gate church, about seven miles distant, and some from the country, assembled and listened to the dedicatory

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THE ENTIRE MISSION STATION, SEOUL, KOREA

Chapel and printing-office at right, with three dwelling-houses for workers at left.

selves, that once they are free from the Turkish yoke, off goes the Moslem yoke as well. What are these people to do? What is to save them from religious anarchy? I answer, Only Protestant work can do it. We only have their confidence and regard. England and America are their ideals, and their highest hope as a nation is to be like them. The whole face of the nation is changed. Hitherto I have felt that an aggressive Protestant propaganda would be a mistake, but I believe we are face to face with that duty now, and should lose no time in planning such a forward campaign as will bring at the earliest moment possible the principles of our Christian faith to the knowledge of the whole people of the land by the printed page and personal evangelism. Till we know where the new capital is to be we can postpone our land purchase and settlement of the question of location, provided we are preparing for this greater work, and the Albanian people know we are. But if we go back there now with empty hands and wait or press forward with feeble effort with all these new stirrings of life going on about us, I fear it will destroy all their hope and confidence in us."



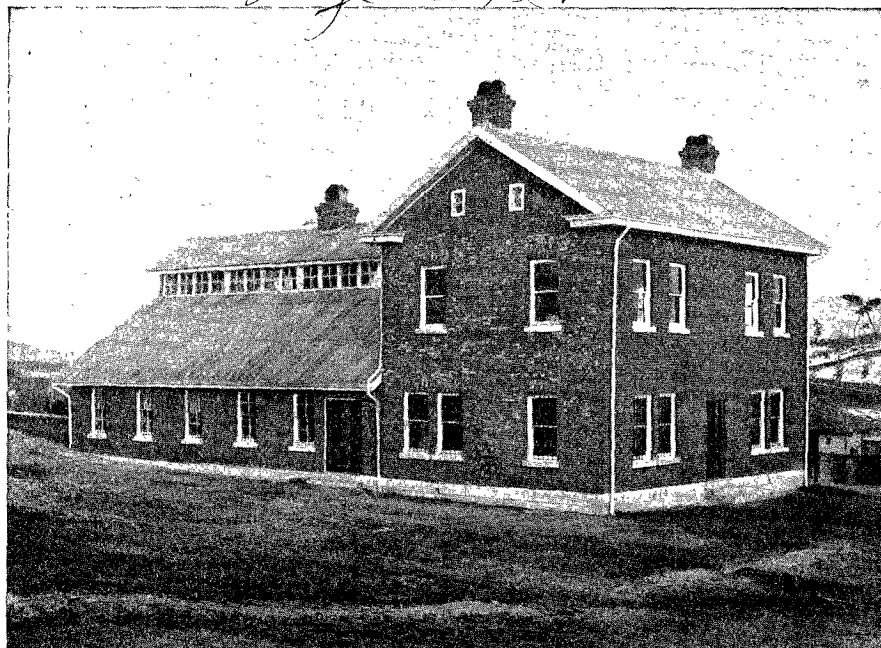
Dedication Service at Seoul, Korea

C. L. BUTTERFIELD

SABBATH, Feb. 1, 1913, marked a new era in the work in Korea. The buildings of our new mission station, located outside East Gate-Seoul, had been completed, and the houses were occupied by Brother H. A. Oberg, secretary and treasurer, and his wife; Sister Mimi Scharffenberg, editor of our paper; and Brother Frank Mills, superintendent of publishing work, with the writer and his family. The publishing house had been in operation a little over one month, and a few meetings had been held in the chapel, which is on the second floor and is 24 x 36 feet in size. As chairs or seats are not common in Korea, mats are

sermon by Prof. H. R. Salisbury, who arrived that morning on his trip around the world. We were indeed thankful to have Professor Salisbury with us, and our hearts were cheered as he told of the advancement that has been made in the foreign fields during the past thirty-eight years. The message now so completely encircles the globe that he was able on six consecutive Sabbaths before reaching us to meet with six different companies of Sabbath-keepers. We were also reminded that while we were dedi-

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THE NEW PUBLISHING HOUSE AND CHAPEL, SEOUL, KOREA
Chapel on second floor; business offices of Korean Mission below, with printing-office in rear.

cating this building of brick and stone to the service of God, it would be of no avail unless we as individuals should also dedicate our lives to him; for God dwells not in temples made by hands, but in the living temples of the heart.

These buildings, built from the \$300,000 Fund, mean much to the work in Korea. The publishing house and offices have long been needed. Our monthly

magazine has a larger circulation than any other paper or magazine in Korea. It sells for five sen each, and some of our agents are selling from twenty to fifty copies daily. It is a twenty-eight-page paper, and is wholly devoted to present truth. Many are interested and some have already taken their stand for the truth as the result of reading this magazine.

The houses are not large, only 22 x 30 feet and two stories high, but they make homes for the workers where they can care for themselves and where their lives can be preserved for the work.

God has richly blessed our work during 1912, and a total of one hundred twelve were baptized and taken into church fellowship, but we believe that brighter days are before us and that many will be added during this year. Pray for the work and for the workers in Korea.



THE establishment of the republican government in Portugal has brought a new era of liberty, and doubtless of progress, too, for the people. It was feared at first that the comparatively small amount of gospel work in progress in Portugal would be handicapped under the new régime. This has proved groundless. Instead, Portugal is now, perhaps as never before in her history, open to the gospel. The need, too, at present, is urgent, for it is a time of crisis. The Jesuits have been expelled from the

country; the people, naturally religious, are loosed from the thralldom that for centuries has kept them in ignorance; and now they hardly know which way to turn. The great danger is that Portugal will become a nation of atheists. Several times on offering Scriptures to the people the reply was: "*Nao, Senhor, sou republicano*" (No, sir, I am a republican).



The Modern Girl and Her Ways

MARGARET E. SANGSTER, JR.

A LITTLE old lady with faltering steps entered the room while a club meeting was in progress.

"O, it's only grandmother!" murmured the president of the club, without leaving her place; and as "grandmother" was a stranger to the girls, they went on with their remarks.

That is, all except one tall, plain girl in a business suit. She was on her feet as soon as the little lady entered and did not resume her chair until the grandmother of her hostess was comfortably settled. And all of the very modern and sophisticated girls looked at their friend in surprise and wondered why she was so unnecessarily polite and formal.

But the girl in question thought of it not at all; she did not know that she had done anything unusual. For this girl can often be seen amid the rush and bustle of the city, helping an old man across a crowded street, or giving up her place in a car to a tired-faced mother with shawl and market-basket. She thinks nothing of it, and expects nothing from it; but to her, a smile from a tremulous mouth or a brightened gleam from a pair of fast-fading eyes means more than much fine silver or gold.

This type of girl is fast dying out. She is now as unique as she is refreshing, and all because of the modernism that girls love to boast of. When the maiden aunt who lives in a story-book world tells "what I did," or "how I acted when I was a girl," you should not think of her as a fault-finding old woman who tires you, but rather think how she acted when she was your age, and what you would be like if you had her pretty politeness and formal little mannerisms.

I once heard a girl who was popular and well brought up—yes, and even a shining light in society—say to her mother in the presence of some young men:—

"Cut it, mama! Do you think that we want to listen to your old-fashioned ideas?"

As the mother was a little deaf, she missed the drift of her daughter's rude remark; but two young men who heard it never called at the house again, and I heard one say to the other as they gained the street:—

"A girl who speaks to her mother like that is not the kind of girl that I care to know!"

Girls who labor under the impression that their friends like the young woman who is a "good fellow"—slangy, rough,

and unrefined—are all wrong. For I have heard young men condemn a girl many times for just these things. And, in one way, it was a rather unjust condemnation; for these same girls were sweet and natural when alone with their families, and were only tomboyish from the mistaken idea that they would be more attractive to their social acquaintances.

One of the most popular girls I ever knew was perfect in her manner to older persons. She was tender and loving to her grandparents, and she petted her father and mother as she did her small sisters and brothers. Everybody loved her, from the stern, puritanic village minister to the smallest and crossiest baby in town. At last the girl's engagement to a college chum of her brother's was announced; and when I met the happy man on the street I stopped to congratulate him. His eyes shone as he shook my hand.

"There's nobody like her!" he said in a fervent tone, "nobody! The first day I met her I knew that she was the Only Girl. And when I saw her wrap a shawl around her grandmother with that quaint little air of taking care of some one; and saw her pat her mother's hand when she thought they were alone, and kiss the scratch on a dirty baby's cheek, I knew I was done for, and that I loved her!"

I once went to school with a girl who for a long time was my model in everything. Her hair and dresses were always spick and span, and her smile was always radiant; but her manners were the greatest source of delight to me. There was not a soul in the school who did not like her. Even the grim principal unbent when she was near. Personally, I idolized her, and enthroned her in my dreams. Perhaps this attitude made my awakening a little sharper and a trifle more cruel.

One day I summoned up enough courage to call for her on my way to school. And as I was somewhat early, a flurried maid told me to wait in the hall, as she informed me that "Miss Madeline was not dressed yet."

I waited, silent, frightened by my presumption, when suddenly from somewhere above me came a call—almost a snarl—in a well-known voice:—

"Sister, have you taken my hair-ribbon? Have you? Oh, how I hate you! Say, mother, hurry up there!"

The mother's patient voice came in answer to the peevish call: "Coming, dear. I'll help you to dress."

"Can't you hurry, mother?" screamed my little model. "D'you think I've got

all day? Don't put your cold hands on my neck. Haven't you got any sense?"

A cough behind me brought me to myself, and I saw Madeline's father standing near.

"Don't mind that noise," he said nonchalantly. "It's only my daughter getting ready for school."

His matter-of-fact manner was the last straw. So this, then, was a common, every-day occurrence!

"I don't think I'll wait," I stammered. "It's getting late." And with uncertain steps I reached the street. My dream-bubble had burst; my shining idol was shattered into a thousand fragments.

Girls, never be hypocrites with your manners! Never treat a stranger better than you would your own mother; never fail in courtesy where your own family is concerned. For if you do, even though you gain a little cheap approbation, you will be found out.

In the large, beautifully furnished reception-room of a Young Women's Christian Association building, there hangs on the wall an illuminated card. Stepping up to it, this is what one may read: "Courtesy is like an air-cushion; there may be nothing in it, but it eases the jolts a lot."

Try to live up to that homely little text. It is best to be natural always. Cultivate a courteous manner in your home and it will come as a matter of course before strangers.—*Christian Herald*.

Strong Drink

J. D. MONTGOMERY

"WHETHER therefore ye eat, or drink, or whatever ye do, do all to the glory of God." There is no higher motive than this. It at once precludes all intemperate habits of eating or drinking. If all applied this test to their habits of life, there would be no excuse whatever for discussing the question of strong drink.

There are two kinds of wine mentioned in the Scripture. One is the harmless and useful kind used by Jesus in the institution of the Lord's Supper, and provided by him at the marriage feast in Cana of Galilee. It is of this wine that Paul spoke when he said to Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5:23. This is "the pure blood of the grape" (Deut. 32:14), the wine referred to by Christ when he said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29. It is a food-drink which "maketh glad the heart of man" (Ps. 104:15), and is said to contain a "blessing" (Isa. 65:8).

There is another kind of wine that is responsible for the misery in many hearts and homes in the world to-day. It is mentioned as the wine of the heathen in Deut. 32:32. "Their wine is the poison of dragons, and the cruel venom of asps." Verse 33. Could words describe it bet-

ter? Is it not a poison, a cruel poison? Is it not the product of death, and does not death hover over its habitation?

From that chapter of the Proverbs which has so much to say about intemperate eating and drinking we borrow a word-picture of the drunken condition. It is not a beautiful picture, but it is a vivid one. It portrays the shame of debauchery, and reveals the fact that the victim does not realize his disgrace. It is not unfamiliar to Bible readers. It is as follows: "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Prov. 23: 29-35.

Could anything be more plain? It is the state of a man who is under the control of another but does not know it. He feels as if he were lying down among the waves of the sea, or maybe on the top of the mast as it sways back and forth with the motion of the ship. In his stimulated condition he beholds strange women: his passions are inflamed; and his heart uttereth perverse things, things not natural to him in his sober moments. He is beaten, and he does not know it: he is narcotized. He is stricken, but he is not sick: his body is benumbed and does not react to punishment. Then the shame of it all: "When shall I awake? I will seek it yet again."

The passing of the intoxicated condition is not the end of the matter by any means. Its power over the body and mind can not so easily be shaken. It lures its victim from wine-bibbing to intoxication, and then it holds him with a power that only Omnipotence can loosen. "Whosoever is deceived thereby is not wise."

Concerning the responsibility of giving strong drink to our fellows we note the following: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." Hab. 2: 15. There is a very great burden of responsibility laid upon those who teach others the use of intoxicating drinks. If no drunkard can enter the kingdom of heaven, what could be said of those who are drunkard-makers?

Of the stimulating effects of strong drinks the Scriptures have this to say: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continueth until night, till wine inflame them." Isa. 5: 11. The effects of wine and other alcoholic drinks

are inflaming to the tissues with which they come in contact. This is the effect on the body tissues and on the mind and the temper. Of the effects on the religion of the user we read these words: "They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isa. 28: 7. No teacher of morals could possibly retain his high standards and use wine and liquors either to excess or moderately. He would soon begin to err. He would stumble in judgment, err in vision, and fall out of the way. He could not retain his integrity, however earnest he might be in the endeavor.

There is only one safe stand to take on the strong-drink question, and that is to taste it not. No man is safe if he dabbles with danger; and this is especially true with so insidious a thing as alcohol. It may be disguised and colored, flavored and sweetened never so wisely, but it is alcohol still, and in it lurks the germ of drunkenness and spiritual blindness. It may be called whisky or brandy, wine or champagne, beer or ale; it may be hidden in patent medicine or in other medicine; it may be found in home-made wine and cider, or possibly in toddies, or cordials, or what not, but it is alcohol still,—the product of death, the forerunner of perdition. Shun it; pass by it; look not upon it; turn from it and leave it alone.

Newark, Ohio.

The Noon-Hour Prayer

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

DID you say you were too busy to pray? It is through the communion we hold with Heaven that God fits us for his service here on earth. Notice the railroad system. It makes no difference how congested the freight-yards are with traffic, how fully occupied the trainmen are with their various duties, the engines are never too busy to stop for coal and water. Why?—Because fuel and water mean power, and power is an absolute necessity in their work. Just as the whole great railroad system would be tied up with helpless, dead locomotives and the traffic of a continent paralyzed if they did not stop long enough to get power, even so the work of God is hindered and delayed by lifeless Christians, who do not stop long enough to enter the place of prayer and get the power they must have if they would be of service in giving this last message to a dying world. Let us pause a moment, turn aside from the busy highway, and plead with the Father above for the keeping power of his presence and blessing in our own lives, remembering also those whose requests are printed in this column from week to week.

Requests for Prayer

175. A brother who is canvassing in South Carolina requests prayer that his hearing may be restored.

176. "Please pray that I may be healed from nervous trouble," asks a California sister.

177. From Wisconsin an afflicted sister writes requesting prayer for the restoration of her sight and hearing.

178. A brother in Missouri desires prayer for healing.

179. An Oklahoma sister makes request that prayer be offered for her healing.

180. "I am suffering from heart-disease and kidney trouble. Please pray that I may be healed if it is God's will," asks a New York sister.

A Woman's Best Compliment

THE finest compliment we have ever heard told of a woman was by her husband, who said in speaking of her: "We always think of her as a morning-glory, because she looks so bright and cheery and pretty at the breakfast-table." How many breakfast-tables are presided over by women who make an effort to be dainty? And there are a great number who are at once untidy and even uncleanly to look at.

The claim that household duties keep women from looking well in the morning is easily disproved, for in many a household where the lady gives a helping hand in the kitchen a big apron will thoroughly protect her dress; and then, too, cooking, unless one makes it so, is never dirty work. That woman commits an error who looks uncared for in the morning.

The other woman, who wears any old thing to the breakfast-table, is also making a mistake; for that is the time when the men of the household ought to see a woman at her best, and not specially rely on her appearance in the evening, when the soft and charitable light of the gas will hide many defects.—*Selected.*

To Break the Monotony

AN entire change of occupation will often prove a grateful rest to a busy housewife. When the needle drags and each stitch represents so much concentrated effort, try some other work about the house. Prepare one of the dishes for dinner or luncheon, tidy up the dresser or chiffonier drawers, launder some of the neckwear or pieces of fine linen you do not care to trust in heedless hands, or, best of all, pick up a book or magazine and take the strain away from the tired body by using the mind exclusively for a half-hour.

At the end of this time you will feel quite as if you had indulged in a long rest, and you will return to the needle with a zest that will mean twice as much by way of accomplishment as did working in a state of fatigue and revolt.—*Philadelphia Bulletin.*



Annual Meeting of the Southern Publishing Association

THIS meeting was held at Keene, Tex., February 3, 4. The meeting was called to order Monday evening, February 3, with S. E. Wight, president of the association, in the chair.

Following the opening exercises Elder G. F. Watson, in behalf of the Keene church, made an address of welcome to the delegates, which was responded to by the chair.

The calling of the roll showed that twenty-seven members of the constituency were present.

The manager, R. Hook, Jr., presented the following report for the past year:—

"My report of the work accomplished during 1912 is of such an encouraging nature that I feel that we have indeed been laborers together with God and as such have received his blessing, for the printed page has been distributed in larger quantities than ever before. When we stop and consider that the books that we are circulating contain a saving message to the world, our hearts are solemnized and we sense our entire dependence upon our Heavenly Father.

"Much time has been spent in prayer, both in the office and by the men in the field. In addition, our brethren and sisters have not forgotten the publishing work at the family altar, and the Lord has answered these united prayers.

"When I presented my report one year ago, 1911 was the banner year in our history, and we really thought that if we only held our own in 1912 we should be doing well, but our report to-day shows that advances have again been made. It has been the first year in our history that we have had no real financial stress. In former years there were many times that we did not know where to raise money to meet pressing obligations. We have never before gone through a year that we discounted all our bills, but during 1912 we have discounted every bill that has been presented. This has meant a saving to the office of \$1,087.63.

"During 1910 the total retail value of book sales was \$161,566.71; for 1911, \$191,185.85; and for 1912 it amounted to \$238,168.56. The year 1911 showed a gain over 1910 of \$29,619.14, while 1912 shows a gain over last year of \$46,982.71.

"At this point we shall make comparison with previous years; 1907, \$137,451.90; 1908, \$113,231.94; 1909, \$140,892.03; 1910, \$161,566.71; 1911, \$191,185.85; 1912, \$238,168.56.

"You will note that the last four years have shown a steady increase. The circulation of the *Watchman* is also on the increase.

"In order to publish a stock of books for fall delivery, we secured loans from Nashville banks to the amount of \$11,500. This is the largest sum we have

ever secured from the banks, and it was granted cheerfully, with the statement that we could have more if necessary. It is with pleasure that I report these bank loans paid in full several months before the close of the year, about \$7,000 being anticipated thirty and sixty days. This has given us a splendid standing with financial institutions, and when we consider that all open accounts have been discounted, you can readily see that our financial record now stands at one with the business world.

"During the year we have printed 220,540 books of all classes, and the total number bound is 182,567. Total number subscription books printed, 104,094. In order to print these books, eight carloads of paper have been required. During 1912, 12,700 gilt books and 41,180 marbled books have been finished. These figures show that we have printed 35,340 and bound 42,067 more books than last year. The number of books marbled is 19,480 more than last year, the number of gilt books is 3,400 less. The above figures are from the standpoint of the manufacturing department.

"From the standpoint of sales we find that 198,783 bound books were sold during the year as against 176,405 last year, a gain in volumes sold of 22,388. Our retail sales have averaged per month \$19,847.38, per week \$4,962, or an average per day of \$992.50. We have shipped in the aggregate over thirteen carloads of books during the year, with a weight of 155 tons—a gain over last year of about fourteen tons. Average weight of books shipped per day, 1,210 pounds, requiring 1,600 packing-boxes for the year.

"The actual income received from sales of books and *Watchman* as shown by ledger is as follows: 1902, \$19,606.22; 1903, \$23,749.50; 1904, \$38,605.51; 1905, \$35,605.99; 1906, \$46,604.85; 1907, \$64,383.48; 1908, \$59,979.85; 1909, \$65,053.17; 1910, \$71,181.33; 1911, \$84,432.27; 1912, \$87,432.27; total, \$596,569.73.

"There is no reason why 1913 should not go far ahead of the year which has just closed. What we need, brethren, is a closer walk with God and more colporteurs in the field, and we solicit the support of every union and conference president in helping us to attain this end. In union there is strength. In Ps. 68:11 we read: 'The Lord gave the word: great was the company of those that published it.' My report has been made possible by the work of a comparatively small company, for I think that in our territory there are only two hundred eighteen colporteurs in the field. If the Lord can accomplish such great things with only a few, what may we look for when the statement made by Sister E. G. White, 'Where there is now one there should be one hundred in the canvassing work,' is fully realized?

"In closing we give all praise to our Heavenly Father for the success of the

work, and pray earnestly for a closer walk with him, that in the years that are left for us to work the results obtained may go far ahead of anything yet reported in the history of our work in this field."

At the conclusion of this report Elder A. G. Daniells spoke in behalf of the General Conference Committee, expressing their appreciation of the work that is being done by the association and by the men who are circulating this literature in the field.

The report of the treasurer showed a gain of \$9,623.17 for the year, making the present worth of the association \$52,352.80.

The committee on plans presented the following report, which was adopted:—

"1. *Whereas*, The blessing of God has attended the work of this association during the year past, enabling our treasurer and other officers to show a balance of financial gain and give reports of souls saved as a result of our publishing work,—

"*Resolved*, That we express our gratitude to God for his blessing bestowed upon us, and pledge ourselves to greater faithfulness in the future.

"2. *Whereas*, It has been recommended by our sister publishing houses that there be either a raise in price or a reduction in the discount on juvenile books; and,—

"3. *Whereas*, Experience has shown that the cost of manufacture demands such a change, therefore,—

"*We recommend*, That on the 25-cent and 50-cent books, exclusive of 'Best Stories,' the prices be raised to 35 and 60 cents, and present discounts be maintained, as in our judgment it would be detrimental to the work in our field to reduce discount.

"4. *Whereas*, There is a need in our territory for another large book, therefore,—

"*We recommend*, The publication of an edition of 'Patriarchs and Prophets.'

"5. *Whereas*, Much good is being accomplished by the circulation of the *Watchman*, therefore,—

"*Resolved*, That we pledge ourselves anew to its hearty support—

"a. By endeavoring to secure energetic and efficient agents.

"b. By encouraging in every consistent way the agents already in the field.

"c. By subscribing for the *Watchman* ourselves and securing subscriptions for the same whenever and wherever possible.

"6. *Resolved*, That the Southern Publishing Association Board make provision for the annual auditing of the expense accounts of such employees of the association as may be called upon to travel during the year."

It was voted that the board take into consideration the advisability of so amending Article 8 of the by-laws that following the January meeting in 1914, the meetings of the constituency will be held every two years.

L. A. SMITH, *Secretary*.



THERE is a burden of care in getting riches; fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given up concerning them.—*M. Henry*.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN - - - - - Secretary
MEADE MAC GUIRE - - - - - Field Secretary
MATILDA ERICKSON - - - - - Corresponding Secretary

Missionary Volunteer Day (Sabbath, May 3)

Suggestive Program

SONG: "Christ in Song," new edition, No. 530.

SCRIPTURE READING: Isa. 52:1-10.

PRAYER.

SONG: "Christ in Song," new edition, No. 332.

READING: "The Spirit of the Missionary Volunteer Movement," by Meade MacGuire.

TALK: "Another Year of Progress." (For information see article under this title in the *Youth's Instructor* of April 15.)

SONG: "Volunteers, to the Front!" as printed in this department.

READING: "Cooperation the Basis of Success," by M. E. Kern.

SONG: "Christ in Song," new edition, No. 510.

CLOSING PRAYER.

NOTE TO ELDER OR LEADER.—Sabbath, May 3, appointed by the General Conference Committee as Young People's day, should bring a great blessing to your church. The work to receive special consideration at that time is an important one, and grows more and more interesting as it spreads over the world, gripping the hearts of thousands of young people and children, and leading them forth in personal service. The parts on the program should be assigned at once, so that they may be prepared thoroughly. Aside from the regular program, will not every member of your church devote a portion of Sabbath, May 3, to praying for the young people and the young people's work and workers?

The Spirit of the Missionary Volunteer Movement

THE year which has elapsed since our last Missionary Volunteer day has surely brought us a much clearer and broader view of the purpose for which our organization exists. This new vision has increased our responsibilities, and it has also enlarged our possibilities. What we need to-day is greater unity and enthusiasm in our organized work and greater emphasis upon the supreme motive—soul-winning.

Missionary Volunteer Officers

Above all else we must keep before our own minds and the minds of our members that this must be an intensely spiritual department. Our great aim must be deeper spirituality. The most technically perfect organization, the best conducted meetings, the most carefully planned missionary campaigns, and astonishingly large reports will avail little without the quiet, mysterious, omnipotent working of the Holy Spirit, constraining and leading in it all.

"And if I have all faith, so as to remove mountains. . . . And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

We especially as leaders must main-

tain a keen realization of the true ideal of success in this work. Our inexperience has sometimes caused us to feel elated over our success when we had large reports to send in of literature circulated, money raised, and visits made. Or we have felt that we were enjoying great prosperity when we had excellent programs, and all the young people attended and manifested an interest in the society.

While all these things are good and encouraging, they are by no means conclusive evidence that our society is meeting the mind of God. Let us ever remember that the supreme test of success is soul-winning. Ten souls won to Christ or saved from discouragement

to train and prepare those still younger or less experienced for his work.

The Young People

This story is told of Sir William Napier: As he was sitting in his tent near the scene of battle studying the plan of attack, a young officer hastened up to the door of the tent with a regimental flag, and cried, "Sir, I have taken one of the enemy's standards!" Sir William appeared not to hear till the young man repeated still louder, "Sir, I have taken one of the enemy's standards!" The old general turned to him with flashing eyes, and thundered, "Sir, go and take another!"

During the past year we have made some progress, victories have been gained, and a measure of success has attended our work, but these should only spur us on to more earnest effort. Must we not confess that in view of our present meager achievements and our solemn responsibilities we are still half-hearted and lukewarm?

John Wesley said, "Give me a hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen, they alone will shake the gates of hell and set up the kingdom of heaven upon the earth." If this is true, where among our fifteen thousand Missionary Volunteers is Wesley's hundred or Gideon's three hundred to lead in this victorious work? Souls are to be won, and a power the world has seldom witnessed is soon to be imparted to those who refuse to become careless or discouraged.

"Why did Christ in his parable of the fig-tree, and later in his more severe miracle of the fig-tree, condemn religious barrenness so unsparingly?—Because if a man is a Christian he must of necessity bring forth much fruit. A Christian that is not making other Christians is as much a contradiction in term as a fire that is not warming or a flame that is not lighting. There is no more deadly peril for a Christian than being content with merely not doing wrong."

We as leaders in this work pledge ourselves to do our best by God's grace to make this preeminently a spiritual movement, and we appeal to you, the great army of young people of this denomination, to consecrate your lives to the great purpose of making this the most spiritual movement in the world. Deeper spirituality and more earnest personal consecration for the salvation of definite individuals is what we need and must have. Has God given you the joy of winning a mighty victory, of saving a precious soul? Then do not stop with this victory, "Go and win another."

The Parents

As we take a retrospective view of this young people's movement, no phase of its prosperity encourages us more

Volunteers, to the Front!

Mrs. B. E. WILLIAMS, *Martial style* Dr. PAULINE GILMOUR

1. Vol-un-teers are want-ed! hear the stir-ling call, O be swif to
2. Vol-un-teers are want-ed! val-lant men and true, In the ranks, my
3. Vol-un-teers are want-ed! for on land and sea Satan's starv-ing
4. Vol-un-teers are want-ed! on the bat-tle-plain Sol-diers brave are
5. Vol-un-teers are want-ed! let the ranks be filled; Soon the din of

an-swer, com-ra-des, one and all; Gird-ing on your ar-mor,
broth-er, there is room for you; Christ is the Com-mand-er,
bond-men clam-or to be free; Hast-en to their res-cue,
fall-ing, ne'er to fight a-gain; Who will take their place
bat-tle will in peace be stilled; Seel the clouds are lift-ing,

haste to march a-way, For the Lord is call-ing, "To the front to-day!"
let us all o-bey When he gives the order, "To the front to-day!"
if you still delay Blood-bought souls must per-ish to the front to-day!
in the dead-ly fray? Who will march with Jesus to the front to-day?
soon they'll clear away, Glory gilds the heights along the front to-day.

CHORUS.
A-way to the bat-tle-field, a-way, a-way! The King calls for
A-way, a-way to the bat-tle-field, a-way!

sol-diers in his ranks to-day; Hear the bu-gle call-ing,
sol-diers in his ranks to-day;

In-to line be fall-ing, Forth to the bat-tle-field, a-way, a-way!

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during this year may mean more in eternity than ten million dollars raised or ten million pages of tracts distributed.

However, this ideal must not lead us to do haphazard work. Everything should be conducted in the most orderly, systematic manner, with conscientious, painstaking care. So far as consistent, every line of work proposed and every method and plan devised should be carried forward perseveringly and enthusiastically. Every young person in your society should receive your thoughtful and prayerful consideration, and you are to study and plan, patiently and untiringly, to enlist every individual in active service for Christ.

What a solemn thought that, young and inexperienced as you may be, God has given you the privilege of helping

than the present attitude of many parents. In the early stages of the development of each department of our work, mistakes were made, which we could see clearly later on. The Missionary Volunteer Department is no exception; and as we think of the unfortunate experiences in certain places, the spirit sometimes manifested, and mistaken notions sometimes expressed, we do not blame some of our older brethren and sisters for fearing that this movement might result in estranging old and young, and in the end work an injury to the cause.

But we are glad that those days of uncertainty and apprehension are passing, and that with more experience and a much clearer conception of God's purpose in the organization of the young people has come a better understanding between parents and children than ever before.

To-day you who are parents realize more clearly that God's promise of Elijah to "turn the heart of the fathers to the children, and the heart of the children to their fathers" means that you are to take the initiative in this movement for the salvation and training of the children. It means that God designs to awaken in your hearts such a great love and burden for all our youth that you will enter into a new covenant with him; that you will by earnest prayer and tears and intercession plead with God for them; that you will give thought and prayer and encouragement and support to the organization urged by the spirit of prophecy for the purpose of enlisting and training the youth in practical missionary work.

And we as young people and children realize to-day that this is not a movement in which we may separate ourselves from you and work independently. We do not want such a movement. We know it is God's purpose that we should profit by your experience and your loving counsel and encouragement. We want you to take new courage to-day and press on in this work, while we endeavor to lift the heavier burdens and be as helpful to you as we can. At the same time, we know that God has appointed us to do a special work that no one else can do—a work for other young people, which calls into action all our talent and ability to pray and plan and execute wisely for their salvation. This we are sure you will gladly encourage us in doing. And when we have unitedly cooperated with the Lord in fulfilling his word concerning this movement, we shall realize his promise, "Then will the Lord be jealous for his land, and pity his people."

MEADE MACGUIRE.

Cooperation the Basis of Success

FOR many weeks previous to the fourth of March of the present year the whole city of Washington was in an attitude of expectancy. The coming of the new President and his inauguration seemed to be the chief topic of thought and conversation. Very elaborate and expensive preparations were made. Finally the great day came. The solemn ceremonies of inauguration, the great procession with its marching thousands from all parts of the country, and the multitudes of people attracted to the

city by this national event, all served to make this a great day in American history.

But how insignificant is all earthly pageantry and power compared to the coming of the King of kings and Lord of lords, to bring to an end the reign of sin and to set up the kingdom of God which shall never be destroyed. And how anxiously should those who know that his coming is near "look for him"! And how earnestly should they labor to hasten his appearing! Many of the saints of God have sung, with Bonar,—

"Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again."

Come, then! Lord Jesus, come!

This prayer is soon to be answered. Seventh-day Adventists know about it; and to them has been committed the solemn work of sounding the warning message. With what earnestness we should labor and pray that we may be true to our trust. How ready we should be to take up any work or make any sacrifice that our hopes may be quickly fulfilled.

Sabbath, May 3, has been set apart by the General Conference Committee as Missionary Volunteer day. On this day our churches are considering our Missionary Volunteer movement. Do we realize that this branch of our work has a very definite relation to the coming of Christ and the consummation of our hope? Note carefully the following:—

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," page 271.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

What conditions do we face to-day?—First of all, the whole world is open to the proclamation of the advent message; and the message is overdue. Second, we have within our ranks a great body of youth "who can do much if properly directed and encouraged." It is the duty of the church, for the sake of her children and for the sake of the world, to do everything in her power to enlist and train these young people for service.

"God requires that the church arouse from her lethargy, and see what is the manner of service demanded of her at this time of peril. The lambs of the flock must be fed. The Lord of heaven is looking on to see who is doing the work he would have done for the children and youth. The eyes of our brethren and sisters should be anointed with heavenly eye-salve, that they may discern the necessities of the time."—Mrs. E. G. White, in *Review and Herald*, Feb. 13, 1913.

Note again what wonderful result it is said will follow the proper training of our young people,—the speedy triumph of the message, which means the soon coming of Jesus. With this assurance, surely no advent believer can remain indifferent to this great educational phase of our work. When we realize that "very much has been lost to the cause of God because of inattention to the

young," we surely will no longer be guilty of this neglect.

The young people's work is a matter which should concern the whole church. Ministers, overseers, parents, and church-members have all been admonished to take an active interest in the youth. The Missionary Volunteer Department of the General Conference or of any union or local conference was not organized to take from any one responsibility in this matter, but rather to help ministers, church officers, parents, and church-members to bear heavier responsibilities, and to accomplish greater results. There was young people's work before these departments were organized, but the special study that has been given to the needs of our young people by departmental workers, and the plans that have been formulated, have given a tremendous impetus to this work. Just as the organization of our publishing work, for instance, has helped the whole church to do a marvelous work in the distribution of literature, so the organization of our Missionary Volunteer Department is helping the entire church to see its duty to the young, and how to accomplish the things needful.

And the key to success in this, as in all lines of church work, is cooperation. The Missionary Volunteer Department is a medium of exchange, where the best plans of successful workers are carefully collated and sent out to the entire field. Here continual study is given to this great problem from the standpoint of the entire field. Plans and methods for enlisting and training the recruits are suggested. But little can be accomplished without the hearty cooperation of the leaders and church-members.

The following outline of what needs to be done for our youth has been given by the president of the General Conference:—

"1. A study of their needs and interests by those of more mature years and experience.

"2. Laying wise plans and launching practical movements to meet their needs.

"3. Giving practical instruction on how to work for the young.

"4. Sending out strong influences for unceasing efforts in their behalf.

"5. Placing before them true ideals of life and service.

"6. Giving wise and firm direction to their energies.

"7. Training them, while young, in the Master's service.

"8. Influencing them to enter school and lay a good foundation for their life-work.

"9. Finally locating them in permanent service."

These various things are being attempted as a continuous effort. A glance at the scope of the movement makes it apparent that the work can be done only by the cooperation of the entire church and the personal touch of Christian workers of experience.

Concerning the value of the Missionary Volunteer Department and the need of cooperation on the part of church leaders, the General Conference president further says:—

"In the reorganization of our work, we have made many changes and have set on foot important movements, but none has given me the satisfaction that the creation of the young people's de-

partment has. I can not look upon our young people without having my heart greatly stirred. When I see how easy it is to turn from the right road into the wrong one; when I see the many allurements of the world; when I hear the sad wail from fathers and mothers at our camp-meetings because their children have wandered from the cause, and hear their earnest pleas for us to pray for their return, I feel that the young people's department is one of the most important features of our administration.

"In view of this important work, I appeal to conference officers and ministers to take hold of it in hearty, active, positive cooperation. It should not require pressure from without to lead us to do all in our power to make the work of this young people's department effective. A realization of the worth of our youth should cause us to put forth most earnest endeavors to carry into effect the plans of the department."

Of parents it is said: "O, where are the fathers and mothers in Israel? There ought to be a large number who are stewards of the grace of Christ, who feel not merely a casual but a special interest in the young."

And it is true, of course, in a special sense that the young people themselves must cooperate. As young people we should appreciate first of all that though we are young and without experience, God has called us to be "his helping hand." We should appreciate the special efforts now being put forth by all our conferences in our behalf, and cooperate in every possible way to obtain the very best preparation for the purpose of doing others good.

In closing this reading, let the following earnest words from Mrs. E. G. White take hold of our hearts:—

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

M. E. KERN.

To be hindered in the work, and yet not be impatient with God's way or doubtful that the work is going on,—that was the exile's problem on the little dry island of Patmos. And ever since, it has been the problem of many a man tempted to think himself forsaken.—*Hilton Jones.*

"WHATEVER sends us to Christ—be it grief, disappointment, or burden—is to that degree a blessing. No price is too great to pay for fellowship with Jesus."

"THERE are few crooked things that a pull which is long enough and strong enough and earnest enough will not straighten out."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

L. A. HANSEN

Assistant Secretary

In Foreign Fields

Sivas, Asia Minor

I AM glad indeed to know that our medical missionary work is gaining strength, and will have a good part in the discussions at our General Conference sessions. Personally I am deeply interested in this branch of the message. My daughter is already a trained nurse, and I will, the Lord willing, make my son a medical missionary. Wherever I work, I try to awaken the interest of the believers in this line of missionary activity. One of my helpers in the Armenian Mission will devote himself to the medical missionary work. If nothing hinders him, he will sail to America this year to enter our Loma Linda College.

I am laboring now in the Armenian Mission field; but as all Turkey has been the field of my labor, I shall speak about the whole. Wherever we go, we find the people are prejudiced against us as preachers. As the religions or churches are national, whoever teaches a new religion is looked upon as an enemy to the nation. Such preachers are called "men stealers." In my own experience I have seen that medical missionary work is overcoming these prejudices and leading us into homes which we could not otherwise enter.

Here in Sivas, while we were persecuted severely and even beaten, medical missionary work brought us before the honorable people, and even the government granted us a policeman to protect our meeting. The government physician-in-chief had a son who needed massage. When he heard from a patient to whom I was giving treatment that I knew how to give massage, he called me to treat his son. This opened the door to an acquaintance with the director of the police and with others. Some, hearing of the good results of the treatments, have called on me; but as my knowledge is very limited, I have not attempted to look after every case. If we had a lady physician in the city of Sivas, she would find much work to do, and could carry the message to the homes.

The same is true of other cities. Last year I labored in Tokad, and the people entreated me to secure them a good Christian physician who loved men's lives. About two years ago I traveled in Armenia, and saw the poor condition of the people. If I were a medical missionary, I could help them much more. Everywhere sickness is sending many victims to the grave. The hearts of the people are softened when we do them good.

Z. G. BAHARIAN.

Norfolk Island, Pacific Ocean

I am very glad to hear of the plans for the development of our medical work, and I pray the Lord will bless abundantly. It would make a great difference to our work here if we had one of our doctors to work with us.

All our missionaries should be given the opportunity of some training in simple treatments before going to the field. In the island work we are called upon to treat all kinds of diseases and complaints, from simple colds and accidents to malaria, lockjaw, consumption, etc. There is no need to bury one's talents here, and such as we have will not rust for lack of use. How we do wish we had more to do with!

I trust that in the future an opportunity will be given every one who is preparing as a foreign missionary to receive practical instruction in medical missionary work. The workers already in the field no doubt find it difficult to get such help on account of the heavy expense involved in going long distances to secure it, and because of the pressing demands of the field, making it impossible to leave. If it were practical for suitable persons to visit the field and give instruction to the workers, such as is done in our canvassing work, profitable results would follow, I believe. When one of our brethren was going to the New Hebrides from the Sydney Sanitarium, he stopped off at Norfolk Island and gave my wife and me quite thorough instruction in massage. We have since been called upon almost constantly to give treatment, always with good results. Every help of this kind given a man in the field can be used.

Our health journals should be circulated widely. Such books as "Ministry of Healing" should be in the hands of every worker. How true it is the world over that the right arm of the message opens doors for the presentation of the truth!

A. H. FERRIS.

Nurses, Be True to Your Profession

A FEW weeks ago the wife of a prominent man was brought to one of our sanitariums in a critical condition. Through the blessing of God upon the means used for the restoration of her health, she made a very satisfactory recovery. During one of the husband's visits while the wife was in the sanitarium, he expressed himself as much pleased with the way his wife had been treated, and said: "I am glad you people here are all Seventh-day Adventists. I believe there are no better nurses in the world than Seventh-day Adventists. I believe your people have a special work in the world in treating the sick."

I felt much impressed with the fact that our nurses who go out into the world to do private nursing and do not identify themselves before the world with the Seventh-day Adventist denomination, lose a great blessing. I have known nurses who nursed in homes for weeks and went away, and yet the family did not know there was such a people on the face of the earth as Seventh-day Adventists. It is a sad fact, but nevertheless true, that those nurses did not long remain loyal to the truth. They soon lost their interest in the things of God, and drifted into the world.

So I say, Be true to your profession. Be Seventh-day Adventist nurses, and be proud of it. Be the best nurses in the world, and let God have the glory for the results that are obtained by his working through you for the relief of suffering humanity.

G. L. BROWN.

"The Work of the Medical Missionary"

A LEAFLET bearing the above title has been issued by the Medical Department of the General Conference. It contains the address given by F. M. Wilcox to the last graduating class of the Washington Sanitarium. Many of those who heard this address felt that it should be printed, and it is in response to this desire that it has been put in its present form. We believe that all our medical workers, as well as many others, will be pleased to have it. Address the Medical Department of the General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C. There is no charge for the leaflet, but postage-stamps to cover mailing will be acceptable.

L. A. H.

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

The World's Christian Citizenship Conference

THE next session of the World's Christian Citizenship Conference will be held in the city of Portland, Oregon. The conference will last for one week, beginning June 29 and closing July 6. It is hoped by the promoters of the conference to bring together a large number of delegates; the more optimistic hope for twenty thousand. These are to gather from all parts of the world. From seventy-five to one hundred speakers are listed on the program. These include some of the leading thinkers and speakers of the United States. In addition to these, there are to be noted speakers from other lands. It is hoped to have one speaker from each nation in the world. A glance at the list of speakers will impress one with the import of the meeting. From America are Pres. Woodrow Wilson, Hon. W. R. Stubbs (governor of Kansas), Anthony Comstock, Judge Ben Lindsey, Rev. Mark A. Matthews, J. Campbell White, Bishop Chas. W. Smith, and a large number of other leading ministers and laymen.

This meeting is being promoted by, and is to be held under, the auspices of the National Reform Association. Dr. Jas. S. McGaw, the national field secretary of the association, has established headquarters in Portland, and is making large preparations for the conference. The city gives a bonus of fifteen thousand dollars and furnishes a place for the meeting. The papers of the city are giving a great deal of space, freely advertising it. The railroads running into the city are placing the conference on their folders and dining-car menus as one of the principal gatherings for the year. All this, of course, is to advertise the city. A committee of one hundred has been organized to make preparations for the meeting. Pres. W. T. Foster, the head of Reed College, is chairman of this committee. E. L. Thompson, president of one of the lead-

ing banks, is chairman of the executive committee. One feature of the meeting will be the fourth of July celebration. The flags of all the nations will be carried in the parade, thus symbolizing the brotherhood of humanity and the harmony of nations. This will also indicate that the United States is the home of all people. As a further preparation for the conference, the publicity committee is arranging to cover the States of Washington and Oregon, arranging for meetings at churches, and to have announcements made of the coming event by all local organizations and by business men on their stationery, and through the press. It is claimed by the promoters that this will be the most significant gathering of Christian forces thus far in history.

The following significant statement is to be found in the first call issued: "It [the conference] will promote respect for law; will rebuke profanity and enhance the efficacy of the oath; will set public education in its proper relation to morality and religion; will help in securing the right of all to the day set apart for rest and worship by the Creator." From this it will be seen that the well-known plans of the National Reform Association to have religion taught in the public schools and to secure the enactment of Sunday laws are to be a feature of the conference. The purpose of the conference was thus stated in the *Christian Statesman* for November, 1912: "The Second World's Christian Citizenship Conference will therefore serve the greatest practical use by not only awakening and deepening popular sentiment in behalf of Christian legislation, but by bringing to bear at the same time upon political organizations and governments some definite pressure that may lead ultimately to their open espousal of Christian political principles." This seems to indicate a determination to enforce religious dogmas upon the politicians of the country, and a departure from the established principles of church and state separation which have always been a great feature of our government.

W. F. MARTIN.

An Oklahoma Sunday Bill Defeated

THE last of the five Sunday bills has been defeated. The history of these bills is about as follows:—

House Bill No. 59 and House Bill No. 208 were intended to amend the present law against Sabbath-breaking and to increase the penalty from one dollar to fifty dollars. Another bill to regulate roping contests had a Sunday proviso. A bill entitled "A Bill to Abolish the Office of Fish and Game Warden," though innocent sounding, had a section prohibiting fishing or hunting on Sunday.

The bill, however, which gained the most notoriety was Senate Bill No. 329. This bill did not contain the word Sabbath. It prohibited shows, theaters, etc., on Sunday.

There was a very decided effort made on the part of ministers, churches, ministerial alliances, etc., to push it through during the regular session. It received favorable action by the senate committee on Sabbath, February 8.

Many bills were ahead of it, but for some reason it was pushed to the front and passed the senate Sabbath, March 8. Not being present, I did not learn how the vote stood. Hardly expecting that it would be taken up before the special session which was expected to follow immediately after adjournment, we were rather surprised to find it rushed to the front and brought up for passage in the house on Monday, March 17, just before adjournment. Here it was killed by an amendment which made it inoperative in cities of over two thousand inhabitants. This secured its defeat upon final vote by a large majority.

It seems from to-day's paper (March 18) that other bills have Sunday clauses. In fact, it would seem that the eight-hour law, and perhaps many other laws, had been so worded as to exalt this rival of God's Sabbath. The governor and many other State officials and prominent men seem to be encouraging the ever-increasing popular move for the church to enter politics. This seemed to be the theme in the governor's address to-night to the State Sunday-school convention at this place, as well as at a mass-meeting here some days ago in celebration of the passage of the Webb bill by Congress. The church people are encouraged to expect anything they may demand.

One can hardly watch this feature of passing events and not see that the storm must soon burst for which we have long been warned to be prepared. The efforts of the Religious Liberty Department in Oklahoma have done much in this present agitation to place the truth before those whose minds have been awakened upon this subject.

Perhaps our efforts have considerable to do with keeping these bills from passing, but the lines are only becoming a little tighter drawn, and the enemy is becoming more determined. All who believe God's word must see that in Oklahoma as well as in other States, there needs but a concerted action at any time and liberty of conscience is gone. Only love of justice and right could induce one to espouse a cause so unpopular as ours. Men can not expect a return by way of votes from us, and few men in this day would desire thus to commit political suicide. Legislators will yield to the demand for a Sunday law. It is right upon us, and it is to be followed by the marvelous working of Satan. The end is near. Truly all things call upon us to seek a preparation to stand. May God keep us faithful to our trust.

I. A. CRANE.

News and Miscellany

Notes and clippings from the daily and weekly press

—A popular pastime nowadays with Continental aviators would seem to be flying trips by night over England. Darling air pilots in Germany or France leave their moorings at dusk, speed over the channel, and then circle over British cities and forts, flashing their lights to mystify and alarm the people below them. With the first indications of dawn the adventure comes to an end. The prowling birdman heads for home, houses

his machine before the sun is well up, and leaves the officials of England to report his incursion to the war-office in London. Reports of these night visits became so general, and were at the same time so disconcerting, that the government finally took official action and passed a bill prohibiting the passage of air-craft over certain specified areas. Air-craft violating this regulation will be fired on and otherwise warned away.

— The late Gen. William Booth never received a salary or pension from his army. A friend, at the time when the Salvation Army yet bore the title of "Christian Missions," gave him £5,000, the interest of which he was to use for himself. The general was a very frugal man; he not only lived on that interest, but saved £400, which he bequeathed to the army. The capital was divided among his children.

— The annual report of Postmaster-General Hitchcock tentatively suggests the reduction of parcel-post rates and increasing the limit of weight beyond eleven pounds. It recommends that third and fourth classes of mail be consolidated, so that books and other printed matter may be forwarded by parcel-post. A proposed increase in the second-class rate, he says, would pave the way for the reduction of postal charge on letters to one cent an ounce.

— A new method of mining is being practised in German coal-shafts that is said to do away with dangerous blasting, while also avoiding much of the risk of spontaneous explosion of coal-dust. Deep holes are bored in the coal, and water is introduced into them by pipes under heavy pressure. The water finds its way through the coal fissures and opens them up until the mass is loosened, when it is readily removed while wet, without any dust or the use of any tools other than a light pick and a shovel.

— The German government is building war-ships of an entirely new kind, which will revolutionize naval warfare and send the Dreadnaughts to the junk heap more rapidly than ever. The new ship lies low in the water and fights end on. The only target it presents to the enemy's fire is a bow shield of such a shape and thickness as to be practically impenetrable. It carries a single gun of great power, which is shielded except in the moment of firing. Forty of these ships can be built for the price of one Dreadnaught.

— The yacht "Pennsylvania" has started out on one of the most adventurous voyages of modern times. The yacht is the property of the University of Pennsylvania and is bound for Brazil with a daring party who purpose penetrating to the far reaches of the Amazon and to the headwaters of many of its tributaries. The expedition is taken in the interest of science and humanity. They are out to seek what is known as "the lost world" in the basin of the Amazon. The yacht is in command of Capt. J. C. Rowen, U. S. N., retired, and the expedition is headed by Dr. William C. Larrabee, curator of the American section of the museum of the university. They will be gone about three years, and will penetrate into regions never before visited by white men.

Corresponding low rates will be in effect from Nevada and Utah points on the same dates as from California.

Date of Sale

These convention rates will be in effect only on Tuesday and Wednesday, May 6 and 7.

Limit of Tickets

Going, transit limit, fifteen days from date of sale, and journey must commence on date of sale. Final return limit in all cases three months from date of sale.

Stop-Over Privileges

Stop-overs will be allowed west of Chicago, St. Louis, Memphis, and New Orleans, on going trip, within going transit limit; and on return trip within final limit, except that no stop-overs will be allowed in California on going trip.

Southern Pacific via New Orleans

The Southern Pacific Railroad Company has agreed to give us a special tourist sleeping-car (latest model), San Francisco to Washington, D. C., via Los Angeles, El Paso, New Orleans, and Atlanta (Ga.), without change, provided we have fifteen or more passengers. This is called the "Sunset Route."

This special car will be attached to Train No. 10, Sunset Express, leaving San Francisco Tuesday, May 6, at 4 P. M.; leaving Los Angeles Wednesday, May 7, at 2 P. M.; arriving in Washington, D. C., Monday, May 12, at 10:40 A. M. Stops of from two to four hours or more will be made at the principal places en route. Dining-car San Francisco to Washington.

If desired, the railroad company agrees to take this car up through Asheville, Chattanooga, etc., without extra charge. This would take one day longer, but would give a view of some of the most interesting portions of the South.

Those going by this route should check baggage to Washington, D. C., then buy ticket and recheck baggage from Washington to Takoma Park, at a cost of twenty cents. There will be frequent train service from Washington to Takoma Park.

Santa Fe Route

The Santa Fe Railway Company agrees to give us a tourist sleeping-car (latest model) from San Francisco and Los Angeles to Washington, D. C., via Albuquerque, Kansas City, Chicago, and Baltimore and Ohio Railway, without change, provided we have eighteen or more passengers.

The special car will be attached to Train

No. 2, leaving San Francisco at 8 P. M., Tuesday, May 6; also to Train No. 2, leaving Los Angeles at 9 A. M., Wednesday, May 7. These two cars would meet at Barstow and go from there through to Chicago on the same train, arriving in Chicago Saturday, May 10, at 10 A. M. Then the cars would be switched over to the Baltimore and Ohio Railway and attached to a train leaving Chicago for Washington on that line at 5:45 P. M., arriving at Takoma Park at about 4 P. M. Sunday, May 11. Meals served at regular eating-houses from San Francisco to Chicago. Dining-car Chicago to Washington.

Sleeping-Car Accommodation

Double lower berth in tourist sleeper, San Francisco to Washington, \$9; double upper berth, \$7.20.

Reception of Delegates

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

For further information in reference to transfer of baggage, lodging, board, etc., see article in REVIEW AND HERALD in this number. Those desiring to go in one of the special cars mentioned above, either by the Sunset Route or the Santa Fe, should write at once to C. H. Jones, transportation agent, Mountain View, Cal., stating which route they prefer; also whether they want an upper or a lower berth, and enclosing check for same. Berths can be reserved only for those who pay in advance.

Railroad tickets can be purchased at any regular coupon station. C. H. JONES,
Transportation Agent.

be issued May 12-14, returning to starting-point not later than midnight June 12.

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

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

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

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

Passengers	10 cents
Trunks	10 cents
Hand-baggage	5 cents

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

Ontario Conference

NOTICE is hereby given that there will be a meeting of the Ontario Conference of Seventh-day Adventists held at Oshawa, Ontario, in connection with the annual camp-meeting, from the nineteenth to the twenty-ninth of June, 1913. Officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference at its annual session. The first meeting will convene Friday, June 20, 1913, at 10 A. M. All members in good and regular standing belonging to any Seventh-day Adventist Church in Ontario who may be in attendance at these meetings are delegates, and are therefore entitled to all the privileges belonging to such upon these occasions.

M. C. KIRKENDALL, *President*;
W. J. BLAKE, *Secretary*.

Business Notices

WANTED.—Home for orphan girl nineteen years old. School privileges among Seventh-day Adventists desired. For particulars address Mrs. W. T. Bland, 121 Mississippi Ave., N. Chattanooga, Tenn.

WANTED.—Employment on farm by father and son. Boy about 16 years of age, father aged 38 years. Plumber by trade. Good references from brethren. Sabbath-keeper. Apply to B. Borrowdale, 2 Morley Villas, Marsh Mills, near Plymouth, Devonshire, England.

WANTED.—To correspond with an Adventist broom-maker, for the purpose of securing help to conduct the department of broom-making in an industrial school for our Mexican people in Arizona. Please address G. W. Reaser, President Arizona Conference, 615 Tenth St., Phoenix, Ariz.

Publications Wanted

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

Emma Kincaid, 529 N. Sangamon St., Lincoln, Ill. A continuous supply of REVIEW AND HERALD, *Signs of the Times* (weekly or monthly), *Life and Health*, also tracts.

Young People's Missionary Volunteer Society of Troy, N. Y., *Life and Health*, monthly *Signs of the Times*, *Liberty*, *Watchman*, and tracts. Address to Miss Pearl Grosjean, care Vendell, Lyeaway, Troy, N. Y.

Obituaries

STARBUCK.—Elisha Starbuck was born Sept. 29, 1818, in Clinton County, Ohio, and died at Dallas, Oregon, Feb. 15, 1913, aged 94 years, 4 months, and 16 days. In 1842 he was married to Miss Polly Ann Haughey, to which union were born two sons and two daughters. The deceased was united in marriage to Miss Susan Pearson, of Indiana, in 1851. To them were born six children, five of whom survive. The family crossed the plains with teams in 1863, settling in Oregon. Many years ago Brother Starbuck united with the Seventh-day Adventist Church. The funeral services were conducted by the writer.

H. W. COTTRELL.

HART.—Died at Glendale, Cal., Aug. 18, 1912, John E. Hart, aged 59 years. Brother Hart was born in Missouri, June 4, 1853. His parents died soon after his birth, and his early life was spent with his guardian at Byron, Ill. In 1881 he went to Bridgewater, S. Dak., where he accepted the third angel's message. Soon after this he and his wife moved to California, and during the last eight years of his life resided at Long Beach. On the morning of the day he died, Brother Hart gave a faithful testimony in the early morning meeting on the camp-ground, and in the afternoon fell asleep in the blessed hope. His earnest Christian life was an inspiration to all who knew him. Elder R. S. Owen conducted the funeral service. * * *

HASKINS.—Carrie S. Haskins was born in Shutesbury, Mass., Oct. 14, 1840, and died at the home of her niece, in Agawam, Mass., Jan. 25, 1913. In early life she was an active worker in the Baptist Church. She became interested in the second coming of Christ through the First-day Adventists, and later accepted the third angel's message, and has since been an earnest advocate of its truth. She laid off the armor with a bright hope of a part in the first resurrection. Early in the seventies she went to Battle Creek, Mich., and took up work in the old Health Reform Institute before the first sanitarium was built. Returning to Massachusetts in 1879, she spent her life in humble ministry to the sick and suffering. Sister Haskins was always liberal in her offerings to the work, and her life's ambition was to lay up treasures for her crown of rejoicing when the Life-giver claims his jewels. * * *

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The book gives an outline of the history of printing from the invention of type to the time when Catholicism said, "We must root out printing or printing will root out us."

From the revival of letters, and the illustrious battle waged by Luther with his mighty pen, the narrative takes us to the time when printing, "the engine of the Reformation," had gathered to its standard Zwingli of Switzerland, Wyclif of England, the Huguenots of France, and the Waldenses of Italy, and with its powerful projectiles made breaches in the walls of Catholicism.

Leaving the strenuous days of the middle ages, we are taken by the author to the remote portions of the earth, where Morrison, Mackay, Judson, Moffat, Williams, and others blazed the way among heathen and barbarous tribes, and where missionaries of our day are traveling in comparative safety. Incidents in the lives of Christian workers, stories of God's providences, and experiences, achievements, and successes of other servants of the Master occupy the latter portions of the book.

Thrilling in its narratives, fascinating in its descriptions, and inspirational in the lessons drawn from its illustrations, the book will be a valued addition to any library. It contains 224 pages, is printed from clear type on thin paper, and is bound in red flexible leather, stamped in gold. Price, 60 cents.

The CONFLICT BETWEEN CAPITAL AND LABOR

A fair, candid, and impartial treatment of the subject from a non-partizan and Christian standpoint, by E. T. Russell. One writer has well said, "The terrible struggles between capital and labor, with the appalling prospects of world-embracing organizations on both sides, are the darkest aspects of an irresistible tendency."

This new book is brimful of the most interesting information regarding one of the greatest problems facing our country at the present time. What has led to the present strained relationship between employer and employee? What is the remedy? This is fully described in the volume "Capital and Labor." Unlike other books on the same subject, which have been written by partisans of one class or the other, and which therefore have presented but one side of the subject, this book was written by a non-partizan from an unbiased standpoint, and points out not only the evils involved, but a remedy for these evils.

With hundreds of labor organizations championing the cause of their members, regardless of the merits of their cases, and with a thousand trusts operating in this country and others under consideration, the industrial problem must be a serious one, and demands the attention of every sober-minded person. Many valuable facts and figures have been collected for this book, which make it a volume not to be overlooked in the study of important present-day subjects.

The book contains 208 pages, 51 illustrations, besides tables and diagrams showing the production of gold; the increase of wealth; the formation and capitalization of various trusts; the strikes from 1881 to 1911, with the number of men involved, and the effect of these strikes upon the country in general. An emblematic cover design in four colors. Price, 75 cents.

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WASHINGTON, D. C., APRIL 17, 1913

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THE South African Union has appointed the following persons delegates to the General Conference: R. C. Porter, M. C. Sturdevant, F. B. Armitage, H. S. Beckner, and Miss Mary Robertson.

FOLLOWING attendance at the annual meeting of the Greater New York Conference, Elders O. A. Olsen and K. C. Russell spent a day in Washington on the return journey to Chicago, meeting with the General Conference Committee.

FROM the *Australasian Union Record*: "A little boy in a new company of Sabbath-keepers who had saved a shilling for Christmas, made this remark: 'Somebody has given his money that we might hear the truth; so I am going to give this shilling that some one else may hear it.' This little boy gave all he had."

GOOD news comes from Russian Manchuria. Elder G. Perk, superintendent of the Siberian Union Mission, writes: "Elder E. Gnaedjin, of the East Siberian Mission, reports a great awakening among the people there. He is receiving letters from all sections inviting him to come and preach the message. At one place fifteen began to keep the Sabbath and at another twenty. These are people who have never heard a minister yet. He pleads for more workers, as it is impossible for him to help them out."

ATTENTION is directed to the announcement from C. H. Jones regarding railroad transportation from the West to the General Conference, printed on page 21. Read also on the same page the announcement from W. T. Knox, with reference to preparations for the meeting. If you have planned to attend this meeting, and have not already placed your order for accommodations, do not delay longer.

An Abiding Hope

THE hope of the message does not die out with years. It is encouraging to know the continued active interest which the pioneers in this movement still manifest in its proclamation. Elder George I. Butler, for years the president of the General Conference, although advanced in years, is improving every opportunity of bringing to his fellow men the light of truth for this present time. He writes of the spirit of hearty accord which he feels with the plans that are in operation. Elder J. N. Loughborough continues to labor, as strength and opportunity permit, making our people acquainted with the early experiences connected with this movement. A recent letter from Elder S. N. Haskell tells of the excellent meetings he has been holding of late, and his great burden of heart, a burden he has felt for many years,

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is the placing of literature in the hands of the people. He says:—

"If I have one burden more than another, it is to get our brethren and sisters to realize the times in which we live, and to work for their neighbors, both in distributing literature and in personal labor. There is no question in my mind that the work is rapidly closing, and many who embrace the truth will do so more from reading and from what they have heard in the past than from any argument and preaching from the desk. In fact, the time is near when our liberties will be so curtailed that we shall be no longer free. To get our brethren to distribute literature is one of the greatest means of preparing the way that I know of at the present time."

Many a pioneer in this movement we are sure, had he the opportunity, would voice these sentiments and sound the same note of courage and hope. May God bless the pioneers in this work—the men and women who gave their all to it when the work was small, and who have stood by it through all the heat of battle. May God grant that they be privileged to see at his coming him for whom they have so faithfully labored.

WE do not cease our efforts for others till we begin to lose the inspiration of the gospel out of our own lives. A recent letter from Elder D. T. Shireman, of Hickory, N. C., expresses this thought. He says: "As I look back over four-score years, I see many who have run well for a few years, finally grown weary, and fainted by the way, but I have never seen an active worker in this message, doing all he could to place the message before his fellow men, living it in his daily life, and using his means for its promulgation, grow weary and faint. This kind of experience makes one stronger and stronger all the time. There are many avenues of labor open to us. All have spare moments when letters can be written or tracts mailed to some interested friend. In the last fifty years I have mailed many thousands of such letters and tracts, and while I have not heard from the majority of them, from the answers I have received, I have felt well repaid for my work. Every line of prophecy speaks in thunder tones that the time of the end is near. Let us not sleep as do others. May the Lord comfort our hearts and establish us in every good word and work."

THE Philippines have been suffering also from floods. Brother Floyd Ashbaugh, who recently went out from California to engage in the book work, writes to the Australian office: "In spite of typhoons and floods the book work is going forward. The people order and pay just as if nothing had happened, notwithstanding the fact that nearly eighty per cent of the rice crop of this province has been destroyed by the floods. Some of the people could not wait for their books, but came to the house where I was staying to get them. The governor's wife sent a messenger to get the book that her husband had ordered."

"If God is your partner, make your plans large." This was the parting message of Evangelist D. L. Moody, which he wrote on the margin of a Bible which lay before him the last day of his life. We may well make this final exhortation from this servant of the Lord the motto of our lives. If God is our partner, we have with us an inexhaustible source of supply. We can well afford to make our plans large. Committing our way to him and trusting him, we can exercise great faith, knowing that he who has begun a great work in us or with us is able to bring it to a glorious completion.

ASIDE from the South African Union delegates to the General Conference, and workers on furlough, a number from that field are coming to this country at this time for study and special training in the work. The list of South African representatives, delegates, and visitors who plan to be present at the General Conference is as follows: R. C. and Mrs. Porter, F. B. and Mrs. Armitage, M. C. and Mrs. Sturdevant, H. S. and Mrs. Beckner, R. G. and Mrs. Ryan, Wm. Haupt, John Birkenstock, and Misses Mary Robertson, Tersha Page, and Naomi Anderson, and Mrs. Eva George.