

THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

**THE WORK
AND
THE WORKERS**

Six of our Washington Missionary College (Seminary) students have been selling the January *Protestant Magazine* on the streets of Washington, D. C., with excellent success. One gentleman sold 50 copies in one and one-half hours.

A CHICAGO business man writes: "I saw the advertisement of *Life and Health* in a California magazine, and have been trying to get the — number here in Chicago, but without success. Enclosed find 10 cents for the same. I may become a subscriber."

THE beautiful cover design of the January *Life and Health* is a sufficient inducement for any one to buy the magazine. It is selling very rapidly — this "How to Reduce the Cost of Living" number. Send \$1.00 for 20 or \$2.00 for 50 copies. Single copy, 10 cents.

THE news stand department of the largest department store in Washington, D. C., has just purchased 100 copies of the January *Protestant Magazine*, on consignment, to meet the local demand for this excellent "Pan-American Mass," "Mr. Bryan and Rome," and "Lying Constitution" number.

IN a 26-inch letter from Mgr. W. T. Russell, pastor of St. Patrick's Church, Washington, D. C., to Rev. R. H. McKim, pastor of the Protestant Church of the Epiphany, the former refers to our student-agents as "these overzealous venders." See page 13 of the *Washington Post* for Monday, December 22.

THE January number of the *Protestant Magazine* follows the December or "Idolatry of the Mass" number very nicely, as it tells all about the "Fifth Pan-American Mass." Remember, the special holiday offer of 15 months for \$1.00. We give the October, November, and December, 1913, issues free with every 1914 subscription at the regular price.

IN his open letter to Dr. R. H. McKim, the speaker at the great Protestant mass meeting recently held in Washington, D. C., Mgr. Wm. T. Russell, pastor of St. Patrick's Church, refers indignantly to the January *Protestant Magazine*, and to the fact of its sale on the streets of our nation's capital. See *Washington Post* of Dec. 22, 1913. Our student-agents are selling the magazine to the Catholic as well as the Protestant policemen.

"THE magazine *Life and Health* was offered for sale at the door today," writes a business man of Trenton, N. J., "and I like the publication so much that I feel like subscribing. Do you issue bound volumes? Have you

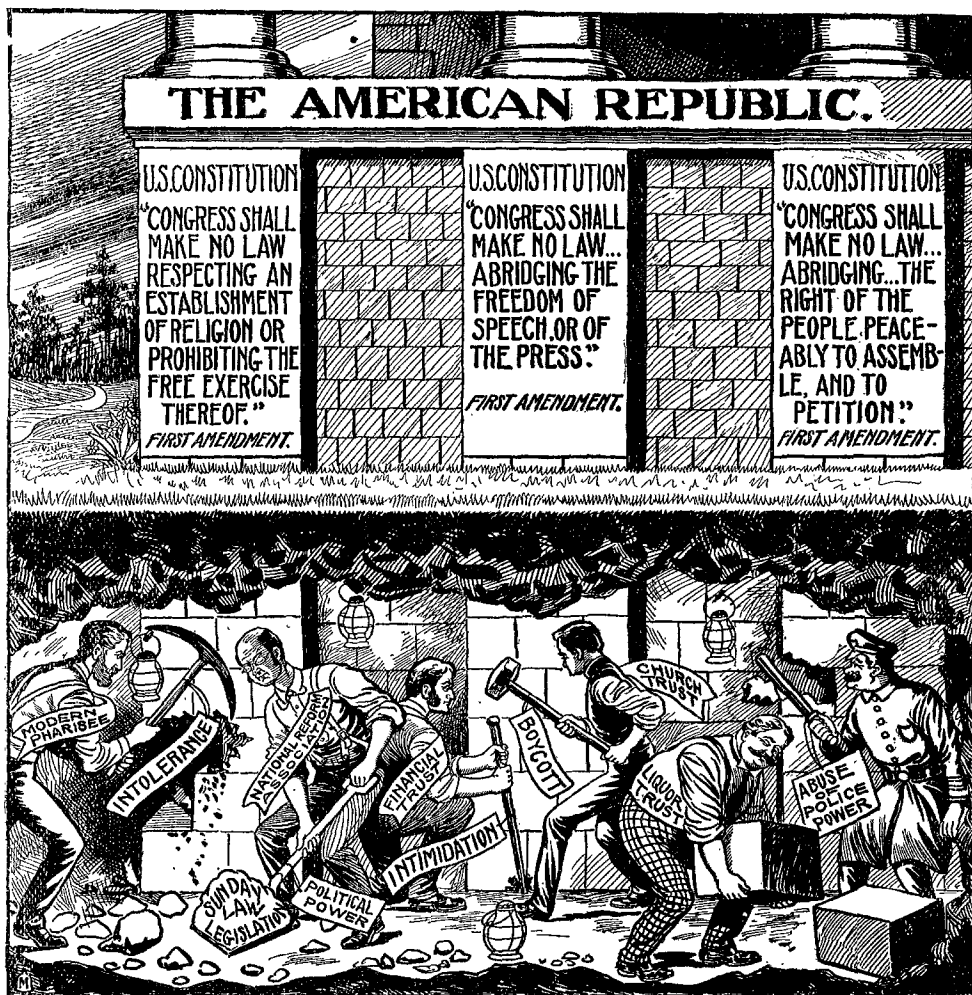
any former volumes, bound or unbound, for sale?" Bound volumes, half-leather, cost \$1.75, postpaid.

A PROMINENT W. C. T. U. worker in Kansas writes: "I have no copy of *Life and Health* later than August, 1910, and would like to know if your journal is still published at the same price, and in

our W. C. T. U. work for medical temperance?" Unfortunately we have no back numbers of this magazine. Every edition is cleaned up from month to month.

A LADY writes from Sioux City, Iowa: "A copy of your *Life and Health* for 1908 just came into my hands. I do

Undermining the Foundations



THE SAPPERS AND MINERS AT WORK

"We want state and religion, and we are going to have it."— *Jonathan Edwards, D. D.*
 "Congress must establish a standard of religion, or admit anything called religion."— *Prof. C. A. Blanchard.*
 "This nation must have a religion of its own, and a worship of its own."— *Christian Statesman.*
 "We made a mistake in the first place in not founding our government upon the Christian religion."— *J. S. McGraw.*
 "The object of this society shall be . . . to secure such an amendment to the Constitution of the United States as will . . . place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."— *Article II, National Reform Constitution.*
 "If the American republic is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation [separation of church and state], and the acceptance of the Catholic principle by the American people."— *Catholic World, September, 1871.*

Above Striking Cartoon Is Found on Current "Liberty" Cover

Every number of *Liberty* magazine hits the mark! It puts a new hole in the old church-and-state-union target. The current or "America" number is being viciously attacked by both Romanism and National Reformism. The *Catholic Standard and Times* of November 15 devotes a 28-inch editorial to an attack upon three of its articles, and the *Christian Statesman* for November, official organ of the National Reform Association, devotes four of its editorial pages to an attack upon one article. If you say so, we will begin YOUR list of subscriptions with this "America" number. Sample copy, 10 cents. One year (four numbers), 35 cents. Place five of your friends or town officials on the subscription list for one year for only \$1.00, or 20 cents each. Send \$1.00 for 20 or \$2.00 for 50 copies. Sell or give them away.

the same place? Also have you any back numbers for the last two or three years that you can sell at a reduction so that we could use them for free distribution

think it's the best paper of its kind I ever read. Will you kindly send me a sample copy?" Have you seen the January number? It is a good one to sell.

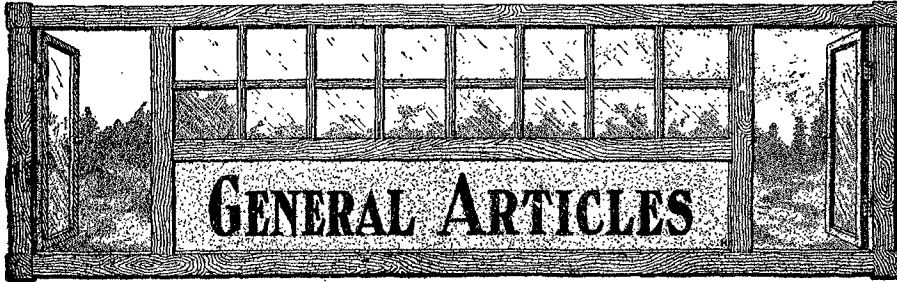
The Advent HOLY BIBLE THE FIELD IS THE WORLD And Sabbath **REVIEW** **HERALD**

"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. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 1, 1914

No. 1



The Old Year and the New

WORTHIE HARRIS HOLDEN

CROWN the Old Year with his laurels,
For his strenuous race is run;
Let him rest among the mighty
At the setting of the sun.
Do thy tears bedew the roses
Wreathing all his acts of love?
On the tablet of the faithful
Is his name enrolled above?

Comes the winsome happy New Year,—
Eyes that shine with keen delight
Gaze with mingled joy and wonder
At each strange and welcome sight,
Outstretched hands extend their greeting,
Hopes renew, and voices cheer,
As we hail the regal bounty
Brought us by the glad New Year.
Portland, Oregon.

Growing in Grace

G. B. THOMPSON

THE apostle exhorts, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. It is important that we grow. A plant that is not growing is dying. Still water becomes stagnant.

Yet we find many professed Christians who do not grow. They have no strength, and after many years of profession have to be fed on milk instead of strong food. Instead of being pillars in the church structure, they have to be propped up, or carried from place to place. The slightest breeze upsets them. In their lives there seems to be a kind of spiritual dry rot which hinders all growth. Though a vine in the Lord's vineyard, they bring no fruit to perfection. Why this stunted experience?

"A gentleman was preaching in the open air; his subject was 'Growth in Grace.' At the close of the meeting a man approached him and said, 'Our minister has been preaching some sermons on that subject, and I have been trying to grow in grace for a long time, but

I find I do not succeed very well.' The preacher, pointing to a tree, said, 'Do you see that tree?' 'Yes,' was the reply. 'Well, it had to be planted before it could grow. In like manner you must be rooted and grounded in Christ before you can begin to grow.' The man understood the meaning and went away to find Christ, and soon he was saved and rooted in Christ, and brought forth fruit to his praise."

Surely, we should become "rooted and grounded in love." Bleak winds of discouragement are blowing. Every wind of doctrine is whistling about us. We look out upon a troubled sea. The mutterings about us indicate that a storm of great fury is about to break upon us. And unless we are growing and taking root, we shall be blown away and lost forever.

But how can we grow, you ask? Here is the answer: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2. The reason many do not grow in the Christian graces is because of a failure to study the Bible. This is why many become uncertain and shaky in the message. They fail to study God's Word, and are unable to understand the truth and discern the difference between some new thing and the teaching of the Scripture. Our only safety is in studying the Word.

An Appalling Confession

CHARLES THOMPSON

"WHAT'S Wrong With the Church?" This was the subject of a discourse in the Hennepin Avenue Methodist Church, Minneapolis, Minn., Sunday, Dec. 14, 1913, by the pastor, Rev. Dr. Andrew Gillies, reported in the *Minneapolis Journal*, December 15. Among the many things mentioned, some appalling statements were made. No effort was made by him to hide the fact that something was wrong. He said:—

"The first is that for twenty years the religious knowledge of Christian people has been growing beautifully less and the terms of their faith increasingly vague. More Bibles are being sold, and fewer Bibles being read. Instead of its being a new book to many, it is no book at all. We boast of this as the age when every man thinks for himself. It is an age when few think at all, and when the majority of people called Christians feed their minds on all kinds of literature except on that mighty Book which is the core of literature and of life.

"A while ago the assistant professor in English at one of our great universities put to a class of seventy-eight, seventeen questions about the Bible. Those questions were perfectly simple, and ample time was allowed for answer. But not one attempted to answer all, and most of the answers were beyond belief. One said that the Jordan was the name of the man who took Moses' place as head of the Israelites. Another said the isle of Patmos was 'the place where the children of Israel were fed in the wilderness.' Another associated the armor of Saul with 'Saul's fight with the Ephesians.'

"Now you smile at those sayings, but I cannot. That same thing could be duplicated in every college in the land. Then the test could be taken out into school and church; and then other and greater questions could be added to these, and the result would be hideous in its pathos. Library tables are covered with modern novels, while the Book of books is dust-covered on the shelf. Our children start the Lord's Day with a bath in the mire of the comic supplements. Pews are filled with church members who don't know free grace from fore-ordination, and couldn't tell just what they believe, though they were beheaded for the failure."

Lacks Vision

Again he said the church lacks vision:—

"The other result of this age of transition is that for twenty years the Christian pulpit has had no definite message. I speak now of the ministry as a whole, and not of any man or church in particular. Over among the pages of that old Book I find the statement: 'Where there is no vision, the people perish.'

"Brethren, I wonder if the Old Testament seer has not led us to the hole in

the dike. For a quarter of a century the centrifugal forces have been tugging at the souls of men. The marvels of science and invention have exalted the material. The progress of science and philosophy has exalted pure reason. The strenuous pressure of an industrial age has driven the storm to the doors of the soul. Every element in the storm of being has beaten upon the foundations of faith. And all this time many of those who should lead have been negligent or inefficient. As Fred Smith says, preachers have tried to stop this tide with quotations from Browning. Essays on social science have been given the name of sermons. Highly spiced subjects have been flung out as bait, and vaudeville methods outdone. Men who had no chart nor compass have tried to steer storm-beset souls into port. Bread has been asked with white lips, and stones have been given instead. 'Be good and be generous' has been substituted for the call to repent. Those called to be fishers of men have been mere exhibitors of fishing tackle, and if the truth be known, it has often been poor tackle at that."

Think of a church existing for twenty years without a message for the people. Terrible condition, isn't it? But he does not confess this alone for the church he represents, but for the churches in general. During the time in the history of the world when the prophecies of the Scripture were being reduced with great rapidity to history precursory to the coming of the Son of man, the church of God comes forth and acknowledges that instead of gathering from such conditions renewed power to present a message, it has lost what it had. Surely the blind is leading the blind.

Spirituality Wanting

The real cause of this general spiritual declension is the spiritual poverty of the church. The church cannot give to others what it does not possess itself.

"O, yes, there is ample justification for the accusation of indifference. And I was going to make that my final point; but this morning Somebody came into yonder room,—Somebody whom I could not see, but whose presence I could feel,—and he said to me in words so plain that I could not help but understand:—

"My son, the trouble is not spiritual indifference, but spiritual poverty. My church cannot give to the world what it does not possess. He who would distribute to the multitude must first get bread from my hands. Only he can have the passion who has come close in consecration. Only he can transmit power who has tarried in the upper room. Go and tell my people not to rise to their feet or to go out into the highways, but first of all, to fall on their knees in repentance, contrition, and real agony of soul."

We believe that Dr. Gillies has given a true and honest picture of the tendency of the times, and one that is the vision of other leading clergymen. The Rev.

Dr. Riley, pastor of the First Baptist Church in the city of Minneapolis, during a series of noonday meetings held in the Unique Theater, said, in substance: "When I look over the work of the Protestant churches in general, the outlook is not at all optimistic." This condition is surely the fulfillment of the prophecy of the seer of Patmos when he said, "Babylon is fallen, is fallen."

How glad we should be that God has not left himself without a witness, the church without a message, nor the world without a light. Right in the midst of this moral darkness, God is sending to the world a warning message, "the everlasting gospel." The cry is sounding: "Babylon the great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

As a result of it all, the prophet saw a company "that keep the commandments of God, and the faith of Jesus." While we rejoice in this fact and move forward in this faith, we should be admonished by the situation set forth by this pastor.

With so much of higher criticism, of failure to read the Bible, of spiritual poverty, of lack of consecration, of lost vision, is it any wonder that the church has no message? Failure to walk in the light is the trouble. May God keep us from such a condition, and inspire us to go forward rejoicing in that blessed hope triumphantly to the end.

Minneapolis, Minn.



When the Books Are Opened

R. A. UNDERWOOD

How different will appear the present estimation of man when the unerring record, kept by the angels of God, is made known in the judgment! What a surprise it will be to many!

Often prejudice or other influences so affect the mind that it is almost impossible to write a biography or even give a report of the work of men and state the exact truth. Two individuals will give quite a different report of the same thing, and yet they may desire to tell the truth. But when viewed from still another standpoint, the facts appear in altogether a different light. Sometimes this is so when reports are made of the results of ministerial labor in a tent or city effort. Sometimes one person is given credit for accomplishing a large work, when in reality others have done more in bringing about the results than the one who receives the credit, yet no mention is made of their labor.

I remember one of our older ministers once conducted a tent effort which resulted in the organization of a church of thirty-five or forty members. He was about to make a full report of his work in the REVIEW when it occurred to him that it would be well to find out how many of the company had really embraced the truth as the result of his effort. So he asked each person who had joined the church to state just what

had led to his acceptance of the message. As he called on one after another he was greatly surprised, and as the result of his investigation made a report quite different from that which he had in mind at first.

Only four or five of the forty persons had first heard the truth from his lips. Several had been convinced as a result of reading the *Signs of the Times* or the REVIEW. Others had purchased "Bible Readings for the Home Circle" or "Thoughts on Daniel and the Revelation," from a canvasser, and thus learned of the truth. Still others had received help from a Bible worker in another State. In most cases this minister had simply been watering the seed sown by others, and he said: "This investigation was an eye opener to me. I had been building upon the work of others, and in reality a small part of the results of the tent effort was due to my own labors."

Frequently this is the case; and in the day of sure rewards, when every man receives his due according to his work (Eccl. 12: 14), God will give the faithful Bible worker, the canvasser, the brother or sister who has sent out the books and papers on their mission of love, a sure reward, regardless of who has had the credit in this life.

At the present time the minister has an organized church doing missionary work, paying their tithes and offerings; Bible workers to assist; a corps of canvassers on the firing line; and, aided by the prayers of the believers and the ministration of angels, he is only one of many in accomplishing the results that may come from nearly all our efforts. Only the angels are able to make a full report that will give credit to whom credit belongs. Hence, where all these agencies are at work, we should be a little modest in claiming too much as the result of any one person's effort. One has planted, another has watered, but it is God who gives the increase.



Jehoshaphat—No. 3

MRS. E. G. WHITE

TOWARD the close of his reign, Jehoshaphat's kingdom was invaded by an army before whose approach the inhabitants of the land had reason to tremble. "The children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle." Tidings of this invasion reached the king through a messenger, who appeared with the startling word, "There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamer, which is En-gedi."

Jehoshaphat was a man of courage and valor. For years he had been strengthening his armies and his fortified cities. He was well prepared to meet almost any foe; yet in this crisis he did not put his trust in the arm of flesh. Not by disciplined armies and fenced cities, but by a living faith in the God of Israel could he hope to gain the victory over these

heathen who boasted of their power to humble Judah in the eyes of the nations.

"Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord."

And Jehoshaphat, standing in the temple court before his people, poured out his soul in prayer, pleading God's promises, with confession of Israel's helplessness.

"O Lord God of our fathers," he said, "art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

"And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

With confidence Jehoshaphat could say to the Lord, "Our eyes are upon thee." For years he had taught the people that their strength was in the God of Israel, the One who in past ages had so often interposed to save his chosen ones from utter destruction; and now, when the kingdom was in peril, Jehoshaphat did not stand alone; "all Judah stood before the Lord, with their little ones, their wives, and their children." Unitedly they fasted and prayed. Unitedly they besought the Lord to put their enemies to confusion, that the name of Jehovah might be glorified.

"Keep not thou silence, O God:

Hold not thy peace, and be not still,
O God.

For, lo, thine enemies make a tumult:
And they that hate thee have lifted up
the head.

They have taken crafty counsel against
thy people,

And consulted against thy hidden ones.
They have said, Come, and let us cut
them off from being a nation;

That the name of Israel may be no
more in remembrance.

For they have consulted together with
one consent:

They are confederate against thee:
The tabernacles of Edom, and the
Ishmaelites;

Of Moab, and the Hagarenes;
Geba, and Ammon, and Amalek; . . .
Do unto them as unto the Midianites;
As to Sisera, as to Jabin, at the brook
of Kison:

Which perished at En-dor: . . .

Fill their faces with shame;

That they may seek thy name, O Lord.

Let them be confounded and troubled
forever;

Yea, let them be put to shame, and
perish:

That men may know that thou, whose
name alone is Jehovah,

Art the Most High over all the earth."

As the people joined with their king in humbling themselves before God and asking him for help, the Spirit of the Lord came upon Jahaziel, "a Levite of the sons of Asaph," and he said:—

"Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you.

"And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness." These singers went before the army, lifting their voices in praise to God, praising him for the victory promised.

And "the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

"And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped."

God was the strength of Judah in this battle, and he is the strength of his people today. We are not to trust in princes, nor set men in the place of

God. We are to remember that human beings are fallible and erring, and that he who has all power is their strong tower of defense. In every emergency they are to feel that the battle is his. His resources are limitless, and apparent impossibilities will make the victory all the greater.

"Save us, O God of our salvation,
And gather us together,
And deliver us from the heathen,
That we may give thanks to thy holy
name,
And glory in thy praise."

Laden with spoil, the armies of Judah, with Jehoshaphat "in the forefront," returned home "with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord." They had come for rejoicing. In obedience to the command, "Stand ye still, and see the salvation of the Lord: . . . fear not, nor be dismayed," they had put their trust wholly in God; and he had proved their fortress and their deliverer. Now they could sing with understanding the inspired hymns of David:—

"God is our refuge and strength,
A very present help in trouble. . . .

He breaketh the bow, and cutteth the
spear in sunder;

He burneth the chariot in the fire.

Be still, and know that I am God:

I will be exalted among the heathen,

I will be exalted in the earth.

The Lord of hosts is with us;

The God of Jacob is our refuge."

"O clap your hands, all ye people;
Shout unto God with the voice of
triumph.

For the Lord most high is terrible;

He is a great King over all the earth.

He shall subdue the people under us,

And the nations under our feet.

He shall choose our inheritance for us,

The excellency of Jacob whom he

loved. . . .

"Sing praises to God, sing praises:

Sing praises unto our King, sing
praises.

For God is the King of all the earth:

Sing ye praises with understanding.

God reigneth over the heathen:

God sitteth upon the throne of his
holiness.

The princes of the people are gathered
together,

Even the people of the God of Abra-
ham:

For the shields of the earth belong
unto God:

He is greatly exalted."

"According to thy name, O God,
So is thy praise unto the ends of the
earth:

Thy right hand is full of righteousness.

Let mount Zion rejoice,

Let the daughters of Judah be glad,

Because of thy judgments. . . .

"This God is our God forever and ever:
He will be our guide even unto death."

Through the faith of Judah's ruler and of his armies, "the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest."

◆ ◆ ◆
Autumn

EDW. J. URQUHART

THE summer is past,
The toil of the sowing,
The space of the growing—
Time hastens so fast.

Now the winter draws on,
The winter of ages,
Of Scriptural pages,
When summer is flown.

But a few days more
Of faithfulness keeping,
Of watching and reaping,
Then harvest is o'er.

But a numberless host
In shame will discover,
When harvest is over,
That all, all is lost.

Then, sinner, today,
While harvest is keeping,
Yield, yield, to the reaping
Of Jesus for aye.

Chico, Cal.

◆ ◆ ◆
Will It Pay?

CLARENCE SANTEE

THIS is a question that is asked as often as any other, or perhaps oftener. It is asked when we plant our crops, when we move from one place to another, when we buy or sell, when we hear the sweet voice of Christ calling us from the paths of sin. In one way or another we ask the question, "Will it pay?"

Christ represents himself as the heavenly merchantman. He says: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" "Come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:2, 1. While the heavenly treasure cannot be bought for silver or gold, it demands the heart's best affections. "Son, give me thine heart." Prov. 23:26. Will it pay to yield?

When men leave a comfortable home, the companionship of loved ones, and risk the dangers of wilderness and sea, facing the extreme cold of the arctic regions in search of gold, for the bare possibility of getting gold, they say, "It will pay." True, the larger number are disappointed, and many die far away from those who care; but to give their hearts renewed courage, they keep repeating, "It will pay."

A man will enter the army as a private upon a very low wage; he will endure rigorous training, the hardships of field and camp, consuming all his best years in slowly advancing, until with advanced age and silvered locks, he can at last point to his insignia and say, "I am a general." This distinction, like the crown of laurel, soon fades, and this

uniform is laid aside for the shroud that awaits him. Did his days of training and nights of watching, until his golden years were spent, bring him returns that could satisfy? In every case there is a nameless hunger of soul that has never been satisfied, and in old age the goal is still far in the distance.

It is not so with him who has entered the army of the Lord, him who has purchased the "gold tried with fire." There are as notable examples of sacrifice and fortitude among those who have given all for the heavenly riches as was ever seen on the field of battle.

The prophet saw that people who would be persecuted and oppressed and killed by the cruel hand of the Papacy, and said, "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:37, 38.

Like Moses, they esteemed the "reproach of Christ greater riches than the treasures in Egypt." They "had respect unto the recompense of the reward."

Go with me to the valleys of the Waldenses, so often drenched with their blood. Listen to the testimony of their enemies, who hunted for them as for wild beasts; in fact, there is but little testimony we can get of that devoted people but through their enemies, and even they will ascribe to them patience, industry, faith, integrity, and devotion. I shall give a few of their statements:—

"They are often dressed in the skins of animals, and live in miserable huts and caves; yet they can all read and write. We found peasants who could repeat the book of Job by heart. Others could repeat all the New Testament, and every boy among them had a clear idea of their faith."

"A friar who had been sent out to lead them back to the Roman Church came back much astonished, and acknowledged that in all his life he had not learned so much of the Scriptures as he had in those few days he had been conversing with the heretics. . . . One of the clerical ambassadors who had received the commission to search for them and persecute them, said: 'The heretics are known by their manners. Their conduct is quiet and modest, and no pride is seen in their dress.' Another says: 'In their manners and life they are upright, truthful in their words, and of one accord in brotherly love, but their faith is obstinate and unsound.' [A strange result of a faith of that kind, surely.]

"Still another says: 'They do not try to gather riches, but are satisfied with the necessities of life.' 'Their women are modest, not talebearers. They shun folly and levity.' . . . They were known as hard-working people, and their manner of living was exceedingly plain. They were enemies of all extravagance and debauchery. Consequently their men were sought for servants, and their

women for nurses and servant girls. . . .

"When the king of France, Louis XII, was informed of the terrible crimes whereof the Waldenses were accused by their enemies, he sent his own confessor with another man to the province of Provence to look into the matter. When they returned, they said that they had visited all the parishes where they lived and examined their meetinghouses, but they found no images or things pertaining to the mass, nor any of the ceremonies belonging to the Roman Church. Much less could they discover any trace of those crimes whereof they were accused. On the contrary, they kept the Sabbath, practiced baptism like the apostolic church, and instructed their children in the Christian articles of faith and the commandments of God. When the king heard this report, he said, 'They are indeed better people than I and my people.'"—"Prophecies of Jesus," pages III-III3.

Did it pay for such a people as this to flee from place to place, making mountain caves or lonely fastnesses their places of refuge, and in many cases their places of burial? At one time the soldiers of the Papacy burned or suffocated more than three thousand in one cave, four hundred of whom were little infants, with their mothers, when with one word they could have been restored to favor and to their homes. O, they had in heaven a more enduring substance! For this assurance they took joyfully the spoiling of their goods. Heb. 10:34.

For a few years, which must have seemed long because of suffering and oppression, they bore their testimony to the fact that love for God and his truth can triumph over selfish interest. It is significant that they taught their children to repeat from memory the book of Job.

Then they were laid away to await the coming of the Life-giver for the reward of their faithfulness. Who is there today, if choice were granted between the two, would not have the life of these devoted commandment keepers for his portion, rather than that of the ruthless soldiers who, at the instigation of the papists, rioted in the torturing of men, burning of homes, and the killing of helpless women and children?

Soon the sighs and tears of God's oppressed children will be exchanged for joys and glad hosannas. "They that sow in tears shall reap in joy." Ps. 126:5. "Weeping may endure for a night, but joy cometh in the morning." Ps. 30:5.

It will pay. The eternal treasures will never rust nor become a canker that would eat the flesh of the possessor. "When we've been there ten thousand years,

Bright, shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

It will pay to give all you have for the eternal inheritance. It will pay to exchange sickness for health, perplexity for assurance, weariness for rest, death for life, mortality for immortality. Yes, it will pay.

Loma Linda, Cal.



WASHINGTON, D. C., JANUARY 1, 1914

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Editorial

The New Year

To the Christian who is trusting
 In the leading of his Lord.
 And is walking out in faith upon
 The promise of his Word,
 Each new day is fresh with blessings,
 Like the grass with sparkling dew;
 For we're ever in the present,
 And the year is always new.

Stretching out and reaching onward
 Are the few remaining years,
 To be filled with heaven's blessings,
 Or our doubtings and our fears.
 Whatso'er we sow we gather,
 And the harvest will be true;
 Yet we live but in the present,
 And the year is always new.

Dream not of the distant future,
 Mourn not over what may be;
 All that God will guarantee you
 Is a *present* victory.
 How we use the present moment
 Shows us false or shows us true;
 'Tis the present God is asking,
 And is asking now — of you.

Every hour we're drawing nearer
 To that great and dreadful day
 When the earth shall melt with fire,
 And the heavens shall pass away.
 Only by the record written
 Of our present do we stand;
 For the future is not ours,
 And the past is in God's hand.

Each new day that God may give us
 Drops like manna from the skies,
 And the burdens that it brings us
 Are God's blessings in disguise.
 Courage, brother! do not falter
 At the task God shapes for you;
 For his grace is ever present,
 And the year is always new.

C. M. S.

A Year of Prayer

WE have just passed through our annual season of special prayer. It has brought rich blessing to many hearts. Sinners have been converted, backsliders have been reclaimed, and the entire church of God has received a mighty impulse in spiritual life. Why not merge this week of prayer into a whole year of prayer? In some lives this will be done. It is possible for the entire membership of the church to do it; and what a fulness of blessing would come in consequence! If in one week we can enter

so fully into the heavenly presence, what communion we might enjoy as the result of a twelvemonth effort! Such an effort would be well worth while. Indeed, we must reach the place in our experience where this spirit of prayer will continually abide with us if we would meet the mind of God and do the work which he expects us to do.

Let us make the year 1914 a year of earnest prayer, faithful Bible study, and zealous missionary labor. Faithfulness in these three particulars will keep backsliding out of the life, and coldness out of the heart. For the year to come why not make an appointment with God every night and morning, withdrawing from life's busy cares for a few moments to hold communion with God and with our own souls? If we will do this, we may be assured that God will always keep his part of the covenant relationship. He will always be on time at the place of meeting. He will always bring to the communion heaven's blessing.

Why not form a regular habit of daily Bible study? Some definite hour, if it can be arranged, is better than haphazard work. Quietly, and alone, open the Book of God and read the messages which he sends to his children, realizing that they are personal messages of comfort and instruction to every soul.

Then let us form for the year to come lists of the unconverted and of others who need our help, and make these our special subjects of prayer. In our secret devotion let us remember these individuals by name, pleading with God to send into their souls his converting power, and as we thus pray we shall find our hearts burdened for their salvation. This burden we may express as occasion shall offer in kindly words and little ministries, or in direct intercession for them to yield themselves to God.

Let us, as a church and as individuals, make the coming year one of blessed experience in the service of our King.

To the Fields in 1913

THE year just past witnessed the departure of the largest number of missionaries ever sent out in any year in the history of this advent movement. As in former years, we count those going to the mission fields from Europe and the colonies as well as from North America. The older fields abroad are shoulder to shoulder with America in sending on the supplies of men and means to the uttermost parts of the earth. As we run through the list, what a testimony it furnishes, once again, to the fulfilling of the prophecies regarding the carrying of the gospel of the coming kingdom to all lands in this last generation. The work is spreading and increasing every year in a truly wonderful way. Month

by month, the roll of departures was as follows: —

February

J. H. Boehm and wife, to Brazil, South America.
 John Schmidt, to Brazil, South America.
 A. R. Dennis, to Uruguay, South America.
 W. R. Howse and wife, from Australia to Tahiti.

March

John Shultz and family, to the West Indies.
 C. H. Keslake and family, to Jamaica, West Indies.

April

F. H. Loasby and wife, to India.

May

R. Dietrich and family, from Germany to Brazil, South America.

June

Miss Anna Hoffman, to Jamaica, West Indies.
 Wilbur Nelson and wife, to India.
 R. T. E. Colthurst and daughter, to Europe.
 C. E. Boynton and family, to British Guiana, South America.
 Geo. W. Miller, to St. Thomas, West Indies.
 J. Van de Groep and wife, from Australia to Singapore.
 J. A. P. Green and wife, to Mexico.
 C. P. Martin, to Mexico.
 A. U. Cochran, to Cuba.

July

A. J. Haysmer, to West Indian Union Conference.
 E. W. Thurber and wife, to Mexico.
 W. E. Hancock, to Europe, for Algeria, North Africa.
 Wm. Carrott, from England to Burma.
 R. Joyce and family, to England.
 Dr. H. C. Menkel and family, reappointed to India.
 H. R. Salisbury and wife, to India.
 H. E. Meyer and family, to Mexico.
 Jas. E. Shultz and family, to China.
 Jas. H. Smith and family, to the Bahama Islands.
 Frank Hall and family, to St. Thomas, West Indies.
 Fred Hutchinson and wife, to Trinidad, West Indies.

August

W. B. White and wife, to South Africa.
 O. K. Butler and family, to South Africa.
 Miss Florence White, to Europe, en route to Persia.
 I. J. Hankins and wife, to South Africa.
 W. O. Cluff and wife, to Bolivia, South America.
 Dr. Harry G. Hankins and wife, from England to South Africa.
 Miss Claire M. Wightman, to Bolivia, South America.
 Miss Gertrude Johnston, to Chile, South America.
 R. C. Porter and wife, to China.
 M. C. Warren and wife, to China.
 Bernhard Peterson and wife, to China.
 O. J. Grundset and wife, to China.
 A. L. Ham and wife, to China.
 H. J. Doolittle and wife, to China.
 N. J. Aalborg and family, to Jamaica, West Indies.
 Mrs. Adah Johnston, to Jamaica, West Indies.

Geo. F. Furnival and wife, to Jamaica, West Indies.
 F. Burton Jewell and family, to South Africa.
 Everhard Henriques, to Trinidad, West Indies.
 Paul Bridde, from Germany to Turkey.

September

J. A. Bodle and family, to Guatemala, Central America.
 C. C. Kellar and family, to India.
 R. P. Morris and family, to India.
 F. A. Wyman and wife, to India.
 Miss Rose Boose, to India.
 Miss Sarah Kinner, to Brazil, South America.
 Miss Corinne Hoy, to Brazil, South America.
 Miss Louise V. Wurtz, to Brazil, South America.
 M. E. Carter and family, to Brazil, South America.
 J. Van Deusen and wife, to Jamaica, West Indies.
 Mrs. A. J. Haysmer, to Jamaica, West Indies.
 Henry Haefft and wife, to Brazil, South America.
 Carl Reidt and wife, to Brazil, South America.
 Paul Hennig and wife, to Brazil, South America.
 Carl C. Specht and wife, to Brazil, South America.
 Jacob Peters and wife, to Brazil, South America.
 P. A. Webber and wife, to Japan.
 Alfonso Anderson and wife, to Japan.
 Geo. Sabeff, to Europe.
 Miss Minnie Hansen, to German East Africa.
 E. L. Maxwell and family, to Peru, South America.
 A. G. Nelson and wife, to Argentina, for Patagonia, South America.
 E. Rosenwold, to Sweden.
 H. F. Taylor and wife, to the Bermuda Islands.
 L. Aberle, from Germany to German East Africa.
 D. E. Delhove, from Belgium to British East Africa.
 H. Erzberger and wife, from Switzerland to Syria.
 Otto Stanbert and wife, from Europe to Persia.

October

Dr. U. C. Fattbert and wife, to the Philippines.
 W. E. Lanier and wife, to the Philippines.
 R. E. Hay and wife, to the Philippines.
 Robt. Stewart and wife, to the Philippines.
 J. O. Ryd and wife, to China.
 F. H. Conway and wife, to the Hawaiian Islands.
 Mrs. W. E. Hancock, to join her husband in Algiers.

November

D. P. Boersma and son, to Holland.
 Miss Rosa Kozel, to Cuba.

December

R. P. Robinson and wife, to South Africa.
 J. I. Robison and family, to South Africa.
 A. Mountain and wife, from Australia to China.
 W. C. Connolly, to the West Indies.
 W. F. Meyer, to Porto Rico.

D. N. Wall and family, to Australia.
 J. T. Thompson and wife, to Uruguay, South America.

Altogether, not counting children, the number is 157. We know that this list is incomplete as regards latest departures from Europe and other points abroad; but this is always the case. In 1912 the number in our list was 97, and the year before that 74. The earnest calls at the last General Conference, and the pressure of need, led to the large number of appointments. Such a work is remarkable in missionary history. One of the great missionary societies, with nearly a million people in its constituency and an income of over a million dollars, published as a mark of splendid progress—and so it is—its record of 124 new appointments in three years.

Such a growth of our missionary list, with only the small membership that we have, is explainable on only one basis: the believers in the "blessed hope" have a confidence born of God in this work, and true hearts are praying, and sacrificing, and giving, and going. It is the work of God, the fulfilling of his "sure word of prophecy." He is finishing the work.

It is a thrilling sight just to look at this roll of recruits that have gone to the far frontiers. It is a solemn thing, too, to watch this ever-increasing army of gospel workers pushing on to the places of need. It constitutes Heaven's appeal for yet more earnest and constant praying, and a yet larger flow of consecrated gifts into the missionary cause. May God give to every one of these new workers the joy of winning souls out of the darkness, and make every believer in the churches a true "holder of the ropes" during 1914.

W. A. S.

Lord's Day Alliance Aggressive in Canada

THE thirteenth annual meeting of the Lord's Day Alliance of Canada was held in Quebec on December 5. The secretary, Rev. Geo. W. Mingie, reported very material progress in the matter of Sunday enforcement. He reported as their able assistants the Roman Catholic Church and the labor unions. The report states that during the year the Alliance has been busy, "working quietly, but nevertheless surely, toward its aim—a proper observance of the Sabbath."

The Alliance has been earnestly endeavoring, first, to bring about the conviction of the moving-picture men. These have been defending themselves by pleading the unconstitutionality of the Quebec Lord's Day Act, and it seems that they have been successful up to the present time; and the inability of the Alliance to secure convictions in these

cases has naturally tied their hands in the matter of other prosecutions.

The Alliance has been advised to bring about the trial of a test case in the higher court, that the question of unconstitutionality might be settled. It selected a skating rink for this purpose, and secured the conviction of the manager in the magistrate's court. The defendant appealed to the Court of King's Bench, and the decision of the case is now pending. If the Court of King's Bench upholds the constitutionality of the Quebec Sunday observance act, the Alliance will begin a regular crusade of arrests for infractions of the Sunday law.

In showing how important is the work of the Lord's Day Alliance in "safeguarding the Sabbath," the secretary states that "the Lord's Day Act of Canada is now the sole legal safeguard for the day of rest in this province." This may not have been so intended, but is, nevertheless, a very exact statement of the only basis the Sunday sabbath has to rest upon—a human law. And that is the only basis that Sunday laws have ever rested upon in any part of the world. If the exponents and promoters of compulsory Sunday idleness could be made to see the great contrast between the basis upon which Sunday enforcement rests and the basis upon which the true Sabbath of Jehovah rests, it does seem as if they would cease to trample upon the Sabbath of Jehovah, and cease trying to make men criminals for performing honest work upon the day which God himself and Jesus Christ consecrated to labor.

The Alliance, if it succeeds with the test case now before the Court of King's Bench, proposes to demonstrate that the Lord's Day Act applies to all occupation on Sunday, that there shall be "no inroads upon the day of rest." The inability of the Alliance promoters to see that the trend of their work is toward a union of church and state is demonstrated in the following quotation from the secretary's report, and the quotation itself proves the converse of what it is aimed to teach:—

While we believe an association or the state has no right to impose by its authority any religious ceremonial or duty on the Lord's Day, we believe a Christian state should encourage and foster religious exercises on the day set apart for it.

But even the Alliance ought to be able to see that in enforcing the observance of Sunday, they are enforcing the observance of a religious institution. They are compelling all to do, whether they wish to or not, what a great many believe it is their religious duty to do. Again, if the state encourages and fosters religious exercises "on the day set

apart" for such exercises, it must choose what religious exercises it will "encourage and foster," and in doing so, it establishes the religion whose exercises it encourages and fosters, and discriminates against all others. And there is no union of church and state in that? They who claim there is not have no just ground of complaint if their claim is looked upon as an insincere one.

C. M. S.

Social Purity

WITH every proper effort to awaken the public conscience to the dangers of the great social evil we are in hearty accord. If parents and all to whom the youth are intrusted for education could have realized long ago the evils resulting from the free and untrammelled association between the sexes, much evil and suffering would have been saved. We are in full accord with every laudable effort which makes for social purity, and which will serve to safeguard our young men and women from the taint of evil associations. We have been led, however, to question the wisdom and propriety of some methods which are being employed by various public teachers at the present time.

We do not believe in a false modesty which will taboo the proper discussion of the question of sex hygiene. We do believe, however, that great care should be exercised in the presentation of these subjects. They may be treated in a manner that will make for impurity rather than for purity. And we are not alone in this conviction. Many sensitive souls have been made to recoil with horror at the free and easy manner in which some of these questions have been discussed. In *Zion's Herald* of Dec. 10, 1913, the editor devotes two columns to a discussion of the manner in which instruction on these subjects should be imparted to the youth. He says:—

Whatever may be the rights or wrongs of the present attempt to give greater publicity to what is euphemistically called "sex hygiene," the enterprise is being tremendously overdone. Americans have become hysterical on this subject.

Regarding the frankness and openness with which these questions are now discussed, the editor remarks:—

Within a few months a remarkable change has come over this country. Children of tender years are now taught to discuss topics which were reserved for the adult years of their parents. The new vocabulary has substituted "frankness" for the old-fashioned word "modesty." A Boston theater is now presenting a play on a theme which has hitherto been handled only in the form of a medical lecture exclusively for one of the sexes. The newspapers now specifically name physical ailments which have hitherto been veiled or ignored by refined men and women. The magazines, especially those of England, are filled

with articles which it would have been absolutely impossible so recently as a decade ago to read aloud before a company of decent men and women. An English literary reviewer of the latest novel of a well-known woman writer says: "Readers who cannot extract their money's worth of illicit love out of this story must be hard to please. It simply reeks with sex. Amazing how this writer can patch her pages with suggested improprieties, and yet say nothing that is not more or less presentable!"

While approving of the eugenic movement for the bringing about of better social conditions, the editor feels that the movement "is getting beyond the control of the men and women who were its original promoters. . . . When boys and girls of tender years have reached the degree of sophistication where they glibly discuss sex topics, they are in danger of becoming callous and indifferent to the moral significance of the words." He inquires:—

Will the knowledge acquired in this tumultuous way act as a deterrent? We confess to a growing distrust of the efficacy of the new gospel of publicity. We have been told of a case where a lecture of this kind led three young men to frequent places where they had never been before. We have no means of knowing how beneficial the lecture was in checking the vicious propensities of other auditors; the fact is that in three young men a spirit of defiance was created as the result of turning their thoughts in this direction.

He assents to the theory that it is better to impart such information to the young in a proper way than to have such knowledge acquired from evil sources, but he questions as to who are the proper persons to give such information. He does not believe that it is to be imparted in moving-picture scenes or in the newspapers, and doubts very much the propriety of its being given in the public school.

The proper teacher is the father or the mother in the privacy of the home. Lacking these, the question at once becomes the problem of a substitute father or mother. We have not yet discovered an adequate substitute. . . . We do not doubt that if this information, properly guarded, could be given by the right persons, it would save sin and suffering among both young and old. We do not object to instruction in sex hygiene *per se*, but we believe that the movement has now reached the abnormal and the pathological stage, and the time has come to summon men and women to calmer, saner thinking.

Concluding, the editor says:—

We shall watch with grave solicitude the progress of this new movement. If we discover that it is proving beneficial, we shall gladly bear witness to the truth. In the meantime, while reformers are turning the thoughts of young and old into this new channel, we call attention to an old theory on eugenics which has produced excellent results wherever it has been honestly and sincerely tested: "Whatsoever things are pure, whatso-

ever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The Scriptures of Truth warn against the evils of sin, but present no lurid descriptions of the manner in which these evils are enacted. The apostle Paul admonishes to "have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

Whatever may be the duty of public-school teachers in dealing with these subjects, there can be no question as to the duty of parents. By precept and example the principles of heart and social purity should be instilled into the minds of the young, and they should be taught that the only power which can save them from sin's pollution is the abiding righteousness of Christ in the life. We believe that the faithful teaching in the home and in the church of the positive principles of purity of heart and holiness of life will do more than all else to safeguard the young against the evils of the present age. F. M. W.

Note and Comment

An Age of Bad Manners

ARE the people of the present day losing their good manners? That they are is evidently the view taken by the House of Bishops of the Episcopal Church. They have recently called attention to this condition in the following statement:—

There has been a decay in manners, and men and women have been led astray into accepting the novel because it is exciting, without heeding the fact that it tends to lower respect for self and for others.

In a similar strain the *Independent* recently commented upon this evil tendency:—

The present age has acquired the habit and the pose of bad manners. It is brash, brazen, and uncivil, both unconsciously and consciously. As a fact of general observation, we are fresh, impertinent, immodest, and common. We cannot help being fresh, we like being immodest, and we mean to go on being common, on principle. . . . In New England and in Virginia, two or three generations ago, people admired character and family pride, and social intercourse reflected their preferences. . . . In present-day America we admire business success, political sagacity, good ball pitching, heavy batting, Dr. Cook and Harry Thaw.

This statement of conditions is all too true. True Christian courtesy springs from the heart; it finds its exercise in the home as well as in public life; it is forgetful of self and considerate of others; it is refined, modest, and dignified.

It is thus tersely expressed by the apostle Peter in 1 Peter 3:8-11:—

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it.”

Let us seek to exemplify these principles of deportment in our lives, and not follow the lowering standards of the world's ethics.

◆ ◆ ◆ “The Ancient World of 1853”

THIS is the title of an article in the *Standard* of Dec. 6, 1913, by Dean Shailer Mathews. He contrasts the conditions which existed in the world in the year in which this Baptist publication was started with conditions which exist today. This comparison shows some of the many changes which have been made during the last sixty years. With slight omissions we quote the statement entire:—

California was the only State west of the Missouri in 1853. Indians and buffaloes possessed the plains; the continent was crossed by trails, gold had just been found in California; and forests still covered vast stretches of Michigan, Illinois, Wisconsin, and Minnesota.

Short railroad lines were beginning to be combined into systems in 1853. Americans were beginning to put postage stamps on letters, and were organizing their first clearing houses.

Slavery was guarded by the Constitution in 1853. Men still thought they could keep a balance between free States and slave States, and Kansas had not begun to “bleed.”

There were no ironclads in 1853. Nations could still afford frequent wars, cannon and muskets were loaded through the muzzle, granite forts were impregnable, and Christian nations were fighting each other for a chance to take up the white man's burden.

Pestilences were regarded as unavoidable dispensations of providence in 1853. Bacteria were unknown or unconquered, and doctors prescribed “blue pills.”

Japan and China had not been “opened” in 1853. India had not been munitied, foreign missions were feeble, uniform Sunday school lessons were not invented, Chautauqua was to wait twenty years to be founded, the first Y. M. C. A. in America had been established two years, and university settlements had not been dreamed of.

Science was only beginning to be recognized in colleges, there were few professors of history, fewer gymnasiums, no intercollegiate athletics, and a college of five hundred students was enormous.

Wages were low in 1853. Labor was just learning to organize; there were no trusts, few millionaires, and no anxiety over interstate commerce except in slaves.

Men wore shawls in 1853, children wore pantalets, and women wore hoop skirts.

Houses were warmed by air-tight stoves in 1853. Anthracite coal was a curiosity, wood was burned on locomotives, and the first oil well had not been bored in Pennsylvania.

Baseball was “three-old cat” in 1853. Athletics were all but unknown; 2:40 was an undreamed-of speed for trotting horses, and the chief dissipations of New England were lyceums and singing schools.

They had been telegraphing not quite ten years in 1853, and had used reapers, sewing machines, and rotary presses for even a shorter time, while farmers still cut grass with scythes, raked hay by hand, and hauled it in with oxen.

They had no telephones in 1853; no electric lights, no electric cars, no bicycles, no automobiles, no talking machines, no kodaks, no Pullman cars, no limited trains, and few bathrooms.

Maine had just passed the first State prohibition law in 1853. Women before the law were still classed with infants and idiots, had little opportunity for higher education, and had no right to vote.

◆ ◆ ◆ “Undermining Confidence”

MUCH has been said and written of late regarding the dangerous tendency which exists among some so-called Christian teachers of undermining confidence in the Scriptures of Truth. The so-called higher critics of the Bible deny many things that have been regarded as cardinal truths. The *Christian Observer* of Dec. 10, 1913, under the above heading, reviews the work of these critics in an excellent article, which we reproduce entire. The editor says:—

Much of the modern assault upon the statements of the Bible proceeds from parties within the church. Many of the assailants justify their work of destructive criticism by the claim that they are not touching the really essential elements that make it the Word of God, but are merely exposing and eliminating the imperfect human elements. The Davidic authorship, according to their view, has no vital connection with the spiritual value of a given psalm. The inaccuracy of Old Testament prophets in matters of geography or history does not impair, to these critics, their contribution to the religious ideas of the race. Their doctrine of God, their spiritual ideals, their lofty and pure ethics, stand regardless of the overthrow of their dates and incidental affirmations.

The soundness of this position must be tested from various points of view. And we can at present call attention to only one of the many applications of this principle. Two points in the recorded career of Jesus have been selected by modern criticism for special attack, the virgin birth and the bodily resurrection of our Lord. Many who have denied the former have held tenaciously to the latter. But among those who have repudiated the testimony of the Gospel records to one or to both, there has been a stout protest against any charge that would group them with unbelievers in Jesus. Some affirm that they can repudiate the testimony as to the virgin birth and still hold to the evangelical doctrine of his deity and his office as Saviour. On critical grounds, they tell

us, they cut out those parts of the infancy narratives that relate a virgin birth, and yet accept as veracious and reliable the rest of the Gospels, or at least the substantial proportion of what remains.

That an individual may do this, has actually done this, we shall not deny. For nothing is clearer in history than the versatile ability of the human intellect in the way of bad logic and flagrant inconsistency. But that a widespread and permanent faith of this kind is possible, we are bold to deny. No continuous succession of men, no large school of thought that projects its life into the future, will maintain this attitude. In the long run, the human intellect, even in deeply religious circles, will make its inevitable logical choice between the two positions. It will hate the one and love the other, or else will hold to the former and despise the latter. It will not be able to serve both the criticism that cuts out Matthew and Luke as competent and credible witnesses to the manner of the birth of Jesus, and the faith that accepts the rest of their remarkable record along with that of Mark and others.

For it will inevitably be the case that confidence in the credibility of the witnesses as such will be undermined. If the writers of the first and third Gospels were so gullible, so ignorant, so given to romance, so easily deceived, or so ready to invent and deceive others, as to palm off on their readers this account of the birth of Jesus, their reliability, their competence as historians, is at once discredited. How can we pin our faith to them at other points? If on so delicate and important a matter, involving the most sacred matters of human life, they perpetrate a blunder or a crime so gross and historically unpardonable, the inexorable verdict of intelligent men will sooner or later strip them of their claims and say, “Thou mayest no longer be historian.”

For — and let all our readers mark the statement — the evidence for the virgin birth of Jesus is the same as the evidence for his miracles, his resurrection, his teaching, his sinless life. It is the same as the evidence that he lived and died at all. The witnesses may be fewer. But the evidence is the same in character, and is just as worthy of credence. The men who will not believe Matthew and Luke will not continue long to trust Mark or John or Paul. Certainly the disciples and followers of such men will not. When confidence in the witness is undermined, the story which he tells will be summarily brushed aside by the merciless logic of the human mind. The Bible must really be trusted altogether or not at all. The average man of reverence and common sense will, as a matter of fact, trust it fully or virtually repudiate it entirely as an authority over conscience and life.

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THE Mexican revolutionists have been successful in their steady advance toward the capital city. Seeming to realize the impossibility of capturing the country from the rebels, Victoriano Huerta has ordered the remnants of his army to begin a campaign of destruction, making northern Mexico practically a wilderness, and untenable for Pancho Villa and his followers. Villages and towns are to be laid waste, and farms completely destroyed.



Cleansed for Service

Ps. 51: 10-13

J. M. HOPKINS

TAKE them from my heart, Lord Jesus,
Every sin, and every stain;
Wash me in thy perfect cleansing,
Till no evil shall remain;

Till thine eye, so pure, so holy,
Looking from thy throne above,
Till thy Spirit's deepest searching,
Can discover only love,—

Love for thee in all thy beauty,
Love for man in all his needs;
Love for every work and duty,
Love to follow where God leads;

Love to bear my brother's burden,
Love to share my brother's pain,
Love to raise the weak and fallen,
Love to labor without gain;

Love to suffer, if such need be,
Even as thou didst for me,
To endure the chain or prison,
That my brother may be free;

Love to weep with him that weepeth,
To lament when he is sad;
Love to heal the broken-hearted,
To rejoice when he is glad.

So, dear Lord, I plead for cleansing,
For thy Spirit's loving power,
That with thee, O gracious Master,
Day by day, and hour by hour,

I may journey close beside thee,
Through this world of darksome night,
Then with thee and thy redeemed ones,
Dwell in realms of love and light.

There, beside life's flowing river,
In the city of our King,
Of thy matchless loving-kindness,
Through eternal ages sing.

Roseburg, Oregon.

Barotseland Mission

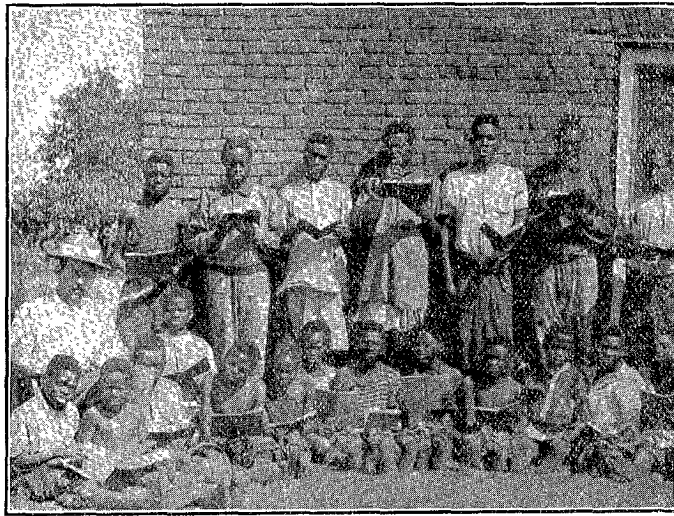
MRS. W. H. ANDERSON

It has been some time since we reported from this field. This has not been because we were discouraged, nor because the work was not progressing. It seems to us many times that the work moves very slowly; but when we take a wider view of the field, it is not that way.

Travelers have to go very slowly over new and rough roads. Christ is the guide, and we know that the work progresses just as fast as he knows is best. We have been greatly blessed in many ways. God has done for us far above all that we asked or thought. We have experiences, many times, indicating truly

that "man's extremity is God's opportunity."

Mr. Anderson and I have just been out for two weeks visiting the out schools. We found things in a prosperous condition at most of the schools. We fitted out each place with tools and repaired the old ones, ready for the teachers to start plowing as soon as the rains begin. At one place we found that the lions had killed two of the mission



NEW ARRIVALS AT THE BAROTSELAND MISSION SCHOOL

cattle. But we have been greatly blessed in losing so few. These are the first that have been killed for four years. Others all around us lose cattle every year.

I spent a very pleasant afternoon with my near neighbor, who lives thirty miles from the mission. We see each other once, or possibly twice, a year. We spend the time very pleasantly together when we have the privilege.

Some of the missions in this country have been self-supporting the past year. This has meant very strenuous labor and much sacrifice; but we are glad that we can sacrifice that the means may go to some more needy field. There are many starving souls around us who have no one to break the bread of life to them. They know nothing of the sacrifice that Christ has made for them. Very few of us really know what a real sacrifice is. Yet it is such a privilege to give for Christ! It would be very convenient for us to draw on the Mission Board, but we are willing and glad to do without, that help may be furnished other places, and the consummation of the message thus be hastened. We are glad that we are not in need of money for operating expenses again next year.

Dear brethren, do you know that soon the Saviour is going to make this announcement, too? The work will soon

be finished, and he will then have no need of our means. If we want a share in the work, now is the time to invest. One dollar now is worth more than one hundred will be a little later. What a golden opportunity to increase our deposit in the bank of heaven! No panic will affect the value of these shares. No moth will corrupt them. We need no safe, for thieves cannot break through and steal.

Pemba, Central Africa.

Yencheng, Honan

JOHN J. WESTRUP

I HAD never enjoyed a general meeting as much as I did the one here that closed October 20. Most of those who attended the meeting made a great sacrifice to do so, and all received a real blessing, especially the workers. I saw

plainly that the seed sown in the past had begun to bear precious fruit. Praise the Lord. Between 150 and 160 attended the services regularly, among whom were about forty women. I did not expect that even ten women would be able, or would have the courage, to get here in these dangerous times. Some of the women came about 100 miles through territory filled with robbers.

Five men came 166 miles, from a place where the robbers have been fierce all the year round. They surely give evidence of an earnest desire and a great hunger for the truth. Thirty-one earnest persons were baptized.

The work has opened up north of the Yellow River in a wonderful way, which is surely the Lord's doing. A great many are interested, and many are keeping the Sabbath.

The foreign houses have been finished, and I have also built eleven Chinese houses with tile roofs; and the two large schoolhouses, each seating almost 200, have been built of brick, at a cost of less than \$750 gold. Next Sunday we shall open our schools. About eighty have been passed by the committee as proper candidates for the school, but as we have not sleeping quarters for more than about sixty, some have to wait until February. Nearly all of these are very intelligent and earnest Christians, and many will develop into workers.

The terrible poverty in this province is something that hurts my soul. I have already paid out \$100 Mexican of my own money to help poor persons. One brother came to the meeting on Friday, having walked sixty miles. On the Sabbath he fasted, and on Sunday he came to say good-by. When I asked why he

was going to return so quickly, he said he had to, as he had no money to live on. I then gave him enough to supply his necessities until the meeting closed. Think of a brother in his poverty coming so far to share a day's blessing of the Lord, and that day fasting. Such earnestness is bound to get through to the kingdom. This same poor brother gave \$1 Mexican to help build the schools.

We are now passing through an experience similar to that of last fall. We have had a long dry spell, and the people are unable to sow their wheat, and the price of food is going up at a rapid rate. Even if we should get rain now, the wheat crop will be much poorer than if it had been sown on time—about a month and a half ago.

Everything seems to be out of order in these last days. In the north of China they have had very destructive floods, but here and to the south of us there is a terrible drought. I do not know what will happen here if we do not get rain soon. The robbers, too, are still working terrible havoc. They have been very close to us many times this summer, and sometimes we have been surrounded by them. But God has surely been good to us, and mercifully preserved us in these troublous times. James 5 has certainly been partly fulfilled. The rich have reaped what they have sown. Great numbers have lost their lives as well as everything they had in the world.

Items From the Philippines

ELBRIDGE ADAMS

AFTER about twenty-seven days' voyage Elder L. V. Finster, with his company of thirteen, arrived in Manila. For the most part they had a good trip, and all seemed to be in good health. It took considerable time to get all their things through the customs, but when that was done we loaded the baggage into a truck and went out to the home prepared for them. We sat down to the good dinner that was waiting for us, and enjoyed eating together, feeling that we were one family united to help carry this sweet message of salvation to these islands.

Of course the people wanted to see them as soon as possible. So we had planned a reception for the evening, in which all seemed to take great interest. The Filipinos told them that they regarded them not as Americans, but as brethren in Christ. And of course the new workers called these dark people brethren. In our company four dialects are spoken; and in the program a few items of interest were mentioned by these members concerning their people, and an appeal was made for some of the workers to go to labor among them. A song was sung in each of the four dialects, which were Tagalog, Visayan, Ilocano, and Cagayan.

I am sure that our hearts are all glad for this help, and we pray God's richest blessing upon every one, that the most may be accomplished for the Master. When these workers shall have been placed in their respective fields of labor,

there will still be so much territory unprovided for that it will seem as if a bare beginning has been made. And, brethren, don't forget that we shall be ready for more workers very soon. We are thankful for what has been done for us. It makes us hope for the finishing of our work in the near future; and that means the return of our dear Lord and Master.

On Sabbath, October 25, a native brother by the name of Francisco Santos told me how he learned to read. It was near the first part of this year. He bought a Bible soon after he accepted the truth. And as he took it home he thought, "I cannot read." That troubled his mind very much. So one day he took his Bible and went into as quiet a place as he could find, and knelt down and prayed to the Lord to teach him to read. He got up, and although he did not know one letter from another before, he began to read with understanding. He has increased in speed by practice. But surely the Lord heard his prayer and answered it.

Before this, this same brother had sickness in his family. His child was seriously ill, and had become too weak to lift its head. He said: "I had no money to buy medicine. So I went into the kitchen and prayed in the name of the Father, Son, and Holy Ghost to heal my child. I went back to the child and laid my hand on its breast, and it got up and began running around."

This poor brother has not much of this world's goods, and he did not even know how to read; but he believed God, and God did for him what he could not do for himself. That is just what he wants to do for us all. But the trouble with many of us is, we are inclined to feel, "I am rich, and increased with goods, and have need of nothing." I believe that God would do more for us if our faith were more simple.

In his weekly letters Brother Ashbaugh always expresses hopefulness and courage. The Lord is blessing him in the work, and I have no doubt but that much of the good seed that he has sown will spring up and produce a harvest. He says: "When I am tempted to feel lonesome I sing, 'The long, dark night is almost o'er, the morning soon will come.' When the burdens seem to weigh heavy, I sing, 'Not now, my child, a little more rough tossing, a little longer on the billows' foam.' Now is the time for earnest work and faithful burden bearing. What little we do will seem very small when we hear the words, 'Well done.'"

This brother has had some very interesting experiences. They are rather exceptional, or would be in the United States. In one of his late letters, he says: "Today a young man came running after me on the street and said, 'Excuse me, I want to get one of those books.' I had not seen him before, but his friends had told him about the book."

This is the way Brother Ashbaugh explains Eccl. 11:4: "He that observeth the wind [*baguio*] shall not sow [take

orders]; and he that regardeth the clouds [rain], shall not reap [deliver]." The *baguios* are our heavy windstorms.

Truly this is a blessed work. If every Seventh-day Adventist young man only knew what honor, promotion, and wealth are bound up with this missionary work, the world's best would have no attraction for him. The greatest glory of men pales before the eye of faith which sees that which is awaiting the faithful. And the more perfect our vision the more we can appreciate the choice of Moses. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." God help us not to make the mistake that so many are making—choosing that which is only transitory and fleeting, when they could have "an inheritance incorruptible, and undefiled, and that fadeth not away."

Mission Notes

REV. WM. HAYNE LEAVELL, D. D., has been appointed envoy extraordinary and minister plenipotentiary from the United States to Guatemala. The Guatemala daily papers announce that he is a Presbyterian pastor of great reputation and learning, and also famous in matters of science and philosophy; that he comes from one of the best families in the United States, and is from the first rank of the typical citizens of the northern republic. The appointment of a Protestant clergyman to this Roman Catholic country is a new experience in diplomacy. The influence of a strong Christian gentleman may be a mighty factor in the progress of Guatemala, and may help to develop a still more friendly spirit between the people of Guatemala and the people of the United States, and may also help forward the cause of Christ.

A strange prayer meeting was reported in June, when the Buddhists, Taoists, and Mohammedans in Tientsin held an indignation meeting to protest against the slight placed upon their religions by the president when he asked the Christians to pray for the welfare of China. After a good deal of aimless discussion and mild vituperation, one of the leading men proposed that they show their patriotism by sinking their differences for the nonce, and holding a monster prayer meeting of their own. But they could not decide to whom the prayers should be addressed. A prominent Christian who had attended the meeting from curiosity, suggested that they unite in sending their petitions to Shang-ti, the term used in the Chinese classics for the "Supreme Ruler," and adopted by the Protestant millions as the Christian term for God. This suggestion being favorably received, the meeting soon changed in character, when fervent

prayer was offered by the few Christians present; but when the members of the other religions ventured upon extempore prayer, their efforts are said to have been sadly lacking in coherency and unction.



For Favor in Judgment

ARTHUR W. SPAULDING

HEAR thou my prayer, O God of all the earth!

For thou art true, though I be honorless.

Vain were my trust in station or in birth: In mercy answer, and in righteousness.

Not into judgment with me enter, Lord: Some chosen cleft let thy bright presence hide,

Thy gentle hand before thy face my ward;

For in thy sight shall none be justified.

Smitten to earth, my life is like a tree That once its branches to the sunshine spread,

Now fallen, upright feebly strives to be, Yet feels the creeping canker of the dead.

My soul is whelmed, my heart is desolate,

Mine eyes ashamed, my head in anguish bowed.

In fear upon thy works I meditate Amid the senseless chatter of the crowd.

What is the world?—A bauble I have clutched.

What is thy love?—The breath that keepeth life.

If, like a child, I have forgot, and touched,

Thou, like a Father, know'st with me no strife.

Cause me to hear thy loving-kindness now;

For in thy mercy and thy grace I trust:

Thou my forgiver, my restorer thou; Thou art the gracious, as thou art the just.

Teach me to do thy will, O thou my God! Deliver me from them that would oppress;

And from the vale of sorrow I have trod Lead me into the land of righteousness. *Sanitarium, Cal.*



WHAT God may hereafter require of you, you must not give yourself the least trouble about. Everything he gives you to do, you must do as well as ever you can, and that is the best possible preparation for what he may want you to do next. If people would but do what they have to do, they would always find themselves ready for what comes next.—*George Macdonald.*



THERE are beauty and use in strength; there is a beauty and a use in feebleness, also. All are not made alike. God, who cuts no two leaves upon a tree after the same invariable model, shapes also his soul-work after his own will, variously.—*A. D. T. Whitney.*



Fresh Air in Winter

G. H. HEALD, M. D.

(Editor *Life and Health*)

THERE is great ado nowadays about employing children in factories and the industries, the contention being that this works ill to the child physically and mentally, and perhaps morally. Children brought up in the mines, the sweatshops, the factories, the canneries, are stunted and anemic, and have no preparation for their future life upon which they can depend to better their condition. This is undoubtedly a wrong to the child, and the efforts made to do away with this condition are praiseworthy.

But how about the children who are permitted, or, rather, compelled, to attend school? Are school life and school discipline the best calculated for the physical, mental, and spiritual welfare of the child? While we are attempting to abolish the injustice done children in the industries, is there not something we can do for them in the schools?

The Philadelphia medical school inspector who performed an experiment in order to determine the effect of fresh air upon children, has rendered a lasting service to the growing generation. He chose in one school two rooms similarly situated, containing healthy pupils of the same age and grade, and as near alike as possible in every particular. One of the rooms he subjected to the ordinary school ventilation and heating. In the other he threw the windows wide open throughout the school year, and allowed no heat turned on unless the temperature fell below forty-five degrees. The children were of course well provided with extra wraps.

From week to week during the entire school year the physician kept track of the weights, general health, progress in study, etc., of the pupils in the two rooms. At the close of the year careful comparison showed that the open-air pupils had gained twice as much in weight as the others, and had been entirely free from colds, had been much more regular in attendance than the others, and had been quicker to learn, freer from day-dreaming, and better behaved; in fact, they showed superiority in every way; and yet at the beginning of the year one could not have made a choice between the rooms.

This open-air system, which has done so much for anemic pupils and those in the incipient stage of tuberculosis, has been shown by this experiment to be the ideal method for normal, healthy pupils.

How long must it be before schools all over the country—public schools and

church schools—adopt what has proved to be of such marked benefit to the pupils?

Will the teachers profit by the hint given by this experiment and do justice to their pupils, or will they follow the precedent and the crowd, and let the children suffer in stuffy rooms for a few years longer?

Parents, why not bring this matter to the attention of the teachers of your children, and thus help on in the good cause and render your own children a great service?

There is another suggestion for parents: Is your ventilation in winter what it ought to be? We know it is in summer; but do you in winter attempt to economize in your fuel bill by shutting out the fresh air? If you do, you are taking just so much out of the lives of your children.



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."

DR. JOWETT once said concerning prayer:—

"Sometimes the Lord's answer has really come, but we have not prayed for eyes to see it. It has not come quite in the dress we expected, and therefore we did not know it. A friend was appointed to meet me at a railway station. He looked for a man in clerical attire, and we wandered about, little knowing that we were brushing shoulders with each other all the time. He thought I had not arrived, but I was there in another dress. And, therefore, it is well to look at our ordinary circumstances when they do not come to us in familiar and expected guise."

Requests for Prayer

1. An anxious mother in Washington asks prayer for the healing of her daughter.

2. An afflicted sister in Nebraska desires us to pray that her failing eyesight may be restored.

3. "Please pray that my son, an only child, may overcome the tobacco habit," writes a Wisconsin mother.

4. A brother in the State of Maine, who, under peculiar circumstances, is in deep trouble, requests prayer for physical strength and sustaining grace to endure his trial.

5. An afflicted brother in New York desires prayer for healing.

6. Two sisters in Oregon earnestly ask our prayers for physical and mental strength to withstand severe trials.



The Message Returning in Power to the East

At the close of the institute conducted by Elders Daniells, Evans, and Thompson, possibly one of the most important series of meetings held in the East since 1844, the members of the Atlantic Union Conference Committee met for the purpose of planning their future work. The first meeting, instead of being opened in the accustomed manner, was opened with a study on the needs of the hour. A deep impression was made on those present. All felt the need on the part of every minister and of every church member, of seeing clearly from this time forward the important work which is called for to hasten the finishing of the work of God in the earth.

There were no special resolves, but differences seemed to melt away through the confessions that were made, and through the unconditional surrender of each one to God for service. This meeting came the nearest to being a Pentecost of any we have ever attended. We were fully united before the close of the meeting, and felt we were able to present a solid front to the enemy. Effectual prayers were offered.

It is stated that "for ten days the disciples prayed before the Pentecostal blessing came. It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus and becoming changed into his image. When the blessing did come, it filled all the place where they were assembled, and, endowed with power, they went forth to do effectual work for the Master."

We felt solemnly impressed that for the baptism of the Holy Spirit every one should now be breathing out earnest prayers to God. This promised blessing, if claimed by faith, we are told "would bring all other blessings in its train, and it is to be given liberally to the people of God." The Holy Spirit must from this time forth be depended upon to give efficiency to all our spiritual labors.

It is the reception of the Holy Spirit that will restore our "first love." The first works of the church, which gave expression to this love, were seen, we are told, "when believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love, told the story of what Jesus was to them and what they were to Jesus."

The promise of the Holy Spirit belongs to, and may be claimed by, every believer. When this inestimable blessing is received, we shall have the fulfillment of the representation which passed before Sister White, of "a great

reformatory movement among God's people. Many were praising God. The sick were healed and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as was witnessed in 1844."

The members of the union conference felt clear that a special effort should be made in the city of Boston by first imparting to the members of our churches the blessings we had received, and encouraging them to pass them along. We were surprised to find that God had gone before us, and that already some had been earnestly praying for the baptism of the Holy Spirit. They came to the first meeting ready to praise God for the power they had received to bring every thought into subjection to the obedience of Christ.

There was no special excitement in any of the meetings held. So far they have been too solemn for anything of a superficial nature. The desire seems to be to be honest with God, and there is a deep yearning to be Christlike.

At the sanitarium precious victories have been gained by members of the faculty, by doctors, and by nurses. God is drawing very near. Meetings have been held in all our churches in Boston, and on Sabbath afternoon a union meeting was held in Tremont Temple. This meeting was well attended, and will not soon be forgotten.

On Sunday night another union meeting was held at Cambridge, in a commodious church building which has been rented for the purpose of carrying forward a revival effort later on for those not of our faith. We hope that this awakening among our people will be followed by a united, well-organized, systematic, and continuous effort to carry hope, courage, and good cheer to all within the reach of their influence, and to cooperate with heavenly agencies in preparing a people for Christ's soon coming.

We feel convinced that this movement is of God. The time for the manifestation of this gift has certainly arrived. It will be needed by the church for the finishing of the work. "The work of God in this earth," we are informed, "can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and

church officers." Let each church pray, plan, and work to this end.

R. D. QUINN,
K. C. RUSSELL,
D. H. KRESS,
G. B. STARR.

Newspaper Activity in the Atlantic Union Conference

DURING the Atlantic Union conference held in South Lancaster, Mass., November 27 to December 7, it was encouraging to hear from various brethren concerning their success in having extracts of their sermons published in the newspapers. At the Atlantic Union Conference session two years ago there was begun the present newspaper campaign, which has spread to every State in the Union, as well as to places in other countries, and the reports at this last meeting gave clear evidence that the workers are realizing more and more the importance of using this medium as an aid in giving the glorious advent message to the world in this generation.

My heart greatly rejoiced when the brethren devoted the best portion of one meeting to the question of how to develop, in the cities, the newspaper phase of our campaign. They spoke principally of the newspapers because they felt, as they expressed themselves in the discussion, that the secular press has done a great deal toward bringing our work and the truth we stand for to the attention of the masses. It seemed to be the opinion of the majority of the workers that the papers must be considered as a valuable cog in this great wheel which will cease to revolve only when probation closes. Some stated that the success of their efforts during the past summer depended considerably on their activity in the advertising that was done through the newspapers in the places where they labored. They explained that persons were brought to their tents by reading their sermon reports and their paid advertisements in the papers who otherwise would not have heard of the meetings. A number of these eventually accepted the message, and are now staunch believers.

Some also told of the long distances interested persons had traveled to reach the meetings, having read of them in the papers. One brother working in Boston stated that he received a liberal amount of space in some of the large dailies there on special subjects, and was firm in his belief that these great publications will do much toward heralding the gospel warning. Another brother, who has recently connected with the Atlantic Union Conference, stated that he had been quite successful in having reports of sermons published in Chicago, some of the reports being a column long. One of the workers in New York City stated that the church editor of one of the large dailies there was friendly to him, and has been publishing accounts for him.

It was extremely pleasing to hear these reports, especially of what is being done in the large cities. When our evangelists secure reports of their sermons in the daily papers of these large cities, it certainly ought to encourage them in the belief that the secular press has been placed here for God's servants to use in the spread of the gospel. An illustration of the power of the press in

reaching honest hearts is herewith given:—

A short report of one of Elder A. G. Daniells's talks on the finishing of the work, in which he made prominent the thought of the nearness of the coming of Christ, was published on the first page of the *Boston Post*, a paper with a daily circulation of over three hundred thousand copies. This paper circulates all over Massachusetts. A man outside of Boston read the article and sent a letter to Elder Daniells asking him for more information concerning this wonderful topic. This is a striking instance of what the newspapers can do, and ought to arouse our workers to try more earnestly than ever to bring the light of truth through this agency to those who are in darkness. Another man in Worcester telephoned to one of the workers at the meeting, and expressed the thought that we were having great meetings. This man also had learned of the meetings through the daily reports appearing in one of the Worcester papers.

Many interesting experiences were told in connection with the newspaper work, which convinced all that the workers are seeing benefits, and also that the message is spreading out over a broader area, as the result of the publicity already secured. They returned to their homes determined to enlist the help of the newspapers in a more decided way than ever in the task committed to us of warning the world in this generation.

WALTER L. BURGAN.

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Two Incidents

Two significant events have recently occurred, both of which show the trend of affairs, but each in a different part of the country.

A dispatch from Aurora, Ill., states that there was a slight difficulty between two neighbors. To secure vengeance one of them had the other arrested for a violation of the Sunday law. The offense charged was carrying ashes out of his basement one Sunday. This shows to what use such laws can be put. They place power in the hands of bigots to be used against better men. The purpose of any body of religionists in wanting a Sunday law or any other religious measure is to be looked upon with suspicion.

When any church or combination of churches stoops to ask the civil government to aid in the support of religious tenets, there is something dangerously carnal in the purpose. There is the intent to use the law when it is secured. The enforcement of any religious tenet means infringement upon some one's rights. That always results in persecution. Any law that results in persecution does not have its origin with the Author of the golden rule. Again, no religious law is or can be consistent. We have seen nothing in recent years that more fully illustrates this fact than the case mentioned above. When a law puts the power for spite work in the hands of bigots, it can always be assumed that there will be bigots to act.

That means suffering on the part of good men. Religious laws make criminals of good men. That is not only wrong, but inconsistent. All Sunday laws are inconsistent.

The other incident occurred at Jefferson, Oregon. It was at a Sunday school convention. At one of the pop-

ular evening meetings a strong plea was made for the teaching of the Bible in the public schools. Thus we see that in all parts of our land, there is a strong agitation for a governmental recognition of religion. Surely the friends of religious freedom should be awake to the situation, and do all in their power to disseminate the true principles of religious liberty.

W. F. MARTIN.

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La Paz, Bolivia

KNOWING that our people in the home land are anxiously waiting to hear from those who recently left for their respective fields of labor, I shall report from Bolivia.

At Jamaica we left about half our company—Brother and Sister Wellman, Brethren Aalborg and Furnival, and Sister Johnson, the mother of Sister Aalborg. We spent the day at the home of Brother Wellman, which was an agreeable change from the seasickness which we had suffered thus far on our journey.

The next morning we left Jamaica for Colon, arriving there August 25. Here we took the train to cross the isthmus, seeing a large part of the canal.

That night we left Balboa on the "Guatemala" to sail down the west coast. After sailing seven days we reached Callao, Peru, where we had the pleasure of meeting the brethren of that field. We passed several pleasant hours discussing the work, both in South America and in the home land. Here we transferred to another ship to continue our journey down the coast to Mollendo, which ended our sea voyage. Mollendo is known as one of the worst harbors in the world, but after much difficulty we were safely landed.

We had much trouble with our baggage, not being accustomed to do business with the natives; but Brother Westphal came ashore with us and helped us out of our trouble, for we could not speak a word with the people. Finally, with much running about and discussion, we succeeded in getting right prices, which were in great contrast to the rates the natives asked us in the first place. We then were delayed because of the customhouse officials. This necessitated our having to stop overnight in Mollendo.

The following day we began our long journey up the Andes, reaching Arequipa in the evening, where we were met by Brother Brooks. It was indeed a pleasure to meet a brother of like faith in this place; and we shall always remember the kind entertainment he gave us. The next morning we continued our journey up to Puno, where our Indian mission is located. At this point we realized what "high altitude" means,—headache, nausea, and faintness. We had expected to meet Brother Stahl at this point, but the telegram did not reach him in time.

Arriving at Puno, we had to change for a steamer waiting to take us across Lake Titicaca, the highest lake of its size in the world, its elevation being 12,599 feet. On board we met the assistant superintendent of the Bolivian Railroad, who showed us many courtesies, and asked us if we were not the persons that Mr. Stahl was expecting. Receiving an answer in the affirmative, he could not praise Brother Stahl's work enough. You may be sure we rejoiced

to hear our work so highly recommended by a man of the world. He gave us to understand that the Seventh-day Adventist mission was considered by him and others in La Paz the only one that was doing a good work for the Indians.

On arriving at Guaicho, the Bolivian port of Lake Titicaca, we were met by Dr. Foster, an American missionary, who greeted us cordially, prophesying success for our work. On leaving Guaicho, a few hours' travel by rail brought us to the *Alto* of La Paz. Looking down some five hundred feet, our gaze rested upon a beautiful city situated in a deep basin. Our hearts beat faster at the thought of meeting our colaborers in the field. Though the station was full of people, it did not take long to recognize one another, and the meeting was one we shall never forget. These dear laborers, who have been praying so long for help and working so faithfully under such hard and trying circumstances, made us feel at home at once.

On leaving the station for our mission home, many strange sights met our gaze. A city of colors it could rightly be named. Indians walking through the streets with their many-colored blankets, the chola women in their fancy shawls, and the solemn black dress of the true Bolivian men and women, all served to increase our interest in our field of labor.

Three weeks have passed, and our time has mostly been taken up in becoming accustomed to our new surroundings, and in making furniture out of the boxes in which our goods were packed, an economy which we found necessary on account of high prices. Also within this time I spent five days in bed with the characteristic "mountain sickness."

The prospect of the work strikes us as tremendous. We had been here only a few days when Sister Wightman was called out on a case, and now a call has come for Mrs. Cluff and Sister Stahl, and only today I was asked to go into the interior city of Cochabamba to help out in a typhoid epidemic.

We praise the Lord for these openings. They greatly encourage us, and our prayer is that we may continue in health and strength, and be able to answer the appeals that come to us.

W. O. CLUFF.

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The Harvest Ingathering Campaign

WE read nowadays many reports of success in the Harvest Ingathering campaign. As a people we should not expect otherwise; that is, if we truly believe that this campaign is as much a live branch of the Lord's work as any other.

Here at Lacombe, Alberta, in the far northwest of Canada, I am pleased to report that over thirty members of our church enlisted for active service in the 1913 campaign. Our mark was set for \$150, and this is how the Lord helped us to reach the higher standard of \$160.

Five of our members visited the town of Red Deer, and gathered the sum of \$29.40 in five hours. Lacombe was the next place of action, and in the short space of three hours there was deposited the sum of \$56.20 in the treasury of our King. This was certainly encouraging to all who participated. The next step was to present the people of Ponoka and

Wetaskiwin with the message-filled papers and solicit their cooperation. In the former place the Lord blessed the effort with the sum of \$16, and \$31 was received at the latter place. The two sisters who worked in these places averaged 47 cents a copy for each paper handed out, and felt repaid for the trip. One of our sisters has collected the sum of \$57, and averaged 80 cents a copy for every paper distributed. Others are working in different ways, and we believe that before 1914 is ushered in, the substantial sum of \$200 will be raised.

Truly God is leading his people in this work, and wherever they will unite in effort to advance the cause, his blessing always follows.

H. D. MIDDLETON.

A Refreshing Departure

IN these busy and strenuous days of National Reformism, Lord's Day Alliance activities, and endeavors of the Federal Council of the Churches, it is refreshing to read a contrary opinion from some pastors of those different organizations.

Rev. Robert J. Dogan, pastor of the Fulton Avenue Baptist Church (Baltimore), in his sermon on December 7, pointed out that the keynote of Christ's ministry is for men to adjust their relations with God. He said further: "Notwithstanding that Christ emphasized the fact that his kingdom was a spiritual kingdom,—a kingdom not of this world,—there are some who would make us believe that the whole trend of the New Testament is to teach the readjustment of material conditions."

Opposed to the principles for which such men as Reverend Dogan stand are such organizations as, (1) The Lord's Day Alliance and the National Reform Association, seeking for legislation to compel men, by civil law, to adjust their relations with the Lord by forcing them to render to Cæsar the things that belong to God; (2) the Federal Council of the Churches, endeavoring to secure a monopoly of philanthropic and church work through civil laws; (3) the Roman Catholic Church, which proposes to gather all forces, religious and political, under the dominion of the Pope.

S. B. HORTON.

The Nurse a Factor in Molding Public Sentiment

PUBLIC sentiment is the court of last appeal in all questions of public moment. Every secular propaganda seeks to mold public sentiment in its favor. This is legitimate. And the gospel ought also to avail itself of every legitimate means within its reach for molding the minds of the people in its behalf. The platform is doing a grand work, the press is a powerful educative factor in society, but the life lived right among the people is the most convincing argument of all. The following incidents point out a way that ought to be used much more than it is in reaching the hearts of the people:—

A nurse, recently graduated from one of our sanitariums, was invited to the home city of one of her patients while in training, and there she is today, nursing among the best families of the place, and living and teaching the truth of the

gospel for this time in a most effectual way.

Another nurse is in the home of a wealthy physician in one of the large cities of the East, caring for his little child. The physician himself is not a Christian. He asks her many questions about her religion. She has wonderful opportunities in this home. She is simply living her convictions daily before the members of that household. She has sold several copies of our books in the family; holds Bible study every week with the servants, of whom there are eight or ten regularly employed; and has induced several persons to attend the services held in our church. She is secretary of the small Sabbath school, and organist at the church services in the church to which she belongs while in the city, and is faithful in attending the religious services as far as her work permits.

These cases probably are not isolated ones, and all such nurses are doing a most laudable and effective kind of missionary work, and are creating public sentiment favorable to the truths of the Bible for this time.

Now, all the nurses graduating from our sanitariums cannot hope to find employment in our institutions, and only a few are employed by the conferences. Then why should not many now in training and many now graduated look forward to this mission field in the homes of the people in the great cities and towns of the land? Why should not our large centers of population be literally dotted with God-fearing nurses, affiliating with our churches where they go, and demonstrating the truths they know? To many of these families, literature can never penetrate; the Bible reader cannot gain access; and the preacher is likewise powerless. Only the nurse can reach the citadel of these homes and hearts; and once inside, no other work can outrank in nobility the work thus done.

Such nurses must, of course, be first-class operators in their profession; they must be thorough Bible students and be able to instruct others; they must be intelligent on the issues of the day, and see their real relation to the gospel work for this time; and they must have the courage and the ability to go out into the seething masses of the great cities and make standing room for themselves. A livelihood will thus be secured, and the highest type of work for God and humanity will be done. They will be powerful factors in molding public opinion in favor of the truth. This article is written with the hope that many nurses will see the great opportunities before them in the great cities.

H. N. SISCO, M. D.

Minnesota

MINNEAPOLIS.—During the past seventeen months eighty persons have been baptized and added to the church as a result of the work in this city. A large number of others are keeping the Sabbath and preparing for baptism.

Last summer's tent effort was only of six weeks' duration. Although interfered with by intense heat and swarms of hungry mosquitoes, the meeting was a success.

While the aggressive work here has proved salvation to so many, it also has

been a great blessing to the Minneapolis church, as evidenced by the deepening of spiritual life in the believers and by the \$1,200 increase in tithe last year over the year 1911, and a considerable increase this year over last year.

The church school this year will raise nearly a thousand dollars for foreign missions. This department of our church work is very prosperous.

The church school, with Mrs. Katherine Pogue in charge, assisted by Miss Vida Wells, is proving a great blessing to our children.

Mr. Gust Freeman, Miss Gertrude Burghart, and Miss Jeannette Franklin, Bible workers, are busily engaged in giving readings to interested families throughout the city.

We are planning to conduct an effort in St. Paul, beginning about February 15. A beautiful hall in the center of the city has already been secured.

The work never seemed so great as now, but the Lord is willing to supply the needed strength and blessing for success. This gives us courage. Pray for the work in this part of the field.

O. O. BERNSTEIN.

Danish-Norwegian Seminary, at Hutchinson, Minn.

OUR school, which now has an enrollment of ninety-seven, has been greatly blessed of the Lord. Our meetings are good, especially our Friday evening meetings, which are very precious seasons, and in which the Spirit of God has at times come very close to us. We also experience the divine presence in our classes. But the Harvest Ingathering time has been the most precious and refreshing experience of all.

For some time we had been thinking quite seriously about the Harvest Ingathering campaign. But how could we spare the time to go out? We seemed to be overcrowded with work on every hand, both within the school buildings and on the school farm. However, we did not feel justified in passing by this special season of missionary work. After a sermon on the subject we began to organize. A committee on arrangements was appointed, and the school grouped into bands with a leader in charge of each.

November 19 was chosen as the day for this special effort. The previous evening we gathered for a brief general meeting. After Prof. P. E. Berthelsen had given a short talk on how to approach the people with the Missions number of the REVIEW, Prof. M. L. Andreasen, the principal of the school, read some words from the Testimonies. "This is just the thing to do," was the message, and this message also assured us of God's blessing upon those who would go forth in faith. "If 'this is just the thing to do,' then let us do *just this thing*," added Brother Andreasen. The church elder then prayed that God would help us do just this thing. Afterward each company separated by itself to further complete the organization.

The next morning, notwithstanding the threatening storm, we went forth to our respective fields. As the day wore on, the sun appeared shining in its strength, and every student seemed to feel that the Lord was showing favor to the effort that was being put forth.

On returning that evening there was

great joy in the camp on the part of all, even on the part of those who tarried by the stuff. We gathered in the chapel to hear the report. One hundred and seventy-six dollars was placed on the desk. I have never seen students more happy. An appropriate hymn was sung, and the principal read the one hundred and twenty-sixth psalm. Our mouths were filled with praise and thanksgiving to God, for we felt that the Lord had done great things for us. Our attention was again called to the Testimony which had been read the evening before. Surely the word had been verified, and we were glad.

After singing "Praise God, from whom all blessings flow," we had a short testimony meeting. It was a thanksgiving feast indeed. Notwithstanding the fact that the rooms in the school building were very chilly,—the boiler being under repairs,—we all were as happy as could be. The blessing of the Lord makes rich and adds no sorrow. There were three things we had accomplished that day,—a personal experience was gained, the papers were placed in the hands of the people, and a generous sum was gathered for the foreign fields. After a prayer of thanksgiving had been offered, we felt moved to sing the doxology again, and then the benediction was pronounced. Thus closed the day's experience, one never to be forgotten by the seminary family. H. R. JOHNSON.

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California

ARTESIA.—As a result of the labor expended here, we are glad to report eighteen adults keeping the Sabbath. It rejoices our hearts to see some making progress in the Christian life and gaining victories over evil habits. Others are in the valley of decision, and still others are desirous of private study. The last service was held in the tent November 23. Since then, meetings have been held in the Searcy hall. About fifty attend the regular Sabbath afternoon service. D. D. FIRCH,
P. L. KNOX.

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Western Pennsylvania

JOHNSTOWN.—I began work in this city October 20. For some years we have had a church and a church building here, but no minister has before been located in this city of eighty-five thousand persons. The church pays a good tithe and makes liberal offerings to the cause; the members are also quite active in doing various kinds of missionary work.

At the present there is some outside interest. We are thankful for small things and hopeful for the future. When a call was made at a recent meeting, three dear souls asked for the prayers of God's people.

The great evangelist Billy Sunday has just closed a six weeks' campaign here in Johnstown, and claims 11,466 converts. The *Johnstown Leader* reported that he had received \$15,880 as his part of the collections up to December 15, with prospects of more before he leaves the city. The majority of the churches held no services on Sunday during his campaign, but we held our regular meetings and had good audiences, especially on Sunday evenings.

Now that this great excitement is over,

we hope to see an increase in attendance. We hope that the canvassers' institute to be held here the first part of January will help us materially. Pray for the work in this place.

J. W. WATT.

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Maryland

BALTIMORE.—Since our last report, we have observed the week of prayer. From the very beginning, every member sought the Lord earnestly, not only for a refreshing from on high, but that souls who were longing for assurance of acceptance with God might come to enjoy the "peace of God, which passeth all understanding."

The Spirit of God touched hearts. Altogether, twelve took their stand on the side of right. Ten united with the church. There are still seven persons for whom we are earnestly praying and working. We ask that you unite your prayers with ours for their salvation. Without doubt we have had a few drops of the latter rain, and from their deep poverty our members gave ten dollars as an annual offering.

Our general meeting will be held January 14-18, instead of January 7-11 as formerly announced. We are especially anxious to have all the colored believers in the Chesapeake Conference present. More effective plans will then be laid for reaching the 275,000 colored persons scattered throughout Maryland and Delaware. We have never before had a general meeting of our colored brethren, and we expect a feast of good things.

GUSTAVUS P. RODGERS.

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Religious Liberty Institutes

In harmony with recommendations passed at the North Pacific Union camp meetings last summer, plans were made to hold religious liberty institutes in the different conferences of the union.

The Western Oregon Conference arranged for institutes in ten of its leading churches. In addition to religious liberty, other important subjects were studied, such as organization, Sabbath school and Missionary Volunteer work, and our church schools. The studies on religious liberty were taken almost entirely from the Bible. In view of the fact that God's people will soon be called to stand before the courts of the land to give a reason for refusing to worship the beast and his image, it is surely time that all should make a careful study of the Bible principles of church and state. A true understanding of this question will be necessary to enable one to stand in that time of trial.

Again: God's people will at this time have an opportunity to witness for the truth. To do this, it will be necessary to have a personal knowledge of the teachings of the Bible concerning the relations that should exist between the kingdom of God and Cæsar. At the institutes held in western Oregon the study was conducted by comparisons. The church and the state were each studied under the following heads: (1) its origin; (2) its head; (3) its purpose; (4) its weapons; (5) limits of its authority; (6) derivation of its power. A good interest was manifested in all these studies.

At a number of places one or more

evenings were devoted to lectures on religious liberty. These were always well received, and usually attended by a number not of our faith. At almost every place the merits of the magazine *Liberty* were presented. This met with a hearty response, and a goodly number of subscriptions was received. This magazine is doing an excellent work, and should be given a wide circulation among all classes of people.

The last of the institutes was held in the Central Church, Portland, Oregon. Now, after five weeks of strenuous work, all who have been engaged in this work feel that the time was profitably spent, and that it means an uplift to the churches visited. We also believe that the cause of the message was decidedly helped thereby. The writer plans to assist with similar meetings in other conferences in the union.

W. F. MARTIN.

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En Route to New Guinea

MITIELI NAKASAMAI and his wife, natives of Fiji under appointment to mission work in New Guinea, arrived from their native land on the "Levuka," and left two days later for their new field of labor, on the "Houtman." The short time ashore in Sydney was fully occupied by our young Fijian workers in learning what they could of life in the land of the *Kai papalagi* (white man). Needless to say, much was strange to them; and the great buildings, the trams, motor cars, and trains filled them with astonishment and wonder. After looking at the buildings, Mitieli remarked that he could not but think of what must happen to these great buildings at the coming of Christ. He said they would all melt down like salt or sugar in water when the voice of God calls out in that day. When looking at the animals in the zoo, he was struck with the power and wisdom of God, as was also Fika, his wife, who was delighted with her visit there, and laughed heartily at some of the queer-looking animals.

We visited the *café*, where they met the staff of workers. Here they sang with the waitresses a hymn or two, and enjoyed the all-too-brief time allotted.

On Wednesday afternoon our Fijian brother spoke to the nurses at the sanitarium, telling about his experiences in accepting the message, attending the school at Buresala, and his two years' field work. Both were greatly interested in the sanitarium. Brother Morrison, the head nurse, showed Mitieli the electric light bath, and the treatment rooms, while Fika was shown through the ladies' treatment rooms. Then Dr. Sherwin showed both of them some wonders in electricity by the use of the static machine, and also the wonderful X rays. It was to them a marvelous thing to look through their hands and feet and see the bones so clearly.

In the evening, at the church, Mitieli gave us a picture of Fiji during cannibal days, and contrasted it with the light and blessing of present truth. He emphasized his remarks with such texts as Rev. 14: 6, 7; Matt. 24: 14; Rev. 10: 1-3, showing that the message is a world-wide message and must go to every tribe and nation; also Rom. 10: 14-17, which shows that messengers must be sent to those who are in darkness: "How beautiful are the feet of them that preach

the gospel of peace, and bring glad tidings of good things."

He closed with an appeal to the brethren to remember them in the work as they go to a land as dark as Fiji was once. We are sure this request will be answered. It is a great sacrifice for these young people to leave their country and their kindred, and face the difficulties to be confronted in heathen Papua.

To look back to the time when Mitieli first came to us, himself almost a heathen, and to see what God has done for him, inspires hope as to what God can do through these black-skinned brethren. God bless this young man and his wife, is, we believe, the prayer of hundreds throughout Australasia.

J. E. FULTON.

Missionary Volunteer Department

M. E. KERN	- - -	General Secretary
C. L. BENSON	- - -	Assistant Secretary
MATILDA ERICKSON	- - -	N. Am. Div. Secretary
MRADE MACGUIRE	- - -	N. Am. Div. Field Secretary

Relation of the Missionary Volunteer Society to the Church Missionary Society

THE relationship between the Missionary Volunteer Society and the church missionary society needs to be clearly understood, that all may work harmoniously together.

Underlying Principles

1. There is a distinct benefit in separate young people's meetings and organization for missionary work that cannot ordinarily be derived from an organization of the whole church:—

a. Timid and backward young people, who have had little experience, take hold of the work better, and develop into workers under the burden of responsibility thus laid upon them.

b. Young people should have the privilege of planning as well as of executing, and of doing things on their own initiative; that is, of learning by doing.

c. The work of our young people is much more effective when there are plans and methods especially adapted to their use.

d. The young people's organization is a training school for the development into workers of those who are young and inexperienced.

2. There is a benefit to be derived from having a distinct membership in the local society:—

a. It serves to bind young people together in closer fellowship, and to help them in remembering and performing their vows.

b. Young people are made to feel a more definite responsibility.

3. There is an advantage to be derived from a general world-wide organization of all our young people who have for their aim, "The advent message to all the world in this generation:—"

a. Broader conceptions of the work come to the young people from the knowledge of this world-wide organization, and through the reports made by young people from every quarter of the earth.

b. Inspiration comes from union with such a young people's organization.

4. The fact that the church is doing organized missionary work should not prevent the organization of a Missionary Volunteer Society, where there is a sufficient number of young people to warrant it:—

a. Reasons under No. 1 apply to this.

b. The young people's society is a division of the church missionary work, just as the junior department of the Sabbath school is a division of that work, and is not a separation of the young people from the church.

c. It is often necessary to form subordinate organizations in the local church for the best development of its work. The organization for the management of the church school is an example.

5. Great care must be exercised in providing wise leadership for this work, and in giving the young people the true idea of the relation between the Missionary Volunteer Society and the church:—

a. The Missionary Volunteer officers should be chosen by the church. (The young people should be represented on the nominating committee.)

b. The church should often, especially in the beginning of the work, choose a tactful person as leader who is no longer considered young, but who has broad sympathies and is resourceful in planning and directing in such work.

c. Young persons should be developed as leaders.

d. The older people should visit the young people's society from time to time; and the young people should take an active part in the missionary meetings of the church.

6. Every earnest Christian young person in the church should have the privilege of uniting with the Missionary Volunteer movement, but it is not best to endeavor to form an organization with separate meetings where there are only a few young people, whose influence is necessary to make any organized missionary work of the whole church a success; yet they may form a band for prayer and personal effort.

7. In churches where there are not enough young people to make a separate meeting for them a success, they should be given a definite and regular part in the church missionary meetings. One of their number should be appointed as their leader, and should act as assistant church missionary leader, another as secretary, who should act as assistant missionary secretary on the same plan as in the larger missionary society. This secretary should keep the records of work done by the young people, give to the church missionary secretary a summary of the work each week, and report it to the conference Missionary Volunteer Society at the close of each quarter. In this way the young people in small churches may be represented in the great body of Missionary Volunteers. A part of the program each week should be prepared and presented by the young people, or they should be responsible for the entire program every other week, in order that they may receive the training they would have in their own meetings were the church large enough to warrant them.

When there are as many as five or six young persons who are church members, they should be organized into a Missionary Volunteer society, and hold

their own meetings, and plan their own work, in order that they may have the training adapted to their needs which this organization gives them.

8. In the conduct of this work, it is essential that the members have some time when they can meet, either all together or in groups, for prayer and the study of methods of work.

9. In general, the scope of our young people's work is in "helping other youth," and engaging "in any branch of the work where they are qualified to labor." The primary object of this work is the salvation and development of our young people as workers. *Should the Missionary Volunteer work fail to develop active church workers, it fails to meet the purpose of its organization.*

10. If the foregoing principles are recognized and entered upon heartily, with the idea of making the work succeed, the results will be,—

a. The salvation of our young people, and their development as useful members of the church.

b. More missionary work accomplished by the church as a whole.

c. The turning of "the heart of the fathers to the children, and the heart of the children to their fathers."

In the large churches where Missionary Volunteer Societies are fully organized, the Missionary Volunteer leader should act as assistant missionary leader, for two reasons:—

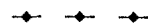
1. Because the Missionary Volunteer Societies are for the purpose of training and developing active church workers, and because it is to be the Missionary Volunteer Societies that we look for future leaders. Therefore it is an advantage for them to supplement their work in their own meetings by assisting in the general meetings of the church.

2. Because the holding of the office of assistant leader gives them a place on the missionary committee, and a voice in its plans, enabling them to see that in these plans careful attention is given to protecting the Missionary Volunteer Society, that due scope may be given it to accomplish its purpose in the developing and training of active church workers.

When general plans for work of any kind are submitted by the conference to the churches, the work should be so planned that a proper share in it is allotted to the Missionary Volunteer Society, the organizing and planning for their share to be attended to by their own leaders.

A summary of their work should be given to the church missionary secretary each week to enable him to make up a complete record of all missionary work done by the church, because the Missionary Volunteer Society is a junior division of the church missionary society. Their work is also reported separately to the conference, that we may know what part the young people are having in giving this last warning message.

HOME MISSIONARY DEPARTMENT AND MISSIONARY VOLUNTEER DEPARTMENT.



FROM the moment that the day breaks and the Sun of Righteousness dawns upon the soul, light is strewn upon life's way; so that the righteous man advances step by step in the light. Progressiveness is the law of spiritual growth.—
J. W. Bardsley.

Educational Department

J. L. SHAW *General Secretary*
 W. E. HOWELL *N. Am. Div. Asst. Secretary*

Ministerial Reading Course

THE General Conference Educational Department begins the Ministerial Reading Course with January, 1914. The first book in the course is entitled "Preparing to Preach," by Dr. David R. Breed. Other helpful books are under consideration. A reading schedule will appear in the Educational Department of this paper each month. Those taking the course will be asked to register their names with the Educational Department of the General Conference, no charges other than the cost of the books being asked.

On completion of a book, the reader will be asked to report to the Educational Department the fact that he has completed the book, and will be encouraged to report his estimate of it, and its practical value in his work. To such as comply with this condition, a small certificate in card form will be granted by the Educational Department of the General Conference. The course is open to ministers, Bible workers, and all having evangelistic work in view.

Seven Reasons for Pursuing the Course

1. To form the habit of systematic reading.
2. To establish the practice of reading daily.
3. To utilize spare moments for the improvement of the mind.
4. To obtain such information as will be helpful in the work of the gospel ministry.
5. To experience the benefit of constantly adding fresh material to the fund of thought.
6. To gain power in inspiring young people to improve their time and talent in a similar way.
7. To deepen the spiritual life and better prepare the ministry to present the truth more effectually to all classes.

Reading Schedule

The Reading Course will begin with the fifteenth of January. The reader will be expected to read about five pages of "Preparing to Preach" each day, covering, during the month of January, the Preface, Introductory, and under Part I the following subdivisions:—

- I. The Text: Advantages; Acquisition.
- II. The Preacher's Duty by His Text.
- III. Textual Analysis.
- IV. Planning the Sermon.
- V. The Attack Upon the Text.

The reader will find it to his advantage to underscore and make such marginal notes as may seem advisable, reviewing the same from day to day.

"Preparing to Preach"

The first book in the Reading Course, "Preparing to Preach," appeals to all who read it. Concerning the book the author speaks as follows in the Preface:—

"This volume is not intended as a comprehensive treatment of the subject of homiletics, and much is necessarily omitted which should be considered by those who are 'preparing to preach.' I

have endeavored, however, to cover the ground which is traversed in the preparation and delivery of the ordinary sermon—the staple of the preacher's pulpit work.

"I have profited by certain criticisms which intelligent Christian laymen sometimes pass upon the methods and manners of certain preachers, and have included some suggestions which are generally omitted from similar publications, such as those which will be found under 'The Attack Upon the Text,' 'Pulpit Manners,' and elsewhere."

Dr. Breed in preparing the book has drawn from many reliable sources. Many helpful and pointed quotations from different authors are made. Reference to other books is given; as, for example, under Introductory, the author says, "Read Behrend's 'Philosophy of Preaching,' I and II; Shedd's 'Homiletic and Pastoral Theology,' chapter 1; Horton's 'Verbum Dei,' lecture 1; Jefferson's 'The Minister as Prophet.'" In a similar way, under the outline of various divisions of the book the reader is referred to different authors, giving chapters dealing with the same subject. In this manner Dr. Breed has provided a considerable range of collateral reading.

How to Become a Member

Any worker desiring to take the Ministerial Reading Course may do so by writing to the Educational Department of the General Conference, Takoma Park, D. C., giving his name and address for registry, and sending \$1.65 in payment for the first book.

All the reader is asked for the privilege of the course is to comply with the conditions and pay for the books, which will be furnished at the lowest possible price. The book "Preparing to Preach," has 450 pages, and is bound in a substantial cloth binding. The publishers retail the same at \$2, but we are able to furnish it to the readers of the Ministerial Course for \$1.65. All orders and drafts should be made payable to the General Conference. J. L. S.

Medical Missionary Department

W. A. RUBLE, M. D. *General Secretary*
 L. A. HANSEN *Assistant Secretary*
 H. W. MILLER, M. D. *N. Am. Div. Secretary*

Gospel Medical Missionary Work

GENUINE medical missionary work is included in true gospel work. It is associated with Christianity as a part of it, and cannot be separated from it. It follows that we shall find it closely identified with the closing gospel message, bearing the same relation to it that the practical side of Christianity has ever borne to a profession of the religion of Jesus. A Christian is such because he believes in and practices the teachings of Christ. One has said, "Genuine medical missionary work is the gospel in practice."

We read that, "during his ministry, Jesus devoted more time to healing the sick than to preaching." This does not place a less value on the work of preaching, but suggests the importance of practice in relation to preaching. In his life

of constant self-denial and service for the needy and suffering, Christ demonstrated his teachings. He responded to all the varied conditions of need, and none who came to him went away unaided. His miracles testified that he came to save. By a parable he contrasted the course of the priest and Levite, who did not do according to their profession and calling, with that of the good Samaritan, who *did* without professing.

"The work which the disciples did, we also are to do. Every Christian is to be a missionary. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woes of suffering humanity. All may find something to do. None need feel that there is no place where they can labor for Christ. The Saviour identifies himself with every child of humanity. . . ."

"Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where he trod, to look upon the lake beside which he loved to teach, and the hills and valleys on which his eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find his footprints beside the sick bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation."—"*Ministry of Healing*," pages 104-106.

In Isaiah 58, it is very clearly presented that the same people who stand as defenders of God's truth in Sabbath reform are also identified as those who hear the cry of need of their fellow men and give heed thereto. Emphasis is given to feeding the hungry, clothing the naked, and providing shelter for those who need it, rather than to fasting and chastising the body. Those who follow the Saviour's example in these things have the promise of their own health and salvation, the assurance of their acceptance with God and of his guidance.

The people who have the truth of God in word and doctrine are the same people who must represent most fully the truth of God in living manifestation of Christlike service. The theory of truth is not given to one church and the doing of it to another. They cannot be thus separated; so, if there are any people in the world who are active in giving relief, comfort, consolation, or help of any kind to suffering humanity, it will be those who keep the commandments of God and have the faith of Jesus.

In the providence of God there has been developed among Seventh-day Adventists, in a special manner, the principles of his truth as related to the care of the physical being. We are prominent as advocates of health and temperance in the fullest sense. As a denomination, we have shown unusual interest in the establishment of health institutions. We have recognized the value of medical missionary work as an evangelical factor, and have done much in its advancement, in the training of physicians and nurses and sending them forth into many fields. This phase of our work has shown abundant results in the conversion of souls to the whole truth.

The principles of healing and true health reform are an important part of present truth, suited to the needs of the

world at this time. These needs become more and greater with the progress of time. The cry of humanity now sounds louder than ever, and we should be more ready than ever to respond to it. God has heard the cry, and has committed to his people a gospel that meets both the spiritual and physical needs of the world.

Right now there exists a special opportunity for us to give to the world these health-giving and life-giving truths. There is a special interest in subjects of health and hygiene. The question of temperance is prominently in the front. Reforms of various kinds are popular. We should take advantage of the opportunity to give the genuine principles their proper setting, and to impart the truths so much needed.

As related to the second advent, our health work has special significance and bearing in its reform influence. The days preceding the second coming of Jesus will witness an indulgence of perverted appetite and inflamed passion such as was seen in the days of Noah. The benumbed moral sensibilities and the clouded intellects of many will keep them from discerning the sacred claims of God's law, which would, if heeded, enable them to prepare for Christ's coming. Many will be lost as a result. Our work is to present the great subject of health reform in such a manner that many will receive not only its physical blessing of health, but the fuller blessing of salvation to the soul.

L. A. H.

News and Miscellany

Notes and clippings from the daily and weekly press

— In the United States the educational buildings are valued at \$225,000,000.

— It is reported that Kansas City merchants lose \$100,000 a year to shoplifters.

— A paper chimney, fifty feet high, and fireproof, is a curiosity to be seen at Breslau, Germany.

— It is estimated that the wages of the chauffeurs of the United States total more than those of school-teachers.

— The deepest gold mine in the world is at Bendigo, in Australia. Its main shaft is sunk to a depth of 3,900 feet.

— A large force of Moorish tribesmen was recently routed, with heavy loss, by a veritable "shower of bombs" thrown by Spanish military aviators.

— An imitation of cow's milk, called soy milk, is now in use in Germany. This is manufactured from the soy or Chinese bean. This substitute is most satisfactory to the peasant, and is said to be fully as wholesome as the purest milk, and more nourishing.

— A German doctor tested his mental ability after one-half hour's sleep, and then after one, two, three, four, five, and six. He found his mind as clear for solving mathematical problems after half an hour's sleep as after the other lengths; but he found a great difference in his tests of his memory. He could remember things in exact proportion to the number of hours slept.

— A telephone cable soon to be laid between England and Holland will cost \$3,000,000.

— Missouri has 677,196 dwellings, inhabited by 749,812 families containing 3,293,335 persons.

— About fifty workmen are permanently employed in keeping in repair St. Paul's Cathedral, in Rome.

— Congress adjourned December 24 to meet again January 12. President Wilson will spend his Christmas vacation quietly at Pass Christian, Miss.

— From 1790 to the present time the United States has paid \$4,557,539,824.68 to the nation's war veterans, and is now carrying 860,294 persons on the rolls. The year ended June 30 took 57,459 pensioners from the rolls, mustered out by the call of death.

— On December 19, the Senate passed the currency bill by a vote of 54 against 34. December 22 the House of Representatives passed the same measure by a vote of 298 to 60. This and the tariff revision make two signal victories for the Wilson administrative policies.

— A lively controversy has been begun over the discoveries of a young Italian engineer, Signor Giulio Ulivi, who is reported to have discovered the F rays, by means of which he can cause powder deposits, shells, and ammunition stowed in ships or fortresses to be blown up at a distance. Signor Ulivi, though but thirty-three years of age, is described as a marvel of an inventive genius, something like an Italian Edison, who can invent or discover something new every day.

— One of the most famous wine cellars in the world—that of the Vatican—has, at the orders of Pope Pius X, been cleared of the whole of its accumulated vintages. The wines were distributed among the hospitals, monasteries, and convents in every part of Italy. The Pope, who is a strict teetotaler, was induced to take this course primarily by way of chastisement of the papal guard, whose rebellious behavior is attributed to the freedom of access to the cellars which they have enjoyed.

— Indomitable little Holland is once more to invade the sea. A new province is to be added to its reconquests of land snatched from it in former ages by the sea. The unique physical history of this home of the thrifty and persevering Dutch nation is known to every school-boy. It has been an inspiration, in succeeding generations, to every nation. It is proverbially difficult to "beat the Dutch." For many years the plan has been in prospect to reclaim that great stretch of now salt water, formerly a lake surrounded by fens and marshes, known as the Zuyder Zee, or South Sea. This has now become a definite project for immediate execution. Queen Wilhelmina, in her speech from the throne at the recent opening of parliament, stated that a bill providing for the undertaking is to be submitted. There seems little doubt of its passage. The area of this sea is 2,000 square miles; its depth, ten to nineteen feet. The North Sea Canal, forking at Amsterdam, at present connects it with the sea to the west. This territory, which will comprise some of the most valuable in Hol-

land, was formerly lost as the result of floods occurring in the thirteenth century. Holland has since the sixteenth century reclaimed from the waters over 1,000,000 acres, about half the area of the country.

— A submerged island recently discovered in the sea bed near Lemons, in the Greek archipelago, has been identified as the island of Chryssis, which, according to Pausanias, was sunk as the result of volcanic action about 200 years before the Christian era.

— One hundred and forty-eight women and girls have dropped out of sight in Kansas City during the last six months, according to the police report. It is stated that nearly a third of the girls who have disappeared came from small towns and rural districts in Missouri and Kansas.

— What proved to be the greatest money-raising campaign for benevolent purposes on record, came to a close Thanksgiving eve in New York City, when it was announced that \$4,062,501 had been subscribed for the Young Men's and Young Women's Christian Associations of that city in ten days. Those who contributed toward the project numbered 17,344.

— Conditions in Turkey remain rather confused, even after the signing of peace treaties with all the former Balkan allies. The Young Turk party is undoubtedly the strongest in the country, and not apt to be overthrown. In name it is the same party which dethroned Abdul-Hamid, but in reality it has changed very much. The party has practically dropped all doubtful and disturbing elements among its leaders. The greatest man in Turkey today is undoubtedly Talaat, to whom the Young Turk party owes everything, even its very existence.

NOTICES AND APPOINTMENTS

International Publishing Association

THE eleventh annual meeting of the membership of the International Publishing Association will be held at College View, Nebr., beginning Friday, Jan. 9, 1914, at 10 A. M., for the election of a board of trustees for the ensuing year, and for the transaction of other business that may come before the meeting.

The members of this association are the executive committees of the General Conference, the Central Union Conference, the Northern Union Conference, and the Southwestern Union Conference; the board of trustees and counselors of the International Publishing Association; and the editors of the foreign periodicals published by the International Publishing Association. A large representation of the membership is desired at this meeting.

E. T. RUSSELL, *President*;
G. W. ERFURTH, *Secretary*.



Central Union Conference

THE biennial session of the Central Union Conference will be held at College View, Nebr., Jan. 13-25, 1914. In connection with the Central Union Conference will be held the regular biennial meeting of the Central Union Conference Association of the Seventh-day Adventists.

E. T. RUSSELL,
President.

Western Canadian Union Conference

THE third biennial session of the Western Canadian Union Conference has been appointed to meet at Lacombe, Alberta, Feb. 11-22, 1914, to elect officers for the next union conference term, and to transact such other business as may properly be considered by the delegates at that time.

In connection with this meeting, there will be held a ministerial institute and a colporteurs' convention. Instruction will be given in Sabbath school, home missionary, and young people's work, also for the help of church officers.

This will doubtless be the most important meeting ever called by this people in this field since the organization of our work here. It is hoped that our people will attend as far as reasonable at this time of year.

H. S. SHAW, *President*;
A. H. BRIGHAM, *Secretary*.

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An Opening

ARTESIA, a growing town on the Pacific Electric, nineteen miles southeast of Los Angeles, is without either dentist or shoemaker. This would be a good location for one who desires to be so situated as to assist a new company of believers. For information, address the writer at Artesia, Cal.

D. D. FITCH.

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Business Notice

WANTED.—Stout teamster and cook on government land. Steady job to homesteaders. Choice fruit and general farming. Mild climate. L. J. Caldwell, Wilson, Owyhee Co., Idaho.

◆ ◆ ◆
Address Wanted

THE church at Shreveport, La., desires the address of Brother and Sister H. C. Bagley. Any one who can furnish this information is kindly requested to address the church clerk, Mrs. H. S. Roach, Shreveport, La.

◆ ◆ ◆
Publications Wanted

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

- Mrs. James F. Woods, Warsaw, Ind.
- James M. Johnston, R. F. D. 5, Box 9, Hickory, N. C.
- Emma Kincaid, 608 Third St., Lincoln, Ill. Continuous supply.
- Elijah Williams, Leasburg, Mo. *Signs* (weekly and monthly), *Watchman*, *Instructor*, and tracts.
- T. J. Chambers, R. F. D. 1, Beach, Va. *Signs*, *Watchman*, *Liberty*, *Life and Health*. *Protestant*, *Temperance Instructor*, *Little Friend*, and also tracts.

Obituaries

KORGAN.—Infant child of Brother and Sister Henry Korgan, of Hastings, Nebr., died Nov. 28, 1913. We laid the little one to rest awaiting the call of the Life-giver. Comforting words were spoken by the writer, assisted by Prof. I. F. Blue. E. L. COOK.

BONEE.—Seymour C. Bonee died at his home in Allegan, Mich., Dec. 3, 1913, aged 83 years, 4 months, and 27 days. He was born in Watertown, N. Y., but early in life came to Michigan, and for more than forty years was an active member in the Allegan Seventh-day Adventist Church, of which organization he served as deacon for some time. His consistent life was a witness to the entire community of the saving power of the gospel. His aged companion, one son, and one daughter survive.

CLIFFORD A. RUSSELL.

PARISH.—Died at the soldiers' home in Minneapolis, Minn., Aug. 19, 1913, Sister Parish, aged 84 years, 7 months, and 26 days. The deceased was born in England, Dec. 23, 1828, and came to Minnesota, settling at St. Cloud, in 1889. We believe that our sister will have a part in the first resurrection. Words of comfort were spoken by the writer.

A. W. KUEHL.

SCHNELL.—Mrs. Marie Schnell died at Brainerd, Minn., Dec. 5, 1913. She was an invalid for many months, but was patient and cheerful to the end. She was a faithful member of the St. Paul Seventh-day Adventist Church. She is survived by two sons, three daughters, six sisters, and four brothers. The funeral services were conducted by the writer at the home of her daughter.

ANDREW MEAD.

HODGE.—John Thomas Hodge was born in Carroll County, Indiana, July 29, 1849, and died in Wilmington, Cal., Dec. 2, 1913, aged 64 years, 4 months, and 3 days. He removed to Missouri when twenty-five years of age, and was there united in marriage with Miss Josephine Moulder. About the year 1880 Brother Hodge accepted present truth, and remained faithful to God until his death. Two children, one sister, and two brothers survive.

D. A. PARSONS.

ALGER.—Mary Catherine Alger was born March 9, 1838, and died at her home near Rileyville, Va., Dec. 2, 1913, aged 75 years, 8 months, and 23 days. She was a faithful member of the Stanley Seventh-day Adventist Church, and among the first to accept the message in Page County many years ago. Sister Alger is survived by eight children, four of whom were present at the funeral. Services were conducted by the writer, assisted by Elders T. H. and A. J. Painter.

R. D. HOTTEL.

BROWN.—Sarah Brown was born in June, 1868, and died at her home at Doswell, Va., Nov. 13, 1913. She was married Nov. 11, 1911, to James Brown. The deceased accepted present truth in 1901, and united with the Norfolk Seventh-day Adventist Church. Although a constant sufferer for some time, she was courageous until the last. She is survived by her husband and one sister. The funeral service was conducted by Pastor Moore, of the Baptist Church.

BERTHA PFLUGRADT.

SUTTON.—Died at her home in Leitchfield, Ky., Sister D. S. Sutton. She was born Feb. 9, 1832, and fell asleep in the blessed hope Dec. 7, 1913. The deceased accepted present truth at a tent effort held in Leitchfield in 1886, and although isolated from those of like precious faith, and having no church privileges, she continued faithful. Her godly life preached the truth to her children and neighbors. Her aged husband and her children look forward to the resurrection morning.

B. W. BROWN.

DOANE.—Brother S. O. Doane, who was engaged in colporteur work in New Mexico until recently, came to Oklahoma several weeks ago to take up the same work. He sent in three good reports, but the fourth week he was taken sick in the field, and died at the home of his son on Nov. 19, 1913, at the age of 72 years. He was a faithful, methodical worker, having practiced law for many years, and from his carefully kept records we were able to deliver all but two of the books for which he had taken orders just before his death.

CHARLES L. COLLISON.

LEAVITT.—Died in Berryville, Ark., Nov. 15, 1913, Sister Charlott Leavitt. The funeral service was held at Fairhaven, Minn., her former home, where, with her husband, Brother Summer Leavitt, she accepted present truth under the labors of Elders L. H. Ells and D. P. Curtis in 1876. Her husband died in 1904, after which she made her home with relatives. At the time of her death, she was 62 years of age, and is survived by her mother, who is ninety-eight years old; also by seven sisters, three brothers, one stepdaughter, and one adopted son.

ANDREW MEAD.

PRITTS.—Nancy Lovinie Hurbit was born March 7, 1868, near Richards Station, Ill. She was married to Frederick Pritts, in Ottawa, Ill., Dec. 31, 1891. Of their four children one daughter, together with the husband and father and several brothers and sisters, is left to mourn. Sister Pritts fell asleep Dec. 7, 1913. During the last ten years of her life, she was a firm believer in the truths held by this people. Comforting words were spoken by the writer from Rev. 14:13.

J. C. HARRIS.

CLARK.—Lovisa Biglow Clark was born in Wilson, N. Y., Aug. 5, 1825, and died July 28, 1913, aged 88 years, 11 months, and 23 days. In 1836 her parents moved to Jackson, Mich., and she was married to William Clark on Nov. 8, 1845. Six children were born to this union. One daughter and many friends are left to mourn. Sister Clark accepted the truths of the third angel's message in 1883, and in her declining years her greatest joy was in helping forward the work she loved.

D. P. WOOD.

DOUGLAS.—Died at Clifton, Colo., Dec. 7, 1913, Mrs. Lucinda Jane Douglas, aged 65 years, 10 months, and 15 days. The deceased was a native of Ohio, but was of German parentage. She was a faithful member of the Seventh-day Adventist Church for eighteen years, and fell asleep in hope of a part in the first resurrection. She was the mother of ten children, five of whom, together with the husband and father, are left to mourn. The funeral service, in charge of the writer, was largely attended.

E. A. CURTIS.

HONEYWELL.—Robert E. Honeywell was born June 24, 1848, near Akron, Ohio, and died Dec. 5, 1913, in Pueblo, Colo., after an illness of more than five years. In 1869 he was united in marriage with Miss Olive Honeywell. To this union were born two sons and five daughters, all of whom survive. Brother Honeywell moved his family to Pueblo in 1879, where he made his home until the time of his death. In 1890 the light of present truth came to him, and he became one of the charter members of the church at Pueblo, where he held various responsible offices and served as an earnest, loyal member. His wife and children, one brother, and a wide circle of friends are left to mourn.

CLAUDE E. ELDRIDGE.

REEDER.—Died at his home in Kinsley, Kans., Nov. 2, 1913, my dear brother, Thomas William Reeder, aged 56 years and 5 days. He was born in Macon County, Illinois, Oct. 27, 1857. In 1878 we removed from Illinois to Kansas, where he and other members of the family accepted present truth. He was baptized by Elder Oscar Hill in 1883, and later became one of the charter members of the Fellsburg (Kans.) Seventh-day Adventist Church, serving for many years as either elder or deacon of the same. Sept. 14, 1886, brother was married to Miss Rose Minton, and to this union were born two children, a son and a daughter. These, with his wife, an aged mother, three sisters, and two brothers, are left to mourn. We sorrow not as those who have no hope, for we feel sure that he sleeps in Jesus.

H. E. REEDER.

STORER.—Lewis H. Storer was born at Lyons, Wayne Co., N. Y., July 19, 1837, and died at his home in Camden, Mich., Nov. 26, 1913, aged 76 years, 4 months, and 7 days. The family came to Michigan in 1853 and settled on a farm. In 1861 the deceased enlisted in Company K of the Eleventh Michigan Infantry, but because of sickness was discharged in July of 1862. On Dec. 25, 1872, he was married to Arletta Arnold, and to them were born three children. In 1882 the light of present truth came to the family, and they gladly accepted it, the deceased being a faithful member of the Seventh-day Adventist Church until his death. The funeral services were held at the family home in Camden, words of consolation being spoken by Pastor Phillips from Ps. 73:25, 26. Besides his wife, one daughter, and one son, his loss will be keenly felt by many friends.

MRS. INA STORER-MILLER.

LOGAN.—Flosa Bell, daughter of Brother and Sister R. W. Logan, died Sept. 16, 1913, at the age of 9 months. She was a winning child, loved by many. The parents sorrow in hope. W. H. HECKMAN.

ANDERSEN.—Christine Mose Andersen, a native of Denmark, fell asleep in Jesus at San Francisco, Cal., Dec. 9, 1913, aged 62 years, 9 months, and 27 days. She came to America in 1875, and was married to Peter Andersen at Alameda, Cal., in 1877. She was a believer in present truth for about twelve years. Two brothers, two sisters, five sons, and one daughter survive. B. E. BEDDOE.

VAN HOUTEN.—Harriet M. Weston was born May 14, 1876, at Saugatuck, Allegan Co., Mich., and died in Monterey, Mich., Dec. 10, 1913, aged 35 years, 6 months, and 26 days. On Oct. 22, 1896, she was married to James E. Van Houten. About ten years ago she united with the Seventh-day Adventist Church, and remained a firm believer until her death. Her companion, four daughters, three step-children, an aged father, and many friends mourn her death. H. G. BAYLEY.

GRAY.—Died at Lemoore, Kings Co., Cal., Oct. 26, 1913, Reuben P. Gray. He was born in Pennsylvania, Jan. 18, 1840. When he was seven years of age, the family moved to Wisconsin, later to Minnesota, and in 1859 they journeyed to California with ox teams. In October of 1861 Brother Gray enlisted in the Union army, and faithfully served his country for three years, receiving an honorable discharge at Camp Douglas, in Utah. Soon after this he was married to Miss Rosana J. Slocum, of Salt Lake City. They spent some time in Stockton, Cal., but later settled in Lodi. Of their eight children five are left to mourn the loss of a kind and loving father. Two brothers and two sisters of the deceased are also living. Our brother united with the Seventh-day Adventist Church in the fall of 1878, and was an ardent worker in the Lord's cause, serving his local church as elder for twenty years. J. H. BEHRENS.

BROTHERS.—Mrs. Lizzie Pillow Brothers was born at Callipolis, Ohio, Sept. 19, 1870, and died at El Reno, Okla., Dec. 13, 1913. Sister Brothers was a member of the Seventh-day Adventist Church during the last few years of her life, and fell asleep rejoicing in the hope of a soon-coming Saviour. Her husband, two sons, and three daughters mourn. Words of comfort were spoken by the writer. I. A. CRANE.

SPICER.—Ellen McDugal was born in Brooklyn, N. Y., April 1, 1837, and died in Greeneville, Tenn., Dec. 2, 1913. She was married to Marlo Stewart Spicer in 1858. Her husband was a soldier in the Civil War, and when peace was restored they moved to Minnesota, where they experienced the hardships of frontier life. After the death of her husband the deceased made her home with her daughter in southern California, and later they came to Tennessee. For over thirty-five years Sister Spicer looked for the return of the Lord, but was reconciled to her Saviour's will if he saw best to have her rest until the coming of the Life-giver. Three daughters and their families survive. * * *

WILBUR.—W. H. Wilbur was born Oct. 2, 1854, in Fairgrove Township, Michigan, and died at the home of his uncle, in Akron, Mich., Dec. 8, 1913, aged 59 years, 2 months, and 6 days. July 14, 1874, he was married to Mrs. Elma Shaver. Five years later he united with the Seventh-day Adventist Church in his home town, of which he remained a faithful member until December of 1903, when, feeling that he could be a help to the small church at Watrousville, he united with the company at that place, serving as elder until his death. In 1887 Brother Wilbur and his wife went South, and for some years engaged in the canvassing work in the States of Alabama, Tennessee, Georgia, and Mississippi. His companion, many relatives, and a large number of friends survive. Funeral services were conducted by the writer. H. H. HICKS.

MESSICK.—Florence Evelyn, daughter of John L. and Maude Messick, was born at Sumner, Wash., May 24, 1910. She possessed perfect health until Oct. 19, 1913, when, while playing near a building, she was hit by a piece of concrete which fell from the wall, and was rendered unconscious. She died the following day. The funeral services were conducted by the writer, assisted by Pastor Pearson of the First Methodist Church of Sumner. JOHN W. McNEIL.

The Advent Review and Sabbath Herald

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

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Liberty35		
Life and Health	1.00		
Regular Price	\$5.35		

Teachers' Club

Review	\$2.00	} Club Price Until Feb. 2	\$4.05
Education	1.00		
Worker .....	.50	
Life and Health	1.00		
Liberty .....	.35	
Regular Price	\$4.85		

THE PERPETUAL CLUB

**The
Review Family Group**

7 "The Perfect Number" 7

**IN ONE CLUB
TO ONE ADDRESS ONLY**

Review . . .	\$2.00	} Club Price	\$5.00
Instructor . . .	1.25		
Life and Health . . .	1.00		
Protestant . . .	1.00		
Education . . .	1.00		
Worker . . .	.50	
Liberty . . .	.35	
	\$7.10		(No substitution in this list)

Children's Club

Review	\$2.00	} Club Price Until Feb. 2	\$3.30
Instructor	1.25		
Little Friend .....	.60	
Regular Price	\$3.85		

Young People's Club

Review	\$2.00	} Club Price Until Feb. 2	\$4.40
Life and Health	1.00		
Instructor	1.25		
Education	1.00		
Regular Price	\$5.25		

Review	\$2.00	} Club Price Until Feb. 2	\$3.30
Signs (weekly)	1.75		
Regular Price	\$3.75		

Review	\$2.00	} Club Price Until Feb. 2	\$5.30
Signs (monthly)	1.00		
Watchman	1.00		
Life and Health	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$6.35		

Review	\$2.00	} Club Price Until Feb. 2	\$2.90
Protestant	1.00		
Liberty .....	.35		
Regular Price	\$3.35		

Review	\$2.00	} Club Price Until Feb. 2	\$2.60
Watchman	1.00		
Regular Price	\$3.00		

Review	\$2.00	} Club Price Until Feb. 2	\$2.95
Education	1.00		
Worker .....	.50	
Regular Price	\$3.50		

Review	\$2.00	} Club Price Until Feb. 2	\$3.30
Instructor	1.25		
Little Friend .....	.60	
Regular Price	\$3.85		

Review	\$2.00	} Club Price Until Feb. 2	\$3.70
Life and Health	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$4.35		

Review	\$2.00	} Club Price Until Feb. 2	\$2.95
Watchman	1.00		
Worker .....	.50	
Regular Price	\$3.50		

Review	\$2.00	} Club Price Until Feb. 2	\$2.95
Worker .....	.50	
Liberty .....	.35	
Little Friend .....	.60	
Regular Price	\$3.45		

Review	\$2.00	} Club Price Until Feb. 2	\$3.70
Watchman	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$4.35		

SEND ALL ORDERS THROUGH THE CONFERENCE TRACT SOCIETY

