



The Advent Sabbath Review and Herald

Vol. 90

Takoma Park Station, Washington, D. C., January 23, 1913

No. 4



HIS DAY IS MARCHING ON

Mine eyes have seen the glory of the coming of the Lord:
He is tramping out the vintage where the grapes of wrath
are stored;
He hath loosed the fateful lightning of His terrible, swift
sword;

His truth is marching on.

I have seen Him in the watch-fires of a hundred circling
camps;
They have builded Him an altar in the evening dews and
damps;
I can read His righteous sentence by the dim and flaring
lamps;

His day is marching on.

He has sounded forth the trumpet that shall never call
retreat;
He is sifting out the hearts of men before His judgment-
seat;
O, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men
free,

While God is marching on.

— Julia Ward Howe.



PRICES, POST-PAID	
Yearly subscription	\$1.00
Six Months	.50
(Subscriptions for less than six months not accepted)	
Three years (or 3 subs. 1 yr.)	2.00
Five years (or 5 subs. 1 yr.)	3.00
Five copies, one year to one or more addresses	3.00
NO EXTRA CHARGE ON FOREIGN SUBSCRIPTIONS	

“Alcohol,” “Narcotics,” and “Common Ailments” Number

\$1.00 a Year 10 Cents a Copy

FEBRUARY FEATURES

Is Alcohol a Food?	Alcohol and Narcotics
Accidents and Common Ailments	The Medical Faker
Overcrowding and Bad Housing	Mark Twain's Bad Habits
Physical Labor a Blessing	Why Eat Breakfast?
Special Exercises for Women	White and Standard Bread
How Shall We Educate Our Girls?	What to Do for Cold Feet
The Farm Baby	Brain Workers and Indigestion
The Baby's Training	Is Pellagra Curable?
How to Make Healthful Soups	Questions and Answers

Earn your own subscription by sending us two yearly subscriptions at \$1.00 each. Selling this magazine is easy and profitable work. Our agents make \$2.00 to \$5.00 a day.

Send 10 cents for sample copy. Address our Nearest Agency or Desk “R”

LIFE AND HEALTH,
WASHINGTON :: :: D. C.



PRICES, POST-PAID	
Yearly subscription	\$1.00
Six months	.50
(Subscriptions for less than six months not accepted)	
Three years (or 3 subs. 1 year)	2.00
Five years (or 5 subs. 1 year)	3.00
NO EXTRA CHARGE ON FOREIGN SUBSCRIPTIONS	

“Rome and the Heretics” and “Papal Persecutions” Number

Every statement in this number supported by evidence which Rome herself can not break nor twist.

IN THE FEBRUARY NUMBER

Double Frontispiece: Vasari's St. Bartholomew Massacre
Frescos in the Vatican

The Persecution of Heretics

“Heresy” Officially Defined

The Great Papal Persecutions

Roman Catholic Testimony Concerning Persecution
and Tradition

Responsibility for the Civil Punishment of “Heresy”

Attempting to Reverse History

The Sin of Cain and Salvation by Works

The New Interpretation of History

A Challenge to Roman Catholics

Notes and Extracts: Four Hats of Cardinals—As to Bigots—Jerusalem, Rome, Washington—A Gigantic Conspiracy—“Ne Temere” Again—Protestant Literature Questioned by Catholic Customs Officers—The Cardinals and the Public Press—Mrs. Woodrow Wilson's Secretary a Catholic.

YOUR SUBSCRIPTION FREE

By sending us two yearly subscriptions accompanied by \$1.00 each, you will be entitled to your own subscription free of charge.

For \$3.00 we will mail the magazine to five different addresses for one year, or to ten different addresses for six months.

ORDER THROUGH OUR NEAREST AGENCY

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

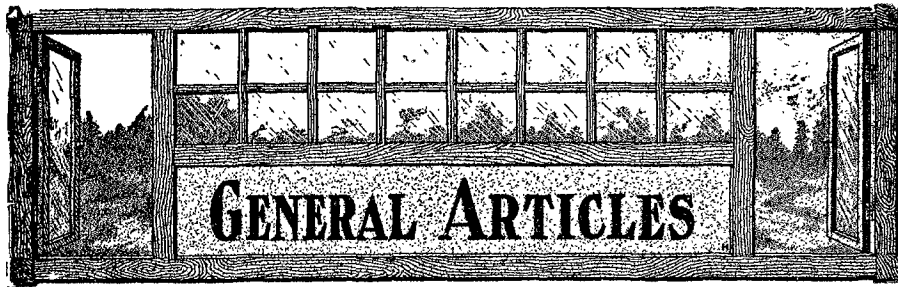
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 23, 1913

No. 4



Heaven's Reward

Col. 3:23, 24

LILLIAN S. CONNERLY

THE task that has been given to thy hand,
Do it, my child; but not as unto man,
Lest man's reward be given unto thee,
And not reward which comes alone from Me.

Man may give glory, or the pomp of power
Which satisfies the soul but for an hour;
He may give joys which perish in a day,
Of wealth or flattery which fade away:

But my reward is an inheritance
Eternal in the heavens. No circumstance
Of time or chance can change or e'er remove
This heavenly inheritance—reward of love.

Its glory may not here revealed be;
But faith appropriates the word to thee.
And so, whatever work thy hand may do,
Do thou it heartily the whole day through.

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

— No. 4

A. G. DANIELLS

"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with many chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Dan. 11:40.

We have come in the study of this prophecy to the "king of the north." It is at "the time of the end" that this king is now brought into the prophecy. He is at war with another power, and comes out of the conflict the victor. But later, trouble overtakes him, and presses upon him until he comes to "his end." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never

was since there was a nation even to that same time."

Thus the king of the north continued to be the subject of this prophecy through to its close, when he comes to his end. And from the standpoint of this prophecy, the final overthrow and utter extinction of the king of the north will be the signal for the overthrow and destruction of all the kingdoms of the world, and the beginning of the eternal reign of Christ.

These considerations should impress every one who attempts an explanation of this part of the prophecy with the importance of proceeding with the greatest care and candor. The supreme desire should be to know the exact truth and to reach true and sound conclusions. In the desire to maintain traditional views, the eyes must not be closed to facts. On the other hand, this is not the time and place to venture into speculative theories. The facts, Scriptural and historical, alone are of value, and are what are wanted now.

As pointed out in the first article of this series, the first step to take in ascertaining the meaning of any part of a prophecy is to study all the other parts of that same prophecy. The next step is to study other prophecies relating to the subject under investigation, and with this study of the Scriptures search the history that fulfils the prophecy.

This is the method of procedure in the study and interpretation of the other prophecies recorded in the second, seventh, and eighth chapters of Daniel. In the prophecy of chapter 2, the metallic parts of the great image, and the stone cut out of the mountain without hands, are placed before us as symbols of great meaning. Where do we go first for information regarding their meaning?—To other parts of the same prophecy. There we get the key to the true interpretation. The same is true of the prophecy recorded in the seventh chapter. Without going outside of the prophecy, we get the interpretation of

the four beasts, the ten horns, and the little horn. To this information we add what we find in other lines of prophecy, and in the history of the nations and powers that have fulfilled the prophecy.

Following this course in the study of the king of the north brought forward in verse 40, we shall give attention first to the entire prophecy of which this is a part. And we are not long in finding data for our guidance. We find the king of the north brought to view in the first part of the prophecy as follows: "And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement." Verse 6. This power designated the king of the north is one of the principal subjects of the prophecy from verse 6 to verse 15.

Now, is there any relation between the king of the north in these verses and the king of the north in verse 40? Why not? The perfectly natural conclusion to reach is that they are one and the same. And without plain, reliable evidence to the contrary we are forced to hold that the king of the north of the first part of the prophecy is the king of the north through the entire prophecy. It is taking unwarranted liberty with the prophecy to apply the same designation in the same prophecy to entirely different powers. We maintain, therefore, that in verse 5 we find the king of the north of verse 40. We believe that the information given regarding the origin, location, etc., of the king of the north in the first part of the prophecy will help in reaching true conclusions concerning the king of the north in the closing part of the prophecy.

Tracing the origin of the king of the north, we find that it was one of the divisions of the Grecian Empire. The details of the prophecy are these: After the death of the "mighty king," the "great dominion" of Grecia was to be "broken," and "divided toward the four winds of heaven," not to "his posterity," but for "others besides those." Verses 3, 4.

The brief paragraphs of history quoted in last week's article record the fulfilment of every detail foretold in these verses. The facts stated are these: (1) The battle of Ipsus, B. C. 301, resulted in the division of the vast empire founded by Alexander the Great into four parts; (2) within twenty-two years from Alexander's death the whole of his family and all his relatives perished;

(3) the four divisions formed were, Egypt, with Ptolemy as king, in the south; Babylon and Syria, with Seleucus as king, in the east; Thrace and Asia Minor, with Lysimachus as king, in the north; and Macedon and Greece, with Cassander as king, in the west. Thus the prophecy was fulfilled with the nicest accuracy. The kingdom was divided toward the four winds of the heavens,—east, west, north, south,—and not to Alexander's posterity.

But another important change was to be made in this territory: two of the divisions drop out of sight, while the other two occupy the entire field of the prophecy for a long period. After foretelling the divisions into four parts, the prophet immediately adds:—

"And the king of the south shall be strong, and one of his [Alexander's] princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement." Verses 5, 6.

The history of these two kingdoms from the division of the empire is full of interest, and sustains the prophetic utterances in every particular. Egypt, the kingdom of the south, founded by Ptolemy, became strong, but the kingdom founded and enlarged by Seleucus became greater and stronger. Of Egypt, the king of the south, the historian says:—

"When the empire of Alexander was parcelled out among his generals, the most desirable lot perhaps was that which fell to the share of Ptolemy. That astute general chose Egypt for his portion, and despite the efforts of his rivals, he was able, thanks in part to the isolated geographical position, to retain it, and ultimately to become its recognized sovereign and the founder of a dynasty of kings which was to hold unbroken sway there for the long period of three hundred years. . . . It was a curious and interesting revival through which Egypt, which for some centuries had ceased to play an important part in the great game of the nations, came to be again the center of culture of the entire world, even though this time it bore an exotic and not an indigenous culture."—*Historians' History of the World*, Vol. IV, chap. 66, pages 562, 563.



What Shall Our Children Read?

MRS. E. G. WHITE

WHAT shall our children read? This is a serious question, and one that demands a serious answer. It troubles me to see in Sabbath-keeping families periodicals and newspapers containing continued stories, which leave no impressions for good on the minds of children and youth. I have watched those whose taste for fiction was thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have

grown to mature years destitute of true piety and practical godliness. They manifest no devotion, and reflect no heavenly light upon their associates to lead them to the Fount of all true knowledge.

It is during the first years of a child's life that his mind is most susceptible to impressions, either good or evil. During these years decided progress is made either in a right direction or in a wrong one. On one hand, much worthless information may be gained; on the other, much solid, valuable knowledge. The strength of intellect, the substantial knowledge gained, are possessions which the gold of Ophir could not buy. Their price is above gold or silver.

The kind of education that fits the youth for practical life, they naturally do not choose. They urge their desires, their likes and dislikes, their preferences and inclinations; but if parents have correct views of God, of the truth, and of the influences and associations that should surround their children, they will feel that upon them rests the God-given responsibility of carefully guiding the inexperienced youth.

Many youth are eager for books. They read anything that they can obtain. I appeal to the parents of such children to control their desire for reading. Do not permit upon your tables the magazines and newspapers in which are found love-stories. Supply their places with books that will help the youth to put into their character building the very best material,—the love and fear of God, the knowledge of Christ. Encourage your children to store the mind with valuable knowledge, to let that which is good occupy the soul and control its powers, leaving no place for low, debasing thoughts. Restrict the desire for reading-matter that does not furnish good food for the mind. The money expended for story magazines may not seem much, but it is too much to spend for that which gives so much that is misleading and so little that is good in return. Those who are in God's service should spend neither time nor money in light reading.

Worthless Reading

The world is deluged with books that might better be consumed than circulated. Books on sensational topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening recital of crimes and atrocities has a bewitching power upon many, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practises portrayed in some of the strictly historical writings, have acted as leaven on many minds, leading to the commission of similar acts.

Books that delineate the satanic practises of human beings are giving publicity to evil. These horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of

them. When the intellect is fed and stimulated by this depraved food, the thoughts become impure and sensual.

There is another class of books—love-stories and frivolous, exciting tales—which are a curse to every one who reads them, even though the author may attach a good moral. Often religious statements are woven all through these books; but in most cases Satan is but clothed in angel robes, to deceive and allure the unsuspecting. The practise of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and the love of spiritual things.

Readers of frivolous, exciting tales become unfitted for the duties of practical life. They live in an unreal world. I have watched children who have been allowed to make a practise of reading such stories. Whether at home or abroad, they were restless, dreamy, unable to converse except upon the most commonplace subjects. Religious thought and conversation were entirely foreign to their minds. With the cultivation of an appetite for sensational stories, the mental taste is perverted, and the mind is not satisfied unless fed upon this unwholesome food. I can think of no more fitting name for those who indulge in such reading than mental inebriates. Intemperate habits of reading have an effect upon the brain similar to that which intemperate habits of eating and drinking have upon the body.

Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. Some youth, and even some of mature age, have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn, and refused to act. Some of its fine mechanism gave way, and paralysis was the result.

There are men and women now in the decline of life who have never recovered from the effects of intemperance in reading. The habit formed in early years grew with their growth and strengthened with their strength. Their determined efforts to overcome the sin of abusing the intellect were partially successful; but many have never recovered the vigor of mind that God bestowed upon them.

Infidel Authors

Another source of danger against which we should be constantly on guard, is the reading of infidel authors. Such works are inspired by the enemy of truth, and no one can read them without imperiling his soul. It is true that some who are affected by them may finally recover; but all who tamper with their evil influence place themselves on Satan's ground, and he makes the most of his advantage. As they invite his tempta-

tions, they have not wisdom to discern or strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves upon the mind.

We are constantly surrounded by unbelief. The very atmosphere seems charged with it. Only by constant effort can we resist its power. Those who value their salvation should shun infidel writings as they would shun the leprosy.

(To be concluded)

The Holy Spirit—No. 2

The Need of Power

G. B. THOMPSON

EMERSON says, "Life is a search after power." That which men most long for is power, and the real measure of manhood is in its units of power. The things we eat, the things we wear, books, pictures, institutions, machinery, wealth, represent in some form or degree, power, either physical, intellectual, or moral. Educational institutions are valuable, not in proportion to the money expended in the buildings, but in proportion to the mental power which they can stimulate, and the great thinkers they can produce. Churches are valuable; not for the outlay in the buildings, but in proportion as they are centers of moral power for the regenerating of individuals, and their salvation from the forces of evil.

The great need of the church individually to-day is spiritual power. For this the heart of the believer yearns and fervently prays. Without this our code of moral ethics is of little value. The heathen have a religion, but it is a religion without power, and as a result the millions who blindly and ignorantly worship at the pagan shrines are as degraded and miserable as if they had no religion.

But Christianity is a power. It is God's almighty power. It is the power that made worlds, and swings them in space. Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. Jesus, the great head of the church, and the "Captain of our salvation," is declared to be the Son of God "with power." Rom. 1:4. The chief thought of the religious leaders of his time was to maintain certain forms of worship and propagate certain systems of doctrine. No real power was seen in the life. There was nothing to create right desires and affections, or to influence other lives and transform the life. Their worship was dead; the temple, where the Shekinah of glory was once seen, was left unto them "desolate." But Jesus did not teach as the scribes and Pharisees; he infused spiritual life and power into his doctrine. Truth was made *dynamic* and clothed with life. To his followers he imparted power against disease and over "all devils."

This heavenly power is the church's greatest need to-day. But too often, as another has said, "churches are like factories, splendidly built and furnished with

the most perfect of modern machinery, but having neither steam-engine, water-wheel, nor dynamo." The power of the church is not materialistic, but supernatural and invisible. And as the chilling clouds of doubt and unbelief gather about us, and a hellish power from beneath is seizing hold upon the world in preparation for its final overthrow, how much we need the potential agency of invisible, spiritual power!

A spiritual preacher, now dead, has said: "If we would draw the people to church that we may win them to Christ, the first question with scores of Christians nowadays is, What new turn can be given to the kaleidoscope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartet? What fresh novelty in the way of social attraction can we introduce? or what new coruscation can be let off from the pulpit to dazzle and captivate the people? O for a faith to abandon utterly these devices of naturalism, and to throw the church without reserve upon the power of the supernatural! Is there not some higher degree in the Holy Spirit's tuition into which we can graduate our young ministers, instead of sending them to a German university for their last touches of theological culture? Is there not some reserve power yet treasured up in the church, which is the body of Christ,—some unknown or neglected spiritual force which we can lay hold of, and so get courage to fling away forever these frivolous expedients on which we have so much relied for carrying on the Lord's work?"—*The Two-fold Life*, pages 13, 14.

Without the power born of the Holy Spirit, forms and ceremonies will be valueless. The bodily organs, may be ever so perfect, but if the Spirit of life has been grieved and withdrawn, the church is no longer a living body, but a corpse.

"In a word, so vital and indispensable is the ministry of the Spirit that without it nothing else will avail. Some trust in creeds, and some in ordinances; some suppose that the church's security lies in a sound theology, and others locate it in a primitive simplicity of government and worship; but it lies in none of these, desirable as they are. The body may be as to its organs perfect and entire, wanting nothing; but simply because the Spirit has been withdrawn from it, it has passed from a church into a corpse. As one has powerfully stated: 'When the Holy Spirit withdraws, . . . he sometimes allows the forms which he has created to remain. The oil is exhausted, but the lamp is still there; prayer is offered, and the Bible read; churchgoing is not given up, and to a certain degree the service is enjoyed. In a word, religious habits are preserved, and, like the corpses found at Pompeii, which were in a perfect state of preservation and in the very position in which death had surprised them, but which were reduced to ashes by contact with the air, so the blast of trial, of temptation, or of final judg-

ment will destroy these spiritual corpses.'"—*The Ministry of the Spirit*, page 147.

The same writer says in another place: "Do we not know of churches once fervently evangelical which are now lying under the doom of desertion by the Spirit? The writer thinks, with all charity, that he has seen such; churches upon which the Lord's sentence has gone forth, 'Thou hast a name that thou livest, and art dead.' The body may still remain indeed, the creeds and confessions may continue intact, and the forms of worship may even be multiplied and vastly 'enriched' as the years go on, but these outward forms are only memorials of a departed glory, like the death-masks which preserve the mold of features which have long since crumbled into dust."

The foregoing analysis by this godly divine is given of the church as a whole, and in a large measure is a sad yet true diagnosis. And while we are profoundly grateful for the wonderful power of the Spirit of God in the carrying forward of this great message from the beginning, and thankful for its triumph over seemingly insurmountable obstacles, especially in other lands, where difficulties are such that only a church strengthened by the Spirit of God could advance, or even exist, yet we confess there is a dearth. Our churches need more of God's Spirit. The death-mask is upon far too many. The form without power is seen. The following solemn instruction has come to us:—

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help his people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet him. Now is the time for us to give the warning message."—*Testimonies for the Church*, Vol. VIII, page 37.

The watchman asleep on the wall, the people asleep inside, and an "awful surprise" at hand! What a picture! Surely the energizing power of the Holy Spirit is needed. While recognizing God's Spirit all the way along, the time has fully come for that greater abundance of the Holy Spirit which the Scriptures have encouraged us to look for in the closing struggle of the church militant.

We may consider the church as a temple, of which Christ is the chief cornerstone, the believers "lively stones." In this temple, where Christ sits enthroned as head, the Shekinah of the Holy Spirit should glorify, regenerate, vitalize, and control the whole body. Here the Spirit must rule, otherwise spiritual death and decay will take place. Regeneration is the need of the hour, and this is a work which only God, through the Holy Spirit,

can do. As another has said: "If it were only a little mending, a little patching, a little turning over of a new leaf, then man might do this. But when it is a translation, a creation, a resurrection, God must do it."

The Perfect Way

LOUISE SPARKS

Satan's Ways

SATAN has a great many ways in which he is deceiving the people. He does not care how religious they may seem or how charitable their deeds are, so long as they have not been washed in the blood of Jesus. Some think that the different religions and religious beliefs are all branch roads to heaven, and that they will somewhere meet and enter the pearly white city. But to their sad disappointment they will find that they have walked through this world deceived by Satan, and have missed that eternal life which Jesus died to give them. The Word tells us that "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12.

God's Ways

No one need be deceived, for Jesus will give any honest seeker the true light. There are many so-called ways to heaven, but only one way that will ever lead you there, and that is the perfect way that Jesus marked out while on earth.

Time is as the shadow of a bird flying across your pathway, in comparison with eternity. It will not pay to choose your own course in this world, and in the end be banished unto outer darkness and eternal death.

Reader, give this matter a serious thought. Be sure that you are in God's perfect way.

Boulder, Colo.

True Solution of the Labor Problem

S. B. HORTON

In the war between capital and labor it is very seldom that fundamental principles are considered by either of the parties to the controversy when the matter of ameliorating conditions is considered. Many are the panaceas proposed, consisting for the most part of unionism, combine, and legislation, all of which are, however, admittedly but temporary reforms.

The Michigan State Labor Commissioner, Perry F. Powers, seems to appreciate the true principles involved, and recognizes the true solution. In an address before a Grand Rapids, Mich., society recently on "The Labor Problem," Mr. Powers maintained that "the application of Christianity to real life is the only true and permanent solution of the labor problem." He continued:—

"I am a union man. I have struck with the union, and lost my job as a consequence. I appreciate unionism. And yet I say that neither unionism, single tax, socialism, nor legislation will

solve the labor problem until every employer and employee realizes that what benefits his fellow man, high or low, benefits him.

"These reforms are temporary. They smooth over the surface. But they offer no solution to the underlying cause, deep as human nature, the ambition of one man to push ahead of another. That is what we must deal with to solve the problem. . . .

"We all must surrender some things to arrive at this end. Even in our religion, when we pray to 'Our Father,' that very badge of heredity on which we pride ourselves necessarily implies that we place ourselves on a level before him with all humanity, his other sons.

"Let us respect our brothers. Our spirit of ambition to rise is laid deep as human nature. I should not wish to eradicate it. The thing we must strive for is the higher ambition, where every man will climb to the mountain height of his ambition by the side of his brothers, and will lend them a helping hand."

It were well if all parties to this controversy would recognize and stand for the spirit contained in the foregoing address.

Grand Rapids, Mich.

Will a Man Rob God?

W. H. BRANSON

THERE are two things that God declares to be holy; namely, the Sabbath and the tithe. Both are holy and both are to be given up entirely to the service of the Lord. Of the Sabbath we read, "Six days may work be done; but in the seventh is the Sabbath of rest, *holy* to the Lord." Ex. 31: 15. Also of the tithe it is said: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is *holy* unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27: 30-32.

God calls no more for one seventh of our time to be devoted to him and his service than he does for one tenth of our money and earthly possessions. All our time belongs to the Lord, but he allows us to use six days in the secular pursuits of life for our own interests, and reserves only one day for himself. It is holy unto the Lord. Just so all our money belongs to him, but he permits us to have the control and use of nine tenths of it, reserving only one tenth for himself, with which to carry on his work in the earth. It is holy unto the Lord. When we withhold the tithe, we virtually deny God's sovereignty over us and his ownership of the earth.

"All should remember that God's claims upon us underlie every other claim. He gives us bountifully, and the contract which he has made with man is that a tenth of his possessions shall be returned to God. The Lord graciously entrusts to his stewards his treasures, but of the tenth he says, This is mine. Just in proportion as God has given his

property to man, so man is to return to God a faithful tithe of all his substance. This distinct arrangement was made by Jesus Christ himself."—"Testimonies for the Church," Vol. VI, page 384.

"God lays his hand upon all man's possessions, saying, I am the owner of the universe, and these goods are mine. The tithe you have withheld I reserved for the support of my servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand my law. In using my reserve fund to gratify your own desires, you have robbed souls of the light which I made provision for them to receive. You have had opportunity to show loyalty to me, but you have not done this. You have robbed me; you have stolen my reserve fund. 'Ye are cursed with a curse.'"—*Id.*, page 387.

It would seem sad indeed to know that some of those who have been careful to keep the Sabbath and to live out before the world the great principles of this truth, had failed to recognize the importance of faithfulness in tithe paying, and that in the record books of heaven their names were recorded as unfaithful stewards. Brethren and sisters, here are some thoughts that deserve our most serious consideration. Let us be careful how we deal with God's holy things, that we may be found faultless before him at last.

Receiving the Truth

CARRIE B. BAILEY

THE occasion was an outing. The talk had drifted to religious subjects, and an acquaintance had remarked, "Have you been to those tent-meetings down on M— Street? The people holding them keep Saturday instead of Sunday." "They are Jews?" "No." "Keep Saturday, and not Jews! Why is that?" "Because they believe the Bible teaches it." "Well, that is very strange; I should like to know just why they do that. I am going to hear them."

And I went. They were not foreigners, as was to be expected from followers of such peculiar doctrine; for who had ever heard of such a thing in this country? In spite of the feeling of pity which possessed me,—pity that they should waste their time on such error,—I could but admire them for their respectable appearance and evident intelligence.

It was very near the close of a series of lectures. That probably accounts for the fact that the idea that the faithful, in some very happy place of reward, would grow up to a stature beyond that of mortals of the present age, was unintelligible to me. But the solemnity of one song left its impression, the first I ever heard sung by Seventh-day Adventists:—

"In the glad time of the harvest,
In the grand millennial year,
When the King shall take his scepter,
And to judge the world appear,
Earth and sea shall yield their treasure,
All shall stand before the throne;
Just awards will then be given,
When the King shall claim his own."

Lack of time prevented another visit. But very soon afterward my brother came home with the information that a large tent was being pitched on a lot near by. Instantly came the thought, Those people again! "Are there any small tents?" "Yes." "They surely are the same people; now I shall know why."

Later in the day investigation brought the inquirer face to face with a large bulletin-board announcing that a lecture would be given that evening on Daniel 2. How that lecture was enjoyed! How plain!—How full of fascination was the thought that the Word of God contained prophecies bringing us down to the very end of time! Yet how very, very strange that in years of attendance at Sunday-school and church no such teachings had been received. There would be a talk on the seventh chapter of Daniel the next night. Surely it would be worth hearing. Again I went, and there was no disappointment in store.

Night after night the audience was given an insight into what had hitherto been mysteries. At first some of those "unorthodox" ideas seemed almost unbelievable; but sober thought convinced of their correctness. Everything became plainer and plainer, and the Bible was a new book.

Once in the Sunday-school class I had questioned somewhat after this manner: "If at death one goes either to heaven or to the place of torment, why should Christ have raised any to life? Why should the widow's son have been called from the reward of the righteous to a life again on earth? Or why should he be separated from punishment with the wicked, to have another probation here?" The teacher had replied, "It must be that on restoring him to life, Christ took from him all knowledge of his enjoyment or suffering after death." Now I knew the teaching of Scripture as to the state of the dead. It had always seemed inexplicable, too, that the Jews—God's own chosen people, to whom he had given his law—should, after so many centuries, still be observing the sunset-to-sunset seventh-day Sabbath. But those tent lectures threw light on that subject.

The things presented were so wonderful that not one talk must be missed. Even on Wednesday nights I must hear just as much as possible, allowing barely enough time to reach the meeting-place of our loved secret order, and fulfil my duties there as an officer.

Then there was that never-to-be-forgotten stormy evening—the disappointment on arrival of finding that no others had ventured out. But there were the minister and his wife, and an invitation was extended to enter one of the small tents. Questions were asked and answered. The conversation was a profitable one, and a soul was one step nearer the kingdom, although not realizing it.

An invitation to attend the Sabbath-school and church was accepted. The day I chose to go proved to be the Sabbath of the quarterly service. How

strange to see the ordinance of humility performed! and yet how impressive! But I could never bring myself to take part in it.

Although assenting to the truth of the things heard, I did not look forward to see where they might lead, and it was not until the closing night of the meetings that I saw clearly that they had a binding force. Yet I did not then respond to the call to unite with those who observed the Sabbath of the Bible and believed in the near coming of their Redeemer. But on reaching home, the question was weighed. Back and forth traveled the balance between the world and truth, between duty and the inconvenience and unpopularity of being connected with a sect so out of harmony with all others. But I thank God that the passing of that one almost-sleepless night found me determined to link myself with him and his Word, to obey even in so peculiar a matter as the keeping of the seventh day. A few days later, with fourteen others, I received the rite of baptism at the hands of the one who so untiringly had labored to make plain the Word of God.



Which Is the Truth?

O. A. JOHNSON

"Curse God, and die." Job 2:9. "Bless God, and die."—*Danish translation*. "Say farewell to God, and die."—*Norwegian translation*. "Renounce God, and die."—*American Revised Version*.

It is a well-known fact that a word often has more than one meaning, hence the meaning must many times be determined by the context in which it is found. Concerning the Hebrew, Prof. W. R. Harper says, in his preface to the "Elements of Hebrew Syntax": "The Hebrew is more dependent upon the context for the precise determination of the meaning than is either of these [Latin and Greek] languages."

The Hebrew word *Bah-rach*, translated "curse" in Job 1:5, 11; 2:5, 9, occurs 324 times in the Old Testament. It is translated in fourteen different ways,—"bless" about 300 times, "curse" and "salute" four times each, "kneel" three times, "blaspheme" and "altogether" twice each, and the following words once each: "congratulate," "thank," "praise," "abundantly," "greatly," "indeed," "still," and "at all."

Now the question naturally arises, How can it be that it is translated "curse" only in Job 1:5, 11; 2:5, 9, and not "bless" as in so many other places in the Bible? Why do some translators prefer "renounce" or "farewell" instead of "curse" or "bless"?

The Hebrew word *Bah-rach* could hardly mean the same in the above references in Job as it does in so many other places; for example, God "blessed the Sabbath;" God "blessed" Abraham; Jacob "blessed" Joseph's sons, etc.; nor could it mean to "salute" a person upon meeting him, as in 1 Sam. 13:10. The word *bless* is also used in the sense of

farewell when some one leaves or departs. "Jacob blessed Pharaoh" and departed. Gen. 47:10. The people "blessed the king, and went unto their tents." 1 Kings 8:66.

The following in Gesenius's Hebrew and English Lexicon of the Old Testament is to the point; under his definition of *Bah-rach*, 4, he says: "Some interpreters, as Schultens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell a significance to *deny*, to *renounce*, which they apply in the passages above cited."

By considering the context in which the word *curse* of Job 2:9 is found, it will be seen readily that *renounce* God and die, or say *farewell* to God and die, certainly expresses the idea intended.

It is evident from the context that Job had been greatly blessed and prospered in serving God. But God had permitted reverses, losses, and great trials to come upon him. Everything seemed to go against him, while he was faithfully serving God. Now comes the test: Will Job still be loyal and faithful to God, who permitted Satan to rob him of all his earthly possessions and his children, and finally to plague him with boils till he wished that he could die? Will Job still retain his hold upon God, or will he forsake him? That is the question his wife put to him: "Dost thou still retain thine integrity?" She thought it was folly for him to continue to serve God, since God had permitted so many trials to come upon him, and she therefore advised him to "renounce God, and die." To this he replied, "What? shall we receive good at the hand of God, and shall we not receive evil?" But Job was loyal to God, and remained faithful to him under all his trials, in which his patience was tried to the utmost.

How many there have been who have begun to serve God, and were faithful to him as long as they prospered, and as long as no great opposition or severe trial came to them; but as soon as adversity came or trials beset them, they renounced God; they said farewell to him, and gave up serving him.

All the trials and adversities that God permits to come upon us are for our good. We may not see the resulting good, but we must leave that to God; for he knows the blessings that will come, if we only look upon such adversities and afflictions as Job did. We ought to remember "that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. Never renounce God! Never say farewell to him!

College Place, Wash.



"WITH friendly eyes, salute God's world each day; with friendly hands, help lift the ones who fall; with friendly thoughts, speak words of truth; with friendly hearts, believe there's good in all; with honest soul, seek friendship with thy God."



WASHINGTON, D. C., JANUARY 23, 1913

EDITOR - - - FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW - - WILLIAM A. SPICER

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

Editorial

Are We Losing Our Christian Simplicity?

It is well for us occasionally to put to ourselves this question. Around us in the world evil is rampant. Even in the great Christian church we see a wide departure from the standards and ideals of the past. The line of demarcation between the average church-member and the worldling is well-nigh obliterated. While the church for the most part does not ape the grosser evils of worldliness, yet there are very many who seem to go just as far as it is possible and still avoid the final plunge into the vortex of worldly dissipation.

It must be confessed that this loss of simplicity is apparent among members of the Seventh-day Adventist Church. To some among our people the spirit of worldly pleasure is making a strong appeal. We find some of our boys and girls, some of our young men and young women, some of our mature brethren and sisters in the church, yielding to this spirit. Some of the great national sports, moving-picture shows, and resorts of this character find among their devotees members of this church. We do not say that a large number attend, but it is to be sadly regretted that any of those who are looking for the coming of the Lord should find pleasure in ways of this kind. The plainness of dress that once characterized Seventh-day Adventists is not so clearly evident as it was some years ago. Much money is spent for show and ostentation. In some of our churches there is a display of more or less jewelry, rings, and valuable pins.

Perhaps, after all, it does not do so much good to continually preach against these abuses. The work should go deeper, than this. Seventh-day Adventists who find their pleasure in worldly sports, in following the fashions of the world, need one of two things—either instruction or conversion. Some we are

inclined to believe have been received into the church without proper instruction. Others who have once recognized right principles have grown careless. It is not a condition calling for harsh measures or even unkind criticism, but one for prayerful, kindly labor.

We are surrounded on every side by these disintegrating, antichristian influences. Association with evil makes it become common in our eyes. Its entrance into the church is insidious. Sometimes we come into conditions unconsciously, and before we are aware of the drift of the current, we are being carried down the stream. Hence it is the church itself that needs to awake to a realizing sense of the great temptations that beset our people, and especially our young people, on every side.

We need, even more than exhortation from the desk, to exalt the standard, and in our lives and by our example day by day to place before the younger members of the Lord's family a proper and consistent example. It will hardly do for one to raise his voice against the wearing of rings when at the same time he displays an unnecessary pin; to speak against the unnecessary ornamentation of the hats of his sisters when by the display of useless ornaments in his own dress he acts quite as inconsistently; nor to protest against theatergoing when at the same time he is carried away by the spirit of the great national games of baseball and football; nor to protest against our boys and girls attending the circus when he is a frequent visitor at the moving-picture shows. There is a consistency in Christian example. We need to preach the truth of God to-day fearlessly and plainly, and at the same time kindly and sympathetically. But above this we need to place before our friends an example in our own lives of the power of Christian living. Our example will preach more powerfully than our words. We may well bemoan the loss of simplicity which we see in some of our friends, but in seeking to stem the current and set ourselves against the rising tide of worldliness, let us see to it that we ourselves, in our own deportment, are the exponents of a consistent Christian standard.

F. M. W.

The Christian's Duty to Know

SPEAKING before a men's club in New York, a prominent minister is reported to have asked the question, "Is life worth living?" and then frankly admitted that he did not know. Now, it is the privilege of every one who has named the name of Christ to know that life is worth living and to know it profoundly and triumphantly. He who is out of Christ may wonder and question. He who is in Christ has no occasion for question

—he knows. If the glorious hopes held out to man in the Word of God were based merely upon human wishes and suppositions, there would be reason to question; but they are the declarations of God himself, and it is the true Christian's blessed privilege to know that they are true.

Unbelief whispers all manner of questionings, and when asked to give a reason for the hope that is within, has none to give, for it has no hope. The honest questioner comes to the doubting professor, receives a doubting answer, and becomes a doubting questioner. The melancholy questioner comes to the doubting preacher for hope and consolation, and the doubting answer doubles his gloom. How many such questioners there are only Heaven knows; but they number a mighty host. How disloyal to God to give a doubting answer to men when we might have set their feet upon the solid Rock! Of course, he who doubts can not do that; but the Christian has no business to doubt; he has no reason to doubt; if he is a true Christian, he can not doubt. He is set in the world for a light to lighten the pathway of those who have wandered from the fold, not for a snare to entrap them in their bewilderment; not for a fog to enshroud them on the precipice of ruin. It is the Christian's glorious privilege "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." But how can we do it if we answer the questioner's question with a doubt? A doubting minister may be the devil's prime minister in the flesh.

There is no need to doubt. The Word of God is verified by evidence both internal and external; and they who are Christ's have the witness of the Spirit, which no shadow of darkness can ever quench. The words of Peter are to the point, and they apply here: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

The language of a great many suicides is, "I am going to end it all. I don't believe life is worth living." It is the Christian's privilege to be able to answer, first, that this rash act does not end all; and, second, that the hope set before us is worth more than the greatest sacrifice ever made by man living on the earth. The glorious hope contained in the declaration, "I go to prepare a place for you," outweighs the severest trials that man has ever been called upon to pass through. Then, for the sake of Him who died for you, do not allow yourself to add to the numbers of that melancholy army by not knowing

whether life is worth living. Do not be doing the devil's business while professing to be a follower of Christ.

With a word so true to depend upon, with a promise so glorious held out before us, and with events on every hand fulfilling the predictions of the Word of God before our eyes, there is no reason to doubt or question or become discouraged. But, with the wicked devices of Satan multiplying on every side, it stands us in hand to keep in close touch with our Guide, depending upon God alone for power to keep us from the snares of the adversary, and for grace and wisdom to make us a blessing in the cause of the Master. C. M. S.



One of the Lost Sheep Found

"I WILL seek that which was lost," says the Good Shepherd, "and bring again that which was driven away, and will bind up that which was broken." Eze. 34: 16. Go where one may, to the uttermost parts of earth, and one finds the footprints of the tender Shepherd seeking the lost sheep.

While asking questions of the workers in Montevideo, Uruguay, and listening to the recital of some of their experiences, Miss Frances Brockman gave me this incident of service in one of the Montevideo hospitals:—

Sisters Frances Brockman and Meda Kerr—pioneers of our nursing sisterhood in Uruguay—were working in the hospital. They had been forbidden to speak of religion; for they were known to be Seventh-day Adventists. They had, however, refused to be bound by this prohibition, and had declared that they could work there only on condition that they should be free to speak of spiritual things to patients as might seem to them duty. So matters stood, rather undecided, for the hospital evidently desired the services of our workers.

Just at this time a foreigner, a German who could speak but broken English and Spanish, was brought to the hospital, a hopeless case. His countenance showed the anguish and hopelessness of his spirit. Sister Brockman saw that the man was troubled. He knew that he had to die. As our sister ministered to him in his physical need, she felt she must speak to him of his soul and try to help him, even though she had been strictly ordered not to do so.

So she spoke to the man of Christ and of his saving power. The man turned away the thought of salvation. "My mother was a Christian," he said, "and taught us children; but I have been too wicked. God will not help me."

"But Jesus died for sinners," Sister Brockman pleaded with him. And from time to time she would speak to him of the way of salvation. She repeated to

him the parable of the prodigal son, and of the lost sheep, and of the lost piece of money, and told over and over how Jesus came to seek and to save the lost.

"He listened eagerly to me," she said, "and was glad to have me pray. I felt that this was his last night. From one to three o'clock in the morning he slept. Then he awoke, and I talked with him further, urging against all his fears that the father in the parable of the prodigal son went out to meet the son while he was 'afar off.' I told him how the woman who was seeking after the lost piece of money called her neighbors in to rejoice, and how there was rejoicing among the angels in heaven over one sinner that repented.

"At last he was emboldened to pray himself. I could only watch the movement of his lips, as he was so weak I could not hear the words; but he prayed for himself, and a burden seemed lifted from his heart. His countenance changed. At eight o'clock that morning he fell asleep in death with a peaceful, satisfied look, as of a child at rest. I could not but believe that he had made his peace with God and found his Saviour in those last hours."

What a blessed thing to stand alongside a sinful soul on the verge of a hopeless eternity, and help that soul to lay hold on eternal life! W. A. S.



The Time and the Work

WE live in the time of the end. Multiplying signs and fulfilling prophecies indicate that the coming of the Lord draws near. The work committed to us is to warn the world of the events that will soon take place, and prepare a people to meet the Lord. We need to recognize the time, in order that we may recognize the work for the time. But when once we have come to a full recognition of the period of the world's history in which we live, it would be useless to spend time in theorizing over the precise outcome of this or that of some detail of the time question. Satan would be pleased to see us do this, and so consume time and energy that should be devoted to doing the work God has committed to us.

The early disciples were prone to make this mistake. Their attention was continually directed to the time to the exclusion of the work. Even after the resurrection of the Lord, the chief thought in their minds was just when he would change the existing order of things. They inquired, "Lord, wilt thou at this time restore again the kingdom to Israel?" In his answer the Saviour sought to direct their minds first of all to the work he had given them to do: "And he said unto them, It is not for you to know the times or the seasons, which

the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Having reached this generation in the world's history, it is proper that we should inquire as to the time of the setting up of the kingdom. The Lord has given us signs and prophecies by which we may know that the fulness of times has almost been reached. We must know the time in order to know the message appropriate for the time. But "knowing the time," we should know also "that now it is high time to wake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 12.

The prophecies will meet their fulfillment. By what we may do, we can not change the course of human events. But one thing we may do, and that is hasten the coming of the Lord by hastening the warning message which must be preached to all the world as a witness to all nations. When this has accomplished its work, then shall the end come. Matt. 24: 14.

Let us not fall out by the way, or permit ourselves to be side-tracked. Theorizing and day-dreaming will never finish this work. We need to study faithfully and earnestly and prayerfully. As never before the Scriptures of Truth should be made the man of our counsel. We should be fortified on every principle of truth, and ready to give to every one that asks us a reason for our hope and faith. Above all, we should seek the Holy Spirit's power to bring the Word into our own experience, feeding upon it, and permitting it to become the living bread of life to our souls. This will prove our only safeguard and our only keeping power.

The time and the work,—let us recognize the time, and recognizing it, gird ourselves for the conflict, and go forth to witness for the Master. F. M. W.



Fulfilling the Saviour's Word

MANY things have been foretold in the Scriptures for the purpose of enabling men to identify the last days of this world. When the disciples asked Christ for a sign that would identify the last days, he gave them many, among which was this one: "Because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12. Some have limited this to Christian love in the church and love for God and his worship. It means that, no doubt, on the part of the many;

but it means more than that. It includes natural affection, which Paul declares (2 Tim. 3:3) shall be lacking in the last days, and whose lack would be one of the signs of the last days.

The rapid increase in the number of divorces is an unmistakable evidence that this scripture is fulfilling before our eyes. A New York exchange contains the following, which is very pertinent in this connection: "All records were broken in the divorce division of the Supreme Court, this city, one day last week, when one hundred nineteen undefended divorce cases confronted the presiding judge. The highest number on the calendar previously was eighty-six. The decline of religion indicated by the disintegration of one hundred nineteen families means something, if we but think of it."

The fact that these were undefended cases shows that the desire for separation was, to a greater or less extent, mutual with the parties to the divorce proceedings. If guilt was charged as a reason for the separation and the defendant did not choose to defend the case, the inference is that the defendant was guilty. In most of the other cases each of the other parties must have been desirous of having the marriage tie sundered. But these facts are simply an indication of the world to-day. It is the condition that makes the facts possible; and this is the condition which the Saviour declared to his disciples would be one of the signs of the last days and of his soon coming. How literally are the words of the Saviour being fulfilled! Love, natural affection, is waxing colder and colder; the ties which have bound families together are becoming more and more slender; the other signs which the Saviour gave have either been fulfilled or are fulfilling; everything is focusing to the climax of the world's history. At the same time it is the purpose of the enemy to blind the eyes of the whole world, lest they should see what is coming, and flee from the destruction which is hastening on. It is possible, however, to escape the deception; for the Saviour says, "He that shall endure unto the end, the same shall be saved." Matt. 24:13.

C. M. S.

Free-Will Offerings

WHEN one has rendered to the Lord all the tithe, or a tenth of all his increase, has he then discharged all his obligation in the support of the work of God in the earth? The tithing system itself teaches that this is not so. It has been said that this regulation, among other things, teaches man God's ownership; for if to the Lord belongs the right to reserve to himself a tenth of man's substance, it is evident that he has the power to make reservation concerning a greater

portion, or all. But it pleased him thus to reserve but a tenth. While he has done this, yet he tells us that all that the earth contains is his.

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine." Ps. 50:10, 11.

"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8.

And even that which man has of himself accumulated, the Lord reminds us has come from him, and he warns us against holding wrong ideas concerning it. "And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." Deut. 8:17, 18. This shows that from the Lord's standpoint the substance entrusted to man, and even his ability to get wealth, whether by the work of his hands or the fruit of his brain, are trusts to be used primarily in the establishing of God's covenant in the earth; that man in these matters is to recognize himself as God's trustee, or steward.

This is in keeping with the teachings of Christ in the parable of the talents. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." "After a long time the lord of those servants cometh, and reckoneth with them." Matt. 25:14, 15, 19. Whatsoever we possess, then, is of God, be it much or little, and there will come a time when we must render unto the Lord a reckoning concerning the goods, or the talents entrusted to us, and the use to which we have put them.

The parable represents two of these servants so exercising their stewardship that upon the reckoning they were able to return to the lord his own with increase. The third is represented as hiding his talent in the earth. He may have made great increase of his talent in things that belong to the earth. He may have gathered treasure of gold and silver, houses and lands, and flocks and herds, but in the reckoning day, he had nothing to return to the Lord; no increase had been gained for the kingdom of heaven. He had "digged in the earth, and hid his Lord's money;" he had failed to lay up, or invest, his treasure in heaven. We can even imagine that this unfaithful steward had paid into the treasury the tithe required of the Lord, yet he fell short because the remaining nine tenths had not been devoted to the

work of establishing God's covenant in the earth.

The children of God are not only his servants, but he has given them the privilege of entering into partnership with him, of becoming associates with him in the greatest enterprise being carried on in the earth, of building up or establishing an eternal kingdom of righteousness. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1. Who would not rather be a worker with him than simply a worker for him? But to be a partner with God carries greater responsibility than to be merely a servant.

It is the grace of God that makes this privilege possible. But there is danger that this grace shall have been bestowed upon us in vain, so we are exhorted to receive not the grace of God in vain. What is the grace of God? In 2 Cor. 8:9 we are told: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The grace of Christ, then, was giving up by him the infinite riches of heaven, and taking upon himself a poverty as great as any of us know, — or greater, — a poverty so absolute that from a human standpoint he had nowhere to lay his head, becoming a servant to the poorest of men, even to the most abject and degraded of slaves, so that we through his poverty might be rich, might become the sharers with him of riches such as "eye hath not seen, nor ear heard, neither have entered into the heart of man."

Now, the Lord is extremely anxious that we shall not receive this grace in vain. To receive his benefits in vain will be to relate ourselves to them as did the foolish servant of the parable, — to dig, or invest in the things of earth, and consume them upon ourselves. To receive them not in vain will be to consecrate ourselves with our all to him; to fill our hands with service to him; to be possessed with the spirit that actuated Christ, causing him to relinquish the riches of heaven for his poverty on earth — for the enrichment of the human family. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. No stretch of imagination will warrant us in concluding that this has been accomplished when we return to the Lord the tithe. Why, when man has paid to the cause of God the whole tithe upon all his increase, even to the last penny, he has not in that contributed a single cent as an offering to the Lord, nor given anything for the building up of the kingdom of God. "The tithe is mine, saith the Lord." Man can not give that which belongs to another, but the Lord through Malachi accuses men of robbing him in offerings as well as tithes. It must be,

then, that we are inclined to withhold from God's work the substance he has entrusted to us, to that extent that he looks upon it as robbery.

Some are surprised to see in the Word how prominent the instruction on offerings is made. The solution is evidently found in man's natural tendency to consume upon himself all that he obtains, or to hoard it up for like selfish purpose. From Genesis to Malachi the Lord makes evident our duty and privilege in making offerings to him. Constantly, in different ways, we are exhorted not to appear before him empty-handed, but that always our offerings are to be of a free-will character. Nor is this a teaching peculiar to Old Testament writers. It is equally prominent in the teachings of Christ and all his apostles.

W. T. KNOX.

Note and Comment

Lack of Preachers

MR. CHARLES STEIZLE is credited with the statement that in the United States there are 215,000 Protestant churches, and only 162,000 ministers. This leaves more than fifty thousand churches without direct pastoral oversight. It is believed that the small salaries paid and the high cost of living are largely responsible for this condition.

Unsavoury Factory Conditions

MUCH comment has been made of late on the investigations of Miss Mary Louisa Chamberlain, a graduate of Vassar College. Determining to learn something of the conditions prevailing in the canneries of New York State, she entered the employ of these factories, working for eight or ten cents an hour. Through this intimate association she was enabled to observe conditions which she has given to the public. She tells of children eight or ten years old working from 4:30 A. M. to 10 P. M., with only brief intermissions for meals. It is to be hoped that her intimate study of child labor, with what she has brought to light regarding the same, will prove of great assistance in bringing about legislation enforcing changed conditions in these factories.

Encouraging Gambling

THERE are more devices in existence at the present time for pandering to the gambling mania than at any previous time in this world's history. It is also true that more money is being wasted at the present time over the gaming-table than ever before. Fortunes are won and lost over a single table in a single night. The spirit to risk what one has in the chance of getting more is

permeating almost every avenue of society, and is being fostered by those who ought to stand as a bulwark against its encroachments. We have seen from time to time unmistakable evidence of this spirit among both men and women. Deploable as the fact is, it is a fact nevertheless, which must be admitted by all who read; and the paid guess is one of the principal members of the faculty in the gambling school. The great deceiver has set a fast and furious pace for the people of these days, and he is strewing the path with his victims on the right hand and on the left. The Christian can not afford to tamper with these pitfalls of the enemy, even though he find them built up in the church in the form of the grab-bag and other games of chance. The Christian's life is a serious business, and it is not worked out along any of these lines.

America's Great Need

THERE is much discussion to-day as to the great needs of the human family, and of the conditions that are making for spiritual degeneration among the masses. Many remedies are proposed. The phrase "civic righteousness" has become a popular one in speaking of the work of national regeneration which should be carried forward. Many methods are suggested for the regeneration of the body politic. Various measures are proposed, and with many of these we heartily sympathize, for the suppression of some of the great moral evils which in their cancerous and malignant growth are eating at the very vitals of social life.

We favor the suppression of the liquor traffic; we are in accord with every effort made to suppress the so-called white slave traffic. We believe that the great moral lepers of society who by the sale of strong drink dethrone the reason or by seductive methods debauch virtue, should be taken severely to task for their evil and nefarious work in the destruction of their fellows. We sympathize with the spirit of some of the social settlement work being done, and the great philanthropies which seek the relief of the human family. These great movements afford palliative measures. They may bring relief from temporary suffering; but after all, they do not reach the root of the evil. What the masses need to-day, what the church of God needs to-day, is a revival of old-fashioned religion. This is emphasized by an article in the *Religious Telescope* of Dec. 18, 1912. We quote as follows:—

What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have,—piety that counted it good business to stop for

daily family prayer before breakfast, right in the middle of harvest; that quit field work a half-hour early Thursday night, so as to get the chores done and go to prayer-meeting. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions.

Reaching Out for Liberty

ALMOST in direct proportion as the cause of the union of church-and-state principles is winning adherence in the New World it is growing in disfavor in European countries. Nearly all the nations of Europe have been seeking to throw off the yoke of bondage that has enthralled them these long years. There is a growing unrest in many quarters, not alone against the state church in Catholic countries, but against this institution in the Protestant states of Europe. This is particularly indicated in the agitation of the last few years in the German Empire. Of this the *Christian Observer* of Sept. 18, 1912, says:—

For several years there has been a growing sentiment in Germany in favor of the entire separation of church and state. The question is now becoming one of tremendous importance, and is receiving more and more attention among the political parties.

The Social Democratic party has made it one of the "planks" in its platform for many years. The Radicals demanded the separation above sixty years ago, after the stirring events of 1848, and it is assumed that they will again support it if the question should come up for a vote in the Prussian legislature.

Even the Conservative party, which contains most of the orthodox Protestants of the country, is evidently viewing the idea of a separation with growing sympathy. The *Kreuz-Zeitung*, the organ of that party, has recently printed a leading editorial on the subject, in which it says: "In the Conservative party there is a rapidly growing disposition to prevent the further secularization and externalization of the church by separating it from the state."

The growing estrangement of the German people from all churches is used as a strong argument for separation. It is said that not more than one person in one hundred in Berlin attends church. Several recent heresy trials in the Prussian Evangelical Church have also given a strong impetus to the sentiment for a separation. It is the opinion of the *National Zeitung*, a leading National Liberal organ, that there is already a clear majority in the country favoring the separation of church and state.

"BUT God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."



Our Mission

O. P. WILSON

Out on the air comes a call full of beauty,

Over the sea from nations afar:
"Come over and help us, we feel it your duty;

There's a welcome for all, our door is ajar.

There's a beacon of hope in our ways dreary lighted

Awaiting the time of your coming so true,

When with the dear Saviour our lives are united,—

O land of the free, we cry unto you!"

We with our faces turned high to the eastward,

Filled with the hope we have in his truth,

On to our labor with songs of thanksgiving,

Go, in the pride and joy of our youth.
Though legions of sins and sorrows assail us,

Trying our way and efforts to bar,
Still, full of love, will his Spirit eternal
Beckon us on like a piloting star.

Then down the dim years, wherever he leads us,

Though rocky the way over mountains, between,

We'll go where he biddeth, and tell unto others

Of treasures so golden and pastures of green.

Shout for the victor, and joy o'er the vanquished,

Praise for our Captain, our Leader, our Friend;

Arouse now, ye soldiers, and tell of the kingdom,

For lo, he is with you e'en down to the end.

The Canary Islands as a West African Furlough Base

LAST year, in order to establish a near-by retreat for workers falling ill on the African West Coast, it was decided to start work in the Canary Islands, and make the mission station available as a rest home when the laborers should require a change. Brother W. H. Lewis and family were the first who required this change to the islands. Brother Lewis writes thus of their visit to the Canaries:—

"We left Freetown March 4, in quite a run-down and overworked condition, after two years of strenuous labor in this trying field. I was so weak that I had to be carried in a hammock to the boat; Mrs. Lewis was in a very weak condition after about fourteen months of severe illness, and both the children were far from well.

"After a smooth voyage of five days, we reached Teneriffe the night after the Sabbath, about ten o'clock. I had gained some strength, but was still so weak that I could scarcely walk. We spent the night in Santa Cruz. Sunday morning we went out to Laguna by electric car, and were met and heartily welcomed by Brother and Sister B. B. Aldrich.

"As Brother Aldrich had not had time to fit up the home for the West African workers, and indeed had not yet received the necessary means to do so, I was in time to lend him a helping hand; and with a few tools which the landlord, who is a mechanic, was kind enough to lend us, was able to save a few cents in fitting up the rooms.

"Teneriffe is not only healthful, but very beautiful and picturesque; and from a health standpoint and for beautiful scenery, Laguna, the town where Brother and Sister Aldrich have established the mission home, is one of the most desirable places I have ever seen. The climate is delightful. In fact, in the island of Teneriffe one can have almost any climate he wishes, from a hot to a very cold one. As one who has spent some time in the hot, debilitating climate of West Africa ascends on the mountain electric railway, which winds in and out, he can but admire the beautiful panoramic view spread out before him; and as he feels the gradual but steady fall in temperature as he nears Laguna, he is ready to conclude that here it is quite cold enough, and is willing to leave the car and find a warm room. This was our experience.

"As I have said, the island is very beautiful. It is a mass of mountains towering one above the other until the highest reaches an altitude of about twelve thousand feet, and is covered with snow and ice the entire year. The soil is very productive and is well tilled, scarcely any being left uncultivated. Vegetables of all kinds, and fruits of both tropical and temperate zones are grown, and yield very abundantly. The flowers are beautiful, both wild and cultivated.

"We had been on the island but a short time when we began to see and feel a marked change for the better in our health. When we left Freetown, I weighed one hundred thirty pounds; and when I returned, my weight was one hundred seventy pounds. Mrs. Lewis weighed more than she ever did before, and both the children gained rapidly. I am quite convinced that as a health resort, where the workers can recuperate for a time after battling with the trying climate of the West Coast, this place will prove to be a great boon and a blessing

to both the workers and the work in West Africa.

"I might add just here that when it was decided by the brethren at headquarters that we should go to the Canary Islands for a change and rest, I felt like rebelling, as I did not think it would be far enough away from the coast to do us any real good, and I almost felt that the Mission Board was making a mistake and would be spending time and money for naught. But I have been forced to change my opinion on that point, and I believe, yes, I know, that it was the plan of our Heavenly Father for our good, and also for the good of the people of the archipelago, for surely it is time for them, as one of the 'isles of the sea,' to receive the message for to-day. The people are quite intelligent and very sociable, and in my short stay I learned to love them. Several seem ready to receive the truth.

"We spent three months and twelve days in Teneriffe, and surely enjoyed our stay and felt greatly benefited by it; but we were glad to be able to return and again take up the work which we so much love, but which we were forced to lay down for a time. Pray for us, and for this enterprise, that it may prove a great blessing in advancing the message in West Africa, and in the salvation of many souls in the islands."

Mantandane Mission, Central Africa

S. M. KONIGMACHER

THIS is Tuesday evening, August 6. The baby is asleep. Mrs. Konigmacher is probably preparing a place to sleep in a native village about thirty miles from here, on her way to the dentist. She left this morning, with eight strong men to carry her and a trusty boy to help her. A missionary has a long way to go for anything. She will have a four days' trip, covering about one hundred twenty miles. This morning I sent sixty miles in the other direction for some necessary supplies and twelve miles for the mail. On my way home from visiting my out-schools, my hat touched a branch of a tree as I was riding down a short, steep hill; the donkey jumped and a strap broke, so I fell off. I strained my back severely, and could not stand straight for two days, but am all right now.

Just before my fall I stopped to visit my second school that day. I asked the pupils to help me rebuild their church without pay, and was pleased with a hearty response from all. When they have collected enough grass, reeds, lambo and trees, and bark rope, I shall go over and help them rebuild.

I also stopped in a near-by village where a chief had died, to pay my respects to the mourners. I found from fifty to seventy-five people gathered together. Some were eating porridge made from a red seed called *maweri*, and others were shaving their heads with sharpened pieces of iron. They were also getting the drums ready for a dance and beer drink.

I spoke to them, prayed with them, and then said: "If I hear the drums I shall know that my words have gone in one ear and out the other; but if I do not hear them, I shall know that my words have entered your hearts." I did not hear them, and I hope the people will honor their dead chief by living better lives.

Since then I have made two trips to this village in the evening to give lantern lectures, and one trip to visit my hill school at Chakachadza.

We rebuilt our Mpusadala school nearer the village in one day, with six men from here and the help of the schoolchildren. Their allowing the school to be built near the village shows that the work is having its effect. Because of the distance and the fear of wild animals, we were obliged to build another school among these Ambo people, as they would not come to the school at the chief's village.

The work at the station is onward. Last Sabbath one hundred eighteen came to Sabbath-school and service. Many endure hunger, and some walk eight miles every day, that they may have the benefits of the school.

Mrs. Konigmacher and I are studying Portuguese, and hope to be ready for the examination when we are allowed to start work on the new mission site. God is good to us, and we are seeking to give the trumpet a certain sound. We are quite well and happy in the work. Pray for us.

Mexico

G. W. CAVINESS

SINCE my last report I have visited Moctezuma and La Visnaga. In Moctezuma we have a company of eight or ten. They have been anxious to have a small place of worship, as none of them has a room suitable for a meeting. One brother has some land, and he has gone ahead and laid the foundation for a small meeting-house, about sixteen by thirty feet, and has carried the walls up eight or ten feet. The believers will be able to get the structure ready for the roof. It is their intention to turn the land and building over to the mission, and we expect to put on the roof and complete the church for them. This will cost about seventy-five or one hundred dollars, more than one half of which is now provided for. The site is at one side of an open square, or park, in the background of which is a Catholic church. The accompanying picture shows the place where our church will be located. The brethren, though few, have put forth great efforts to get a church. One of them has gone to the United States to work in order to get money for the building. There is some interest in the place, and we hope when the building is completed to put forth an effort to strengthen and enlarge the company.

In La Visnaga the work is very encouraging. Several years ago a few persons in Matehuala received our paper,

became interested, and were convinced of the truth. About four years ago, after much correspondence and many appeals, we sent Brother Marchisio to look after the interest there. He found that some of the interested ones had moved out into the country about seventeen miles to a small settlement, or ranch, called La Visnaga. He began work there, and soon had quite an interest, but there was much opposition.

The Catholics had a little chapel in the place, but had had no services there for several years. As soon as they knew of our labors, they began to try to start their work again. Such was the opposition that it was scarcely possible to get a place in which to hold meetings. So Brother Marchisio gave thirty pesos, and

per on the last day of my stay. One aged man, the father of the two first interested, was quite slow in giving up Catholicism. For a long time he kept his saints' pictures and images on the walls in his house, and followed his custom of saying prayers to them as he had learned in school in his childhood, but at last he gave them all up. Then he told Brother Marchisio that his saints were gone, and with them his prayers, and he wanted to know what he should do. He was told to go to the Lord as to a friend, and ask for what he needed, and his attention was called to the Lord's Prayer. He could read, and found in the Psalms of David some expressions that he thought were all right; so he committed these and the Lord's Prayer. Then



SITE OF CHAPEL IN MOCTEZUMA

Brother Marchisio thought that the pupil had learned to pray even better than the teacher. Although seventy-five years of age, he is quite vigorous, and I had the pleasure of baptizing him on my last visit. The father of the teacher of the school is quite a venerable-looking man, with a full beard. I am also sending a picture of these two patriarchs.

One good brother and his wife, from Matehuala, were baptized with the rest. They have had our papers for quite a while, and have been convinced, but were a little slow about being baptized. On my way to Visnaga I stopped overnight with this family, as I had done many times before. The wife told me her experience; for some time she had been convinced of the truth, and had felt it her duty to be baptized; but she was a slave to tobacco, and felt that she could not give it up, but had finally done so; she had not the slightest desire for it any more. After discarding tobacco, she dreamed that she was at a meeting and saw the water for baptism, and saw me very distinctly. The next morning she told her husband that she would be baptized the next time I came to their place, and he immediately responded, "All right; I will, too." I did not know that the woman used tobacco until she herself told me of her victory over it.

This family has been making advancement in other ways also. On my first visit they were in a *meson*, which is a place with a corral for animals and a few rooms for the drivers. I shall never



TWO PATRIARCHS OF VISNAGA

the brethren built a little adobe hut about ten by fifteen feet, and in this meetings were held for quite a while. It was astonishing to see how many could crowd into this small room.

The writer spent several weeks laboring, and baptized ten. The work continued, and about three years ago six others were baptized, and on my recent visit fourteen candidates followed their Lord in baptism.

Three years ago we purchased about two acres of land with an old stone house that was roofless on it. This was repaired, a roof put on, and now we have quite a respectable little chapel. For two or three years we have had a school in operation, with an enrolment of about twenty-five pupils. There is no other school of any kind in the place.

The brethren are making advancement in other ways, having left off their vices and become more industrious. They are now buying small patches of ground and building little houses; and this year they have quite good crops of corn and beans. They are all very enthusiastic, and are planning to pay tithe.

Every one of the thirty baptized was present and partook of the Lord's Sup-

forget the first night I spent there. The man took me to a room without any floor, but with a sort of bed in it, and told me I could spend a *mal rate* (an uncomfortable time) there, which I did. I did not sleep one single moment all night because of the many other inhabitants in the place.

I could but mark the great change between then and now. Now he has bought a little place, built a house of five rooms, and everything is in quite good shape for Mexico. On my last visit, I spent a pleasant time with them, and had a good night's rest. One of the pleasures of the work is to see the improvement that some of these poor people are making. The message is elevating in every sense of the word. The papers are full of revolutions, but we have not been disturbed by them. We are sure that our brethren will all be interested in these revolutions in character and life that the preaching of the message is producing among these poor people, and we earnestly ask your prayers that such revolutions may continue.

Philippine Islands

ELBRIDGE M. ADAMS

I AM glad to be able to report an encouraging outlook in the work here. The workers seem to be moved with a sense of the responsibility of the work and the importance of the message. It does my heart good to hear them offering up earnest prayers in behalf of God's cause. I think that it is not possible for any one to realize the opportunity that is awaiting us now in this field, unless he has been here. It makes me sad when I see the full ripe grain falling to the ground unharvested. There is an opportunity now—just now—that we shall not have long. I do not speak in general of the work, but specifically of this field. Coming out of dense darkness suddenly, as the Filipino has, he is ready to grasp the first thing that comes along promising advancement.

You know, doubtless, that in the city of Washington are several of our young men eagerly seeking for knowledge. The reason that they are so thirsty is because they have been without a drink so long. The old Spanish régime either banished, imprisoned, or killed a man who was suspected of intelligence. Rizal, whose picture you will see in most of the Filipino homes, a liberal-hearted, broad-minded, highly educated man, was taken to the Luneta here in Manila and shot, having no other crime than that of education. We ought to have at least five families immediately to plant the seeds of truth in this sowing time among this people. I fear that much will be lost if we do not enter this field with an increased force soon.

"Some are zealous of being successors of the apostles. I should rather be a successor of the Samaritan woman, who, while the apostles went for meat and forgot souls, forgot her water-pot in her zeal to spread the good tidings."



The Luminous Valleys of God

L. D. SANTEE

THERE'S a city of beauty awaiting the blest,

A country that lies far away,
Where in valleys enchanting the weary may rest

In the joy of a shadowless day;
They shall walk in their gladness 'neath skies that are bright,

Where the footsteps of sin never trod,
And souls that are ransomed shall bathe in the light

Of the luminous valleys of God.

'Tis a wonderful land by the river of life,
And ne'er shall earth's shadows annoy;
But blissful the home, and unending the life,

That fills every heart with its joy.
The harps of the blessed with music shall ring,

While flowers look up from the sod,
And the voices of loved ones with rapture shall sing,

In the luminous valleys of God.

I have longed for that city, whose streets are of gold,

That country where friends never part,
Whose inhabitants never grow weary or old,

But gladness and love fill the heart.
That city of beauty, the Lamb is its light;
In its brightness has sin never trod;
Its day is eternal, there cometh no night,
In the luminous valleys of God.

Moline, Ill.

Worldliness in Dress

J. E. FULTON

WORLDLINESS is eating at the heart of the religion of many, both young and old, at the present time. Such a sad state has not come without warning or prophetic forecast. Looking down the centuries, our Saviour told how this very sin would steal upon his professed people. In that wonderful prophecy, Matthew 24, we are warned in these words: "Because iniquity shall abound, the love of many shall wax cold." Opposition from the world is bad; apostasy from the faith is worse; but the lukewarmness and indifference and growing worldliness of many of our professors is the greatest bane of our church life. We can stand opposition and persecution and thrive under it. We may be benefited by the apostasies of unfaithful members, but our faith is corrupted by the worldly professor.

We have been, above all churches, called out from the world. We have been called out from Babylon. We are not to be partakers of her follies, fashions, and sins.

There was a time in the history of

Methodism when a member of that church could be known by the plainness of his dress, which stood in marked contrast to that worn by professors of religion in other churches. It has been so in the Seventh-day Adventist Church. It is even yet so to a large extent, but there is coming in among us a drift worldward which is ominous. Why do many of our young men wear gold watch-guards and chains, fancy waistcoats, flashy ties, etc., in fact change with every change of fashion, when the Lord beseeches us, "Be not conformed to [“fashioned according to,” R. V.] this world." "We should dress in plain, modest apparel, without reference to the fashions."

Why do many of our young women wear those fashionable skirts, cut tight to their bodies like the wrapping of an Egyptian mummy,—skirts that thousands of men and women look upon as abominable? It is simply a matter of fashion, and God says not to be "conformed to this world."

Why do some wear feathers, and others fix up ribbons on their hats to appear as much like feathers as possible, if it is not to be like the world? Remember "the friendship of the world is enmity with God." Why do our sisters wear low-necked dresses when they are condemned by our medical authorities, the laws of decency, and by the religion of our Lord? Remember, when we dress our bodies in worldly, attractive, and fashionable dress, our friends may be pleased, but heaven looks upon it with disfavor. "When you are decorating your bodies with varieties of art, then reflect how the Eternal Word put on the rough suit of humanity."

May God raise up mothers in Israel to cry out against these shameful fashions of womankind and teach the better way. Traveling on the train some time ago, I sat near two young women, one of whom was a native girl. They were discussing dress. The European girl asked her dark-skinned sister if she did not think those peek-a-boo low-necked dresses were pretty. "No," was the decided answer; "I should be ashamed to be seen wearing one." Ah! has it come to this that our sense of propriety is so obtuse that we must be warned by our native brethren and sisters, those who only a generation or two ago emerged from barbarism? Shame to our civilization! Shame to our boasted education! And thrice shame to our profession of a holy religion.

When worldly papers, as the *Ladies' Home Journal*, condemn these abuses in dress, I conclude that it is time to speak plainly. Many of the articles of dress are

neither beautiful nor modest. O, why do we, like Israel of old, go after strange gods? Why do we ape the heathen? Why is it necessary to dress the hair in a frizzly, unkempt-looking fashion? Why is it that that part of our bodies which is the citadel of our reason should be adorned in such an unreasonable manner? Worldliness in dress has set in like a mighty tide from the world's ocean. Thousands of our young people are being swept worldward by its deceptive current. Who will stem the tide?

Wahroonga, New South Wales, Australia.



The Art of Cooking

COOKERY is or should be a fine art. Like other arts, it has its laws of proportion, harmony, and contrast. The art of cookery appeals to the sense of taste, music to the sense of hearing, and the graphic arts to the sense of sight. Gratification of the sense of taste is as legitimate as enjoyment from any of the senses. The temperate indulgence of the sense of taste is indeed necessary for good digestion, on which depend physical well-being and efficiency. A systematic study of cookery, then, should be a fundamental part of the education of the home-maker.—*American School of Home Economics.*



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."

MANY and precious are the promises which our Heavenly Father gives to his praying children, but he bids us to be constant in our asking, to "pray without ceasing." This is a call to habitual rather than never-ceasing prayer. It is the daily, regular habit of holding on to God that brings things to pass. We know the evil of frequent breaks and interruptions in our daily tasks; if we pray to-day and forget to pray to-morrow, if we cry to God this week and are silent next, our prayer life will suffer in the same way. If we would live a life of power, we must live a life of prayer. Ceasings and interruptions in our daily communion with heaven bring a loss of power. And this loss of power in prayer is entirely our own fault, for God is omnipotent. Unrivalled wisdom, boundless skill, limitless power, infinite resources, are his. "He who shrouded the land of Egypt in awful darkness; he who turned her streams of water to streams of blood; he who laid his hand upon her first-born and filled her borders with mourning; he who broke the stubborn will of her impious king; he who led forth his people Israel, with a mighty arm and an outstretched hand; he who parted the great sea, and made the glassy walls of water to be bulwarks of safety to them, and swift avalanches of death to their pursuing foes; he who, when his children cried for water, sweetened the bitter wells to quench their thirst; he who, when they hungered, sent

them bread from heaven; he who, when they marched about Jericho in utter self-helplessness, leveled its towering walls by the word of his power; he who walked with his three children in the fierce, fiery furnace, yet kept them even from the smell of scorching garments; he who stilled the tempest, walked on the seas, cast out devils, healed the living and raised the dead,"—it is this same mighty Friend who says to you and to me, If ye ask, I will do. But before we can claim this promise, we must be willing to "pray without ceasing."

Requests for Prayer

39. A mother in Vermont asks prayer for the conversion of two children, a son and a daughter.

40. A Pennsylvania sister desires us to pray that her husband may be led to accept this truth and to give up the use of strong drink and tobacco; also that her parents and brothers and sisters may be converted.

41. From Indiana a sister sends the request that we pray for the healing of her niece. The doctors give very little hope for her recovery.

42. "I desire prayer in behalf of my aunt, who is an invalid, that she may be healed if it is the Lord's will," writes a brother from Michigan.

43. An afflicted sister in Canada requests that prayer be offered for her restoration to health.

44. An aged Michigan sister asks that we pray during the noon-hour season for the conversion of her relatives who know the truth but fail to walk therein.

45. An isolated sister desires prayer for the conversion of her husband, five sons, three daughters, and an aged mother.

46. A sister writing from California sends the request that the conversion of her father, who is a policeman in Arkansas, be made a subject of prayer. He makes no profession whatever of Christianity.

47. An anxious mother in the same State (California) asks prayer for the conversion of three sons and two daughters-in-law; also for herself that she may be restored to health and strength.

48. Still another request has come from California. An isolated sister desires us to pray for the work of God in her community, and for the conversion of her children and their families.

49. A burdened Colorado mother earnestly desires our prayers for a son who has given up the truth, and for a daughter who has married an unbeliever, that she may not become discouraged.

50. A friend in New Mexico, who is interested in this truth, asks prayer for herself and husband that they may have courage and strength to obey God in all things.

51. A pathetic request comes from a mother in the East. She desires that prayer be offered for the conversion and healing of her husband, who is suffering from an incurable disease; for the healing of her little daughter who has infantile paralysis; and for the conversion of a brother and a brother-in-law.

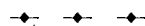
Beautiful Thoughts

LIFE's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them.

The world is a looking-glass, and gives back to every one the reflection of his own face. Frown at it and it will in turn look sourly upon you; laugh at it and with it, and it is a kind and pleasant companion; and so let all take their choice.

Never cast aside your friends if by any possibility you can retain them. We are the weakest of spendthrifts if we let one drop off through inattention or let one push away another, or if we hold aloof from one through petty jealousy or heedless slight. Should you throw away a diamond because it scratched you? One good friend is not to be weighed against the jewels of the earth. When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done. A left-off garment to the woman who needs it, a kind word to the sorrowful, an encouraging expression to the striving,—trifles in themselves as light as air,—will do it, at least for the twenty-four hours; and if you are young, be assured it will tell when you are old; and if you are old, it will send you gently and happily down the stream of human time to a blessed eternity.

It is a perilous and doubtful task to unveil the depths of the human heart; to reconcile the complex and often unconscious duplicities of human nature; to decide where delusion ends and deception begins; to estimate the force of temptations and the degrees of resistance to them; to discern the subtle harmony which binds all the parts of life together, and may unite general purity and noble appetences to grievous frailties and ignoble crimes. None but the All-seeing One, "to whom all hearts are open and from whom no secrets are hid," can pierce the obscure mazes of human motives. The harsh, censorious, confident, sweeping, unrestricted judgment will blunder, whether it praise or blame.—*Selected.*



The Rose and the Thorn

EDW. J. URQUHART

I SAW a rose upon its stem
In all its beauty rare;
But when I plucked it from the bush,
I found that thorns were there.
They pierced my hands as thorns will pierce,
And blood oozed from the vein;
But O the rose that I had plucked
Outweighed by far the pain!

And in the path of life we tread
In pilgrimage to heaven,
The path with thorns oftentimes is strewn,
The road rough and uneven;
But over all, the love of God
Is balm to pain and sorrow.
Death, as the thorn, may sting to-day,
But life is ours to-morrow.
Winton, Cal.



The Glory Land

WORTHIE HARRIS HOLDEN

A MIST lay o'er the valley,
And air so damp and chill
Pierced through each cozy shelter
Of woodland, vale, and hill;
While overhead the heavens
Bemantled in cold gray
Attuned to earth's brown meadows
Proclaimed a wintry day.

But on beyond the valley,
Beyond the mist hung low,
Rose mountains in their splendor
Enrobed in sunlit snow.
Forgotten was the keenness
Of winter's wind and chill;
Entranced, that scene of glory
Caused every heart to thrill.

So earth's chill love is waning,
And colder grows the night,
But on beyond arises
The glory land of light!
Too dim our mortal vision
To see full radiance there,
But through the veil are glimpses
Of glorious mountains fair.

Though low hang threatening storm-
clouds,
Though earth for us is drear,
Our eyes are fixed on Zion,
Whose mountaintops appear.
Forgotten is the anguish
Through watches of the night;
We cry aloud, Hosanna!
'Tis near — our home of light!

River Plate Academy, Argentina, South America

[Members of the Sabbath-schools that have just given the Thirteenth Sabbath Offering to training-school work in Argentina and Chile, will read with special interest a portion of a letter from Prof. Walton C. John.]

THE River Plate Academy has just concluded its thirteenth year of work. In 1899, Elder F. H. Westphal, in connection with Elder N. Z. Town and others, started our school in an apparently forlorn spot, although the Spirit's guidance must have shown to our brethren the future possibilities. From the beginning, our accommodations have not been adequate; nevertheless, to-day we look forward to the time when we shall be able to accommodate our pupils in a proper manner. The roll this year fell a little below expectations, reaching one hundred seventeen; nevertheless we are scarcely in a position to receive more students till the new dormitory is finished. The Thirteenth Sabbath Offering means, I believe, a new dormitory, and every church-member in Argentina, Chile, and Uruguay will also give us help in realizing our desire.

Six students finished the eighth grade,

and all but two entered the different branches of the work,— as nurses, as employees in the printing-office, or as missionaries in the field. The academy is strictly a training-school, and its students are very few who do not expect to take part in our organized work. Next year we expect to graduate two students in the advanced, or missionary course; this is the same as the twelfth grade. The spirit of work and study is growing among our South American young people, and during this last year the Lord has been very near to us, teachers and pupils, in all our duties. Many of our students have gained a strong religious experience during their stay, and are now going out to teach others. We have been blessed with a united, consecrated teaching force; and now for the new year, with additional help, we look for greater growth and expansion of our interests. We are all very glad to welcome Prof. H. U. Stevens and wife, who are to take the directorship here. They have already endeared themselves to the pupils, and have gained the confidence of both teachers and parents. We fully believe the academy will improve in the quality of its work as well as maintain more fully the highest ideals of our Christian schools.

We are pleased to state that the government has up to the present shown a favorable attitude toward our work. I cite the case of Brother Emilio Roscher, one of our students who finished the eighth grade last year. The brethren in Crespo having obtained the customary permission from the regular authorities to establish a local church-school in the country, put Brother Roscher in charge, four grades being taught. He had good success from the beginning, and the attendance grew. However, the teachers in the neighboring towns became jealous and tried several times to oust him, and finally, at the beginning of the last term, succeeded. Brother E. Roscher, Emilio's father, a leading German brother, went with his son to Parana, the state capital, and called on the superintendent of education of the state or province. He stated his case, and the superintendent, Señor Antequeda, proceeded to examine the youth. He stood the test so well that the superintendent said, "Let me have that young man; if they don't like him, I do;" and then he gave him permission to conduct a private school in the province anywhere he chose, at the same time incidentally stating that he approved of the high standard of work done in our academy. Our brethren in Crespo will now have a good church-school for their thirty-five or forty children.

Our closing exercises were of unusual interest, as Elder Francisco Westphal, the father of the academy, was present, besides several other brethren who helped the institution at its beginning,— Brother Pedro Peverini, of the Chaco, who put up the first building; Brother Domingo

Daliezi, who gave the trees; Brother J. Lust, who gave the land; and Elder Luis Ernst, the first student, who helped dig the well. Many interesting experiences were recounted of the beginning of our school work and of its growth during the past fourteen years.

In the educational department we are pushing our study and reading course for the ministers and workers, thus hoping to better the quality of their work and study.

Words of Courage From a Faithful Worker

SOME of my old friends have asked why they do not see something from my pen in the good old REVIEW. To such I wish to say that my courage never was better nor my hope brighter than now. I am glad the Lord has given me a part in helping to give the glorious message of Revelation 14. For fifty-five years I have been watching it progress steadily, going from nation to nation, from one people to another. It never has taken a step backward, and to-day it is penetrating the dark corners of the earth. The whole earth is now being lightened. The proclamation of Rev. 19: 9-12 is being heard everywhere. The sun never sets upon its messengers.

As I look back over these years and see the humble beginning,— few men, no wealth,— I am caused to wonder; but it had men of faith. They said this message must go to all the world in this generation. The message had its enemies who bitterly opposed it, yet with all the opposition it steadily went forward, and to-day companies raised up in nearly every nation through its influence are keeping the commandments of God and have the faith of Jesus.

This is not a time to be discouraged. Hold up the light, my brother, my sister. The Lord is soon coming. It can not and will not be long till he will come and bring our reward with him.

D. T. SHIREMAN.

Hickory, N. C.

The Work in Virginia for the Year 1912

THE year 1912 has been a fairly prosperous one for the work in the Virginia Conference. While the strongest efforts have been put forth at Richmond, the capital of the State, more or less work has been done in nearly all our churches, and a number have embraced the truth in different parts of the conference.

We have carried on work for both the white and the colored people in the city of Richmond, and had hoped at the beginning of the year that we should see as many converts among the colored people as among the white, but in this we have been disappointed. Over fifty white persons and about twenty colored persons have accepted the truth in our efforts at Richmond. Accessions to the faith have also been made at Lynchburg, Rileyville, Guinea Mills, Newport News, Portsmouth, Norfolk, and Spencer. Ninety-five persons have been baptized and about fifteen others have embraced the faith, making about one hundred ten in all who have taken a stand for the truth during the year 1912.

That this has been a healthy growth, and that the people have actually embraced the faith, is demonstrated by the

fact that the tithe for the year was nearly one thousand dollars more than for the year 1911. The increase in tithe has been in proportion to the increase in membership. Not only has this been true of the tithe, but it has been more apparent in our offerings, there having been a gain in offerings of nearly sixty per cent. The offerings for missions during the year 1911 amounted to \$1,074.91, while for the year 1912 they amounted to \$1,754.68, a gain of \$679.77. The total tithe and offerings for 1911 were \$5,731.56, and for 1912, \$7,388.04, or an increase over 1911 of \$1,656.48. The Sabbath-school offerings for the year 1911 were \$337.81, and for the year 1912, \$634.32, or nearly double.

These figures are a source of encouragement, and show what God has wrought through a more consecrated effort upon the part of his children. And what he has done for the work in Virginia during the year 1912 he is willing to do even more abundantly for the year 1913.

The future of the work in Virginia looks encouraging, and we see no reason why this conference should not make a steady growth. We are planning and praying that the year 1913 may be a more prosperous year for the work in Virginia, than any previous one has been.

May God bless his faithful children who have made this showing possible for the year 1912, and greatly increase their spiritual as well as temporal blessings.

W. J. STONE.

Report of Canvassing Work on the Border of Texas and Mexico

ON Sunday, Oct. 27, 1912, Brother Phillips and I left San Antonio in a Sears automobile buggy for Eagle Pass, Tex. We spent a week on the way, canvassing for our Spanish books and periodicals. Some nights we camped out, sleeping on the ground. It was quite cold, so we felt sure that we should not be bothered with rattlesnakes, of which there are some large ones in this semi-arid region.

On Friday, November 1, we arrived in Eagle Pass, and spent the Sabbath on the Rio Grande, which divides Texas from Mexico. On Sunday we went to the coal-mines about three miles distant, and sold the miners some small books and papers. We found them very poor, and many were unable to read, so we sold but few. They live in small, miserable shacks, have very little furniture, and the surroundings are very unhygienic. The next day we began to take subscriptions for our three papers, *Life and Health*, *Little Friend*, and the *Signs*, all in Spanish. We had good success, and by the twentieth we finished taking orders, and moved across the river, intending to deliver our Eagle Pass orders December 1.

We were not very successful in our delivery, as the Romanists had warned the people against us. After much effort we succeeded in delivering only about thirty per cent of our orders. The priest also publicly warned his people against our literature, and even took a copy of St. John's Gospel into the pulpit and told the people that such reading would lead them away from the faith, and that those who had it in their possession would be excommunicated. Later the same day I visited a woman who

had attended the meeting, and decided not to take her papers. As she was quite intelligent, I tried to show her the benefit she would receive from the literature, and I am glad to say that she let her subscription stand.

The situation had some hopeful features, one of which was that we were able to give some good gospel talks to the people. There are very few Protestants among the Mexicans in Eagle Pass, but we hope our work will develop some.

After taking orders from doctors, bankers, merchants, saloon-keepers, and others for two weeks in Piedras Negras, Mexico, we began delivering, and were quite successful; through our efforts many hundreds of our papers will come to the homes of the people here. The business men are usually very prompt in taking their orders, but the poorer people are often unprepared to take them. We delivered about eighty per cent of our orders.

I am glad that not every one considers our literature poison, and to know that where it is thus looked upon, it is the result of false education, and not the fault of the papers.

As a result of two months' work in Eagle Pass and San Antonio, I have placed \$218 (gold) worth of literature among the people, and Brother Phillips has also placed a large amount with them. We have not had a nice warm room to live in, and have endured many discomforts on account of the cold weather; but we rejoice to be counted worthy to suffer for Christ's sake.

This magazine work is bringing the message speedily to the attention of the people, and I greatly desire to see many more consecrated workers engaged in it. Just now there are only a few workers in Mexico, as some have left for other mission fields, and some for the home land. With a goodly number of canvassers these periodicals could be placed all over the republic in a few years, besides putting our mission work on a self-supporting basis.

On account of the war, the plans to place a number of workers in some of the cities of this state, Coahuila, were frustrated; but I am glad to say that there is now peace in this state, also in many others. Let us pray that this cruel war may cease in all parts of the twenty-seven states and three territories, and that the messengers of peace may go everywhere preaching the good tidings.

W. F. MAYERS.

Zululand Mission, South Africa

WE are getting along slowly, but steadily here at this new mission, doing what we can with the means at hand to make a home. We have put out one hundred twenty fruit-trees, and nearly all are growing nicely. Every man on the farm turned out to put up the fence so that we could bring home our oxen. It is needless to say that the fence went up quickly, for they had a mind to work. The oxen were soon coming over the hill to Spion Kop farm. Now the oxen are running the new disk plow, but are getting on slowly as the ground is very dry. We like the place very much and hope soon to see a good work begun for the people here. There are some who seem interested to know just what is right.

We expect soon to fence the yard for the mission house, and to plant trees

around the yard. We are now working on the dam. We need some cows to stock the farm, and we hope that the way will open to get them in the near future. The price of cows is going up, but is not yet too high for us.

The school on Brother Stockil's farm is started, with Malanga as teacher.

F. B. ARMITAGE.

At Work in Ontario

I HAVE been laboring the past six weeks with Brother M. J. Allen, our city evangelist, in the city of Hamilton, Ontario, which has about eighty thousand inhabitants. Brother Allen had been laboring in this city two or three weeks before I began, and had enough work started for two or three men. As there seemed to be no one who could take part of the work and relieve him so he could give his time to the evangelistic work, I volunteered to help him. And I think it was the most interesting experience I ever had in this precious cause of God. All our meetings were well attended. We had no difficulty in convincing the interested ones of the truth, but it took living faith in God's word to move them to action. During the past year sixty have been added to the church. Their tithes and offerings amounted to \$1,698 for the year. There are several now awaiting baptism, and the interest is still increasing. If the good work is continued, as I have no doubt it will be, they can build a church this year, 1913; and I am very anxious that a church should be built there according to the counsel which the Spirit of God has given.

Pray that God will bless his servants and his work in Hamilton and establish them according to his word.

I. SANBORN.

Bombay

WE arrived in this country July 19. There have been many new difficulties to meet, and since the first week after we came, we have been alone in Bombay, but not idle. We are very glad to be here with these people. Our hearts are made sad as we see their condition, but as we see the work advancing, we are filled with hope and courage, knowing that some day every honest heart will know the truth.

We enjoy the work very much, and the Lord has wonderfully blessed us. He has given us a good degree of health, although we have had a few slight attacks of malaria. At present the weather is quite warm, but not so much different from that of Texas.

We are looking forward with interest to the Calcutta meeting. We were never of better courage. Our determination is to stay with the work in India. Pray for us that we remain faithful.

MR. AND MRS. MILTON MATTISON.

ELDER P. G. STANLEY, president of the South Missouri Conference, reports the addition of seventy-five new members to the churches in that conference since camp-meeting.

NEARLY six hundred persons are rejoicing in the message in Little Russia, a mission field in the southwestern part of European Russia, where but a few years ago there was not a believer.

State and Church

Reports, Notes, and Comments Pertaining to the Current History of Religious Freedom, and the Campaign "to Make America Catholic."

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

Proposed Sunday Law for the District of Columbia

UNDER the heading "Opposes 'Blue-Laws,'" and with the subheading "Religious Liberty Association Will Hold Protest Meetings," the Washington Post of January 9 contained the following article:—

"Bent upon preventing the enactment by Congress of any Sunday 'blue-laws' applying to the District of Columbia, W. W. Prescott, secretary of the Religious Liberty Association of Washington, is now arranging for the holding of a public meeting to arouse sentiment against a bill which the Lord's Day Alliance of the United States has drafted and is now preparing to introduce in the Senate.

"This measure, which Mr. Prescott says is known as 'A bill to punish violations of the Lord's day in the District of Columbia, and for other purposes,' is to be substituted, he asserts, for a measure which is now before the Senate, having been introduced several years ago by Senator Joseph F. Johnston, of Alabama.

"No effort has yet been made to present the bill to the Senate, but it is understood that a representative of the Lord's Day Alliance will soon come to Washington from New York for this purpose. The Religious Liberty Association will announce the date and place at which its meeting will be held immediately following a meeting to be held by the Lord's Day Alliance, Sunday, at the New York Avenue Presbyterian church, at which the proposed bill will be explained.

"The Sunday law, as drafted by the alliance, provides:—

"That it shall be unlawful in the District of Columbia for any person to labor or to employ any person to labor, or to pursue any trade or worldly business, or to employ any person to pursue any trade or worldly business on the first day of the week, commonly called the Lord's day, except in work of necessity or charity. In works of necessity or charity is included whatever is needed for the good order and health of the community. It shall also be unlawful for any person, partnership, firm, corporation, or municipality, or any of their agents, directors, or officers to require or permit any employee to work on the Lord's day, excepting in farm labor or household service, unless within the next succeeding six days during a period of twenty-four consecutive hours he or it shall neither require nor permit such employee to work in his or its employ.

"Any person who shall violate the provision of this act shall, on conviction thereof, be punished by a fine of not less than twenty-five dollars nor more than fifty dollars for the first offense, and for each subsequent offense by a fine of not less than fifty dollars, nor more than one hundred dollars, and by imprisonment in the jail of the District of Columbia for a period of not less than one

month nor more than three months, in the discretion of the court.

"SECTION 2.—That all prosecutions for violations of this act shall be in the public court of the District of Columbia and in the name of the District of Columbia."

"Congress, in placing such a law upon the statute-books, Mr. Prescott says, would be acting beyond its province. It would open the way for further religious legislation, he says, carrying the country back into the shadow of religious oppression of the middle ages, and erasing the benefits of religious liberty, which America was the first to offer to the world.

"For more than twenty years, Mr. Prescott declares, there has been a concerted effort to establish Sunday laws in the District of Columbia, which, with the State of California, is now the only portion of the United States that is without some form of particular Sunday regulations.

"The Lord's Day Alliance, he adds, claims the credit for adding the rider to the postal appropriations bill enacted last year, closing certain post-offices on Sunday. This year, he says, the organization is making special efforts to have Congress act favorably on its suggestions, despite the fact that there are many who do not observe as the Sabbath the day to which the alliance would have its measure apply."

Up to the present writing (January 14) the bill printed above has not been introduced into the Senate, although the mass-meeting was held last Sunday evening (January 12), and announcement was made that the Lord's Day Alliance proposed to do all it could to secure the passage of a model Sunday law for the District of Columbia.

Remonstrances against the passage of the Johnston Sunday Bill or any similar bill, adopted by our churches throughout the country, are being presented daily in the Senate, letters are being written to congressmen, and other measures are being taken to prevent the enactment of any such bill as the proposed one. The progress of this work will be reported from time to time.

That Federal Council

THERE appeared recently in this department a report, written by one of our brethren, of the second quadrennial meeting of the Federal Council of Churches of Christ in America, held in Chicago Dec. 4-9, 1912. We reprint herewith some observations concerning this same meeting made by a Presbyterian pastor, Rev. R. M. Hall, of Galveston, Tex., and printed in the *Presbyterian of the South* of January 8. After dealing in a general way with the work of the council, Dr. Hall continued:—

"There are several things I am compelled to say in criticism of the Federal Council:—

"1. Before leaving home, and after a careful examination of the program and the literature sent out by the executive committee, I expressed the fear that the council was treating symptoms instead of the disease itself. I am sorry to say I found this to be the case. Painting the pump will never cleanse the infected water in the well. Painting pumps was a large part of the performance. Social-service problems took up a large portion

of the time and thought of the council. Every Christian man must be deeply interested in the proper solution of the problems arising in connection with such subjects as 'The Worker Versus the Employer,' 'The Industrial Community,' 'The Agricultural, Urban, and Suburban Community,' 'Wages,' 'Proper Housing,' 'The White Plague,' 'The Hookworm,' but I submit that we utterly fail to find here a Scriptural program for the church of the Lord Jesus Christ, which church has been instituted and is operating under a very different and, at the same time, a very definite commission. If we really wish to change the effect, we must first of all heal the cause. A union of all the churches of Christendom and a universal reformation of all the people under the sun would not result in the eradication of sin from the human heart. Jesus Christ cut vastly deeper than this, and he expects his church to do the same. He was not a reformer, but a regenerator.

"2. From the very nature of the case the council found it exceedingly difficult to accomplish anything of a very direct and positive character. It was impossible even to resolute with any marked degree of definiteness. In a report brought in by the executive committee the following language was used: 'The fact of the substantial unity of the Christian and Protestant churches of the nation . . . The demand was so insistent that the words 'and Protestant' had to be eliminated from the report. There were so many phases of thought to be placated, and so immense was the desire for unity, that principle became attenuated into a negligible quantity. There was great applause when a man from New York City reported a meeting held under the auspices of the Social Service Commission, over which a Presbyterian minister presided, a Jewish rabbi led the congregation in the recitation of the Lord's prayer, and a Roman Catholic priest took some prominent part! 'Peace at any price' would lead to national dishonor. I do not believe our Lord wants an artificial unity among his people at all, and there can be no real unity at the heavy cost of sincerity and principle.

"3. And now comes the heaviest charge of all. The council was not loyal to the Word of God.

"(a) Sunday afternoon in the Olympic theater a great mass-meeting was held in the interests of the social-service wing of the council's work. The principal speaker at this meeting was Prof. Edward A. Steiner, of Grinnell, Iowa. He is a converted Jew and a brilliant scholar. His address was unique and most interesting, but in the very beginning, the whole thing was spoiled for any one who reveres the Bible as the Word of God. In his introduction he relegated the book of Daniel to a place among the myths of the Bible. Of course we know what he thinks of the opening chapters of Genesis, and yet, upon these things depends the accuracy and even the veracity of our Lord, and therefore his deity. Professor Steiner's name does not appear on the roll of delegates, but he was an honored guest, and the address referred to above was applauded almost from the first word to the last.

"(b) The crowning mistake, I had almost written the word crime, of this council, was the election of Dr. Shailer

Mathews, dean of the Divinity School of the University of Chicago, president for the next four years. This is the very thing the destructive critics have been clamoring for, recognition, and now it has been handed to them on a silver platter! Let us take a glimpse into Dean Mathew's record. In this connection, for a number of years, with the Chicago University, he fell under the supreme influence of the late Dr. Wm. R. Harper, a prince among higher critics. As a natural result of this influence we find Dr. Mathews personally connected with the school of destructive higher critics, and he himself a member of and a teacher in that school. This is readily seen even from a cursory examination of his writings. . . .

"The election, as president, of a man with such views ought to be enough to break up this council forever. Every church that honors the Word of God and means to remain loyal to that Word should withdraw at once.

"It was distressing to see how lightly the presumably orthodox members of the council took all this. Almost every one with whom I talked admitted a blunder had been made. From a number I heard such expressions as, 'He'll not bring any of these things to the front;' 'He is coming straight;' 'Take the good, ignore the bad, and make the best of it;' etc.

"At the great banquet attended by more than four hundred persons Monday night, Dr. Harry Pratt Judson, president of the University of Chicago, presided, while Dean Mathews, the new president of the council, was principal speaker. As we look ahead, we are compelled to see, unless we are blind, that at least for the next four years the Chicago University is going to hold a commanding influence over the destinies of the Federal Council, and what that means we ought to know without being told. And in the meanwhile we are, whether we like it or not, sponsors for that institution, a veritable hotbed of the destructive higher criticism, as well as other forms of infidelity, and our further connection with the council will be used in drawing our young women and young men into this great antichristian institution. My conclusion of the whole matter is that this council, with many good men in it, men that are innocent of any such thing or thought, is headed straight and blindly for apostasy."

We heartily agree with Dr. Hall's views, and are glad to note that one pastor had the courage to write thus, and that one paper had the courage to publish his article. Not only is the council "headed straight and blindly for apostasy," but it is almost certain to exercise an oppressive supervision over all ecclesiastical bodies, a supervision which may become practical persecution. This is not the right road to Christian unity and cooperation.

In the next issue of the *Presbyterian of the South* (January 15) there appeared an editorial dealing with the general features of the council, and discussing the report made by Dr. Hall, extracts from which are given above. The closing paragraphs of this editorial run as follows:—

"An issue of special interest has been raised. Shall our church continue in this alliance which is dominated by such noxious sentiments,—an alliance upon which radical criticism has ob-

truded itself with its usual unblushing effrontery; an alliance into which it has not only been received, but has been welcomed with profuse applause? The Southern Presbyterian Church is now responsible for these skeptical and rationalistic utterances. She is one of the constituent federated bodies. Blatant skepticism proclaimed itself in the name of every church responsible for the council, and each must bear the reproach. We can not afford it. To assume a passive or submissive attitude would logically mean the renunciation of our position maintained from the beginning until now. It is scarcely to be believed that our infatuation with ideas of broadness and spurious fraternity will seduce us from continuing to conserve and declare our cherished convictions as to the inerrancy and authority of God's Word.

"Some may be deluded with the idea that these are times of tolerating error and relaxing our grasp of vital truth. We believe that there was never a time that called more insistently for adhering steadfastly to 'the truth as it is in Jesus'—the faith which was once for all delivered unto the saints."

To one who attended the sessions of this council, these criticisms seem well grounded, and the call for separation from the Federal Council seems abundantly justified. We shall await with interest the outcome of this matter.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

L. A. HANSEN - - - Assistant Secretary

Health Institutes by the Hinsdale Sanitarium

WE have always felt it not only a duty but a privilege to share with others, from time to time, some of the good things the Lord has entrusted to us. Health lectures and other kinds of aggressive field work have always been a part of our program.

Recently we have conducted a gospel of health campaign in the adjoining towns of Downers Grove and Wheaton, spending a week at each place. For the benefit of others who are interested in similar efforts, I shall relate our experiences in some detail.

I first called upon the superintendent of public schools in Downers Grove, whose wife is president of the Woman's Club. They were both deeply interested, and promised active cooperation. I next met the pastors of the Methodist, Baptist, Congregational, and Evangelical Churches. They most kindly and courteously arranged for a union service on the following Sunday night, to be held in the Evangelical church.

The Methodist pastor consented to the use of his church for the afternoon sessions, and he also suggested the serving of a twentieth-century dinner under the auspices of the Ladies' Aid Society on Wednesday evening.

Neat programs were printed, and Hinsdale workers took them to the homes of the people, and explained in

detail the opportunity that this health week would afford to the citizens of the town. Our young people were gratefully surprised to find that everybody, without exception, received them kindly and seemed deeply interested.

At the union meeting the church was crowded by an earnest, serious audience. The afternoon sessions were attended by fully three hundred persons, who gave the closest attention to the principles that were taught and illustrated by various demonstrations. Nearly four hundred tickets were sold for the hygienic dinner.

At the conclusion of our meetings one of the pastors explained to the people that we had come to their town to carry on this work for the public free of charge, and suggested a vote of thanks. To this suggestion they most heartily responded. I told the people that we deserved no thanks; that it was just as much the duty of the Christian physician to hold health revivals as it was for the Christian minister to hold spiritual revivals. They expect their ministers from time to time to conduct stirring revivals, and they do not especially thank them for it, as they feel it a part of the minister's duty; so we had only done our Christian duty in having held this health revival.

To give the people an opportunity still further to study the gospel of health in their own homes, our workers afterward called on them and took orders for the book "Ministry of Healing."

The Wheaton Health Revival

The wife of County Judge Slusser, who resides in Wheaton, learned about the Downers Grove health week, and she sent word to us that she earnestly desired to have an institute in Wheaton. She is prominently connected with the Parent-Teachers' Association of that town, and gave me many valuable suggestions, among others that I call upon the city health officer, and enlist his interest. This I did, and found him most heartily in favor of some such health educational work for the people.

I then visited the pastors and various other leading citizens, and arrangements were made to hold a union meeting in the Gary Memorial Church. It was also arranged to hold the afternoon sessions in the Baptist church.

Printed programs were taken by our workers to the homes of the people. They did not merely slip them under the doors, but personally explained the work in detail. We endeavored to have these nurses feel that they were engaged in a work for Christ, and that they must approach the people in such a spirit of consecration that they could unconsciously carry the peace of God to the homes they visit. They engaged in this work most enthusiastically, and were much encouraged by the more than kind reception they received.

Sunday night was very cold, but there were between eight hundred and nine hundred persons present. I had earnestly prayed that the Lord would help me to present the gospel of health in such a manner that it would not only be instructive to the people, but also a spiritual uplift. I have every reason to believe that God answered my earnest prayer.

At some of the afternoon sessions the Baptist church was full, and there was always a splendid audience. Taking into consideration that it was just before

Christmas, when the people are busy shopping and otherwise engaged, it was certainly gratifying to us to find present at these meetings the superintendent of public schools, physicians, pastors, and the most influential people of the town. We opened our services with prayer, and sought to present our instruction in such a way that it would render glory to God.

Some Instructive Lessons

In this field campaign several texts of Scripture have been impressed upon us in a new and illuminating manner: First, in whatsoever city or town we enter to conduct a health week, we should first of all inquire "who in it is worthy" (Matt. 10:11), then call upon such ones personally, explain our object, and if possible secure their active cooperation. If that is not possible, we can at least prevent prejudice by presenting our mission in its true light before the enemy has had a chance to work.

Second, to keep our eyes wide open for some special ones whom the Lord is impressing to give us "two loaves of bread." 1 Sam. 10:4. I am inclined to think that in every enterprise undertaken by the direction of God's Spirit, he has some one ready to give special encouragement to those who are carrying it on.

Third, we are not prepared to meet the people and do them any permanent good until we have been up on the house-top praying, as Peter did. Acts 10:9.

Fourth, in an effort of this kind we can not send some one else with our staff (2 Kings 4:29-35). Elisha told Gehazi to take his staff and go and lay it on the face of the dead child. Later the servant returned with the staff, and admitted that nothing had happened; so Elisha went *personally* and stretched himself on the child until it was warm, and then life returned. To organize a health effort we can not send some one else; we must go ourselves. Never try to farm out the missionary work the Lord wants you to do, to somebody else. "Somebody else" can not succeed, or God would have laid the burden on him in the first place, instead of on you.

DAVID PAULSON, M. D.

BROTHER ANDREW ROEDEL, secretary-treasurer of the British Columbia Tract Society, tells the following personal experience in Christian Help and Christian health work: "About one year ago one of our canvassers found a widow with several children in quite needy circumstances. I have been visiting her and helping her ever since. As a result, she has become interested in the truth. She has a little girl about nine years old, and I suggested that she might do some self-supporting missionary work; so several weeks ago I took a few days off and went out into the neighborhood and solicited subscriptions to *Life and Health*. The little girl was to take the magazine to the customers every month and receive ten cents on the delivery of each copy. In about six hours I had secured fifty subscriptions, and our standing order for fifty magazines is the result. I helped the little girl make her first delivery, so as to acquaint her with the route. She did nicely, and in the future will make her own delivery. Some day I intend to increase her list to one hundred. The people taking the magazine like it, and it would do your heart good to see the happy look on the girl's face when she

returns from her delivery with a pocketful of dimes. These go to help keep up the home, after the magazines are paid for. The experience was certainly a help to me." Are there not many other places where this same plan can be followed in relieving the distressed through giving them self-supporting work that is both pleasant and profitable?

News and Miscellany

Notes and clippings from the daily and weekly press

—A serious flood situation exists along the course of the Ohio River. Railroad traffic is practically tied up, and thousands of persons have been obliged to abandon their homes.

—Intoxicating liquors will not be carried in the parcel-post, and the liquor dealers who contributed large sums of money toward the passage of the measure are very indignant.

—That 5,500,000 persons in the United States are illiterate, which is a larger percentage of illiteracy than exists in any northern European country, was recently asserted by Dr. Roland P. Falkner, assistant director of the census.

—On January 12 the liner "Uranium," of the Uranium Steamship Company, was stranded on a reef near Halifax, Nova Scotia, having been thrown out of her course by a violent storm. The 880 passengers were rescued and landed safely at Halifax.

—Thirty-nine lepers, it is reported, recently were put to death in an atrocious manner by order of the provincial authorities of Nanning, province of Kwangsi, China. The sufferers from the dread disease first were shot, and then their bodies were burned in a huge trench.

—Reports from London state that unless unforeseen events should change the current of affairs, the war in the Near East will be resumed within a week, and Europe will witness the horrors of a winter campaign. The allies have firmly made up their minds to take up arms a second time.

—The wireless station at Nauen, Germany, reports that it was in wireless communication with New York on January 14. This, it is stated, is the first time direct wireless communication has been established between Germany and America. Nauen is near Berlin, and the distance from New York to Berlin is approximately 4,400 miles.

—There comes, by way of Berlin, the announcement that the Russian minister of justice is drafting a bill to do away with penal servitude, and the banishment of political and criminal offenders to convict settlements in Siberia. The move, it is said, grows out of the protests of the free inhabitants of Siberia, who feel that the convict element of the population is standing in the way of the development of the country. There are also said to be 20,000 escaped convicts living in the wilds of Siberia as outlaws, and this menace is a deterrent in securing settlers.

—Last year \$98,225 was spent by Harvard undergraduates on cigars and cigarettes, while \$73,250 was consumed in liquors. It should be added that \$71,250 was expended for books.

—A disastrous coal-mine accident is reported from Japan. More than 200 men were at work in the Ubari Mine on the island of Hokkaido when an explosion occurred. Only three were rescued alive.

—It is estimated that the Panama Canal, when completed, will cost \$375,000,000. President Taft has just announced his determination to submit the controversy with England over the rate question to arbitration.

—During 1912, 2,997 miles of new railroad tracks were laid, the smallest amount since 1897. On the other hand, not since 1906 have there been so many locomotives and cars ordered as last year, the total being 4,424 locomotives, 3,623 passenger-cars, and 226,195 freight-cars.

—Announcement has been made of the resignation of J. Bruce Ismay from his position as managing director of the White Star Steamship line, to take effect June 30, 1913. Harold A. Sanderson will succeed him. It will be remembered, doubtless, that Mr. Ismay was the director of the company that owned the "Titanic."

—Rear-Admiral Robert E. Peary and Capt. Roald Amundson, discoverers of the north and south poles, greeted each other for the first time on the evening of January 11, at the annual dinner of the National Geographic Society held in Washington, D. C. The special gold medal of the society was presented to Captain Amundson in honor of his discovery.

—Some effort to care for the immigrant after he leaves Ellis Island will hereafter be made by the government if the Senate passes the bill which has just gone through the House appropriating \$75,000 to establish an immigrant station at Chicago. The station is planned to be a headquarters for new arrivals, where they may be guarded to some extent against dishonest or vicious exploitation.

—Presidential electors in all the States met January 13 at the various State capitals and formally announced the votes of their respective States for President and Vice-President of the United States, and chose their official messengers to carry the votes to Washington, where they will be delivered to the president pro tem of the Senate. The returns will be canvassed February 12 in joint session of the Senate and House, when Woodrow Wilson will be formally declared elected President of the United States.

—The possibilities of attack from airships in time of war have at last been actualized. In the midst of a violent cannonade between the Greeks and the Turks defending Bizani Fort, a Greek aviator flew over Bizani and Janina and dropped a veritable hail of bombs into the Turkish fortress. The aviator was accompanied in his flight by a Greek officer who hurled the explosive missiles into the fortress, where they caused serious damage. The Turkish fire slightly damaged his biplane in the descent, but his reply was effective, and he landed safely.

—The Spanish secret police, among the best detectives in the world, have been investigating the facts in regard to the man who killed Premier Canalejas. They have learned that the plot was made and the man sent out from the United States. Also that other men were appointed to kill King Alfonso, and Emperor William of Germany. The Berlin police have been warned, and every foreigner going to that city is investigated.

—Robert W. Archbald, of Scranton, Pa., judge of the United States Circuit Court, detailed to service in the United States Commerce Court, was found guilty of "high crimes and misdemeanors in office," on January 13, by the United States Senate, sitting as a court in impeachment. By a unanimous vote he was removed from office, and "forever disqualified from holding and enjoying any office of trust, honor, and profit under the United States." Judge Archbald is the ninth federal official to be impeached by the United States Senate since the adoption of the federal Constitution.

—More than 150 American citizens have been murdered in Mexico since revolution has held that country in its grip, according to authentic information which has been brought to the attention of the State Department in Washington. While there have been few recent reports from Mexico, it is known definitely that the situation in that country is more serious than at any time since Porfirio Diaz was forced from the presidency. Among the lawless element the hatred of Americans is intense, and their lives are held cheaply. Citizens of European nations, likewise, have been murdered; millions of dollars' worth of the property of American citizens has been stolen or destroyed; and apparently the Mexican government is absolutely powerless to give the protection demanded by the United States and other governments.

NOTICES AND APPOINTMENTS

The Review and Herald Publishing Association

NOTICE is hereby given that the tenth annual meeting of the members of the constituency of Review and Herald Publishing Association, Washington, D. C., will be held in the chapel of the Washington Foreign Mission Seminary, Takoma Park, Md., Feb. 12, 1913, at 10 A. M., for the election of four trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of Review and Herald Publishing Association; and such persons as have received certificates of membership in said association.

By order of the trustees.

F. M. WILCOX, President.

Washington (D. C.) Sanitarium Association

NOTICE is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held at the Foreign Mission Seminary, Takoma Park, Md., Feb. 13, 1913, at 10 A. M., for the election of nine trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before this meeting. The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the executive committee of the West Virginia Conference of Seventh-day Adventists, the board of management of the evangelical work of the Seventh-day Adventists of the District of Columbia and Takoma Park, Md., and the board of trustees of the Washington (D. C.) Sanitarium Association.

By order of the trustees.

W. T. KNOX, President;
H. N. SISCO, Secretary.

Clinton German Seminary

THE constituency of the board of directors of the Clinton German Seminary is called to hold its next annual meeting at the seminary in Clinton, Mo., at 9 A. M., on Tuesday, Feb. 4, 1913. This meeting is called for the election of officers for the next term, for the appointment of a faculty for next year, and for the transaction of such other business as may properly come before this meeting.

E. T. RUSSELL, President;
E. C. WITZKE, Secretary.

International Publishing Association

THE tenth annual meeting of the International Publishing Association will be held in College View, Nebr., Feb. 10, 1913, at 10 A. M., for the purpose of electing a board of trustees for the ensuing year, and transacting such other business as may come before the meeting. The membership of this association consists of the executive committee of the General Conference, the executive committee of the Northern Union Conference, the executive committee of the Central Union Conference, the executive committee of the Southwestern Union Conference, the board of trustees and seventeen counselors of the International Publishing Association, and the editors of the foreign periodicals published by this association. It is desired that all members of the association that can consistently do so attend this meeting.

E. T. RUSSELL, President;
J. C. MADISON, Secretary.

West Pennsylvania Conference

THE eleventh annual session of the West Pennsylvania Conference of Seventh-day Adventists will be held in the First Altoona Seventh-day Adventist church, Sixth and Union Avenues, Altoona, Pa., Feb. 4-9, 1913, for the election of officers and the transaction of any other business pertaining to the work of the conference. Each church is entitled to one delegate, and an additional delegate for each ten members of the church. The delegates' credentials should be sent at once to the conference office. All who plan to attend the meeting should send their names at once to Elder W. F. Schwartz, 521 Union St., Hollidaysburg, Pa., that arrangements may be made for their accommodation.

In connection with the conference session there will be held a church workers' convention. This will be a special feature of the meeting, and we trust that all who possibly can will avail themselves of this opportunity

to get hold of good ideas and plans which will help to make our work more effectual. As the time for work is so short, we must take time to improve our methods. Among the lines of work that will be given special attention will be the work of church officers, Sabbath-school, educational, and young people's work.

The opening meeting will be held at 7:30 P. M., Tuesday, February 4. The first business meeting will be held at 9:30 A. M., February 6. Those coming on the Pennsylvania Railroad can take the Eldorado car at the station, get off at Twenty-fifth Street, and walk one block to the left.

This will be a very important meeting, and as we shall have splendid help from the General and union conferences, we trust that all will make a special effort to attend.

B. F. KNEELAND, President;
H. K. HACKMAN, Secretary.

West Pennsylvania Association

THE annual session of the West Pennsylvania Association of Seventh-day Adventists will be held in connection with the regular session of the conference to be held in the First Altoona Seventh-day Adventist church, Sixth and Union Avenues, Altoona, Pa., Feb. 4-9, 1913. The first meeting of the association will open at 9:30 A. M., Thursday, February 6. At this session members of the constituency of the association are to be elected, and any other business transacted which may come before the association.

B. F. KNEELAND, President;
H. K. HACKMAN, Secretary.

WANTED.—A light covered wagon (second-hand) for use in missionary work. Any one having such a wagon please correspond with D. T. Shireman, Hickory, N. C.

Obituaries

LAUFMANN.—Margaret Jane McGinley was born in Cumberland, Md., Aug. 12, 1831, and died in Spokane, Wash., Dec. 11, 1912, aged 81 years, 3 months, and 29 days. She was married to David Laufmann in 1852. About thirty-five years ago she first heard of present truth, and some time after united with the Seventh-day Adventist Church at Mankato, Minn. Five sons and one daughter are left to mourn. We laid her to rest with the assurance that she sleeps in Jesus.

W. T. HILGERT.

WILTSE.—Died at his home in Missoula, Mont., Dec. 11, 1912, Brother George B. Wiltse. He was born in Ontario, Canada, May 4, 1844. In 1864 he came to the United States, and enlisted as a soldier in the civil war, serving six months. After his discharge he settled in Minnesota, where he was married to Mary Underwood. In 1893 he with his wife heard and accepted present truth, which hope was his joy and comfort until the end. His companion, one son, and two daughters are left to mourn, but they sorrow not as those who have no hope. The funeral services were conducted by Elder D. H. Hanson, assisted by the writer.

C. H. RITTENHOUSE.

BEGLINGER.—Mrs. Maria Beglinger was born in Worms, Germany, Dec. 9, 1830, and died in California at the age of 82 years and 19 days. When sixteen years old she came to New York City, and six years later came to California by way of the Isthmus of Panama. She was among the early settlers in Nevada County. Brother and Sister Beglinger accepted present truth under the labors of Elder W. M. Healy, and were baptized by him in the Sacramento River about thirty-five years ago. From that time until her death Sister Beglinger lived an exemplary Christian life. The end came very suddenly while she was visiting her daughter, who is left to mourn. Services were conducted by the writer.

B. E. BEDDOE.

HASSELMAN.—Jewel Hasselman was born in Barry County, Missouri, Feb. 4, 1894, and died at her home in Hot Springs, Ark., Dec. 27, 1912. Her husband and two small children, together with the parents and one sister, survive. The funeral service was conducted by the writer, words of comfort being spoken from Job 3:17. J. T. JACOBS.

CHAPMAN.—James P. Chapman, a pioneer resident of Wisconsin and a civil war veteran, died at the home of his daughter at Stevens Point, Wis., Nov. 19, 1912, at the age of seventy-six years. He was the father of eleven children, seven of whom are living. He fell asleep in the hope of a part in the first resurrection. Words of comfort were spoken by the writer. F. F. PETERSEN.

ROWELL.—Charles Page Rowell was born at Saguache, Colo., Sept. 25, 1873, and died very suddenly on Dec. 12, 1912, at Cripple Creek, Colo. Mr. Rowell led a quiet, consistent life, and seemed to live up to all the light that shone upon his way. His mother and several brothers and sisters, together with many devoted friends, are left to mourn. Words of comfort were spoken by the writer. W. M. ANDRESS.

ORSER.—Mary Flaugh Orser was born in Pennsylvania May 25, 1877, and died Dec. 23, 1912, at Laplata, N. Mex. April 21, 1901, she was married to John O. Orser. Early in their married life they accepted present truth. Her husband, five children, father, mother, two brothers, and two sisters are left to mourn. The writer conducted the funeral services, speaking words of comfort from Isa. 25:8, 9. ROY L. BENTON.

MINNIS.—Mattie S. Minnis, daughter of Milton and Elizabeth Searcy, was born in Louisville, Ky., July 24, 1878. She was a faithful member of the Seventh-day Adventist Church of that place, and sleeps in the hope of soon meeting her Saviour. Sister Minnis was a dutiful wife and mother, and by her sunny, cheerful disposition won many friends, who will sadly miss her. She leaves a husband, daughter, and infant son to mourn their loss. The funeral service was conducted by Elder J. H. Lawrence. THE FAMILY.

REED.—Died Dec. 29, 1912, Serena Fitch Reed, wife of Frederic B. Reed, aged 72 years and 12 days. In 1876, through reading Adventist literature, the family accepted the third angel's message. Sister Reed was baptized at the Rome, N. Y., camp-meeting in that year, and until her death held firmly to the faith of this people. She was of a kind, sympathetic disposition, always caring for those about her and looking "well to the ways of her household." She trusted in Christ her Saviour, feeling that her reward would be in a far brighter, happier world than this. Her husband, two daughters, and one son are left to mourn, but not without hope. F. B. REED.

BROWN.—John Brown died near Eugene, Oregon, Dec. 18, 1912, aged 74 years and 3 months. He was married in 1861 to Lidia Holling, in Ontario, Canada. Sixty-five years of his life were spent in Canada, and the remaining nine in Oregon. Brother Brown was converted to present truth in 1875. He was always a kind, considerate father, a loving husband, and an earnest, conscientious Christian. In their sorrow the surviving members of the family—his companion, two sons, and one daughter—find comfort in the hope of meeting their loved one when the Life-giver comes. The funeral service was conducted by the writer. L. A. GIBSON.

DRAKE.—Jennie Ella Drake died at her home in Mountain View, Cal., Dec. 19, 1912, aged 47 years, 10 months, and 28 days. Her maiden name was Jackson, and she was born in Union, Ill., Jan. 21, 1865. Most of her life was spent in Oakland, Cal. In 1884 Sister Drake accepted present truth, and was a devoted, earnest, conscientious Christian until the end. Her husband, two daughters, two brothers, and two sisters mourn their loss. The funeral services were conducted by Elder A. O. Tait and the writer. M. C. WILCOX.

BURGESS.—George Burgess was born Sept. 8, 1855, and fell asleep in Jesus Dec. 17, 1912, after an illness of more than three years. The deceased was a member of the Ithaca, Mich., church, of which he served as elder for several years. It can indeed be said that he was a man of God. He leaves a faithful wife and four children to mourn. The funeral, which was very largely attended, was conducted by the writer. Text, Rev. 14:13. WM. OSTRANDER.

LYON.—Walter E. Lyon was born at Scio, Washtenaw Co., Mich., Jan. 9, 1850, and died Jan. 1, 1913. His death occurred very suddenly at the home of a neighbor. He was married to Miss Mary Cox Aug. 17, 1873. To them were born ten children, eight of whom, with their mother, are left to mourn. One sister also survives. Brother Lyon moved to Isabella County, Michigan, in 1875, and located in Sherman Township, where he resided until his death. He was a faithful member of the Seventh-day Adventist Church. The writer conducted the funeral service. W. C. HEBNER.

GUTHRIE.—Elihu Guthrie was born in Jackson County, Indiana, Aug. 7, 1849, and died Dec. 29, 1912, in Hamilton, Mo. He was united in marriage with Elizabeth E. Sherrill in 1865. Four children were born to them, all of whom were present at the funeral. Before the end came he testified that he was ready to go. This gives his sorrowing companion and children the hope of a reunion in the glad resurrection morning. The Seventh-day Adventist church at Hamilton was crowded with relatives and friends, to whom words of comfort and admonition were spoken by the writer from Rev. 14:13. C. J. KUNKEL.

LOUGHBOROUGH.—William Kerr Loughborough was born in Victor, N. Y., Aug. 5, 1827, and died at Glendale, Cal., Nov. 21, 1912, aged 85 years, 3 months, and 16 days. He lived in Victor most of the time until Aug. 6, 1867, when he removed to Battle Creek, Mich. He lived there until Oct. 21, 1906, when he came to California, laboring on the new Pacific Press building at Mountain View, and also at St. Helena. Brother Loughborough was converted at the age of twelve years, joining the Methodist Church. When the great second advent movement of 1843 and 1844 agitated the world, he accepted the second angel's message of Revelation 14, and, with twenty others, withdrew from the Methodist Church. It was in 1849 that he encouraged and assisted his brother, J. N. Loughborough, to engage in preaching the advent doctrine. In 1860, after reading the ADVENT REVIEW for two years, he united with the Seventh-day Adventist Church. In 1847 he was married to Eliza Norton. To them were born three sons and two daughters. The surviving son, Brother E. C. Loughborough, for many years connected with the Review and Herald Office, is now laboring in the Pacific Press. His oldest daughter, Mrs. C. F. Marvin, and her husband are connected with the Glendale Sanitarium. His youngest daughter, Mrs. Winnie Kelsea, was for several years editor of the *Youth's Instructor*, as was also his sister, Mrs. M. J. Chapman. Some time after the death of his wife, June 19, 1906, he was married to Miss Reed. Soon after this, his health failing, he came to his daughter, Mrs. Marvin, of Glendale, where he spent the last two years of his life. He was the first to introduce object-lessons in connection with the Sabbath-school work in Battle Creek, being also closely associated with Prof. G. H. Bell in young people's work. Many of our workers date their first religious experience from their attending the missionary meetings that he held in Rivulet Hall. During the last few months of his life he was able to read his Bible through, and his last remaining days were spent in perfect peace and in patient waiting for the time when his Saviour would let him rest. He passed away as a child would drop to sleep. Funeral services were conducted by the writer in Glendale, Cal., where he was laid to rest awaiting the resurrection day. E. J. HIBBARD.

HART.—Jonna Clayville Hart, wife of George Hart, was born April 10, 1839, in Knoxville, Ky., and died at Pratt, Kans., Dec. 16, 1912, aged 73 years, 8 months, and 6 days. Her husband, four sons, and one daughter are left to mourn. Sister Hart united with the Seventh-day Adventist Church in 1895, and was an earnest, devoted Christian. The funeral service was conducted by the writer. N. T. SUTTON.

BARROWS.—Died at Brownington, Vt., Dec. 31, 1912, in the fifty-second year of his life, Willis E. Barrows. Brother Barrows was the son of Hamlet W. and Susan Churchill Barrows, and was born in Irasburg, Vt., Nov. 25, 1861. His early life was spent with his parents on the farm. At the age of fifteen he entered Battle Creek College, and intended to complete his education at that institution, but on account of the sickness and death of his mother, he was called away from school, and did not return after his first year there. For some time he attended school at Barton, Vt. Jan. 1, 1884, he was united in marriage to Jennie M. Sumner, of Braintree, Vt. To this union were born five sons and three daughters, all of whom were present at the funeral. While living in Coventry, Vt., in the winter of 1901, he was stricken with typhoid fever, from which he never fully recovered; and to this is traced his failing health to the time of his death. Leaving Coventry, he bought his father's old homestead, where he lived until the fall of 1910. Then, as most of his children were in South Lancaster, Mass., he moved to that place. After about a year's residence at South Lancaster, he began to decline very rapidly, and desired to return to his Green Mountain home. In company with his wife, he went to the hospitable home of G. D. Litchfield, at Brownington, where he was tenderly cared for until the time of his death. Brother Barrows was a faithful man in the cause of truth, and one that could be depended upon. He was a loving father and devoted companion, and his death will be greatly felt in the home circle and in the Northern New England Conference. Words of comfort were spoken by the writer from Job 14:14. A large circle of old neighbors and friends attended the funeral, and paid their last respects to one whom they had known for years. His four oldest sons carried the casket of their father to the grave. All felt that he rests in hope, and it will be well with him when Jesus comes. W. B. WHITE.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day
Adventists

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

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

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

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

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

Special Club Rates

These special reduced rates are good only from November 15 to February 1, 1913. After that date you will have to pay regular prices, which are 15 to 25 per cent higher.

... ON ...
S. D. A. Periodicals
... FROM ...
November 15 to February 1

Now is the time to place your orders for clubs of our periodicals. All club rates will end at Sundown Jan. 31, 1913. This is the last time these rates will appear.

Present subscribers may renew at club rates the paper or papers they are taking, for one full year from the date of expiration of the present subscription, and add the other papers listed in any one club.

All clubs must include the Review, and be sent to one address.

Suggestive Clubs

After each paper the regular price is given. The totals of the regular prices give cost of the papers when taken separately at regular rates. The special club prices appear in large figures to the right. Papers of same price may be substituted, one for the other, in any club, excepting the "Review Family Group."

A Good Home Club

Review	\$2.00	Club Price Until Feb. 1	\$4.50
Education	1.00		
Worker .....	.35	
Instructor	1.00		
Life and Health	1.00		
Regular Price	\$5.35		

A Good Missionary Club

Review	\$2.00	Club Price Until Feb. 1 \$5.20
Signs (weekly)	1.75	
Watchman	1.00	
Protestant	1.00	
Liberty .....	.35
Regular Price	<u>\$6.10</u>	

Workers' Club

Review	\$2.00	Club Price Until Feb. 1	\$4.50
Signs (monthly).....	1.00		
Protestant	1.00		
Liberty .....	.35	
Life and Health	1.00		
Regular Price	<u>\$5.35</u>		

Teachers' Club

Review	\$2.00	Club Price Until Feb. 1	\$4.00
Education	1.00		
Worker .....	.35	
Life and Health	1.00		
Liberty .....	.35	
Regular Price	\$4.70		

Review Family Group

7 "The Perfect Number" 7

IN ONE CLUB, TO
ONE ADDRESS ONLY

Review . . .	\$2.00	Club Price Until Feb. 1	\$5.00
Instructor . . .	1.00		
Life and Health . . .	1.00		
Protestant . . .	1.00		
Education . . .	1.00		
Worker . . .	.35	
Liberty35	(No substitution in this list)	
	\$6.70		

Children's Club

Review	\$2.00	Club Price Until Feb. 1	\$3.10
Instructor	1.00		
Little Friend .....	.60	
Regular Price	\$3.60		

Young People's Club

Review	\$2.00	Club Price Until Feb. 1	\$4.20
Life and Health	1.00		
Instructor	1.00		
Education	1.00		
Regular Price	\$5.00		

Review	\$2.00	Club Price Until Feb. 1	\$3.30
Signs (weekly)	1.75		
Regular Price	\$3.75		

Review	\$2.00	Club Price Until Feb. 1	\$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. 1	\$2.90
Protestant	1.00		
Liberty .....	.35	
Regular Price	<u>\$3.35</u>		

Review	\$2.00	Club Price Until Feb. 1	\$2.60
Watchman	1.00		
Regular Price	\$3.00		

Review	\$2.00	Club Price Until Feb. 1	\$2.90
Education	1.00		
Worker .....	.35	
Regular Price	\$3.35		

Review	\$2.00	Club Price Until Feb. 1	\$3.10
Instructor	1.00		
Little Friend .....	.60	
Regular Price	\$3.60		

Review	\$2.00	Club Price Until Feb. 1	\$3.70
Life and Health	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	<u>\$4.35</u>		

Review	\$2.00	Club Price Until Feb. 1	\$2.90
Watchman	1.00		
Worker .....	.35	
Regular Price	<u>\$3.35</u>		

Review	\$2.00	Club Price Until Feb. 1	\$2.90
Worker .....	.35	
Liberty .....	.35	
Little Friend .....	.60	
Regular Price	\$3.30		

Review	\$2.00	Club Price Until Feb. 1	\$3.70
Watchman	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$4.35		

SEND ALL ORDERS THROUGH THE CONFERENCE TRACT SOCIETY



WASHINGTON, D. C., JANUARY 23, 1913

CONTENTS

GENERAL ARTICLES

- Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11: 40-44? — No. 4, A. G. Daniells... 3
- What Shall Our Children Read? Mrs. E. G. White 4
- The Holy Spirit — No. 2, G. B. Thompson 5
- The Perfect Way, Louise Sparks 6
- True Solution of the Labor Problem, S. B. Horton 6
- Will a Man Rob God? W. H. Branson... 6
- Receiving the Truth, Carrie B. Bailey... 6
- Which Is the Truth? O. A. Johnson.... 7

EDITORIAL

- Are We Losing Our Christian Simplicity? — The Christian's Duty to Know — One of the Lost Sheep Found — The Time and the Work — Fulfilling the Saviour's Word — Free-Will Offerings, 8-11

- THE WORLD-WIDE FIELD 12-14
- HOME AND HEALTH 14, 15
- THE FIELD WORK 16, 17
- STATE AND CHURCH 18, 19
- MEDICAL MISSIONARY DEPARTMENT..... 19, 20
- NEWS AND MISCELLANY 20, 21
- MISCELLANEOUS 21, 22

THE editor of the REVIEW left Washington last week to attend the general council now in progress in California. He will be absent until about the tenth of February.

ELDER E. W. WEBSTER, a report of whose past season's labors will appear in the next issue of the REVIEW, arrived in Washington last week, and will at once connect with the Sanitarium as chaplain.

ELDER D. C. BABCOCK writes that with his family he expects to leave West Africa the last of January. After spending a short time on the Canary Islands, they will sail direct to British Guiana and visit among friends and Sister Babcock's relatives, this being her former home and Brother Babcock's former field of labor. They plan to reach the States in time to attend the General Conference.

By a letter to the Mission Board from Elder J. G. Oblaender, of the West German Union, we learn of good progress in that field. "In the last quarter," he writes, "we have been able to take in three hundred sixty-nine new members, and the tithe has largely increased. The political situation is having a deep influence upon the people in general, and our meetings were never so well attended. On account of the war situation, many persons have been so stirred up that they have taken their money from the savings-bank. We are surely coming into seri-

ous times in Europe, and one can see clearly how all things are hastening toward the end."

"DIVINE Prophecy and Human History" is the title of a leading article in the current number of *Liberty* magazine. It shows how the Scriptures have foretold great events of history centuries in advance. Just the article to show to your infidel friend. Send 25 cents in stamps for 5 copies; one copy, 10 cents.

THE Year Book for 1913 is now on the press, and will soon be ready for delivery. This issue contains much matter not found in former issues, which will be of great value to our people.

The issue for 1913 contains a brief historical summary, giving an account of the rise and progress of this denomination, and also data regarding organizations and institutions connected therewith. This sketch begins with the development of the advent movement in 1831, and traces this movement in its important phases and chief events year by year to the present time.

This matter will be of great assistance to our people who desire a sketch of this movement and a brief history of the development of this cause in its various departments. Complete statistical tables, giving information on the leading phases of this work from the time of its organization in 1863 to the present time, enable the reader to turn readily to almost any point he may desire for any year. The matter contained in this issue will be greatly appreciated by our workers, and will make the most valuable edition yet published.

The price will be 50 cents. Order through your tract society.

A Model Sunday Law for the Nation

ON Sunday evening, January 12, there was held in the New York Avenue Presbyterian Church, of Washington, D. C., a meeting of the association of postal employees, under the management of the Lord's Day Alliance of the United States. In the Scripture reading and opening prayer the admonitions and promises of Isa. 58: 13, 14, were made to apply to those who refrain from labor on Sunday, and use the day as one of rest and worship. The principal address was given by Dr. G. W. Grannis, who made an enthusiastic speech upon what the alliance stands for, what it had accomplished, and its program for the future. He dwelt with great earnestness upon the necessity of united action for the accomplishment of legislation that would secure complete cessation of labor on Sunday. A significant statement was this: "The first order in connection with the closing of the post-offices was for them to close the carriers' windows at Colorado Springs. That was all we asked then." This is in perfect harmony with the history of the Sunday-law agitation and the policy of the Sunday-law advocates—first the entering wedge and then the split rail; Sunday laws to secure for the laboring man a day of rest, with the final object of a church filled with worshipers; and finally the Sunday law itself as an entering wedge and a precedent for other kinds of religious enact-

ments. He declared it to be the purpose of the alliance to secure a Sunday law for the District which would be a model for the whole country. This was also made prominent by the secretary of the Lord's Day Alliance of the State of Maryland. He declared that "the emphasis in all this work needs to be placed where God placed it, the Sabbath as a day of rest that it may be used as a day of worship. We never want to get away from that. The national board of the Lord's Day Alliance has taken the position that the District of Columbia is the nation's territory. Here is the nation's capital, and it ought to have a Sunday law that is representative of the nation's sentiment on the Sunday question. So there has been a committee appointed to cooperate with the local people here, working together, each doing its part to give to the District of Columbia a Sunday of which the American Christian, the American nation, need not be ashamed. I believe the time is not far distant when there will be written into the statutes of this nation a Sunday law for the District of Columbia that will be a model to the world of what a Sabbath law ought to be. We pledge to you people in Washington the very best there is in us to help you to get the very best Sunday law there is to be found anywhere in this great nation of ours. But in all our efforts let us not forget that this day is a sacred day, and that those who keep it as such have the promise that God will make them to 'ride on the high places of the earth.'"

The alliance has drawn up a "model" Sunday bill, which it hopes to be able to substitute for the Johnston Sunday Bill now before Congress, and, through its enactment, obtain that "model Sunday law" for all the States to pattern after. This proposed Sunday bill is one of the most drastic yet framed, and makes no provision even for the tolerance of those who observe another day as the Sabbath. The enthusiasm and determination now being thrown into this program should act as an incentive to the friends of religious liberty everywhere to oppose that program vigorously with petitions and remonstrances and the circulation of literature.

THE response made by our people throughout the United States in sending in to the United States Senate remonstrances against the passage of the Johnston Sunday Bill, or any bill of a similar nature designating Sunday as a day of rest, is very gratifying. The report of proceedings of the Senate, as given in the *Congressional Record*, contains every day statements concerning the presentation of these remonstrances, and thus the opposition to this legislation is kept constantly before the Senate. The general secretary of the Lord's Day Alliance of the United States visited the capital recently to arrange, if possible, for the substitution of the bill which he had prepared for the Johnston Sunday Bill, now before the Senate; but thus far no direct effort has been made, either to consider the Johnston Bill or to substitute the other bill in its place. Such a step, however, may be taken at any time, in which case we are hoping that the remonstrances presented, and the other work being done, will prevent the enactment of any such measure at this session of Congress.