



The Advent Review and Herald Sabbath

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No. 5



God's Gracious Invitation

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O, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.

Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. — *Isa. 55:1-7.*

THE WORK AND THE WORKERS

HAVE you read the February or "Alcohol," "Narcotics," and "Common Ailments" number of *Life and Health*?

The "Statue of Liberty" and "Sunday Labor" number of *Liberty* is attracting considerable attention in Washington and other Catholic centers. Why? See the Bonzano letter and photos of Sunday labor on Catholic University.

Mr. A. A. Hainsworth, secretary of Peterboro Y. M. C. A., Ontario, writes: "I consider the *Protestant Magazine* one of the best of its kind, and one which should be in the library of every man who is zealous for religious truth and liberty."

The articles "Accidents and Common Ailments" and "Special Exercises for Women" in the February *Life and Health* should be read by all. This number also contains forty other valuable articles and items—an excellent number to circulate in your neighborhood.

The Illinois Tract Society has just sent us a rush order for 1,000 copies of the beautiful February number of *Life and Health*. Note the excellent cover picture of the "Snow-shoe Girl." Send \$1.00 to your tract society for 20 copies, or \$2.00 for 50. You will be surprised to find how easily they sell.

If you wish to close the mouths of deceivers who say that the Church of Rome never did believe and does not now believe in persecuting "heretics," show them the photographs and documents in the February or "Rome and the Heretics" and "Papal Persecutions" number of the *Protestant Magazine*. This number will convince thousands of honest-hearted Catholics. Hand it or mail it to those with whom you are acquainted.

Why are Roman Catholics asked to keep sixteen instead of ten commandments? Why did Rome permit Sunday labor on the Catholic University? What would you be permitted to do on Sunday if Rome succeeded in enacting a Sunday law according to her ideas? These and many other questions are answered in the current number of *Liberty*—the "Statue of Liberty" and "Sunday Labor" number.

Rev. Edward C. Hall, pastor Christian Church, Oshawa, Ontario, writes under date of Jan. 15, 1913: "To all concerned: For several months I have been a reader of the *Protestant Magazine*, and am pleased to testify that it is ably edited, deeply spiritual, and reverent toward the great eternal truths of God's Word. Its articles are worded with dignity, and are free from abuse and flippant language. Still it searches the best authorities for its facts, and prints only what can be depended on as authentic. Its criticisms are all the more powerful because certainly true, and one need not fear successful contradiction when he quotes from its pages any matter relative to the Roman Catholic Church. It should be in every pastoric library, and in all homes of Christian workers."

Rev. G. Osborne Troop, St. Martin's Rectory, Montreal, Quebec, writes thus: "From what I have seen and read of the *Protestant Magazine*, I believe it to be doing a good and sorely needed work."

The repudiation of the word Protestant by the so-called "Protestant" Federal Council of Churches, in Chicago, Dec. 5, 1912, on the plea that it is "a word that is not a uniting but a dividing word,—a word that recalls a most unhappy and trying experience,"—should lead us to renew our allegiance to that noble word and to the principles of true Protestantism and religious liberty. Another argument peculiar to the underlying purpose of the organization was: "By using this word, you make it more difficult for many of your Christian brethren to work with you." This elimination of the word Protestant was done to express the "earnest hope" for the "fellowship of Catholic unity." "Then," says an eye-witness, "the report was promptly and unanimously adopted, and with applause." Let us rally to the circulation of *Liberty* and the *Protestant Magazine* as never before! Seventh-day Adventists are now the *only Bible Protestants left!* For \$3.00 we will send this magazine to ten different addresses for six months, or to five for one year.

Encouraging Reports

THE following reports will be of interest to the readers of the REVIEW, as they show the advancement attending the circulation of our subscription books. The field agent of New Jersey writes:—

"The Lord has greatly blessed us this year [1912], so that our book sales have amounted to about \$3,500 more than during the year 1911. Our total sales came to \$11,004. Our canvassers averaged \$1.03 an hour for the time they worked, and delivered ninety per cent of all orders taken."

"During the year 1912 there were forty different individuals engaged in the canvassing work, though only three of them worked full time. Total number of hours worked, 14,202; average sales per hour, 81 cents."

The field agent of Wisconsin gives us the following report of book sales during the last seven years:—

1906	\$ 4,200.
1907	3,577
1908	6,299
1909	5,599
1910	5,271
1911	5,878
1912	11,631

From the West Pennsylvania field agent comes an encouraging report, showing a gain of nearly 200 per cent in sales over the year 1911, the sales for 1911 being \$4,926, and for 1912, \$13,121. This is certainly a very encouraging gain.

The field agent of Southern Illinois sends a report, showing an average of the sales by the canvassers in that conference to be about one dollar an hour.

THE makers of the Diary recently mentioned in these columns expected to make shipment to us last week. We hope therefore to be able to fill all orders for this splendid diary by the time this

issue of the REVIEW reaches its readers. All orders will be filled as promptly as possible. The price is only 25 cents. Order from the Review and Herald Publishing Association, Takoma Park, D. C.

THE Year Book for 1913 is now 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. We believe that this edition of the Year Book is the most valuable yet published.

The price is 50 cents. Order through your tract society.

A RECENT issue of the *Signs of the Times* weekly has this good word for the new "History of the Sabbath:—"The late J. N. Andrews made exhaustive study of the history of the Sabbath question, consulting many of the best libraries in both the Old World and the New. He was also one of the most profound Bible students, it being said of him that he could from memory recite verse about with any one practically the entire Old and New Testaments. Hence he brought into his work not only much careful historical research, but a depth of Bible knowledge as well. His valuable volume has long since been out of print, and Pastor L. R. Conradi, of Germany, undertook the task of verifying all the historical facts that Pastor Andrews had woven into his work, and has gathered out much valuable new matter as well. The book traces the Sabbath from its institution at the close of creation week, all through the old dispensation, giving the Bible facts concerning it. In addition to the facts gathered from the Bible covering this period, there are also many other interesting and helpful quotations made from leading Bible expositors and historians. But in the time of the old dispensation there is not much controversy over the Sabbath question, and hence the greater part of the book is devoted to the time of Christ and after. The history of Sabbath observance in the new dispensation is carefully traced, and alongside this history is given the origin and history of the Sunday institution. In concluding chapters the restoration of the Sabbath and its conflict with the rival Sunday institution are carefully treated. An appendix gives 'brief biographies of the authorities quoted' in the work. There are three indexes: an index 'to authorities quoted,' a 'Scripture index,' and a 'general index.' Taken as a whole, it is one of the most valuable books that has come from the press in many a day."

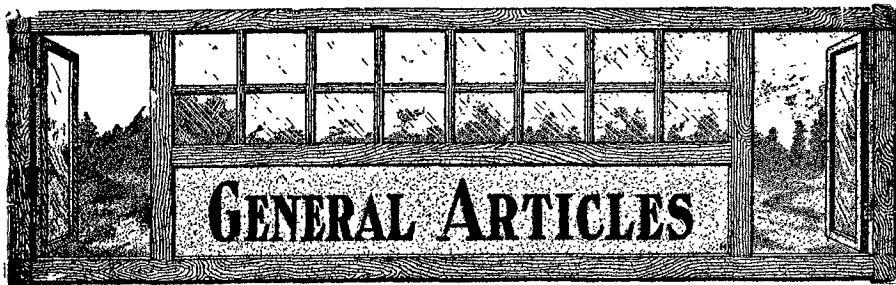
The Review and Herald

"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 30, 1913

No. 5



Sabbath

MAY COLE KUHN

DAY of Jehovah, whose first sun
Dawned mid creation's glorious rays,
About whose history is spun
A living wreath of prayer and praise;
God of the Sabbath, help us still
To love thy law, to do thy will.

For who can guard these sacred hours
And turn a trampling foot away,
If he but trusts his own weak powers,
And strives through self his thoughts
to stay?
God of creation! be thou near;
Help us to love, help us to fear.

In vain in form and word we do
The letter of the law's commands;
Infinite Love brought law to view,—
'Tis love that answers his commands.
Thou loving Father, for to-day,
Help us to honor and obey.

Day of Jehovah, whose bright bands
Bind gems with fairest thought re-
plete;
A refuge in earth's desert sands,
When men, unhindered, God may
meet!
For faithless vow and ruthless word,
Have mercy on thy people, Lord.

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

— No. 5

King of the North

A. G. DANIELLS

SPEAKING of the four kingdoms into which Grecia was divided in the year 301 B. C., the prophecy says: "And the king of the south shall be strong." Dan. 11:5. That kingdom was Egypt, over which Ptolemy reigned. At the time of the division, that kingdom was the strongest of the four. But the prophecy immediately adds: "And one of his [Alexander's] princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." Verse 5.

This prediction evidently points to Seleucus, who, before his death, had united the eastern, western, and northern divisions into one. These changes came about in this way: Cassander became king of Macedon B. C. 301. He soon added Greece to his kingdom, which he held until his death.

"On the death of Cassander, in 297, the Macedonian crown fell on his eighteen-year-old sickly son, Philip IV, who left it four months later to his brother Antipater. . . . In Macedonia the sons of Cassander, Antipater and Alexander, quarreled furiously. Alexander fled to Demetrius, who put him to death on the charge of conspiring against his life, won over the Macedonian army, drove out Antipater, and found himself, in 293, king of Macedonia without a rival. He now thought to repeat the career of Alexander the Great, and prepared immense armaments. This aroused the other kings against him. The Macedonians were disgusted by his debauchery; and when war broke out in 288, his army went over in a body to Pyrrhus (king of Epirus), who seized the kingdom of Macedonia. . . . Lysimachus, in 287, drove Pyrrhus back into Epirus, seizing Macedonia for himself."—"History of All Nations," Vol. III, pages 388-395.

Lysimachus had, before adding Cassander's kingdom to his own, extended his territory in Europe northward to the river Danube, and in Asia Minor he had pushed his conquests eastward to the Taurus Mountains, which run in a northeasterly direction from the eastern shore of the Mediterranean. After his conquest of Macedon, the dominion of Lysimachus extended from the Pindus mountain range, which runs north and south along the western boundary of Macedon, to the Taurus in the eastern part of Asia Minor. Thus, as Helmolt says, "Lysimachus had united under his rule a great part of Alexander's empire." Duruy says, "Lysimachus ruled from the Pindus to the Taurus," and another adds,

"over an empire as beautiful as he could have wished."

Thus at this point, 287 B. C., the western kingdom drops out, leaving but three kingdoms—Egypt, Syria, and Thrace. But this tripartite division did not continue long.

"The great power of Lysimachus and that of Seleucus could not fail to come into collision, with the more certainty because their territories were adjacent. The intrigue which cost the life of Agathocles, the son of Lysimachus, brought about open hostilities between them. The widow of the young prince fled to Seleucus, and besought him to avenge her husband. The kings of Thrace and Syria were the only generals of Alexander who now remained on the throne—the former seventy-four years of age, the latter seventy-seven. These two old men fought with each other in the plain of Cyrus in Phrygia, and Lysimachus was conquered and slain (281 B. C.). With him his empire fell, and the number of kings remaining was for the moment reduced to two, by the union of Thrace, Macedon, and Asia in the hands of Seleucus. The former satrap of Babylon [Seleucus] ruled, therefore, over the whole of Alexander's empire except Greece and Egypt."—"History of Greece," by Duruy, Vol. IV, pages 294-304.

Describing this same event Helmolt says: "This was the cause of the war which broke out in 281 B. C. between Lysimachus and Seleucus. They met at Corupedium: Lysimachus lost the battle, and was killed, and Seleucus entered on his inheritance in Asia Minor and Europe."—"The World's History," Vol. IV, page 146.

This situation in the year 281 B. C. exactly meets the specifications of the prophecy. There are now but two divisions of the Grecian Empire. One is in the south, a strong kingdom, the other in the north, a greater and stronger dominion stretching from Persia in the east to Macedon in the west. These are the two kingdoms designated in verses 5-15 as "the king of the south" and "the king of the north." These two kingdoms, founded by Ptolemy and Seleucus, for more than one hundred years fulfilled every detail foretold in the ten verses that follow their introduction into the prophecy.

Can there be any difficulty in determining which is the kingdom of the south, and which the kingdom of the north?—Surely not. The location of

their territory makes this unmistakably plain. One is in the south, the other in the north. It matters not whether their boundaries remain precisely the same at all times. Sometimes the kingdom of the south extended farther north into Palestine and the Grecian archipelago than at other times. Seleucus and his successors did not always retain all their territory at the extreme limits east and west. Syria and all of Asia Minor in the north remained intact and continued to be "the king of the north" without a break, to the time when a new power is introduced by the prophecy in verse 16.

These plain facts of prophecy and history show us, we firmly believe, where to look for the king of the south and the king of the north, brought to view in verse 40. We are to look to the southern division of the Grecian Empire for the king of the south, and to the northern division for the king of the north. It is not the particular king nor dynasty, but the particular locality that constitutes one the king of the south or the king of the north. The king of the south, whatever nation it may be, is such because it is in the south; and so of the north. The kings may die and the dynasties may change, but the locations remain, and whatever nation may be ruling in either of these divisions at any time is the king of the division, whether south or north.

Having given the plainest information regarding the place, the order of development, and the history of these kingdoms for nearly two centuries, the prophecy introduces other powers with no word to indicate whether they will be brought forward again or not. But after passing over a period of two thousand years of time, suddenly the prophecy says: "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." Verse 40. Any one having read the preceding part of the prophecy would most naturally, promptly, and consistently look to Egypt and Asia Minor as the kingdoms here brought to view.

At the time of the end, 1798, Egypt, the king of the south, was ruled by the Mamelukes. Syria, Asia Minor, Thrace, and Macedonia had been for centuries the Turkish Empire. These were the kingdoms of the south and north at that time. These were the two powers that were to be at war with another power called "him" in 1798.

◆ ◆ ◆ The Holy Spirit — No. 3 The Power of the Spirit

G. B. THOMPSON

"AND 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." Acts 1:8.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued

with power from on high." Luke 24:49.

These words are a part of the last instruction of our Saviour just before he ascended to the throne of his Father, and the other "Comforter" came and took his seat in the church.

The disciples had been with Jesus during his ministry. They had listened to his instruction in the temple, as they walked by the way, on the shores of Galilee, and in the upper room. They had seen his wonderful power manifested in healing the sick, cleansing the lepers, and even raising the dead. They saw him after his resurrection, and heard him speak of the things that pertain to the kingdom of God. They finally saw him ascend from Olivet to the place of glory and power at the right hand of God. They talked with the angels concerning his return, and "returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." Yet all this did not constitute power. It did not qualify them to carry the gospel to the world; but they were bidden, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

The disciples were to carry the gospel to the world. They were to meet persecution, imprisonment, and death. The Saviour knew that it was impossible for them to accomplish the work before them without this heavenly endowment. On the day of Pentecost the promise was fulfilled, and having received the promised unction, they went forth with power to make known the gospel. They were imprisoned, whipped, stoned, and slain. Their followers were fed to the wild beasts, and the sand of the arena was soaked with their blood; but the word of God triumphed. Old Rome, with her pagan idols and abominations, has passed away. The dynasty of the Cæsars has sunk into oblivion. Her oracles are dumb. Her temples have been destroyed, and her laws abolished; but the gospel, through the power of the Spirit, has gone to the ends of the earth, and the Word has been printed in all languages and scattered to the utmost extremity of the habitable globe.

The word power, as found in the English version of the Scriptures, is represented in the Greek Testament by several distinct words. One is *kratos*, which signifies strength, or the manifestation of physical force. It is from this word that such words as autocrat, plutocrat, and aristocrat are derived.

Another is *exousia*, which indicates authority exercised or conferred by a ruler; as, "All power is given unto me in heaven and in earth." Matt. 28:18. "To them gave he power to become the sons of God." John 1:12.

But spiritual, or evangelical, power is designated by the word *dunamis*, as in Luke 24:49. The apostles employ this word to express the spiritual power of the ministry. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2:4. "For the preaching of the cross is to

them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18. It is this word *dunamis* from which dynamite, dynamos, dynamics, dynasty, etc., are derived.

"If we endeavor to analyze the elements of this power in itself, I think we shall fail. It is spiritual and invisible. All we can do is to trace the circumstances under which this power is given, and the results which flow from it. Indeed, power is in its nature indescribable. It is known simply by its results. Gravitation, that greatest of all material powers, ceaselessly active, everywhere potent, is wholly beyond our research, or even our conception. Where are those cords, stronger than steel, which bind the planets to their centers? Where are those unseen ties that, like a universal network, envelop every atom in the air, and make it fall to the earth, and not merely to the earth, but in a direct line toward the center of the earth, though it be thousands of miles away and can never be reached? It seems an emblem of God, filling all space, operating through all matter. If the dream of astronomers be true, that not only secondaries surround their planets, and planets their suns, but that suns revolve around the center of immense systems, and all these centers through the immensity of space move round one great center, who can ever conceive the magnitude of a force that can thus operate through infinite space with precisely the same law of attraction for vast worlds and for infinitesimal atoms? It is a force never seen, and yet it operates alike in the sunshine and in the dark. It is never heard, and yet it sends its myriads of worlds singing and shining on their way. He who made that power by the word of his Spirit gives that Spirit to work in us and through us.

"Nor is it the only exhibition of power. Consider the chemical affinity that draws together the acids and the alkalis. With what constant and unseen power does it operate! Think of that magnetic power which makes the steel filings, though in a mass of dust and rubbish and clippings of tin and brass, leave them all and fly up and kiss the magnet. It touches that pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds blow ever so fiercely, the cold comes ever so freezingly, the waves roll ever so furiously, and the vessel pitches and sinks as if it would be submerged; and yet that strange influence, unseen, unheeded, unfelt even by the most sensitive nerves, holds the needle in its place. Who can tell what is power? We see it in its effects, we measure it in its results.

"So with spiritual power. We can not tell 'whence it cometh, and whither it goeth;' but it breathes upon the human spirit: the stormy passions subside; falsehood, fraud, lust, and avarice disappear; and truth, purity, meekness, and love reign supreme in the soul. It is a transmutation beyond what the philosopher sought in the fabled stone whose

touch would transmute into gold. It is a new creation from the breath of him who created all worlds and breathed into all spirits. Spiritual power is not beauty of presence nor dignity of form. It is not learning, nor rhetoric, nor logic, nor oratory; but it can use these for its one great end. It can burn and shine in the highest periods of the most eloquent speaker, and it can thrill in the accents of the unlettered man. It can invest the words that drop from the mother's lips, and it can wing the lisps of the little child. It can use all there is of a human being, and of his acquirements, for the glory of God and for the advancement of his church.

"This spiritual force, in its highest human manifestation, is ministerial power. It employs and utilizes all other forms as its agents. It uses the power of thought, which is immense in its character,—the thoughts not only of good men, but of angels and of God,—thoughts which were from eternity, and thoughts which shall triumph when earth's history shall have closed. It uses the power of language in all its multifarious forms. Its tongue of fire is to preach among all nations, and to carry to every heart, through its own peculiar idiomatic expressions, the knowledge of the power and love of God."—*Lectures on Preaching*, pages 202-204.

The foregoing is in harmony with the following most encouraging extract from the spirit of prophecy:—

"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own Spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in him, and in *their human weakness they are enabled to do the deeds of Omnipotence*."—*Desire of Ages*, page 827.

As we ponder the wonderful promises of the Word to give power to the faint, and might to those who are without strength, there springs up in the heart an unquenchable desire to see this power manifested among the remnant of Israel as in apostolic days. We are not zealous as to the *form* in which the Spirit's presence shall be manifested. God has infinite ways to manifest himself. The mode of that manifestation doubtless will change, as the times and needs change. But the Spirit is to abide with the church till the end of time, and we can but believe that when this other Advocate, this divine representation of the throne on which sits the eternal God and his Son Jesus Christ, has his way in the church and in the hearts of all the believers, there will be unmistakable signs and outward signals of his presence among us.

It is not a question of believing that

there is a Holy Spirit. He has his place in the fundamentals of our faith. But the question is, What place has he in the life? The eloquent words of Bishop Simpson quoted above, stir the heart. We believe that God did inspire prophets in ages past; but these are dead and gone. "God is not the God of the dead, but of the living." The God who through the Spirit inspired and strengthened his servants in the past is no less willing to give unto every believer *now* the fulness of his Spirit for service.



What Shall Our Children Read?

(Concluded)

MRS. E. G. WHITE

Preoccupy the Soil

THE best way to prevent the growth of evil is to preoccupy the soil. Instead of recommending your children to read "Robinson Crusoe," or fascinating stories of real life, such as "Uncle Tom's Cabin," open the Scriptures to them, and spend some time each day in reading and studying God's Word. The mental tastes must be disciplined and educated with the greatest care. Parents must begin early to unfold the Scriptures to the expanding minds of their children, that proper habits of thought may be formed.

No efforts should be spared to establish right habits of study. If the mind wanders, bring it back. If the intellectual and moral tastes have been perverted by overwrought and exciting tales of fiction, so that there is a disinclination to apply the mind, there is a battle to be fought to overcome this habit. A love for fictitious reading should be overcome at once. Rigid rules should be enforced to hold the mind in the proper channel.

Between an uncultivated field and an untrained mind there is a striking similarity. In the minds of children and youth the enemy sows tares, and unless parents keep watchful guard, these will spring up to bear their evil fruit. Unceasing care is needed in cultivating the soil of the mind, and sowing it with the precious seed of Bible truth. Children should be taught to reject trashy, exciting tales, and to turn to sensible reading, which will lead the mind to take an interest in Bible story, history, and argument. Reading that will throw light upon the Sacred Volume and quicken the desire to study it, is not dangerous, but beneficial.

The Sabbath-School Lesson

The Sabbath-school affords to parents and children an opportunity for the study of God's Word. But in order for them to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lesson, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the youth the importance of

seeking the full significance of the scripture under consideration.

Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit, if need be, rather than sacrifice the hour devoted to the lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time one will delight thus to treasure up the words of truth. And the habit will prove a most valuable aid to spiritual growth.

The Home Reading Circle

Let our people show that they have a live interest in medical missionary work. Let them prepare themselves for usefulness by studying the literature that has been prepared for our instruction on these subjects. This work deserves much more attention and appreciation than it has received. Those who study and practise the principles of right living will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health is a safeguard against many of the ever-increasing evils.

Fathers and mothers, obtain all the help you can from the study of our books and publications. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body, the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the church in the home will not be greatly improved. Especially will the youth who have been accustomed to reading novels and cheap story-books, receive benefit from joining in the evening family study. Young men and women, read the literature that will give you true knowledge, and that will be a help to the entire family.

The Bible

Above all, take time to read the Bible—the Book of books. A daily study of the Scriptures has a sanctifying, uplifting influence upon the mind. Bind the Holy Volume to your hearts. It will prove to you a friend and a guide in perplexity.

Both old and young neglect the Bible. They do not make it their study, the rule of their life. Especially are the young guilty of this neglect. Most of them find time to read other books, but the Book that points out the way to eternal life is not daily studied. Idle stories are attentively read, while the Bible is neglected. This Book is our guide to a higher, holier life. The youth would pronounce it the most interesting book they ever read, had not their imagination been perverted by the reading of fictitious stories.

Youthful minds fail to reach their noblest development when they neglect the highest source of wisdom — the Word of God. That we are in God's world, in the presence of the Creator; that we are made in his likeness; that he watches over us and loves us and cares for us, — these are wonderful themes for thought, and lead the mind into broad, exalted fields of meditation. He who opens mind and heart to the contemplation of such themes as these, will never be satisfied with trivial, sensational subjects.

The importance of seeking a thorough knowledge of the Scriptures can hardly be estimated. "Given by inspiration of God," able to make us "wise unto salvation," rendering the man of God "perfect, thoroughly furnished unto all good works" (2 Tim. 3:15-17), the Bible has the highest claim to our reverent attention. We should not be satisfied with a superficial knowledge, but should seek to learn the full meaning of the words of truth, to drink deep of the spirit of the holy oracles.



God's Claim Upon Man

WILLIAM COVERT

MORTAL man can not escape his dependence upon God, and that dependence carries with it obligations which he can in no wise avoid. With these obligations there should be corresponding effort to do what duty demands, and the duty plainly points to cooperation with the Creator in carrying out the purpose which led to the creation of man. In speaking of God's lordship and divinity, David said that God possesses the greatness and the power and the glory and the victory and the majesty; for all things in heaven and earth are his. The kingdom is his, and riches and honor come of him. Every gift and every power possessed by man is given him by the Lord, and man lives and moves and has his being in and by the Lord. Man is not his own, but belongs to God. Ps. 100:3. Not only did God in the beginning create all things, but this very moment he is upholding all things by the word of his power (Heb. 1:3), "and by him all things consist." Col. 1:17.

Since God created all things and by his potency keeps all things, does it not follow that ourselves, our time, and our means all belong to him? God's ownership and lordship were both recognized when man was given possession in Eden and set at work there. He was permitted to eat freely the fruit of any tree or plant that grew except that which might be produced on the tree of knowledge of good and evil. But of that tree he was not allowed to eat. God reserved that tree that man's loyalty and willingness to obey might be tested.

Man was free to move about at will, but he *must not* touch the forbidden tree. Here was prohibition, simple, clear, and strong, in the first restriction which God made for man. Gen. 2:17.

This forbidden tree stood in the midst

of the garden as a monument of God's ownership. Its central location made it to serve as a perpetual reminder of God's proprietorship. To care for the garden and refrain from touching the forbidden tree, was the obedience enjoined upon the first man and woman.

Easy as the requirement seems to have been made for our progenitors, the adversary caused Eve to think it was a needless restriction of liberty, which should be resented by breaking through the prohibitory bar to get at the fruit. So she followed the tempter's advice, and took the fruit and ate and gave it to Adam, and he did eat it.

In this act, which was man's first transgression, the sin was manifold. They disregarded God's word and accepted the word of the adversary. In wilfulness they set their judgment up against the judgment of God, and showed a spirit of rebellion against him. But we speak especially of how they appropriated for their own use that tree which the Lord had especially reserved as an emblem of his authority and lordship. It was private to the Lord, a badge of his ownership, and as long as it was untouched by man it stood as an evidence of man's loyalty and obedience to God. But when man made it common property, and thereby showed his defiance to God in the matter of property right, it was time to cast the man out of the garden and arrange for a property test which could be applied to all trees, all fields, all herds, and the property value in the labor of all hands.

The Test Applied Outside of Eden

When man was sent out of the garden, the tree which had served as a test of his loyalty could no longer be used as a badge of God's ownership, neither could it serve to provide funds for what God's cause would need after man became a sinner; therefore the system of tithes and offerings was introduced, and through this financial system the principle of God's ownership was still maintained, and provision also was made for the support of evangelistic workers.

This system, which called for a tenth of all man's earnings and of the products of all his lands and herds besides additional offerings, became the property test for man. And it was also made to be a thing of utility to provide adequate funds for the support of gospel workers.

It was sin that made the gospel a necessity, and the tithing was introduced to meet the financial needs of the gospel work.

While man remained in paradise, he was not required to pay a tithe to the Lord, nor will he pay a tithe to the Lord after he gets back into paradise. Or stating it in another way, he was not required to pay tithes and offerings until gospel work began, and after the gospel work is finished he will pay tithes and offerings no more.

Paying tithes and offerings enables man to cooperate with the Lord in the work of saving souls from sin; and if

it is done as the Bible directs, the whole burden is equalized and a sufficient sum provided to meet every need. The system is so arranged as to rest evenly upon all, and none can truly say, "I am not able to adopt it." The tithe is ten per cent of man's income, and it is to be invested in evangelistic work. Offerings are, in almost every case, a specified amount to be paid according to the income of the individual; and these offerings may be used for various religious interests which are not provided for by the tithe.

What Should Be Tithed

In ordering the payment of tithes, Moses said, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. . . . 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. These scriptures show that the tenth of the fields and trees and herds belongs to the Lord, and this increase is holy unto the Lord. And the same is true of whatever may be earned by hand labor, by gift, or by skill. "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 swore unto thy fathers." Deut. 8:18.

Whatever a man may earn by agricultural pursuits or by any other proper means, should be tithed, so that the heavenly blessing may rest upon him and his labors. Never, under any circumstances, should any soul commit the folly of withholding from the Lord that which he says is holy unto him. Every soul of man should learn and never forget that the tithe is holy unto the Lord, and not one farthing or penny of it can ever belong to man. And any one who takes possession of it and keeps it is robbing the Lord of what belongs to him. Read and ponder over Mal. 3:8-11.



Test of Discipleship

MRS. CHAS. O. HALL

JESUS said, "He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21. Again, "He that loveth me not keepeth not my words." John 14:24. How many excuses people make for not obeying God. In talking with the unsaved, and urging them to give their hearts to God, how often we hear them say, "Yes, I know I ought, but not to-night." When one urges the fourth commandment upon persons he often hears an individual say: "Yes, I believe you are right, but what about my business?" Excuse after excuse, but not one that will stand in the judgment-day. Procrastination is said to be the thief of time; how many have been eternally lost by simply saying, "Not to-night." An evangelist had some cards printed for his work. On one side of the card was, "What must I do to be saved?" with some Bible quotations. On the other side was "What must I do to be lost?" The answer was,

"Nothing." How awful the thought that from simple neglect a soul may be lost forever.

But not alone among the unsaved do we find disobedience, for, alas, how true it is, that among God's people few seem to realize that the true test of discipleship is obedience. God says, "Remember the Sabbath day, to keep it holy." "The seventh day is the Sabbath of the Lord thy God," but how few even among those professing to be God's children pay any regard to the command. When the light is come, they still go on thinking they can do as they please, and that they will be justified in so doing.

Then, we must not only obey, but instant obedience is the secret of divine guidance. The blessing is not the same after we have hesitated and then decided to obey. It is the willing and obedient that eat the good of the land. If we continually refuse to obey, refuse to walk in the light, we shall find there is a leakage, and that we are backsliding.

We are told that God's commands are not grievous. We expect and command implicit obedience from our children; and God, our Creator and Heavenly Father, has a right to the same from his children. "Perfect obedience would be perfect happiness, if only we had perfect confidence in the power we were obeying." What a vision of rest that brings to our mind! But it can only come as we abandon ourselves without reserve to Jesus Christ. Perhaps the Master is calling you to a life of full surrender, and you shrink and hesitate. You see Christians doing this and that, and God is calling you apart from it all. Perhaps you have doubted that it is necessary for you to do what they are not doing. But when you know what a privilege this is, you will cease to doubt.

Whatever there is of you, let God have it. He will reveal his secrets to you, and you will be led to say, "I delight to do thy will, O my God." Let us search ourselves honestly and see where we stand before him. May he help us to look within to discover our weaknesses, and then looking up to the Source of all strength, we shall have power, through him, beyond our expectations.

Providence, R. I.

Two Sunday Bills Reported On

C. E. HOLMES

FOUR Sunday bills have been introduced into the present, or Sixty-second, Congress. Three of these apply specifically to the District of Columbia. Dec. 6, 1911, Representative Heflin introduced a bill (H. R. 14690) "prohibiting labor on buildings, and so forth, in the District of Columbia on the Sabbath day." This was soon submitted to the District commissioners for their consideration. On Dec. 21, 1911, they tendered their report. It reads as follows:—

"The commissioners of the District of Columbia have the honor to state with respect to H. R. 14690 of the Sixty-second Congress, entitled 'A bill pro-

hibiting labor on buildings, and so forth, in the District of Columbia on the Sabbath day,' that they know of no reasons for its enactment, and therefore recommend adverse action thereon.

"The volume and character of work carried on in the District of Columbia on Sunday is only such emergency work, building construction, street repairs, and street railway work, in which it is essential for the convenience, comfort, and safety of the public that it be done on Sundays, when traffic is at a minimum. The amount of such work is inconsiderable, and the enactment of the law which would prohibit its performance on Sunday would be detrimental to the public interest."

This bill might seem to be very innocent and harmless to men of business who already refrain on Sunday from their usual vocations. From their viewpoint it might appear very considerate to stop building operations and railway construction on a day of worship. But the commissioners very wisely refused to recommend this measure. Had Congress passed a bill of this kind, it would have recognized and especially protected a religious institution respected by only a part of the population of the District. In this way the government would have discriminated against other citizens who do not observe Sunday.

July 10, 1912, Representative Howard, of Georgia, introduced a bill (H. R. 25682) "to punish violations of the Lord's day in the District of Columbia, and for other purposes." Mr. Howard was very optimistic regarding the prospects for his bill, and stated that he had "no doubt of its ultimate passage." But again the commissioners recommend adverse action:—

"The commissioners of the District of Columbia have the honor to state with respect to H. R. 25682 of the Sixty-second Congress, second session, entitled 'A bill to punish violations of the Lord's day in the District of Columbia, and for other purposes,' that they do not deem the proposed legislation necessary. While it is obvious that the expression 'Lord's day' is intended to refer to the day of the week called Sunday, it might become the subject of dispute for judicial determination. The expression 'works of necessity or charity' might also cause embarrassment for lack of definiteness. There may be some classes of business performed on Sunday which might be deferred to secular days of the week, but they should be made the subject of specific inhibition, if they are to be suspended on that day.

"Nevertheless, the commissioners are not aware of any widely extended sentiment demanding legislation on this subject, and believe that the observance of Sunday in the District of Columbia comports in general with its observance in well-regulated communities elsewhere."

This report of the District officials is an interesting one. Its language is in marked harmony with that employed in the literature which our people have been using in the interest of religious liberty;

and the arguments presented to the House District Committee in this report, so far as we have observed, have not been made use of before in documents of this nature.

When bills are referred to the District commissioners, and they advise that no action be taken regarding them, it is usually the case that the bills are never considered further. No doubt the efforts of those seeking Sunday legislation will now be concentrated upon the remaining Sunday measure, the Johnston Bill. This has already passed the Senate twice in other Congresses. At the present time it is under rule 9 of the Senate. The Sixty-second Congress closes March 4. At this date all bills not passed will expire by limitation.

The adverse reports on these two bills should not lead us to conclude that the danger of religious legislation is past. Powerful influences are at work to secure such legislation before the close of the present Congress, and the necessity of using every means within our power to forestall such a possibility still exists.

Washington, D. C.

Friendships

C. M. SHELDON

THE purchase price of a friend is to be one.

A friendship that does not cost anything is not worth anything.

The reason we do not have more friends is that we do not want any more or do not know how to make them.

You can spoil a possible friendship by demanding too much for yourself, but not by demanding too much of yourself.

A friend who can not bear lively criticism can not bear any of friendship's real responsibilities and privileges.

Do you want to retain old friends? Here are a few ways to do so:—

Keep your promises to them.

Share a few real troubles with them.

Do not expect them to be perfect any more than yourself.

If they belong to other political parties, kindly pity their mistaken ideas, and ask them to do the same for you.

Write them a good letter every once in a while.

Keep a list of their birthdays and remember them.

Lend them money if they need it. It is a false idea that true friends can not borrow money of one another and retain friendship. They can borrow anything that can be returned.

Friendship can bear anything except insincerity. In that blighting atmosphere it withers and dies.

We need friends in adversity to comfort us; we need them in prosperity to show us how little prosperity is worth without them; we need them in every-day life to lighten its drudgery; we need them in our religion to prove to us the nearness of the brotherhood.

"Old friends are best. King James used to call for his old shoes; they were easiest for his feet."—*The Christian Century*.



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Editorial

Holding to the Fields

THE story of the century of missions bears tribute to the grace of constancy and perseverance on the part of missionaries in holding to the work. The knowledge of a people and the knowledge of a language are so much capital invested, which pays compound interest in increasing usefulness on the part of the consecrated and growing worker.

The organ of the American Board (Congregational) recently listed the faithful missionaries of that society who had fallen at the post of service during 1912. The eight workers falling in death had had a combined missionary service of two hundred twenty-two years, or an average of twenty-seven years each in the field.

The longest term in this list of service on the foreign soil was fifty years, spent in Turkey, by Dr. Wm. Farnsworth, the next longest being that of Mrs. Harding, for forty-two years engaged in work among the Marathi people of India.

W. A. S.

The Great Adversary

PECULIAR interest attaches to the history of the great adversary. Some of the facts of the inspired record relating to his origin and work read almost like romance, so full are they of thrilling interest and fascination. But coupled with our interest there must ever be utter abhorrence of the spirit that actuates him and the nature and character of his opposing work. This robs the story of its beauty, and makes it less pleasing and attractive. Now for six thousand years, or more Satan has been at war with God's government, seeking by every means in his power to tear it down, and cause wide-spread rebellion in the universe of the Most High. With a courage, cunning, and zeal born of intense and bitter hatred has he set up himself

as an antigod, and by the insinuation of doubt, darkness, and unbelief has he sought to make God and his government an object of abhorrence and hatred to all created intelligences.

As we contemplate the existence of this arch-deceiver, and feel his mighty power against us, many interesting queries regarding his nature, origin, character, and destiny obtrude themselves upon our quickened senses. Whence comes this mighty foe? Why is he suffered to exist? What are his aims and purposes? What will be his end? To the discussion of some of these problems we shall devote the space of this article:—

1. *Satan's nature.* His order of being is higher than that of man, but is none the less real and personal. As God has a personal existence, and as all the angels of God are real and literal beings, so also is Satan, who is but an angel fallen. Only the one who does gross injustice to the obvious sense of the Scriptures can claim that Satan is merely an evil principle in human nature, or the lust of the flesh. Everywhere is he recognized as an active, living, personal intelligence, possessing the power to fear, to tremble, to reason, to envy, to hate. See 1 Peter 5:8; James 2:19; Job 2:1; Revelation 20, and many other scriptures which speak of his characteristics.

2. *Origin.* With commingled feelings of wonderment and surprise do we learn that Satan originated in the courts of the Highest. Pure and holy he came from the hand of his Creator, without the taint or defilement of sin or iniquity. Says the inspired penman, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:15. High and exalted was the position he occupied in the celestial courts. Standing by the throne of the everlasting Father, as "the anointed cherub that covereth," the light from the divine presence must have encircled his being.

3. *Fall.* But although thus highly exalted, Satan could maintain his position only by obedience to the laws of the Infinite. He was placed upon probation. God desired him to form a righteous character; and the formation of character is possible only through the right of choice, the exercise of free and untrammelled moral agency. Satan chose the ways of disobedience. The position and honor bestowed by the beneficence of his Benefactor exalted his heart in pride and arrogance. Says the prophet, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17. The aim of this ungodly ambition was to usurp the place and authority of God, and to be equal to the Most

High. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

4. *Why did Satan sin?* This question we can not answer, nor do we believe it lies in the power of finite mind to solve the problem. There is no excuse for sin, hence no reason for its existence. As soon as we form in our minds a reason for Satan's downfall, we form an excuse for his sin, and palliate its enormity. There is no excuse for his sin, hence, to our mind at least, no reason for it. Sin originated in his own heart, and the results of his course of rebellion he himself must suffer.

5. *Why is he suffered to exist?* In answer to this question let us consider somewhat of the circumstances of his fall. His downfall involved other intelligences besides himself. John, speaking of Satan under the figure of the dragon, says, "His tail drew the third part of the stars of heaven, and did cast them to the earth." Rev. 12:4. And from other scriptures we learn that there was more than one angel that left his first estate and sinned. See Jude 6 and 2 Peter 2:4. When God could no longer tolerate this rebellion in his heavenly domain without imperiling the order and harmony of his regal courts, Satan and his followers were cast out. Rev. 12:7-9. God might instantly have destroyed the arch-deceiver and his evil host. To the Infinite mind the utter perverseness and depravity of Satan's purposes were already apparent. Not so, however, with the vast orders of intelligences peopling God's universe. They could read of Satan's character, motives, and purposes only by the outward appearance. The principles of the divine government were at stake in the minds of God's creatures. If he should destroy Lucifer, some who had not taken part in his rebellion, but in whose minds Satan had thrust doubt and unbelief against God, might feel that God, in thus blotting Satan from existence, was, after all, as Satan had represented, arbitrary, cruel, and unjust. God will demonstrate to all, even to the bold rebel, that his government is one of love and justice. He will let Satan run his course and demonstrate to all men the justice of the final judgment. He will thus forever remove from his government all spirit of rebellion, complaint, or disaffection. In this, it seems to us, there is found a satisfactory solution to the problem of Satan's continued existence.

6. *His character and work.* Satan's early experience in the courts above indicates his character, one at variance with God, seeking his own selfish inter-

ests and the gratification of his own arrogant ways. Such was he when banished from the heavenly courts; such has he ever remained. Christ thus bears witness to his perverse nature: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. In Rev. 12:10 he is called the "accuser of the brethren;" and in the accusation he preferred against Job, we have an exemplification of this character. He is "god of this world," "the spirit that now worketh in the children of disobedience." He, "as a roaring lion, walketh about, seeking whom he may devour;" and often, to better accomplish his work of deception, he is "transformed into an angel of light." This is his character, and the object and purpose of his efforts are to deceive the whole world. Rev. 12:9. How successful he has been in this deception let the countless wicked millions of the past and of the present bear witness. "Broad is the way, that leadeth to destruction, and many there be which go in thereat."

But there is one thought in our warfare against Satan, which, if we but realize its import, will strengthen us for the conflict. The battle we fight is not a personal one. It is not contention for selfish ends alone. We are fighting for the honor of God. Every attack we resist, and every insinuation of the arch-deceiver we repel, throws our influence on the side of God's government. On the contrary, whenever we yield to Satan, we say that he was justified in his rebellion, and that God is indeed a tyrant. And we say this not only to ourselves and to our associates, but to the universe as well. Paul says, "We are made a spectacle unto the world, and to angels, and to men." This world, and the plan of redemption being worked out for the human race, are the great lesson of the universe. We are not alone in the conflict; angels and the inhabitants of the unfallen worlds are looking on with intensity of interest to see the demonstration of God's infinite love, and the depravity, degradation, and misery of sin. In the conflict may our lives prove that God is true and his wisdom and character unimpeachable.

7. *Satan's final doom.* When Satan has demonstrated to the universe of God his character, when the plan of redemption has been consummated in its fullness by giving to every individual an opportunity to decide between the claims of Satan and the integrity and character of the All-wise, then will the enemy of God and of his people receive the reward which is meet and fitting for his evil deeds. In the burning lake of fire will

he meet his just deserts. "I will bring thee to ashes upon the earth," saith the Lord, "and never shalt thou be any more." Eze. 28:18, 19. Satan shall become as though he had never existed. As the root of sin, he and his branches shall perish in the burning flame. No taint nor defilement of sin shall mar God's fair universe. And as the intelligences of the great universe contemplate the work of the great adversary, they will count his doom a just one, and with one voice will ascribe honor and praise to him who has thus demonstrated the wonders of his love, and proved the eternal integrity and righteousness of his government. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

F. M. W.

A Graceful Gift

A PLEASING story of a tactful gift comes from Russia in a personal letter. We violate no confidence in passing it on, and the incident suggests a helpful lesson in ways of combining effort to extend the all-important work with expressions of love and esteem for fellow workers.

Recently Elder and Mrs. J. T. Boettcher, of Russia, celebrated the twenty-fifth anniversary of their marriage, the silver wedding anniversary, as it is called. Elder Boettcher, at the close of a letter speaking of the work in Russia, adds a personal note concerning the manner in which the Russian brethren paid their tribute of good will on the occasion:—

The three Riga churches surprised us with a special program. The day before, our largest meeting-hall had been beautifully decorated with evergreens and flowers. The program was rendered in the four different languages: German, Russian, Lettish, and Estnish. There were a number of very good original poems. The elders of the churches delivered addresses.

At the close, one of the elders presented us with a large, heavy envelope, tightly sealed. In his address he said that we were receiving another child into the Lord; that we should open the envelope and read, then we would understand. We opened it, and read as follows:—

"DEAR BROTHER AND SISTER BOETTCHER: The brethren and sisters of the Riga churches come, on this your anniversary day, their hearts filled with joy and thankfulness. They wish to have a part in the gratitude which you are expressing toward God, for his care and kind protection over you during the past twenty-five years. They present to you in this envelope, rubles 360.96 [\$181], to be used in educating a missionary for Russia.

"Signed by the three committees in behalf of the three churches."

This generous gift made us very happy, especially because it was not a personal one, but a gift to the cause. We do not know yet who will be the fortunate young man to be educated by this fund, but we trust it will be a young man upon whom the Spirit of God rests, and who has a real burden for the work in Russia. We should not be offended if we should receive a few more silver wedding presents of this kind, for if anything is needed in Russia to-day, it is workers.

The common saying, "Old World simplicity," is not an empty phrase. It describes a thing that is beautiful and true.

W. A. S.

Whose Image Shall We Bear?

THE conspiracy that produced the "beast" and planned the "image" is older than Rome and older than Babylon,—older than the conflict in heaven that resulted in the banishment of Satan and his fallen hosts.

When the Father and the Son planned the creation of man, God said: "Let us make man in our image, after our likeness. . . . And God created man in his own image, in the image of God created he him." Gen. 1:26, 27.

Into that council Lucifer was not invited, and bitterness rankled in his soul. Out of that bitterness grew his wild and terrible ambition to be like the Most High, to form a universe of his own and substitute for God's rule of love and unselfishness the rule of his own despotic will. In that purpose was the germ of every despotic power that has cursed the world. In place of cheerful obedience and willing service he puts the rule of force. Wherever compulsion of conscience has manifested itself in this world, there we see Satan's enmity to God and to his government of love working out its fearful fruitage and reaping its baneful harvest.

That principle of self-seeking and of force in matters of faith, when manifested in tangible form, is the beast—named so because of its disregard of the principles of justice and charity and humanity. It is the image of him who, with utter disregard of every principle of justice and of righteousness, oblivious to every right of humanity or of divinity, trampling underfoot every element of love, with nothing in view but his own desires and no purpose to serve that did not pander to his own ambition, with furious disregard of what the consequences might be, set his will against the purpose of God and raised the standard of rebellion throughout the universe. Well has the tangible expression of that satanic project been denominated the beast. The beast of field or forest acts without regard to consequences, and is oblivious to the principles of justice,

righteousness, and the rights of others. So with the fallen light-bearer, and so with every organization that is dominated by his principles.

In nation after nation have we seen those beast principles worked out, and in every nation where they have found expression the worship of the true God has been put under the ban, and those who would persist in worshipping him have done so in spite of threat and fine, whipping, torture, and death.

While there have been many governments that have manifested the beast principles in their operation, in papal Rome those principles found their most dreadful and most complete manifestation. So completely and so persistently did that power identify itself with those principles that the sacred writer personifies those principles in that power and stamps it with a name which fits its characteristics—the beast.

God planted his image here in the sinless beings he set over the estate of this world. Satan purposed not only to deface and destroy that image, but to put his own image in the world in the place of God's.

In his controversy with God, whatever Satan has controlled he has stamped with the characteristics of his own nature. We read concerning him that "he was a murderer from the beginning, and standeth not in the truth, because there is no truth in him." John 8:44. That beast power, which represented his nature and exemplified his character so long in this world, has piled up a fearful record for itself in the lives it has blotted out, and the tortures it has inflicted in order to maintain its dominance over men and nations.

While that fearful work has been going on, stamping the image of man's arch-enemy upon the bodies and souls of men, Jesus Christ has been impressing upon individual hearts—willing hearts—the image of God and the character of God, the God of love, our Father. The question which the gospel of Christ, in its triumph, will decide is the question as to whose image and nature man shall bear. Satan has set his purpose to stamp all things earthly with his image, and, in doing so, to blot out the image of God from the souls of men. God purposed that man should be made in his likeness and remain so. Satan has stepped in to thwart that purpose, and to carry out another in its place; and right there the contest is joined. Whose image shall man bear, Satan's or God's? That is the question whose answer will determine the eternal destiny of earth's millions.

Satan proposes to stamp individuals as well as nations with the seal of his likeness. While in the last days the nations

"have one mind, and they give their power and authority unto the beast" (are stamped with his seal), we find also that "he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead," and that mark is "the name of the beast or the number of his name." Rev. 13:16, 17. It is Satan's purpose that every soul on earth shall bear his image; and he proposes to accomplish his object by putting to death all who refuse to be thus stamped with the mark of his character, or to worship in obedience to the arbitrary command of the power that executes his decrees.

But his wicked purpose will not succeed; God's image will not be blotted out, nor Satan's be universally accepted; for we read: "I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads." Rev. 14:1. They who are thus marked have refused to desert the standard of Prince Immanuel. They have accepted the work which Christ has done for them, and are sealed with the seal of the Almighty. He has found his likeness, his image, in them, and has stamped them with the hall-mark of the eternal kingdom. And these are they to whom the revelator refers when he says: "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no man take thy crown. He that overcometh I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and mine own new name." Rev. 3:10-12.

Out of this contest there come but two classes, the victors and the vanquished, those who bear the seal, or mark, and the name of Christ and of the Father, and those who bear the seal, or mark, and the name of that power which is the adversary of God and man. The one is marked for an eternal inheritance in the new earth; the other is sealed for eternal death and oblivion. Which image shall we bear?

C. M. S.

More Help for the Religious Liberty Department

WHEN arrangements were made to release Elder K. C. Russell from the Religious Liberty Department to engage in city evangelistic work, it was arranged to have Elder C. S. Longacre connect

with the work of the department. It has taken some time to secure Brother Longacre's release from South Lancaster Academy. His administration of the affairs of the academy had been highly satisfactory, and the school was enjoying the largest patronage of its history. The academy board did not wish to release Brother Longacre, but consented to do so as soon as a satisfactory successor could be secured.

The requirement of the board has just been met by the return of Prof. B. F. Machlan from Australia. Owing to some affection which threatened the loss of Brother Machlan's hearing, he was advised by specialists to leave for a colder climate. He has just returned, and has taken the principalship of South Lancaster Academy.

On the seventh of this month Brother Longacre left South Lancaster for the North Pacific Union Conference, to take part in a strong religious liberty campaign which has just been launched in that union.

We are glad to have secured this additional help for the religious liberty work in particular, and the administrative work in general. The Lord has blessed Brother Longacre's labors in different lines of endeavor, and we believe he will be of much service to the cause in the department to which he has now been called.

A. G. DANIELLS.

System and Order in Gospel Finance

To the one who would know his duty in the service of gifts and offerings, there is given very simple instruction in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." As the tithe is required from each individual, so also offerings are required from "every one." None is excused. As tithing is a systematic regulation, so also our service of offerings is not to partake of a spasmodic or irregular character, but is also to be systematic, and is, like the tithe, to be based upon the degree of prosperity the Lord gives us. If the instruction cited above is followed out, all stand alike before the Lord. Each renders to the Lord in tithes and offerings, according to the prosperity given.

In the parable of the talents, the two servants, one receiving five talents, the other two, each in reality rendered the same return, and received the same commendation; each returned to the Lord the same proportionate gain, and received the same commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." This certainly is just, for each did ac-

ording to the full measure of his ability, as the Lord had prospered him.

When this divinely appointed system is followed out, there will be sufficient means for the needs of God's cause. Were it otherwise, God's plan and his provision for his work would be incomplete and imperfect. Therefore if at any time the work of the gospel should be retarded for the lack of means, it would be evident that this condition was because of the unfaithfulness of his people.

There is another feature in the Bible plan of financing the work of the gospel, which should not be lost sight of; that is, the manner of bestowing the tithes and the offerings. If Bible methods are followed out, there will be nothing haphazard about it, making it possible that one feature of the work shall be well supplied, and another left to languish from an insufficient support. In the economy of the old dispensation the Lord required his people to bring their tithes and offerings to a place specified by him, and there deliver them into the treasury, over which men from among the priesthood and the Levites that were counted faithful had been appointed treasurers. "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks." Deut. 12:5, 6. "Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next." 2 Chron. 31:11, 12. The succeeding verses tell how a corps of assistants from among the Levites was furnished Cononiah, the treasurer, through whom a proper distribution of Israel's tithes and offerings was made to all who should enjoy the benefits of the treasury. These were "to give to their brethren by courses, as well to the great as to the small: . . . even unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses." Verses 15, 16.

We find the same careful system being followed out in apostolic days, thus guarding against an improper distribution of the offerings of God's people, and assuring a proper care for all his work. "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them,

and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Acts 4:34, 35. This was the prevailing custom in the days immediately following the day of Pentecost. Shortly after, men were selected to take special charge of the offerings and make proper distribution. This resulted in the introduction of the office of deacon in the church.

As near as existing conditions will permit, this Bible custom is being pursued by the denomination, and to it we can attribute the successful financing of a great evangelical work by a comparatively small people,—a work that is being carried forward in upward of fifty countries, this, too, notwithstanding the fact that the existence of the denomination covers less than seventy years, and that among the constituency are to be found but very few men and women of wealth. The credit for this is not due to the men and women who make up the denomination, but to the wisdom of God's plan for denominational finance, which they have been led to adopt, that is, the tithes and offerings. These are paid into the local church treasury, and, with the exception of those offerings that are designed for local church work, such as church expense, care for the poor, church-school work, and home missionary work, are each month forwarded to the treasurer of the local conference in which the church is located. The local conference, in turn, forwards to the General Conference, through the union conference treasurer, all the offerings, and a certain portion of the tithe, for the support of the world-wide work, and in addition a tithe of the tithe for the support of the union conference work, the remainder of the tithe being retained for the local conference evangelical work. Before disbursing this remainder to the active conference workers, provision is first made for those who have become permanently inactive by reason of age and infirmities. In planning for this class of workers, it has been found necessary to devise a system that will make their support sure to them, regardless of what conference or mission field they may have worked for, or where at present they may be located. The simple plan by which each conference sets apart five per cent of its entire tithe, and places it in the hands of the General Conference Committee for distribution, accomplishes the object. The funds then remaining in the treasuries of the local and union conferences, are disbursed to the different workers and enterprises in the conferences by appointed committees, through their treasurers.

The funds of the General Conference

are, in the main, disbursed by appropriation to the different fields receiving support from the mission treasury. The offerings of the people for the maintenance of the foreign missions, passing through the hands of the local and union conference treasurers, are considered a sacred trust, not to be used for any other purpose, and are required to be promptly forwarded to the general treasury for disbursement to the different mission fields.

By thus working in harmony with the Lord's appointed plan, and through his organization in a methodical manner, the work has during the past few years greatly expanded, and the hearts of his people have been encouraged by the prosperity attending their efforts to send the gospel of the kingdom to all the world. By the knowledge that their offerings are expeditiously handled and devoted as designed by the givers, the generosity of the people is greatly increased, and they are encouraged to respond liberally to the rapidly increasing demands for help from heathen lands. When appeals for offerings are made by properly accredited persons, and the donations are handled in the regular manner, satisfactory results invariably attend; but when appeals for assistance are made, and money is gathered independent of the organization, there comes at once the possibility of misunderstandings, and too many times of gross imposition by designing men upon a trusting and responsive people.

W. T. KNOX.

Note and Comment

The Soldier at Mass

SOME weeks ago a Protestant soldier in the Spanish army refused to kneel when the priest was saying mass. As the army regulations required that the soldiers go through the form of worship on all such occasions, this Protestant soldier was placed under arrest for disobedience, and was sentenced to six months' imprisonment. A despatch from Madrid, dated January 21, speaks as follows in reference to this case:—

The government has canceled the punishment inflicted on a Protestant soldier for refusing to kneel during a mass at Ferrol, and will shortly publish a regulation drawn up in such a manner that a repetition of the incident will be impossible.

The brave stand of this Protestant has thus released many another from participation in a religious act which, performed under compulsion, is only hollow mockery.

◆ ◆ ◆

"SMILING Christians are the best advertisement of the gospel."



Let Him In

Mark 7:24

PEARL WAGGONER

"BUT he could not be hid,"
Although he wished it so;
No walls nor doors could e'er forbid
That they his place should know.
The tidings quickly sped
To all the country 'round,
And many came, and then rejoiced
That they the Christ had found.

You can not hope to hide
The fragrance of the rose,
Its sweetness scatters far and wide,
Its presence each one knows.
No need is there to tell
That such a flower is there,
Its subtle perfume permeates
And sweetens all the air.

And so where Christ comes in
To sup and there abide,
To cleanse the heart from gloom and sin,
His presence none can hide:
'Twill glorify the life,
'Twill shine through e'en the face,
While to the actions 'twill impart
A new and added grace.

And lo, the very hour
He enters in, to-day,
Some longing one will feel his power
And can not keep away.
Is it your chief desire
Some soul for Christ to win?
Just open wide your own heart's door
And let the Saviour in.
Hinsdale, Ill.

Hongkong, China

S. A. NAGEL

Two Sabbaths ago Brother Hill's father was with us here on his way to Swatow. Last Sabbath Brother and Sister Wood, Brother and Sister Peugh, and Sisters Wilson and Ruoff were here, stopping off on their way to India. We greatly enjoyed the visits of these fellow workers, and I feel sure they will indorse what I say when I tell you they enjoyed their visit and the good meetings we held with Chinese brethren and interested ones.

They all insisted that I should report how God has opened and is opening up the work in this city. Ever since arriving in south China, I have felt that a strong work should be built up in Hongkong. But some said, "It is a commercial center, and we can do nothing there." A few books were sold here long ago by Brethren La Rue and Caldwell, but aside from that the third angel's message had never been preached in this city. Nothing had been done for the Chinese.

I have always believed that God has natives here with special talents and good education who would make valuable workers in his cause. By God's help I am finding some of that kind. Being able to read English, they have books of reference that our other Chinese workers can never have; therefore they are better established in the truth, and can teach it better, than those hearing only the foreign pastor.

I had a little interest here this spring before our general meeting in Shanghai, having come to this city after the revolution broke out, and after my experience with the robbers. I asked the brethren in Shanghai to send some one here, but they did not deem it best.

Coming south again after our meeting, I found the way hedged up so that we could not return to Waichow. Even yet the American consul will not issue us traveling permits to go into the interior. So the South China Committee sent us to this city to labor till after the hot weather, and later asked us to continue until the end of this year.

We have now been here about six months. With Sister Thompson's help we organized a Sabbath-school. It grew to twenty-five the first quarter, with thirty dollars' offerings. It now numbers thirty-five, with several regular visitors. The offerings last quarter amounted to forty dollars. Our company is blessed beyond others in China with this world's goods. A good church here will be a great help to our work throughout south China. One brother plans paying over two hundred dollars tithe as soon as the year's accounts are closed. Sister Thompson has been in Amoy since her sister's death.

The first work I did on coming here in April was to send out nearly one thousand seven-page typewritten letters to English-speaking people. I wrote concerning Christ's second coming. I received many answers of various kinds, many requesting further study. In this way I began to get acquainted with the people. A few weeks ago six were baptized. I expect that about ten others will go forward soon. I am now holding ten meetings a week, and studying personally with about fifty. Some are heathen, and some are the very best members of other missions.

I wanted to hold some public meetings this summer, but was unable to secure a hall at the price we could afford. Perhaps cottage meetings as a rule are the most successful. I am now getting well acquainted, and I enjoy my work, though I seldom get home until eleven at night.

In August it occurred to me that it might be well to write a series of articles for some daily newspaper here in the city. I visited one editor who had recently published much on Christian Science, and he said he would print fifteen articles of two thousand words for one hundred fifty dollars. Well, that was too much for me. I then visited the editor of the *China Mail*, the best family paper in this part of the Far East, and the most widely read. I prayed much over the matter, and to my great surprise he agreed, if the articles were suitable, to print an article of two thousand words every Saturday free. At first he was going to print two each week, but afterward we decided the Saturday paper was the best, as people would have time to read on Sunday.

He has now printed seven articles,—some on the signs of Christ's coming; two on the judgment; one on the darkening of the sun, connected with Daniel 7, which stirred up many Catholics, and several are now studying. Last week's article was on the second angel's message, and to-day I wrote another of twenty-four hundred words, on the third angel's message and the Sabbath. The city is being stirred by these articles, I hope to the glory of God. Next week when the Sabbath is presented, I look for a greater interest. I have gone to some homes by invitation where I found that every article had been cut out and pasted in a book. Last week the editor told me of a ship-captain who called and insisted on having all the back articles.

Last Wednesday I received a letter from a Chinese asking me to go and hold a study. He said that he and others had been reading the articles and wished to know more. He told me where to meet him, and said he would take me to the meeting. To my surprise, he led me to a large Chinese chapel, where eighty persons were waiting to hear. They had secured one of the best interpreters in the city, as I do not speak their dialect. I shall meet with them again. I am studying with some of them in their homes, and some were out last Sabbath to hear Brother Wood tell why he is now a Seventh-day Adventist.

One Chinese recently baptized is manager of the largest firm of Chinese printers, bookbinders, and stationers in the city. He is now superintendent of our Sabbath-school. When I have more meetings than I can handle, I send him, and he can really do about as well as I on the topics he knows best. He likes to talk on the special truth for this time. He knows and appreciates the difference between our work and the work of other churches, something some of our other evangelists do not seem to distinguish. He was formerly of the London Mission, and they were sorry to lose him. He is now studying with others of that mission, and says he will get all the honest ones before he stops. I am thankful for such good help.

One other experience, and then I'll close. Two weeks ago I received a letter written by a woman in our college

in Australia. She had been for four years a missionary in the Church of England in China. Two years were spent in St. Stephen's College here in Hongkong. Since returning to Australia she has accepted this blessed truth, and writes asking me to do my best to reach those to whom she ignorantly taught error here. Her letter has helped me in reaching a class of Japanese young men she taught. I had my first study with them last night.

I hope and pray for a rich harvest ere long. It takes just as much moral courage to give up your positions and your friends and loved ones for the truth here as in the home land. Pray that God will abundantly bless the work in this dark land.

First Impressions of Rarotonga

E. J. GIBLETT

MUCH has been written and spoken about Rarotonga, so there is perhaps nothing new to write, but every one visiting the islands of the Pacific catches a glimpse of their many and varied sights, which gives some new thought or inspiration.

It was a beautiful view that met our gaze as our boat came in sight of Rarotonga on October 1. The mountains of the island, covered with verdure to the very summit, rose high and sharp-pointed against the clear blue sky. After leaving New Zealand and tossing about for six days on the heaving billows, we were glad to see this beautiful sight and to be once more on land.

We were met at the landing-place by Brother H. E. Piper, and drove to the mission house, which is about four miles away. The trees and bushes along the road were very green, and seemed shady and cool. All were different from what we had been used to in Australia, and it afforded us much pleasure to look at and admire them. The plants with variegated leaves, which are seen only in hothouses in the home land, grow here in all their native freshness and beauty, without fear of being nipped by the hoary touch of Jack Frost.

The drive from the road to the mission house, which stands back about two hundred yards from the road, is very pretty, lined on either side by the tall coconut palms, loaded with their large nuts, and by a nice green hedge, made by planting the sticks of the wild coffee-plant, which soon begin to grow, and which, by pruning, can be made into a very neat and tidy hedge. These hedges are used a great deal to fence or subdivide the properties of different persons, though they are being superseded somewhat by barbed- and plain-wire fences, for the reason, we suppose, that it is a much quicker way of fencing.

The first Sabbath we spent on Rarotonga is one long to be remembered, as all was new and strange. We drove to the church, which is in the village of Titikaveka, a distance of eight miles from the mission home. The Sabbath-school meets at ten o'clock, and a church

meeting is conducted by Brother Piper directly after. All the services are in about the same order as in Australia, but are conducted in the Rarotongan language, so all was unintelligible to us except the parts Brother and Sister Piper gave to us in English. Several of the hymns were sung in the language of the natives, and in their own style, which sounded strange to us. We sang one or two in the *papaa*, or foreign language, which the natives seemed to like very much.

In the afternoon we visited some of the church-members in their homes. They seemed glad to see us and gave us a very hearty welcome, but we felt at a great loss because we were not able to speak to them in their own tongue. Pray for us that we may soon acquire a knowledge of the language, and be able to converse with those who are much in need

of the dead who have been burned (all Hindus burn their dead) can be resurrected. The truths of Jesus' soon coming and his power over death as taught in the resurrection, arouse the Hindu as nothing else does. Many confess there is nothing in the Hindu religion to save from sin, but fear of caste prevents them from taking their stand for the Christian religion.

I believe school work is the entering wedge among Hindus and Mohammedans. We have many calls to open schools. Fourteen miles in the jungle such a call has been standing for four years. Three miles out a school building and teachers' house, belonging to the villagers, have been waiting for us to occupy for over a year. The salary of such a teacher does not exceed six dollars a month. For want of means, many calls can not be answered.

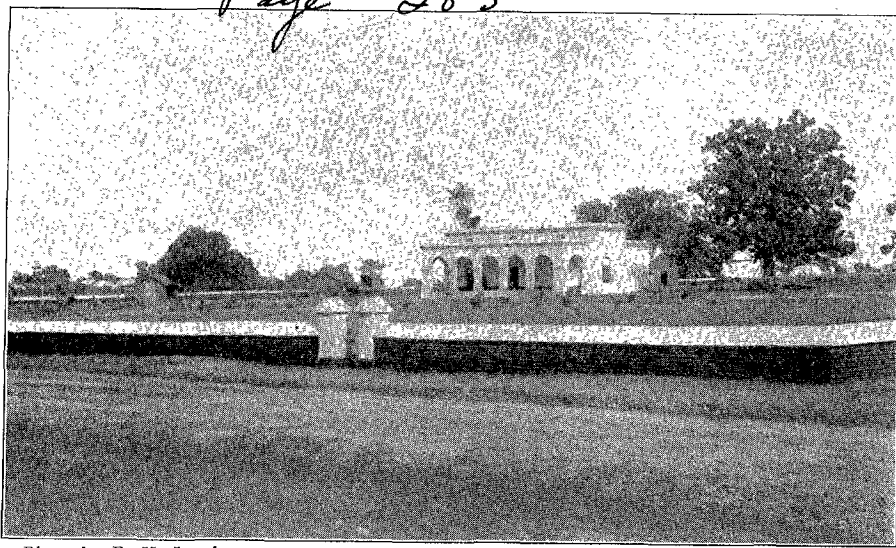


Photo by R. H. Leech

KARMATAR MISSION HOME. BUILT BY GIFTS TO THE \$300,000 FUND

of the saving truths of the third angel's message.

We are staying on Rarotonga until we hear more definitely from Brother Sterling, who is on Aitutaki, about our beginning work on that island. In the meantime we are studying the language, and we hope soon to master it, so that we can speak to the natives of these islands of Jesus' great love to mankind.

Karmatar, India

DELLA BURROWAY

SINCE we are on our own property—secured by the \$300,000 Fund—the attitude of the people has greatly changed toward us. They look upon us as a part of the Great Karmatar family. If we neglect going into their homes for a few weeks, they are sure to remind us that we are neighbors and should come often. Of the hundreds of homes about Karmatar only two have been closed to us thus far. The people lay aside their work when we enter their homes, bring out cots for us to sit upon, call their neighbors, and together they listen with the greatest attention. As we tell them of the soon coming of Christ, they invariably want to know when he will come. They can not comprehend how

At first, for fear of turning away some of our Hindu and Mohammedan schoolboys, we did not introduce the Bible as a text-book in our school, but simply gave a Bible talk. Prejudice has given way to such an extent that we have this week placed in each boy's hand a portion of the Bible, with the instruction that in the future he will be graded on Bible as on other subjects. No objection was raised, but many questions were asked as to what was expected in the manner of study. We are getting hold of some fine young people who will be a power in the work here. One young man can speak four languages, and is an earnest Christian. Another young man and his wife, who have recently come to us, are learning the dispensary work.

Intellectual Standing of the New Hebridean

C. H. PARKER

WHAT is written of the New Hebridean can doubtless be said of many of the other island races. They are all children of nature, and their education is obtained by coming in contact with nature instead of books. Their powers of observation are largely drawn on, and it is wonderful what fine distinctions

they are able to make. Mr. Geddie says, "I dare say, as Britons, we consider ourselves the most intellectual people on earth, but a South Sea islander will often smile at our stupidity about many things, in which we are evidently inferior to them. It should be borne in mind that the Most High 'hath made of one blood all nations of men for to dwell on all the face of the earth.' The condition of these islanders has been unfavorable to the development of their mental energy. Nevertheless, there are indications of a fair amount of intellectual power among them. They have mythology, which though absurd and false, is at least ingenious. They have their historical traditions, which are transmitted from generation to generation. They can express their thoughts in a humorous manner, and often in figures of speech, forcible and appropriate. Their language, too, is copious. Many speak two or more languages.

"On all the islands the language is found exceedingly rich in all that pertains to the needs and habits of a people situated as they are, but poor in what pertains to civilized and religious life. It has since on trial been found that they can be taught rapidly to read, write, and cipher, and that they readily learn to repeat passages of Scripture.

"We may add that, like most rude tribes, they show that cultivation of the powers of observation which renders them in their own sphere so superior to civilized men. They recognize every footprint they see, and of every pig or fowl they can name the owner."

The writer has been with natives of Fiji, hidden away in the bush, when one of our number would call out: "*Sa yadra, Tomasi; sa laki evei?*" (Good morning, Thomas, where are you going?) The answer invariably would come back, naming the individual who had spoken, and telling where he was going. It was astonishing to me, and I would ask how they knew that some one was going along the path, and how they knew who it was? They would tell me that they could tell by the sound of his footstep. I had heard no footstep, but their keen hearing had detected it, and recognized whose footstep it was.

Mr. Geddie further says: "They have also much quickness in the government of character, in reading the countenances, and penetrating the motives of others.

"They can not be said to have a history, and scarcely any antiquities are to be found on the islands. There is on Aneityum a very large stone, on which are engraved representations of men, fishes, and the heavenly bodies, which the natives regard as the work of super-human agents. On Efate there is a dome-shaped cave, round the sides of which are marks supposed to be inscriptions. These, like some remains found on some other Pacific islands, may indicate either that the present races have degenerated or that the islands were previously occupied by people more advanced in art."



Every Day in the Week

THERE is a kind of domestic affection which is like a mountain stream—full to overflowing in the spring, and as dry as dust in the summer. It is in contrast with the steady current of the river, fed from deep-hidden sources and good for all seasons of the year.

Of course there is something to be said in favor of each kind of devotion. "You shall tell me just what you prefer," said a young husband to his wife. "Shall I bring you a rose every day, or two dozen roses once a month?" The little wife was actually puzzled by the question, and begged for time to consider it. Whatever decision the girl of twenty arrived at, one may guess that a woman of mature age would choose the priceless every-day-in-the-week flower.

The steady temper of mind which remembers little services and regards the small requests and minor tastes of members of the family, makes for joy in the household. By the same token, the generous, heedless man or woman makes large demands on patience and loyalty. "John is the best of husbands," said his wife, "though it took me five years to get used to his virtues coming always like liquid from a narrow-necked bottle—steady by jerks. But it is a comfort to be sure that his nature is a large bottle, and full to the top."

A little company of women were sounding the praises of their forebears. The grandfather of one of them had fought bravely in two wars. The great-uncle of another had taken two hundred passengers safely from a sinking vessel. One old lady was proud of her father's victorious conflict with a pack of wolves on a Russian steppe. But the climax was reached when one young girl said: "My grandmother told me that she lived with my grandfather almost fifty years, and never had to remind him once that her fire-wood basket was empty."—*Youth's Companion*.

The Problem of Nutrition

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

THE human body is both a furnace and a machine at the same time, and, like any other machine, it requires fuel for the production of steam to keep it going, and also a small amount of building material with which to keep it in good repair. The fuel and the constructive material required for the support of the human machine are obtained from the daily supply of food and drink.

Unlike other machines, the human

body requires a certain degree of warmth for the successful maintenance of life. The normal temperature of a healthy man or woman is 98.5° F., and any slight deviation from this degree of heat, either above or below, indicates interference with health, and usually means the invasion of disease. By far the largest bulk of the fuel taken into the human furnace is burned for the purpose of maintaining this warmth, which is so extremely vital to the welfare of the body. Besides heat, the body also produces from the fuel foods a certain amount of muscular energy, which enables the heart to pump blood, the lungs to breathe air, and the muscles to perform work. Furthermore, the body requires a considerable amount of what, for want of a better name, we may call chemical energy, which enables the glandular organs of the body to manufacture various secretions, such as saliva of the mouth, the gastric juice of the stomach, and the bile of the liver.

Classification of Foods

We may accordingly roughly classify foods under two heads:—

1. Fuel foods.
2. Building and repair foods.

Fuel foods consist of carbonaceous matter, and may be conveniently divided into three more or less distinct varieties: (1) Starches and dextrins; (2) sugars, including both grape-sugar and cane-sugar. Starches and sugars are also called carbohydrates; and (3) fats and oils, both animal and vegetable, otherwise known as hydrocarbons.

The repair foods are distinguished from the fuel foods by possessing nitrogen, and are hence called nitrogenous foods. They consist of proteins, albuminoids, and gelatins, and are derived from both the animal and the vegetable kingdom. The largest part of the repair food utilized by the body is derived from proteins of one kind or another; such as the white or albumen of the egg, the fleshy fiber of meat, the curds of milk, the glutinous part of wheat and other cereals, and the legumin of the pulses. All natural foods contain a varying percentage of protein matter, but some, such as nuts and pulses, contain it in a far larger proportion than other varieties.

Fuel Foods

The foods which serve as fuel to the body furnace are literally burned, that is, they unite with oxygen which is obtained from the lungs, and then undergo combustion. The direct result of this combustion, or burning, process is the production of heat, most of which is required

for the maintenance of the normal body temperature; but a very considerable proportion, a much larger amount than in the case of the steam-engine, is also valuable for muscular work of various kinds; so that a strong, healthy man is able to do a hard day's work day after day and at the same time maintain good health, providing he is well nourished.

In a healthy body a certain proportion of the fuel food is stored in various organs, and especially in the deeper structures of the skin, for future use, or for times of emergency. These stores form the fat or adipose tissue of the body, and are derived chiefly from the sugars and the starches in the food. When a man is starving, these resources are called upon, and naturally are used up first before the more vital structures are touched. It is a well-known fact that starch and sugar foods are more useful and successful in forming fat and increasing the weight than fatty foods. The Nebraska farmer fattens his hogs on corn, a food that consists chiefly of starch, having but a small percentage of fat.

Repair Foods

Like other machines, the body also requires a certain amount of repair material to keep it in good running order; and this necessitates a different article of diet, which we may call repair or building food. An ordinary machine is usually overhauled and necessary repairs made at fixed intervals, or according to the requirement of the machine. For the purpose of repair, the machine is brought to a standstill while it is undergoing the necessary changes and improvements. But such treatment is impossible with the body machine, for it can not rest completely without fatal consequences to life. Therefore repairs are constantly taking place day by day. Worn-out parts are renewed, damaged tissues are repaired or replaced, and even a broken bone is reunited and once more made fit for service.

Furthermore, during the developmental period of life a larger proportion of building material is required for the normal growth and enlargement of the entire body. The bones increase in size, the muscles get larger and more powerful, the heart, lungs, liver, and other organs get bigger, and both weight and height increase until complete maturity has been reached. Consequently, during the time of childhood and youth more building food is required proportionally than during adult life.

Appetite

How do we know when the body furnace requires stoking? The normal appetite for food indicates hunger and the necessity of providing food for the further sustenance of the body. When food is available, hunger is a pleasing sensation, and eating the plainest of food is a pleasure. No spicy sauces, no tasty savories, and no stimulants are required to tempt the appetite of a hungry man; all good, nourishing food is welcomed, no matter how simple and plain it may

be. When a man is really hungry, his digestive organs are best fitted to take care of the food eaten. The stomach is ready for food, the digestion goes on promptly and efficiently, and assimilation is complete with a minimum of waste. Furthermore, there is little danger of overeating when the diet is a frugal one.

It is undoubtedly true that many persons seldom feel the sensation of natural hunger. Their appetite is perverted and requires more or less constant whipping by use of savories, sweets, cakes, tit-bits, and dainties, not to mention wines and other alcoholics, in order to make the food more tempting. In the vast majority of cases, it would be far better to do without food for several meals, or even for a day or two, until the natural sensation of hunger returns; and then, stimulants, condiments, spices, and rich and savory articles, all of which are inimical to good digestion and good health, would be unnecessary.

The next article of this series will deal with "Fuel Foods; Their Selection, Composition, and Preparation."

Caterham, England.

The Noon-Hour Prayer

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

PHILLIPS BROOKS once said, "Prayer is not conquering God's reluctance, but taking hold of God's willingness." The bounties of heaven are free to all on the condition of asking. The power of Omnipotence is waiting upon your praying, my praying. To every one of his children Christ has pledged his word: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." If God's blessings could be purchased, how gladly we should work day and night for the gold and silver wherewith to buy them. If they came to us as rewards of merit, we should willingly climb many a Peter's staircase, and toil our weary way to many a distant Mecca in order to win them. But because our Saviour's mighty works for us are conditional only upon our simple asking, we stumble and often fail to find the blessing in store for us. Shall we not begin to-day to live the prayer life? Will you not ask in simple faith, according to the Father's will, and receive your heart's desire? To you who are trying to serve the Lord but are deeply conscious of the need of the Spirit's quickening power in all that you do and say, to you who have loved ones outside of Christ who are daily resisting his call, to you who are burdened with anxious care, to you upon whom affliction's heavy hand has been laid, to you who walk in darkness and have no light, the Heavenly Father says, I am able to do exceeding abundantly above all that you ask or think.

A California sister who asked prayer for the conversion of her father some weeks ago, writes that God has heard and answered. To-day he is a changed man.

A sister residing in Indiana who requested prayer for the recovery of her little niece, whom the doctors had given up to die, sends word that the child is rapidly improving.

Requests for Prayer

52. Writing from Indiana, a sister asks that we pray for her healing; also that her father may overcome the tobacco habit, and be led to believe the testimonies which God has given to this people.

53. From the same State (Indiana) an afflicted brother sends the request that prayer be offered for his restoration to health; for the conversion of his aged and afflicted mother; and for his wife, who is just now passing through severe trials.

54. A Wisconsin brother who has been suffering with consumption for some months, writes that the Lord has given him assurance of recovery. He desires us to pray that this manifestation of divine power may be the means of bringing his unconverted relatives and friends into the truth.

55. A sister residing in Wisconsin requests prayer for the healing of her mother, who has been an invalid for over a year.

56. A burdened mother asks that prayer be offered for the conversion of her son, who once loved this truth, but has gone out into the world.

57. From California comes the request for prayer in behalf of a physician and his wife who are passing through trying financial difficulties; also for a brother and sister who have recently accepted the truth, that they may be faithful in observing its precepts.

58. A sister in California asks prayer for the conversion of her husband and a wayward son; also for the healing of herself and little daughter.

59. A Michigan brother and sister desire prayers for deliverance from the power of the enemy. They are handicapped by physical afflictions, struggling with financial difficulties, and their home was recently destroyed by fire. Let us pray that they may be of good courage in the Lord.

60. Writing from Michigan, a sister requests that we pray for the conversion of her husband, who was once a member of this church but has gone out into the world, and for herself that she may have wisdom and strength properly to represent Christ in her home.

61. From the same State (Michigan) an anxious wife and mother sends the request for prayer in behalf of her unconverted husband, whose mind has been much weakened by sickness. She also desires us to pray for her son, that his appetite for strong drink and tobacco may be taken away, and for herself, that she may live closer to the Lord.

62. Still another request comes from Michigan. A sister is anxious that we pray for the conversion of her brother, who once rejoiced in this blessed truth, and for her aged father, who is bitterly opposed to the Sabbath.

63. "I am writing to ask prayer for

my mother, who is a lonely widow living in Virginia," writes an Iowa friend. "She is losing her hearing, and is very desirous of healing if it is God's will."

64. A sister living in Washington asks the prayers of this people for her oldest son, who has given up the Sabbath.

65. An isolated brother in New Mexico desires prayer that he may have the victory over severe trials which he has experienced during the last two years.

66. From Nebraska an isolated sister whose memory is failing, sends a request for prayer. She also asks that we pray for the conversion of her family.

67. Writing from Colorado, a burdened sister expresses a desire that our prayer band plead with God for the conversion of her husband; for her mother and two sisters who have recently accepted the truth, that they may be strong and courageous; and for another sister who is on the verge of a nervous and mental breakdown.

68. "I desire an interest in your prayers, that if it be the Lord's will my hearing may be restored, and that I may be healed of other troubles which threaten to develop into tuberculosis," writes a sister from North Carolina. She also asks prayer for the healing of her nephew, who is seriously afflicted.

69. A sister living in Tennessee requests that the members of this prayer circle pray for the conversion of her husband and four sons.

70. Writing from Minnesota, an anxious father makes request that prayer be offered for his restoration to health, and for the conversion of his sons.

Power of God's Word

CHAS. P. WHITFORD

THE Word of God will effectually work in those who believe it. 1 Thess. 2:13.

It is able to make us wise unto salvation. 2 Tim. 3:14, 15.

It will awaken new life. 1 Peter 1:23.

It will cause spiritual growth. 1 Peter 2:2.

It will build us up. Acts 20:32.

It will make us clean. John 15:3.

It will keep us from sin. Ps. 119:11.

It will make us happy. Jer. 15:16.

It is satisfying. Job 23:12.

There is a blessing for those who get hungry for the Word of God. Matt. 5:6; 6:33.

The principles of the ten commandments will be seen in the life of the man or woman who has been filled with the righteousness of God. Ps. 119:172.

Those who are merely professors of Christianity generally love pleasure more than they love the Word of God, which is able to accomplish so much for them. 2 Tim. 3:1-5; 4:1-4.

Genuine Christians love the Word of God more than they love worldly pleasure. Ps. 119:72, 140, 162, 174; 19:7-11.

The righteousness of God will satisfy the hungry soul. Jer. 31:14; Isa. 48:17, 18; 32:17, 18; Ps. 37:10, 11.

Study every verse cited, and when done thank God for a love for the Bible.



THE FIELD WORK



Haiti

At its fall council in September of 1912, the Mission Board asked Elder A. F. Prieger and wife, of Alabama, to go to Haiti to take charge of the work in that field. They responded to this call. Sailing from New Orleans October 29, they reached Haiti November 16, via Cuba and Jamaica. In each of these islands they spent a few days getting acquainted with the work and workers in the West Indies.

I went with them to Haiti, and by appointment Brother Isaac met us at Port au Prince. Here we spent one week. Several meetings were held with the company there, and on Sabbath two were baptized. The next day we went by steamer to Cape Haitian, on the north side of the island.

Several of the brethren came in from the country places to greet us. Every one rejoiced because some one had come to lead out in the work and to minister to their spiritual needs. One year and seven months have passed since Elder J. W. Tanner was compelled to leave the field. Can you wonder that the people were glad to see some one who had come to live and work among them?

The Haitian brethren have been very faithful and zealous in their work. The lay brethren have helped Brethren M. N. Isaac and A. Pean in every way possible. The result is that many are ready for baptism.

Elder and Sister Prieger left a very needy field to join the family of workers in the West Indian Union. Let us pray that the Lord will bless them as they give themselves to the work in Haiti. The language is French, and will have to be learned. This requires time and patience. The Lord goes before all his workers in all places, and he is in Haiti. We shall soon have reports from them of the work there.

U. BENDER.

My Summer's Rest and Experience

AFTER the death of my beloved companion last spring, I was so worn that it seemed advisable to go to the mountains awhile. I had brothers in the West, and to visit them, to secure the benefits of the climate and treatments at the Boulder Sanitarium, and especially to fulfil my wife's dying request that I visit and help certain relatives all I could, I went to Colorado the first of August, where I spent three months, stopping one month also in Kansas and Missouri. I not only got a good start on the road to health, but also had the pleasure of visiting brothers I had not seen for years, witnessed the conversion of one of them to the truth, and had the pleasure of baptizing him; and since then his son and his wife have been baptized, and all have joined one of our churches in Denver.

For over thirty years I have been in this truth alone, so far as regards my relatives; I greatly rejoice that these are now with me. Not only so, but three other brothers are studying the message, and in their letters they say, "Pray for me that I, too, may be ready to go with the Lord." One of these I had not seen nor heard from for twenty-seven years. How good the Saviour is to give us our dear ones to be with us in the truth! What a cheer is brought into the life by the hope of having them with us in the kingdom of God! The visit with my wife's relatives was profitable also, though I feel that not all was accomplished for them that she had hoped for.

During the summer, and to the present time, though so worn to begin with, I have spoken fifty-seven times, at various places; have held several other meetings and Bible readings, and have done much personal work. Although the labor has been little, the results have led me to rejoice greatly; and after the rest, I now find my health so nearly restored that I can again take up more active work in this cause, which is dearer to me than life itself. Praise the Lord with me for all he has done.

E. W. WEBSTER.

Sanitarium, Takoma Park, D. C.

Canvassing Work in North Carolina

THIS state has an extreme length of 503 miles, with a breadth in the widest part of 187 miles. It has a population of 2,206,287,—a thriving, enterprising people. Altogether, this is a State of great opportunities. We are sure that the field is ripe and ready for the missionary colporteur to enter and gather a rich harvest, as our record the past few years will prove.

The Lord has signally blessed our efforts in both subscriptions and deliveries. In 1911 we delivered \$13,016.18 worth of literature. It gives us cheer, for this is truly a grand, good work and a good showing for the few faithful colporteurs who labored so earnestly in this branch of God's cause. One colporteur took \$281 worth of orders in one week, and delivered most of them; and another, in one week of forty-nine hours, delivered \$370.75 worth of books. This is perhaps the largest record in the United States. It is a demonstrated fact that books do sell here in the South; not only can orders be taken, but good deliveries can be made. Consecration to God, with a willingness to obey the command, "Son, go work to-day in my vineyard," is all that is needed, and success is certain. We have four colporteurs who have earned their way to the General Conference, one of them being the State agent.

I have told you how God has blessed our efforts in the past, and how we have

demonstrated what can be done; I now want to state something of the extent of our work and the need of help to fill the many openings that we have here. This State has one hundred counties, and of the one hundred there are twenty-six that have never as yet been entered with our literature. Only thirty have been worked thoroughly with one or two books. In forty-four counties a little has been done, but some of this work was done as far back as 1893, which leaves them practically virgin soil.

Now, in consideration of all this and of the instruction God has given through the Testimonies that the work would close in the South first, I make an appeal to you to come over and help us warn the many souls that know nothing of present truth or of the perils of these last days. Certain destruction is coming upon the inhabitants of this world, and unless we do our best, their blood will be upon us. "I can not understand why our people have so little burden to take up the work that the Lord has for years been keeping before me, the work of giving the message of present truth in the Southern States. Few have felt that upon them rests the responsibility of taking hold of this work. Our people have failed to enter new territory and to work the cities in the South. Over and over again the Lord has presented the needs of this field, without any special results." —*Testimonies for the Church*, Vol. VIII, page 34.

My brother, my sister, consider these statements carefully, and pray earnestly to know if you are the one whom the Lord points out; and if you are, do not delay the work any longer by neglecting your duty to give the third angel's message in this needy field. If you feel impressed to come South and help in this worthy and great work, I should be pleased to have you write to me.

J. W. SILER.

Glenwood, N. C.

Working for the Indians in Fiji

WE are thankful to report a safe and pleasant voyage. We arrived on October 28, and Brother A. Stewart met us. He happened to be in Suva that day, and just two hours before the arrival of the boat he received the cable stating that we were passengers on the "Atua." It was a surprise to Mrs. Stewart, as there was no time to inform her, but we were made welcome.

Our first impressions are favorable, but I am slow to express myself lest I create wrong impressions. We have conversed with some Indians, and they express themselves favorably. They are glad when we say we are from India. We spent a few days at Suva before we decided where to settle, and are glad to report that we now occupy part of a house (two rooms, kitchen, and wash-house) on one of the main streets in the residential part of Suva. The house is divided into four suites. The first is occupied by three women working for the Pentecostal Mission. We occupy the third, leaving the one between us and the mission just mentioned. Our direct neighbor is an educated Indian, who is a government interpreter and knows seven Indian languages. His wife is a half-caste Maori woman. They seem quite friendly toward us. He has helped me translate into Indian something for

a sign-board stating we are the Seventh-day Adventist Mission for Indians. His wife plans to study.

We realize it is the day of small things, and expect up-hill work. We organized a small Sabbath-school last Sabbath. There are two English-speaking families here who are Sabbath-keepers. We are of good courage. The Lord in answer to prayer gave me definite assurance from his Word concerning our coming to Fiji. Prov. 4:11, 12: "I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble." The path of duty is the safest path. We need your prayers. Pray for us. Just where and how to begin is a perplexing question. We need the power of God's Holy Spirit in this work. Pray with us that God will raise up a man and his wife among the Indians who will help us give the message.

ELLEN MEYERS.

Ways of Working

How I Was Won, or How I Won Others for Christ

IN your conversion to the Christian life there stands out in bold relief some service or incident which you feel was chiefly instrumental in leading you to Christ. It may have been a revival service, the prayer of a friend, the kindly interest of a neighbor, the example of a godly life, even a pleasant smile or loving word. In turn, you may have found these or similar methods effective in reaching other hearts. In a few short, well-chosen sentences, tell others of your experiences. It will prove an incentive to Christian service. These experiences will be printed in this department, under the above heading, as received. Let all our readers contribute missionary incidents to this symposium.

Kindly Christian Courtesy

Being interested in physical culture when a young man, much of my leisure time was spent in the gymnasium of the Y. M. C. A. One Saturday night, after several hours spent in muscular exercise, I was passing out of the building when a young man accosted me, and in a pleasant manner invited me to remain for the religious service. I did so, and at the close of the meeting the same person asked me if I was a Christian. I replied in the negative, and he suggested that I allow him to pray for me. Out of courtesy I consented, and knelt with him in prayer. A year later I made the surrender of myself to Christ, and his peace became very real to me.

In order to observe Sunday, I resigned my position on a Sunday newspaper. Another year passed, when the *Signs of the Times* was brought to my home by a Bible worker. Bible readings followed, and Sunday passed out of my life, the Sabbath of God taking the place of honor. I retained my position, and for seventeen years on the sixth day of the week before sunset I passed out of the office, while the other employees continued their work. The Review and Herald invited me to enter its employ. I accepted; and am at present with this association, still rejoicing in Christ and in the truth which is to usher in his second advent.

JOHN N. QUINN.

Field Notes

TWENTY new believers were baptized in New York City on Sabbath, January 4.

ELDER P. C. HANSON reports six new members added to the church at Richland Center, Wis.

FOUR persons were baptized by Elder M. C. Kirkendall, in Toronto, Ontario, several weeks ago.

FROM Harvey, Western Australia, comes the report of twelve adults recently accepting the truth.

At the close of the week of prayer fifteen young persons were buried with their Lord in baptism at Laurelwood, Oregon.

A FEW weeks ago the Second German Seventh-day Adventist Church of Chicago, Ill., was organized, with a membership of ten.

DURING the recent week of prayer season every student in the Williamsdale Academy, in Nova Scotia, surrendered to the Lord, and eleven young persons were baptized.

FROM Western Kansas Elder S. S. Shrock reports the baptism of four persons at Collyer. Six persons in Bird City have decided to obey the commandments of God.

ELDER I. H. EVANS, of China, writes of a recent trip into the interior, reporting splendid meetings and the baptism at one station of thirty-two converts. At another mission thirteen received baptism.

EIGHT persons have recently accepted the truth through the efforts of our workers in Plainfield, N. J., and four in Newark, where, on January 5, a new church building was dedicated to the service of the Lord.

ELDER E. E. FARNSWORTH reports as follows from Marceline, Mo.: "Two months ago there was not a Sabbath-keeper in this place. Now we have a Sabbath-school with an attendance of about forty."

DURING the year 1912 more than fifty new members have been received into the First Seventh-day Adventist Church of Richmond, Va. A little company of fourteen believers has just been organized at Rileyville.

A CHURCH of eleven members has been organized at Kendrick, Idaho, in the Upper Columbia Conference. A new church has also been organized at Nezperce, Idaho, and at its first quarterly meeting six members were added.

A VERY successful tent-meeting was conducted in Charleston, N. C., by Elder Charles Manns. About twenty-five persons decided to obey the commandments of God. At Albemarle five new Sabbath-keepers were recently baptized, and a church of nine white members has been organized at Wilmington.

State and Church

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

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

Religious Liberty for Spain

MADRID, January 19.—Count Alvaro de Romanones, the new premier, will publish his program as soon as the king returns from a hunting trip in Granada.

The program, which is strongly marked by Liberal tendencies, is said to include complete reconstruction of the associations' bill, after negotiations with the Vatican; complete religious freedom; secularization of the cemeteries; obligatory civil marriage; a diminution of the number of non-elective senators, and a corresponding increase of elective senators; abolition of the death penalty; freedom of education; increased salaries for teachers; important public improvements; the creation of a second squadron of the fleet; and various measures to improve the condition of the working classes.—*New York Times*, Jan. 20, 1913.

Discrediting Columbus

BACKED by a letter from Rear-Admiral George W. Baird, U. S. N., retired, prominent speakers of the Secular League yesterday afternoon bitterly denounced Christopher Columbus, discoverer of America, as a thief, an adventurer, a gold lover, and a pirate, at a crowded meeting held in the Pythian Temple, Ninth Street and Massachusetts Avenue, Northwest. Admiral Baird termed as ridiculous the efforts of prominent Knights of Columbus to have Columbus created a patron saint of the United States.

The letter from Admiral Baird was directed to Hyland C. Kirk, president. The admiral has made an extensive study of all histories dealing with the life of Columbus.

"I have read every history," wrote the admiral, "on the subject which has come to my hand, and I am fully convinced that it is proved beyond cavil that Columbus was a Hebrew by birth and in his religious beliefs.

"At this time the college of cardinals in Rome has before it a bill to make Columbus the patron saint of the United States. It would be absurd."

Professor Kirk opened the meeting by reading a long essay, asserting that Columbus was born in Porto Santo, a suburb of Pontevedra, Spain. His real name was Christo Colon, he added.

John D. Bradley, secretary of the league, assailed the Catholic Church for attempting to claim the so-called discoverer of America for its own.—*Washington Post*, Jan. 20, 1913.

Gifts to Catholics

STATISTICS just issued show that the Catholic Church in the United States received during the year 1912 personal contributions aggregating \$500,000,000. Among the donors were twenty-seven Protestants. One member of the Hebrew church, Max Pam, a millionaire, not only

established a school of journalism at Notre Dame University, Indiana, but also gave \$25,000 to the Catholic University for a chair of antisocialist studies.

Secretary of State Philander C. Knox gave \$500 to St. Regis's Home, in Pittsburgh.

Archbishop Ireland recently received a check for \$100,000 from J. J. Hill, founder of St. Paul's Seminary, to be used for that institution. His daughter, Miss Clara Hill, of St. Paul, gave \$110,000 to the Visitation Sisters.

Mrs. William K. Vanderbilt, Jr., donated a Catholic day-home for children in San Francisco, at a cost of \$100,000.

Mrs. Thomas F. Ryan recently gave the Sisters of the Holy Child Jesus property worth over \$250,000. Her husband made the largest donation the Catholic Church has ever received in this country—\$1,000,000 for the Church of St. Jean Baptiste.

The late Michael Cudahy's executors gave \$50,000 to the Apostolic Mission House at the Catholic University.—*Selected*.

Present Conditions

I CAN not understand how American Protestants can endure silently and without shame the present conditions.

Catholics to-day may not only attack, but even slander Protestant people and doctrines, and no important paper even deprecates their abusive language; but we Protestants in a Protestant country can not preach Protestant doctrines without being accused of being bigots and called narrow-minded.

Catholics can organize a religious order like the Paulist Fathers, which stands chiefly for the conversion of Protestants, and such attempts have never been denounced, as far as I know, as a bigoted proselytism; but no Protestant can go to preach among Catholics without being accused of bigotry and base proselytism.

Catholics have organized a society like the Knights of Columbus, which counts already about three hundred thousand citizens who are bound to defend the Roman Catholic Church even in social and in political spheres, and no important paper denounces such organizations as unfair and un-American.

Catholics are taking the Bible out of our public schools, and then discrediting this greatest of American institutions by calling it ungodly and pernicious. Finally, they are establishing their parochial schools (wherein the most bigoted Romanism is taught, since foreign friars and foreign nuns are largely the teachers), and no important paper has warned the nation of the tremendous and sinister influence that must thereby be exerted in the near future on American ideals and civilization.

Catholics dare to say to a Protestant party, By no means can you marry a Catholic, unless the marriage is performed by a Catholic priest and an oath is made that all children springing from the union shall be Catholic, and there shall be no interference with the religion of the Catholic party; but no important paper therefor accuses them of narrowness and sectarianism.

Catholics can say from the confessional box, from the pulpit, through their books, and even through bulls of the popes, that the children of Protestant marriage are not legitimate children.

They can say that when a Protestant minister performs the marriage ceremony, he merely authorizes concubinage. They can insult Protestant daughters and wives since they do not consider them canonically and legally married at all, and no one finds such conduct unfair and un-American. But we Protestants can not speak of the Syllabus without being accused of attacking the Roman Catholic people and church.—*Juan Orts Gonzalez, in the Presbyterian of the South*, Jan. 15, 1913.

Foolish Protestants

AN almost incredible statement was made last week by Dr. Struthers, the chief medical inspector of Toronto's public schools. According to Dr. Struthers, a number of parents who objected to medical inspection transferred their children from the public to the separate schools. The presumption is that these parents are Protestants. They must be Protestants by chance and not by conviction. No man who has a proper appreciation of the principles of liberty and communion with the Deity without the intermediary of a priest, for which Protestantism stands, would subject his children to the influence of the Roman Church schools. Even if he did not believe the physical well-being of his child would be served by medical inspection, he would not risk its spiritual welfare and introduce a discordant element into his home by sending the child to a school conducted by priests and nuns, in which it would be taught the dogmas of the Roman Church. Rather than that, he would submit to what in a moment of indignation he might have considered a humiliating inspection, or send the child to a private school.

Orangemen have a duty in this regard. They are under an obligation to show fellow Protestants the danger of allowing their children to come under priestly influence. Did people rightly estimate the work of the Roman hierarchy they would sacrifice their all rather than allow their children to pass under its control. A little more knowledge, not more backbone, is what is needed by most Protestants who trust Rome. Our watchword should be, "Spread the Light."—*The Sentinel (Toronto)*, Jan. 9, 1913.

THE Irish question could very easily be settled by a complete, final, and irrevocable separation of church and state, the establishment of secular national schools, and exemption of the seventh-day Sabbath observers from the operation of Sunday laws. This to be a part of the constitution of the new Ireland, and to be beyond the power of any Irish parliament to change it. The trouble between Ulster and the other Irish provinces is entirely a religious one, and, as stated above, could be settled by eliminating the religious element of the question, to the vast advantage of the people of Ireland and the British Empire.—*The Chicago Israelite*, Oct. 19, 1912.

"We can not accomplish everything, however much we may see that should be done. But with patient care and watchfulness we can accomplish all of which the Lord has made us capable. And this is to succeed. Duty belongs to us, results to God."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

L. A. HANSEN - - - - Assistant Secretary

Medical Missionary Needs of Some Fields

WE give herewith some extracts from our office correspondence presenting some of the conditions that call for help in medical missionary lines and emphasizing the importance of medical knowledge and training for foreign field work:—

Syria

"I am impressed with the importance of our giving careful study to the need of sufficient medical training for missionaries working in the mission fields, where they must often meet the sick. We find ourselves unable to give the needed advice on account of lack of knowledge in the fundamentals of healthful living, treatment of certain cases, etc.

"Here we see the need of physicians to open up mission work among the natives in the interior, especially among the Moslems and others, where a minister will hardly find an audience or even an entrance, unless he can join with his spiritual message that of physical help for the suffering. There is a tremendous and fruitful field of labor for a consecrated medical missionary who is not a professional physician alone, but a missionary.

"In countries like these, especially in the interior, it seems to me to be imperative that a minister or gospel worker should be accompanied by a medical worker. A man who has the training of a nurse is not sufficiently qualified. At Jerusalem we have some medical work established, but we are handicapped for the want of a physician. We can not do independent work and treat patients as we should, making our medical work secondary, as there are plenty of other doctors and well-equipped sanitariums. Free treatments may be had by most of the patients.

"We in the Near East need some good physicians to do missionary work in the field, ministering to the sick, and thus acting as the right hand in the work here. There seem to be unlimited possibilities for a good, consecrated doctor who has his heart fixed on bringing the message of eternal life and a powerful Saviour to the people, while ministering to their bodily needs successfully.

"W. C. ISING."

East Caribbean Mission

"The people in these islands need a great deal of instruction on how to care for their bodies; but how to reach them is a large problem, as we are not allowed to give the simplest treatment to the sick. Only government doctors can practise here; and if they should find out that we are helping the people or advising them in such matters, they would make it hard for us. We see a great many die who, if they had been properly cared for, would have lived; but in most cases we are powerless to help them. Many die very suddenly,

often after only a few hours' illness. Large numbers die of apoplexy, all classes and conditions of people being subject to it. H. C. J. WALLEKER."

Jamaica

"It is very important that those coming to a new field know how to adapt themselves to its climate, its food, and its generally new conditions. Many come with the idea that abundance of sunshine is all that is needed. Others seem to think that if they can get all the bananas and oranges they want, they will need nothing else. There is need of an intelligent and comprehensive knowledge of what one should do to become well settled in a new country, and how to make the best of the conditions found there. U. BENDER."

British Guiana

"We are doing practically nothing here in the way of medical work, except what our workers are doing as they visit the homes of the people. They can do but little, as they have never had any training and know very little about caring for the sick. In fact, if they get sick themselves, they are just as full of superstition as others are. It is hard to get it out of these people.

"A good work could be carried on in Georgetown with visiting nurses and treatment-rooms. Of course, the services would have to be free, as the people are very poor. We are selling a few copies of *Life and Health*, but even at the low price at which they are sold, the people complain that the magazine is so high they can not afford to buy it.

"We are of good courage in the Lord, and the message is going forward with power here. Many souls are taking their stand. We lack in means, in both money and men, for carrying forward the work as we should. Still we can see God's hand every day. We thank him for a part in his work.

"I give herewith some figures I received from the American consul, showing something of the need here of medical workers who can help by giving instruction in health and in caring for the sick. In the face of these conditions, we have been blessed with very good health, except that we feel the continuous heat. It is not possible to do as much work here as in the States.

"E. C. BOGER."

We give herewith a part of the special report that Brother Boger sends regarding health conditions in British Guiana:—

"The report of the registrar-general shows that the deaths in 1910 were 10,424, the births 8,332, leaving an excess of deaths over births of 2,092. Of these 8,332 births, 3,325, or 39.9 per cent, were legitimate, and 5,007, or 60.1 per cent, were illegitimate. The foreign-born European population decreased from 7,911 in 1891 to 3,638, a decrease of 54.7 per cent.

"A recent examination of several hundred schoolchildren revealed the appalling fact that seventy-five per cent were already afflicted with filaria, or elephantiasis, and a medical estimate places the proportion of the population of the colony suffering from this disease at forty to forty-five per cent. It is incurable in this climate, and the only known way of arresting its progress is to go immediately to a cold climate to live. A

return to the tropics usually brings it on again. The mosquito which carries the filaria germ is found in all parts of the colony.

"There is much malarial fever all over the colony. It is common on the sugar plantations. No general campaign has been made for the extermination of the mosquito. The number of cases of malarial fever admitted to the Estates' Hospital for five years, from an average population of 58,778, was respectively: 1906-07, 33,748; 1907-08, 26,930; 1908-09, 28,181; 1909-10, 27,301; 1910-11, 21,063.

"Quinin is distributed by the post-offices of the colony at cost prices. The sale is steadily increasing.

"The average daily number of inmates in the leper asylum during the year ending March 31, 1911, was 424. Exhaustive experiments on the efficacy of the Nastin treatment for leprosy were conducted by the Colonial Bacteriological Office, and showed a practically complete lack of beneficial results.

"The average number of resident patients daily in the lunatic asylum during the year was 746."

These calls present but a small part of the great need of help. Surely there is ample opportunity for every true-spirited worker who would prepare for usefulness, or who may be already prepared, to find a field for his most faithful and ardent labors. L. A. H.

News and Miscellany

Notes and clippings from the daily and weekly press

—An investigation of the alleged \$600,000,000 telephone trust will be undertaken at once by the Interstate Commerce Commission.

—The twenty-ninth annual report of the Civil Service Commission, submitted by the President to Congress, shows a total of 431,880 persons in executive employ.

—Statistics just issued show that the Catholic Church in the United States received during the year 1912 personal contributions aggregating \$500,000,000. Among the donors were twenty-seven Protestants.

—The British steamer "Veronese" was wrecked on the morning of January 16, near Oporto, Portugal. Of the 139 persons on board, forty-four were lost. A ten-month-old baby, securely wrapped in blankets, was washed ashore, and is alive and well.

—Death as a punishment for opium smoking was meted out recently to a woman in Shanghai, China, who persisted in the use of the drug despite the stringent manifesto issued by the government on Christmas day prohibiting the people from indulging in the habit.

—In compliance with the wishes of President-elect Wilson the inaugural committee has decided to omit the time-honored inauguration ball. Mr. Wilson has asked the substitution of a public reception in the Capitol, and suggests that the festivities be "as simple as possible."

—After a long, stern battle the bill granting home rule for Ireland passed the House of Commons on January 16, by a majority of 110. Later it was read for the first time in the House of Lords.

—The London *Economist* figures the cost of the Balkan war, for sixty-four days' fighting, at \$152,000,000, or about \$2,500,000 a day. This is based on the expense of maintaining 1,000,000 men in the field, at \$2.50 a day each.

—The number of licensed automobiles in the United States has now passed the million mark. Some of the chiefs in the automobile industry declare this figure is far below the mark. It is said that there are 266,670 of the 1912 models now in service in the country, and that the average monthly sales run over 22,000.

—Governor Sulzer, of New York, who "came up from the people" on East Side, made good his promise of democratic simplicity at his inauguration by going on foot from the Executive Mansion to the Capitol to take the oath of office. The retiring chief magistrate and the other officials had to follow suit—not altogether to their liking.

—A new method of securing pure drinking-water for schools, factories, and domestic use has been introduced in France. It consists of a device for sterilizing water by the electric current. A commercial college of Paris is reported to be purifying in this simple way the drinking-water for 200 students; and the North Railway Station has also installed the apparatus in its waiting-room.

—Berlin will soon put into force some new police regulations in addition to the many already in vogue, all designed to make the streets quieter and more orderly by day and night. Canes or umbrellas must not be swung; persons must not walk more than three abreast; shouting, singing, and whistling are forbidden, and the doors and windows of houses and restaurants where music is being played must be kept closed.

—Moving pictures will shortly be introduced into China. Dr. Yen Mi Yen-lo, a graduate of the University of Tokio, will take with him when he sails from New York, in the near future, several thousand feet of film and several moving-picture men, who will instruct the Chinese in the operation of the machines. Some months ago Dr. Yen was commissioned to seek in America that one invention which, not already known to the Chinese, in his judgment would bring the greatest good to that country. This is the result of his investigation.

—The two houses of Congress have at last agreed on the immigration bill, which has been under discussion for some time. Immigrants entering the United States will be required to be able to read their own language, except in the case of wives, widows, single daughters, or those who have left their native country because of religious persecution. Physicians, matrons, and inspectors, all appointive by this government, will be on immigrant-carrying ships; fines imposed upon steamship companies for bringing in inadmissible aliens will be raised from \$100 to \$200, and steamship companies bringing in insane persons will be penalized, instead of merely required to deport such persons.

—Postmaster-General Hitchcock has modified the parcel-post regulations so as to permit shippers of merchandise to enclose with their shipments descriptive printed matter, without thereby making the shipment third-class matter and unmailable under the parcel-post law. In the first week of the service 4,000,000 parcels were mailed.

—Efforts to settle the dispute between the Eastern railroads and the Brotherhood of Locomotive Firemen and Enginemen over the demands of the road's firemen for increased wages and better working conditions have failed, and a strike ballot has been ordered. Should the strike become a reality, fifty-two roads would probably be seriously affected.

—Riotous demonstrations by striking garment workers in New York City have resulted in the arrest of many of the participants, and the abrupt cessation of all negotiations for a peaceful settlement of the questions involved. Strike breakers, and in some instances policemen, have been seriously injured in conflicts with strikers. The Clothing Trade Association, after having declared open war, has now proposed to give the workers an immediate increase of wages, and submit the other demands to arbitration. The number of workers now on strike is 140,000.

—Articles of incorporation for the so-called "Rockefeller Foundation" to administer a philanthropic fund of \$100,000,000, to be donated by John D. Rockefeller, have been passed by the House of Representatives. The object of the foundation is "to promote the well-being and to advance the civilization of the peoples of the United States and its Territories and of foreign lands in the dissemination of knowledge, in the prevention and relief of suffering, and in the promotion by eleemosynary and philanthropic means of any and all of the elements of human progress."

—A gigantic plumbing job that has no parallel in history is made necessary by a leak in the bed of the Danube near Immendingen, in Baden. Through an underground channel at that point a part of the river has been diverted from its course. It reappears at the surface in a valley miles away, and finally reaches the North Sea, thousands of miles from the Black Sea, into which the main stream of the Danube flows. The leak has lately become so serious that it materially affects the water-power of towns below Immendingen. Engineers purpose to plug the leak with cement at a cost of a million dollars.

—The House of Representatives is to be re-seated. The desks and reclining chairs on the floor of the House are to be removed and replaced with upholstered benches. The plans contemplate seven semicircular rows of seats intersected by aisles. The new seats will be installed more compactly than the present cumbersome revolving chairs are now placed. This makes it possible to provide more seats, and is an immediate necessity, for in the next House there will be 435 members and seven delegates and commissioners, all entitled to seats, and the old seating arrangement makes it impossible to find space for the accommodation of that number.

—Not long ago the Maxim "silencer" for guns was welcomed by military experts as an aid in warfare; now another silencer is announced, this one coming in the interests of peace—a device that is to silence the motor-boat engine. The inventor, not content with this public benefaction, is, it is stated, at work on a silencer for noisy street-cars; may his work be uninterrupted!

—Oliver Hudson Kelley, founder of the grange and known by farmers throughout the country as "Father Kelley," died at his home in Washington, D. C., Jan. 20, 1913. Mr. Kelley was born in Boston on Jan. 7, 1826, receiving his education in the public schools of that city. He left Boston when he was twenty-one years old, and for a time was a reporter for the *Chicago Tribune*. For some time thereafter he was a telegrapher, later going to Minnesota, where he traded with the Indians. While living on his farm there, he operated the first reaping-machine ever used in that State.

—Each person in the United States the past year used 87 pounds of sugar, the per-capita consumption of this article having increased from 80 pounds in 1910, 59 pounds in 1900, and 39.5 pounds in 1880, say statistics gathered by the Bureau of Foreign and Domestic Commerce. The total sugar consumption last year exceeded 8,000,000,000 pounds, whereas in 1900 only 4,500,000,000 pounds were used. The cost of sugar to the consumer last year has approximated \$400,000,000, which is more than \$1,000,000 a day. One fourth of this sugar came from the United States proper, another fourth from Hawaii and Porto Rico, and the remainder from foreign countries, chiefly Cuba.

NOTICES AND APPOINTMENTS

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*.

The Washington Foreign Mission Seminary

NOTICE is hereby given that the next annual meeting of the constituency of the Washington Foreign Mission Seminary will be held at the Foreign Mission Seminary, Takoma Park, Md., Feb. 13, 1913, at 2:30 P. M., for the election of nine trustees for the coming year, and for the transaction of any other business which may properly come before the meeting.

The constituency of the Washington Foreign Mission Seminary is composed of the executive committee of the General Conference of Seventh-day Adventists, and the president of each local conference of Seventh-day Adventists in the United States.

By order of the board of trustees,
W. T. KNOX, *President*;
M. E. KERN, *Secretary*.

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*.

International Publishing Association

THE tenth annual meeting of the International Publishing Association will be held in College View, Neb., 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, Notice!

THERE will be an adjourned annual meeting of the constituency of the West Pennsylvania Conference Association of Seventh-day Adventists held in the Seventh-day Adventist church, Sixth and Union Avenues, Altoona, Pa., Thursday, March 6, 1913, at 9:30 A. M., for the election of the members of the constituency of the association, and the transaction of any other business that may come before the association. This meeting will be held in connection with the eleventh annual session of the West Pennsylvania Conference, which will convene in Altoona, Pa., March 4-9, 1913.

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

West Pennsylvania, Special Notice!

THE next annual session of the West Pennsylvania Conference has been postponed by the action of the executive committee till March 4-9, 1913, which is just four weeks later than was announced last week. This action has been taken at the request of the Columbia Union Conference officers, on account of other important meetings conflicting with ours, which have been appointed by the General Conference. We trust that all delegates and others who were planning to attend this conference and convention of church workers will note the new date. The change in time will be the only change from the arrangements as previously announced.

This will be a very important meeting, and

we wish again to urge all our church officers and others who are interested in the work in West Pennsylvania to attend this meeting. Every church should see that it is well represented. Some of our best-known workers are expected to be with us, and the instruction given will be both timely and helpful.

All delegates' credentials should be sent to the conference office immediately. All who expect to attend should send their names at once to Elder W. F. Schwartz, 521 Union St., Hollidaysburg, Pa.

Please remember the new date, March 4-9, 1913. The meeting will be held in the First Seventh-day Adventist church, Sixth Avenue and Union Avenue, Altoona, Pa.

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

Central California Conference

THE second annual session of the Central California Conference of Seventh-day Adventists will be held Feb. 20-25, 1913, in the Fresno church, corner of O and Mariposa Sts., Fresno, Cal., for the purpose of electing officers and transacting such other business as may come before the meeting. A full attendance of the delegates is earnestly requested.

J. H. BEHRENS, *President*;
G. A. WHEELER, *Secretary*.

Central California Conference Association

THE Central California Conference Association of Seventh-day Adventists will hold its first annual meeting in connection with the conference to be held at Fresno, Cal., Feb. 20-25, 1913. The first meeting of the association will be held Monday, February 24, at 10 A. M. All delegates to the conference are members of the association.

J. H. BEHRENS, *President*;
G. A. WHEELER, *Secretary*.

Publications Wanted

THE following-named persons desire late, clean copies of our publications sent postpaid:—

Mrs. W. F. Nall, Luthersville, Ga., desires a continuous supply of our denominational periodicals and tracts for free distribution.

A continuous supply of denominational papers and tracts for free distribution is desired by Miss Mollie Crockett, Patsey, Ky.

Copies of the Harvest Ingathering *Signs of the Times* and *Temperance Instructor* will be appreciated by A. H. King, Box 38, Route 2, Shreveport, La.

Up-to-date papers containing present truth will be appreciated by Mrs. E. M. Gifford, R. R. 2, Box 122B., Shreveport, La., for use in missionary work.

K. E. and M. E. Cannan, of Marion, Ky., wish to thank their many friends who have responded so promptly to the call for literature to use in reading-rack work.

T. W. Lewis, 410 N. Exposition St., Wichita, Kans., desires to acknowledge with thanks the receipt of literature recently sent him. He does not wish more at present.

Mrs. Addie Carroll, Afton, Okla., expresses her thanks for literature already received, and asks that a continuous supply be sent her for use in reading-racks and missionary work.

A continuous supply of late copies of the *Protestant Magazine*, *Liberty*, *Signs of the Times*, *Watchman*, *Review and Herald*, also tracts in the Polish language, is requested by Mrs. S. M. Oldson, Bartlesville, Okla.

Charles Downey, Rock Hall, Md., Box 35, wishes a continuous supply of *Signs of the Times*, *Review and Herald*, *Liberty*, *Life Boat*, *Life and Health*, *Youth's Instructor*, *Gospel Herald*, and tracts for free distribution.

Mrs. D. T. Stucker, Klamath Falls, Oregon, wishes to thank those who have so kindly sent her our good papers for missionary purposes, and says she has all she can make use of at present.

Myrtle L. Harrell, of 208 Francis St., Hot Springs, Ark., wishes, in behalf of the young people's society of that place, to thank those who have sent papers for free distribution, and asks that they may receive a continuous supply of literature.

The Shreveport church will be glad to receive any tracts, copies of the *Watchman*, *Liberty*, *Protestant Magazine*, and *Signs of the Times* (weekly and monthly) for use in reading-racks and young people's work. Please address S. D. A. Church, care of D. M. King, Shreveport, La.

Special Notice!

WANTED.—Good Protestant homes for an affectionate, well-behaved girl, twelve years of age (black hair, dark eyes); for her sister, six years of age (hazel eyes); and for their brother, aged sixteen. After considerable effort, these bright, lovable children were rescued from Catholic institutions, to which they beg not to be returned. They have learned to love the Bible and want to be brought up Protestants. They are obedient and willing to work. What loyal Adventist family (or families) is ready to shelter these orphans? Persons answering this advertisement must be vouched for by their church elder or some conference official. Address all communications to Editors *REVIEW AND HERALD*, Takoma Park Station, Washington, D. C.

WANTED.—By married man twenty-five years of age, place as bookkeeper. Can handle any set of books. Has kept complete set of bank books. Wants position with Sabbath-keepers. Can give best of references. Address Chancy Wood, Bad Axe, Mich.

WANTED.—Position by young Adventist caring for steam-engine and boiler. For further information write to F. E. Johnson, 14 Cedar Ave., Jamestown, N. Y.

Change of Address

ALL mail intended for Dr. D. E. Blake and his wife should be sent to Empire, C. Z. The rate of postage is the same as in the United States.

Obituaries

Not Forever

Thoughts in a City of the Dead

ARTHUR W. SPAULDING

O, not forever shall these granite piles
Uplift their triumph over conquered men;
Not always creep the funeral files,
Swathed in the mystery passing human ken;
Not always smite the swords that human loves
dissever!

No, not forever.

The gray old lichens clothe the moldering rock,
Where sculptured Hope and Faith still upward gaze;
Still wait the patient hosts to hear the shock
Of God's great trumpets sounding on his ways;
But not for aye they halt before that sullen river;
No, not forever.

Hear, ye abodes of sorrow-haunted death!
Ye halls of Hades, mark the herald's cry!
Ye shall give back, your glorious Conqueror saith,
The men that perish and the babes that die;
And nevermore shall be, to press your foul endeavor,—
No, not forever.

And thou, dread sovereign that dost guard
those gates,
Thine hour hath struck; the Judge thy case
arraigns!
No more shalt thou adjust the fearful fates,
Nor lead the mangled souls of men in chains,
Nor, gleeful, watch again in death pale lips
aquiver;
No, not forever.

Bright o'er earth's hills, upon earth's sable
night,
Break now the glories of the kingdom's day.
A moment, and the bars with sudden might
Shall burst before the King upon his way;
And death again shall grave his records never,
never!
No, not forever!

◆ ◆ ◆
RICE.—Mrs. Nancy Davis Rice, wife of Gate Willis Rice, of Sheldon, Vt., died Nov. 16, 1912, aged 93 years, 9 months, and 1 day. Four sons and one daughter survive. Three years ago, through reading our denominational literature, she was led to accept the truths of the third angel's message. The funeral service was conducted by Pastor Lock, of the Methodist Church.

MRS. HOWARD RICE.

WAIT.—Anna R. Taylor Wait was born in Stark County, Ohio, Feb. 1, 1862, and died at Albany, Oregon, Dec. 29, 1912, aged 50 years, 10 months, and 28 days. About twenty-five years ago she united with the Seventh-day Adventist Church, and ever lived an exemplary Christian life, reflecting the character of her divine Master. She was highly esteemed by all who knew her. Her husband, parents, six sisters, three brothers, and other relatives are left to mourn. The funeral service was conducted by the writer.

H. W. COTTRELL.

WALL.—Elizabeth Sparks Wall died at Knoxville, Iowa, Jan. 3, 1913. On June 7, 1863, she was married to James Wall. To this union were born two children, both of whom, together with a foster-daughter, are left to mourn. Sister Wall was converted early in life, and in 1862 became a member of the Knoxville Seventh-day Adventist Church. She was indeed a mother in Israel, and we feel confident that she sleeps in Jesus. The writer spoke words of consolation to a large company of sorrowing friends and neighbors.

J. W. DORCAS.

HEISE.—Simon Heise was born seventy-two years ago, near Circleville, Ohio, and died at his home in Lockbourne, Ohio, Jan. 5, 1913. He was married in 1866. His companion, three sons, one daughter, three brothers, one sister, and many other relatives and friends are left to mourn. For three years during the civil war he served in the Union army, and for many years he marched beneath the standard of the Prince of Peace, being a faithful member of the Columbus, Ohio, Seventh-day Adventist Church at the time of his death. Words of comfort were spoken from Ps. 19:14.

JOHN FRANCIS OLMSTED.

HUGHES.—John S. Hughes died Dec. 16, 1912, at the home of his son, Prof. C. B. Hughes, in Keene, Tex. He was born in Franklin County, Kentucky, Dec. 18, 1836, and was united in marriage with Elizabeth Miller in 1858. About the year 1877 he accepted present truth, and until his death endeavored to walk in all the commandments of the Lord. For years Brother Hughes lived in Battle Creek, Mich. During a part of his stay there he was actively engaged in the canvassing work, and it was a source of great joy to him to have a part in carrying the message to others. He served his country for three and one-half years during the civil war, and from exposure contracted a malady from which he never recovered. The funeral services were conducted by Elder G. F. Watson, who used as his text the words found in Job 5:26. The deceased leaves a wife and six children, who cherish the hope of a glad reunion in the first resurrection.

C. S. LONGACRE.

DAY.—Wilber Day was born at Augres, Mich., Aug. 4, 1891, and died at Trade Lake, Wis., Dec. 30, 1912. He had been taking steps in the better life for several months, and during his last sickness earnestly sought the Lord. We believe that he died accepted of God through our Lord Jesus Christ. His parents, three brothers, and two sisters are left to mourn.

ALBERT WEEKS.

BECKWITH.—Died at Jennings, La., Jan. 11, 1913, at the age of 72 years, 6 months, and 7 days, Mrs. Arabella L. Beckwith. She had been a Sabbath-keeper for over forty years, and we believe that she sleeps in hope. One son and her sister, together with a large circle of friends, are left to mourn. The writer conducted a short funeral service, assisted by Pastor Taylor (Christian).

FRANK PEABODY.

ADDIS.—Drusilla Addis, *née* McKenzie, was born Feb. 11, 1850, and fell asleep in Jesus Jan. 1, 1913, in Oklahoma City, Okla. She was married to J. D. Addis in 1864. To this union were born eight children, who, with their father, survive. Sister Addis accepted present truth about twenty-nine years ago and became a member of the Seventh-day Adventist Church. The funeral services were conducted by the writer.

N. R. HICKMAN.

BUDD.—Eliza Ann Budd was born in Bridgeville, N. Y., Sept. 9, 1843, and died at her home in Slate Hill, N. Y., Jan. 4, 1913. In 1895 Sister Budd accepted present truth, and for eighteen years was a faithful, consistent Christian, during which time she was a member of the Middletown Seventh-day Adventist Church. Her greatest joy was in explaining to others the truth which she loved. At the funeral service the writer spoke words of comfort from 2 Sam. 14:14.

R. J. BRYANT.

DARLING.—Lulu May Parker was born in Montcalm County, Michigan, March 28, 1884. On March 23, 1904, she was united in marriage to Lewis O. Darling. Sister Darling was reared in the knowledge of present truth, to which she was faithful until her death, which occurred Dec. 24, 1912, at her home near Burt, Mich. Her husband and two little children, together with her parents, brothers, and sisters, and a large circle of friends, are left to mourn. The writer conducted the funeral services.

H. B. WESTCOTT.

HANSEN.—Died at St. Helena, Cal., Dec. 9, 1912, Brother Hans Hansen. He was born in Denmark in the year 1849, and at the age of seventeen came to America, making his home in Wisconsin. In 1869 he moved to Austin, Minn., where he lived for thirty years. The last few years of his life were spent in California. In 1879 Brother Hansen was married to Sena Nelson, who, with two daughters and four sons, is left to mourn. Soon after his marriage he accepted present truth, and from that time his hope was bright, and his faith unwavering. This was particularly manifest during his long and trying illness. The funeral service was conducted by the writer, assisted by C. C. Crisler.

D. E. ROBINSON.

POTTERTON.—Died Aug. 9, 1912, at the home of her son in St. Helena, Cal., Mrs. Sarah Maria Potterton. She was born in Montreal, Canada, in 1832, but grew to womanhood in Ohio and Illinois. She was married to John Boyd, and to them were born two children. After Mr. Boyd's death she was united in marriage with Abraham Potterton. To them were born four children. The family moved to California in 1866, and four years later settled in Napa Valley, where they have resided since that time. Sister Potterton accepted this truth in 1876, and was a charter member of the St. Helena Seventh-day Adventist Church. She suffered intensely for many years, but bore her affliction with courage and fortitude. Her death is mourned by two sons and one daughter.

D. E. ROBINSON.

COGER.—Sister Elizabeth Coger was born April 20, 1849, and died Jan. 2, 1913, at her home in St. Joseph, Mich. She is survived by her husband, three sons, and one daughter. Sister Coger was a member of the Seventh-day Adventist Church at Lansing, Mich. Words found in Rev. 14:13 were used as the text for the funeral sermon.

J. J. GRAF.

McGLOTHLEN.—Isaac Clinton McGlothlen was born May 9, 1892, and died Jan. 4, 1913. Clinton attended school at the Forest Home Industrial Academy during the winter of 1907-08. During the week of prayer he was converted and baptized. Later he wandered away from the Lord and lost his early Christian experience. When the Balkan war broke out, he expressed a strong desire to make a change in his life and give himself unreservedly to the Lord. During his last sickness he gave every evidence of sincere and genuine repentance. He was not afraid to die, and we believe that he will have a part in the first resurrection.

E. N. SARGEANT.

SORENSEN.—Hans Sorensen was born May 29, 1844, in Denmark. He came to America in 1865, making Neenah, Wis., his home until 1902, when he removed to Granite Canon, Wyo. While living in Wisconsin, he accepted the truths held by Seventh-day Adventists under the labors of Elder J. G. Matteson, and remained a faithful Christian. At the time of his death, which occurred Dec. 26, 1912, he was a member of the Cheyenne, Wyo., church. Two sons and one daughter are left to mourn. The funeral service was conducted by the writer, words of comfort being taken from the book of Job.

THEODORE G. LEWIS.

(Danish paper Sendebud please copy)

RATLIFF.—Manoah Ratliff was born near Straughn, Ind., Jan. 18, 1842, and died in Edmonton, Alberta, Canada, Dec. 21, 1912. He enlisted during the civil war, but shortly after entering active service, was wounded and honorably discharged. After this he came to Alberta and took up a homestead, where he resided until about two months ago, when the family moved to Edmonton. He leaves to mourn, his companion, three children, one stepson, two sisters, and one brother. Twenty-two years ago Brother Ratliff accepted present truth, and died firmly believing that he would meet the Saviour when he comes. The writer spoke words of comfort from 1 Thess. 4:13-18.

H. A. NIERGARTH.

The Advent Review and Sabbath Herald

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

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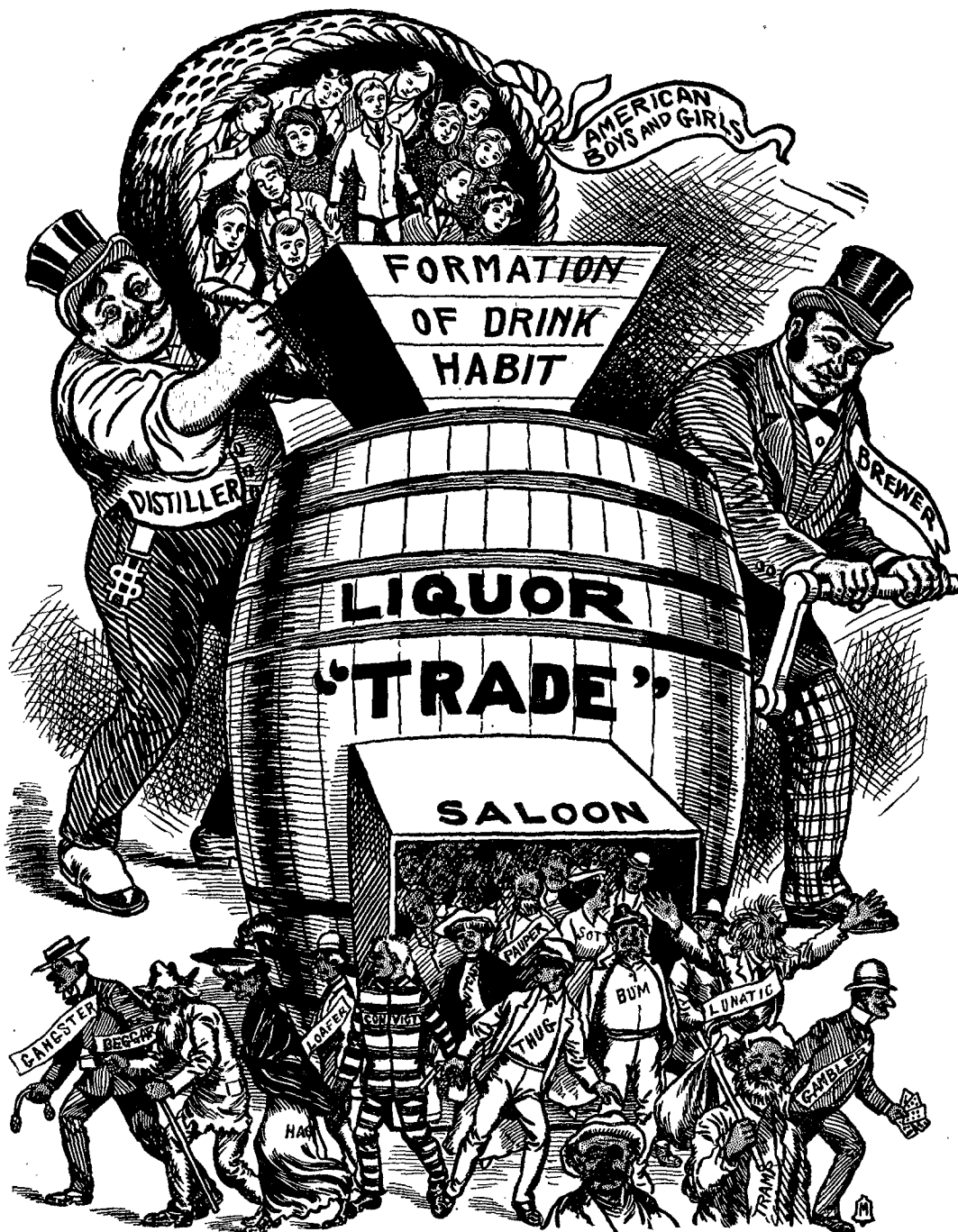
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The Raw Material and Finished Product of the Gin-Mill

YOU can not buy immunity for any price for your boys and girls; you can not buy safety so long as the saloon is opening its doors and inviting them in. As long as you permit these places, you may expect to furnish the material that goes into this ceaseless death grind. In the name of common justice, and in the name of the manhood and the womanhood of our beloved land, in the name of the stainless homes of America, let your patriotism appeal to reason, let your conscience whisper in the ear of judgment; and in the rectitude of your Anglo-Saxon manhood, in this hour of your country's need, register your votes against a continuance of the curse of the legalized liquor traffic.—*Ex-Congressman George C. Sturgiss, of West Virginia.*

The Back Cover of the New Temperance Instructor
Printed in Colors



WASHINGTON, D. C., JANUARY 30, 1913

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MEMBERS of the West Pennsylvania Conference will please note the change in the appointment for the meeting of that conference, as found in the announcement of that meeting on page 21 of this issue.

ONE student at the Foreign Mission Seminary sold ninety-six dollars' worth of magazines on the streets of Washington during the past ten Saturday nights. Are there not some other students who desire to help defray their expenses through school in a similar way?

As we close the forms of this issue, there comes from Constantinople the news of a swift and startling change in affairs in the Turkish Empire. The cabinet of the Turkish government had, with great reluctance and after much discussion, concluded to surrender the city and fortress of Adrianople, and to leave the disposition of the Aegean islands to the representatives of the greater European powers. But the mass of the Turkish people, especially the military, have been strongly opposed to the surrender to the allies of the "sacred city" of Adrianople. On January 23 this opposition culminated in the assassination of Nazim Pasha, the head of the Turkish army, in the resignation of the cabinet, and in the selection of a new cabinet, whose members stand for the continuation of the war to preserve the national honor. This complete change in the affairs of the government throws into confusion all the arrangements that have been made for settling the questions at issue between Turkey and the Balkan allies, and greatly increases the danger of a general European war.

THOSE having friends and relatives living in Chicago are requested to send them an invitation to attend meetings being held in the Baptist church, Ashland Boulevard and Monroe Street, Chicago, during the month of February; sermons on the Sabbath question and religious liberty. Services will be held every evening at 7:45.

K. C. RUSSELL.

At the close of the general meeting in Calcutta, Elder J. L. Shaw and Prof. H. R. Salisbury began a tour among the mission stations in India. After counseling with the brethren in the Bombay section, and carefully looking over several sites, it was decided to purchase nine acres of land two miles from Kalyan, a healthful, thriving town and railroad junction a few miles northeast of Bombay. Here Elder M. D. Wood and wife and associate workers will locate, and from this center labor to give the third angel's message to the Marathi people, whose language they know and for whom they have labored in the past.

BROTHER E. R. ALLEN, field agent for the Canadian Union Conference, has secured an excellent testimonial for the Protestant from Rev. E. C. Laker, B. D., Ph. D., pastor Port Hope Methodist Church, Ontario. The renewal of his subscription was accompanied by this testimonial: "I have had occasion to do a good deal of reading relating to various phases of Romanism. . . . The Protestant Magazine presents in available and inexpensive form a strong, sane treatment of different aspects of the subject that ought to be appreciated by intelligent Protestants. Its articles are not a compilation of extravagant or irresponsible statements, but are carefully written, buttressed with authoritative references and quotations. It discusses fundamental questions, presents historical facts, and points out present-day issues in a strong and convincing manner. The magazine is timely. It sounds a needed alarm. It states facts and reveals conditions too frequently unknown."

MUCH interest has been shown by union conferences in making it possible for them to report an average of fifteen cents a week throughout the year 1912 to missions for all church-members in the local conferences represented by the union. Several large unions quite doubtful as to whether this would be possible have, by the splendid work done by both people and leaders, been able to rejoice in their success when all moneys were in for the year. A later report will show how each local and union conference stood. Several union conferences report that all former records for any one month were broken in the amounts received during December. These returns have been watched with keen interest at headquarters, and the hearts of the workers connected with the Mission Board are greatly cheered, and these workers join heartily in the rejoicing over the splendid success attained by so many conferences and unions. As the good news reaches our missionaries in distant lands, they, too, will be encouraged and rejoice with us. It is through a willing people God is to finish his work throughout the earth. And he will surely richly bless every one who has helped to make up this average of fifteen cents

each week per member for 1912, so generally attained here in the home land.

FROM a recent report from China we learn that there was about thirty thousand dollars available for the building fund, and appropriations were made from it as follows:—

A training-school	\$ 9,500
Central China Mission	
Station at Yen-cheng	2,500
Station at Hankow	4,200
South China Mission	
Land at Canton	1,925
Canton Home	1,500
Home for Brother Wilbur.....	2,000
Intermediate school	3,000
Swatow Home	2,000
Central China	
Home on Gagunshan	800
Southeast China	
Intermediate school	2,500

Total\$29,925
The above were provided for from the \$300,000 Fund.

THE remonstrances against the Johnston Sunday Bill or any similar measure continue to pour into the Senate. As they come from all parts of the country and are presented by many senators, they must make quite an impression. Up to the time that this paper went to press, no effort had been made to call up the Johnston Bill in the Senate, and the substitute for it, prepared by the legislative committee of the Lord's Day Alliance, had not been presented. In the ordinary course of things, it would seem hardly likely that either bill could become a law during the present Congress, which expires March 4; but it is possible that an effort may be made to rush one through during the closing days of the session. Earnest efforts have been put forth to forestall any such outcome as this, and the work will be continued. The prompt cooperation of our people throughout the United States has been a great factor in the campaign.

To Church Elders

AN effort is being made to secure returns at the earliest possible date from all our conferences and missions throughout the world for use in compiling the 1912 statistical report of the denomination. To accomplish this, however, the cooperation of the officers of our churches is necessary. If each one who has any part to act in the matter of submitting returns for our churches and companies will act promptly, the secretary of the conference will be able to make his report without delay. Unless this is done, it will be impossible to prepare the report prior to the coming session of the General Conference, which it is greatly desired to do. Will not each one, therefore, who has anything to do in the matter of reporting information for our various churches and companies, please forward his report without delay, and thus greatly assist in the prompt preparation of the report for 1912? Proper blanks for reporting have doubtless been furnished each church clerk for use in submitting returns, and these should be filled completely, at the earliest date, and sent to the secretary of his conference.

H. E. ROGERS,
Statistical Secretary.