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REVIEW AND HERALD

THE
EVERLASTING GOSPEL



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ONE of the highest officials connected with the Smithsonian Institution, U. S. National Museum, Washington, D. C., writes thus to *Life and Health*: "I have received the two numbers which you kindly sent me in October, and have just found time to look them over. It is by far the best health magazine I have ever seen, and I take pleasure in sending you herewith check for \$3.00 for 5 years' subscription. Would like to congratulate your editor on the rational view of the diet question he advances."

THE issue of *Liberty* magazine for the first quarter, 1914, is to be known as the "Thomas Jefferson" and "Temperance Memorial" number. It will contain a two-page photo reproduction of the great temperance mass-meeting held on the United States Capitol grounds, Wednesday, December 10, in which 3,000 men and women marched through the streets of Washington, under the banners of the Anti-Saloon League and the W. C. T. U. It will also contain the proposed amendment to the Constitution of the United States prohibiting the man-

ufacture or sale of alcoholic drinks, and also a petition blank to be used in securing signatures of all persons favoring the passage of such an amendment. Send \$1.00 for 20 or \$2.00 for 50 copies today, and sell and distribute them in your neighborhood.

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IN PURSUIT OF HEALTH AND HAPPINESS

These two interesting pictures are taken from the beautiful and practical January number of *Life and Health*. We have called this the "Reducing the Cost of Living" and "Healthful Cookery" number. Send \$1.00 for 20 or \$2.00 for 50 copies of this easy-selling number. Take the agency for your town. Selling this breezy and up-to-date monthly messenger of health and good cheer is both pleasant and profitable work. Liberal commission on yearly and half-yearly subscriptions. Ask for subscription receipt book.

(New National Theater, Sunday, December 14), Rev. R. H. McKim, rector of the Protestant Episcopal Church of the Epiphany, spoke for two hours on the theme: "Why We Are Protestants;

board, teachers, mayor, attorneys, business men, and other molders of public opinion? Don't forget to send one or two copies regularly to your public library, and see that they are displayed.

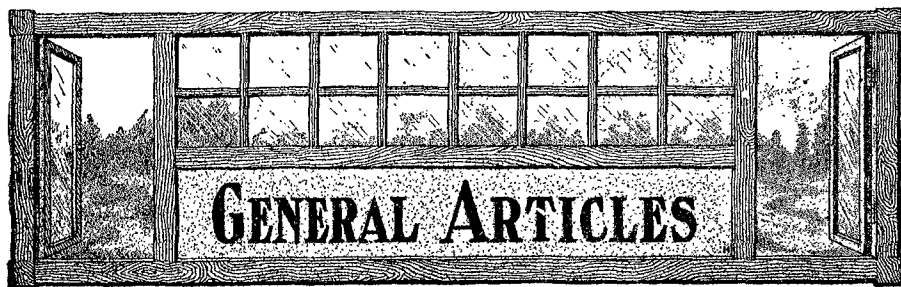
The Advent Review And Sabbath Herald

"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, DECEMBER 25, 1913

No. 52



Infinite Harmonies

WORTHIE HARRIS HOLDEN

HARMONIOUS strains of heavenly music blend

In life's complete engagement to its end.
We oft have won a chord, now here, now there,

But well the Master knows we could not bear

Full knowledge of his will and work,
and so

He kindly dulls his harmonies below.
Sometimes with the last cadence of the day

He opes the portal, dense and somber-gray,

That for a moment we may catch the thought

The Infinite through all our hours has wrought;

Then mortal lists to no distinctive sound,
For sense submerges 'neath one jubilant bound

Of gratitude. Too complex for our ear
The wonderful infinities we hear.

Could we discover a recurring strain
Of melody 'twere this, God bids thy pain,

Thy sorrow, and thy joy fulfil his care;
He modulates sweet measures from thy prayer

Of trust and full obedience to his love.
His wonder-music is the theme above;
And soon in paradise thy soul shall hear
Transcendent rhapsodies, replete and clear.

Portland, Oregon.

Divine Immortality

JOSEPH E. STREED

"As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." John 6:57. One of the most important attributes of God, which can be traced in connection with the history of the human race from the fall of man to the final restoration, is that of immortality.

While in Eden's garden, and in his probationary period, Adam had placed before him the hope of immortality; he was created in the image of God. The

power to retain the divine attributes depended upon his loyalty to his Creator and his partaking of the life-giving virtue of the tree of life.

The fiat that went forth from God, "For in the day that thou eatest thereof thou shalt surely die," was not an arbitrary provision on God's part. By his own act of disobedience Adam would take himself and all the race out of God's great plan of life into the domain of death, and as a result he and all his posterity would forfeit their lives.

That God's character might be rightly understood, and that sin might be seen in its true light, God gave to man another opportunity to develop the traits of character to fit him for the bestowal of the divine attribute of immortality. Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

Man must partake of the divine nature before he becomes immortal. God will never bestow the highest attribute of his divine being upon any creature that fails to become like him. In his great mercy and love the Lord has provided the means whereby human beings may become partakers of the divine nature. "According as his divine power hath given unto us all things that pertain unto life and godliness [God-likeness] . . . whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." 2 Peter 1:3, 4.

By the fulfilment of these promises man will be restored to the moral image of God. These promises rest in one who is divine and has life in himself; and so we are told, "He that eateth me, even he shall live by me." This experience means a partaking of him,—living the life that he lived; being as he was in this world; bearing his cross; living his life over once again in this world where he lived amid evil surroundings. This godlikeness must be seen and felt as his was seen and felt; it must be a

power in this world to help others. This life can come only through an acquaintance with him. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

While upon this earth our Saviour spoke many parables, used many illustrations and object-lessons, in order to impart this great truth to man; and yet few give this important truth very much thought. Satan has led man to believe that he has inherited this immortal life, and consequently has no need to ask for it. By his world-wide deceptions in this generation Satan is leading men to believe that they will rise to a higher plane of life, and that an eternal life. Others measure eternal things by the things they see; and oftentimes the things they see are of more value in their way of thinking than the eternal. The Saviour said: "And ye will not come to me, that ye might have life." John 5:40.

The one who lives Christ's life may go down into the dusty tomb, but to such Paul says: "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. When God imparts this divine attribute to his creatures, "then shall be brought to pass the saying that is written, Death is swallowed up in victory." This will glorify "the King eternal, immortal, invisible, the only wise God," to whom "be honor and glory forever and ever."

This great act before the universe will be God's answer to Satan's charges against his rule and character.

Australia.

Preaching

A Sacred Ministry

W. F. MARTIN

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean

lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people." Isa. 6: 1-9.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28: 18-20.

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." 1 Tim. 1: 12.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13: 2.

I have quoted these scriptures at length to illustrate the thought that God calls men to the ministry, to the preaching of the gospel. God has chosen through the foolishness of preaching to save them that believe. Again, in enumerating the gifts that make up the perfect church, he places at the head of the list, "First apostles." The word apostle signifies one sent forth. From the scriptures which we have quoted we see that such ones are sent forth for a specific purpose. That purpose is to preach the gospel. According to this, men are chosen of God for this specific work. We have direct reasons for wishing to impress the foregoing. It has been said that this is a hard time for the preacher. The habit of churchgoing has not been maintained. It has not kept pace with our rapidly increasing population. Worse than all this, the church itself has suffered a decline in its conception of preaching. In many instances its members fail to see the call of God in it. All of this has to an extent chilled the ardor of the preacher. There are certain other forces that work against the preacher. There is a multitude of books, magazines, newspapers, clubs, etc. These all meet the intellectual desires of the people. Competition is very strong. The preacher is no longer the chief person of the town. There is also a great flood of religious literature,—books, tracts, weeklies, and magazines.

Then there are other branches of religious work to which the minds of young men have been directed. They have been told that they can enter one of these and be engaged in the Lord's work as verily as is the minister. We have sometimes been led to wonder if at all times an entirely unselfish motive has prompted the choosing of another vocation rather than that of the ministry.

In the work of the ministry one is called to suffer. From this the heart naturally shrinks. This is strictly a commercial age. Everything is weighed in the monetary scales. Naturally the young man who thinks he can be engaged in the work of God and have a settled home and a good income while practising medicine, will choose this rather than what seems a life of toil and itinerancy, with small pay.

The greatest Prophet was a preacher. He taught with authority. There was always in his teaching the predominating element of personality. The personal method was his way of teaching. It is the strong conviction of the writer of these lines that the gospel must be spread chiefly through personality rather than through literature or institutions. "From lip to lip and heart to heart the truth must be passed on, the divine life in one soul to be as a torch with which to kindle it in another."

At the very beginning of Christ's work, he gathered disciples, taught them and impressed his personality upon them. "He opened his mouth, and taught them." His was the oral method. He did not have a single written word. He was training his men to be preachers. When they left his school, they went forth and taught as he had taught. Those with whom they came in contact knew these disciples had been with Jesus. He stamped his personality on them. He sent them forth to preach. They were to be witnesses, his messengers. In the early history of the church the apostles considered their chief work to be preaching. They asked for the appointment of deacons that they might give themselves to the ministry of the word and to prayer. The record of this is found in Acts 6. Notice the proposal came from the apostles, and it pleased the multitude. The church desires able ministers whose lives are given to prayer and the preaching of the word. Others than the ministers can serve tables. Paul says, "Christ sent me . . . to preach the gospel." The angel of the Lord said to Peter, "Go, stand and speak in the temple to the people all the words of this life." When the call to the ministry is spoken of, preaching is made emphatic.

The Christian church began in preaching. The first great work of the apostles was done by preaching. Even the outpouring of the Holy Ghost at Pentecost was that each one present might hear in his own tongue the preaching of the gospel. The gospel was not written until after it had been preached. The apostle Paul was preeminently a preacher. His epistles were written to churches that had been gathered out by his skilful preaching. Preaching has been called "God's word through a man." "Speak, Lord," said the young prophet, "for thy servant heareth." The apostles said, "We cannot but speak the things which we have seen and heard."

Coming to times since the first era of the church, we find that preaching has been the great factor in the promulga-

tion of the gospel. Witness Morrison in China, Moffat in South Africa, Eliot among the Indians of America. We shall not speak of those in our own denomination who have been mighty men on the rostrum. It is true that other agencies have come in to help, but none of them will or can take the place of the preacher. The eras of great spiritual revivals have come from preachers who had messages from God. Such men have not always used correct language nor strictly formal decorum in the pulpit. They have had the creative thought and passionate speech that come from a burdened soul. They felt the woe upon them if they preached not the gospel. This responsibility has made men fearless and mighty. This fire burning in the souls of men is never understood until it is spoken. It is the accent of conviction that arrests and holds the attention. It is the tone of conviction that opens up the avenue to indifferent and hostile minds. A man who knows the message must speak it. Right here is where preaching is lifted above rhetoric, diction, and elocution. It rises into a higher sphere. Here again is the personal element. It is Christ speaking through his messenger. "Ye are my witnesses."

It has been well said: "The source of genuine religious eloquence lies much deeper and higher than in the study and appropriation of rhetorical figures and other artificial human methods—in the deep glow, in the enthusiasm of the heart for the divine truth and beauty of the gospel, which the Spirit of God produces in the speaker when he becomes fully absorbed in the truth; and when this unfolds itself in his address, then also the Spirit of God cooperates, impressing and touching the hearts of the hearers. In this self-abandonment to the holy unction from above lie the inmost source of true religious eloquence and the secret of its fruitful operation."

The work of preaching is incomparable. It is standing in Christ's stead persuading men to be reconciled to God. The church will be wise in giving itself to the careful training of the ministry. No amount of attention to music, ritual, or learned lectures on secular subjects will answer or permanently draw a congregation. What is wanted is gospel preaching. Coupled with its hardships, preaching has its ineffable pleasures. "They that sow in tears shall reap in joy." No truer words were ever spoken. What can compare with the joy of hearing the burdened soul say, "I will arise and go to my Father"?

No fruitage of toil is so sure as using the Christian, God-given graces of the pulpit to make men doers of the word.

Again, the church needs not only more but better preachers. Men are needed who look not upon preaching merely as a profession, but who are filled with the living Word,—men who regard preaching as the highest and most difficult art, and, having this high conception, hold themselves to it, determined to attain efficiency.

No preacher can permanently succeed who does not make Christ the center of every discourse. The preacher must have a sense of a message from God. He stands before men, not to enforce his own ideas, but God's; to teach men the way of salvation. He is an ambassador sent of God. "We pray you in Christ's stead, be ye reconciled to God." The sermon is not so much to *be* something as it is to *do* something. It is not to attract attention to itself, but to the Saviour.

The story is told of a great artist that when he had finished the painting of the Last Supper, he asked a friend to see it. As the painter withdrew the cloth, the friend said, "How wonderful the cup in the hand of Christ!" The painter impulsively drew the brush across the cup, saying, "Nothing shall hide the face of Christ."

Again, remember they took knowledge of the disciples that they had been with Jesus. "There is none other name under heaven given among men, whereby we must be saved." A preacher who fails to lift up the Saviour and make him more to be desired than all else, has missed the mark. When he gets his message from any other source than the Bible, he is giving the people a stone for the bread they need. This is a hard time for the preacher, and yet it is the time of opportunity. God is calling for men—men who know the times, men who will be satisfied with nothing short of perfection—to stand on the wall and watch for the breaking of the day. Let us strive for the ideal as expressed by Luther: "There is no more precious treasure nor nobler thing upon earth and in this life than a true and faithful preacher. The spiritual preacher increaseth the kingdom of God, guardeth men against death, putteth a stop to sin, consoleth every man according to his condition, traineth young people excellently. In short, he createth a new world and buildeth a house that shall not pass away." "We pray you in Christ's stead, be ye reconciled to God."

College Place, Wash.

Jehoshaphat—No. 2

MRS. E. G. WHITE

SOME years after coming to the throne, Jehoshaphat, now in the height of his prosperity, consented to the marriage of his son Jehoram to Athaliah, daughter of Ahab and Jezebel. By this union there was formed between the kingdoms of Judah and Israel an alliance which was not in the order of God, and which in times of crises brought disaster to the king of Judah and to many of his subjects.

On one occasion, Jehoshaphat visited the king of Israel at Samaria. In honor of his royal guest, "Ahab killed sheep and oxen for him in abundance, and for the people that he had with him;" and against his better judgment, Jehoshaphat was persuaded to unite with Ahab in an effort to regain from the Syrians by force of arms Ramoth, one of the old

cities of refuge, which, Ahab declared, rightfully belonged to the Israelites.

Jehoshaphat had rashly promised to join the king of Israel in his war against the Syrians; but before setting out, he desired to know the will of God concerning the undertaking. "Inquire, I pray thee, at the word of the Lord today," he said to Ahab. In response to the request, Ahab called together four hundred of the false prophets of Samaria, and said to them, "Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand." But Jehoshaphat was not satisfied. "Is there not here a prophet of the Lord," he asked, "that we might inquire of him?" Ahab answered, "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." Jehoshaphat was firm in his request that the man of God be called; and upon appearing before them and being adjured by Ahab to tell "nothing but that which is true, in the name of the Lord," Micaiah said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace."

The words of the prophet should have been enough to show the kings that their project was not favored by Heaven; but neither ruler felt inclined to heed the warning. Ahab had marked out his course, and he was determined to follow it. Jehoshaphat in a moment of weakness had said, "We will be with thee in the war," and he was reluctant to withdraw his forces after promising help. "So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead."

During the battle that followed, Ahab was shot by an arrow, and at eventide he died. "There went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country." Thus was fulfilled the word of the prophet.

From this disastrous battle Jehoshaphat returned to Jerusalem. As he approached the city, "Jehu the son of Hanani the seer" met him with the reproof: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God."

The later years of Jehoshaphat's reign were largely devoted to an effort to bring about further reforms throughout the land of Judah. The king "went out again through the people from Beersheba to mount Ephraim, and brought them back unto the Lord God of their fathers."

One important step in this work was the establishment and maintenance of efficient courts of justice. The king

"set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

The judicial system in Judah was perfected by the founding of a court of appeal at Jerusalem, where Jehoshaphat "set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies."

The king solemnly charged these judges to be faithful. "Thus shalt ye do in the fear of the Lord, faithfully, and with a perfect heart," he declared to them. "And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass."

"And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you."

"Deal courageously, and the Lord shall be with the good."

In his careful safeguarding of the rights and liberties of his subjects, Jehoshaphat emphasized the consideration that every member of the human family receives from the God of justice, who rules over all. "God standeth in the congregation of the mighty; he judgeth among the gods." And those who are appointed to act as judges, under him, are to "defend the poor and fatherless;" they are to "do justice to the afflicted and needy," and "rid them out of the hand of the wicked."

The Gospel Revealed in Earliest Times

N. B. MATHES

THE Bible is sometimes divided into two parts, called the law and the gospel, and these correspond with the familiar terms Old Testament and New Testament. Some are inclined to attach little importance to the Old Testament, while emphasizing the New. A notary public in a Southern town, a man of some prominence in his county, once said to me, "The Old Testament is good old history, but that is all there is in it." A prominent citizen of the same town, a deacon in his church, declared on oath that his denomination did not look upon the Old Testament as a part of the Bible. Let us hope that he was mistaken. Some one brought a question which had to do with the teachings of the Old Testament to a minister of the gospel, and his answer was, "O, we have noth-

ing to do with the Old Testament; that is a dead letter now!"

It is true that we are not required to keep the ceremonial laws of the Old Testament, but the spirit of those laws is as binding now as it ever was, and the moral requirements of the Old Testament are as noble and elevating as anything we find in the New Testament. So let us see if there's nothing in the Old Testament except some "good old history." And let us go right back to the beginning. In the first three chapters of Genesis we have the creation of the world, the institution of the Sabbath, the creation of man, life in the garden, the creation of woman, marriage and home, the fall, and the expulsion from the garden of Eden. It was not very long from the creation of man to his expulsion from the garden; for Adam was only one hundred and thirty years old when Seth, his third son, was born. But before Seth's birth there was ample time for many important events to happen. And in this time, in all probability, a system of religious worship was instituted, of course under divine direction. This we infer from the fact that God clothed Adam and Eve with the skins of animals. And what animals?—Very likely animals that had been slain for sacrifice, for the flesh of animals was not used for food at that time. Moreover, God had already said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," a passage universally accepted as the first recorded gospel promise. That is, Christ in making redemption would overpower the devil, and finally destroy him.

If we would be accepted of God, we must come to him in the right way. And there is only one right way; namely, through Christ. We are plainly told that the children of Israel drank of the spiritual Rock, Christ, in the wilderness, some fifteen hundred years before he was born. We are also told that Abel was accepted when he offered a lamb,—he must have looked through his offering to the Lamb of Calvary,—while Cain was rejected when he brought a fruit offering, in which there was no blood. Now it is plain that man needed the true religion as soon as he fell, as truly as he has ever needed it since. And it stands to reason that the Almighty revealed that religion to him just as soon as he needed it.

Again, we find that since man needed special time in which to attend to religious matters, a special time had already been set apart for this purpose, even before the fall. And of course he needed a Sabbath much more after the fall than he did before. He was not physically weak nor wedded to sinful habits, as he became afterward; but still the Sabbath was an absolute necessity, and God gave it to him, and doubtless instructed him how to use it properly.

Marriage, also, was instituted before the fall. And this ministered to the

physical, social, and spiritual nature of man. It is not good for any human being to live an entire life alone. It takes two imperfect beings to make one complete being. Marriage is a religious duty and privilege. Marriage is not only important for the orderly propagation of the race, but an absolute necessity to meet the threefold needs of man. The home is the religious headquarters. It is the radiating center of the highest activities of the human soul. And the home began in earliest times.

Again, we find the threefold needs of man supplied in the labor he was required to do in order to make a living. Before the fall, such toil as we are accustomed to perform would have been little less than abject slavery for this godlike creature, man. But after the fall, it became a privilege and an honor. And we are told that if a man will not work, neither shall he be allowed to eat. So much for the advantages of those early times.

In the fourth chapter of Genesis we find the first shepherd, the first farmer, the first son, the first daughter, the first grandson, the first city, the first gypsy, the first musician, the first artificer, the first murderer, the first polygamist, and the second murderer; and in the fifth chapter we find the first man who ever left this world without dying. Surely this is "good old history." But is it nothing more than history?

The descendants of Cain made great progress in the arts and sciences, and built a city or cities. Their civilization may have been as splendid as that of Greece or Rome. But they forgot God and lived for this present world; and it is not surprising that a family which started with a murderer, Cain, should also end with a murderer, Lamech. Nor is it surprising that God, who looks upon the heart rather than upon outward appearance, should have wiped away such a godless civilization by the flood of waters.

Here is a lesson for parents. They have it very largely in their power to determine the character of their descendants. Very likely Seth and his descendants did not make so much material progress, but they called upon the name of the Lord, they called themselves by the name of the Lord, they soon became known as the "people of God, and because they feared God the human race was preserved at the time of the flood. Moreover, the longevity of Cain and his family is not even mentioned. But the longevity of Seth's family is particularly referred to. It was as true then as now that the wicked "shall not live out half their days." This rule always holds good, with few exceptions. No man can reasonably expect to attain great age unless he lives right. And the only way to live right is to "fear God, and keep his commandments: for this is the whole duty of man."

Look at Lamech, among Cain's descendants, the seventh in line from Adam—the polygamist and murderer! Then look at Enoch, among Seth's descend-

ants, also the seventh in line from Adam—the prophet or preacher for about three hundred years, whose name we find in the list of heroes of the faith in the book of Hebrews, a man who had the testimony while he lived that he pleased God; for he walked with God. What is it to walk with God? To live in the daily practise of vice is to walk in vice. To live in the daily practise of virtue is to walk in virtue. So one who communes with and faithfully serves God day by day walks with God. Enoch found companionship with God, and one day walked so far with God that he did not get back. And this one case of translation makes heaven real. It makes the spiritual body a reality; likewise the transfiguration of Christ, when Moses and Elias returned to earth. And no doubt there will be many of God's people alive when the Lord comes again, and they will be translated just as Enoch was, without dying.

The first man failed, miserably, pitifully failed; and every revelation made to him afterward, and all the providences of God, were calculated to impress upon his mind the thought of his weakness and failure. But in Christ, the coming Redeemer, he might become a grand success, and finally be exalted even above the highest angels and archangels.

Is it true that there is nothing in the Old Testament but "good old history"? We find it full of the very marrow of the gospel. Of course the gospel in history is easier to understand than the gospel in prophecy. It is easier to understand things that have already taken place than to understand things that are yet to be. Here we have the advantage. But it is about the only advantage we have over the people of ancient times, save the fact that we live in the dispensation of the Spirit and have easier access to the Bible. And it might be well for us to note this fact, and occasionally endeavor to look at the gospel from the standpoint of ancient times. "The word of God, which liveth and abideth forever," includes not only the New Testament, but also the entire Old Testament. Paul declares in his letter to the Galatians that the Scripture actually preached unto Abraham. Now there is no preaching in the Scriptural sense except gospel preaching. What was the gospel preached to Abraham? "In thy seed shall all nations of the earth be blessed." Here is the text of one of the grandest sermons ever preached. For the "seed" of Abraham was the Christ, through whom alone all nations could be blessed. —*Christian Observer.*

♦ ♦ ♦
"TALK happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of these to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain."



WASHINGTON, D. C., DECEMBER 25, 1913

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Editorial

A Prophecy of War

"PROCLAIM ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:9-16.

Preparation for War

WILL the time ever come in this world's history when wars will cease and there be ushered in a reign of universal peace and righteousness? There are many who fondly anticipate this; it is taught from many pulpits and lecture platforms; it is the dream of peace advocates. We would indeed that it might be so. We devoutly wish that all international questions might be settled by arbitration. The Scriptures of Truth, however, warrant no faith in this doctrine. On the contrary, they repeatedly assert that conditions in this world will grow more and more complex; that perplexity and distress among the nations of earth will increase; that wars will multiply, strife intensify, and evil men and seducers wax worse and worse till the day of Christ's coming.

It is difficult for many who in the quiet of their own homes and neighborhoods

pursue from day to day the even tenor of their ways, to appreciate the manner in which the nations of earth are preparing themselves for the last great conflict. The prophecy of war, as given by Amos, pictures with unerring accuracy conditions that we see existing in the world today. Warfare in this age has been reduced to a science. Scientific genius and invention have been made to contribute to its destructiveness. To its promotion and support all industries of peace pay heavy tribute. The extent to which this is being done is well illustrated by some striking statistics which have recently been published. In the November number of the *Nineteenth Century and After*, an article by Edgar Crammond gives the immense monetary cost of the leading wars for the last sixty years, as follows:—

WAR	DATE	MONETARY COST
Crimean	1854	\$1,700,000,000
Italian	1859	300,000,000
Schleswig-Holstein ..	1864	35,000,000
American civil war..	1861-65	
Northern army....		4,700,000,000
Southern army....		2,300,000,000
War of 1866 between Prussia, Austria, and Italy	1866	330,000,000
Franco-German	1870-71	2,200,000,000
Turko-Russian	1877	510,000,000
Chino-Japanese	1894	100,000,000
Spanish-American ..	1898	1,295,000,000
South African	1899-1902	1,350,000,000
Russo-Japanese	1904-05	2,515,000,000
Balkan war	1912-13	1,230,000,000

"The debt of practically every nation has either originated or been built up by the processes of war." These debts at the present time amount to immense sums, entailing for European nations alone an annual interest of one billion dollars. In the *Literary Digest* of November 29, the national debts of the leading nations of the world, showing the increase of ten years from 1902 to 1912, are presented in the following figures:—

	1902	1912
France	\$5,857,000,000	\$6,284,000,000
Russia	3,414,000,000	4,553,000,000
United Kingdom ..	3,885,000,000	3,486,000,000
Japan	262,000,000	1,242,000,000
German Empire ..	699,000,000	1,178,000,000
German States ..	2,688,000,000	3,736,000,000
British India ...	1,103,000,000	1,475,000,000
Italy	2,561,000,000	2,707,000,000
United States ..	925,000,000	1,028,000,000

Large expenditures for war in the past have been mostly confined to the nations of Europe, but the war spirit is now taking possession in a marked manner of the leading nations of the Orient and of the great American nation.

According to Senator Burton, in the *Saturday Evening Post* of Dec. 6, 1913, for the current fiscal year, ending June 30, 1914, the United States has appropriated five hundred and thirty-five million dollars in preparation for prospective wars, and for the payment of pensions, etc., in consequence of the wars of the past. Two thirds of the money appropriated by Congress today

is expended on the army. Says Senator Burton:—

In short, sixty-seven cents out of every dollar expended by our national government goes to feed the present-day mania for wars and armament. The remaining thirty-three cents goes toward the payment of civil accounts. Think of it! in the United States, a nation founded to secure universal liberty and consecrated to peaceful pursuits, two thirds of our money goes for warlike purposes, and only one third is disbursed for all other purposes, including internal improvements, the erection of public buildings, the improvement of our rivers and harbors, the conservation of our natural resources, the maintenance and enlargement of our agricultural work, the salaries of our civil employees, the fight against tuberculosis and other diseases, and the countless other national expenditures.

Contrast is made between the amount of money required for navy purposes today and the total war expenditure in the period of the civil war: "June 30, 1861, at the beginning of the civil war, the total expenses of the government were sixty-six million dollars a year, or considerably less than half of what we are expending for the navy alone during the current year."

Not only are the leading nations making, from year to year, large appropriations which are consumed directly in the building of war-ships and in the improvement of the army and navy, but there is continual demand for the increase of the money reserve which every nation has laid aside to meet the unusual pressure that would arise in consequence of the outbreak of hostilities. Germany for some time has had an imperial war chest amounting to thirty million dollars, but by the recent German Army Act steps will be taken to increase this immediately to ninety million dollars. In event of war, it is proposed that Germany, on the basis of this metal reserve, will issue new notes to the value of two hundred and seventy million dollars, and this, Dr. Riesser, the well-known German economist, carefully estimates would cover the war expenditure during the first six weeks of active engagement, affording time for the making of new loans, the levy of new taxes, etc., to meet the continued demand.

The expenditure for an army in the field has been reduced to a mathematical calculation. Dr. Riesser estimates that six shillings a day per man would suffice for the German army, but in the Franco-German war of 1870 the army cost per day per man for the French army amounted to six shillings fourpence, and in the British-Boer war the cost per day per man in the British army amounted to one pound.

The utter foolishness of this vast expenditure of money is well illustrated by comparison with the conditions of actual

need which exist on every side. Says Senator Burton:—

And while civilized nations are thus spending hundreds of millions of dollars in the mania for arms, in all the metropolitan cities of the world people are starving in the slums, children are dying for lack of pure milk, and illiteracy is rampant. In England alone there were last year, by authentic census reports, 1,086,707 paupers,—people entirely unable to take care of themselves, and dependent for every mouthful of food and every stitch of clothing on public or private charity. Mr. Lloyd-George declares that under the old-age pension bill there are in Great Britain twelve million people who, under the terms of the act, are entitled to this public charity to permit them to end their lives decently, to die properly and be buried respectably.

But these figures deal only with the financial side of the question. We now turn to the personal factor, to the one which involves the expenditure not merely of money but of men. It is estimated that the loss of life resulting directly and indirectly from wars since the beginning of authentic history amounts to fifteen billion men, equal to nine times the present population of the world. In the wars of Napoleon alone six million men were slain, and the great American civil war cost eight hundred thousand lives. And those who fall in battle are the fittest of their fellows,—the strong, able-bodied men,—and in that period of life when their productive powers are the greatest. These are withdrawn from the industrial pursuits which otherwise they would follow, and instead of becoming producers become actual charges upon the taxpayers of the country. By this means, for the most part, the country is robbed forever of the strength and flower of its male population.

By a system of conscription many of the nations require military service from every male subject. After several years of service the majority are permitted to return to their homes, but with the understanding that they are subject to the call of their country in time of need. The following figures, taken from the *World's Almanac* for 1913, present the peace strength of the leading armies of the world, their reserves, and the total number of men that may be summoned to the field of battle:—

	PEACE STRENGTH		WAR RESERVES		WAR STRENGTH
Germany	620,000	3,380,000	4,000,000		
France	560,000	2,440,000	3,000,000		
Russia	1,200,000	3,300,000	4,500,000		
Austria-Hungary	360,000	1,640,000	2,000,000		
Italy	275,000	925,000	1,200,000		
Great Britain	254,500	545,500	800,000		
Japan	230,000	970,000	1,200,000		
Spain	115,000	185,000	300,000		
Turkey	420,000	780,000	1,200,000		

And let it be remembered that these reserves are by no means raw material. They are men who have been trained in the science of war, and are prepared on the call of their country to enlist in a

struggle to the death against opposing forces. In view of these figures, consider how many armed troops could be brought onto the field of action. When it is realized that these armies are equipped with the most modern implements of warfare, capable of dealing death and destruction on every side, it is terrible to contemplate the time when they will come together in deadly conflict.

Unquestionably the withdrawal of so many men from the productive pursuits of life, and the expenditure of such large sums of money for military and naval equipment have to do in a large measure with the increased cost of living. This at least is the opinion of many students of political economy, and the view taken by the Massachusetts commission on the high cost of living, in its report made in 1910. The commission says:—

This diversion of labor and capital from productive industry to waste and destruction, with the accompanying diminution of the necessities of life and an inability to supply the world's demands, inevitably resulted in an advance of the prices of the commodities of common consumption. . . . In weighing the causes which have contributed to increase the cost of living, this commission is convinced that a most far-reaching influence in creating, fostering, and perpetuating high prices is militarism, with its incidents of war and its consequences in taxation. The debt piled up for war and waste remains a burden on the life of the world,—a burden calling every year for a huge interest payment of more than a billion dollars taken from the earnings of the nations. This is supplemented annually by many other billions to maintain huge armies and navies of men taken from industry, who are organized, trained, and maintained for the day when they will again be hurled at each other, to duplicate the destruction of the past and pile up new and heavier burdens upon the thrift and industry of the world.

Quoting with approval the report of this commission, Senator Burton adds:—

It was this terrible and growing burden of the armaments of the nations of the world that inspired the first Hague Conference in 1899. In the language the czar then used in summoning the conference, these financial burdens "strike at the public prosperity at its very source." The strength and resources of the world were everywhere being diverted from their natural channels and consumed in unproductive lines. The lower classes were staggering under a terrible burden of taxation, and were compelled to give two or three years out of their lives to the government. . . . Hundreds of thousands of Europeans have immigrated to the United States to escape these burdens of taxation and enforced military service. And now this country has entered the mad contest for military and naval supremacy, and in her expenditures for this purpose runs abreast of the leading exponents of militarism among the European nations. The navy of the United States is now

second in cost to the navy of Great Britain—more costly than that of Germany. . . . Seemingly no nation dares to stop. They seem all imbued with the mad delusion that every nation is waiting to pounce upon any country that is not armed to the teeth. Suppose this armament struggle continues for another decade, what will be the result?

It was in view of these appalling figures that Winston Churchill, last March, advocated in a speech made before the House of Commons the arrangement of a naval holiday, proposing that for one year the great powers of earth cease increasing their naval and war armaments, maintaining for a twelvemonth their present relative relations to one another. This policy, however, met with no substantial encouragement either in England or among the nations of the Continent.

And what will be the end of all this great preparation for war? The growing burden of taxation, resulting in the increasing unrest of the people, will find vent in internal strife, and in order to ease the burden and preserve unity at home the nations will hazard a conflict. "No wonder that the oppressed in France and Germany cry out: Let us fight and have it over with. We would rather die in war than stagger along under this terrible load."

The end of it all will be that foretold by the prophet, the end looked for by far-seeing statesmen—the battle of Armageddon, the last great conflict of earth just preceding the coming of the Lord. No wisdom of man can forecast the immediate future. We know not how soon the dogs of war will be let loose. It is only as the restraining power of God has held in check the passions of men that the world today is enjoying a reign of political peace. He has a message to go to the world. The winds of strife and commotion are being held in check till the gospel message shall do its work. Rev. 7: 1-4. An occasional outbreak reveals to us the pent-up strife and suppressed emotion hidden under the surface. But sometime in the near future, this suppressed passion will break forth in all its power and fury.

May God help us to be warned by what we see around us today of the things that are coming on the earth. May he enable us to do our part now, while yet there is opportunity, to reach our fellows with his saving truth. We have assurance only of today. We know not what the morrow may bring forth. But we have the promise that when the Lord shall roar out of Zion and utter his voice from Jerusalem, and by his mighty power shake the heavens and the earth, "the Lord will be the hope of his people, and the strength of the children of Israel." This is our assurance for the uncertain future. F. M. W.

Ten Years Ago—and Now

YEAR by year the field of this advent movement of Revelation 14 widens and extends, reaching into the uttermost parts of the earth. Each year marks progress; and a ten-year period witnesses the addition of many thousands of believers, with many tongues and nations added to the list of those represented in the movement. A few of the facts and figures of a ten-year period may well be reviewed as 1913 closes.

At the opening of 1903 our membership was 73,000; at the opening of 1913 it was 114,000, an increase of 41,000 believers and helpers in the advent proclamation. With the losses by death of those who rest from their labors, and the sad losses by drift back to the world, the increase means many more thousands of new believers than this forty-one thousand.

Ten years ago the total funds being raised for the work were \$842,000; last year the amount was \$2,702,000, over three times that of the opening of the decade.

In 1903 contributions to foreign missions were \$102,000; in 1912 the amount was \$362,000. Here again the figures are multiplied by three.

These are evidences in figures of the blessing of the Lord upon his work and people, and this expansion is contributed to by the growth in every continent of earth. This is according to the vision of the prophet, which described the rapid progress of the last message to every nation, tongue, and people. From all the great national divisions of earth come the figures showing the hand of the Lord fulfilling his word.

But here are a few more figures for the period: The Sabbath-schools gave to missions in 1903 the total of \$34,000, and thankful were we all for that splendid growth beyond former years. In 1912 the gifts were \$232,000. During the current year, as we know, the figures must run away beyond the quarter of a million mark.

Just what the Mission Board was appropriating to Europe in 1903 we do not readily find in the reports. But in 1905, when the systematic publication of appropriations began, we find that Europe was allotted \$26,300 from the general mission funds. Now what—eight years later? So far from receiving appropriations now, the European Division has just made appropriations of \$122,000 for its mission fields for 1914. That is more than our total gifts to missions in 1900.

The Australasian Union, which received appropriations ten years ago for island work, has for years been carrying the burden of the island world of the South Pacific, and is joining the General Conference just now in passing on workers and means for China.

Turn where we may, the story of the ten years is bright with evidences all along the way of the divine hand leading on.

In 1903 we were making our real beginning in China. Now there are a thousand Sabbath-keepers there, with the message spreading into new communities in a marvelous way.

In 1903 our European brethren were organizing their first mission in German East Africa. Now they have in their African territories over 250 baptized believers,—gathered out of raw heathenism,—and schools and stations are multiplying.

We are reminded, too, that the headquarters of the denomination, and the Review and Herald Office were camping in a dwelling-house in the city of Washington, in 1903. The call had come to move eastward, nearer to the populous and less evangelized Atlantic slope of this country; and as the headquarters moved onward to the new location, the hearts of the believers, we know, felt that the hand of God was leading on another step toward the finishing of the work. The General Conference and the offices of the REVIEW and the *Instructor* were packed into the old building near the national Capitol, a job-press and a linotype in the basement, and the other offices crowding the narrow floors above.

Now the large General Conference building at Takoma Park is almost equally crowded with the work of the various departments of the General and North American Division Conferences, while across the lawn is the large Review and Herald plant, where more than one hundred workers are engaged in preparing literature for the field.

And the expansion of the publishing work in the last eight years is a wonderful story as told by the printing-offices in all the world. In 1905—when regular annual reports began to be published—the total value of sales from twenty publishing houses was \$850,000; in 1912 thirty-seven houses, in all parts of the world, reported sales of \$1,679,000. Truly the printed pages are falling like the leaves of autumn over many lands. And if the present awakening in home missionary activity is the beginning of a permanent movement among the churches in ministering this last message to the unwarned millions,—as our conference brethren believe it is,—the pages of printed truth are to be scattered hence as never before.

The power of God is leading his people onward. We see it not only in the statistical reports, but in the earnest buckling on of the spiritual armor for the last service in this precious cause. The results come by consecrated service, under the Spirit's power.

Yet ten years ago some who were sep-

arating from the organized movement and standing in an attitude of opposition, were declaring that the movement was going to pieces. Far from it! From those very times of trial and apostasy, there was a new impetus given to the movement, and the hand of the living God was revealed, arousing believers and hastening the message on into new fields.

The Lord, who began the advent movement of the prophecy when the time of the prophecy came, will finish the work. And the same message that began the work and that has won believers to the "commandments of God, and the faith of Jesus," from among many nations and tongues through these past years, is the message that will finish the work. Thank God for the third angel's message, revealing the gospel of Christ's saving grace for this last generation.

W. A. S.

National Reformism in China

THERE is a strong and persistent movement now on foot in China to have Confucianism declared the national religion of the new republic. A great Confucian society has been organized by Dr. Chen Huan Chang and other distinguished Chinese scholars, and this society has recently held a national convention at the birthplace of Confucius. The members of this organization are putting forth strong efforts to influence the members of the Chinese parliament to insert Confucianism in the national constitution as the state religion.

A league of foreign missionaries, native Christians, and representatives of other religions has been formed for the purpose of opposing this state-and-religion movement, and if possible causing the Chinese legislators to see the inconsistency and iniquity of establishing religion by law.

The constitution as adopted by the Chinese republic made no provision for any state religion, but a presidential mandate published on November 27 seems to anticipate the selection of Confucianism as the national religion.

Strangely enough, the chief promoter of this project uses the same argument to accomplish his purpose that National Reformers use in their institutes and before legislative committees to prove the necessity of a union of religion and the state in America. Dr. Chen Huan Chang declares that "if China is to be saved from political ruin and moral anarchy, reverence for China's sages must be restored." This has a very familiar sound. The argument is as old as the first advocate of church-and-state union. The nation can be saved only by selecting some religion and compelling the people to practise it; and by "saving the nation" in that way, freedom of conscience has been taken away, individual

hypocrisy has been fostered, and the ground drenched with the blood of the most conscientious and stalwart Christians. Under such a régime it is always the most substantial and best-principled who suffer, while those without conscientious scruples bow to the mandate, save their lives, and live on to beget a conscienceless posterity.

Another peculiarity of the undertaking is that the leader in this movement received his degree of doctor of philosophy from an American educational institution, Columbia University. We cannot dispel the thought that Dr. Chen must have absorbed National Reform ideas while pursuing his studies in America. If this is the case, and he succeeds in his undertaking, the Christian world will have National Reformism to thank for the most fearful blow that China has ever struck at Christian progress and evangelism in that great republic. It is to be hoped that, for her own sake, China will refuse to take this backward step.

C. M. S.

The Atlantic Union Conference Meeting

ACCORDING to appointment, the Atlantic Union Conference convened November 25 and closed on the evening of December 6. The meeting was held in the South Lancaster church building, which furnished room for the large number in attendance, and proved very convenient for all.

The attendance at this meeting was remarkably good, nearly all the workers in the union being present. Most of them were at the opening meeting and remained through the business session. The committee on location had greatly exerted itself to provide suitable accommodations for all visitors. The school being full of students, it was necessary to secure rooms outside for most of those who were in attendance. A splendid cafeteria was operated, which gave the best of satisfaction.

South Lancaster Academy adjourned its school work two days preceding Thanksgiving and the day immediately following. It also adjourned on the following Tuesday, allowing the students to attend the institute from the beginning, with the exception of one day.

A Bible institute preceded the business of the conference. This was conducted by Elders A. G. Daniells and G. B. Thompson and the writer. The key-note of the instruction given at this institute was the finishing of our work. All the studies were given with this special point in view.

On the first Friday morning the workers were much stirred by a study given by Elder Daniells on "How We Can Finish the Work in This Generation." It is hardly possible that those in attend-

ance will ever forget that day. It was a time when the heart cried out for God. The day was given to heart searching and seeking God in prayer. As one speaker followed another in stating our greatest need in order to finish the work, one could but note the unanimity of sentiment,—a clean heart, the infilling of the Holy Spirit, every believer at work. To many it seemed that we were face to face with the greatest crisis in our lives. Either there must be a new experience, a new power, a new baptism of the Holy Spirit, or the work cannot be done.

The following evening Elder Thompson gave a very stirring talk on personal piety and the need of meeting the high standard required by the Word of God. Those present were greatly moved. That sermon is indelibly inscribed on many hearts, never to be forgotten.

Special revival services were held during the institute, and again and again the workers consecrated themselves anew to God. Many sins were confessed, experiences which had been a hindrance in the spiritual lives of the workers were acknowledged, and solemn promises were made to rectify past wrongs. Nearly all resolved to make such a complete consecration that the blessing of God can fill the soul.

A number who requested special prayer for physical healing testified publicly of the remarkable experiences through which they had passed, and of the work wrought in their bodies; still the greatest encouragement to all was the spiritual healing and the spiritual infilling which came to those in attendance at the meeting.

At the beginning of the meeting, the president of the union read his biennial address. Committees were then appointed, which worked at intervals during the institute. The business was well done in three days. Careful consideration was given to the various branches of the work, and recommendations were passed inaugurating such policies as the brethren present thought best to set on foot.

The attendance on the last Sabbath of the meeting was probably as large as at any time since the church building was erected. The afternoon service was a solemn, earnest one. It was a testimony meeting in which many took part, nearly all of whom put themselves on the Lord's side for the finishing of the work.

The majority bore the testimony that this was the best meeting they had ever attended. The spirit of the services reminded one of the earnest seeking of the Lord which characterized our workers in 1893-94. The brethren went to their respective fields full of courage, determined to press the preaching of the message as never before.

On parting, the warmest wishes expressed were that our other union conference meetings might be blessed with the same spirit and the same power that attended this meeting.

I. H. EVANS.

Note and Comment

Motion Pictures

BUT few have any idea as to the hold which this amusement craze has upon millions of people throughout the country. A writer in the *Congregationalist*, Edwin W. Bishop, D. D., furnishes some statistics which he has gathered. While there are 1,400 theaters in the United States, there are 10,000 places where motion pictures are presented.

In one Western city a canvass of 10,000 families showed that representatives from 6,653 attended moving-picture shows. In another city containing forty-eight motion-picture halls, there was a daily attendance of 35,000. In one town 5,813 children were canvassed, and of these 3,892 were found to be regular attendants at moving pictures.

Uncertain Beliefs

OF the influence on the life of uncertain beliefs the New York *Weekly Witness* of Oct. 1, 1913, says:—

In one most important respect it is a very easy-going age that we are living in—more's the pity. A very large proportion of the people, in the churches as well as outside of them, have absorbed the idea that it does not matter much what one believes, because, as they suppose, truth is a mere matter of opinion, and one opinion is as likely to be right as another. And of course there can be no fixed principles of conduct where there is no fixed standard of truth. The churches must get back to the Bible.

The Pope's Advice

THE *Northwestern Christian Advocate* for Dec. 10, 1913, contains the following:—

A compendium of Christian Doctrine prescribed by Pope Pius X and published in 1906 contains the following question and answer, the head of the Roman Catholic Church being author of both:—

Question.—"What ought a Christian [a Roman Catholic, of course] to do if a Bible is offered to him by a Protestant or by an agent of Protestants?"

Answer.—"If a Bible is offered to a Christian by a Protestant, or by any agent of the Protestants, he should reject it with horror; and if he should happen to have taken it without being aware of it, he ought to throw it into the fire or consign it to his parish priest."

These are pretty straight orders and need no comment. It might be remarked that the Roman Catholic Church cannot burn Bibles fast enough to destroy the issue. The Book is being printed in four hundred and fifty dialects and languages, and more copies are being printed today than at any time in the history of the world.



"By the Things That Are Made"

PEARL WAGGONER

WHERE'ER I turn, where'er I look,
God's handiwork is there displayed;
I hear the singing of the brook,

I view the things his word has made:
The mighty, everlasting hills
All tree-bedecked, with sparkling rills
A-wandering o'er the sides of them
Like ornament of precious gem;
Or here, perchance, a waterfall
Whose roar can drown the song-bird's

call
As, spendthrift-like, it seeks to fling
Its store away. And here a spring,
A shaded, cooling, wondrous thing
Whose depths new strength and fresh-
ness bring.

I see the traces everywhere
That speak a God. The sun's bright glare
By kindly cloud is veiled oft,
Which then in rain — refreshing, soft —
Will break betimes. And when the night
Extinguishes the greater light,
Then, lo, the moon and stars appear,
All telling of a Watcher near.

O, who can doubt God's word, or power,
When every day, yea, every hour,
In all creation it is seen,
Upholding worlds and planting green?
And who can doubt that power so vast
Will guard his children to the last?
Where'er I look, where'er I turn,—

If to the hills, or sky, or wood,—
One truth I there can read and learn:
That God is love, and God is good.

Hinsdale, Ill.

An Egg That Grew Into a Bible

M. D. WOOD

A FEW days ago one of our India Christian boys came to me with great glee to relate the story of a single egg. At first I did not pay much attention to what he said, but as he proceeded, it became so interesting that I stopped him and said, "Wait a moment till I get a pencil and jot down a few of those points. I believe they will make interesting reading for our youth in America." So I shall give you the notes in full. This boy, whose initials are L. G. W., lives in the Central Provinces of India. He has a position as clerk in a native magistrate's office. He is the only Christian in that court-house, and his family is the only Christian family in that town; so this young man is closely observed by all his Hindu associates.

This story of the egg that grew into a Bible has spread among the people of that town. He said he planned to keep a few hens so as to have fresh eggs to eat. Then, after his hens began to lay fairly well, he decided to set one of them

and raise a few chickens. Choosing one of the larger hens, he gave her seventeen eggs. Like all boys who set hens, he waited very patiently for the time when that happy brood of chickens would leave the nest; for what in nature is more interesting to young and old than a whole brood of healthy youngsters just out of their tiny shells? In warm climates chickens often hatch before their twenty-one days are fully up. In due time, Mrs. Hen began to fuss in her nest a little more than usual, and then the smothered peep, peep, of little yellow, brown, and black chicks began to be heard. Our young friend left the mother hen quite to herself until she came off the nest with a handsome brood of sixteen young ones.

The seventeenth egg did not hatch. This was a disappointment to our young hero, so he gently cracked the shell of this unhatched egg and looked inside, and there was another chicken, alive and strong. He decided to pull off the whole shell, and at night tuck the weak little fellow under the mother so that it might be kept warm and snug. But before doing so he said to his young wife, "Let's tie a red string about the leg of this poor little thing, and if it lives we will give it to the Lord." He did not mean by that that none of the others should be given. Well, that chicken lived and grew to be a large fat hen. She always had some sort of tag on her so that no mistake would be made as to her identity.

After a while that particular seventeenth chicken began to lay eggs, and, strange to say, she was the first one of the whole brood to do so.

By this time she was really making history, so L. decided he would count her eggs and sell them. She would lay several clutches of eggs, usually sixteen in a clutch, and then stop for a while. These eggs were sold, and the money was placed in the bank. After a while it amounted to quite a little sum, and was gradually being replenished by the sale of more fresh eggs. In fact, our boy charged double price often for her eggs, so as to realize all he could from her.

In the court-house one day the magistrate had a conversation with L. about the Christian religion. Finally he said he wished he had a New Testament, as he would like to read more about Christ and this new faith. Now was the moment to strike while the iron was hot, so to speak. So L. said, "I have a little money that belongs to the Lord; I will get you what you want." So he counted the cash, and saw to his surprise that

he had enough to purchase a whole Bible, just from the sale of the eggs from that seventeenth chick. How happy he was! He sent for the Bible, and before presenting it to the judge, told this wonderful little story of the seventeenth egg and how the Bible grew from it. The judge accepted the Bible with very appreciative thanks, and said, since it had come in such a strange manner, he surely would read that Bible.

The judge still has the Word of God, and is now asking for other religious books to read. I think we all ought to pray that the Spirit of God may accompany the mission of that one Bible especially, and lead that young judge to the light of truth through Jesus Christ. Little things, when done with a right motive, often prove of great value in extending the work of Christ upon earth.

The German Emperor's Jubilee Mission Collection

L. R. CONRADI

IN June, 1913, the German emperor celebrated the twenty-fifth year of his reign. As it was the desire of His Majesty that the jubilee should be marked by appropriate gifts to all sorts of philanthropic enterprises for the sick, aged, orphans, etc., millions of marks were given throughout the empire to launch such enterprises. But at the same time, the leading missionary authorities felt that it was an opportune time to encourage the missionary spirit and raise donations throughout the empire, and on approaching the emperor with their desire, he immediately agreed to their proposal. The Catholics desired to have their own collection, but the emperor, on the other hand, was anxious that the Protestants might unite, without respect to their belief, and present their offering as a whole, that it might then be distributed among the different Protestant missionary societies according to their strength and need. As I had returned from German East Africa in February, and had been very busy in general meetings up to the time of the General Conference, I only incidentally learned the outlines of this plan from the German colonial paper before leaving for America. Hardly thinking that we, as Seventh-day Adventists, would be considered, yet desiring to help the mission work in our German colonies as well as to take part in honoring the emperor's jubilee, we urged our brethren in Germany to have a special collection for this purpose. Considering that the regular Sabbath collection was omitted, this collection brought from the Sabbath-keepers in Germany \$6,200 (26,000 marks).

While we were endeavoring to find a proper way to bring this matter to the notice of the emperor, an official letter was addressed to us by the commission that had been appointed by the emperor to distribute the collection, asking us to state the number of missionaries, schools, pupils, and the amount of mis-

sion expenses, as well as deficits, in connection with our work in the German colonies. This was the first intimation we had that we were to be considered in the distribution. In order to learn all the particulars, I called on the high official who was the secretary of the committee, and had quite a long and interesting visit with him. When he was informed that we had had our special collection, he at once urged that it be put into the general fund, in accordance with the express wish of His Majesty, to which we forthwith complied. As far as we could learn, the Catholic contribution amounted to only about \$300,000, while the Protestant contribution amounted to over \$800,000. During my recent visit in Berlin, I called on the secretary again, and from him learned many interesting items about the result.

The basis upon which the fund was to be distributed was eighty per cent in relation to the number of mission employees, twenty per cent in relation to the number of schools and pupils, then also the medical mission work and great deficits were to be considered. The mission societies received altogether about \$675,000; the medical missionary school at Tübingen received \$24,000, and other institutions of similar nature in Germany about \$15,000, while the sum of \$120,000 was reserved for the future development of mission interest in the colonies. As to the particular mission societies, His Majesty ordered by a special decree, on October 29, that the money be distributed in sums varying from \$120,000 to \$800. Thus the Berlin and Basel mission societies received each about \$120,000; the Barmen, Bremen, Moravian, and Leipzig, about \$50,000 each; then the Bielefeld, Breklum, etc., between \$25,000 and \$40,000 each; the German Baptists, \$23,000; and the German Seventh-day Adventists about \$12,000; five mission societies received smaller amounts, varying from \$8,000 downward. While this means about \$6,000 more than we ourselves turned in, yet, on the other hand, we are glad that we could show our loyalty to the powers that be, and above all, our loyalty to God and his cause, and also that this loyalty was recognized by the highest authorities. We know this means much more than the money, and will be helpful in many ways in placing our work before the German public in the true light. On accepting this sum, we had to agree to the one settled condition, and that was that this money should be spent only in direct mission work in the German colonies, some fearing undoubtedly that we might use the money for the extension of our work in Germany itself. But in agreeing to this condition, we had the very best opportunity of showing that our work in the German Empire is not only covered by the tithe raised in the land itself, so that all mission gifts can go to the fields beyond, but that the German Empire today, with a tithe of nearly \$190,000, already sends out \$125,000 second and surplus tithes to mission fields. In other words, the work among

the 66,000,000 in Germany today is carried on in its fourteen conferences and three unions at an expense of about \$160,000 a year. Thus far we have begun active work in only two parts of German East Africa. But we are now taking steps to open up the work in the Kamerun Colony, where there are large and populous fields calling for both men and means.

We feel grateful to our Heavenly Father that the threefold message of Revelation 14 has assumed such proportions in the fatherland that it is not only self-supporting at home, but can turn over between \$80,000 and \$100,000 to fields beyond, and that the mission spirit of our German believers receives recognition from the very highest authorities.

British North Borneo

R. P. MONTGOMERY

AUGUST 2, in company with a Chinese young man, I left Sandakan for a trip around to some of the coast towns of British North Borneo.

We stopped a day at Kudat and another day at Jesselton, at which places we sold a goodly number of our Chinese books and pamphlets, besides visiting interested ones. At Labuan loving hospitality was shown us by Brother Wong and family. According to British colonial lines, Labuan is a part of the Straits Settlements, but geographically it is a part of Borneo. Brother Wong and family are the first Sabbath-keepers in Borneo, having accepted the truth from a young Sabbath-keeping colporteur who had come over from Singapore. It was a real pleasure to spend nine days at the home of this family; they are so happy and cheerful. We searched the Scriptures daily, and sang together many of the songs of Zion.

The family had not yet had instruction on all points of present truth. One evening I gave them a study on baptism, and after the study we read several passages of Scripture on the wearing of jewelry. The mother and three oldest daughters wore earrings. I did not know how they would receive the study, but waited patiently. We sang a few hymns and retired. The next morning all four appeared without the earrings. This experience brought great joy to my heart; they were so willing to obey the Word of God.

August 12 we went down to the sea, about two miles from their home, and the father, mother, three daughters, and En Fook, the young man who accompanied me from Sandakan and acted as my interpreter, were baptized in the clear waters of the South China Sea. All returned home happy in the Lord.

On our return to Sandakan we found that the night services at the hall, which are being conducted by Brother Chan, are well attended. There is a good interest here. Great effort is being exerted to prevent people from attending our meetings, but in spite of this they come. We beg an interest in the prayers of God's people.

Among the Karens, Burma

MARY GIBBS

WHILE my news is not of actual advancement in the line that I should like to report, yet the preparatory work has to be done, and often proves a tedious trial, when we want to get to the actual field work. It is with a thankful heart that I announce that the second year's examination in Sgau Karen holds no terrors for me, as my certificate reads that I passed with credit, my grade being ninety-one. Of course the real test is in being able to communicate with the people, and opportunities for conversation have been very rare; but the last four days it seems to me I have talked nearly as much Karen as English, and I am happily surprised at the ease with which I both understand and am able to make myself understood. Nearly every night I talk Karen in my dreams.

Not long ago we took a journey thirty miles from the railway, and went with bullock-carts. The beasts were so slow that it took us two days and until two o'clock the second night to reach our destination. The roads were excellent. What must it have been in Judson's time, when the roads were only the jungle trails? The rainy season is just beginning, so it will be impracticable to do any work in the jungles until November.

Brother and Sister Hamilton have the same language teacher that I had, and are studying for the first year's examination. Although Karen is considered much easier than Burmese, it is not easy to acquire.

My part in the actual work of proclaiming the gospel has been small, but I am hoping for a new era since I shall not now have to spend so much time in study.

The Things We Do Not Know

L. D. SANTEE

THERE is never life so pleasant

But the roses hold their thorn,
And above the morning sunshine
Is the shadow of the storm.

Good and bad are strangely mingled;
Wheat and tares together grow.
But we have to trust the Saviour
For the things we do not know.

Good and bad are strangely mingled;
Poison lurks among the flowers,
Life and death clasp hands together,
Sorrow comes in happiest hours.
Pain's the common lot of mortals;
After pleasure, tears will flow,
But we have to trust the Saviour
For the things we do not know.

He that watches, waits, and lingers
For his loved ones in the ground,
Shall he clasp their loving fingers
When the wondrous trump shall sound?

Shall he meet them, hear their voices,
Where the tear-drops never flow?
It is sweet to trust the Saviour
For the things we do not know.
Moline, Ill.

"STUDY to show thyself approved unto God."



Invisible Friends

ELIZA H. MORTON

THE light of many tempted ones
Is waxing dim.
Earth's cup of wickedness will soon
O'erflow its brim;
But Jesus sends his angels down
With mighty power,
Invisible, but with us now
This very hour.

With courage, ye who dwell below,
Lift up your eyes.
Behold the armies of the Lord!
Awake, arise!
By faith we see those beings bright
Around us here;
They talk with us as friend with friend;
We know they're near.

And closer still when we are tried,
Or sick and sad,
They labor to uplift our hearts
To make us glad.
When we are blessed in winning souls,
The word above
Is heralded before our God
With holy love.

And heaven is brought so near the earth
That we discern
The ladder bright that Jacob saw,
And this truth learn,
That earth recedes far out of sight
When we behold
The city with the pearly gates
And streets of gold.

Portland, Maine.

Christmas

LORA CLEMENT

OF all the festivals which crowd the Christian calendar, none exercises an influence more strong and universal than Christmas. December 25 is commonly celebrated in commemoration of the birth of our Saviour. This, however, is a misconception. The shepherds of Palestine were not accustomed to spend the night with their flocks in the open field later in the season than October. Christ could not have been born in December, — the depth of winter, — for at that time the men who heard the first announcement of his birth would not have been "abiding in the field, keeping watch over their flock by night."

This midwinter holiday is historically of heathen origin, being the great pagan festival observed in honor of the birthday of the sun-god Apollo. It was adopted by Christians about 400 A. D., and since that time has been generally observed by all nations. It is a point of interest that at this time (400 A. D.) Chrysostom, one of the four great "doctors" of the Eastern Roman Cath-

olic Church, when quoting from the pagan calendar, remarked: "On this day also the birthday of Christ was lately fixed at Rome, in order that, while the pagans were busied with their profane ceremonies, the Christians might perform their holy rites undisturbed."

Most of the ancient customs associated with the winter solstice are now obsolete. This intermingling of pagan and Christian customs destroyed the individuality of each. In many of the rites observed by the world today traces are still visible of pagan ceremonials retained by the barbarian tribes after their conversion to Christianity. The decoration of churches with the once-sacred mistletoe and holly, the sending of Christmas presents, etc., are pagan survivals. The Christmas tree, with its candles, ornaments, and gifts for the children; and Santa Claus, or Father Christmas, a shaggy, bearded old man supposed to come from the far north with his sledge and reindeer, are of German origin. The idea of Santa Claus came from the god Woden, a deity worshiped by the barbarian tribes, and noted among them for his goodness. Today in some parts of northern Germany the presents are all sent to one person, who, dressed in buckskins and a mask, visits every home on Christmas eve and presents each child with a gift, — something nice if he has been good, but a switch if he has been bad.

From its first inception, this Christmas festival seems to have been regarded as a season of revelry. The burning of the Yule log is an ancient custom coming originally from Scandinavia. This custom, though shorn of the pomp and circumstance which formerly attended it, is still maintained in various parts of England and the Continent. In feudal times the burning of the Yule log was the most joyous of ceremonies on Christmas eve. It was regarded as an omen of good promise, and the people believed that its flame would burn out old and cherished wrongs, and in its ruddy glow a chain of sympathy descended from the prince to the peasant and the beggar. After the log had served its purpose on Christmas eve, the charred remains were carefully preserved until the next year, when they served to light the new log.

Belief in the fact that Christmas is the birthday of Christ led, early in the Christian era, to the practise of hailing the nativity with music in commemoration of the song of the angels. This custom is continued in all Roman Catholic countries, and to some extent has gained recognition among Protestants. The noels of France, the carols of Eng-

land and Germany, and the Italian minstrels all contribute their share to the gaiety and rejoicing of the holiday season. In all Roman Catholic churches a mass is celebrated at midnight Christmas eve, another at daybreak on Christmas day, and a third at a subsequent hour in the morning.

A belief still lingers in many parts of England in the ancient legend that at midnight on Christmas eve the cattle in their stalls fall down on their knees in adoration of the infant Saviour.

Modes of Christmas celebration vary in different countries, but everywhere there comes with it that spirit of friendly good cheer which makes December 25 mean so much to the world at large. Notwithstanding the fact that it is not the birthday of the Saviour, and while the day as such means absolutely nothing to Christians, yet it is a season when we wish one another well; thoughts turn to the absent members of the home circle; and we all can say with the poet: —

"Little I have of this world to give,
And little have I to show
To God, who by grace has let me live
In his ransomed world below.

"But mine are the gates of God ajar,
And the golden joys within;
And mine is the land that shines afar,
And a life all free from sin.

"O! mine are the strains the saved ones
sing,
And the hopes that ne'er shall die,
And all the love that Christ may bring
While eternal years roll by.

"So I lift my soul to the gates ajar
On this joyous Christmas day,
And light my path by the Morning Star,
And press on my upward way."

Takoma Park, D. C.

The Leisure of the Young

G. H. HEALD, M. D.
(Editor *Life and Health*)

THERE is perhaps no more potent determining factor in character building than one's method of occupying his leisure hours. There should be in the daily program of every one some time for recreation, and this recreation period can and should be so occupied that it will the better fit one for the more serious affairs of life. It should, indeed, be a re-creation. Any diversion that does not make one more efficient in his regular occupations is not in a true sense recreation.

Many young people look for *diversion* rather than recreation, — something to "pass the time," seemingly having more time on their hands than they know what to do with.

Recently the Y. M. C. A. leaders of Washington, D. C., have been making efforts to reach the youth of the city who seem to have no good way to spend their hours of leisure. The evening *Star*, commending this effort, says in its issue of October 4: —

"Any one who passes along the main thoroughfares of Washington in the eve-

ning must realize the importance of this undertaking. Hundreds of well-dressed young men, doubtless employed during the day, roam about the streets after dark, lounge upon corners, and drift into a habit of purposeless if not absolutely vicious evening existence. To many of them this is the best time of the day, because they are free from all restraint. To some of them it is the only means of entertainment, lacking diversion at home, or in some cases lacking real homes. They grow to like the bright lights and the constant activity of the streets, to go to the cheap theaters, where likely as not they are brought under harmful influence. Not a large percentage of them are intemperate, but they are within the range of demoralizing conditions that, if not actually injurious, are certainly not elevating."

The *Star* is not a religious paper, and it certainly cannot be accused of any extreme notions regarding conduct; yet it sees in this aimlessness of the young a serious menace. The article continues:—

"They might far better be studying and improving themselves mentally, or working in a gymnasium and improving themselves physically, than standing about the street corners engaged in vapid conversations, ogling young girls who should be at home, and diverting themselves in less harmful ways. In most of these cases there is a lack of ambition. These boys and young men seem content to make just enough money to keep themselves in board and lodging and buy smart clothes. Some of them look forward to marriage and domestic life. But as a rule, they have few thoughts for the future."

In a sense, communities have a duty to the young, to see that they have profitable occupation or recreation for their leisure hours. But this does not relieve the young person of the duty he owes to himself, to his family, to society, and to God, to make the best of himself; and certainly to pass the time in ways that do not make for self-improvement is to miss life's greatest opportunity.

"There is a tide in the affairs of men that, taken at its flood, leads on to fortune." This tide is in the occupations and the companions the young person chooses for his leisure hours. By his choice he says definitely, "I shall work to the top;" or else he virtually says, "What's the use? I might as well take it easy and drift!"

As you look around you and see the failures, the ne'er-do-wells, the persons against whom fate seems to have had a grudge, just note that they, every one of them, belong to the class who never had any leisure, having been in a constant grind which permitted of no self-improvement, or, more probably, if they had leisure they let the precious time pass in unprofitable employment.

There is just one way to achieve success, whether that success is in a commercial line or in the line of self-improvement or of helping one's community to a higher life. One must first

have a purpose, an ambition, something to work for; and, second, he must utilize his spare time, and some time, perhaps, that he cannot well spare, in the accomplishment of his purpose; and he must keep persistently at it. No one ever drifted into success. The person who has to do something to pass the time, who does not know what to do with his time but to spend it on some sort of diversion, even though that diversion be in itself comparatively innocent is on the sure road to failure.

Love's Mountain

O, LOVE went up to the mountain top
Where the glory of God was shining,
Away from the world and its tears and
toil,
Away from its squalor and strife and soil
Where the sick and the sad were
pining;
And he took his way to the place of
peace
Where life's vain fretting and grieving
cease,
Up to the heart of a hush profound
Where the calm of the still stars
wrapped him round!
O, Love went up to the mountain top
Afar from the world's repining.

But Love came down from the mountain
top,
Its glory and peace resigning,—
Down where his foes were hating him,
Down where the scourge was waiting
him,
And the crown of thorns was twin-
ing,—
To the shame of the cross to be lifted up
And drink to the dregs the bitter cup,
On God's great loving to set the seal,
That God unto men he might reveal;
O, Love came down from the mountain
top

With face unveiled and shining!
And Love came down to the world again
Where the sad and the sick were
dwelling,
With the strength of the hills in his ten-
der face,
The joy serene of his resting-place,
And a peace beyond all telling;
And he came to help and heal and bless,
To lift the burdens of weariness,
To comfort the hearts of the sad and
lone,
And the sorrows of earth to make his
own;
O, Love came down from the mountain
top

To make with men his dwelling!
—Annie Johnston Flint, in *Christian
Endeavor World*.

God Answered Prayer

J. N. QUINN

A FEW nights since, before going out to conduct a gospel service, I felt especially desirous that God's Spirit would manifest his power. Casting myself before God, I entreated him for his saving grace.

The meeting was held in a place where there is neither church nor Sunday-school. The gospel of God's grace was presented, and the people were interested. The closing song was being sung, and as I bowed my head I told God the

prayer offered before coming to the service could be answered at no other time, and that his promise was as sure as his throne. The song closed, and I called for a surrender to God. The man of the house, a great, strong six-footer, raised his hand; then his wife's hand was raised; then two others requested prayer. Close to the piano sat a girl of about fourteen years. I saw in her face the evidence of a tense struggle. Offering a silent prayer, I quietly waited. Then her hand was raised, and the tears in her eyes told of victory.

As we knelt together before God and offered ourselves to him, he made us know the tenderness of his own presence. There was no noise, no excitement, no appeal to the emotions; just the persistent plea of the Holy Spirit to give to God what we have no right to, our sins; for they are his, having been bought at a great price. At my back, on the wall, was a glass crucifix; in front of me, a picture of the Virgin Mary; yet even in this home God's love could not be resisted. Truly the Father answers prayer.

Another instance. Returning home from a Bible study one evening, I found one of my children suffering intensely with earache, an ailment common to her. Home treatment this night failed to bring relief, and I considered calling a physician. Going to the basement for the night's supply of coal, I heard the groans of the sufferer. Instantly came the thought, You would relieve the pain if you could: God is more merciful than you; he can do it. And there in that basement I asked that God would hear and heal. I filled my coal-bucket, came up-stairs, and found the sick one asleep. She awoke several hours later without the earache. Several years have passed since that night, but not once has there been a return of the trouble.

Yes, God answers prayer. No one but the believer in Christ can fully appreciate the confidence and peace this great fact brings to the troubled, perplexed heart. God is honored when we trust him. "He delighteth in mercy." His promises are "Yea and amen" in Christ Jesus. He is worthy of praise, adoration, service.

Takoma Park, D. C.

THE temptation to yield to the blues often assails people when they are weak in bodily health. Frequently it attacks them when they are encumbered with mental troubles. A wise elderly woman once said to a young girl: "Anybody can cope with real trouble. It is the vague, intangible trouble that gets the better of one, and clouds the gay spirits until one walks in the blackness of a fog." Whether trials are real or simply imaginary, a good rule for every one is to seek the sunshine.—*The Christian Herald*.

ALL our afflictions are Christ's refinings, and the purer the gold, the hotter will be the fire; the whiter the garment, the harder the cleansing.—*A. Thomson*.



Prayer for God's Heritage

ARTHUR W. SPAULDING

GRACIOUS Lord, before thy throne
We our sinful courses own,
At thine altar cast us prone.
We are children of the clod:
Yet thou wouldst not see us thus;
And because thou lovest us,
Spare thine heritage, O God.

We, our children, and our sires
Have fulfilled our base desires.
Now, before thine altar-fires,
Stricken by thy warning rod,
Sorrowful in mind and soul,
We would yield to thy control:
Spare thy people, O our God.

Though we merit naught of grace,
Though our sins do hide thy face,
From the guiltless of our race,
From our children, spare thy rod.
Children are thine heritage;
And from all thy righteous rage
Spare our children, gracious God.

They have followed where we led
When we spurned thee that hadst plead;
Thus we doomed them with the dead.
But by thine all-saving blood,
They are ransomed from the slain,
They may live to thee again.
Spare them as thine own, O God.

We would weep for them, and pray,
On this thy brief judgment-day,
That thine hand of doom may stay.
We who long thy courts have trod,—
Priests astray mid loyal show,—
Pensive, pray with hearts bowed low:
Spare thine heritage, O God.
Hendersonville, N. C.

Great Protestant Mass-Meeting

"Why We Are Protestants: Reasons for the Separation From Rome," the Subject of a Powerful Address at Nation's Capital

A GREAT wave of Protestant enthusiasm has swept over Washington, D. C. On Sunday, December 14, at 3:30 P. M., there was held a union Protestant service in the New National Theater. It had been advertised through the newspapers, by the Protestant pastors to their congregations, and also to the Masonic, patriotic, and fraternal bodies, that a definite reply was to be made to the claims of Romanism and the recent political activities of the Roman Catholic hierarchy at the nation's capital and elsewhere.

The response to this call to the Protestant colors was as surprising to the Protestants themselves as to their Roman Catholic fellow citizens. Long before the time appointed for the lecture, an audience of some two thousand persons had filled the theater from the orchestra pit to the gallery, several hundred persons being obliged to stand on

the stage. Between one and two thousand persons were turned away after the doors were locked. Considering the fact that there were many other attractions in the city at the same hour, among them speeches in other churches by Secretary of State Bryan and Dr. Francis E. Clark, founder of Christian Endeavor Unions of the world, this turnout was a splendid tribute to Protestant sentiment in Washington. After waiting nearly an hour outside, the crowd adjourned to the Protestant Episcopal Church of the Epiphany, where they waited until Dr. Randolph H. McKim, the pastor, had finished his two-hour lecture at the theater. As soon as he could leave the mass-meeting, Dr. McKim went to his church and delivered a short address to the "overflow meeting."

The Protestant Ministerial Committee consisted of the following: Rev. Wallace Radcliffe, D. D., Presbyterian, presiding; Rev. Chas. F. Steck, Lutheran; Rev. J. J. Muir, D. D., Baptist; Rev. R. H. McKim, D. D., Protestant Episcopal; Rev. W. R. Wedderspoon, D. D., Methodist Episcopal; and Prof. W. W. Prescott, editor of the *Protestant Magazine*, who assisted in promoting the meeting.

The program was as follows:—
Hymn: "Onward, Christian Soldiers!"
Scripture Lesson: Rev. Chas. F. Steck
Prayer: Rev. J. J. Muir, D. D.
Luther's Hymn: "A Mighty Fortress Is Our God!"

Address: "Why We Are Protestants; Reasons for the Separation From Rome," Rev. R. H. McKim, D. D.
Hymn: "My Country, 'Tis of Thee"
Benediction: Rev. W. R. Wedderspoon

The introductory remarks by the chairman, the opening prayer, and the benediction vibrated with the spirit of true Protestantism, even as did the chief address of the day. Recent events in Washington connected with the Fifth Pan-American Thanksgiving Mass, which was attended by President Wilson and other government officials, together with a series of bold and well-advertised "Lectures for Non-Catholics," held at St. Patrick's Church, November 9-23, by Rev. B. L. Conway, of the Paulist Fathers of New York, have served to awaken thousands of Protestants in this city to the dangers confronting America through the politico-ecclesiastical activity of the Roman Catholic Church.

Reverend McKim's address on "Why We Are Protestants" was notable for its calm deliberation, lack of vindictiveness, and invincible historical proofs based wholly upon recognized Roman Catholic authorities. That the speaker did not mince matters nor trim his sails to Roman Catholic breezes is clearly seen from the following list of "reasons" assigned by him for the separation of Protestants from Rome:—

1. "Because we build our faith upon the impregnable rock of Holy Scripture

and not upon the shifting sands of ecclesiastical tradition. The Bible, and the Bible alone, is the basis of the religion of Protestants; but tradition, interpreting the Bible and often superseding or contradicting it, is the basis of the religion of Romanists."

2. "Because we do not believe in bartering our spiritual liberty away for the miserable yoke of bondage exacted by the Church of Rome. The Church of Rome puts the priest between us and Christ."

3. "Because the doctrine of the Church of Rome, which we are called upon to accept as necessary to salvation, cannot be found in the Bible. The late Cardinal Wiseman acknowledged that neither transubstantiation, nor auricular confession, nor purgatory, nor worshiping of images, can be found in the Bible."

4. "Because we want liberty of thought, liberty of conscience, liberty of speech, even if it does cause a little row now and then."

5. "Because we love our country, and cannot contemplate with equanimity the possibility that this land of the free and home of the brave should be brought under the dominion of the Pope. Why not?—Because the popes have solemnly condemned free speech, free press, religious toleration, and liberty of conscience."

Protestant Origin of America

The speaker declared emphatically that this republic was founded by Protestantism. He said:—

"Colonial America was Protestant, overwhelmingly so, and the statesmen and patriots of the American Revolution were Protestants, though there were many Roman Catholics who nobly and bravely labored and fought and suffered with them. But the ideas which gave birth to the Revolution were the offspring of the Protestant Reformation. The principles which lay at the root of the American Constitution were born of the Reformation; and it behooves us, whose ancestors pledged their lives, their fortunes, and their sacred honor for American independence, to guard these principles of liberty from every open or secret assault."

Our Liberties Are Abridged

Dr. McKim then summarized briefly the successful efforts of the Roman Catholic hierarchy to rob American citizens of their Constitutional liberties of freedom of speech and of the press:—

"Tell me, then, I pray you," said he, "when politicians who are candidates for office tremble lest they should offend the Roman hierarchy; when merchants stand in awe of the boycott which the priests may proclaim against them; when the public press is ever on its guard lest it offend the Roman Church; when lecturers and Salvation Army preachers are in danger of mob violence in this land of free speech; when—

A Great Newspaper in Our Own City

is beaten to its knees by the club, which the priests know so well how to use,—I ask, when these things are true, is it not a fact that our liberties are abridged, that an ecclesiastical tyranny does already, in fact, exist in our midst?"

"Protestants Must Stand Together"

"What then?—Our great Protestant communions must realize the seriousness

of the crisis, and make common cause against this insidious menace to our liberties. They must come out into the open and stand together in solid phalanx against all these invasions of personal liberty, not in anger, not in bitterness, not with violence of speech or action, but calmly, resolutely."

Reads From "Protestant Magazine" to Prove Romanism Un-American

Denouncing the deceptive sophisms of Archbishop Ireland, Cardinal Gibbons, and other Roman prelates who have been striving to lull American Protestants into the belief that Romanism and Americanism are synonymous, Dr. McKim held up the January number of the *Protestant Magazine* and read from its pages the following official condemnation of the above-mentioned prelates for their non-Catholic utterances on "Americanism." The quotations were taken from an editorial in the New Orleans *Morning Star* (official organ of the Archbishop of New Orleans) of Aug. 16, 1913:—

"They [the prelates] are nearing that world where, thank God, there are no stars and stripes, and *no lying Constitution* [italics ours] to receive the adulations which involve a dangerously close kinship with heresy."

"The theory [of the separation of church and state] is absolutely wrong, and he [Archbishop Ireland] knows it, but talks as if he didn't, for the cheap applause of brainless patriots, whose allegiance to Christ and his universal kingdom must be limited and circumscribed and all but destroyed by their idiotically childish adherence to a scheme of government founded on the sophisms of Jean Jacques Rousseau and his school."

"Our wonderful Declaration of Independence . . . is nothing but a rehash of the *Contrat Social*, . . . [but it] is the theme of elaborate laudations . . . even by members of the hierarchy."

A Word of Warning to Rome

The speaker struck at the very taproot of all the evils following in the wake of Romanism when he emphatically voiced the following warning to Catholic leaders in America:—

"Be content to be a spiritual and not a political organization; and beware that you make no attempt, direct or indirect, to tamper with the sacred principles of our Constitution. Then there will be peace between us, and we can live and labor together for the honor and the glory of our common country."

Hears the Tramp of a Mighty Protestant Army

Dr. McKim stated that he felt sure that true Protestants everywhere would now rally to the standard of Bible Protestantism. He said:—

"The Protestant unity of action is coming. I hear the sound of its advancing feet. I hear from afar off the tramp as of a mighty army marching to the 'Battle Hymn of the Republic.' It is an army of peace; its weapons are not carnal, but spiritual. By the force of reason, by the power of an enlightened public opinion, it will win its victories. Its voice will be the voice of the many millions of Protestant citizens, the great majority of our people, and it will command respect."

Reverend Radcliffe, who presided at the mass-meeting, declared that "the Reformation," "Martin Luther," and "Protestantism" are three of the greatest

words in the English language. At the close of the lecture he said that it was only fair to state that the great mass-meeting was due largely to the efforts of two citizens,—Dr. McKim, the speaker of the day, and Prof. W. W. Prescott, editor of the *Protestant Magazine*. In announcing the closing hymn, "America," he incidentally remarked that a number of Roman Catholic periodicals and associations are demanding that this hymn shall not be sung on public occasions. Immediately there came from the audience the demand that all four stanzas of the grand old hymn be sung as a rebuke to such attacks, instead of only two stanzas, as announced by the chairman because of the lateness of the hour,

Philadelphia, and the famous "Lying Constitution" official declarations of Rome. Nothing will do so much to counteract Rome's campaign as the circulation of genuine Protestant literature.

A. J. SAXBY BOURDEAU.



A Missionary Campaign in Battle Creek, Mich.

A FEW weeks ago one of the ministers in this city spoke to his congregation on the Sabbath question. He made the usual arguments against Sabbath observance, such as the round-earth theory and the expediency of one rest day. The sermon was published in a daily



TRACT WORKERS AT ENTRANCE OF TABERNACLE, BATTLE CREEK, MICH.

5:30 P. M. Never was the entire hymn sung with more devotion or patriotism, for it breathes the spirit of Christianity, Protestantism, and true Americanism.

Adventists Should Spring Into Action Everywhere

With the great Washington dailies and the associated press sounding forth this Protestant alarm from the nation's capital, let every Seventh-day Adventist spring into action and distribute our literature, such as the *Protestant Magazine* and *Liberty*, as never before. Patriots everywhere recognize in the third angel's message of this denomination the very backbone of all lasting opposition to the claims of Romanism. Remember our special offers during the holidays: 5 six-month subscriptions for the *Protestant Magazine* to five different addresses, for only \$1.50 (regular price, \$2.50); 10 yearly subscriptions for *Liberty*, to ten addresses, for only \$2 (regular price, \$3.50). We have thousands of names and addresses. Send the magazines to leading attorneys, public-school teachers, legislators, judges, business men, sheriffs, and public libraries. Write your tract society today. While they last, the October, November, and December numbers of the *Protestant Magazine* will be furnished free with all one-dollar subscriptions for 1914. Do not forget that the January number contains a full account of the Pan-American mass (illustrated), of Secretary Bryan's speech to the Knights of Columbus in

paper, and some of our brethren felt that this was an opportune time to give the people something on the Sabbath question. A committee was appointed to determine what should be done.

We finally decided upon a tract campaign, and plans were laid to get the four best tracts on this subject, place them in an envelope, and leave one such package at every home in the city. This work was turned over to the Missionary Volunteer Society, and about six thousand of each of the four tracts were ordered. These were more than paid for by a collection that was taken when the matter was presented to our church.

Each tract was stamped with the following note: "Should you desire other reading-matter on this or other religious topics, address Missionary Volunteers, Tabernacle, Battle Creek, Mich." A call was made for volunteers to stamp and place the twenty-four thousand tracts in envelopes, and two evenings were pleasantly spent in this work. The young people worked earnestly and faithfully. After the task was finished, all united in asking the Lord's blessing upon the literature, and in praying that many souls might be brought into the light through the perusal of the tracts.

The city was divided into districts, and a director selected to take charge of the work in each district. On the appointed day all who took part in this tract distribution gathered in the Tabernacle to talk over plans and ask God's special blessing. In about three hours

all the leaflets were scattered, "like the leaves of autumn."

Although we may not see the results of our work here, yet we rejoice in the fact that if we are faithful in the sowing, the Lord will take care of the harvest. We are trusting him to prosper our feeble efforts. D. O. BABCOCK.

The Takoma Park Church

WHEN the headquarters of our denomination's work was transferred from Battle Creek to Takoma Park, the first thing that forced itself upon the attention of our brethren was the necessity of erecting institutional buildings. This was necessary in order that the work might be carried forward as economically as possible. Hence buildings were erected for the General Conference offices, the Review and Herald Publishing Association, the Washington Training College, and the Washington Sanitarium. These institutions have exerted a world-wide influence upon our work.

As the work of erecting and equipping these institutions pressed so heavily upon our brethren, it did not seem possible for them at that time to undertake the erection of a church building, so the meetings were held in the village hall, which was rented for that purpose. It soon became necessary to provide for the education of the children of church-school age, and a church-school building was erected, the second story of which was arranged for the holding of the church services. As the membership increased, it was not long before the little room in the schoolhouse was taxed to its utmost, and later it was completely outgrown, so that it was impossible for all the members to attend services at one time, besides leaving no room for others in the place who might wish to meet with us.

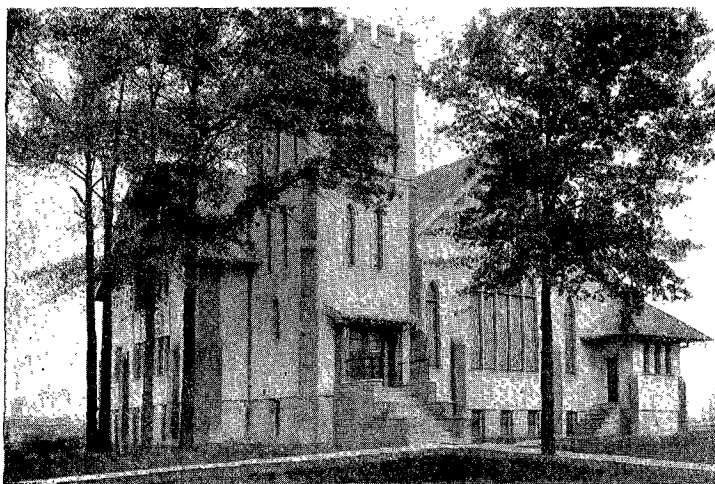
The question of building a new church was agitated more or less during all this time, but it was not until 1911 that the matter took definite shape. The church then concluded to "rise up and build." A building committee was appointed, and plans for the raising of funds began in earnest. At the outset it was decided that the church should be dedicated free from debt, and that work should not be begun until sufficient funds were in sight in cash and pledges to pay for the building when completed. As the church is so largely made up of transient members, — persons who are brought here to connect with our institutions for a time and then pass on to other fields, — the General Conference Committee and the Review and Herald Board felt that it would be consistent and right that the church be assisted in the matter of meeting the expense of building, and substantial assistance was given.

The plan of raising the funds was that each member of the church and each employee of our institutions here, receiving the benefits of the church privileges, should "set apart half his wages, or other income, for the thirteenth week of each quarter, until the necessary amount was raised." We are glad to say that the plan was entered into heartily. This definite arrangement gave a substantial basis for the building committee to work upon. The pledges were collected for about a year and a half before work on the building was actually begun. We believe this plan is worthy of recom-

mendation to other places where buildings are needed.

One of the most interesting things that occurred in connection with the building was the conversion of one of the contractors. The Christian deportment of the members of the church gave him a desire to know what made us a peculiar people, the result being his acceptance of the truth. A cut of the building is shown herewith.

The dedicatory service was held Sunday, October 26, Elder A. G. Daniells preaching the sermon and Elder I. H. Evans offering the dedicatory prayer. Invitations were given to the people of



the place, and the house was well filled with an attentive audience. We feel very thankful to God, who has enabled us to build this house to the honor and glory of his name. I. A. FORD.

The Florida Camp-Meeting

THE annual conference and camp-meeting of the Florida Conference were held in a beautiful pine grove on the banks of a picturesque lake in Lakeland, from October 30 to November 9. The weather was ideal. The location could not have been better. It was the largest camp-meeting ever held in the State of Florida. All the tents were filled and about twenty rooms were engaged. An excellent spirit of harmony and good will prevailed in all the meetings. The people were aglow with the missionary spirit. Over \$8,000 was contributed in cash and pledges for foreign missions and the local needs. This brought great encouragement and inspiration into the camp.

The president, Elder W. H. Heckman, gave a very inspiring report of the progress of the work in the conference during the past year. Over one hundred new members were added to the church during the year, and in addition to this, twenty-six were baptized the last Sunday of the camp-meeting. Quite a little over \$6,000 including cash and pledges, was raised for foreign missions. Over \$1,800 was pledged for the new improvements of the Florida Sanitarium at Orlando. We were glad to learn that the Florida Sanitarium made a net gain of a little over \$2,000 the past year in operating expenses. Dr. R. S. Ingersoll and wife, of Richmond, Va., were elected to take charge of the sanitarium. There is no question but that the Florida Sanitarium has a great future before it. It is situated in the most popular center of the tourist section of Florida, and is bound

to become a center of light, attraction, and influence.

There was an increase of over \$1,200 in the tithes, and an increase of over \$1,500 in offerings to missions, during the last fiscal year. Judging from the way that the people gave to missions, there is no doubt but that the Florida Conference will more than meet the twenty-cent-a-week per capita this year.

Elder W. H. Heckman was unanimously reelected president for the ensuing year. He is of excellent courage as he takes up the work for another year. Brother W. M. Lee was elected secretary and treasurer for the conference and tract society for another year, and he, too, is of good spirit in his new field. Brother Dillon was reelected to the great work of getting the publications before the people. Mrs. R. G. Stringer was reelected to the Sabbath-school and young people's work.

Besides the regular conference workers, there were present Elders Geo.

I. Butler, O. Montgomery, and C. B. Stephenson, Prof. C. L. Stone, and the writer. An excellent interest was awakened in the town of Lakeland, and the brethren planned to hold a special effort after the camp-meeting was over.

The Lord came very near to his people, especially during both Sabbath services. Sinners were converted and backsliders reclaimed. Reconciliations were effected. Many confessions were made, and deeper and more heartfelt consecrations to the message for this time were made than ever before. It was truly a heavenly meeting, and eternity alone will reveal its far-reaching results. It was with much regret that we left the place that had been such a Bethel to our souls and a refreshment to our spirits.

C. S. LONGACRE.

Field Notes

ELDER J. L. SHULER reports the baptism of five new Sabbath-keepers in Florida.

At the close of a recent tent effort in Athens, Tenn., twelve persons began to keep the Sabbath.

ELDER C. S. WIEST, who has been holding meetings at Quitman, Miss., writes of the conversion of twelve persons.

SABBATH, September 20, the recently purchased church building at Hamilton, Ontario, was dedicated to the worship of God.

FIVE new believers, all heads of families, were recently baptized at Nicholasville, Ky. Twenty persons in Louisville have promised to obey the commandments of God.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

Three Conventions

Lord's Day Alliance Convention

BALTIMORE, Md., was recently treated to three conventions of more than ordinary interest. The Lord's Day Alliance, of Maryland, held a convention from December 1 to 7, beginning with meetings conducted in fourteen churches the first night, which were designed to furnish a preparation for the consideration of plans looking to a better observance, by enforcement and otherwise, of the Sunday institution. A special feature of the meetings was a "Lord's day clinic," conducted by Dr. T. T. Mutchler, of Philadelphia, Pa., well known as the leader in Lord's Day Alliance matters. Dr. W. H. Dunbar, who spoke on the subject of "The Lord's Day and the Home," insisted that there is more hope in securing better Sunday observance through the religious influence of the home than is to be expected through civil legislation.

Dr. Earle Wilfley was assigned the subject of "Maryland and the District of Columbia One in Organized Effort for Lord's Day Observance." In the beginning of his remarks he pleaded for a happy medium between the ultrapuritanical Sunday and what has been often referred to as the Continental Sunday of Europe. He took the position that if Sunday baseball and Sunday amusements were to be taken away from the laboring men, something must be put in the place of these; for, said he, we cannot enforce the puritanical sabbath, and we must prevent a Continental sabbath. He urged that Maryland and the District of Columbia should cooperate for the welfare of each other; that Maryland Lord's day matters should engage the attention and support of the District of Columbia friends, and, vice versa, the Maryland people should come to the aid of the District of Columbia when it is engaged in a campaign in behalf of more stringent observance.

Mr. Wm. Knowles Cooper, general secretary of the Washington Y. M. C. A., gave an address on "Lord's Day Conditions in the District of Columbia," in which he said, among other things, that Sunday legislation through Congress seems impossible. He stated that among the opponents of Sunday laws for the District of Columbia are Seventh-day Adventists, and that from the work they are doing in the distribution of literature and communication with members of Congress one would judge that there must be about three millions of this sect in the United States. He assured his audience, however, that there were only about three hundred thousand in this country; and that they held the balance of power in many Congressional districts where the vote is close. This will certainly be news to the rank and file of the denomination.

Dr. Cooper visited a certain senator for the purpose of investigating the status of Sunday legislation before Congress, and was informed by the senator, who pointed to a mass of manuscript lying on his desk, that members of

Congress receive more correspondence, literature, and petitions on the subject of Sunday laws than is received upon any other subject of public moment.

One of the speakers during the church rallies (Dr. Beall, at the Broadway M. P. Church) said that if the Jews do not desire to comply with our Sunday laws, they should go elsewhere.

Dr. Mutchler also was far from occupying the position of a generous Christian during the "clinics" which he was conducting. In one of his clinics he said: "I opposed the Johnston Sunday Bill (S. 237) because it carried a provision exempting religious sects who observe another day of the week as the Sabbath. That exemption made the proposed legislation religious. We must stand for Sunday, our American sabbath, and let the Jew leave this country if he is not satisfied with our institution."

Council of Federated Churches

The Lord's Day Alliance convention had hardly started its work before the Federal Council of the Churches of Christ in America began a convention composed of delegates from different parts of the United States. The president of the council, Dr. Shailer Mathews, who presided at the meetings, in his speeches exhorted the organization to take advance steps in its program of humanitarianism. The council, among other things, planned for a series of great religious meetings, to be held during the Panama Exposition at San Francisco. It indorsed the action of its officials in petitioning for an increase of chaplains in the army and navy. It approved the holding of a world congress of churches to consider questions of social significance, and the meeting of clergymen of Germany, England, and the United States in the interests of international peace, to be held in London next summer.

A very significant action was taken with reference to public charities. Alleging that much loss and misunderstanding attend the present promiscuous way of administering charities, the council went on record as favoring the licensing of organizations having philanthropy as an objective endeavor of their work. Another important move made by the council, which is filled with significance, was the appointment of Dr. Henry King Carroll, the religious statistician of the United States Census, as the representative of the church federation in the city of Washington. His duties will include keeping in touch with Congress in matters affecting the program of the federation.

Columbia Religious Liberty Association

Preceding the above-mentioned meetings, and covering the time of the same, the Columbia Religious Liberty Association conducted a convention and institute in the Baltimore Seventh-day Adventist Church and at Lehmann's hall. The program at the church began November 28, and included the following subjects: "Lest We Forget," "The Model Government," "The Limits of Human Authority From the Biblical Standpoint," "Are the Ten Commandments the Basis of Civil Government?" "The Declaration of Independence and 'Glittering Generalities,'" and "A Lesson From Conditions in Mexico." The speakers who were assigned these subjects were: C. S. Longacre, W. A. Colcord, A. J. S.

Bourdeau, L. L. Caviness, and S. B. Horton, of Washington, D. C.; J. S. Washburn, of Philadelphia, Pa.; and R. T. Baer and F. W. Paap, of Baltimore, Md. A missionary convention was held on Sunday, November 30, from 2:30 to 5 P. M., at which Brethren I. A. Ford and A. J. S. Bourdeau, of the Review and Herald Publishing Association, Washington, D. C., gave timely and instructive counsel with reference to the importance of the campaign at that time in Baltimore, and the duty of distributing literature among the people.

Three meetings were held at Lehmann's hall on North Howard Street, as follows:—

Thursday, December 4, at 7:30 P. M., Prof. W. W. Prescott spoke on the subject "A Plea for the Conservation of American Freedom," giving a clear and forceful presentation of the movements which are at work in this country antagonistic to the principles upon which this country was founded, principles which cost so much bloodshed and treasure on the part of a patriotic ancestry. He was preceded by Rabbi Rubenstein on "The Beilis Case," an incident of Russian persecution at Kief. The Takoma Park orchestra favored this meeting with patriotic numbers.

Sunday, December 7, at 2:30 P. M., a symposium was conducted as follows: "The Kingdom of God Through the Gateway of Politics?" by S. B. Horton; "Origin and Essentials of Church and State," by Prof. B. G. Wilkinson; "Civil Government and Religion From the Viewpoint of American Founders," by C. S. Longacre. The closing meeting of the convention was held the same day at 7:30 P. M., at which two short addresses were delivered on the subject "The Declaration and Constitution: Shall They Be Repudiated?" by S. B. Horton and C. S. Longacre. Brethren Baer and Paap closed the meeting with appropriate remarks, inviting the audience to visit the church as time and opportunity might afford.

More than 30,000 pages of literature and several hundred *Liberty* and *Protestant* magazines were distributed during the convention. These, together with references and articles in the local press, will doubtless bring encouraging results.

Cardinal Gibbons on Religious Liberty

It seemed that the agitation carried on by the above-mentioned organizations led Cardinal Gibbons to preach on the subject of religious liberty, on Sunday morning, December 7, in the pulpit of the Baltimore cathedral. He said that all should rejoice in the victory which Constantine achieved over Maxentius on the banks of the Tiber before Rome, at which time the proclamation of liberty of worship was issued throughout the Roman Empire. The cardinal pointed to the victory of Constantine, to the signing of the Magna Charta 700 years ago, and to the settlement of Maryland about 300 years ago, as great triumphs for religious liberty which the Catholic Church should receive credit for bringing about.

"The Catholic Church," he said, "has always been a devoted friend to civil and religious liberty, and whenever any one professing the Catholic faith has violated these rights they have acted against the church and against sacred authority. . . .

"The Catholic Church at all times has

respected the rights of other people to follow the dictates of their conscience, and she has been the defender of others against encroachments of temporal sovereigns.

"The church flourishes alone in the sacred atmosphere of liberty. I do not care to see the day when the church will be subsidized by the state in erecting her buildings and academies. I hope conditions that prevail now may continue."

It is fortunate that there still remain in some libraries of the world a faithful record of what the Roman Catholic Church has done and has stood for in times past. If it were not for that fact, the utterances of the cardinal, as above given, might have a tendency to deceive. The cardinal's work "Faith of Our Fathers" is not in harmony with his most recent utterances. On page 264 of that work (43d edition, 1893) we are told: "A man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practising a form of religion most in accordance with his duties to God." The cardinal does not grant man's right to worship God "according to the dictates of his own conscience." It must be according to the dictates of a "right" conscience, and a conscience is a "right" conscience only when it is in harmony with Catholic belief and teaching. Moreover, only the Roman Church can tell him when he is "practising a form of religion most in accordance with his duties to God."

S. B. HORTON.

Medical Missionary Department

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

Why Our Medical Missionary Work?

THE reasons for the existence of such a line of work as is embraced in our Medical Department, and the relation of that work to our denominational activities, may bear reconsideration. One may ask, Why this system of sanitariums, nurses' training-schools, treatment-rooms, health food factories, and restaurants, in connection with a work supposedly purely religious? Is all this an essential factor in the giving of the advent message?

We may put the question in another way, and ask if our medical missionary work is fulfilling the purpose for which it was established. Is it giving returns commensurate with the place and attention it holds in the denomination? Does it accomplish all that we have believed it would? Are we carrying it on in the way that will be most productive as a missionary movement? Are we coming nearer the realization of an ideal method, or are we drifting away from it?

Our health work has been coexistent with other branches of our denominational interests, almost from the beginning of our history. It came in as a component part of our belief and message. Its early development in principles and conduct was much the same

as that of other phases of our cause, brought about by the interest and efforts of the leaders, and generally adopted and supported by the believers as a whole. Our health work did not come as an after-thought, or an appendage, to the message we hold. It did not originate with a certain class among us, nor at a particular center. It does not represent the peculiar notions or ideas of reform held by a few and finally worked into denominational acceptance. Nor is it to be regarded as a fad, accepted for a time and then given up as unimportant or impracticable, or superseded by a new idea. Let us repeat, it is a part of our message, with the same solid foundation as the rest of the truth, developed and promulgated as a denominational interest, and designed as an important part of the closing work of God in the earth.

The following paragraph presents the close relation of health reform with our cause, and shows that, in its object and purpose, it is distinctively a Seventh-day Adventist work, touching the two cardinal features of our faith, the coming of the Lord and obedience to God's law:—

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of ten commandments has been lightly regarded by man; yet the Lord will not come to punish the transgressors of that law without first sending them a message of warning. Men and women cannot violate natural law by indulging depraved appetite and lustful passions, without violating the law of God. Therefore he has permitted the light of health reform to shine upon us, that we may realize the sinfulness of breaking the laws which he has established in our very beings. Our Heavenly Father sees the deplorable condition of men who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that he causes the light to shine upon health reform. He publishes his law and its penalties, in order that all may learn what is for their highest good. He proclaims his law so distinctly, and makes it so prominent, that it is like a city set on a hill. All intelligent beings can understand it if they will. None others are responsible. To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message."—Mrs. E. G. White, in "Christian Temperance and Bible Hygiene," page 6.

While our health work has developed largely into an institutional phase, its objects and purposes remain as before. The addition of sanitariums, training-schools, and other enterprises brings in many problems of finance and questions of administration and management; but with it all, the missionary feature of the work should be paramount and predominant. These additions to the work should be auxiliaries in the truest sense, helping to carry forward the principles of true health reform. The broader development of the medical work, its fuller organization, and the greater increase of its facilities should give greater results as a real missionary factor.

Are we succeeding in reaching more people with our saving truths through

our sanitariums and allied enterprises? Are we more than ever making natural law plain, and urging obedience to it? Are we fitting people for the coming of the Lord? Do our training-schools turn out nurses who are burdened for souls? In the training of doctors and other medical workers, now such a prominent feature of our medical work, is the emphasis placed on getting a preparation that enables one to follow closely in the steps of Jesus? Many other questions might be asked; and on the manner in which we can truly answer them depends the value of our medical missionary work. Various phases of this work may be considered in subsequent articles, with the view of helping to find and keep our bearings in this department.

L. A. H.

Prohibition Agitation at the National Capital

IN the week beginning December 7 was witnessed the greatest antiliquor agitation ever known in Washington, D. C. On Sunday afternoon, mass-meetings were held in two prominent churches and in one of the large theaters. These meetings were presided over by officers of the National W. C. T. U., and on the program were prominent temperance workers and speakers. Full capacity audiences gave attention and enthusiastically applauded the sentiment calling for national prohibition at as early a date as possible. A unanimous vote accorded support to the resolution recently introduced in Congress by Richmond P. Hobson, calling for national prohibition. Plans were laid for a mass-meeting to be held under the dome of the Capitol on the next Wednesday.

Wednesday night a large meeting was held in Continental Hall, at which a number of prominent temperance speakers again gave addresses to an enthusiastic audience. This meeting was under the auspices of the Anti-Saloon League.

On the afternoon of December 10, Senator Sheppard, of Texas, introduced in the Senate a joint resolution calling for national prohibition. In a speech of some length, he presented forcible facts and strong arguments from various sources, calling attention to the terrible havoc caused by intemperance in various nations. Portions of his speech will appear in *Liberty, Life and Health*, and the *Youth's Instructor*. We give herewith a brief quotation:—

"Before the popular judgment of almost every country the dealers in this terrible drug must answer the following arraignment: Your traffic crushes every moment some home, some heart. The poison you distribute is an ever-spreading pestilence. It impedes the physical and mental growth of children, distorting the moral sense, promoting disobedience to parents and disregard for law. It curses the future generations of its victims—the crazed, the maimed, the palsied, and the blind—into whose blood the fatal taint is inevitably transmitted. It wrecks domestic happiness and betrays the most sacred vows. It contains no nourishment, it gives no strength. It impairs the vital processes, and injures the vital tissues of the human organism. It destroys moderation and self-control, releasing every low and savage impulse. Instead of satisfying

thirst, it leaves a greater thirst, suggesting the agonies of hell. It is the cause of practically half the accidents in industrial occupations. It lowers the efficiency of labor and weakens the foundations of industrial progress. It increases the liability to disease, particularly to infectious maladies like tuberculosis. It diverts the earnings of mankind into channels of economic waste, causing a loss that far exceeds the revenue it provides for governmental use. It is an obstacle to human advancement that should be no longer tolerated.

"As the facts become more vividly impressed on all mankind, the conviction rapidly grows that temporizing policies must be discontinued. The world is quickly coming to understand that humanity must destroy the liquor traffic or welcome moral degradation and economic ruin. The overwhelming issue is whether men shall conquer the liquor traffic or the liquor traffic conquer men."

On Thursday afternoon, Mr. Hobson presented in the House of Representatives the memorial representing about one hundred national uplift organizations, religious, social, and civic, calling for a Constitutional amendment for national prohibition. He stated that over fifty-five per cent of the American people now live in prohibition territory, that between seventy-one and seventy-two per cent of the area of continental United States is now what is called "dry" (prohibition) territory, and that the memorial calling for national prohibition practically represents a petition on the part of a majority of the American people.

The argument against alcohol made by various speakers on the above-mentioned occasions was based largely on the scientific proof of its deteriorating, demoralizing, and destructive power. Convincing facts and figures were given that could but carry heavy weight. In view of the recent agitation, the outlook for prohibition seems more favorable than it has ever been before.

We hope to be able to provide our own people with suitable material, from time to time, bearing on the temperance question. Surely, we should take advantage of proper occasions to add our own strength to true temperance movements. We have considerable ammunition ourselves that could be put to good use in this battle against alcohol.

L. A. II.

"SOME temptations come to the industrious," said Spurgeon once, "but all temptations come to the idle." The old and good remedy against a besetting sin is to leave neither time nor room for it anywhere in life, and so crowd it out steadily and surely from its old place of power."

If thou neglectest thy love to thy neighbors, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—*Quarles*.

"DOCTRINES are of use only as they are practised. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another."

Publishing Department

N. Z. TOWN - - - General Secretary
W. W. EASTMAN - - - N. Am. Div. Secretary

A Good Word From England

WE take the following encouraging items from a private letter from Elder S. G. Haughey, president of the South England Conference:—

"We have been having some good experiences in the South England Conference this year. I began an effort in Plymouth in October of last year, and for five and one-half months continued the meetings without a break. We have now added forty-nine to that church. Our late brother, Elder W. A. Shafer, held a similar effort in Bristol, and added between forty and fifty to the church there. Our Sabbath-school offerings were more last quarter than they have ever been for any quarter during the years of the past. All our offerings to missions amount to more for the three quarters of this year than for the entire year of 1912. Our tithe was one thousand dollars more for the first nine months of this year than it was for the corresponding period of last year. We feel grateful for the Lord's continued blessing upon us."

The Canvassing Work in South America

THE book work in the South American Union Conference is making encouraging progress. Four of our eight fields have their missionary agents, and the institutes for the canvassers are held as regularly as in the States. Aside from our regular canvassers we plan on having from one to two agents on our periodicals, and these have done very encouraging work in taking subscriptions. Our trouble is in getting the papers through the mail. We are trying to overcome this difficulty by certifying the rolls to the postmasters.

Our main efforts during the last year have been on "Patriarchs and Prophets" and "Coming King," and the Lord has blessed us in a marked degree. One brother sold and delivered \$1,000 (gold) worth of these in eighty-eight days, and this notwithstanding the fact that most of the Spanish which he could speak was the canvass that he had committed to memory. One of our native canvassers in Peru took forty-eight orders for "Coming King" in seven hours recently.

Our brethren are courageous in their work. Two of them are making a trip in Bolivia, which will take them from five to six months, mostly on muleback. They have taken 3,000 bolivars' (\$1,200 gold) worth of literature with them on this trip. For the first six months of this year we had a gain in orders of \$5,000 gold over the corresponding period of 1912, and we trust that the remainder of the year may show even better results.

The outlook for the future is a most encouraging one. This is due, in part, to the generosity of the brethren in North America in giving us new leaders for Uruguay, Ecuador, and Patagonia. During this vacation we expect to have about ten canvassers from the academy

in Argentina, among whom are two professors.

Beginning with November, we shall begin regular work with "Daniel and the Revelation" in Spanish. Some good work has been done with this new book already, one worker selling and delivering sixty-eight copies in eight days. Though some of the people are opposed to religion and others are incredulous, still we find many who appreciate our books, and we continue to place them in the homes of men who are leaders in commercial enterprises, in the schools, and in the government. We ask you to remember us in your petitions to the throne of grace to the end that we may exalt the message of Jehovah in our work. To him be all the praise for his increasing blessings.

MAX TRUMMER.

Progress in the Lake Union Conference

THE following items, taken from private letters, show how the Lord is blessing in the circulation of literature in the Lake Union. Regarding the work in the Indiana Conference, Brother H. H. Rans, the tract society secretary, writes:—

"We are glad to report that business is coming our way with a rush. Not only our regular colporteur work is prospering, but our home workers are doing well. Last month their reports showed a total of more than \$325 worth of books sold. We cannot remember a time when we have been so busy at this season of the year. We are very thankful for this prosperity."

Brother J. W. Mace, manager of the Review and Herald Branch at South Bend, Ind., also writes:—

"We have had an unprecedented rush during the first part of December. The first four days of the month we packed and shipped over 4,000 subscription and home workers' books at an approximate value of \$5,000. Our sales still continue. Yesterday we shipped over \$800 worth of books. We have a great many small freight orders; one day the number reached twenty, as a great many of the home workers are ordering by freight. We expect to have a very heavy rush of the express business between now and the twentieth, and do not think we shall be disappointed from the way the orders have been taken."

Our lay members throughout the whole country are taking hold of the home workers' books with enthusiasm, and the Lord is abundantly blessing them in their efforts.

Book Work in Cuba

THE Lord has continued to bless the book work in this island field, and has allowed our faithful colporteurs to have some experiences which have strengthened their faith in him.

A comparison of the work accomplished during the first ten months of this year with that of last, will show to what extent the Lord has blessed in the increase of sales of our truth-filled literature. With the same number of men in the field, our sales from January to October were as follows:—

1913	.....	\$12,815.21	gold
1912	.....	10,721.65	"

Gain over 1912 \$ 2,093.56 gold

During the whole year of 1912 we delivered 2,760 books. We delivered in the first ten months of—

1913 3,471 books
1912 2,346 "

Gain over 1912....1,125 books
The value of deliveries for the first ten months was—

1913 \$8,398.04 gold
1912 6,488.70 "

Gain over 1912...\$1,909.34 gold

To God alone be the glory and praise for this increased output of our books this year. Remembering that each of these books carries several sermons on the truth for this time, we see how the ground is being prepared for the living preacher. May God water the seed sown that it may bring forth fruit abundantly unto eternal life.

H. A. ROBINSON.

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In a personal letter, Brother F. A. Detamore, who himself is laboring beyond his strength, having the oversight of the work in the Malay States, says:—

"How I wish our dear people at home could see the terrible needs as they stare us in the face every day,—millions in darkness and superstition, and no way of reaching many of them for lack of men and means. Still our need is not so much more money as more men of ability to bear responsibility. All our foreign workers are overworked all the time, and they do not see how they can shift the responsibilities that are forced upon them."

News and Miscellany

Notes and clippings from the daily and weekly press

—On December 14 the island of Crete was formally annexed to Greece, with imposing ceremonies.

—Montgomery Ward, of Chicago, Ill., who rose from a day laborer to the presidency of one of the largest mail-order houses in the United States, died early in December, at the age of seventy years. He was essentially a self-made man, and his wealth is reliably estimated at \$15,000,000.

—The famous painting "Mona Lisa," which disappeared from the Louvre, in Paris, several years ago, has at last been found in Florence, Italy. It was turned over to the authorities by the original thief, one Vincenzo Perugia, who asserts that he committed the crime in order to avenge the removal of many famous pieces of Italian art from Florence. The "Mona Lisa" is valued at \$5,000,000.

—Secretary of the Navy Josephus Daniels has received a Christmas present costing \$10,000. It is a model of the battle-ship "New York," the latest and greatest of the dreadnaughts which fly the stars and stripes. Such careful attention has been given to detail and accuracy that the tiny gun turrets of the model can be moved at will, and the miniatures of the fourteen-inch guns can be trained on any object. The life-boats are in place, and every detail of their mechanism is exactly shown.

—Here are some facts about immigrants: They contribute eighty-nine per cent of all the labor in the iron-mines and steel-mills; refine nineteen twentieths of the sugar; build and keep in repair the railroad tracks; build four fifths of the furniture; do nine tenths of all the work in the cotton-mills; make nineteen twentieths of all the clothing; mine ninety per cent of the coal; own eighty-one per cent of the farms they operate.

—Ambassadors of the triple *entente*—Great Britain, France, and Russia—with a view to further action in support of Russia's objection to the powers which the Porte proposes to confer on the German military mission, have held separate conferences with the grand vizier and demanded that he put in writing the precise details of the rôle to be assumed by the mission. The German military mission, which is headed by one of the younger generals, will take under its charge reorganization of the Ottoman army.

—Two Nobel prizes, for 1912 and 1913, were awarded on December 10,—one to United States Senator Elihu Root, of New York, the other to Senator La Fontain, of the Belgian parliament. The award was made at Christiania, Norway. As no Nobel peace prize was awarded last year, there were two for disposal this year, each worth \$40,000. The selection committee, in its report, highly praised Senator Root for the part he played in the pacification of Cuba and the Philippines and for his diplomatic handling of American-Japanese affairs.

—The mayor of Indianapolis, Ind., Samuel Lewis Shank, one of the most novel figures in modern political life, resigned recently rather than face impeachment proceedings growing out of the position that he took in the recent street-car strike. Mr. Shank forbade at that time all police officers from riding on cars manned by strike breakers. This resulted in the resignation of the superintendent of police and the demoralization of the police force. Mayor Shank attained notoriety first in his attempt to fight the high cost of living in 1911, when, finding that potatoes were retailing at \$1.40 a bushel, he imported sixteen car-loads, which he retailed at seventy-five cents. He also sold fruits, vegetables, and poultry in competition with the city markets. He made a spectacular fight on insurance rates in Indianapolis, which resulted in a reduction totaling \$200,000. He used a firm hand in the enforcement of the liquor laws, suspending licenses for periods varying from a few hours to sixty days for infractions.

NOTICES AND APPOINTMENTS

Central Union Conference

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

E. T. RUSSELL,
President.

Southern Union Conference Association

NOTICE is hereby given that the fourth biennial session of the constituency of the Southern Union Conference Association of Seventh-day Adventists will be held at the Seventh-day Adventist church on Fatherland Street, Nashville, Tenn., Jan. 8, 1914, at 9 A. M., for the purpose of electing a board of directors for the ensuing biennial term, and for the transaction of such other business as may properly come before the meeting.

S. E. WIGHT, President;
E. H. REES, Secretary.

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Biennial Meeting of Boulder-Colorado Sanitarium Association

NOTICE is hereby given that a meeting of the Boulder-Colorado Sanitarium Association will be held at College View, Nebr., in conjunction with the regular biennial session of the Central Union Conference Association of Seventh-day Adventists, Jan. 13-24, 1914.

The constituency, or membership, of this association consists of the board of trustees and the regularly elected delegates to the biennial session of the Central Union Conference Association.

This meeting is called for the purpose of electing officers and a board of trustees for the ensuing two years and of transacting such other business as may properly come before the meeting.

E. T. RUSSELL, President;
E. J. BAKER, Secretary.

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International Publishing Association

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

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

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

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"Signs" Notes

ELDER DANIELLS's first article for the new series appears in this week's issue. It is good. Don't miss it. Get your subscription right in.

Those editorial contributors are certainly not figureheads. These leading men are the ones who are actually doing the thing. Their articles appear in every number, and they are certainly giving us some good things.

The back page of our pioneer missionary paper is one of the most interesting sheets of paper published today. Elder Tait, the editor, is giving much of his time to the preparation of this matter. It is right up to date in every respect.

Sister White's articles, also those of Professor Rine and Brother Hall, and others, too, are so much more attractive and interesting with their studied heads and separated text.

Many letters of appreciation for the new dress and plans of the *Signs* are reaching the publishers' desks. They come from the rank and file of our people in every direction.

The *Signs* is, indeed, a missionary paper, and with every nook and corner filled with real present-truth matter, we can expect even greater victories as an effectual missionary in its work among the people.

The first few numbers of the new series have been exhausted, so that new subscrip-

tions will now begin with the current numbers.

Send your subscription to your tract society now. You are missing some good things that you will not be able to get a little later.

\$1.75 for one year, 90 cents for six months. Five, or more to yourself, 60 cents each; five or more to separate names, 65 cents each.

Up-Up-Up

This week's listing of the subscriptions for the new series of the *Signs* shows another splendid increase of 1,075. The last four weeks' listings are 867, 1,017, 1,106, and 1,075. This is somewhat as it should be. Every believer should have the *Signs* in his home, and he should also have an extra copy or two for a friend or neighbor.

No More Kindling

In California the daily paper is the usual fire starter for the morning. A large pile of papers had accumulated in the home of one of our brethren in a Southern California city. A neighbor called at this home and received a large armful of these papers for kindling. While using them as intended, he came across a strange paper and read it with a great deal of interest. He then searched out these particular papers, and continued his studies with increasing interest. When he called at this brother's home a few days later, he did not want more kindling, but he did ask for more of those strange papers. This man is a Catholic, and the brother has renewed his subscription to the *Signs* weekly so he can supply the neighbor regularly. Remember, friends, people are looking for the truth. Let us search them out instead of waiting for them to stumble onto us.

Business Notices

"BEYOND THE SHADOW," a booklet of poems (96 pages) by Miss Pearl Waggoner, suitable for holiday use, can be procured in dark-brown paper binding for 45 cents; green cloth, 75 cents; undressed leather, \$1.25. Address the author, Hinsdale, Ill.

"SHILOH, THE MAN OF SORROWS," published three years ago in the *Signs*, will soon be published in book form, if sufficient additional advance subscribers can be obtained to warrant it. I wish to thank those who have already sent in orders. The book will be neatly bound in cloth, 350-400 pages. Prices, from \$1 to \$1.50. Agents wanted. Send no money, but address the author immediately. Mrs. L. D. Avery-Stuttle, 1215 Vermont Ave., Lansing, Mich.

Carpet-Rags

THE Oakwood Manual Training-school has recently put a first-class loom in operation, and we shall be very pleased to receive from our brethren donations of good, clean rags, suitable for tearing up and using for carpet; also old ingrain carpet that can be cut up into strips and made into rugs. Prepaid freight will be highly appreciated. Address Oakwood Manual Training-school, Huntsville, Ala.

Trip to California

DR. L. J. BELKNAP, of San Jose, Cal., desires to arrange with some brother to accompany a car-load (five or six head) of cows, from East Pembroke, N. Y., to San Jose, Cal. Household goods might be taken in the car. Immediate arrangements must be made. Address Dr. Belknap as above.

Cook Wanted

WORD is received from one of our large sanitariums of urgent need for a head sanitarium cook. Must have ample experience and good reference. If work is satisfactory, steady employment will be given. State full particulars as to age, married or single, number in family, places of former employment, health, service, and salary received. Address Medical Department, General Conference, Takoma Park, D. C.

Obituaries

CHARLES.—Mrs. Catherine Charles was born in Belgium, and came to this country when quite young. She was reared in the Catholic faith. The light of present truth came to her only a few months before her death, but she gladly accepted it, and continued faithful until the last. She was laid to rest Oct. 26, 1913. A daughter and a son, with other relatives, are left to mourn.

R. J. BELLOWES.

SMITH.—Sister Phoebe Smith, of Alford, Tex., was severely burned by gasoline on the eve of her departure for California, but proceeded on the journey as far as Fort Worth, where she died in a hospital ten days later, Nov. 28, 1913, aged 78 years. Her aged and infirm companion, with their son and his family, abandoned moving to California, and took the remains back to her old home, where she was laid to rest to await the return of the Saviour, whom she loved and served throughout her life. She accepted present truth under the labors of Elder J. A. Holbrook about twenty years ago.

W. A. SWEANY.

RHODES.—Died in Columbus, Miss., at the home of his daughter, Brother J. H. Rhodes, a faithful member of the Seventh-day Adventist Church for the last twenty-eight years. The deceased was born near Winchester, Va., in 1831. For a number of years he resided in Mississippi, and had planned to attend camp-meeting in that State this past summer, but was in too feeble health. However, he greatly enjoyed meeting with a small gathering of our people and workers in September. He knew that the end was near, but was resigned to the will of God and manifested childlike trust in his Saviour. He peacefully fell asleep on the morning of Oct. 16, 1913.

E. D. SCOLLES.

SCHULTZ.—Bertha Schultz was born July 4, 1830, at Hanover, Germany, and died in Clatskanie, Oregon, Nov. 14, 1913, at the home of her daughter. Her age was 83 years, 4 months, and 10 days. Nov. 22, 1854, she was united in marriage with George Frederick Schultz, who molded in his foundry the statue of the famous poet Schiller. The deceased was left a widow in 1870. Of their seven children only three are living. She came to America with her family in 1890, and spent twelve years at Santa Rosa, Cal., seven years in Seattle, Wash., and three years in Goble and Clatskanie, Oregon. She fell asleep in the blessed hope of the soon coming of her Lord.

HENRY BLOCK.

COTTRELL.—Mrs. O. I. Cottrell was born Aug. 31, 1841, and died Nov. 22, 1913, at Glendale, Cal. When but fourteen years of age she was married to T. F. Cottrell, son of our esteemed pioneer, R. F. Cottrell. One year later she was converted to the third angel's message, and was baptized by Elder W. S. Ingraham. Elder J. N. Andrews took a special interest in her spiritual welfare in the early days of this message. Her latter years were beautiful with resignation and trust in the Lord. Our sister passed through many severe trials during her walk in life, but she found in her Lord an ever-present helper, and fell asleep in the hope of her Lord's soon coming.

L. H. PROCTOR.

GOLISCH.—Adala Miller Golisch was born in Wausau, Wis., Jan. 22, 1881, and died at her home in that city Nov. 25, 1913. At the age of twenty-two she was united in marriage with Edward Golisch. They made their home in Wausau, where they have since resided. To them were born five children, of whom four, with the husband and father, survive. The deceased embraced the faith held by the Seventh-day Adventists one year ago last August, and united with the church. Faithful in her profession, she endeavored to live the Christ life and win others to her Master, the Saviour of the world. She now sleeps in Jesus. The funeral service was conducted by the writer, assisted by Brother A. Belding.

W. H. THURSTON.

RASMUSSEN.—Walter Christian, infant son of Mr. and Mrs. J. C. Rasmussen, of Ceres, Cal., died at the home of his grandparents in Alameda, Cal., Nov. 22, 1913, aged 7 months and 12 days. The parents take comfort in the hope of the resurrection.

B. E. BEDDOE.

ST. JOHN.—Died at Erie, Pa., Nov. 23, 1913, Sister Marion St. John, aged 71 years, 4 months, and 18 days. She was born in Scotland, July 5, 1842. The deceased was highly esteemed by all who knew her, and by her gracious disposition and helpfulness endeared herself to her many friends. She was a charter member of the Seventh-day Adventist Church, and died in hope of a part in the first resurrection. The funeral services were conducted by the writer, assisted by Elder W. F. Schwartz.

GEORGE L. WEST.

BLACK.—Mrs. Eunice Black was born in the State of Ohio, Sept. 28, 1839, and died Nov. 28, 1913, aged 74 years and 2 months. In the early days she went with her parents to Hillsdale County, Michigan. On April 5, 1862, she was married to D. L. Black. To this union nine children were born, five of whom survive. The deceased was a loving wife and a devoted mother, always thoughtful of the needs of others. In 1875 she accepted present truth under the labors of Elder H. A. St. John, and until her death was a sincere, consistent Christian. She was laid to rest by the side of her companion, awaiting the call of her Saviour.

D. P. WOOD.

HILL.—Daniel N. Hill was born in Saline County, Missouri, Jan. 6, 1821, and died at the home of his son in Half Rock, Mo., Nov. 29, 1913. This long sojourn of 92 years, 10 months, and 23 days was an honor to his country, which he served well in times of peace and trouble; to his family, which he dearly loved; and to his God, whom he devoutly served. In 1849 he was united in marriage with Sarah Droyler, and to them were born eight children. Our brother united with the Seventh-day Adventist Church in 1878. The second coming of Christ was a precious doctrine, which made his death calm and peaceful. He is survived by one brother, one sister, and three children. The high esteem in which he was held by acquaintances was fully manifested during his sickness and burial. The funeral services were largely attended, words of consolation being spoken from John 14:1-3, a text which he often quoted.

W. A. HENNIG.

The Advent Review and Sabbath Herald

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

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Adventists

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Special Club Rates

These special reduced rates are good only from December 1, 1913, to February 2, 1914. After that the regular prices will be charged, which are 15 to 25 per cent higher.

TO APPLY FROM
DECEMBER 1, 1913,
TO MIDNIGHT
FEBRUARY 2, 1914

Now while the low rates are on is the time to place your order for the papers you will want during the coming year. Club prices exclude all premiums.

Present subscribers may renew at club rates any paper or papers they are now taking, and which are listed in any club, for one full year from the date of expiration of their present subscriptions, by adding the other papers listed in the club with the paper renewed.

ALL CLUBS MUST INCLUDE THE REVIEW, AND BE SENT TO ONE ADDRESS

Suggestive Clubs

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

A Good Home Club

Review	\$2.00	Club Price Until Feb. 2	\$4.75
Education	1.00		
Worker .....	.50	
Instructor	1.25		
Life and Health	1.00		
Regular Price	<u>\$5.75</u>		

A Good Missionary Club

Review	\$2.00	Club Price Until Feb. 2	\$5.20
Signs (weekly)	1.75		
Watchman	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$6.10		

Workers' Club

Review	\$2.00	Club Price Until Feb. 2	\$4.50
Signs (monthly)	1.00		
Protestant	1.00		
Liberty .....	.35	
Life and Health	1.00		
Regular Price	\$5.35		

Teachers' Club

Review	\$2.00	Club Price Until Feb. 2	\$4.05
Education	1.00		
Worker50		
Life and Health	1.00		
Liberty35		
Regular Price	\$4.85		

THE PERPETUAL CLUB

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Review . . .	\$2.00	Club Price \$5.00 (No substitution in this list)
Instructor . .	1.25	
Life and Health	1.00	
Protestant . .	1.00	
Education . . .	1.00	
Worker . . . .	.50
Liberty35	
	\$7.10	

Children's Club

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

Young People's Club

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

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

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

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

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

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

Review	\$2.00	Club Price Until Feb. 2	\$3.30
Instructor	1.25		
Little Friend.....	.60		
Regular Price	<u>\$3.85</u>		

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

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

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

Review	\$2.00	Club Price Until Feb. 2	\$3.70
Watchman	1.00		
Protestant	1.00		
Liberty35		
Regular Price	\$4.35		

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WASHINGTON, D. C., DECEMBER 25, 1913

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WORD from Elder Guy Dail, secretary of the European Division, reports the organization of a new conference in the Balkans. The Roumanian mission field has grown into conference strength, the organization being perfected in the general meeting held at Bucharest in November. A report of the meeting will appear later.

G. A. HAMILTON baptized four believers at Rangoon, Burma, recently, while two others keeping the Sabbath will be baptized soon. He and his wife soon leave Rangoon to take up their appointed work among the Karens. For years these people have been waiting for the message. Let us pray that many may soon rejoice in the light.

THIS number of the REVIEW bears date of December 25, Christmas day. Before another issue the new year will be ushered in; 1913 will soon be gone forever. Its trials and difficulties will be in the past. Let these be forgotten, but let its blessings be carried over into the new year and there find greater fullness. We wish all our readers a Blessed New Year—a year of good health, good cheer, and every rich blessing of God's grace and mercy. Let us make it a year of service,—of active, earnest, faithful work in behalf of our fellow men. For 1914 let us be collaborators together with God.

FROM the *Eastern Tidings* we learn that the new missionaries going out to India were located by the mission committee as follows: "Brother and Sister Morris, to work in north India, going to Najibabad; Brother and Sister Kellar, to east Bengal, to take up work in Gopalgunje; Brother and Sister Wyman, to Rangoon, to open treatment-rooms; Miss Boose, to Bombay, as Bible worker, assisting in the meetings just opening there; Brother and Sister Brisbin, to Lucknow, Brother Brisbin to take up office work." Brother Salisbury adds: "We thank the home board for sending us these new recruits, and their help comes at a needy time. May God greatly bless them in their new work."

BROTHER J. E. FULTON sends word that a young man and his wife from Fiji, passing through Australia on their way as missionaries to New Guinea, bring a splendid report of our Fiji Training-school in Buresala. It has quite a large enrolment, and others are planning to come. Brother Fulton writes: "He says that when he left, a number of the students expressed themselves as desiring to follow him into the foreign field. When they heard that Brother G. F. Jones had volunteered for the Solomon Islands, one Fijian young man said that he would like to go there with Brother and Sister Jones." Brother Fulton adds: "I tell you we are counting on our young people in Fiji. They are making good workers." This is truly an encouraging word from the South Seas.

WE call attention to the restriction made in our clubbing rates requiring all papers of a club to be sent to *one address*. Separate addresses require the regular subscription prices. All papers taken in a club, at club prices, must be sent to *one address*. Let all remember this when ordering, for separate-address subscriptions cannot be accepted at club rates.

A Hospital for China

THE Mission Board has been very much gratified recently by the action of a brother in the West, who has contributed \$5,000 for the erection of a hospital in China. This enterprise will doubtless be established in Shanghai, in the immediate neighborhood of our present headquarters, and will be known as the Schee Hospital. The terms of the gift call for the erection and equipment of the hospital before the close of 1914. This institution will, when completed, be a great blessing to our work in China.

We trust that this gift may be an indication of great liberality in the gifts of our people during the week of prayer.

W. T. KNOX.

The Missions Campaign

THE honor roll of the conferences stands:—

CONFERENCE	DATE OF REACHING GOAL
Maritime	November 14
Utah	November 25
Mississippi	December 2

Victor Thompson, Jacksonville, Fla., writes: "The church here has done well in the Harvest Ingathering. We have a few papers that I hope to dispose of to good advantage this week. One brother, a blind young man, distributed papers, and sent us \$85 that he had gathered in his work. One of our sisters sent a paper to a prominent physician of Minneapolis, Minn., and received \$5. It cheers us to see the work move. It looks as if it would soon close up in the world."

A total of 603,526 papers has been sent out. We have only a few more days of 1913 to use, then its record closes forever. An intense interest is being manifested in conferences and unions to press these days full of blessing for the waiting mission fields, by making liberal gifts to God's cause.

T. E. BOWEN.

Prosecution for Sunday Labor

THE trial of Brother Rooker, of Hustburg, Tenn., for violation of the Sunday law in hoeing corn on his own premises on that day, was held on December 16. The trial was attended by Prof. C. S. Longacre, secretary of the Religious Liberty Association, and by Judge Cyrus Simmons. The following telegram signed by Brother Longacre gives the result of the trial:—

"Rooker case tried today; first jury ballot was eight to four in our favor; third ballot went against us. The judge was very lenient and fined him only one dollar and costs. Under circumstances, we did not apply for a new trial. Judge Simmons made fine plea before jury. Court-house filled."

There is no question that out of this affair, which the enemy of truth meant for evil, God will bring good to his cause. Through this circumstance and the literature circulated, the principles of truth and liberty have been brought before many who might not otherwise have come in touch with them. It is still true, and always will be, that we can do nothing against the truth, but for the truth.

ELDER W. A. SPICER spent the week of prayer in College View, Nebr., and Prof. W. W. Prescott met with the students in Emmanuel Missionary College, at Berrien Springs, Mich. Last week Elders A. G. Daniells, I. H. Evans, and G. B. Thompson left Washington to attend the Southern Union Conference meeting at Graysville, Tenn. Elder W. T. Knox, and Brother L. M. Bowen of the Washington Sanitarium, were called to Florida in the interests of the work.

WE were glad to greet in Washington Brother S. M. Konigsmacher, who gave a lecture on South Africa at the Foreign Mission Seminary while on his way eastward, to sail from New York December 11, en route to Nyasaland. After a furlough of active service since the General Conference, Brother Konigsmacher and his family are glad to be off again to the needy fields. They will take the East African route from London.

ON December 16, from San Francisco, Elder D. N. Wall and family sailed for Australia. Elder Wall was a successful laborer in the German work in this country, his last appointment being in New York City. He goes to Australia in response to the earnest call from that field presented at the last General Conference for an evangelist to enter the field among German-speaking people in South Australia.

ELDER S. E. WIGHT, president of the Southern Union Conference, and the executive committee of the Columbia Union Conference were in Takoma Park last week attending a constituency meeting of the Foreign Mission Seminary. At this meeting a board of trustees was elected for the coming year, and plans were laid for enlarging the scope of the institution to that of a college. A report of the constituency meeting will appear later.