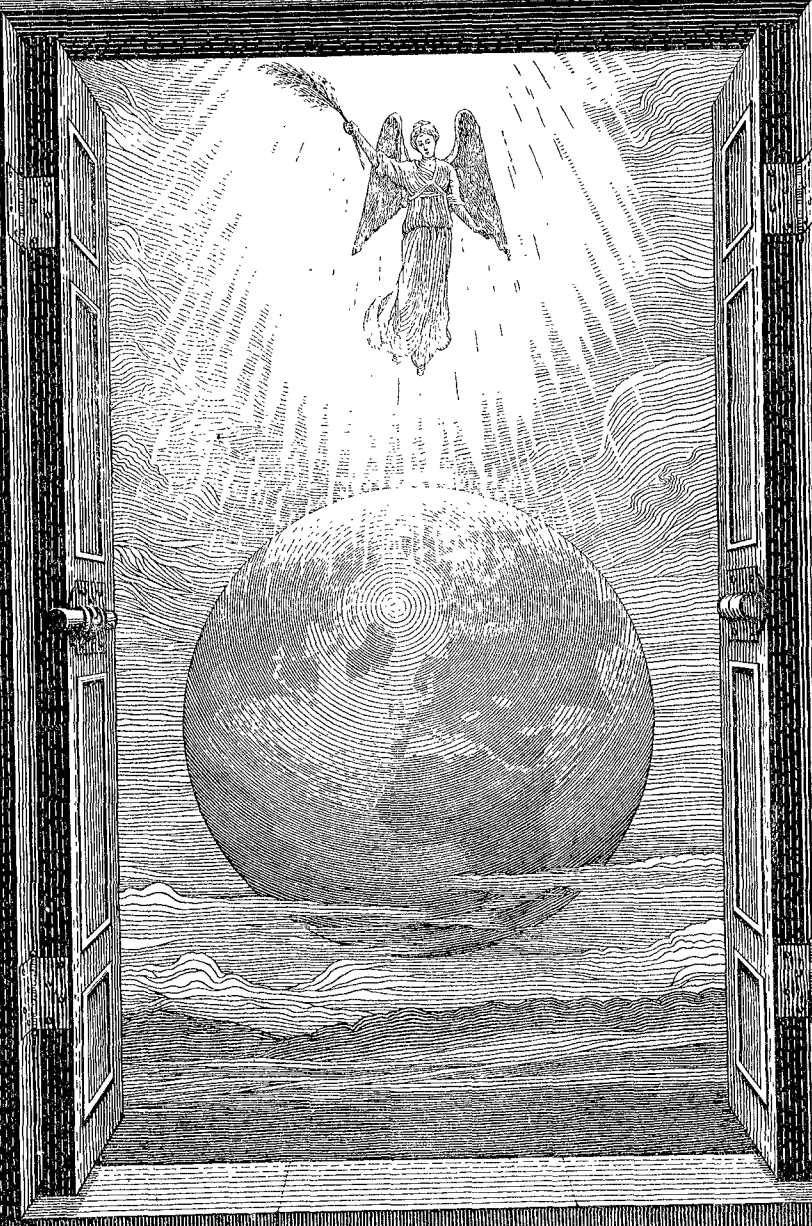


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REVIEW AND HERALD

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"S. O. S." WIRELESS signal of distress, to all agents and agencies: Have you any *unsold* January *Protestant*? If so, will you exchange for the great February number or for cash? Notify A. J. S. Bourdeau, manager *Protestant Magazine*, Washington, D. C., before sending.

man Mask Put On Again" number. If our "S. O. S." call brings relief, we will let you know promptly.

ONE order blank slipped into a sample copy of the *Protestant Magazine* has just returned accompanied by \$4.50 and 15 six-month subscriptions. And, as we write this, two others have turned up in this morning's mail, each with a \$6.00 check, to pay for ten yearly subscriptions each; another with \$3.00 for five yearly subscriptions, and another with \$1.50 for five six-month subscriptions.

your office. Then I thought of getting out a letter from our office to each of these ministers, urging his subscription. How does this plan appeal to you?" An excellent idea! Let other States write for special rates on a similar basis.

ENTIRE February edition of *Life and Health* sold out by February 4. All orders must now be filled with the beautiful and practical March number, just off the press. Niagara Falls cover design. Symposium on "What I Know About Rearing the Baby,"—seven ar-



Some of the Washington Missionary College students and others who took the city of Washington, D. C., by storm, January 20, in the "Protestant Magazine" campaign.

Our Washington Missionary College (formerly Foreign Mission Seminary) students are contributing a large share to the success of the District of Columbia Conference campaign (January 20 to March 1) in behalf of the February *Protestant Magazine*. The conference president, ministers, tract society secretary, field missionary agent, Bible workers, colporteurs, and the manager of the *Protestant Magazine* are putting forth vigorous efforts to distribute not less than 10,000 copies of this epoch-making "Great Protestant Mass Meeting" and "Roman Mask Put On Again" number in the city of Washington alone. Every day, and evening our agents on the streets are shouting, "The *Protestant Magazine*! Dr. McKim's great speech at the Protestant mass meeting! His reply to 'Father' Russell!" One of the news dealers who is handling the magazine has requested that our agents do not sell on his side of the block and thus cut into his sales! Some of the workers make it a point to be on hand in front of the government offices at 4:30 every afternoon, to catch the employees as they start home. Patriotic and fraternal orders are being visited evenings, and the office buildings and residence sections are also being covered systematically, under the direction of Brother C. V. Leach, the field missionary agent. LET OUR OTHER CONFERENCES, SCHOOLS, AND CHURCH OFFICERS EVERYWHERE INAUGURATE SIMILAR CAMPAIGNS! THE "PICTURE SECTION" AND THE CONTENTS OF THIS NUMBER WILL APPEAL TO CLERGYMEN AND MEN OF INFLUENCE EVERYWHERE. GET THEIR TRIAL SUBSCRIPTIONS FOR FOUR MONTHS FOR ONLY 25 CENTS. OR SEND THE MAGAZINE TO FIVE DIFFERENT PERSONS FOR SIX MONTHS FOR ONLY \$1.50—REGULAR PRICE, \$2.50. YOUR CHURCH OR Y. P. M. V. S. CAN EASILY RAISE \$9.00 TO SEND IT TO THIRTY CLERGYMEN FOR SIX MONTHS, AS THE NEWBURGH (N. Y.) AND MANY OTHER CHURCHES ARE DOING. Send \$1.00 for 20 or \$2.00 for 50 copies of this February number. Sell or give them away. Address all orders to your conference tract society or Protestant Magazine, Washington, D. C.

"SEND one thousand *Protestant Magazines* for February to the Upper Columbia Tract Society, College Place, Wash.," wires Brother T. G. Johnson, the secretary. Could spare him only 500, and then held up orders for several hundred more. By February 4, 6,200 copies of the second edition of 10,000 of the February number had been ordered.

For several weeks we have been obliged to substitute the February for the January *Protestant Magazine*, on SUBSCRIPTIONS as well as AGENTS' ORDERS. Two editions and the 1914 reserve supply for new subscriptions, ALL GONE! Requests to "Please begin my subscription with the January number" are numerous and appealing. Every 1914 subscription MUST BEGIN with the great February or "Protestant Mass Meeting" and "Ro-

Send \$2.00 for 50 or \$1.00 for 20 "loaded" sample copies of the February number, and turn them loose among your friends. Put your name and address across the lower corner of the order blank, and we will notify you as the people subscribe.

ELDER H. C. HARTWELL, president of the Massachusetts Conference, writes from the Fitchburg, Mass., depot: "Shall do all I can to encourage the circulation of this epoch-making number of the *Protestant Magazine* [February]. I feel impressed to make an effort to place it in the hands of every Protestant minister in Massachusetts. It would probably take several thousand copies. Think we should be willing to invest liberally in this proposition. We would furnish you with their names and addresses, and have the magazines mailed direct from

titles,—and much other matter equally as good. Order early.

SHIPPED 1,881 February *Protestants* January 30, 1,176 copies February 1, 491 February 2, and 1,060 copies February 3. Subscriptions not counted—231 received in one mail, besides 157 subscriptions for *Liberty* and 133 for *Life and Health*, all on February 2.

MR. ARTHUR WALSH, editor of the *Protestant Observer*, London, England, writes: "I take this opportunity of saying how much I appreciate the *Protestant Magazine*. Please tell the editors that I look forward to its reception each month with great pleasure. I only wish that we had sufficient funds in hand to publish our monthly in so creditable a form. With all good wishes for your noble work."

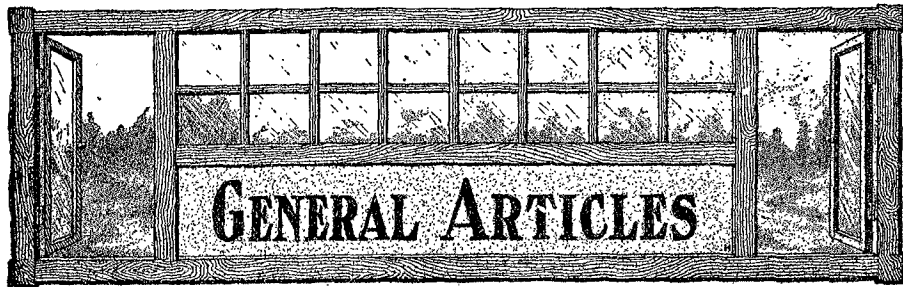
The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

"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. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 12, 1914

No. 7



That Thou My Love Wilt Own

WORTHIE HARRIS HOLDEN

LONG patience hast thou, Lord, with such
as I,—

Not meet to serve as friend nor be close
by,—

Still let my flowing tears anoint thy feet,
Or grant within thy gate some lowly seat.

Surpassing strange that thou, the King
of kings,

Art satisfied with finite offerings;
That love which sought, redeemed, and

set us free,
Rejoices in our grateful ecstasy.

So glad am I that thou my love wilt own,
That thou wilt hear me from thy glory-
throne,

But happier still my ransomed soul shall
be

To dwell in heaven forevermore with
thee.

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Daniel 11:

40-44?—No. 17

A. G. DANIELLS

NUMBER 16 of this series of articles on Dan. 11: 40-44 appeared in the REVIEW of May 8, 1913. In resuming these studies, a brief review will serve as a helpful connecting link between what has been given and that which is to follow.

The prophecy set forth in the last six verses of the eleventh chapter of Daniel, may be separated into three parts:—

First, the conflict at "the time of the end" between the "king of the south," the "king of the north," and another power designated by the pronoun him, with the result that the king of the north comes out of the struggle the victor. Verse 40.

Second, the continuation and extension of the triumphs of the king of the north over "many countries,"—the glorious land (Syria), Egypt, Ethiopia, Libya, and the adjacent regions. Verses 41-43.

Third, serious reverses of the king of the north, resulting, first in the loss of independence, and finally in complete overthrow and extinction. Verses 44, 45.

The conclusions reached in the preceding studies are as follows:—

1. That "the time of the end" began in 1798.

2. That the "king of the south" at that time was Egypt.

3. That the "king of the north" was Turkey.

4. That the power represented by the pronoun "him" was France.

In tracing the history of these countries at that time, we found,—

1. That in 1798 France invaded Egypt for the purpose of conquest, and that Egypt offered the most determined resistance, but went down in the struggle.

2. That in the year 1798 Turkey declared war on France, assembled a land army of 30,000 at Damascus, and a navy of 30,000 at Rhodes, to engage the French, and that at the close of the terrible struggle between these forces in Syria, Turkey was the victor.

3. That following the victory over the French at St. Jean d'Acre, Turkey promptly and resolutely extended her rule over Syria, Egypt, Arabia, Ethiopia, and Libya, and thus gained power, or control, over the "treasures of gold and of silver, and over all the precious things of Egypt," to a far greater extent than ever before.

In the year 1825 Turkey was complete master of all the countries in the south, and was exacting heavy tribute from them to restore her depleted treasury at Constantinople.

A Change Foretold

It is here, at this point, that the prophecy foretells trouble for Turkey: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy

mountain; yet he shall come to his end, and none shall help him." Dan. 11: 44, 45.

This part of the prophecy predicts serious reverses for this power, which, up to this point, was to be victorious in repulsing the French invaders, and in reestablishing and even extending its control over the countries of the south.

And with a change in the fortunes of Turkey there is also to be a change in the place of operations. "Tidings out of the east and out of the north shall trouble him." Immediately preceding this the conflicts were in the south,—Palestine, Egypt, and Ethiopia. Now the scene shifts to the eastern and northern parts of the empire. The eastern part is Syria, Armenia, and Asia Minor. The northern is the Balkan territory extending northward from Constantinople to the Danube. It is in these regions that the Turk will find the enemy encroaching upon his territory, and threatening his existence. It is into these parts that the armies will be sent under the furious commands of their ruler "to destroy and utterly to make away many." But they will not succeed. In this long struggle Turkey will go down in defeat, and "come to his end."

As we believe and teach that verse 44 predicts Turkish reverses that will result in the transfer of the capital from Constantinople to Jerusalem, and, in the end, the overthrow and extinction of the empire, we ought surely to give the history of the period and the events referred to the most careful study. This period began about 1825. Of the general conditions Turkey was facing at that time Creasy says:—

"Peril from Russia, peril from England, peril from mutinous Janizaries, and factious ulema; peril from many-headed insurrection among Wahabis, Mamelukes, Servians, Albanians, Greeks, Druses, Kurds, Syrians, and Egyptians; peril from rebellious pashas, who would fain have founded new kingdoms on the ruins of the house of Othman,—such were some of the clouds that hung over the reign of Mahmud, the second sultan of that name, and the thirtieth of his dynasty [whose reign extended from 1808 to 1839]."—"History of the Ottoman Turks," Vol. II, page 39.

Another writer says:—

"In this concurrence of domestic revolt and foreign war, at a period of the decline of her political institutions. Turkey was like a ship in a storm, whose

crew were in a mutiny, and whose tackle was worthless and worn out. But, in the midst of this tremendous crisis, the gigantic political figure of Sultan Mahmud appeared at the post of the pilot, weathering the storm with a genius and an energy that challenges the admiration and sympathy of the world. From north, south, east, and west, the elements seemed to gather themselves together for a final effort which should engulf the Ottoman vessel of state; but it was not written in the book of fate that the hour of the break-up was arrived."—*History of the Egyptian Revolution*, by Paton, Vol. II, page 92.

While the historian tells of troubles in all parts of the Turkish Empire, the prophet points to the east and the north only. It was in these parts that he foresaw the most serious and perilous developments. It was the "tidings out of the east and out of the north" that troubled and alarmed the government, and caused it to send forth its armies to meet the enemy. This is what is foretold by the prophet, and it is what is recorded by the historian.

Some Things to Keep

ARTHUR L. MANOUS

1. THYSELF: "Keep thyself pure." 1 Tim. 5:22.
2. THE BODY: "But I," says Paul, "keep under my body, and bring it into subjection." 1 Cor. 9:27. See also Rom. 8:13; Col. 3:5.
3. THE SOUL: "Keep thy soul diligently." Deut. 4:9. See also Prov. 22:5.
4. THE MOUTH: "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction." Prov. 13:3. See also Ps. 39:1; Prov. 21:23.
5. THE TONGUE: "Keep thy tongue from evil, and thy lips from speaking guile." Ps. 34:13. See also Ps. 141:3; Prov. 15:4.
6. THE HEART: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. See also Phil. 4:7.
7. THE HAND: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.
8. THE FEET: "Keep thy foot when thou goest to the house of God." Eccl. 5:1.
9. WISDOM: "Keep sound wisdom and discretion." Prov. 3:21.
10. INSTRUCTION: "Take fast hold of instruction; let her not go: keep her; for she is thy life." Prov. 4:13.
11. MERCY: "Keep mercy and judgment." Hosea 12:6.
12. GOD'S WORD: "If a man love me," says Christ, "he will keep my words." John 14:23. See also John 8:47; Prov. 4:21.
13. THE SABBATH DAY: "Remember the Sabbath day, to keep it holy." Ex. 20:8. See also Ex. 31:13-16; Lev. 19:

3, 30; 26:2; Deut. 5:12; Isa. 56:4; Matt. 24:20.

14. THE LAW OF GOD: "My son, forget not my law; but let thine heart keep my commandments." Prov. 3:10. "If thou wilt enter into life, keep the commandments." Matt. 19:17. See also John 12:50; Eccl. 12:13; John 14:15; 15:10; Rev. 22:14.

15. THE LORD'S WAY: "Keep the way of the Lord, to do justice and judgment." Gen. 18:19. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Ps. 37:34.

Nashville, Tenn.

Destroyed for Lack of Knowledge

(Concluded)

MRS. E. G. WHITE

DURING the long reign of Jeroboam II, the armies of Israel gained signal victories; but this time of apparent prosperity wrought no change in the hearts of the impenitent; and it was finally decreed: "Israel shall surely be led away captive out of their own land." Amos 7:11.

So far had Israel gone in impenitence that even this terrible sentence left them unmoved. Amaziah, a leader among the idolatrous priests at Bethel, said to Amos: "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court." Amos 7:12, 13.

But the prophet's answer was, "Thus saith the Lord, . . . Israel shall surely go into captivity."

The destruction of the northern kingdom came gradually. In judgment the Lord remembered mercy, and at first, when "Pul the king of Assyria came against the land," Menahem, then king of Israel, was not taken captive, but was permitted to remain on the throne as a vassal of the Assyrian realm. "Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria." Having humbled Israel by making it tributary to his empire, "the king of Assyria turned back, and stayed not there in the land." 2 Kings 15:19, 20.

But Menahem, far from repenting of the evil that had wrought ruin in his kingdom, continued throughout the ten years of his reign in "the sins of Jeroboam the son of Nebat, who made Israel to sin." 2 Kings 15:18. Pekahiah and Pekah, his successors, also "did that which was evil in the sight of the Lord." 2 Kings 15:24, 28. "In the days of Pekah," who reigned twenty years, "Tiglath-pileser king of Assyria" invaded Israel, and carried away with him a multitude of captives from among the tribes living in Galilee and east of the Jordan. "The Reubenites, and the Gad-

ites, and the half tribe of Manasseh," with others of the inhabitants of "Gilead, and Galilee, all the land of Naphtali," were scattered among the heathen in lands far removed from Palestine. From this terrible blow, the kingdom never recovered.

The feeble remnant of Israel continued the forms of government, though no longer possessed of power. Only one more ruler, Hoshea, was to follow Pekah. The throne was tottering; soon the entire kingdom was to be swept away. But God in mercy gave the people another chance to turn from idolatry. In the third year of Hoshea's reign, Hezekiah came to the throne of Judah, and soon afterward important reforms were instituted in the temple service at Jerusalem. As speedily as possible, Hezekiah arranged for the celebration of the Passover, and to this feast he invited not only his Judean subjects, but all Israel as well. He "sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel." A proclamation was sounded "throughout all Israel, from Beer-sheba even unto Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

"So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified forever: and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." 2 Chron. 30:1-9.

"From city to city through the country of Ephraim and Manasseh even unto Zebulun," the couriers sent out by Hezekiah carried the message. Israel should have seen in this invitation an appeal to repent and turn to God. But nearly all treated the royal messengers with indifference or with contempt. "They laughed them to scorn, and mocked them." 2 Chron. 30:10. But there were a few who gladly responded. "Divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem, . . . to keep the feast of unleavened bread."

About two years later, "in the seventh year of Hoshea," "Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded." 2 Kings 18: 9-12.

The destruction that came upon the northern kingdom was directly from God himself. The Assyrians were merely the instruments that he used to carry out his purpose. Through Isaiah, who began to prophesy before the fall of Samaria, the Lord referred to the Assyrian hosts as the "rod of mine anger." "The staff in their hand," he said, "is mine indignation." Isa. 10: 5.

"The children of Israel had sinned against the Lord their God, . . . and wrought wicked things to provoke the Lord to anger; for they served idols, whereof the Lord had said unto them, Ye shall not do this thing. . . .

"Notwithstanding they would not hear, but . . . rejected his statutes, and his covenant that he had made with their fathers, and his testimonies which he testified against them; . . . and they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

"Therefore the Lord was very angry with Israel, and . . . afflicted them, and delivered them unto the hands of spoilers, until he had cast them out of his sight, . . . as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria." 2 Kings 17: 7-23.

The Sabbath of the Lord

C. E. HOLMES

IN a pamphlet recently published by the Lord's Day Alliance of the United States it is stated that the fourth commandment of the decalogue refers to the *institution* and not to the particular *day*; that is, after any six days of work the seventh day should be a day of rest, and this idea carried out will be observing the Sabbath.

This argument is used quite generally by First-day observers, especially when it is desired to switch the Sabbath from the seventh day of the week to the first. If this idea were literally followed, there would be no day in the week on which somebody would not be resting. Each person would be at liberty to select his sabbath, or rest day.

Such an argument, however, entirely overlooks a very fundamental statement of the Author of the decalogue. It says plainly in the fourth commandment that the seventh day is the "Sabbath of the Lord thy God." The Creator, as a personal being, has seen fit to work six days and rest on the seventh. He selected the six days of labor and the seventh of rest that he wished. He used the same liberty that the writer already referred to claims belongs to all. But—and here is the point—the Creator after specifying exactly the day on which he rested and which he blessed, asks his creatures to respect *his* Sabbath.

It should be apparent at once from this that the creature, man, has not been authorized to select a day to observe and call the Sabbath of the fourth commandment. Man's duty is to accept the period set apart for him, and keep it in the way required by the One who set it apart.

Takoma Park, D. C.

Annual Feasts and Annual Sabbaths—No. 5

Day and Date of Christ's Crucifixion

O. A. JOHNSON

ON the Sabbath following the crucifixion, Christ lay in the tomb. Luke 23: 54-56. This day was the sixteenth of Abib, and on it the priest waved the sheaf of first fruits before the Lord. But it must not be forgotten that this sixteenth day always followed the first Passover sabbath, or the fifteenth of the same month. Lev. 23: 6, 7, 10, 11. In this year of Christ's crucifixion the wave sheaf was presented before the Lord on the seventh day, Sabbath; wherefore this "Sabbath day was an high day." John 19: 31. See Clarke's comment on this verse; also Edersheim's "Life of Christ," Vol. II, page 613.

J. B. Dimbleby, in the pamphlet "All Past Time," published in New Haven, Conn., eighth edition, 1894, page 95, makes the following statements concerning the time of Christ's crucifixion: "The crucifixion was at the beginning of 31 A. D." "Jesus Christ was crucified in the middle of the seventh civil [first ecclesiastical] month [Abib, or Nisan], early on Friday, the fifteenth, the day after the Passover;" "Saturday, the old Sabbath day, being the sixteenth."—Page 67. Under table "m" of the "Ancient Hebrew Solar Cycle," page 56, the sixteenth of Abib falls on the weekly Sabbath.

From the above it is evident that the day in which Christ was in the tomb was the

Sabbath, the Sixteenth Day of Abib

Christ rose from the dead on the first day of the week, Sunday, being the third day after his crucifixion. Mark 16: 9; Luke 24: 21-23. From what has been said concerning the events on the preceding days, and on which days of the month they occurred, it follows that the resurrection of Christ must have been on

Sunday, the Seventeenth Day of Abib

Christ did not remain in the sepulcher three full days; for he was buried on Friday afternoon, and rose early the following Sunday morning, the third day after his crucifixion. Luke 23: 53-56; Mark 16: 9; 1 Cor. 15: 4. Some have found it difficult to harmonize his resurrection on "the third day" with the statement that "after three days" he should "rise again." Mark 8: 31. But the following note will explain this apparent contradiction:—

"In common with other nations, the Jews reckoned any part of a period of time for the whole, as in Ex. 16: 35. An attention to this circumstance will explain several apparent contradictions in the Sacred Writings: thus, a part of the day is used for the whole, and part of the year for an entire year. . . .

"Abenezra, an eminent Jewish commentator (on Lev. 12: 3), says that if an infant were born in the last hour of the day, such hour was counted for one whole day. This observation critically reconciles the account of our Lord's resurrection in Matt. 27: 63 and Mark 8: 31, 'three days after,' with that of his resurrection 'on the third day,' according to Matt. 16: 21 and Luke 9: 22, and according to fact; for, as our Lord was crucified on Good Friday, about the sixth hour, or noon, the remainder of that day to sunset, according to the Jewish computation, was reckoned as one day. Saturday, it is universally admitted, formed the second day; and as the third day began on Saturday at sunset, and our Saviour rose about sunrise on the following morning, that part of a day is justly reckoned for the third day; so that the interval was 'three days and three nights,' or three calendar days current."—"Horne's Introduction," Vol. II, part 2, chap. 4, pages 76, 77. Compare also Esther 4: 16; 5: 1; Luke 13: 32.

Provision was made in the days of Moses that if for valid reasons some failed to keep the Passover in the first month, they were permitted to keep it on "the fourteenth day of the second month." Num. 9: 9-12. Later we find the Jews observing two feast days instead of one. "Instead of the people's keeping the first and last days of the feast as a sabbath, they observed two days in each case."—"Practical Lessons," by Gilbert, page 244. "To make, however, assurance doubly sure, it soon became the practice to keep New Year's Day on two successive days, and this has since been extended into a duplication of all the great feast days."—"The Temple," by Edersheim, page 172.

We have already learned that the sixteenth day, on which the wave sheaf was presented to the Lord, must have been on the Sabbath. The second day for this ceremony must have been on the first day of the week, the day of Christ's resurrection. The following statement from "Desire of Ages," large edition, page 785, is in harmony with this view: "Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and his resur-

rection took place on the very day when the wave sheaf was presented before the Lord."

The next feast after the Passover was Pentecost, and that fell on the fiftieth day after the wave sheaf was presented before the Lord. The wave sheaf was waved before the Lord on the sixteenth day of Abib, the day following the first Passover sabbath. Lev. 23: 10, 11, 15-21. In the year of Christ's crucifixion this wave sheaf was offered on the Sabbath. Fifty days after this would bring us to the day of Pentecost, which also fell on the Sabbath. Therefore the Pentecost mentioned in the second chapter of Acts fell on the Sabbath and not on Sunday.

"The year that the Saviour was crucified, the Passover sabbath fell on Friday, from Thursday evening sunset to Friday evening sunset. The first day of the omer, therefore, would be the Sabbath of the Lord. This day was, then, the first day after the Passover sabbath; therefore, fifty days from this day would again bring us to the seventh day of the week, or the Bible Sabbath. It is thus evident that the Holy Spirit fell on the Sabbath of the Lord, the seventh day of the week. See Lightfoot, Edersheim, and other Hebrew Christian writers."—*"Practical Lessons."* by Gilbert, page 269.

Many other authorities might be quoted who hold that Pentecost fell in this year on the Sabbath of the Lord, and not on the first day of the week. The following might be named: Jennings, in his "Jewish Antiquities;" Olshausen; August Dachel, in his "Comments on Acts 2."

Walla Walla (Wash.) College.

Where Is Our God of Olden Times?

CAROLINE LOUISE CLOUGH

I RECENTLY received an unsigned letter, from which I quote the following:—

"My husband is not converted. I have been praying very hard for him lately, but it does not help. God will not hear. I am very, very sorry. I cannot believe in prayers any more. In olden times when God's people prayed, he always heard them, but he does no more. Where is our God and Father of old, the Lord of all power? Is there any among you that knows how to pray as in the olden times when God heard and answered prayers? Will you pray, then? but not an ordinary prayer. There must be some one who knows God personally. I understand no more."

This pathetic letter set me thinking, and I cannot let this challenge of my God pass by unanswered. It is true that there are very few manifestations of God's power among professed Christians today. But is God to blame?—No, never! "Jesus Christ [*is*] the same yesterday, and today, and forever," and he declares, "Lo, I am with you alway, even unto the end of the world."

Let us consider one of the promises: "What things soever ye desire, when

ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

One woman had found this promise and had been praying for some selfish object. Not receiving an answer to her prayer, she was about to give up her faith and curse God, when she happened to meet a Christian minister, to whom she told her experience. He immediately turned to 1 John 3:22, and read: "And whatsoever we ask, we receive of him, *because* we keep his commandments, and *do* those things that are pleasing in his sight." She at once recognized that the difficulty was not with God, but with her, and she began to make things right.

A few days ago a friend, as an accommodation, cashed a check for some one who was leaving the city. The check was sent to the bank on which it was drawn, and was returned with the information that the person whose name appeared on the check had no credit in that bank. So it is with the great bank of heaven. It has been said, "Prayer is the key that unlocks heaven's storehouse," but the conditions of answered prayer must be met. When these conditions are met, then, through the merits of Christ, we have a credit in the bank of heaven. By faith we may avail ourselves of Christ's righteousness. We may pass up our checks at any time, and they will be honored.

We find, in olden times, that before every manifestation of God's power in behalf of his people there was a putting away of sin and a cleansing of the camp. The Lord says, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:2. Also, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

There is too much professing religion in these days, and too little experiencing religion. No power in prayer means no God in the life. No Christ enthroned within means a heart stained with sin.

If we will but come to him, he will cleanse our soul temple from all defilement, give us grace and strength to "keep his commandments, and do those things that are pleasing in his sight." Then we shall be able to reveal to others his wondrous power working in our lives.

Hinsdale, Ill.

Results of Rebellion

JOHN FRANCIS OLMSTED

THE baneful results of rebellion are many times obscure until sedition breaks out in the midst of malice and resentment. The seeds sown in the garden of Eden have not failed to poison and destroy.

The history of ancient Israel is in many respects a sad story. The Lord took his people from the taskmasters of Egypt, and would have placed them in the land of promise had they not been filled with envy and unbelief. They complained against Moses and against God because they feared the future. They

were unwilling to trust Jehovah, and Satan caused them to murmur and complain. Korah and his confederates succeeded in winning over a large part of the congregation to their side, and as a result thousands were deceived, ruined, and destroyed. Human ideals are not always so high as they might be. When individuals should be as strong as adamant, they sometimes, like Aaron, yield for fear of personal safety. It took Moses, a man of God, to dethrone the golden calf and grind it to powder even in the face of rebellion. Dependable persons are pillars in every Christian community, and their influence is commendable when opposition is apparent.

The church of God has been assailed without and within by those who have failed to see the importance of doing right, and when reproved they feel greatly grieved and hurt. The history of rebellion is ever the same. Lucifer refused to remain in the light of God's presence as a covering cherub, and coveted a more exalted place, but he was eventually cast out of heaven for his rebellion.

Suspicion and rumor are enemies of society. Let us beware lest they turn us away from our faithful friends. The servants of the Lord are admonished not to strive, but, somehow, when men arm themselves with weapons of resentment, they forget the better and nobler traits. Loyalty to God will prompt the faithful to press on, hold on, and keep steady when the battle goes hard. The fearful and unbelieving will find themselves beyond the reach of help, while those who have yielded all to God and been faithful will receive the benediction of heaven.

The religion of Jesus Christ elevates and purifies the heart; lack of loyalty makes a man miserable and unhappy. Trust in God gives hope; unbelief makes one unworthy and suspicious. But in the extreme tests that will come to us a personal acquaintance with a personal Lord will keep us in the path of the upright, and will finally enable us to scale the rugged heights that would have disheartened and ruined us had we not had that personal hold on God.

Rebellion in its earliest stage may appear mild and harmless, but when fully developed its fangs are so securely fastened that the helpless victim cannot escape. The unfortunate are ensnared, and find out too late that genuine rebellion is incurable, and they are lost.

Springfield, Ohio.

A MAN said to Bishop Wilberforce, "Pray, sir, can you tell a plain man in a single sentence the way to go to heaven?" "Certainly," was the instant reply; "turn to the right and go straight ahead."

EMPLOY thy time well if thou meanest to gain leisure; and since thou art not sure of a moment, throw not away an hour.—*Franklin.*



WASHINGTON, D. C., FEBRUARY 12, 1914

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Editorial

Gossip and Twaddle

How much precious time is spent by professed Christians in gossip and twaddle! How much time do you and I spend in this unprofitable way? It is so easy to fall into the habit! We spend a few moments with our friends. The latest neighborhood news is the first suggested topic of conversation. The human mind naturally loves the curious, the new, the sensational. It delights to hear of the idiosyncrasies, the peculiarities, the weaknesses of others. Without realizing the lapse of time or what may be involved to us or to others in such discussions, an hour is spent in gossip and chit-chat and idle talk. Who is bettered as the result? Are we made stronger? Are our fellows helped in overcoming their weaknesses which we so glibly discuss?

How much better it would be for us to seek on every occasion to direct the conversation in helpful ways. If we cannot speak good of our fellows, it is certainly better not to speak ill of them. We can find common ground for the discussion of many topics that are helpful in their influence. The world today is confronted by great problems in every phase of its experience. Some of these we may profitably consider. The work of God has connected with it great questions which we may profitably talk over. Associated with the work of soul saving are questions of vital interest to every Christian. A little time on every occasion may profitably be spent in prayer. Let us seek to weed out of our lives the spirit of idle talk. Let us realize that we are accountable to God for the use of our time and for the employment of every talent.

God has made us capable of enjoyment. It is as appropriate for the adult as for the child to laugh at some pleasing incident which may arise in his experience, but it is quite another thing to deliberately spend time in joking and laughing, in foolishness and frivolity. The work of God today demands earnest and serious thought. Our soberness, however, should not be of that char-

acter or degree that will lead us to moroseness. Let us avoid becoming soured or getting a grouch. As children of the great King it is our privilege to rejoice in the fact that our names are written in heaven; in the assurance of sins forgiven, and in our acceptance in the Beloved. It is for us to be happy, smiling, and joyful in God. But while in our Christian soberness we should avoid the counterfeit of bitterness and moroseness, in our joy and happiness we should also avoid the counterfeit of folly and silliness. Let us seek heaven's ideal of Christian deportment rather than the world's standard, which obtains in so many lives today.

F. M. W.

Entering the Promised Land

WHEN God led his people out of bondage in Egypt into liberty in Canaan, he was giving the world an object lesson, on a small scale, of the deliverance of his people, in the end of this world, out of a greater bondage and into a greater liberty. The deliverance of Israel meant much to them; but the deliverance of the Christian church from the thralldom of this world and their entrance into the better Canaan mean infinitely more.

In the deliverance of Israel, God could have taken them over the sea or around it, but instead he took them through; and there is in that a striking significance. The sea in prophecy represents peoples and nations and tongues. The last message of warning to the world before spiritual Israel goes into the Promised Land is to go to "every nation, and kindred, and tongue, and people." And the Saviour declared that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." As Israel went through the literal sea before entering the Promised Land, so must spiritual Israel, the carriers of God's last message, go through what that sea typified—the peoples, nations, and tongues of this world.

God prepared the way for literal Israel to go through that literal sea; and in this generation he has opened ways for the bearers of his last message to go through the nations of earth—the sea of peoples—doing the work that must be done in this generation. It did not take Israel long to go through that sea, and, with God's hand pledged to the accomplishment of a quick work, his representatives will not be a great while in going, on his last great mission, through the nations of this world. It was God's plan to take Israel straight into the Promised Land after their passage through the sea. That he did not do so, was their fault and not his. The alteration in the type will not be reproduced in the antitype; for our Saviour

declares that when the work of going through this world with the gospel message is completed, "then shall the end come."

As God led his people out of Egypt that he might lead them into their own land, so he is leading souls today out of the clutches of the world, the flesh, and the devil so that he may lead them into the better land where rule purity and love and peace.

When Israel had finished their passage through the sea, the hosts of their oppressors were overwhelmed and destroyed. Likewise, when this last message has been heralded among all the peoples of this earth, and the end has come, they who have oppressed spiritual Israel and condemned them to death will be overwhelmed in the destruction of the last day.

We learn also that "by a prophet Jehovah brought Israel up out of Egypt, and by a prophet was he preserved." Hosea 12:13. It would be a peculiar circumstance if God, having directed his people anciently in every crisis by one through whom he could reveal the right way, should, in the greatest crisis of this world's history, leave his people without any messenger or instrument of that kind. If it was necessary that God should lead his people and preserve his people in ancient days through the ministrations of a prophet, surely the conditions of our day, in the culmination of the work of God in the earth, demand such an instrument. And as this work is thus provided, it meets the specifications of the antitype.

There is therefore no disharmony. The third angel's message is the antitype of Israel's deliverance from ancient Egypt; and when its work is finished, they who have been loyal to it and to him who established it will enter the Promised Land.

C. M. S.

Praying Downward

OUR Saviour never instructed his followers at any time that they should pray to any other being than God, nor that their prayers should be addressed to God the Father through any other intermediary than God the Son. In the issue of the Jesuit journal *America*, dated January 24, a request is made that prayer be offered for the restoration of eyesight in the case of a young student in a Jesuit college who was blinded by a chemical explosion. The young man will be ready for ordination to the priesthood in June next if he can recover his eyesight. We quote:—

Now that God may deign to restore his sight and insure his entering holy orders with his class, the students of theology of Woodstock, with the entire community, will unite in a *novena* to Sister Teresa of Lesieux. "The Little Flower"

of Jesus, which is to begin on Sunday, January 25, and end on the feast of the purification of Our Lady, February 2. We are eager to have all the readers of *America* unite with us in this nine days' prayer. If many voices from our beloved country rise in *novena* to the throne of God, we feel confident that "The Little Flower" will be glorified and our wish for Mr. Wessling fulfilled.

"P. S.—The prayers to be recited will be the 'Approved *Novena*,' Our Father, Hail Mary, three times, with an invocation to Sister Teresa.

"Woodstock College, Woodstock, Md., Jan. 10, 1914."

Here is a prayer for healing addressed to a certain woman long since dead. In spite of the Scriptural declaration that "the dead know not anything" and have no more a part forever in anything that is done under the sun, here is an organization, known by the name Christian and numbering its adherents by the millions, that is teaching the world to pray to the dead. "Sister Teresa" is not the only one to whom the prayers of the members of that organization are addressed.

When on earth, Jesus healed the sick, opened the mouths of the dumb, and unsealed the eyes of the blind. But in this *novena*, or nine days' prayer, there is no mention of him. There is "an invocation to Sister Teresa," that she may intercede with God on behalf of the unfortunate student; but of Jesus Christ, the great Healer, there is no recognition.

In spite of the fact that Jesus himself directed his followers to come unto the Father by him, this *novena* ignores him utterly, and attempts to come to the Father by a way which he has not ordained. Jesus himself said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14. Here is a definite promise, made by Jesus himself; but nowhere in the divine Word is there any intimation that prayers addressed to any individual, living or dead, will bring results. Why should men trust in a dead human being when they might trust in a living Saviour? Why ignore God's way, and adopt in its place something God has never put in its place?

In case the young man were healed, who would get the credit?—Sister Teresa, for to her the prayer is addressed; while Jesus, who gave up heaven that we might gain it, who lived among us that we might know how we ought to live, who died for us that we might escape eternal death, is thrust aside to make way for a human being, who, no matter how good she may have been, is still locked in the arms of death awaiting the voice of "this same Jesus" to bring her from the tomb.

What a fearful deception the father of evil has worked upon the human race in causing so many to think that by pray-

ing downward to the dead they can accomplish wonders for the living! And yet out of that darkness God will bring many to his light. "On behalf of the living should they seek unto the dead?"

C. M. S.

The Prophecy Fulfilling

THE prophecy of Revelation 7, giving us that last-day picture of the angels holding the winds of strife while the sealing message, the work of Sabbath reform, spreads to and fro among the nations, is plainly seen fulfilling before our eyes.

While the hand of Providence still holds the winds over the greater part of earth, we may clearly see the same hand stretched forth to save true-hearted seekers after God in every dark land. Here is a new year's message from Chosen (Korea), bearing witness to this restraining and guiding power of God. Dr. Russell writes from the Soonan medical missionary headquarters:—

We feel that we can almost see these nations striving to break the bands that hold them. But, praise God, the angels have held the winds of strife for another year, and given us opportunity to teach God's warning message that opens a door of hope to Chosen's captives who are bound by Satan.

One man took this inclosed letter [a writing in Korean characters, with markings of red about it, doubtless containing mystical sentences], along with many others, and shut himself away from mankind up in the mountains for two years. There he prayed to Satan, and fasted, hoping to reach a condition of peace. But not being satisfied, he decided to become a Christian, and began reading the Bible. But he was bothered because there were so many sects. He wanted to know where he would find the right way. So he prayed to God to show him the right way, and at night he dreamed that he saw a tree, bearing twelve kinds of fruit, and near the tree a blazing Chinese character representing the number 7. The next day one of our canvassers met the man, and gave him a study on the Sabbath question. Our brother also had him read a description of the new earth, in the course of the study. When the man read Rev. 22:2, describing "the tree of life, which bare twelve manner of fruits," remembering the vivid representation that came to him following his prayer for guidance, he said, "This is the true church." He has kept every Sabbath now for nearly a year.

I have had the blessed privilege of baptizing seventy-five of Korea's sons and daughters during the past year. Their color and their environment are different from ours, but when the power attending the threefold message of Revelation 14 gets into a man's life, it makes him one in mind and purpose and endeavor with all the members of the great family scattered over the earth but united in the one glad hope of seeing our Lord's soon return.

Thus continually the reports come in, showing how the providence of God is watching individual souls who are grop-

ing toward the light. There is a hand reaching down from heaven to meet every hand stretched up in the darkness. In these accounts that come so frequently of the providential working of God to prepare hearts for the receiving of the truth when it reaches them, we are reminded of that word in 2 Chron. 16:9:—

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

And we are told that the words "run to and fro" carry really the significance of "searching to and fro." It is the Lord who is searching for those whose hearts are leaning toward him; and continually we note his wonderful providences that lead the feet of the workers to the seekers after God just at the time when hearts have been prepared to receive the message.

W. A. S.

Discussing Sex Problems

WE are pleased to see saner and more conservative views advocated with reference to the discussion of sex problems. Many are beginning to recognize that the free and easy manner in which these subjects are being discussed is tending to evil rather than to social purity. Among the latest to raise a warning cry against these unwise discussions is ex-President Taft. Speaking in Philadelphia, January 21, of the benefits of many modern crusades, Mr. Taft added:—

The people are sufficiently aroused. Now let common sense prevail to distinguish between what is good and practical, and what is luring but deceitful, in its promises. . . . This greater social consciousness, beneficial as it is, has produced some hysterical excesses.

The former President, according to the *Washington Post* of January 22, dwelt at length upon the dangers of sex literature and sex plays. He declared that this kind of propaganda—

spreads lubricity, under the plea that vice may be avoided by teaching its awful consequences. By dwelling on its details, and explaining its penalties, sexual subjects are obtruded into discussion between the sexes, lectures are delivered on them, and textbooks are written, and former restraints of modesty are abandoned.

Speaking of the attempts to cure defects in education by greater democracy, the ex-President continued:—

We have had the ridiculous exhibition of school children striking because some favorite principal was transferred to another school, and we find the newspapers stimulating such movements, and weak-minded parents looking with pride upon the courage and enterprise of their offspring. In my day, and that is not so long ago, such children, if they had gone home, would have been properly treated with a spanking.

When by any course of procedure, whether it be by some of the modern

fashions of dress or by the open discussion of sex problems, the natural barriers of reserve and modesty are broken down, the cause of purity is dealt a deadly blow. We do not advocate a prudishness or modesty which prohibits the discussion of these questions in a proper manner and under proper circumstances. We do not believe, however, that mixed assemblies made up in part of boys and girls, are the proper place to deal with questions of this character. Their discussion belongs primarily to the home. It is here particularly that warning of the terrible social evils should be imparted by considerate fathers and mothers.

F. M. W.

This Is From the Lord

IN one of the beautiful psalms, in speaking of the promised Messiah, this language is used: "This is the Lord's doing ["This is from the Lord," margin]; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."

We are entering upon a new era in the Lord's work. We need only to open our eyes, and see what God is doing, not in one place, but in many places far apart, to be convinced that the Lord is mightily at work for his people. In today's mail several have written me concerning the work which God is doing among them. Elder S. E. Wight writes from Nashville, Tenn., saying:—

I have not heard from our men in the field since the institute, except in Mississippi and Alabama. Mississippi has caught the spirit of the meeting, and every worker is, I believe, prepared for more efficient work. Some difficulties that have existed in the field have been straightened out as a result of this meeting, and a spirit of cooperation and hard work has taken possession of the workers. We just closed a week's meeting in Jackson, Miss., which resulted in leading to a definite decision many who had been halting between two opinions, and I feel richly repaid for my nine days' service in that city. . . . I have great hopes for the other conferences in the union.

The president of the Atlantic Union Conference writes:—

The work in this union has been going forward with unabated interest since the close of the institute. The Lord is working with us, and there have been many genuine conversions and reformations in lives and characters. The Lord is leading us to do very thorough work, and not to lay down the burden for the different churches until they are brought up on all lines. In one congregation, near the close of an earnest meeting a call was made for all who had been withholding the tithe to express themselves as to what they intended to do about it. A score of men arose and confessed their sins, and promised to bring all the tithes into the storehouse. We had a similar experience in other meetings, not only in the matter of tithe, but in all obligations to God. We have spent nearly all the time since you were here, in and around

Boston and in the eastern part of Massachusetts, with the result that the churches are now in good condition. This week we are leaving for work among the churches of the central and western parts of the union. . . . In order to get the best results, we must all give the trumpet a certain sound, and should follow our leadership closely. When I study the experiences of the people of God in past ages, it would seem not a matter so much as to the size of the army as that all act together. I have been interested lately in reading over again the account of Gideon's warfare against the Midianites, and noting his instructions to his followers. "He said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, that as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon." It was concerted action with the blessing of God that won the victory. It was so in most of the warfares of ancient Israel. If by voice and pen we all say the same things, the people will follow when they see that the Lord is with us.

The president of the North Pacific Union Conference writes under date of January 19. He says:—

I feel the need of a new vision and a new inspiration. . . . I believe with all my heart that we are entering upon the final era in our work. There is "a sound of going in the tops of the mulberry trees," and I feel sure there is to be a change in the character of the work. I tremble as I think of the situation, and the demands the work from this time on will make upon every loyal heart. Much depends upon the attitude of the leaders. I have thought much on this of late, and have felt that there must be a revival in my own heart, and I have been seeking the Lord most earnestly for his blessing, and I know he has heard me and been with me. Quite a number of us have pledged the noonday hour as a time of seeking the Lord to bless our union conference with victory, and for results in bringing the Pentecostal showers upon the laborers in the field. I have tried to impress the brethren with these things, and believe there is a disposition to respond.

Elder Watson, of the Southwestern Union Conference, bore testimony in one of our union meetings that he and another laborer had baptized one hundred and five persons since General Conference.

The president of the Northern New England Conference writes under date of January 25:—

We are expecting great things because we have reached the fullness of time. There is now a movement begun in the union that is in advance of what was begun at the union conference session. It is in fulfillment of the prophecy of the shaking in "Early Writings," the application and reception of the Laodicean message. There is no preaching—just the simple reading of that message, and extracts from the writings of Sister White showing our spiritual satisfaction, and the Spirit works wonderfully on the hearts of the hearers. A week

ago last Sabbath, at one of our churches, strong men broke down in humble confession that they were hard-hearted and had never been really converted, and we believe they made a full surrender to God. Young people asked for prayers and yielded to God. Yesterday at Brownington, in one of our oldest churches in Vermont, it was the same. During Sabbath school an aged man who knew nothing of our visit, came in bringing his daughter. The roads over which he had come were drifted so badly that he had to get out and shovel snow several times. I spoke, and presently his daughter was converted in a very clear way. There was no excitement, no human pleading, no preaching, no formal opening as usual, but just a reading of these things and a study together, and then a prayer, when we had light upon our souls. It is the work of the Spirit. He reached out after this family. All are led to realize that we cannot live and work without the Holy Spirit. I believe we are just entering the experiences brought to view in the chapter on the shaking. We have not got very far yet, not to the point of all being clothed with the armor and keeping perfect rank. Then will follow the loud cry, the gifts of the Spirit, and the speedy finishing of the work.

The president of the Eastern Canadian Union Conference writes under date of January 18:—

I feel deeply stirred over the situation, and I am fully resolved that as far as my influence goes in this field, we shall bring about a different sort of affairs, with the help of God. I plan to leave early next week to open up a series of meetings where an interest has been awakened, and where I hope to see results. The time seems to be ripe in this field for a strong movement, and our people seem inclined to fall in line with such a movement. It has been a source of great encouragement to us to swing clear on our mission offerings for 1913, and we have to remind our people to keep up these funds, and thus avoid a rush at the close of the year.

Surely we can say, "This is the Lord's doing; it is marvelous in our eyes." One thing more we can do, and that is to step in while the waters are troubled and receive this refreshing from the Lord.

I. H. EVANS.

Of the moral decline in the French nation a recent number of the *Missionary Review of the World* says:—

A group of Frenchmen declare that a brutal appetite for pleasure has been intensified in France; that scandals, crimes, suicides, and madness have multiplied. They have posted statements to this effect, with reasons for the decline of their national power, on walls throughout their country. They state that in the past few years more than 350,000,000 obscene papers and pamphlets and 10,000,000 filthy postal cards and photographs have been circulated in France. Besides these, it is said that thousands and thousands of excitements to debauchery from music halls, *cafés chantants*, and realistic plays, have contributed to this awful condition.

If we sow the wind, we shall reap the whirlwind.



A Holy Dream

F. FREDERICK BLISS

I DREAMED that before an assembly
Of thousands that never had heard
Of the imminent coming of Jesus,
As taught in his glorious Word,
I spoke; and the tears of my gladness
Flowed freely and mingled with theirs,
As hope mounted high at the prospect
That only a few fleeting years
And he, with a touch re-creative,
Would right the dark wrongs of a
world
That back in the pitiless ages
By Satan to darkness was hurled.

I dreamed that an angel of glory,
Unseen by the weeping ones, poured
The oil of omnipotence freely
On flames that leaped up from the
Word;
That swift waves of light all supernal
Rose ever in waftings afar,
And shone on the brows of the eager,
As shineth the mightiest star,
Illuminating all the glad story
The three angels' messages tell —
Then turn to a rapturous anthem
And, swelling, swell ever — and
swell!

Ah, dream, hast thou portent prophetic
Of times that but hasten apace,
When servants of God, thus assisted
By angel, by flame, and by grace,
Shall speak to the weeping ones eager,
While waftings of light from the Star
Pierce ever the darkness of ages
And drive it to regions afar?
Be it so! Change thy mist-ropes and
drappings
To gladder substantial of fact;
And lifeless reposes of dreamland
To vigorous promptings of act!



Emmanuel Mission, Basutoland, South Africa

H. C. OLMSTEAD

THE good old REVIEW just came again this noon, and I saw that when it was printed the autumn council was in session. You can never know how we who are so isolated do love that dear paper. I am sure it is because it is so full of, and represents so fully, the message we prize so highly. And this message in its fullness, it seems to me, is simply a revelation of the love, mercy, and justice of God.

But by speaking of being isolated, I do not mean to say we are lonely. The many duties of each day, with the almost unconscious feeling that it must be so and cannot be otherwise, seem to enable us to live here, one European family alone, with little feeling of loneliness. But I am sure our kind Father

gives us this contentment; since we are shielded from the great, bustling, wicked world, in a way, and about twenty minutes a week satisfies us in the reading of the world's news. Mrs. Olmstead is brave, often being obliged to stay several days and nights alone when I am away.

Brother de Beer and family are now at work in the Orange Free State. They went away last week, so we are alone here again. But we hope not to be alone long. I could keep eight or ten Euro-



NATIVES AT HOME IN BASUTOLAND, AFRICA

pean workers busy six months doing the work that should be done.

We recently enjoyed a profitable visit from Pastors White and Hyatt.

Yesterday, Chief Jonathan came on business a mile or so from us, and sent a man to ask a little sugar for tea and something to eat to be sent to him. We complied with his request. We are never surprised any more by his peculiar ways. Brother White and I went to see him. He is still as friendly as ever.

The industrial side of our work here is coming on nicely. Last winter we sold over \$100 worth of vines, mostly blackberry and red raspberry. We shall very soon have these berries to sell. If we were not so far (ten miles) from the railway, they would be a very paying in-

dustry for us. But I am wondering how the natives will get on picking them. I fear they may eat a large portion of them. Our nine acres of potatoes are growing nicely, also the mealies, and other crops. We now get a taste of strawberries, and later shall have a few peaches, plums, apricots, figs, apples, and loganberries. Beginning with a bare sod veldt, it is interesting to see fruit now maturing. May it be even so with our spiritual seed sowing!

In the series of evening lantern meetings which we have now about concluded, one native heathen woman has taken her stand to walk in all the light of the Word.



A Week in Huaheine, Society Islands

W. R. HOWSE

IN company with Pastor Lyndon, and Urarii, our native worker, we boarded a schooner for a thirty-five-mile trip to the twin islands of Huaheine. Arriving there in the evening, we made our way to our little church building, where we lived during our stay there.

We were very much surprised on reaching the church to find that some natives had taken possession of it, and had turned it into a dwelling house, and also had their pigs tied to the banana trees at the back. Of course we could not sanction this, so explained to them the reverence we should have for the house of God. By the evening of the following day, all

their belongings were out, and the place was fairly clean, and ready for Sabbath.

We visited our Sabbath keepers, and arranged for three meetings on Sabbath and one Sunday morning, and so were able to study with them along many lines pertaining to the third angel's message. We believe that the Spirit of the Lord worked upon their hearts, and it was very encouraging to hear their testimonies as to their desires for the future.

On the following Monday, we started on our tour around the smaller island. This had to be made on foot. Part of the way we had a narrow track, and for the remainder of the journey we followed the beach. It was a new experience, but nevertheless very interesting. Finding that we should not complete our

journey that day, as night was drawing on, we were obliged to hire a canoe to reach the next settlement. Arriving there about 8 p. m., we were met by a number of natives, among whom was the governor of the settlement, who at once invited Pastor Lyndon and myself to stay in his house overnight. Urarii stayed with his relatives.

It was somewhat amusing to see their hospitality toward us. At a very early hour the old governor was up preparing some food for our breakfast; as for table knives, forks, etc., they had to be borrowed, one here and one there, and to cover the table a sheet was used. These difficulties arise as the natives do not use such things, their food being always placed upon clean leaves and eaten off the floor, their fingers taking the place of spoons and forks. Of course, they did their best, and we appreciated their kindness and offered to pay them for their trouble, but they would not hear to it; so we made them a present of the new book on Daniel, for which they seemed very pleased. They told us that their home was open to us at any time.

After bidding them all farewell, we continued our journey on foot, calling at every house. About twelve o'clock we came to another large settlement, where we found Urarii's brother, who is the governor of that place. At his house we stayed for some time, and while talking together he roasted some fine breadfruit for us, which was very acceptable after about six hours of tramping. And, by the way, a traveler need never be thirsty in Huaheine during the orange season, as the trees grow in abundance and are laden with beautiful fruit.

Early in the afternoon we found ourselves back again at our little church building, and during the few remaining hours of that day we visited several persons in the main settlement. We also sold Chinese papers, as there are a number of Chinese who keep shops in Huaheine and other islands of this group.

While there we found two young men who seemed very anxious to know and understand the message. Pastor Lyndon had some very interesting talks with them, which we hope and pray will bring about a desire to walk in the light of the third angel's message.

Throughout our trip we were able to sell a number of the book "Daniela," and the little paper *Tiarama* was scattered freely among the people, who were very eager to receive it. The next day ended our pleasant stay on that island, as the schooner came to take us home again to Raiatea, where we arrived that evening.

We hope that you will not forget these people in your prayers, and we trust our feeble efforts are only the beginnings of better things for Huaheine.



ASSURE yourself you have accomplished no small feat if only you have learned patience.—*Goethe.*

Mission Notes

ELDER R. C. PORTER recently visited Brethren Fred Lee and R. F. Cottrell, at Changsha, Hunan. Of the general meeting held there, he says: "Meetings began the next morning after we arrived, with about sixty in attendance. Each day's program was well arranged. Different phases of the message were considered, and the brethren and sisters present took a deep interest in the various lines of work presented. The meetings closed with an ordinance service the last Sabbath, in which ninety-one participated. Sixteen were baptized during the meeting, thus making a total of 232 baptized during the year in the Central China Mission. Many gained substantial victories, and all returned home rejoicing in the saving truth." When we think that it was only a short time ago that the message was established in this inland province, formerly a stronghold of heathenism, and then receive a report like this, surely we can appreciate that there is power connected with the third angel's message to break down the strong barriers of heathenism and implant in the hearts of men and women the message that saves to the uttermost.

From down in Honan, at Yen-cheng, Brother J. J. Westrup tells of the work there. He says: "Everything is peaceful and quiet here, though the robbers are not far away. The city folk are afraid, and shut the gates very early. The Lord has protected us all summer. We are still praying for rain. The price of food is going up rapidly. We have about \$200 worth of wheat, and as we have a mill, we shall buy a donkey and grind our own flour. This will not only be cheaper, but the flour will be much cleaner. We have sixty-four here studying the truth diligently each day. You should hear their prayers for themselves and their relatives that they may come to a full understanding of this blessed truth. I teach the life of Christ and Revelation one hour each morning, and preach on the Sabbath. I cannot tell you how happy I am in the Lord for his manifest blessing and presence. The robbers come very close to us at times, but we are confident that while we faithfully do the Lord's work, he will keep that which is committed to him. The brethren here are also getting the spirit of love and joy and courage in their souls. We are happy in the Lord."

Brother J. Van de Groep, writing from Singapore, tells us of some of the experiences he is having in placing the truth in the hands of seamen. He says: "Sometimes to one doing such work, it seems that the seed sowing bears no fruit. However, this is not so, as the following incident will illustrate: When I was canvassing two officers on a Dutch boat, the captain came aboard, and heard us talking. So he asked, 'Are you an Adventist?' to which I replied in the affirmative. I asked him if he knew us as a people. He then told me that about fifteen years ago he bought some of our books in Hamburg, Germany, and sent

them home to Holland, with the result that his mother and three other relatives accepted the message four or five years ago. The man himself is not a believer, but he, along with the other officers, bought my book. Such experiences encourage one to sow the seed, leaving it, with a prayer, in the hand of the Almighty."

From Sumatra, up in Battakland, where Brother Immanuel Serrigar, the only worker in that field, is laboring among his countrymen, Brother Detamore sends this good word: "A recent letter from Brother Immanuel Serrigar, a native of Battakland, who is the only Seventh-day Adventist in that part of Sumatra, tells of the interest among his people, and pleads that help be given to spread the truth there. Many come from far and near to hear about the truth. Quite a number are keeping the Sabbath, and have given up their bad habits in eating and drinking. We feel very much in need of several more workers."



Interesting Experiences in Medical Missionary Work

H. R. JUDGE

OUR hearts are filled with gratitude when we think of how the blessed Lord has taken such weak earthen vessels as we are to disseminate such an important truth as that which we hold.

About two months ago a baby boy of a former patient of mine took ill. The doctor was called in, and with words that were sad to the hearts of the father and mother, pronounced no possible hope for the life of their child. He kept on coming, but saying that there was absolutely no hope, for the child, as he said, had tubercular meningitis. The father, in despair, came to me, only to hear the same sad story. He then said, "What is to be done?" I could only refer him to the Physician of physicians.

Then we had a little talk on answer to prayer and the conditions, and I read from a chapter in "Ministry of Healing" on prayer for the sick, which had such a softening, subduing influence on their minds that they requested me to pray. I seized the opportunity and asked God to reveal his power and his pleasure in reference to the child's condition. We all felt that God would deal justly with us; so we were content to leave the matter in his hands, while we did all we could to relieve the sufferer.

From that time on the child made rapid improvement, which not only puzzled the doctor, but was a surprise to many who visited the home, including ministers of other denominations, and army officers, who thought it impossible for the child to recover. Here we see the truth brought once more before the people who are leading lights in the churches. The English clergymen have even come and asked me to stop my work of carrying the message, and go on with my medical work, as I am doing a good work along that line.

As a result of this experience, I am holding Bible readings with the family, who have already expressed themselves favorable to the truth. Only this morning I was talking to the wife, who said they were planning to keep the Sabbath. Thus we can see how our loving Heavenly Father works to bring before the people the truth for these last days. This experience has been the means of impressing many.

Another man, who is a thorough gentleman in every sense of the word, has been stirred with the little Bible stories I have related to him from time to time, and now he is looking forward to the time when I shall be able to spend a few weeks with him, and dig further into the mines of truth.

How thankful we are for these opportunities! and how we feel our insufficiency! But still the Lord does use us for the glory of his holy name in the earth.

Hastings, New Zealand.

Heaven Ever Near to Me

WORTHIE HARRIS HOLDEN

If heaven would mean more this morn
to me,

How bright its radiant beams would
flood my world,
And darkness vanquish with its doubt-
ing furl;

The dull routine and treadmill of the
day

Aflame would waft in incense sweet
away,

Since heaven would mean more each
hour to me.

If heaven always seemed more near to
me,

How real the angel guard who walks
beside,
And dismal fear my faith would swift
deride;

The hasty word would fail and cour-
age rise

While sensing my companion of the
skies,

For heaven ever would be near to me.

If heaven were divinely close to me,
What wondrous cadences of music
sweet!

Earth's discord harsh my spirit scarce
would greet,

And all the minor tones that sorrows
lend

Would with the harmony of seraphs
blend,

Since heaven's melody would compass
me.

Lord, let my heart abide fore'er with
thee

To know the beauty of thy purity
And learn the power of thy constancy;
So may I sense the fullness of thy
grace,

And here find refuge in thy dwelling
place,

For heaven ever will be near to me.

Portland, Oregon.

◆ ◆ ◆
"THE greatest of all follies is to labor for the meat that perisheth, and neglect that which endureth unto everlasting life."



Alcohol Not a Stimulant

Most persons would say, offhand, that whatever else alcohol may be, it is certainly a stimulant, and that the trouble with it is that it stimulates too much. On the contrary, Dr. Emil Kraepelin, professor of mental diseases in the University of Munich, is said to have demonstrated that alcohol is a narcotic first, last, and always; that the stimulation is merely imaginary; and that one does less and poorer work under its influence, although, curiously enough, he thinks he is turning out more and better work than usual. Kraepelin and his coworkers also assert that it is not the fourth nor the fifth drink that intoxicates: it is the sum of the first, second, and third. On direct evidence and supporting testimony they have made out a strong case against alcohol. A man is "drunk," or under the influence of liquor to a demonstrable degree, says Dr. Kraepelin, when his muscular or mental speed or endurance limits have suffered a diminution as a result of his having imbibed. The condition may be clearly shown by mechanical devices of the laboratory, whose testimony is final, no matter what the man himself has to say about it. There is no appeal from their decision. Some of Dr. Kraepelin's tests are thus described in the *Associated Sunday Magazines* by Dr. Edwin F. Bowers. He writes:—

"A group of men—who were kept in ignorance of the real nature of the tests, who understood only that they were expected to persist to the limit of their endurance—was capable of a definite average quantity of work. This average was determined with almost mathematical certainty by experiments made dozens of times, under absolutely similar conditions as regarded time of day, food, exercise, and surroundings.

"A good index of the degree of a man's capability for work is the weight he can continue to lift with the index-finger of his right hand. So the ergograph, a celebrated laboratory device invented by Prof. Angelo Mosso, was brought into requisition. In manipulating this the fingers were clinched round a wooden peg,—all but the index-finger,—the arm held immovable by being clamped to the arm of a chair. A weight of several kilograms, suspended by a small rope that passed over a pulley, was raised and lowered until the subjects were forced to desist from exhaustion. This process was repeated twelve times, with rests of a minute intervening—like the rounds in a boxing contest. Each pull was automatically recorded by a pencil on a strip of paper, registered

by a line. The sum of the lengths of all the lines was translated into 'meter kilograms,' which meant the work accomplished in raising one kilogram one meter against the pull of gravity.

"These experiments were made ten times a day, and the total average for each man calculated for a number of days, under conditions of absolute abstinence from drink. Then the men were given the alcoholic equivalent of a 'good glass' of Bordeaux wine after each meal, and the experiments repeated. The consequences were a diminution in the subjects' ability to withstand the fatigue of weight lifting, amounting to an average of from 7.6 to 8 per cent. These experiments were repeated hundreds of times by scientists in various parts of Europe, and always with similar results. In every instance a definite, measurable loss in muscular efficiency was demonstrated.

"Having shown these effects on resistance to fatigue, the learned professors advanced to the consideration of principles involving combined muscular and mental processes. The 'writing balance,' invented by Professor Kraepelin, was subjoined as chief witness in this case. This ingenious contrivance had attached to it a fifth-second chronometer, which automatically registered time on a rotating drum covered with carbon paper. On the record obtained in this manner the time required in writing a set of characters can be computed with an error of less than one two-hundredth of a second. The unit of time in which the trials were based was called a zeta, and corresponded to one one-hundredth of a second.

"The daily exercises began at 8 A. M. The subject's hand was connected with the apparatus, and the figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, were written twice with pencil at top speed. Then the sequence reversed—10, 9, 8, 7, 6, etc.—was twice written; then the German letters 'inn,' also twice. These were repeated ten times, and the total average time consumed by each man was measured. Then he received his allotment of wine, as with the ergograph experiments.

"After five minutes they resumed their writing, carrying out their appointed task in scribbling as before; and proved that, while the spirit was willing, the flesh—and its controlling nerve pulses—was weakened; for they had, every man of them, measurably slowed up. The degree of retardation, after writing 1 to 10 under the influence of the small amount of alcohol administered (about what the ordinary drinker would take with his dinner), amounted to 5.6

per cent. In writing 10 to 1 the retardation was greater, amounting to 7 per cent. This was accounted for by the increasing complexity of the stunt, it being a more novel combination than the straight progression of numbers. With the 'inm' the deviation from normal was ever more apparent, averaging 7.3 per cent. Again and again these same general results were secured; though new crews were used for each demonstration.

"Similar results followed in the coordination tests, where the subject was required to 'snap down' a telegraphic switch at the unexpected flash of a light or sound of a gong, the time elapsing between flashing the light or striking the gong and closing the switch being measured by the zeta chronometer. In every case the rapidity of the coordinating responses was decreased from 6 to 8.3 per cent.

"Next, a number of accountants of all grades were selected, and their average ability to add one-figure columns was estimated for one week. They were then given daily, in divided doses, the equivalent of three and a half cups of claret. A marked and progressive diminution in their output was noticed, beginning with 3.1 per cent the first day. After two weeks of this steady, moderate alcoholic allowance the percentage increased to 15.3.

"Similar experiments were then tried on typesetters. These were required to set type from printed pages (to insure absolute uniformity of copy), and the total number of ems a day was computed for a week. Then, with daily gentlemanly drinks, they lost an average of 9.6 per cent in efficiency by the end of the week.

"Perhaps the most convincing observation was concerned in the free 'association of ideas.' This, when the condition is raised to the fourth dimension, causes the party of the first part to forget his watch and chain, the number of the house in which he lives, and his wife's first name. He is then in a state for which the vulgar have a variety of picturesque names. The scientist calls it 'alcoholic inhibition,' and he can usually define the gradients with precision.

"However, we are now considering alcoholic inhibition in embryo—before it grows up and develops, as it were—and the various methods employed in classifying its general characteristics. To illustrate, if the name of an object is spoken, immediately one thinks of something in connection with that object. Professor Kraepelin's subjects were requested to write these down, enumerating as many associated objects as occurred to them in the space of five minutes. Two words were given out at each séance, five minutes being allotted to each subject. This was repeated at intervals during the day for ten days, and the average number of suggested things reckoned up. Then each evening preceding the next ten days a generous nightcap was donated, and the results of

the following ten days' 'association' computed. A loss in coordinating power in this series amounted to as high as 27 per cent."

This, Dr. Bowers thinks, was a remarkably convincing demonstration, and proves conclusively that one who drinks much is living only a small part of his normal life. It and Dr. Kraepelin's other tests tend to show that the alleged "stimulant" powers of alcohol are a delusion pure and simple.—*Literary Digest*, Jan. 10, 1914.



Too Little Alone With God

WE are far too little alone with God, and this, I am persuaded, is one of the very saddest features in our modern Christian living. It is work, work, work—at the best, some well-meant, Martha-like serving; but where, where are the more devoted Marys, who find the shortest, surest way to the heart of Jesus by ceasing very much from self-willed, self-appointed toils, and sitting humbly at his feet, to let him carry on his blessed work within ourselves? If the Mary-like method were carried out more, it might abridge considerably the amount of work apparently accomplished, but it would incomparably enhance the quality. What though we should lose a hundredweight, and get instead of it only a pound—if the hundredweight lost were only lead, and the pound got were pure gold?

God is not looking for great men. He can use small men. Out of the mouth of babes and sucklings he ordains strength. He is not looking for many men; he can get along with a few. He once said that there were too many, but he never said that there were too few. But he does want men; he has taken man into partnership in his work, and does not seem disposed to work without him. When the judgment is to be averted from Jerusalem, he tells the prophet: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."—*Methodist Times*.



The Slanderer

AGAINST slander there is no defense. It starts with a word, with a nod, with a shrug, with a look, with a smile. It is pestilence walking in darkness, spreading contagion far and wide, which the most wary traveler cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable; it is the moral sting of the deadly adder, murder its employment, innocence its prey, and ruin its sport.

The man who breaks into my dwelling or meets me on the public road and robs me of my property does me an injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury that can be repaired. Industry

and economy may again bring me into ease and affluence.

The man who, coming at the midnight hour, fires my dwelling does me an injury. He burns my roof, my pillow, my raiment, my very shelter from the storm and tempest. But he does me an injury that can be repaired.

The storm may indeed beat upon me, and chilling blasts assail me, but charity will receive me into her dwelling; will give me food to eat and raiment to put on; will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my fireside and taste the sweets of friendship and of home.

But the man who circulates reports concerning my character; who exposes every act of my life which may be represented to my disadvantage; who goes first to this and then to that individual, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsay and rumors, and, what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination.—the man who thus "filches from me my good name" does me an injury which neither industry nor charity nor time itself can repair.—*Selected*.



The Family Altar

AMONG the virtues of the past was the erection and maintenance of the family altar. The Christian father or mother of early days would as soon have thought of omitting the public, as the family, worship of God. Each day's work was hallowed by the invocation of the divine care and guidance, and each night's sleep made the more sweet because commended to the care of him who neither slumbers nor sleeps. Family life was built up around the conviction that the God of the father and mother was a God at hand, not a God afar off. Childhood knowledge of and reverence for religion were systematically and continually fostered.

The Bible was a familiar work, and an everyday companion. It lay upon the table in close contact with the daily paper and the schoolbook, and imparted something of its sacredness to them. The songs of Zion did not have to be rendered by a cultured and well-paid choir; they were sung by parents and the children at home, and were therefore not unknown in words or tune when announced in the sanctuary.

Prayer was not an exercise to be reserved for the church service or to be voiced only in the retirement of private devotions; it was the common language of hope and faith, wherein were expressed to the attentive ear of the Heavenly Father all the little cares and ills, all the common mercies and causes of thanksgiving, which must ever knit the family together in their fellowship and affections.—*Christian Advocate*.



"Love suffereth long, and is kind; love envieth not."



“When the Tree Falleth”

EDW. J. URQUHART

WHEN knocks the messenger of death
At the heart's door of man,
And God calls back the given breath
Lent for a little span,
Fame cannot stop nor wealth delay
The summons of the hour;
So vainly weak and frail the clay,
So strong the Maker's power.

Where falls the tree, to west or east,
There helpless will it lie;
And what the future holds for each
Is sealed when mortals die.
Not shining gold nor kingly power
Will alter the decree;
True worth alone in judgment hour
Can claim the life to be.

There character will rise above
The dollars of the great;
Supreme at last, the hand of love
Will open wide the gate
And bid the righteous enter in
To mansions fair to see;
Forever freed from power of sin,
They reap eternity.
Galt, Cal.

The Meetings at College View, Nebr.

THE ministerial institute and the sixth biennial session of the Central Union Conference began Tuesday evening, January 13, and closed Sunday evening, January 25. The first seven days were devoted to the institute work, Elders A. G. Daniells, I. H. Evans, and G. B. Thompson taking the lead in all the public services. Miss E. M. Graham was present during the entire time, and gave much valuable instruction in home missionary work. “An individual soul-winning campaign for 1914, and until the work is finished,” was the keynote from the opening meeting of the ministerial institute to the closing meeting of the conference session.

The deep movings of the Holy Spirit which characterized the first few days of the institute proved to be but a few drops before the more full and plentiful showers of divine grace which were poured out upon the assembled people upon the Sabbath. Friday evening Elder Thompson delivered a soul-stirring discourse on the sealing work. God helped his servant to present a picture of what it will mean to an individual to know that the seal of the living God has been placed upon him, and also of the unutterable disappointment of those who shall awake to the awful realization that the angel “with the writer's inkhorn by his side” has finished his work and passed them by without placing the “mark” upon them. The Spirit of God bore powerful witness to the statement of the fact that we are now in the time of the sealing work. A spirit of deep solemnity rested down upon

the people, and at the very first word of invitation nearly every one in the great congregation arose, signifying his desire and determination to make a new and unreserved consecration to God.

Sabbath morning the ministers and other workers assembled in the South Hall parlor for a consecration service. Elder Evans, in a forcible and impressive talk, set forth the weakness of our ministry as compared with what it ought to be in view of the tremendous work committed to our hands. He pointed the way to the source of strength and almighty power awaiting the demands of every minister of God. Many heartfelt confessions were borne, of sins which have been cherished, and of a determination to put them away. Some of these confessions brought liberty of soul to individuals, and the song of victory was heard before the close of this meeting, which lasted more than two hours.

Another great wave of God's power passed over the large congregation during the forenoon service, when Elder Daniells spoke with much freedom from the words, “Ye are witnesses of these things.” God has called this people to be living witnesses of the saving power of this closing message of the gospel in every part of the earth. As a fitting close of a blessed Sabbath day, Elder Olsen preached in the afternoon, with his old-time earnestness.

Following the close of the institute program, on Monday, January 19, the remainder of the week and the following Sunday were given to the business meetings of the Central Union Conference, with a preaching service each evening.

While all the evening discourses were especially timely, a very deep impression was made by Elder Daniells's sermon one evening, based on the words of the prophet Micah, “The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass.” As the different countries were pointed out on the map, showing where this message has obtained a foothold and where there are living witnesses of the truth, it certainly could be said of a truth that the “remnant” are in the midst of many people. The saving power of this message upon the lives of those who are brought from the darkness of heathenism to the glorious light of the gospel surely is “as a dew from the Lord, as the showers upon the grass.”

A spirit of harmony and unity characterized all the meetings of the union conference session. The biennial period just closed has been marked by financial prosperity. The amount remitted to the General Conference treasury during the two years, including the per cent of tithe to missions, Sustentation Fund, and mission offerings, was \$162,498.29. Elder E. T. Russell's annual address to the conference was a very inspiring one, as it marked two years of progress in all phases of the work.

This session of the Central Union Conference has been characterized by more than the usual number of changes, affecting the personnel of the laborers in the union and local conferences. Elder Russell, who has carried the responsibilities of president since the organization of the union conference twelve years ago, has laid down that work, and is succeeded by Elder R. A. Underwood. Brethren I. F. Blue, of Nebraska, and John S. Yates, of Kansas, were ordained to the work of the gospel ministry on the closing Sabbath of the conference, the former having accepted a call to take charge of the educational work in India, and the latter to make Sumatra his field of labor. Elder C. H. Miller, of Nebraska, was invited to take charge of the Caribbean Conference. Besides these calls to foreign fields, several exchanges of laborers between conferences in the union were provided for. Elder C. R. Kite, president of the Colorado Conference, on account of his own health and that of his wife, was compelled about two months ago to resign as president of the conference, and the writer was called to take the place thus made vacant.

It is a source of consolation to know that an unseen, omnipotent hand is guiding and overruling in all that pertains to the carrying forward and finishing of this work. Sometimes we do not see clearly the way before us, but if we cling closely to the Master's guiding hand, we may have the abiding assurance that “all things work together for good to them that love God,” and that he will bring us safely through every trying experience.

The closing Sabbath of the conference witnessed much of the power and blessing of God. It was a day of victory to many. The counsels and labors of the tried and worn servants of God were greatly appreciated during this series of meetings, and will prove of lasting good to the work in this part of the field. The mistake made by any who may not have made an unreserved surrender for service in the finishing of this work, may prove an irreparable loss. May the Lord keep us all faithful and true to him and to the sacred responsibility committed to us in this blessed truth.

A. T. ROBINSON.

Newspapers Attract People to the Truth

THAT brethren in the Central Union Conference are strong advocates of the newspaper work, is shown by some experiences told by a few of those who attended the biennial session of that conference in College View, Nebr., January 13-25. One brother, laboring in the West Kansas Conference, told an interesting experience he had with a newspaper editor in connection with a tent effort held during the summer.

After the meetings had continued about three weeks, and synopses of sermons had appeared at frequent intervals in the local paper where he was laboring, a minister of another denomination told the editor that members of his flock had complained to him about the reports, and that they wanted further articles suppressed. A representative of the editor who had charge of this particular news, told the minister that he would not suppress the articles, as they were of news value, but would give this minister the

same privilege of expounding his doctrines in print as had been granted the Adventist preacher. The minister refused this privilege, and made a strenuous demand that the Adventist articles stop. No attention was paid to his complaint, the articles continuing throughout the effort.

Another incident in connection with some newspaper efforts put forth by another brother in the same conference, is of much interest because of the fact that it was through the publication of one article that a man and his wife, who are now sincere believers in the third angel's message, were eventually led to the truth. The minister in question had published an article in a Wichita paper, and the brother who later accepted the truth, read it in his home place, some thirty or forty miles from Wichita. He began a correspondence with the minister, stating that he had read the article, and urged our clerical brother to inform him as to when another series of meetings would be held, as he wished to attend.

A short time before a canvassers' institute was to be held, the minister notified the inquiring friend, who attended. The man became deeply interested in the programs rendered, and eventually accepted the message. His wife also took her stand with us.

Now, the newspaper containing the report from our preacher brother, was the means of introducing the truth to this family. How many more families are there in this great country of ours who are longing for the truth of God's Word? Brethren, the newspaper is the one medium that can carry the truth with it, that enters practically every home. Why not use it more? There are many more souls to be saved before Jesus can come, and the newspaper is an agency that must take a prominent part in searching out the honest in heart. It goes into nooks and corners of the earth where the living preacher has never been, and it will take the truth with it, if the teachers of the truth just give it some of the precious light in the form of articles to carry along. Brethren, use the papers at every opportunity, and help lighten the earth with the glory of God.

Much enthusiasm was displayed at the College View meeting over the results that have thus far been attained through the newspaper work. Workers in the various conferences of the union told some of their experiences with newspaper editors in connection with their ministerial labors. It was encouraging to hear them tell of the willingness of editors to print reports from them, and also of the interest aroused as the result of the publication of these reports. Others told of the activity of the enemy of souls to get editors to suppress articles dealing with tent meetings, but they rejoiced over the fact that the columns of the papers were held open to them despite opposition.

Conference presidents in this union are enthusiastic over what has already been accomplished and over the possibilities before them of giving the truth through this medium. In conversation with a number of them, they told of what their laborers are doing, and how persons for miles around have been attracted to the meetings through published reports. These leaders stated that they are continually giving their workers encouragement in using the papers more and more

in connection with their evangelistic endeavors. One conference president said a man living sixteen miles from a city where a tent effort was being held, became interested in the newspaper reports, and drove to the tent for the purpose of purchasing some of our books to get more light on these subjects. This man is interested in the great truths we teach.

We can never tell how many will want to purchase books giving this glorious message by having first been attracted through newspaper reports, and no opportunity should be lost to use this powerful agency for the spread of the gospel.

The Lord greatly blessed the efforts put forth in giving publicity to the meetings in College View. The Lincoln papers published long reports, especially concerning the ministerial institute, and valuable instruction was given for the readers of these papers. Much favorable comment was heard from business men of the city, who said they read the articles with interest. Reports were also sent out to other cities by the press associations, thus giving the meetings very wide publicity.

W. L. BURGAN.

West Pennsylvania Conference

JOHNSTOWN.—The work in this city is encouraging at present. The church members are interested in missionary work. We are planning to use a large club of the *Signs*, also the *Protestant Magazine*, and intend to take up house-to-house work with our tracts. Some who had grown cold and had not been attending the services, are renewing their covenant with God. Quite a number who had not heretofore paid tithes, are now doing so. Some of these are not yet members of the church, but we hope they will be soon. Others not of our faith are interested and are investigating.

One man and his wife who were stirred up by the Billy Sunday meetings, have ordered "Thoughts on Daniel and the Revelation." Two other families will soon have "Bible Readings for the Home Circle" in their homes. Our Sunday night audiences are good. A number of new faces were seen in the congregation last Sunday night.

Brethren, pray for the work in this city, that the Lord may give wisdom and strength to do what ought to be done at this time.

J. W. WATT.

Ministerial Institute at College View, Nebr.

IN harmony with previous arrangements, the ministerial institute for the Central Union Conference was opened at 7:30 p. m., January 13, by Elder A. G. Daniells, who gave a very timely and stirring discourse on the subject "Our Message to the World."

Ministers and other workers from the Central Union had gathered for the institute and the union conference that was to follow. These, with the church and students at College View, made a large congregation. At the close of the discourse, Elder Daniells briefly outlined the object of the institute and some of the lines of thought that would be studied, as follows:—

1. To obtain a clearer vision of our message and work.

2. To obtain a keener sense of our personal responsibility.

3. More efficiency in our methods of labor.

4. The fullness of power required for finishing our work.

Much stress was laid on the speedy finishing of the work; that the time had now come when we as a people should arise as one man to act our part faithfully and thus hasten the work to its final and glorious consummation.

The daily program called for a devotional service from 8 to 9 a. m.; Bible study from 9 to 10:15 and from 10:45 to 12; Bible study again from 2 to 3:15 p. m.; bookmen's convention from 3:45 to 5; Missionary Volunteer institute from 5:15 to 6:15; preaching at 7:30. Some time was also given to the study of the home missionary work.

The Bible studies were given by Elders A. G. Daniells, I. H. Evans, and G. B. Thompson, each taking a different line of study. Elder Daniells dwelt on the speedy finishing of the work, showing how wonderfully the providence of God has gone out before us in all parts of the world, and that now everything is ready. Our missionary efforts in foreign lands, with their marvelous results, were briefly reviewed. Now, while a great work is still before us, a whole-hearted consecration to God under a fresh baptism of the Holy Spirit on the part of every individual member, is required, that the work may be speedily finished. These studies were a real inspiration to all present.

Elder Evans conducted studies on the calling and work of the gospel ministry, emphasizing the importance of a definite call, the sacredness of the calling, the object of the ministry, the spiritual life and high standard set before the ministry. These studies were practical and timely. The subject was presented with much clearness and force, and a deep impression was made on those present. Many were led to see their faults and shortcomings, confessions were made with earnest determination for a full and whole-hearted consecration for the future.

In the studies conducted by Elder Thompson, the importance of an earnest and prayerful study of the Bible was emphasized. The question, "What constitutes a real preacher, a minister, and what does he stand for?" was asked and dwelt on with much emphasis. Another subject was that of prayer.

All the lessons of the institute were timely and practical. The presence of the Holy Spirit was manifest in all the studies, and will surely prove a great blessing to many.

It was unfortunate that the time was not only somewhat limited, but also somewhat broken up by committee work preparatory to the meeting of the Central Union Conference that was to follow. Thus from time to time some were absent who ought to have been present to share in the benefit of the lessons. The nature of these studies is such that all should have them, and in making the arrangements everything should be so planned as not to interfere with, or to take any one away from, any of the studies. I know of nothing more important for us and for the work God has committed to us than just such seasons of study and devotion as these ministerial institutes offer to our conference workers at this time.

The home missionary work represented by the secretary of this department, Miss E. M. Graham, who also was present, received considerable attention. Special meetings were held where questions were asked, and the methods and plans of work were presented, in which the conference presidents and others took very much interest.

The outlook is encouraging for a real revival of the home missionary work, and certain it is that this work can never be accomplished and finished in the time allotted to it unless our people arise as one man and give themselves to it heartily and cheerfully. But this will also be done, and the work will be finished as the Lord himself has indicated.

O. A. OLSEN.

Detroit (Mich.) Church No. 2

It is pleasing to give our brethren and sisters in Christ a hint of God's blessings upon the work here, so that we may rejoice together in the speedy triumph of the message.

The year just ended has been one of activity, peace, and growth in the little church. Nearly all seemed to have worked and given in establishing the truth here, and in helping to carry it on in other fields. This has been manifested in personal labor, in selling and giving away literature, and in bringing in the tithe and offerings.

While we have had no regular Bible workers, yet several have rendered good service in that respect, bringing some into the truth, and opening the way for the writer to instruct others.

The Sabbath school and the Young People's Society of Missionary Volunteers have made steady growth, and have done much to bring life and activity into the church. The Christian Help band has not failed to do good and lasting work for the cause.

The treasurer's books show that the per capita tithe for twenty members amounted to \$23.30; and the average per member for all funds amounted to \$41.39. We think this is a splendid showing considering the financial condition of the general membership. It shows how freely our people give of their means and labors to the Lord's cause when properly instructed.

Dec. 27, 1913, I baptized six persons, making ten that have been added by baptism since last May. This brings the number on the revised church roll up to twenty-four members.

The writer and some of the members have visited and held meetings in many homes, giving away and selling literature at the same time.

We are struggling to get money together for a building, and have raised outside of the church fund, in cash, \$114.

W. H. GREEN.

Fulfilling Prophecy's Appeal

"DISTRESS of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth,"—these are among the signs given in Christ's great prophecy, that show the coming of the Lord to be very near.

Surely the prophecy of "distress of nations, with perplexity," is fulfilled in a most striking manner, and it is true also that men's hearts are failing them

for fear, and for looking after those things which are coming on the earth. The drying up of the Turkish Empire, now proceeding with alarming rapidity, is appealing to the hearts of worldly men, who realize that a great crisis hangs over the world.

Surely the fast fulfilling prophecy appeals to all men who read and think, to get ready for the world's great crisis. There was never a better time to appeal to the people for our mission work at home and in foreign lands.

Two years ago one of our sisters in Memphis gave the Harvest Ingathering number of the *Signs* to a wealthy woman, with an appeal for a gift for mission funds. The woman replied that she did not believe in our teaching, and that she would sooner see the heathen lost than to see them become Adventists. She finally threw our sister a dollar, asking that it be given to some poor person in Memphis, and said that it must not be used to make Adventists at home or in foreign lands. The sister who had asked for the gift was not discouraged, and later, when the woman was visiting in New York, she wrote her a very kind letter, earnestly appealing to her especially in regard to the prophecy of Turkey and its rapid fulfillment. Our sister was very joyfully surprised to receive a check for twenty-five dollars "for your missionaries." What a change had come over this wealthy woman during the year! It was the solemn and unanswerable appeal of fulfilling prophecy that wrought the change of heart. This wealthy lady and her daughter belong to a family of prominence, and while on a recent tour in Europe, were entertained by the German emperor on his royal yacht, the crown prince showing them special attention.

The hearts of men of the greatest intellect and holding the highest positions, are trembling at the impending crisis. Now, just now, is our opportunity to appeal to persons in every position in life, with God's mighty message of solemn warning and glorious promise.

J. S. WASHBURN.

Two Colporteurs' Institutes

It was my privilege recently to attend colporteurs' institutes in West Pennsylvania and Ohio. The West Pennsylvania institute was held at Johnstown. I arrived at this place in the midst of a blizzard early Monday morning, January 12. Notwithstanding the severe cold and blinding snow, it did not take long to find the church where the meetings were held, and the cold outside was soon forgotten as we talked of the work being done in the giving of this message. It always warms hearts to talk of the work of the Lord and of the rapid advancement it is making in the earth. It will not be long until all the storms of every kind will be past, and God's people gathered home.

At this institute were seven young men, four of whom were new recruits, and all were earnestly studying how best to place our books in the homes of the people. Three of them had previously had some experience. Some of these young men left lucrative positions in order to enter this work. One had been employed by the railroad, and he had been advised by his friends that he would not only lower his situation in life but

would probably come to abject poverty if he entered the colporteur work. He stepped out by faith, however, and the Lord greatly blessed him in selling that splendid book for children, "Easy Steps in the Bible Story," and his first delivery, just before the institute, averaged him better wages than he had been getting with the railroad. He recognizes, however, that the greatest pay will come when the final rewards are given. Although our faithful brethren and sisters do not enter upon the colporteur work as a money-making enterprise, yet the Lord is greatly blessing them in sales.

After spending two days at the Johnstown institute, I went, in company with Brother I. D. Richardson, the union missionary secretary, to Columbus, Ohio, where we found about thirty-five brethren and sisters earnestly preparing for the finishing of the work in Ohio. Many of these were new recruits, and some of them had not been long in the message. All, however, realized the importance of the work and the necessity of thorough preparation not only in the knowledge of the books they were to sell, but also that preparation of heart necessary for the reception of the Holy Spirit's power, without which all human efforts are in vain.

Studies were given in both these institutes on the books to be sold; the science of salesmanship, and in simple methods of hydrotherapy. Our colporteurs meet many who are suffering from common ailments, and their being able to suggest remedies will often open homes and hearts. The night meetings at both places were well attended by those not of our faith, and a real interest was shown. We look for the work to grow in both these conferences during the year 1914.

J. A. FORD.

Action of the Lake Union Conference Committee

At a meeting of the Lake Union Conference Committee, recently held, consideration was given to the condition of our church rolls. There seems to be a growing tendency, in this portion of the field where the older churches are located, to disregard the obligations of membership.

Earnest consideration was given to this question, and recommendations which will prove helpful in remedying this condition were made to our churches.

It was decided that the next biennial session of the Lake Union Conference be held at Battle Creek, Mich., April 14-26, the first five days to be devoted to a ministerial institute, with all our ministers, Bible workers, and departmental secretaries present.

One period each day during the ministerial institute, and conference if necessary, will be devoted to a bookmen's convention.

The committee voted unanimously to indorse the recommendations made at the last fall council of the North American Division regarding the payments to be made by conferences, sanitariums, and tract societies on the Sustentation Fund.

The question of how to interest all our people to do their part in behalf of the work in regions beyond received no small amount of consideration. It was the opinion of all members of the committee that during the series of meetings be-

ing held in the various conferences for workers and elders, these laborers should be enlisted in an effort to encourage the people to be faithful in making offerings to foreign missions. The sentiment prevailed that the Sabbath school offerings could be very largely increased if the proper effort were made by those in charge of the Sabbath school work.

ALLEN MOON.

Educational Department

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

Encouraging Reports

WE are receiving very encouraging reports from our colleges and academies. Prof. H. U. Stevens writes from Argentina, South America:—

"This, as you may know, has been my first year in the Colegio Adventista del Plata, and truly it has been a good one to me. Our enrollment reached one hundred and twenty-one. This is thirty per cent over the total enrollment of last year, the largest in the history of the school. Throughout the year a spirit of earnestness and consecration pervaded the school. The rite of baptism was celebrated three times during the year, and nearly all the young people who remained with us throughout the year at least showed the movings of the Spirit of God in their hearts. Some of these are of families not of our faith. This year our students have put in regularly twelve hours a week in industrial work, which has had the effect of reducing our disciplinary matters to a minimum. We are fully convinced that our industrial work is a blessing to both students and teachers, and we expect to continue this work the coming year, with an attempt at more complete organization.

"At the close of the school year, the Argentina Conference held its annual camp meeting on the school campus. Elder W. W. Wheeler was appointed educational secretary of the conference, and action was taken which looked to the organization of a system of church schools. A call was made for means, with which to help worthy young people prepare themselves for service as quickly as possible in the Colegio Adventista. This call was answered by the brethren with a donation of eight hundred and forty dollars United States money.

"I have been very much interested in the plans for the educational convention to be held in the summer of 1914. I wish I might attend and partake of the good things that will be there."

Elder E. J. Hibbard, Bible teacher at the Pacific Union College, speaks of the spiritual interests in that college as follows:—

"This morning, after several of the students had related their experiences in holding Bible services in Calistoga during the vacation period, the Holy Spirit again took possession, and we gave him the school all the forenoon. Many devoted their lives to the ministry of the word. I am confident that to the twenty-five or more who had already decided on that calling, about as many others were added. We hope this school may be-

come such as were the Waldensian schools during the Middle Ages. We really dare hope that it will be such. It is all the work of the Holy Spirit, and no man has any credit coming his way for what has been done here of late."

Prof. G. C. George, principal of Plainview Academy, at Redfield, S. Dak., writes:—

"At this time I shall give you a brief report of what we are doing here at Plainview Academy. At present our enrollment is ninety-four. This is not quite so large as last year at this time. Our enrollment for the year 1912-13 was one hundred and fourteen, but we had passed the hundred mark by the middle of the term. The crops in South Dakota were very light last season, due to the drought that prevailed quite generally over the State. All things considered, we feel that our enrollment this year is very good.

"During the week of prayer, we had splendid meetings. Services were held at the regular chapel hour and every evening. Aside from these two general meetings, the prayer bands met twice a day, just before chapel for twenty minutes and just before the evening service for a short meeting. After the general services of the evening, special prayer was offered for the unconverted, and those who had just made a start had the privilege of seeking God. We have continued these after meetings after our Friday evening service, and we consider that the week of prayer was only the beginning of a spiritual awakening in the school. Our students have been advancing step by step since that time. We are very grateful for the evidence that God's Spirit is attending and blessing our efforts here.

"Financially our school is in a prosperous condition. We have every reason to expect that this will be a good year for Plainview Academy." J. L. S.

Educational Sabbaths

OUR readers are already familiar with an action taken at the autumn council setting apart two Sabbaths in the year for educational endeavor in all the churches. It now remains for every believer in Christian education, especially the educators themselves, to make the most of these occasions. They are not intended merely to occupy the time of the church services, nor to provide a program that will divert or entertain the people; they are to be solemn occasions for seeking the Lord earnestly, for drawing near to him by repentance and confession, and for studying seriously the instruction he has given for our guidance in the education of our children and youth.

Our denominational leaders have granted these two days, at the earnest request of the Educational Department, with the deep conviction that the time is due when the third angel's message should be given a mighty impetus forward, and that one effective means of accomplishing this is to gather all the children and youth into our own schools, and to rally all the people everywhere to more adequate provision for their proper instruction.

Our schools are recruiting stations for the field forces. They are places of refuge where our young people may

escape the corrupting influences so prevalent in the world in these last days. Christian schools were originated by divine direction, and have been revived in our day, to supplement, reinforce, and carry on to perfection the work of character building and training begun in the home. The Christian home is the center of supply for missionary advance. In the circle around the hearthstone of many a devoted father and mother in Israel, there is a vacant chair. The accustomed occupant has gone forth to a recruiting station to train for service, and perhaps already enlisted at the front. Before this work is finished, especially if it is cut short in righteousness, more chairs at home will have to be vacated, and more homes share in the blessed sacrifice.

Our leaders are setting the example. At this writing many chairs in our General Conference and North American offices are vacant. Their occupants have gone forth, some for weeks, some for as long as five months, laboring night and day from place to place, to preach repentance, revive the hearts of the people, and counsel with officers and workers on how to press the work more speedily to a finish. God is witnessing to their efforts, and so he will to ours in the home churches if we but rise at the Lord's behest and let him work out his own purposes through the means that he himself has ordained.

Equally important to recruiting forces at the front, is the strengthening of every hand and heart at home. No Christian parent can afford, in this time of spiritual peril, to be lax or negligent of the highest charge committed to men,—the care and training of his own children. He cannot follow the example of the worldling in his own home; how can he, then, intrust the instruction of his children to the worldling in the home annex—the school? Yet by our slowness in training competent teachers and in properly equipping and establishing schools, we are compelling parents to place their children under instruction that is manifestly and professedly for this world only. Some will weather the storm if influences at home are right, but some will fall by the way, and all are constantly exposed to great spiritual danger.

It is true that in our efforts to provide proper instruction for our children we are hampered by the lack of efficient, seasoned teachers. We must do more vigorous work in developing teachers from the inexperienced but promising youth in our advanced schools; yet meanwhile we cannot ignore the fact that the secular schools are taking a large toll from the teaching talent among us. While we may not say that it is any less justifiable in some cases for a teacher to sell his services to the world than for a carpenter to do so, or for the farmer to pursue his semisecular occupation and sell his products in the open market, yet there is this essential difference, that the teacher deals primarily with minds and hearts, and virtually pledges himself to teach certain things and not to teach others; and this important difference also in the interests of our work, that whereas we have enough carpenters to meet our needs, we seriously lack qualified teachers to man our schools as they deserve.

Shall the Lord's work be permitted to

languish while believers of talent who are looking for the soon coming of Christ go on serving tables? Shall we rest content to have but five of our children of school age attending our own schools while four are learning the ways of the world? We lay no blame on any one. We are only endeavoring faithfully to portray the situation as it is, and to raise the question, What can we do to turn our denominational resources to more effective ends than we are now doing? The time is not far hence when loyal Seventh-day Adventist believers of all ages, down to the children in the elementary grades, will take an active part in giving the last warning message to a perishing world. Are we doing all we might to lay the foundation and develop our forces for such a movement of triumph?

These are some of the reasons, briefly touched upon, why two Sabbaths have been appointed when every Seventh-day Adventist believer in all the land may focus attention upon the conditions and possibilities in our educational work, and with earnest heart searching and prayer, study with others how we may institute a decided forward movement in caring for our children and youth and in recruiting our field forces.

The first Educational Sabbath has been appointed for March 7, and will be devoted to the interests of the church schools. The second will probably be in August, and deal with advanced education and the filling of our schools. A suggestive schedule and the material for the program on the first Sabbath will appear in the March issue of our magazine *Christian Education*, which is to be ready for the mail February 20. The entire contents of this number will be adapted as far as consistent to the interests of this important occasion, and a copy supplied to every local church elder. Look for further announcements, and pray that God may pour out a blessing on his people at that time whose influence will be felt to the end. W. E. H.

Religious Liberty Department

C. S. LONGCRE

N. Am. Div. Secretary

"The Impending Conflict"

"A GREAT crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have, upon the authority of the prophetic word, declared to be impending, are now taking place before our eyes. Already the question of an amendment to the Constitution restricting liberty of conscience, has been urged upon the legislators of the nation. The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us, of giving the people warning of the danger before them?"—*Testimonies for the Church, Vol. V, page 711.*

This instruction was written more than thirty years ago, just at the time the

National Reform Association was putting forth its first efforts to change the national Constitution, so that the door would be opened for further religious legislation. There was a great crisis before our people and this nation at that time. That crisis has not yet passed. The danger that then threatened our liberties has simply been extended to our own time, and we are now facing the crisis with intensified proportions and significance. This nation ought to be grateful to God that this terrible crisis has been delayed and peace has reigned. But the storm cloud has in the interval been gathering power for the tempest.

"There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests. Any movement in favor of religious legislation is really an act of concession to the Papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to the 'mystery of iniquity;' and its enforcement will be a virtual recognition of the principles which are the very corner stone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."—*Id., pages 711, 712.*

That many of our leading and influential men are blind concerning the results of Sunday legislation is very apparent from some recent experiences we have had in presenting these principles to such men. The religious editor of a very prominent daily newspaper, whose influence is nation-wide, visited one of our sanitariums recently. On various occasions this editor, through his newspaper, had expressed himself very decidedly in favor of Sunday legislation. But while he was at our sanitarium as a patient, he picked up a recent number of the *Liberty* magazine, and read it through. There was an article in that issue which contained a speech by Hon. Richard Bartholdt against Sunday legislation. After the editor had read it, he was thoroughly convinced that Sunday legislation and Sunday laws are entirely wrong, and he promised to use his influence in the future against compulsory Sunday legislation.

Some nine years ago a mayor of Pittsburgh issued an edict to the police commissioner to enforce the Sunday laws rigidly upon every one, irrespective of belief. A committee of seventy ministers had called upon the mayor and presented a memorial to him in which they made this demand. In his blindness, he obeyed their order as the only proper thing to do. The writer immediately organized another large committee and likewise called upon the mayor. We presented No. 1, Vol. I, of the *Liberty* magazine, which had just come from the press, to the mayor, as our memorial to him, and exacted a promise from him that he would read it and give us his

answer in one week, at which time we intended to call again to discuss the question.

The third day after our visit to the mayor's office, we were surprised one morning to notice in bold headlines in the daily newspapers that the mayor had rescinded his order to the police commissioner to enforce the Sunday ordinances. It was with much interest that we waited for the time to come when our week should have expired so we could call on the mayor again and learn the reason for the repeal of his former edict to the chief of police.

The first thing he said upon our return was: "Gentlemen, I kept my promise. I started to read your memorial in the form of a magazine just before I got ready to retire in the evening of that day you called upon me. I had thought I should read it by installments, but I got so intensely interested that I could not stop until I had read it through. I did not retire until two o'clock the next morning. I have read it through twice since to get the full import of its principles. If I had known and understood those principles as I now do, I should never have been guilty of issuing my Sunday edict to the police commissioner of the city, and that is the reason I have revoked the edict notwithstanding the fact that the law is on the statute books, together with many other laws which ought not to be there, and are virtually obsolete from nonuse. Gentlemen, the public needs to be educated upon this subject, and I wish it were possible for you to put that magazine into every family in the city of Pittsburgh."

If space would permit me, I could present many interesting letters from men in high public positions who confess that whereas they were once blind, now they see. Will not the blood of men be required at our hands if we neglect to warn them, and give them the message for this time? C. S. L.

Publishing Department

N. Z. TOWN

General Secretary

W. W. EASTMAN

N. Am. Div. Secretary

Missionary Visiting

"To be like Christ and to be with him is the aspiration of every Christian." In fact, to be a Christian is simply to be Christlike. In order to be like him, we must know what he is like. Fortunately, four records of his life have been left with us, that we may become familiar with every feature of his character and work. From these records, we learn that he came to "seek and to save that which was lost." This implies an effort on his part to find those who were sick of this life of sin, and lead them to a life of purity and holiness. To this end "he went about doing good." He was no recluse. He mingled so freely with his fellow men, and so often accepted their hospitality, that he was called "a man gluttonous, and a winebibber, a friend of publicans and sinners." Yet all this while he was about his "Father's business," seeking to save humanity; and never for one moment did he lower the standard of his life to that of the world

around him. With the tenderest sympathy and love, he ministered to the physical wants of the multitude, while with the greatest tact he broke to them the bread of life.

We not only have the example of Christ before us as a guide to direct us in our association with our fellow men, but we have direct instruction in regard to our intercourse with them. When he sent forth the twelve apostles, he told them to minister to the physical and spiritual wants of the people as freely as they had been ministered unto, but cautioned them to be "wise as serpents, and harmless as doves," because they were "as sheep in the midst of wolves."

He has given to every man his work, and as the Father sent him into the world, so also has he sent his disciples into the world, not to live in obscurity, but to be the light of the world, a city set on a hill, which cannot be hid. Unless we become so intimately acquainted with Christ that we reflect his image, we shall not be light bearers to the world around us, and cannot fulfill the mission on which we are sent. Having become acquainted with him, and having him in our hearts, we must so live before men that they may see our good works and glorify our Father which is in heaven, or we shall come short of accomplishing our mission.

When the King says to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," he does not accuse them of any flagrant crimes, but simply of neglect of duty, giving as the reasons of their rejection, "For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not," and adds that "inasmuch as ye did it not to one of the least of these, ye did it not to me."

It has been said that more individuals will be condemned for sins of omission than for sins of commission; and is there not great danger that this will be the case with us as a people? Are we who claim to have the last message of mercy to a fallen world, doing all we can to bring the light of the truth before others? How many of the rank and file of our people are so engrossed in business and home cares that they have no time to attend to social duties, to show to their neighbors that Christ dwells in them, and that, like him, they are interested in the welfare of those around them?

Some years ago as we entered a railway carriage at a station where one of our largest churches is located, a gentleman on the train said that he formerly resided at that place, and began at once to inquire about the Seventh-day Adventists and the progress of their work. He seemed interested in the progress of their institutions, offered no criticism upon their religious views, but said they were "the most clannish people" whom he had ever known. In proof of this assertion, he gave the fact that he "was sick a whole year" while living among them, and only three members of the church in whose midst he was located ever called upon him.

The apostle James tells us, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Here is a work in which every one can have a part. Weary mothers and tired home-keepers, whose lives are circumscribed by the four walls in which you live, and who long for a wider field of usefulness, an open door is before you. Call upon your neighbors who are in affliction, alleviate their suffering as far as possible, show them that you sympathize with them, tell them of the love of Christ, that he does not afflict willingly, but for our profit, and point them to the joy of the Christian's hope. When you have become acquainted with your neighbors, have won their confidence, have shown them by your life that there is a reality in your religion unknown to them, they will desire to learn why you entertain such peculiar religious views. Do not, even then, attempt to bring unpopular truth before them without careful thought and earnest prayer that you may present it in an acceptable manner. Much may be learned by studying the discourses of Christ and the apostles, and noticing the tact which they exercised in adapting the truth to the minds of their hearers.

We are first to sanctify the Lord God in our hearts, and then be ready always to give an answer to every man that asks us a reason of the hope that is in us; but it is to be given with meekness and fear, not with any spirit of controversy or assumption. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you," is a very forcible illustration of the folly of presenting precious truth to those who do not wish to hear it, and should lead us all to endeavor to be "wise as serpents, and harmless as doves," in our missionary efforts, that we bring no reproach upon the cause of truth.

While our object should be to draw those around us to Christ and his truth, great care should be taken that we do not drive them from it by giving prominence to points of doctrine that they are not prepared to receive. The views entertained by our people upon the question of temperance, health, dress, and social purity reforms, furnish topics which, if properly introduced, will not arouse prejudice, but will impart valuable information, and create confidence in our work, thus preparing the way for other views entertained by us as a people to be received with favor. The love of Christ, his sacrifice for us, the privilege he grants fallen humanity of laboring together with him, are inexhaustible themes that cannot fail to interest all who are subjects of his mercy. Go to your neighbors with your heart filled with this love, and their hearts will open to receive you.

"There are many who have no desire to become acquainted with their unbelieving neighbors, and those with whom they come in contact; and they do not feel it their duty to overcome this reluctance. . . . They should remember that they must meet these very men and women in the judgment. Have they left words unsaid that should have been spoken? . . . Have they united discrimination with zeal, heeding the direction of the apostle, 'Of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh?'"—*Testimonies for the Church*, Vol. V, page 255.

Do we hear you, busy housewife, say, "I have no time for this work"? Then there is need of a temperance reform on your part, which very likely must be brought about by a dress reform, and perhaps by a reform in cookery. Let your adorning not be "that outward adorning." Dress plainly, live simply, and take time to sit at the feet of Jesus, and enjoy the rest that communion with him brings to the weary soul. Then with light heart and clear brain, go to your overworked neighbors, and give them the benefit of your experience.

Let all who realize that they have not done what they might in the year that is gone, begin at once to reform. Make this year so full of earnest work that should your record close during the year, you will not rise to hear, "Depart," but, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

JENNIE THAYER.

Medical Missionary Department

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

Work at the Sanitariums

THE first sanitarium it was my privilege to visit in my itinerary of our medical institutions was the Wabash Valley Sanitarium, situated on the picturesque bank of the Wabash River, three miles distant from the city of La Fayette. An interurban railway makes regular stops in front of the sanitarium grounds. This institution has a splendid location. From its front rooms and veranda one has a beautiful view of the fertile plains of the Wabash Valley.

I arrived there the day before Christmas, and most of the patients from the immediate vicinity had returned home for the holiday festivities. This afforded me an opportunity to have a visit with the doctors and nurses, who otherwise would have been exceedingly busy with their routine work.

The institution has made a great many improvements in its grounds and building. These will give to the sanitarium's guests a better impression of our work. A complete X-ray equipment has been added to the treatment facilities of the institution, and already this has proved a profitable investment. It not only adds to the fees of the institution, but is a valuable aid to the doctors in arriving at correct diagnoses of otherwise obscure cases. This is a great essential before proper treatment can be administered in many cases.

If there has been any weakness shown in our institutional work in the past, it has probably been on the question of diagnosis. Everywhere I find that our physicians have recognized this weakness in the past, and are availing themselves of every facility to enable them to diagnose more correctly. They are taking advantage of every possible opportunity for advanced work at the large clinics in medical centers. As a result, our institutional work is becoming very strong in this most important feature. There are many who are qualified to treat the

sick successfully provided they are guided by one who understands the nature of the disease and is qualified to make a diagnosis. As it is important for a mechanic to be able to determine the defect in a certain machine before he can successfully repair it, so it is important for the physician to be able to make a reliable diagnosis of the disease before attempting to treat it.

There are many classes of people in this country who claim they have in the treatment they administer certain cures. Some claim to cure by remedies; some cure by manipulations. These practitioners give all manner of assurances to their patients, and yet these individuals have never qualified themselves to diagnose disease. They cannot be sure that what they recommend as a cure is at all suited to the condition of the individual. One of the first qualifications which the sick ought to demand of those to whom they trust themselves is that they be competent to make a complete diagnosis of their cases. By means of the facilities connected with our institutions, by the use of the X ray and other diagnostic instruments, our institutions are splendidly equipped for determining the nature of the illness of those who come to them for help. The physicians in charge of these institutions have devoted three fourths of their time to the study of diseases, their manifestations, and the methods of differentiating the same. Our physicians are worthy of the confidence of the sick.

The Wabash Valley Sanitarium Board has provided suitable treatment rooms in the heart of the city of La Fayette, and in connection with these well-equipped treatment rooms Dr. Loop, the medical superintendent, has regular office hours, and prescribes for the sick that come there for treatment. It is hoped that these treatment rooms will not only prove a source of income to the institution, but that they will be a means of sending many patients out to the main institution for the needed rest and treatment.

The sanitarium has been conducting a nurses' training course. It was my privilege, while there, to meet with this earnest family of workers who desire to further the interests of this cause among the institution's guests, and also to prepare for work in the needy fields beyond.

The next institution which I visited was the Kansas Sanitarium, which is located near the city of Wichita, one of the most prosperous and wide-awake cities of the Central West. The sanitarium has had quite a good patronage during the last year, and I found many sick being cared for by the doctor and nurses. The institution gave evidence that it was being carried forward in a very economical manner, and in order to accommodate a large number of the needy poor and those of ordinary means, the institution has provided a very low weekly rate for this class of patients. Much has been done to beautify the grounds around the institution, and a nice grove surrounds the main building.

I was glad to find that a number of the nurses in training were looking forward, at the completion of their preparation, to taking up active field work either in the homeland or in the fields beyond. Some desire to take further preparation in the study of the Bible.

The training of young men and women

to become missionary nurses is one of the important phases of sanitarium work. I know of no class of laborers that is needed more in the fields of our mission operations than missionary nurses. There is always an open door awaiting them, and from the day they land in the field there is always something they can do in helping the needy natives.

The Lord has given us the medical branch of this work for no other purpose than to be of service to humanity and to bring the people to look with favor upon the great world-wide third angel's message. Instead of seeing the nurses graduated from our sanitariums seeking secular employment, we must see them, in the future, passing from these institutions into active field work. They cannot afford to miss the opportunity, nor can this cause well afford to be without their service. Our training school faculties in the various institutions, I find, are greatly burdened in providing the right kind of training to fit these nurses for usefulness in connection with the proclamation of the third angel's message, and surely much has been accomplished in adapting the training to this need. If all who have been graduated from our sanitariums were in the field upholding faithfully the principles of this truth and of the health reform movement, they would arouse an intense interest in these principles, and our institutions would find in them a most valuable asset, for they would turn patients and funds to their *Alma Mater*.

The Wichita institution has certainly a bright future before it, since it is accessible to a most splendid territory. It is doing an important work for the community and in behalf of our church in the surrounding section. The nurses in training are all of mature years, and are very earnest and show considerable proficiency in their work. The institution had just purchased a new sterilizer for the operating room, which was to be installed within a few days of the time of my visit. This will give them one of the most modern equipped operating rooms in the vicinity of Wichita. I left Wichita feeling that we should see the work there taking on added efficiency and power.

H. W. M.

A Splendid Temperance Paper and an Opportunity

THE Temperance Annual of the *Youth's Instructor* is now out. As usual, it is better than ever and the best thing in its line. From the beautiful front cover page, picturing the joy of the white-ribboner mother, to the last cover page, depicting in striking illustration and vivid verse the woes of intemperance in the home, the paper is full of valuable temperance truth. More than fifty articles, long and short, with over seventy illustrations, together with poetical selections, setting forth the evils of the liquor traffic and the tobacco habit, are found in it. Convincing facts, reliable and authentic, are given. Interesting information is presented. Well-drawn lessons are abundant. The whole is so attractively arranged that scarcely any one could resist reading.

Here is afforded a fine opportunity to help forward the temperance cause. In the yearly circulation of the *Temperance Instructor* is probably seen our most ac-

tive public effort in this direction. It is a cause worthy of increasing interest on our part. The character of the paper keeps pace with progress, and so should we. Encouraging reception has been shown this excellent paper by temperance workers in general. Its value as a temperance weapon has been established, and is being well utilized by many.

A call is made for one thousand boys, clean, honest, and upright, to sell this special number of the *Instructor*. Liberal pay is offered for doing it. In orders of fifty or more, the price is four cents a copy. In quantities less than fifty it is five cents. The paper sells for ten cents, giving a fair profit. There is a still greater return in the satisfaction and joy of distributing so much really good temperance reading. Girls can help, and many older persons should join in the circulation of this special.

Address Youth's Instructor, Takoma Park Station, Washington, D. C., for full information, including printed canvasses.

L. A. H.

News and Miscellany

Notes and clippings from the daily and weekly press

—The number of victims of Alpine accidents during 1913 was 102, according to statistics made public recently.

—A press dispatch from Hamburg, Germany, reports that during the past two weeks severe storms have done great damage to Elbe shipping ports. Fifty-two lives were lost, according to latest advices.

—On the last day of the year 1913, the Pan-American States Association of New York City filed plans for what is to be the highest building in the world. This structure will cost \$2,500,000. It is to be 895 feet high, and will have 51 stories.

—The women of France recently presented a petition to parliament asking that the number of bars, saloons, and other places for the sale of intoxicants be reduced. The petition was signed by 222,072 women. During the past ten years, liquor-selling establishments in France have increased in number more than 40,000.

—Southwestern Europe has been visited by the worst cold wave in fifty years. The roads in many parts of France were impassable, being covered with drifts of snow some eighteen feet deep. In Belgium twenty-six deaths resulted from the severe cold. Hundreds of barges of coal from Germany were icebound, and scarcity of fuel caused intense suffering.

—Declaring them to be "human leeches and a universal menace to Mexico," all Chinese have been barred from entering Mexico by a decree issued January 24, by Victoriano Carranza. The constitutionalists declare that every effort will be made to drive the Orientals now in the state out of Mexico. The campaign is the result of the growing dislike of the Chinese because of their domination in industrial and mercantile pursuits, which has forced many Mexicans out of business.

— A collision between the liner "Nantucket" and the steamer "Monroe" occurred off Cape Charles, on the Atlantic coast, during the night of January 30. The "Monroe" sank in ten minutes, forty-one persons losing their lives. The accident took place during a dense fog.

— The Aero Club of America announced February 1 that it had promised its cooperation in plans for an aeroplane race around the world, to be started from the Panama-Pacific Exposition grounds, San Francisco, in May, 1915, and to be completed at the same place in ninety days. The first prize will be \$100,000.

— The powers of Europe have decided upon an international demonstration in Albanian waters to enforce their demands that Essad Pasha give up his claim to the throne of Albania. Each nation will send one ship to Durazzo. This action of the powers is taken as an intimation to Turkey that the future of Albania is now a European question.

— A general revolt has broken out in Haiti, and all attempts of the government to check the revolution have proved without avail thus far, according to dispatches to the State Department, where anxiety is felt regarding the situation. It is feared if the rebel successes continue many more days, the United States will save itself from serious embarrassment only by taking drastic action to uphold the hands of the Orestes government.

— Government monopolization of telegraph, telephone, and wireless communications, "and such other means for the transmission of intelligence as may hereafter develop," is recommended in a report submitted to the Senate January 31 by Postmaster-General Burleson. Immediate government ownership of telephone lines is recommended, with a system of license for the other agencies of communication, establishing a government monopoly even where there is not actual ownership.

— The first step looking to the removal of possible friction between the United States and European powers, so this government may have a free hand in dealing with whatever problems may arise in either Mexico or Japan, was taken last week when the foreign relations committee of the Senate favorably reported twenty-four general arbitration treaties. The committee passed upon not only the eight treaties that have lapsed, but upon sixteen that are still effective and have some months to run.

— A coalition between Servia and Roumania to break up the Austro-Hungarian Empire in the event of its intervention in favor of Bulgaria during the recent Balkan war was made by a secret treaty signed on June 10, 1913, according to *La Petite République*. The newspaper says the arrangement was known to both Germany and Russia, and they were to have shared in the spoils. The substance of the alleged treaty is printed today, showing that Germany was to be rewarded with Bohemia and the whole of German-speaking Austria; Russia was to obtain Galicia; Servia was to take Bosnia, Herzegovina, and Dalmatia; while Roumania was to receive Transylvania and all of Hungary east of the river Tisza, thus doubling the size of her territory.

— Heavy floods, in which more than 2,000 persons have been drowned, are sweeping the state of Bahia, Brazil, according to dispatches received recently by French business concerns. Vast areas of land have been suddenly inundated.

— An extensive system of land fortifications for the Hawaiian Islands is under consideration in Congress. The bill in question provides over \$5,000,000 for the establishment of a strong military post, supplemental to the Hawaiian naval base, and the transfer of some forty-five field artillery pieces.

— The American Red Cross Society has been granted by the Chinese government a year in which to obtain \$20,000,000 to carry out a project for controlling the river Hwai, whose yearly overflows have hitherto caused great loss of life and damage to property. A preliminary agreement to this effect was signed January 30 by Paul S. Reinsch, American minister to China, and representatives of the Chinese government.

— The British government has issued a proclamation forbidding the importation of guns or ammunition into Ireland. This is a step taken to embarrass the Ulster movement, which has been planning to resist home rule. Some of the Ulster leaders claim that the order is late, for they now have 80,000 rifles on hand, with quantities of ammunition. Many of these are being removed to country districts for greater safety.

— Secretary Wilson of the Department of Labor suggested to Congress recently that the doors of the United States be closed hereafter to the Hindu laborer. Injury to labor conditions on the Pacific Coast of the United States through an already unaccountable influx of Hindus, and a possible extension to the Southern States, were the reasons given by Mr. Wilson for urging their immediate exclusion. The immigration of Chinese and Japanese coolies is already regulated by an understanding with the governments of the Far East.

— The major part of the antitrust program recently placed before Congress by President Wilson, is comprised in four bills summarized as follows: (1) Creating an interstate trade commission, to act in an advisory capacity to the courts and the Department of Justice; (2) prohibiting interlocking directorates or control of potential competitors doing an interstate business; (3) defining unlawful monopoly or restraint of trade; (4) prohibiting certain trade relations and practices, such as underselling in one locality to stifle competition, while recouping by increased prices on the same commodity in another locality.

— A bill prescribing the worship of Heaven and of Confucius by the president of the Chinese republic was passed January 29 by the administrative council, which took the place of the Chinese parliament, recently dissolved by President Yuan Shi Kai. The measure was submitted to the council by Yuan Shi Kai himself. It is understood the president's idea is to set an example to the Chinese nation, which he thinks needs the moral upbuilding influence of religion. The president will worship at the Temple of Confucius, and at the Temple of Heaven annually in the same way as the Manchu emperor did, but without wearing the diadem.

— Fighting has again broken out between Bulgaria and Greece. Turkey is displeased over the recent treaty which deprived Greece of the Ægean islands, and has warned the powers that she will refuse to accept this unjust decision.

— By a command of Dictator Huerta, editors and news correspondents in Mexico were warned a few days ago that the government would suppress all newspapers in that land, and expel all correspondents for papers in other countries, who did not favor the present administration.

— The dispatches from Tokio announcing that the Japanese parliament has consented to an appropriation of \$80,000,000 for the navy for the next fiscal year, already are being used as a strong argument in favor of increasing the United States building program for the year by two more battleships.

NOTICES AND APPOINTMENTS

Southwestern Union Conference

THE next session of the Southwestern Union Conference will be held in Keene, Tex., April 1-12, 1914.

G. F. WATSON, *President*;
C. E. SMITH, *Secretary*.

The District of Columbia Conference Association

THE sixth annual session of the District of Columbia Conference Association of Seventh-day Adventists will convene in Memorial Church, corner Twelfth and M Streets, Washington, D. C., at 10 A. M., Monday, Feb. 16, 1914, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

R. E. HARTER, *President*;
A. J. BRISTOL, *Secretary*.

The District of Columbia Conference

THE sixth annual meeting of the District of Columbia Conference of Seventh-day Adventists will be held Feb. 15, 1914, at Memorial Church, corner of Twelfth and M Streets, Washington, D. C. The election of the conference officers and various other matters of interest to every loyal Seventh-day Adventist will come before the meeting. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for every ten members. The first session will be held February 15, at 9:30 A. M.

R. E. HARTER, *President*;
A. J. BRISTOL, *Secretary*.

Publications Wanted

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

D. A. Easton, Box 285, Marceline, Mo. Continuous supply.

E. B. Bemans, 621 West Broadway St., Ocala, Fla. Continuous supply.

Miss Jennie E. Corkham, South Scotts Bay, Kings Co., Nova Scotia. Tracts and papers, except REVIEW.

Edward Quinn, Jr., 4 Hickory Ave., Takoma Park, D. C. *Signs* (weekly and monthly) and *Watchman*; continuous supply.

Mrs. C. S. Wilbur, No. 93, Arabia, Nebr. All denominational periodicals and tracts, especially on temperance, the Sabbath question, and the coming of the Lord.

Obituaries

Elder John F. Anderson

DIED in St. Paul, Minn., Jan. 19, 1914, Elder John F. Anderson. He was born in Sweden, July 13, 1857, and came to America thirty-three years ago. From that time until his death he made his home principally in St. Paul. The deceased embraced the truth for our time about twenty-eight years ago, and became a charter member of the Scandinavian Seventh-day Adventist Church in his home town, where he held his membership until death. Brother Anderson helped to build the church in this city, and in several other places where he has labored he erected similar memorials. He was in the ministry about nineteen years, and was an untiring worker. We can truly say of him, He rests from his labors, but his works do follow him. For three years he was a sufferer with the disease which caused his death, and it was hard for him not to be able to take an active part in the work of gathering in the sheaves from the ripening harvest fields. As the end drew near, he was perfectly satisfied to commit his will to the will of his Creator. His wife and one son, also an aged father in Sweden, mourn. The funeral services were conducted by the writer, assisted by Elders O. O. Bernstein, A. W. Kuehl, and G. W. Wells. We laid our brother to rest, awaiting the call of the Life-giver.

CARL SWENSON.

PARMALEE.—Mary Jane Lunger was born in Sandusky, Ohio, Jan. 31, 1852. She was married to David Parmalee on Dec. 25, 1872. Three children were born to them. Sister Parmalee was a member of the Seventh-day Adventist Church from childhood, and led a quiet, Christian life. She fell asleep Dec. 31, 1913. Her children and many relatives and friends are left to mourn. Words of comfort were spoken by the writer from Ps. 116:15.

J. M. WILBUR.

BATEMAN.—Mrs. Rebecca J. Bateman, widow of Harrison Bateman, died at her home near Port Republic, Va., Dec. 4, 1913, aged 81 years, 2 months, and 4 days. The funeral service was conducted by the Methodist minister, words of consolation being spoken from Isa. 64:6. The deceased was a woman of prayer, and trusted in her Saviour. She greatly desired to be baptized and unite with the Seventh-day Adventist Church, but sickness made this impossible. A brother and a sister, besides numerous relatives and friends, survive.

MRS. C. M. HOOKE.

COLE.—Died in St. Johns, Oregon, Dec. 29, 1913, Sophia Jameson Cole. She was born in Ireland, in 1829. There she grew to womanhood, and in 1859 was united in marriage with James Cole. In 1873 they came to the United States, settling first in Nebraska, where they lived for twenty years. Removing to Oregon, they established their home in St. Johns. To them were born eight children, five of whom survive, among whom are Elder J. M. Cole, president of the New Zealand Conference, and Elder C. J. Cole, of the Southern Oregon Conference. After coming to America, the deceased learned of present truth and united with the Seventh-day Adventists, remaining a consistent member of that church until her death.

T. H. STARBUCK.

REED.—Morris Reed was born in Mexico, N. Y., July 13, 1846, and died in Seymour, Wis., Nov. 11, 1913. In 1861 he enlisted in the Union army, serving all through the Civil War. He fought at Gettysburg and in other important battles, receiving in service the wound which caused his death. At the close of the war he returned to his native town, and was married to Marinda Wingate in 1866. Two years later the family moved to what is now Seymour, Wis., but then it was an unbroken forest. With the exception of one year, which he spent in Washington, father lived the remainder of his life in Seymour, an honored and respected citizen.

Some thirty-eight years ago he accepted the truth as held by Seventh-day Adventists, and improved every opportunity to give the light to others. His faithful wife, one son, one daughter, one brother, one sister, and a large circle of friends are left to mourn. Elder P. C. Hansen conducted the funeral service.

MRS. S. D. RIDER.

JENKS.—Agnes Wilkinson was born in Cortland County, New York, Aug. 28, 1825, and died in Stockton, Cal., Jan. 18, 1914. She was married to Nelson B. Jenks in Wyoming County, New York. For a time they resided in Central Falls, R. I. In 1849 the husband came to California, and the family joined him six years later. Five of their eight children survive. For thirty years the deceased was a believer in present truth, and leaves the record of a beautiful Christian character.

D. T. FERD.

CLAY.—Anna Newcomer was born Nov. 20, 1833, at Mount Joy, Pa., and died at the home of her son in Foxhome, Minn., Nov. 29, 1913. She was married to John Clay in 1855, and shortly after, they moved to Iowa. In the fall of 1882 Sister Clay heard and accepted the third angel's message, and united with the Seventh-day Adventist Church at Grinnell, Iowa, of which she remained a faithful, consistent member until her death. Although a constant sufferer for years, she was always patient and trustful. Four sons and a daughter survive.

DELLA BREED.

KERR.—Rebecca Sanders was born Nov. 20, 1815, in Ross County, Ohio. At the age of twenty-two years she was married to Joseph Kerr. To this union were born eight children, seven of whom survive. In 1873 the family sustained a great loss by the death of the husband and father. During her long widowhood of more than sixty years, grandma, as she was familiarly called, made her home principally with her oldest son, William. In the spring of 1861 the deceased heard the third angel's message, and, with three of her children, united with the Seventh-day Adventist Church. She remained a faithful member until she fell asleep in Jesus, Jan. 4, 1914, at the advanced age of 98 years, 1 month, and 14 days. Grandma loved her Bible, and read it through many times.

W. W. STEWARD.

NORRIS.—Elmaette Amelia Norris was born in Maple Grove, Barry County, Mich., Sept. 23, 1856, and fell asleep in Jesus Jan. 11, 1914, aged 57 years, 3 months, and 18 days. With the exception of five years, her whole life was spent in the place where she was born and where she died. Sister Norris embraced the faith held by Seventh-day Adventists in the summer of 1877, under the labors of Elder T. M. Steward and E. P. Daniels. She united with the Maple Grove church at its organization, and lived a consistent Christian life. A misfortune at the age of seven years left her a cripple for life, but she was cheerful, and rejoiced in the hope of a life beyond, where there will be no sickness nor sorrow. An aged mother, one brother, and one sister survive. Words of comfort were spoken by the writer from Rev. 14:13.

C. F. McVAGH.

BIGELOW.—Cora E. Bigelow, wife of Elder I. G. Bigelow, recently deceased, died suddenly in Pulaski, N. Y., at the home of her brother, Jan. 15, 1914. Sister Bigelow was born in Cincinnati, Ohio, July 18, 1867. She was reared, and spent several years of her married life, in Indianapolis, Ind. There also she embraced the doctrines held by Seventh-day Adventists, to which she adhered until the day of her death. The last few months of Sister Bigelow's life were particularly distressing. Less than one year ago her home in Takoma Park, D. C., was broken up when the distressing illness of her husband demanded an immediate change of climate. He died shortly after they reached Fitch Bay, Quebec. She is survived by a feeble mother and one brother. The funeral service was conducted by the writer, who spoke words of consolation from John 11:35 to the sorrowing relatives and a large number of sympathizing friends.

R. B. CLAPP.

FRY.—Elizabeth English Fry, five-year-old daughter of Dr. and Mrs. E. S. Fry, fell asleep Oct. 21, 1913, after a lingering illness. She loved the Sabbath school, and was one of the little lambs of the flock. We hope to see her in the resurrection morning.

R. S. LUNDSAY.

HOOVER.—Died at Simcoe, Ontario, Jan. 27, 1914, Mrs. Philip Hoover, aged 75 years. About three months and a half ago her husband died at the age of eighty-one years. In 1909 they both accepted present truth under the labors of the writer, and rejoiced in it until they were called by death. Their loss is mourned by three daughters, one son, and a large number of friends. Services were conducted by the writer.

MATT. J. ALLEN.

CHARLTON.—Mrs. R. B. Charlton was born in Joliet, Ill., Nov. 4, 1850, and died Jan. 16, 1914, at the home of her daughter in Pacific Grove, Cal. When eighteen years of age she was married to Sidney Webber. Her second husband was R. B. Charlton. She was a member of the Seventh-day Adventist Church for about thirty-two years, and a faithful servant of the Lord. Seven children and many friends mourn her death.

G. A. TRUESDELL.

QUACKENBUSH.—William Quackenbush was born April 18, 1828, and died Jan. 18, 1914, at his home in Lottsville, Pa. He was laid to rest beside his wife and infant son, on the old homestead, to await the return of the Life-giver. He first learned to love the Saviour by hearing his little granddaughter pray for him, and some twenty years ago accepted the third angel's message. He loved the truth until the very last. Three sisters, two sons, and a daughter survive.

H. LESLEY SHOUP.

HADDOCK.—Mrs. Ann S. Haddock was born in Bath, England, Aug. 5, 1828, and fell asleep in Jesus at New York City, N. Y., Jan. 19, 1914, aged 85 years, 5 months, and 14 days. When eleven years of age she came to this country with her parents, and resided in New York State until her death. She was married to Hiram W. Haddock in 1840. She is survived by two daughters and one son. About eleven years ago Sister Haddock accepted present truth under the labors of Elder L. H. Proctor, and she died in the bright hope of a soon-coming Saviour. The funeral services were held at the home of her son.

H. C. J. WALLEKER.

PENGELLY.—Died at Guelph, Ontario, Jan. 20, 1914, Miss Maude Pengelly, aged 28 years and 2 days. Sister Maude was born in Haliburton, Ontario, living successively at Peterboro and at Guelph. Spending two years at Lornedale Academy, she later went to Mount Vernon College, in Ohio, where, in addition to taking school work, she edited the *Columbia Union Visitor*. It was while at Mount Vernon that her health began to fail. She was a diligent worker, and won the high esteem of all with whom she was associated. At an early age she gave her heart to God, and was baptized by Elder W. A. Spicer. She rests in the hope of meeting her Saviour in the first resurrection. Her parents, two brothers, a sister, and many friends mourn.

M. N. CAMPBELL.

FLOYD.—Died at the home of her parents, in Edgewood, Wash., Dec. 27, 1913, Evelyn Adams Floyd. Evelyn came to the Northwestern Sanitarium in 1909, and entered our training school for medical missionary nurses. She was baptized by the writer May 22 of that same year, and united with the Port Townsend Seventh-day Adventist Church. She was an earnest, devoted Christian, and always faithful in the payment of tithes and offerings. Failing health compelled her to discontinue her nurses' course in 1911, and during the fall of that same year she was married to Frank Floyd. By her special request I officiated at her funeral, assisted by Elder Lewis Johnson. Words of consolation were spoken to her husband and parents, brothers and sisters, and a large congregation of neighbors and friends.

DANIEL NETTLETON.

DAVIS.—Rachel R. Johnson was born April 13, 1847, in Wayne County, Ohio. She was married to Thomas J. Davis in 1868. Nineteen years later she was baptized and united with the Seventh-day Adventist Church in McClure, Ohio. She remained a faithful follower of the Master until called by death on Jan. 14, 1914. She was an invalid for many years, but was happy and hopeful. She died trusting in the Lord. A husband, one daughter, and three sons survive.

D. E. LINDSEY.

ROACH.—Capt. A. B. Roach was born in Jefferson County, New York, Feb. 12, 1838, and died Jan. 4, 1914, at the home of his daughter, in Massena, N. Y. Services were held both at Massena and at Sault Ste. Marie, Mich., his old home, where interment was made. The deceased accepted present truth in California about four years ago. During his younger days he spent practically all his time on the Great Lakes, and there earned the title of captain. He is survived by three sons, two daughters, one sister, and three brothers.

E. F. PETERSON.

(Pacific Union Recorder, please copy)

WHITE.—Elvira Mellinger was born June 8, 1852, and died at her home in Ithaca, Jan. 4, 1914, aged 61 years, 6 months, and 26 days. She was united in marriage with Milo White, July 12, 1868, and to them were born ten children. Sister White was a true companion, a loving, sacrificing mother, and was loved by all who knew her. She united with the Seventh-day Adventist Church twenty-eight years ago, and continued a faithful member till the last. She died in the blessed hope of the soon return of her Lord. Her husband, six children, three sisters, three brothers, and a large circle of friends are left to mourn.

A. F. FRENCH.

SMITH.—Frances Victoria Burton was born near Bentonsport, Iowa, April 17, 1847, and died suddenly Dec. 19, 1913, aged 66 years, 8 months, and 2 days. Her people were pioneers, and by her energy and industry the deceased did much to lighten their burdens. Sister Burton confessed Christ at the age of twenty-nine years, uniting with the Seventh-day Adventist Church at Bentonsport. When thirty-seven years old she was married to Calvin Smith, of Kansas City, Mo. Since the age of forty Sister Smith has been deaf. Although suffering deep physical affliction, her room seemed to shine with a radiance divine. Two brothers and one sister survive. The funeral was held in the Presbyterian church, with Pastor L. T. Hughes officiating.

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THE 1914 Temperance Instructor

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WASHINGTON, D. C., FEBRUARY 12, 1914

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THE Sanitarium Food Company, Sanitarium, Napa Co., Cal., desires to announce to our institutions generally that it is prepared to offer them special prices on choice ripe olives. Those interested should address as above.

WE regret to learn that Elder C. R. Kite was compelled to resign the presidency of the Colorado Conference on account of the ill health of himself and family. Elder A. T. Robinson, of Nebraska, has been elected to fill the vacancy.

ON February 12, from San Francisco, Miss M. A. Yarnell, of Southern California, sailed for Singapore, East Indies, by way of Japan and China. Miss Yarnell has been attending the Foreign Mission Seminary, and responds to the call for a teacher in Singapore.

WE are glad to learn by a recent letter of the prosperity of the Skodsborg (Denmark) Sanatorium. The institution has about one hundred patients at the mid-winter season, and our brethren are hastening forward a new building, to be completed in May, to meet the requirements of the heavy overflow summer patronage which the institution enjoys.

ACCORDING to the Lincoln (Nebr.) State Journal of January 26, the following important recommendations affecting the transfer of laborers was made by the recent Central Union Conference: "That Elder C. G. Bellah make south Missouri his field of labor as soon as he is released from his position as superintendent of colporteurs in the Central Union Conference; that Elder C. J. Kunkel, of north Missouri, make Nebraska his field of la-

bor; that C. H. Miller, of Nebraska, make the Wyoming Conference his field of labor, provided he does not accept the presidency of the Caribbean Conference; that J. J. Strahle, of Nebraska, take the superintendency of colporteurs of the South Missouri Conference; that Elder and Mrs. G. R. Hawkins make north Missouri their field of labor; that the East Kansas Conference be requested to release Elder and Mrs. John S. Yates to answer a call to Sumatra; that the Nebraska Conference be requested to release Elder and Mrs. I. F. Blue to answer a call to India. Other recommendations were that L. B. Schick, of Nebraska, be invited to make south Missouri his field of labor; that Elder L. W. Terry, of south Missouri, be invited to make Nebraska his field of labor."

A Correction

THERE were two errors in the statement of the Twenty- and Fifteen-Cent-a-Week Funds combined, published last week. The amount of the shortage for the Greater New York Conference should have been \$450.59 instead of \$338.04. The \$209.15 which appeared as the amount that the West Pennsylvania was over on these funds, should have appeared as a shortage. With these corrections the net shortage for the year on both funds is \$79,546.24.

W. T. KNOX, Treasurer.

As stated by Elder I. H. Evans in this number, there appears to be a spirit of awakening taking hold of this work and of this people. The ministerial institutes and union conference meetings held thus far have been seasons of spiritual power and refreshing. God has not wrought always in the same manner, and probably not all have received the help and blessing which it was their privilege to obtain. But the mighty movings of the Spirit have been witnessed in many hearts and lives. The spirit of revival marked many of the week of prayer services in our churches. A report received too late for publication in this number, from Elder B. G. Wilkinson, tells of the wonderful blessing received by the students of the Mount Vernon College during the week of prayer occasion. God in great mercy is visiting his people. Many of the readers of this paper can testify, as can the editor, that of late they have felt in their own personal seeking of God spiritual impulses which they have never known before. God is now on the giving hand. He is waiting to be gracious, and let us ever bear in mind the fact that his blessing is for the individual. It is for the lonely worker away out on the firing line, surrounded by darkness and opposition. It is for the lonely Sabbath keeper cut off from communion with his brethren. The blessing of God for the individual soul is not dependent upon human agency. It is not confined to the ministry of priest or prelate. No man today stands as God's almoner. Wherever we are, let us reach out and take hold of the blessings which God is anxious to bestow. And may these rich revival experiences be merged into still richer and deeper experience in soul-saving work for others. Giving to others what we have received enables us to receive greater fullness.

ONE of the editors of the Washington Star recently told our representative that the article on "Personal Liberty and Sunday Legislation," by Hon. Richard Bartholdt, in the "America" number of Liberty magazine, was the means of converting him to religious liberty principles as opposed to religious legislation. Have you read that number? The Temperance department of the current number has met with the hearty approval of United States Senator Morris Sheppard, and also of United States Representative Captain Hobson, who recently presented the great prohibition memorial to the two houses of Congress. Both of these distinguished legislators are helping to introduce this number of Liberty to a number of their friends. If you wish to know what the reading of the very first copy of this magazine did for the mayor of Pittsburgh, Pa., a few years ago, read the article on "The Impending Conflict," on page 18 of this number of the REVIEW.

OUR Young People's Missionary Volunteer Societies are planning to bear a yet stronger part in hastening the gospel message through all lands. Not only is this work among the young people giving an aim and a stimulus to every youth in personal soul-winning service, but under the leadership of the department offices, the societies are uniting in the endeavor to raise \$25,000 this year for missions. The amount raised is to be distributed among many enterprises in the regular mission work of the Asiatic Division, from Japan and Korea on the north to Malaysia on the south. May the Lord bless the young people in their aim to add 1,500 young people to the church and to the Missionary Volunteer organization, and to raise this splendid sum of \$25,000 for missions during 1914.

AT the autumn council a recommendation was passed setting apart two Sabbaths each year to be known as Educational Sabbaths. The first of these this year falls on March 7, and the second comes on August 8. Special readings have been prepared for March 7, and will be printed in the March issue of the magazine Christian Education. A copy of this special number of the magazine will be sent to all church elders in time to be read in the churches on March 7. A suggestive program will also accompany it. Read what is said of these Educational Sabbaths in the Educational department of this issue.

THE members of the Columbia Union Conference Committee, with Elder W. T. Knox, were in session at Mount Vernon, Ohio, last week. Returning, Elders W. J. Stone, H. M. J. Richards, R. T. Baer, and R. E. Harter, the eastern members of the committee, united with local brethren at Takoma Park in meetings of the Washington Missionary College Board and the Washington Sanitarium Board.

WE resume in this number the publication of Elder A. G. Daniells's series of articles on the Eastern Question. We are sure that these articles will be followed to their completion with increasing interest throughout the field on the part of our readers.