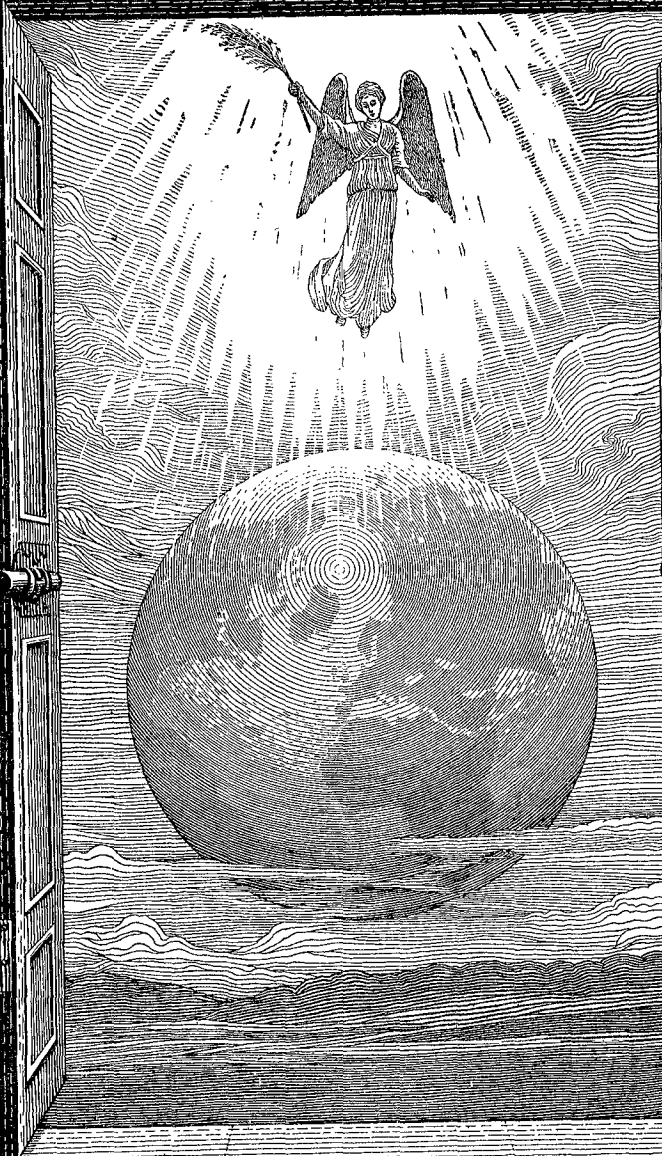


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

THE WORK AND THE WORKERS

TELEGRAPH orders are still being received for the current numbers of Life and Health and the Protestant Magazine.

SUNDAY, February 22, Washington's birthday, the mails brought us orders for over 5,000 copies of Life and Health, Liberty, and the Protestant Magazine.

HAVE just received a telegram for 400 copies of the March Life and Health from a lady who a few years ago sold 370 copies of this magazine in one day, and 1,000 in four consecutive days. Send \$1.00 for 20 or \$2.00 for 50 copies. Easy and profitable work.

DURING the past two weeks our magazine department has enrolled 102 new Protestant Magazine agents, besides 29 subscription agents; 12 new Life and Health agents, besides 7 subscription agents; and 10 new Liberty agents, besides 8 subscription agents.

PASTOR E. L. CARDEY and a prominent official of the Civic League, of Buffalo, are organizing the Protestant clergymen of that city preparatory to holding a great Protestant mass meeting similar to the one held in Washington, D. C., reported in full in the February Protestant.

UP to Wednesday, February 25, these five union conferences had ordered 24,233 copies of the February Protestant Magazine: Columbia Union, 9,791 copies; Atlantic Union, 4,734; North Pacific Union, 3,470; Northern Union, 3,271; Central Union, 2,967. Lists of subscriptions not included in this count.

"GIVE the Baby a Chance" is the theme of seven excellent articles in the beautiful March Life and Health,—the one with the "Niagara Falls" cover—a beauty! "Healthful Cookery," "Questions and Answers Department," and many other valuable features might also be mentioned. Have you seen it? Did you ever try to sell this easy-selling magazine?

A BUSINESS man in Massachusetts writes: "Will you kindly advise me what you could furnish 3,000 to 6,000 copies of the February number of the Protestant Magazine for, net cash? If you desire to furnish these, how soon could they be furnished? These will not be sold, but will be for gratuitous distribution to influential persons. Yours in the work for religious liberty." Let the good work go on!

FOLLOWING are the interesting and encouraging records made by 34 of our local conferences in the sale and distribution of the February number of the Protestant Magazine up to Wednesday, February 25: (1) District of Columbia, 4,002 copies; (2) Massachusetts, 3,625; (3) East Michigan, 2,650; (4) Ohio, 1,737; (5) Upper Columbia, 1,600; (6) Eastern Pennsylvania, 1,430; (7) North Dakota, 1,349; (8) Iowa, 1,227; (9) New Jersey, 1,145; (10) North Missouri, 1,090; (11) Western Washington, 735; (12) West Texas, 730; (13) West Michigan, 713; (14) West Pennsylvania, 701; (15) Wisconsin, 627; (16) Southern New England, 580; (17) Southern Ore-

gon, 548; (18) Central California, 446; (19) Southern Idaho, 437; (20) Minnesota, 427; (21) Wyoming, 405; (22) Western Colorado, 400; (23) Texas, 350; (24) Louisiana, 330; (25) Greater New York, 321; (26) Chesapeake, 320; (27) Virginia, 280; (28) Nebraska, 275; (29) Northern California, 273; (30) South Dakota, 268; (31) Eastern Colorado, 256; (32) West Kansas, 245; (33) South Missouri, 235; (34) Western Oregon, 202. A grand total of 29,959 copies, exclusive of subscription orders.

REV. AUGUSTUS E. BARNETT, rector of the Church of Our Redeemer, Sixteenth and Oxford Streets, Philadelphia, writes: "I wish to thank you for the good work you are doing, and for the splendid quality of your constantly improving magazine [Protestant]. At our great Trenton, N. J., meeting last Sunday [February 8] I advised 2,500 men to subscribe for it, and I am doing the same elsewhere." Dr. Barnett is lecturing in many of the large cities, under the auspices of the Guardians of Liberty.

Advertisement for the Protestant Magazine Campaign. Includes the slogan 'THE TIME TO STRIKE IS NOW', an illustration of a man with a hammer, and text from the North Dakota Tract Society. It details the magazine's content, terms of subscription, and a call to action for agents and subscribers.

Special "Protestant Magazine" Campaign Letter Head and Letter Sent Out by a Wide-Awake Tract Society Secretary

Brother Andrew Roedel, secretary of the North Dakota Tract Society, Jamestown, N. Dak., reports a total sale of 1,349 copies of the February Protestant Magazine, containing the two great speeches of Rev. R. H. McKim, up to February 25. Copies of this great "Protestant Mass Meeting" and "Roman Mask Put On Again" number have been mailed to 767 Protestant clergymen in North Dakota. The Massachusetts Tract Society has also supplied this number to nearly 2,500 Protestant clergymen of that State; and since then one brother from the same State has written for immediate cash quotation on a lot of from 3,000 to 6,000 copies, to be distributed to men of influence. The Kansas City (Mo.) church has ordered 1,000 copies. Before it was off the press, the FOURTH LARGE EDITION (10,000 copies) OF THE FEBRUARY NUMBER HAD BEEN NEARLY ALL SPOKEN FOR! PLANNING TO RUN A FIFTH EDITION. TOTAL NUMBER PRINTED TO DATE, 50,000 COPIES! The great March or "President Wilson, Secretary Tumulty, and the People" number is also selling very rapidly. One Washington Missionary College student took 50 out last Friday, sold 12 quickly, and disposed of the remaining 38 to a lady physician, his next customer, receiving \$3.80 therefor. LET CAMPAIGNS BE INAUGURATED EVERYWHERE BY OUR CONFERENCES, SCHOOLS, CHURCH OFFICERS, AND PATRIOTIC SOCIETIES, TO INTRODUCE THE GREAT FEBRUARY AND MARCH NUMBERS TO CLERGYMEN AND MEN OF INFLUENCE. SPECIAL "TRIAL" SUBSCRIPTIONS FOR FOUR MONTHS, ONLY 25 CENTS. SEND THE MAGAZINE TO FIVE DIFFERENT PERSONS FOR SIX MONTHS FOR ONLY \$1.50—REGULAR PRICE, \$2.50. Send \$1.00 for 20 or \$2.00 for 50 copies of either the February or the March numbers, or mixed. Sell or give them away. Address all orders to your tract society or to Protestant Magazine, Washington, D. C.

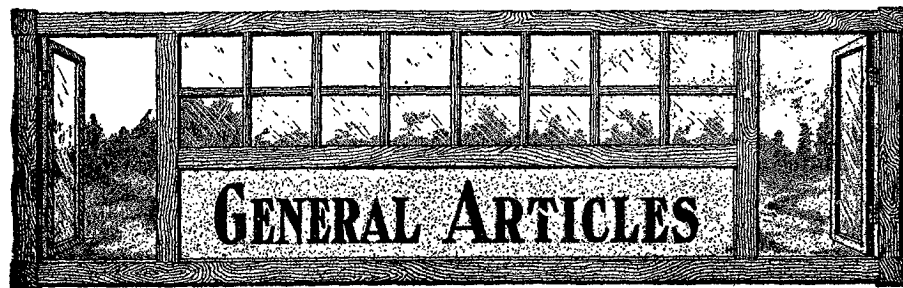
The Advent HOLY BIBLE THE FIELD IS THE WORLD And Sabbath **REVIEW HERALD**

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 5, 1914

No. 10



Whiter Than Snow

WORTHIE HARRIS HOLDEN

LIGHTLY gentle zephyrs blow,
Falling eider down of snow.
In their frolic on the way,
Mirthfully the livelong day
Whirling flakes make merry round
Ere they rest upon the ground.

Fir trees brave the wintry storm,
Clad in splendid uniform,—
Guards unwearied through the night
In their proud arrayment white,
Keeping watch till daybreak breeze
Shakes the fleecy sentry trees.

Drear no more the barren clod
With its blanket-gift from God;
Ermine fit for kings' array
Robes the highland and the brae.
Like some blitheful errant knight
Comes this wonder-working white.

Whiter than unsullied snow
God transforms my heart, I know,—
Mantles with his robe divine,
Rears within my soul his shrine,—
Not alone for one brief day,
But to prove his grace for aye.

Portland, Oregon.

Tattling Church Members

G. B. THOMPSON

IN his book entitled "The Soul-Winning Church," Rev. L. G. Broughton, D. D., says: "Not long since, I read an account of a man's conception of tattling church members. He drew a picture of the scene at the table where the rich man and Lazarus were,—Lazarus eating the crumbs, and the dogs licking his sores. Then he said, 'You people in the church that are constantly talking about one another remind me of those dogs.'"

It would be well if tattlers, busybodies, and scandalmongers everywhere would meditate on this statement. It is true that it is pretty strong, but the rebuke is no stronger than the case demands. Anybody can tattle; and tattlers and professional gossips are, as a rule, prevari-

cators. As they hand the morsel of scandal around to those who will lend their ears as a sewer for this purpose, it grows; and a very small bit of gossip, through the prevarications of those who indulge in this unholy and unchristian business, will soon be of sufficient proportions to damage the reputation, and to make trouble in the home, the neighborhood, and the church. All this suits tattlers well, as in this way the dirty pool around which they dance and from which they dip the slime which they peddle, will be replenished.

This wicked thing should be banished from the life of every one of the Lord's children. It will destroy our own prospects of sharing in the joys of the world to come, as well as the hopes of others. The Holy Spirit of God will never dwell in the life of any one addicted to such an evil habit. If ensnared by the enemy in this way, we should most earnestly pray for deliverance.

Prevailing Prayer

P. G. STANLEY

THERE is nothing that leads higher into the secrets of God's life, deeper into the secrets of God's Word, or deeper into the secrets of our own hearts, than prevailing prayer. Nothing else gives us such a view into the secrets of the amplitude and efficiency of the gospel of the Son of God, or reveals the amazing possibilities of faith, as does prevailing prayer.

By importuning prayer we receive of God's life and take on his character. We become like those with whom we have continuous and loving fellowship. "We shall be like him; for we shall see him as he is." We now behold him in the gospel glass, face to face, and are "changed into the same image from glory to glory even as by the Spirit of the Lord." As Christ prayed, "the fashion of his countenance was altered." So the fashion of our countenances and

characters become changed as we draw near to God in prayer.

As ministers of the gospel, we must go into the holy of holies of God's presence by the way of prayer, and receive "all the fullness of God" for ourselves and for the salvation of others, and then return to the people with a blessing for them. Christ spent all the night in the mountain in prayer, that the next day he might return "in the power of the Spirit" with great blessings for the people.

Prayer is the mightiest arm of power that man can wield. Some of the greatest battles that have ever been fought in this world, and some of the greatest victories that have been won, have been won on the knee in prayer. A few years ago as present truth began to get a foothold in Australia, one of our ministers was pressed into a discussion. The battle was fought and a great victory won for the truth by the members of the church being on their knees in prayer at the time of each discussion. Esau was conquered while Jacob spent the night by the brook Jabbok on his knees. Peter was released from prison while the brethren at Jerusalem were on their knees. The lions' mouths were closed while Daniel was on his knees. Elijah locked up heaven by prayer, so that "it rained not on the earth by the space of three years and six months." Again he prayed, "and it came to pass in the meanwhile, that the heavens were black with clouds and wind, and there was a great rain."

When the idolatrous Israelites had made them a golden calf, and worshiped it, God determined to destroy them, and to make of Moses a great nation. But for the importuning and prevailing prayer of Moses, God would have destroyed the whole nation instead of cutting off but three thousand of the idolators. Strange as it may seem, the lives of this great multitude were saved by a man of faith on his knees in prayer. When Haman sought revenge on all the Jews in all the realm of Abasuerus because Mordecai refused to render the homage demanded, and when it was decreed by the king that all the Jews should be put to death, this bloody plot was made known to Esther, and a fast was proclaimed. "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will

I go in unto the king, which is not according to the law: and if I perish, I perish." When for three days and three nights the Jews had thus fasted and prayed, God answered and delivered them, and destroyed their enemy. What could have availed in this case but fasting and prayer? He who prays in faith enlists the help of the Almighty, all the armies of heaven, and every law of the universe in the interest of his cause.

Prayer is mightier than the monarchs of earth. God moved the lever of national events to the advancement of his truth while John Knox was on his knees, crying, "Give me Scotland, or I die!" When Bloody Mary said, "I fear the prayers of John Knox more than I fear all the armies of Europe," she paid the finest tribute to the power of prayer to be found on the pages of history. The great revival on the day of Pentecost was preceded by a prayer meeting by the whole church, lasting ten days. It was the prayer of this united church that made the truth in Peter's sermon on the day of Pentecost effectual in the conviction and conversion of three thousand souls. It was the power of God that came while Paul and Silas prayed and sang praises to God, that caused the earth to quake and sinners to tremble, and that opened the prison doors and the doors of wicked hearts. The power that did these things centuries ago, can do the same today. This power is placed at our disposal, in answer to the prayer of faith.

Marshfield, Mo.

The Faith of Jesus

A. R. BELL

"HERE is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. This scripture points to a faith developed beyond that manifested at any other period. The people having that faith live at a definite time, and that time immediately precedes the coming of the King of kings. Verse 14. But what does the Scripture say about that time? It tells us, in the words of the Saviour: "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37. The verses following show that God is not at all in their thoughts.

Again: the Lord, looking down through the centuries to the time of his second coming, asks: "When the Son of man cometh, shall he find faith on the earth?" Luke 18: 8. The apostle Paul spoke of a time when men would "turn away their ears from the truth," and would "be turned unto fables." 2 Tim. 4: 4. These conditions are everywhere present today. We are living in the very time to which they have pointed for nearly two millenniums.

Another scripture reads, "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. It is God who speaks to men in his Word. If men turn away their ears from the truth, they turn away from the Word (for the Word

is truth, John 17: 17), and in turning away from the Word, they turn away from the only agency that ministers faith to men. No wonder, then, that the Saviour asks the question, "When the Son of man cometh, shall he find faith on the earth?"

And yet, just before the Lord comes, in the fearful time of apostasy which is pointed forward to in the Scriptures, and in spite of it, a faith is developed above that of any other time or people, God himself takes note of it in a very marked manner. He says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

In the language found in Heb. 11: 1, faith is represented as practically grasping as an accomplished fact what God has promised. But if faith is practically grasping God's promise as an accomplished fact, are we to understand that to have faith means for us to sit down and with folded arms wait for the working out of the purposes of God? Some valuable lessons are given us in Heb. 11: 32-34. We are told of men who "subdued kingdoms," who "waxed valiant in fight," who "turned to flight the armies of the aliens." How did they subdue kingdoms? How did they wax valiant in flight?—Why, by faith. But they fought. Theirs was a real fight. But real indeed as it was, it was "the good fight of faith," for verse 39 tells us, "And these all . . . obtained a good report through faith." It is very plain, then, from the Scripture that a man who has faith is a man who works; and the greater his faith the harder he works.

If we are to understand Rev. 14: 12, as speaking of the remarkable faith possessed by the people to whom it refers,—a faith seemingly greater than that of any other time or people,—then surely it must mean that God is pointing out a people who are to do a work greater than that of any other time or people. Let us look upon the situation as it is. Rev. 14: 12 points to us as a people. To this people has been given the mightiest work ever committed to men. To this people it is given to fight the most tremendous fight that can ever be fought. That mighty work, hard and trying though it is, is the work of faith. That tremendous fight is a fight of faith. And, thank God, we are going to finish that work; we are going to fight that battle to a finish.

In our own personal, individual experience, when God in his goodness sent us this blessed truth, the work and fight of faith began. The great blessing we have known through keeping God's commandments did not come without a struggle. The victory that overcometh the world in us is a hard-fought victory. But having taken our stand, taking God at his word, grasping as already accomplished the promises he has made, we became in the very nature of things inseparably lined up with that people marked out in the scripture we have been considering; and under the same mighty influence and power that first wrought in

us as individuals, we go forth to work the works of him that hath sent us.

We cannot rest, we will not rest, until the whole host of the redeemed, saved out of "every nation, and kindred, and tongue, and people," shall sing, when the great work is finished, "This is the victory that overcometh the world, even our faith," and the Lord omnipotent can declare in all fullness and completeness, as the King of kings is about to ride forth upon the great white cloud: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."



Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 20

A. G. DANIELLS

AFTER the defeat of the Turkish army at Beilan, on the eastern side of the Taurus, the war was transferred across the mountain range into Asia Minor. The forces met at Konieh for a decisive battle. Konieh is the Iconium of Galatia, where the apostle Paul preached the gospel on his first missionary tour.

"In the eyes of the Ottomans this place is invested with a semisacred character, from its having been—before Brusa, Adrianople, and Constantinople—the capital of Turkish power, and still containing the remains of the revered Mollah Hunkiar, with a university and mosques, associated with a religion considered orthodox, and such learning as the Ottomans possess and delight to honor. . . .

"Konieh was the easiest of all the conquests of Ibrahim—a victory without a battle, in which thirty thousand Egyptians drove nearly double that number of Turks before them, and menaced the sultan in his capital. It was on a thick, foggy morning, in the month of December, 1832, that the two armies met. Reschid bravely led his men into the thick of the fight, while the Egyptians were enabled by the Turkish cannonade to find out the position of their adversaries, their own guns remaining silent; but he soon perceived that, in the fog, his Arnauts had failed to follow him. Bedouins near at hand, hearing a language they did not understand, took him prisoner. This event carried consternation into the Turkish ranks. The whole army of sixty thousand men took to flight, after a trifling loss on both sides. Ibrahim Pasha was thus master not only of Syria, but of Asia Minor, which was the center of the Turkish power and resources. . . .

"It is impossible to describe the consternation which was produced in Constantinople by the battle of Konieh, and the subsequent advance of the Egyptians. The Greek and Servian revolts, and the wars with Russia, were all on the borders and outlying provinces of Turkey; but, if any part of the empire could be considered a citadel of the loyalty and nationality of the Ottomans, it was Asia

Minor. Yet the sacred Konieh had seen the military disasters of the sultan; and Kiutahieh, a great stage nearer to the Bosphorus [one hundred miles], was immediately after the headquarters of Ibrahim, from which he menaced the capital."—*History of the Egyptian Revolution*, by Paton, Vol. II, pages 98-100.

"The disaffected armies of raw recruits, badly officered and worse generalled, which the sultan sent against the rebel Egyptian chief were beaten by

mouth of the Bosphorus, on Feb. 20, 1833.

"Meanwhile the forward march of Ibrahim had been temporarily stayed by a messenger from Admiral Raussin, whom the French government had sent with a fleet to help the sultan. A negotiation was entered into, but broken off after a few days; and in the beginning of March, Ibrahim again pointed his columns toward the Bosphorus. But a second Russian armament from Odessa now had reached those straits, and on the fifth of April twelve thousand sol-

1833, which by its public articles bound him to an offensive and defensive alliance with Russia, and by a still more secret article, provided that the Ottoman Porte should, when required by the Russian emperor, close the straits of the Dardanelles against the armed vessels of all other foreign powers.

"It was the general opinion in Europe at this time that Turkey was irretrievably ruined, and that the attempts of her reforming sovereign to resuscitate her power had been the mere galvanizing of a corpse. . . . First the foreign invader, and, next, the home rebel, had rent from him his dominions, and had bowed him beneath the humiliation of treaties, worse even than those of Karlowitz and Kainardji."—*History of the Ottoman Turks*, by Creasy, pages 521-526.

"Thus a great part of the empire was virtually severed from its trunk, and a power aggrandized that might at any time be turned against the remainder."—*History of the Egyptian Revolution*, by Paton, Vol. II, page 101.

Such were the developments in the east and the north that brought serious "trouble" and great losses to the "king of the north."



DISTANCES FROM CONSTANTINOPLE

Adrianople, 125 miles N. W.	Braila, 300 miles N.	Erzeroom, 600 miles E.
Shumla, 200 miles N. W.	Kutaya, 150 miles S. E.	Nisibis, 600 miles E.
Silistria, 250 miles N.	Konieh, 300 miles S. E.	

Ibrahim in three great battles, at Ems [Homs] in Upper Syria, on July 6, 1832; at Beilan (in Cilicia, near the ancient battle field of Issus), on the twenty-ninth of the same month; and at Konieh, in Asia Minor, on the twenty-ninth of October.

"The positions of these places indicate the rapid progress and bold designs of the Egyptian commander, who seemed to annex Asia Minor to Mehemet's dominions with the same ease as Syria; and whose advance upon Constantinople in the coming spring appeared to be inevitable and irresistible. In this agony of his house and empire, he sought aid first from England, but none, unhappily, was accorded. . . .

"Russia was watching eagerly for the opportunity which English folly thus threw in her way. Her troops, and her transports, and her ships of war were ready at Sevastopol and Odessa; and when Mahmud humbled himself to express to his ancient enemy a wish for a protecting force, prompt messengers were dispatched to the Crimean depot of the Muscovite power, and a Russian squadron of four ships of the line set out from Sevastopol, and landed six thousand of the emperor's troops near the

diers of Czar Nicholas were encamped on the Giant's mountain near Scutari.

"Ibrahim felt that any further advance on his part would be madness, and occupied himself in procuring the largest possible increase to his father's power in the negotiations that followed, in which England and France (now thoroughly alarmed at the advantages gained by Russia) took part with anxious zeal.

"The terms of compulsory reconciliation between the sultan and his over-powerful vassal were embodied in a firman of May the sixth, 1833, by which the Porte confirmed Mehemet Ali in his governments of Crete and Egypt, and added to them those of Jerusalem, Aleppo, Damascus, and Adana. This was virtually a cession to the Egyptians of nearly all the countries which the victories of Selim I had incorporated with Turkey, besides the important island of Candia, which it had cost the Porte a twenty years' war to wrest from Venice.

"At such a bitter cost was Mahmud compelled to purchase the removal from Asia Minor of his insurgent pasha; and before he could obtain the withdrawal of his equally formidable Russian friends, he was obliged to sign the treaty of Unkiar-Ikelessi on the eighth of July,

America's Representative to the Papal States

C. E. HOLMES

It is probably not generally known that for over twenty years our government had a legally appointed representative to the Papal States. As stated in Moore's "Digest of International Law," "At one time the United States maintained diplomatic relations with the Papal States, which continued up to the time of the loss of the temporal power of the Papacy [1870]."—*Vol. I, pages 130, 131.*

In his annual message to Congress, December, 1847, President James K. Polk said:—

"The Secretary of State has submitted an estimate to defray the expense of opening diplomatic relations with the Papal States."—*Congressional Globe, Dec. 7, 1847.*

Not long after, I find these interesting joint resolutions introduced into Congress by Representative Murphy:—

"Resolved (the Senate concurring herein), That Congress regards the enlightened policy of the sovereign pontiff of Rome in extending to his people toleration of political opinion, a liberal press, and constitutional guaranties, and in removing religious disabilities, as demanding its admiration, inasmuch as such measures are founded upon principles cherished by the people of the United States as the true basis of popular liberty, and because they are a voluntary and peaceful tribute to right, unstained by blood, unbought by human suffering, and equally worthy of a high religious functionary, and a wise temporal sovereignty.

"Resolved (the Senate concurring herein), That, in view of these interesting events, a country to which the people of the United States are indebted not

only for many of the arts which adorn life, but for many of the political institutions which they enjoy, it is expedient that diplomatic relations be opened by this government with the Papal States, and that Congress concur with the President in his late message in regard thereto.

"Resolved (the Senate concurring herewith), That the President be requested to transmit a copy of these resolutions to Pope Pius IX."—*Id.*, Dec. 20, 1847.

The reasons for opening diplomatic relations with the Pope of Rome, as set forth in these resolutions, were zealously assailed. I was not able to find where these resolutions were brought up for consideration; but in the Deficiency Appropriation Bill, introduced into the House Jan. 29, 1848, I note, among other items, a proposal to establish a legation in Rome.

A lively debate ensued over this question; but the deficiency bill finally passed the House, containing these two provisions:—

"For outfits of *chargés d'affaires* to Naples, the Papal States, and the republics of Bolivia, Guatemala, and Ecuador, \$22,500.

"For one quarter's salary to each of the *chargés d'affaires* to Papal States, Bolivia, Guatemala, and Ecuador, \$4,500."—*Id.*, March 8, 1848.

I give a few extracts from a speech made in the House when this matter was being considered:—

Representative Levin: "We are told that Pius IX is a reformer. Indeed! In what sense is he a reformer? Has he divested himself of any of his absolute prerogatives? He has cast off his claims to infallibility? Has he cast aside his triple crown? . . . Has he become a republican? Does he acknowledge the inherent equality of mankind? . . .

"He has made no fundamental alteration in the papal system. The edifice remains entire; it is supported by the same Gothic columns of medieval ignorance and superstition. . . .

"No Pope can be a reformer, in the true sense of that term. He cannot give the people the rights they are entitled to, because from that moment he would cease to be Pope, and the people, ceasing to be slaves, would become sovereign. Pius never can do what would entitle him to American approbation. . . .

"This country seems destined to be the grand theater of Roman Catholic power — not American papistry, but the papistry of Rome; of the Old World; of Austria and of the Pope. Shall we grow wise in time, or shall we surrender up our rights without resistance?

"I tell you, and I tell the nation (for there is yet time to save it), that the propagandists of Europe are colonizing this country; that the foreign population is being dexterously located, not only with the view to holding the balance of power in certain States, but with reference to the organization of new ones, under the peculiar influence of the Jesuits.

"The combination of despotism — the despotism of church and state power — must be counteracted by combinations of freeman, under the sacred guaranty of the Constitution, which makes resistance virtue, and stamps the denunciations of the 'unholy and revolting alliance' with the sublimest attributes of patriotism and benevolence.

"Sir, we do *protest* against this religious link between our free republic and the papal throne,—a throne unlike all others, built upon power, spiritual and temporal, political and religious,—a throne which makes man a slave, and transforms kings into fiends, priests into tormentors, a people into drones, a country into a desert,—a throne which extinguishes the fire on the altar of domestic love, in a form peculiar, fatal, revolting; snatching its votaries away from the homage of nature to the cold convent, the repulsive abbey, the gloomy cell of the anchorite, the horrid dungeon of the Inquisition, and the demoralizing edict of celibacy; stirring up sedition, rebellion, and civil war, as the only means of extending a power which reason revolts from and persuasion fails to diffuse, which mankind has resisted in every age, at the peril and under the penalty of the cannon's mouth, the edge of the sword, the fire of the fagot, the torments of the stake, and the tortures of the rack."—*Id.*, March 2, 1848.

These appropriations for the establishment and maintenance of a mission to Rome passed the Senate March 21, 1848. I give below a few paragraphs from the debate in the Senate regarding this question:—

Senator Badger: "We all know that it is one of the claims put forth by the sovereign pontiff that he was constituted 'prince over all nations and kings,'—'he plucks up, pulls down, destroys, plants, and builds,' at his sovereign leisure,—exercising, in short, all those powers claimed by Pope Pius V, in his famous bull of excommunication. We know that the church, of which the Pope is the head, never changes.

"It seems to me that when this matter comes to be carefully considered, it must be regarded as simply a mission from this country to the first bishop of the world; because it is only as an ecclesiastic that the sovereign pontiff exercises temporal authority."—*Id.*, March 21, 1848.

Senator Mangum: "Of all the great principles which lie at the foundation of our free institutions, I believe that there is none more conservative and more essential to the security of those institutions than the principles of universal toleration and equality of all the churches, each being left to the voluntary support of its own members. History has taught us that whenever the church becomes connected with the state,—without any imputation on the principles of religion itself,—corruption and abuse of power are the result."—*Id.*, March 20, 1848.

About a week after the passage of this bill, President Polk sent his appointment

of a representative to the Papal States to the Senate for its approval: "I nominate Joshua L. Martin [afterward corrected to Jacob L. Martin], now secretary of the legation of the United States at Paris, to be *chargé d'affaires* of the United States to the Papal States."—"*Executive Journals*," Vol. VII, page 538.

In giving Mr. Martin instructions (April 5, 1848) regarding his relations to the Pope, the State Department said:—

"There is one consideration which you ought always to keep in view in your intercourse with the papal authorities. Most, if not all, the governments which have diplomatic representatives at Rome are connected with the Pope as the head of the Catholic Church. In this respect the government of the United States occupies an entirely different position. It possesses no power whatever over the question of religion. All denominations of Christians stand on the same footing in this country; and every man enjoys the inestimable rights of worshiping his God according to the dictates of his own conscience. Your efforts therefore will be devoted exclusively to the cultivation of the most friendly civil relations with the papal government, and to the extension of the commerce between the two countries. You will carefully avoid even the appearance of interfering in ecclesiastical questions, whether these relate to the United States or to any other portion of the world. It might be proper, should you deem it advisable, to make these views known, on some suitable occasion, to the papal government, so that there may be no mistake or misunderstanding on this subject."—*Moore's "Digest of International Law,"* pages 130, 131.

After his appointment, the *chargé d'affaires* had considerable difficulty in presenting his papers of credence. The Pope's subjects seemed to have failed to appreciate his reforms (?), and kept the States in such a turmoil that our first representative, and also his successors, had trouble in finding the person who could properly receive his papers. Instructions on this point were also given by the State Department to Mr. Cass, Jr., who, owing to the death of Mr. Martin the next year, was nominated by the President, and confirmed by the Senate after a debate conducted on three different days.

"Shortly after these instructions were given, a revolution occurred at Rome, and the government of the Pope was displaced. The government of the United States, however, considering 'the speedy restoration of the Pope highly probable, if not absolutely certain,' instructed its *chargé d'affaires*, while proceeding immediately to Rome and gathering all the information obtainable, to withhold his letter of credence till he should receive specific directions as to the minister of foreign affairs to whom it should be delivered. [See Mr. Buchanan to Mr. Cass, Feb. 16, 1849. MS. Inst. Papal States, I, 11.]

"Subsequently, the situation having

apparently become 'more and more complicated and entangled,' it was left to his discretion, in order to avoid any unnecessary delay, to present his letter of credence to the minister of foreign affairs of the provisional government, or to withhold it some time longer."—*Ib.*

In 1856 the President, Franklin Pierce, sought to raise Mr. Cass to the position of "envoy extraordinary and minister plenipotentiary to the pontifical states." But a few months after he submitted this nomination to the Senate, he withdrew it. See "Executive Journals," Volume X. A speech made in the House about this time, by Mr. Whitney, contains some strong statements, which are worthy of reproduction. A few extracts are appended:—

"The elements of freedom are not in the spirit of Roman Catholicism. One more text from the living witness of our own day. So prolific are the unwritten pages of the present, that it is needless to look back into the centuries of the past. 'Freedom of conscience,' says Pio Nino, 'is an absurd and dangerous maxim,' and 'the liberty of the press is that fatal license of which we cannot entertain too great a horror.' . . . Mr. Brownson, the editor of the *Roman Catholic Review*, tells us: 'The Pope is the proper authority to decide whether the Constitution of this country is or is not repugnant to the laws of God!' *Ergo*, the Pope is the proper authority to determine whether his subjects in this country shall obey that Constitution or not. I say that the papal power—I speak of the hierarchy—is hostile in all its elements to what we understand as civil and religious liberty, and, therefore, as a politico-religious element it ought not to be encouraged. . . .

"A Romish paper, called the *Rambler*, tells us that 'Religious liberty in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion.'

"A word now as to the statesmen of America, on the estimation in which their political morality is held by the teachers and oracles of the Romish party in the United States. I read for their edification from the *Boston Pilot*:—

"No human fact is more certain than that the politicians will hereafter court the Catholic vote.'

"The *Freeman's Journal* is no less indelicate in its portraiture of their character. That paper says:—

"Year by year the Irish are becoming more powerful in America. At length the propitious moment will come—some accidental, sudden collision, and a presidential campaign close at hand [italics his]. We will then use the very profligacy of our politicians for our purposes. They will want to buy the Irish vote, and we will tell them for how much they can buy it in a lump from Maine

to California.'"—*Congressional Globe*, July 28, 1856.

The warning of Congressman Whitney was none too soon. Without doubt, the political affairs of the present time are influenced by the Church of Rome to a large degree.

Takoma Park, D. C.

How Nineveh Was So Quickly Warned

STEMPLE WHITE

THE wickedness of populous Nineveh had come up before God. Like Sodom of old, it seemed ripe for destruction. Yet the infinite love of our Heavenly Father would spare the city awhile longer, if there were manifested by its people the least disposition to repent of sin. God takes no pleasure in the death of his creatures, but offers life to all on gospel conditions. Although infinite in love, the cross declares him to be likewise infinite in justice. Rom. 3:24-26.

Were these Ninevites absolutely beyond the reach of infinite love? Foreseeing the whole experience of Jonah as related in the Scriptures, and how he could use all this in a peculiar way to arrest the attention of those wicked city dwellers, God said to Jonah, "Arise, go to Nineveh, that great city, and cry against it. . . . But Jonah rose up to flee unto Tarshish from the presence of the Lord."

Jonah fled in the opposite direction, or toward Tarshish (now Spain), instead of obeying God. Many today, after hearing the call of God, are following the Jonah tactics, and, like him, soon fall asleep in their sin, from which nothing short of God's judgments can awaken them.

As in the selling of Joseph and in the sore, bitter experiences of Naomi in Moab, God used the wrath of man and the apparent disappointment and sorrow of his children to the accomplishment of his eternal purpose, even so would God use the very flight of Jonah to the salvation of souls.

"God moves in a mysterious way

His wonders to perform;

He plants his footsteps in the sea

And rides upon the storm."

On comes the terrible storm, sent of God. The experienced mariners become fearful, and all tremble for their lives. Mercy is vainly implored of all gods save the great "Unknown God;" and because of the ever-increasing fury of the elements, the very cargo is thrown overboard in a futile effort to lighten the ship. Jonah is found below, fast asleep. He is quickly awakened and urged to call upon his God for help. But poor Jonah had not the heart to pray in the full assurance of faith, for he well knew, with the apostle John, that "whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

Self-condemned, he tells his story to all, and confesses that he is the cause of the disaster. Much against the wishes of the shipman, Jonah is cast over-

board. The waters become still, many vows are made by the thankful worshippers, and who can doubt that some of these very souls will be saved in the kingdom of God as the result of this most peculiar experience?

No sooner had Jonah sunk beneath the waters of the Mediterranean than he found himself housed in a real, live, submarine boat, which took a bee line toward Nineveh. Jonah, who had paid the fare clear out to Tarshish, never got that far, but received free transportation back, though not with the most pleasant accommodations. He reviewed his past life in those three days, and sincerely lifted his heart to God, who can do for us all abundantly above all we can ask or think.

Jonah being willing now to go to Nineveh, "the Lord spake unto the fish, and it cast up Jonah upon the dry land. And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, Yet forty days, and Nineveh shall be overthrown.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

"And God saw their works, that they repented from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

From the time of Jonah to the final destruction of Nineveh, no doubt many honest souls who had been almost case-hardened by heathen education were at last led from darkness to light.

Wells, Minn.

THERE was never a night without a day,
Nor an evening without a morning,
And the darkest hour, the proverb goes,
Is the hour before the dawning.

— C. Mackey.

LET us hope on though the way be long
And the darkness be gathering fast,
For the turn in the road is a little way on
Where the home lights will greet us
at last.

— J. R. Miller, D. D.



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Editorial

Still Seeking the Lost in Far Places

WELL may we rejoice in the good providence of God that is pressing onward the work of the missionary translators in our day in every uttermost part of the earth. How difficult a task it is to teach some tongues to speak the language of the kingdom is shown by a report that the British Bible Society makes regarding the issuing of the Gospel of Matthew in the Lisu tongue, spoken by an aboriginal people in Yunnan, southwestern China. We are told:—

When we looked for a word for "holy," one meaning "good" or "clean" was the best to be found. For "influence" the Chinese word had to be used. Words for "sign," "reward," "amazement," "glory," have not been found yet.

But in a new tongue the voice of the Good Shepherd is heard calling to the lost in the farthest recesses of Yunnan. It is wonderful to see how this work of Bible translation has been hastened on in this generation. Truly it is the gathering time, when the call is to be heard among every tribe and people.

W. A. S.

Casting Out the Redeemer

It seems paradoxical that at a time when the Word of God is being published as never before and going into countries which it has never before entered, the world itself should be preparing for just such a departure from God as that which characterized the world when ancient heathenism was at its height. But such, unfortunately, is the case.

There is a force at work in lands and among peoples where the Word of God has had freest and longest circulation that is undermining the faith of the people, dulling the edge of Christian doctrine, and parrying the direct force of the immutable law of God.

In the midst of this fierce struggle be-

tween light and darkness, God has multiplied his witnesses in the form of his printed Word. With no other force than this, the converting force of the Holy Spirit, and the living light of his faithful children, that battle will go on until the world has made its choice, "and then shall the end come."

For years this attack upon the person and work of Christ has been filtering into almost all kinds of religious literature, and was never so prominent as it is today. In gilded phrases, in lofty panegyrics, man is declared to be able to do for himself what God himself could do for him only through the death of his own Son.

Making man his own savior did not originate with Unitarianism. The germ of it was in Cain's self-invented sacrifice of the fruits of his own labor. It grew to perfection in the tower of Babel; it has been kept alive in penances and self-inflicted flagellations, which are being practiced even today in heathen and Catholic lands; and today in a new garb it parades through eloquent literature, and speaks from costly pulpits to luxurious pews into ears that flash diamonds and hear more of the jingle of gold than of the stately stepplings of the true God.

There is going on in the religious press at the present time a considerable discussion over the question of whether Christians should add to their prayers such expressions as "in Jesus' name" and "for Christ's sake." The printed agitation of the matter has come up as a result of its oral discussion; and that oral discussion reveals in the general body a malignant growth of doubt along the line of Christ's intercession in our behalf before the throne of the Father. Christ's own instructions upon this point should settle the question for those who believe in Christ and his work: "Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14: 13. Again: "Whosoever ye shall ask of the Father in my name, he may give it you." John 15: 16.

Those who look upon Christ simply as a great and good teacher must in their own hearts impeach his testimony in this matter, and accuse him of assuming a position which God the Father did not recognize. Such ones, of course, make no petitions "in his name" or "for his sake."

At the same time there is going on in heaven, in our behalf, an intercessory work, "with groanings which cannot be uttered, . . . because he maketh intercession for the saints according to the will of God." Rom. 8: 26, 27. And there rings out from the direct testimony of Jesus, "Without me ye can do nothing." But Jesus Christ is not even "a great teacher" if he did not teach truly con-

cerning man's inability to save himself and man's need of an intercessor at the throne of God. The teaching to which we have referred is one of the devices of Satan to make Christ appear to be an impostor.

A work having a similar effect in discrediting Christ is that which exalts the Virgin Mary to the position of intercessor in man's behalf. This was particularly noticeable in the work of Pope Leo XIII, whose exaltation and glorification of Mary were very pronounced. Other Catholic writers have put her in a position which would almost entirely shut out Christ from the human race. Mariolatry is gaining at a rapid pace.

With Mohammedanism and the heathen world generally repudiating Christ; with the unconverted of "Christian" lands too busy to listen to the messengers of the Lord; with the great Catholic world shutting Christ away from man by putting another in his place as mediator; with the popular churches of the land repudiating the idea of the fall of man and Christ's redemptive work for the race; with many who had been loyal questioning whether they should longer pray "in his name" and "for his sake;" and with the higher critics (nominally Christians) sowing broadcast the seeds of doubt concerning the very Bible itself,—this present world seems to have about reached the place which the ancient heathen world had reached when the record states of that age, "As they refused to have God in their knowledge, God gave them up unto a reprobate mind;" when, "knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." He who is denying Christ's work for us and his death in our behalf, is certainly not giving thanks for that work and that sacrifice.

It is a terrible accusation that such philosophers are bringing against our Lord, this denial of him and his work. To such apply with fearful distinctness these words of our Saviour: "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Matt. 10: 33. We can leave him out of our reckoning here; we can call his life and death a "sweet, sad story," but without worth in our salvation; nevertheless, when our name and our record come before the Judge of all the earth, the fact of our denial of Christ will be the first witness against us, and none other will be necessary. "When the Son of man cometh, shall he find faith on the earth?" He will, in a little, persecuted band; for, says the Spirit that indited the Revelation, "Here are they that keep the commandments of God, and the faith of Jesus." But the world will have denied him, and that "evangelism

of denial" is making most rapid headway today.

In view of the conditions which exist today, and in view of what those conditions mean, the duty of every true child of God is exceedingly plain,—to talk faith, to work in faith, to work definitely for individual souls. "Blessed is that servant, whom his Lord when he cometh shall find so doing." C. M. S.



Influence of the Divorce Evil

OF the widespread influence of the divorce evil but few have an adequate conception. The last few years have witnessed a wonderful increase in the number of divorced persons. Especially is this true in the United States, where the statistics are out of all proportion to the figures representing similar conditions in the Old World. February 4 Senator Joseph Ransdell of Louisiana delivered a striking speech in the United States Senate in favor of a Constitutional amendment for the prohibition of the divorce evil. Of its rapid increase he spoke as follows, as reported in the *Washington Times* of that date:—

Practically every one who has given the subject the slightest study admits that divorce is one of the most serious problems confronting our republic.

In the United States, divorce is spreading with alarming rapidity. It has permeated every walk of life, and is prevalent among every class of people. The total number of divorces granted in 1867 was 9,937, or 27 per 100,000 population. Forty years later, in 1906, there were 72,662 divorces, or 86 per 100,000; thus in actual numbers there were more than seven times as many divorces granted in 1906 as in 1867, or, allowing for the increased population, divorce had increased 319 per cent. To put it in another way, in 1867 there was one divorce for every 3,666 persons, while in 1906 there was one for every 1,162.

To make a most striking comparison, during 1901 the total number of divorces granted in the United States was more than twice as great as in all the rest of Christendom combined; yes, actually more than two times as many divorces among 75,000,000 Americans that year as among the 400,000,000 souls of Europe and other Christian countries.

England stands in bold contrast with this country. In 1911 she granted a total of only 655 divorces, or $1\frac{1}{2}$ per 100,000, while in 1906 the United States allowed 72,662 divorces, or 86 per 100,000. During the twenty years ending with 1906 Ireland had only nineteen divorces, or an average of less than one absolute divorce per year for her entire population of 4,500,000.

There is danger that common association with evil will lessen in our minds its sinfulness and deadly influence. That this is the effect of the divorce evil upon the present generation is the opinion of a New York social commission, which quotes the head of a prominent girls' school as saying:—

I have heard it said, and our experi-

ence confirms the fact, that the children of divorced parents are more likely than others to regard divorce as a normal part of the scheme of life. A generation has already grown up among whom divorce and remarriage has been a fairly common practice ever since they can remember anything. Church people and church educators have before them the problem of creating a new conscience in this matter in the rising generation.

Quoting this report, the *Northwestern Christian Advocate* of December 3 truly says:—

In this brief observation a most distressing situation is pointed out. When society reaches that stage of acquiescence in an evil environment as to commonly consider it normal, woe be to society. It was not always thus. Time was, and that within the memory of the writer, when a divorcee was looked upon as a social menace, and regarded as either wicked or very unfortunate. The one sustaining that unnatural relation was regarded as a pariah, and his name whispered with awe. But today conditions have changed; divorcees have so multiplied, and mingle so freely and acceptably in all the walks of life, that one makes reference to the subject with apprehension, lest one in the company take personal offense. It has come to the point that ministers question prospective grooms with trepidation, lest it be discovered that one of the contracting parties has been a subject of divorce proceedings; indeed, ministers have occasionally been known voluntarily to remain in ignorance on this phase of investigation.

Of course all this has its deadening effect on the public conscience. It is with evil as with good—a little leaven can leaven the whole lump; and a careless acquiescence in an incipient social perversion will sooner or later bear fruit in a positive and general contamination.

The Scriptures of Truth recognize but one ground for divorce; namely, the violation of the seventh commandment by one of the parties to the marriage relationship. The laws of the land have come to recognize many reasons. Cruelty, desertion, lack of support, drunkenness, ungovernable temper, incompatibility, and scores of trivial causes are enumerated as the basis of divorce suits in our courts of law. We cannot believe that God regards this question any differently today than he did when Christ instructed his church concerning it. It is safe to conclude that the great majority of divorces which are recognized by our courts of law are not recognized by the court of heaven.

F. M. W.



The Christian and the Law

IN Dr. Lyman Abbott's reply to a Sabbath-keeping Christian, to which reference was made last week, some propositions and deductions were stated which it may be well to consider, not because they are new or striking, but because many who desire a reason for not keeping the Sabbath of Jehovah have really accepted

such arguments as that reason, and trample upon the law of God while they think they are doing his will. Dr. Abbott says:—

Jesus Christ came to fulfill the law and the prophets; that is, to fill those that love him so full of the divine Spirit that they would spontaneously live the divine life; that they would obey the law without considering the law.

But there is neither logic nor reason in such an interpretation of the expression "to fulfill the law and the prophets." In making use of this expression the writer is evidently referring to that declaration of our Saviour in Matt. 5:17, which reads: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill." Dr. Abbott would have us believe that Jesus meant to say: "I came not to destroy the law, but to eliminate it," to wipe it out of the people's minds so that they would forget there is any law of God.

The interpretation which this writer gives of the word fulfill is peculiar, and makes one wonder at the leaps which a mind can take when it cuts loose from the law of God. There is no connection whatever between what Christ did and what Dr. Abbott says he did. Christ says he came to fulfill the law. Dr. Abbott says, "That is, to fill those that love him," etc. The Saviour is speaking of the law and the relation of his mission on earth to the law. He is not speaking of the people. It was Christ's mission on earth "to magnify the law, and make it honorable." Isa. 42:21. Dr. Abbott's interpretation of "fulfill" would make Christ a minifier of the law instead of a magnifier. He would have Christ do a work that would take the law entirely out of the minds of the people. Is the law of God something that either heaven or earth should be ashamed of? Why this uneasy desire and persistent endeavor to get God's law out of the way, to hide it, to spiritualize it off the earth and out of the universe?—For no other reason than to furnish a reason for continuing to do something we ought never to have done—to have substituted a man-made Sabbath for the one which God made.

How can one whose heart is really filled with the Spirit of God and love for God declare that when Christ said he came to fulfill the law, he meant that he came to fill the people with something that would eliminate the law from their minds? It is a very serious matter to misinterpret and misconstrue the plain declaration of our Saviour. Even if it is done honestly, its consequences are disastrous.

Jesus came to fulfill all the requirements of the law, and he did it. But does that abolish it?—No; it magnifies it, for it was his mission to magnify it and make it honorable. He came to keep

the law, and he kept it. Does his keeping the law release his followers from all obligation in reference thereto?—No; for we read: "He that saith he abideth in him ought himself also to walk even as he walked" (1 John 2:6); and again: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

Dr. Abbott continues:—

He that loves God with all his heart and soul and strength, and loves his neighbor as himself, obeys all the ten commandments, including the fourth.

We grant it, and it is true. But he does not keep all the commandments, "including the fourth," who substitutes a day of his own choosing for the one Jehovah chose and blessed and set apart as his memorial and man's Sabbath. He who makes that substitution does not keep God's fourth commandment, but his own in place of God's. In view of that fact, the one who does it when he knows what is involved in it, does not love God with that intensity that the child of God ought to have. The amount of love set forth in the above quotation will lead the one who has it to want to know, above all things, just what God requires, and will not be satisfied to substitute something of his own choosing for what God has chosen for him.

Dr. Abbott expresses the idea also that the literal interpretation of the fourth commandment is made impossible on account of the shape of the earth. And yet Dr. Abbott, who keeps Sunday, does claim to be keeping the ten commandments, "including the fourth." Is it not strikingly peculiar that one can keep the ten commandments, "including the fourth," and on a round world, too, if he will only read "the first day of the week" into the commandment wherever God has written "the seventh day"? The round world never bothers the man who keeps Sunday; but tell him that the commandment requires the keeping of the seventh day, and immediately the commandment cannot be obeyed because of the shape of the earth.

Now Jehovah knew the shape of the earth, for he made it; and it is hardly honoring God for one of his professed children to declare that God has required something of man which man cannot do because God made the world round. In other words, God is charged with making a round world and then requiring man to do something which the shape of the earth makes it impossible to do. Is that magnifying the law and making it honorable? Is it not rather dishonoring the Giver of the law and making of him an inappeasable tyrant?

But there is no difficulty. The Sunday keeper admits that, so far as Sunday is concerned. We cannot keep the day where it is not. We must keep it where

it is. When it comes to us, our duty toward its observance begins. When it leaves us, our obligation ceases. God's own direction concerning this matter makes all plain, and clear, and simple: "From even unto even, shall ye keep your Sabbath." Lev. 23:32. When the evening of the sixth day comes, God's Sabbath begins; when the evening of the seventh day comes, God's Sabbath ends. How futile will be the excuse, in the day of judgment, that we "could not keep the Sabbath of the fourth commandment because the world is round"! And the ones who will make it are telling us today that they keep the first day of the week in honor of the resurrection of Christ, and they keep it on a round world and all around the world in spite of the fact that a very small number of people live on the meridian that runs through Mt. Calvary. Christians, above all people on earth, ought to be consistent.

Again let us call attention to our Saviour's own declaration concerning this very matter: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5:19. C. M. S.

A Good Word From the South

It is characteristic of the enlarging work that items of interest that a few years ago would have secured the attention of all the denomination are frequently passing by with scarcely a paragraph calling general attention to them. The work has grown beyond the measure of an itemized record of progress. For instance, we have seen nowhere any general statement of the annual report of the Southern Publishing Association, presented in connection with the union conference meeting at Nashville. Reporting book sales from the Southern office during 1913 of \$204,395, the manager's statement gives us this paragraph, putting the publishing house figures in an interesting way:—

During the year we have sold 190,485 volumes of all classes, while we roll up the splendid total sales of 5,559,920 pages of tracts and pamphlets. Our retail sales have averaged \$17,032.94 a month, or \$3,930.68 a week, or \$786.13 a day, which means we have handled 1,246 pounds of literature every working day of the year. To handle this volume of business has required 1,440 packing cases. Our total tonnage for 1913 has been 167 tons, making 13½ carloads of our literature which has been shipped out and distributed to the homes of the people.

Another encouraging feature of the report is that in doing this volume of missionary work the house itself made a financial gain of over \$6,000.

This is but one side of the encouraging changes that have taken place in the Southern field during the last few years. The conferences are pushing forward their evangelistic work, increasing the constituency, and planning for yet stronger service in giving the message. In commercial and industrial development the whole Southern belt has won the title of "the new South" during recent years, and as we watch the developing strength and increasing activity among our conferences in that region, we realize that in our own work it is a new South that is forging steadily ahead in these times. W. A. S.

A Consecrated Choir

THE *Watchman-Examiner* tells of a prominent Protestant church in New York City which "has a quartet choir in which the soprano is a Roman Catholic, the alto a theosophist, the bass an agnostic, and the tenor not a Christian believer." The editor inquires: "How can any minister conduct a Christian service with such a choir as his assistants? Be sure the music committee of your church is composed of spiritually minded men. This is more important than that they shall have a technical knowledge of music, important as such knowledge is."

Surely those who are chosen to occupy official positions in the church and in the Sabbath school should be men and women of God. We should not think of placing as a teacher of our children in the Sabbath school one who himself has not experienced in his own life the power of the truth he is trying to teach. It is none the less important that those men and women who are asked to face the congregation and lead in God's spiritual worship should be those who sing not only with the understanding, but also with the Spirit of God inspiring their hearts and prompting their utterance.

THERE have just been given out through a circular report some very interesting figures showing the relative strength of Protestantism and Roman Catholicism in Germany. Of the total population of 61,720,529, 38,374,648 professed adherence to the Evangelical Church, 22,540,485 to the Catholic Church, and 566,999 to the Jewish Church. In the eastern section of the empire 12,681,192 of the 18,747,937 making up the total population of that region were Evangelical, 5,758,072 were Catholic, and 232,377 were Jewish; in western Germany 20,213,335 of the total population of 28,854,132 were Evangelical, 8,330,729 Catholic, and 188,918 Jewish; and in southern Germany 5,480,121 of the total population of 14,118,460 were Evangelical, 8,451,684 Catholic, and 145,704 Jewish. The 37,989,893 persons in Prussia were divided as follows: Evangelical, 23,847,337; Catholic, 13,608,183; Jewish, 374,353. The 6,598,163 people in Bavaria as follows: Evangelical, 1,861,079; Catholic, 4,668,108; Jewish, 53,723.



Petition and Answer

MRS. MARY H. WILLIAMS

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."

I FAIL so oft to choose the best!
Lord, help thou me
To follow on at thy behest,
And trust in thee.

Thy former guidance I have known;
But present need
Brings me a suppliant to thy throne.
Where dost thou lead?

Close up the path I may not tread,
Make clear my sight.
By thine own hand would I be led
Into thy light.

"In all thy ways acknowledge him, and he shall direct thy paths."

I thank thee, Lord, that thou hast heard
My humble plea,
That thou hast verified thy word
In guiding me.

The pleasant path I fain would choose
Thy love hast barred;
Yet joyless 'twould be were I to lose
My guide and guard.

The rugged path thy peace can make
Free from alarms,
For in its dangers thou dost bear
Me in thine arms.

Charles City, Iowa.

The Fall of Nanking

(Concluded)

JAMES E. SHULTZ

HAVING satisfied ourselves as to the condition of our own interests, we turned our attention to viewing the effects of the siege upon the Chinese. On our way to the Red Cross Hospital, which was being used as the field hospital for the wounded of both armies, we passed through some of the principal business streets of the city, but nowhere did we see one store that had not been looted. The condition of the people was that of complete destitution. What will become of these, when winter comes, who yesterday were opulent, but today are penniless, is problematical. As we proceeded, we saw a man deliberately breaking the spring of his jinrikisha, while numerous other jinrikishas which had been broken were passing us. On inquiring the reason, we were told that their owners had been so overworked since the surrender as to be unable to find time to eat, much less to rest. Driven to desperation, they had done the one thing possible to obtain relief—broken their own jinrikishas, thus depriving themselves of their only means of sustenance.

Arriving at the hospital, the sights we witnessed were sad indeed. It was under the charge of Dr. Macklin, an American missionary, whose only assistants were Chinese. Naturally, their quarters were sadly overcrowded, and sanitation, as we have been taught to regard it at home, was impossible. Only those who have seen field hospitals during war times can have an adequate conception of the conditions we witnessed. Passing numberless unhappy victims of the recent struggle, some of whom were lying on cots, some on crude mattresses, some on strips of filthy matting, and all unprotected from swarms of flies, we entered the operating rooms. Here two Chinese doctors and several nurses were wearily working almost night and day, with meager facilities, to care for the wounded. They were so short of supplies that it was necessary to use the same bandages repeatedly, which must have occasioned not a little infection. The tables on which they worked were crude, being made of wood, the tops of which were slightly concave to facilitate drainage into large galvanized iron pails which were set at the foot of each. Water was sterilized on stoves so inconveniently near these tables as to make it oppressively warm for both patient and physician.

Into these rooms were brought the wounded, some on stretchers, some on the backs of friends, some trying to walk, and all suffering the horrors of war. The first to be treated after our arrival were two women who had been shot. Although noncombatants, one had lost a foot and the other the most of her right leg. These wounds were in a terrible condition, and as I saw them being cleansed, I longed to speak to those women of the Great Physician, to point them to One who can heal from sin, but being a recruit, I was unable to speak one word of helpfulness. A father came carrying his little ten-year-old son on his back, who had been wounded by a stray shell. He and his older brother were playing together when the shell, bursting, blew off his brother's head and wounded him. He had an ugly wound in his chest and another in his side, but was improving, to the great delight of his affectionate old father. From a man who was next treated had been taken a piece of shell three inches long. It had entered the lower left abdominal region and torn its way through into the left thigh, from which it was extracted. The wound was twenty days old, but had not been closed, and the poor fellow had eaten nothing during this time, as the intestines had been lacerated. His ap-

peals for water were most affecting. Another man had been stabbed by a bayonet which penetrated his pancreas, yet he was improving. The vitality of this people is such as to elicit surprise on the part of a foreigner.

One young man sat quietly while the doctor with his fingers traced the course of a ball that had shattered two inches of the bone in his arm, necessitating its removal. A case which especially interested me was that of a boy soldier, who had enlisted either for a few paltry dollars or for the honor that youth vainly imagines invests the field of battle. He had a very dangerous wound in his side, from which pus freely flowed when the bandage was removed, yet he had mounted the table unassisted, and bore with stoicism the suffering incident to the dressing of the wound. Only a mere boy, but if he recovers, he will be abandoned by the government, to go home and be a charge upon his relatives. As I stood gazing into his fine dark eyes and reflecting that if he recovers he must return to some obscure province and fill a Christless grave unless some one sacrifices home and friends to carry to him the gospel, I felt as never before to dedicate my life to the cause of foreign missions. Here was evidence of a need, constituting a more eloquent appeal than the stammering tongue of man is capable of framing.

But why should I multiply these harrowing scenes, since days spent in beholding such teach but one lesson,—even "the tender mercies of the wicked are cruel"? They only emphasize the fact that "the whole creation groaneth and travaileth in pain together until now," and that men in heathen darkness are grasping in desperation for the hand wounded on Calvary.

As in weariness we turned from these sad scenes, I could but feel that now is the time to warn the millions of the East. China lies prostrate and bleeding today. Copying the government and customs of the West has not brought her that for which she sought. Today she feels her need. The nations have sought to assist her by lending her the hoarded treasures of earth, but she yet awaits the coming of those who, saying, "Silver and gold have I none; but such as I have give I thee," will extend the triumphs of the cross.

Shanghai.

Porto Rico

MRS. WM. STEELE

FOUR years in Porto Rico! Four years of arduous labor, yet during these four years the Lord has not left us alone; we have enjoyed a multitude of blessings. He has certainly given us many victories, as well as excellent success, in the paper and book work; and while we have not gained as many converts as we could wish, we have found some real jewels, and it is evident that there are those here on this little island, as well as in all other lands, who will sing the song of the redeemed in the kingdom of God.

We have every reason to feel encouraged because he who always goes before his people is leading. We look with longing eyes toward the Promised Land, and rejoice that the promise is so soon to be fulfilled. All praise and honor to his holy name.

The week of prayer was a source of great blessing and help to all who had the privilege of attending the meetings. The readings were given in both Spanish and English, the Spanish part of the congregation being seated in one part of the room and the English in another, in order that both readings might be given at the same time. It was at first suggested that two separate meetings be held, but the Spanish element demurred, saying that, as both congregations were small, it would be better to meet at the same time, and even though the same language might not be understood by all, the same Spirit would pervade all, and we could be a source of encouragement to each other by our united testimonies.

One thing made it inconvenient for some of us, in that we were obliged to leave the meeting about as soon as the reading had terminated, in order to get the last train, thus being deprived of nearly all the social part. However, I thank God for the privilege of being able to attend at all. We live in Bayamon, and the meetings were held on the other side of the bay, in Santurce; so we had to make the trip nightly. A good spirit prevailed throughout the meetings, and all felt that we should increase our efforts during the present year, for we are one year nearer the goal than before.

Brother F. W. Morse came over from Ensenada to attend the meetings, and has continued with us until now, having taken up the canvassing work; and although he does not speak the language nor understand it, he is meeting with fairly good success. He is seventy-five years old, and he certainly deserves much credit for his strong determination to do something to advance the message. His course ought to appeal strongly to younger men. In our Sabbath schools there is a very good-natured rivalry in regard to the collection; each one is striving to excel, thereby provoking one another to "good works." We need the prayers of the brethren in the homeland; for "the effectual fervent prayer of a righteous man availeth much."

Mexico

G. W. CAVINESS

It is a great pleasure to report that the work is onward in this country in spite of the difficulties and dangers accompanying the revolution. In the city of Mexico we have had three baptisms, with eleven candidates in all, since the first of last July; and others are expecting to be baptized soon. From seven of our churches and companies come calls for baptism, there being from three to ten in each place, or thirty-three in all; and there are other churches from which we have not heard.

Our colporteurs continue to have suc-

cess with both books and papers. Brother Martin, with two Mexican colporteurs, was in Tampico when that place was attacked by the revolutionists. One young man went to San Luis Potosi for a few days, while Brother Martin and the other man went aboard the American warship "Rhode Island" and spent four days. They then disembarked, and continued their work with success. The city of Vera Cruz is now quite lively, a number of war vessels of various nations being in the bay. These have to buy provisions, so money is more plentiful than in other places. And, too, it gets quite hot there in the summer, so that now is the best time to work the place. In case of difficulty, boats are on hand to give refuge to the colporteurs. For these reasons the canvassers will probably go next to this port.

Brother Green is on the Isthmus of Tehuantepec, working with books. His success is simply wonderful. He has taken over two hundred pesos' worth in one day. He writes that the country there is ripe for the evangelical worker. We ought to have a worker or two for that part of the field soon.

Our brethren are poor and conditions are bad, yet the tithe of last year was one fourth more than for the year before. The Sabbath school donations were nearly doubled, and the offerings were considerably increased. Our brethren have been protected so far, even in those places that have been attacked. We have not heard from Monterey for about six weeks, and from Torreon word has reached us but once in about a year. When last heard from, our brethren were all safe in these places. We trust that the same providence is still with them.

The financial condition of the government is getting worse and worse. Payment of interest on the national debt has been suspended, three months' vacation for the banks has been decreed,—that is, they cannot be compelled to pay large sums during this time, just small sums as they see fit to keep business going,—and even the post office pays only a small part of post-office orders, offering stamps for the remainder. It looks as if conditions would soon be impossible.

We still believe that there is a Power which can and will arrange matters so that the Lord's work shall not be hindered nor stopped entirely, and we earnestly ask that our brethren everywhere remember the work and workers in this country in their prayers.

Mexico City.

In Troubled Mexico

H. E. MEYER

It will be of interest to the readers of the REVIEW to learn something of the progress of the publishing work in perplexed Mexico. During the months of October, November, and December, 1913, the sales of our books and periodicals amounted to over \$6,000. This we consider exceptionally good for the length of time, the circumstances under which we had to work, and the small number of

canvassers in the field—only six. Just now we find it somewhat difficult to send money to the office in large sums. The only safe way seems to be by postal orders, but these of late have also become somewhat unsafe, as the government offers only a small per cent on orders of any size at one time. So far we have been able to receive the whole amount on orders from our workers in the field.

Elder Caviness is now in the southern part of the republic, visiting different companies. In seven places in the republic there are over thirty persons awaiting baptism; these have accepted the truth as a result of reading the papers. When we see the almost visible results of the little efforts that we are able to put forth under the present conditions, we can only give God the glory, for we know that he is giving us souls for our hire.

The work goes on day by day, and the truth is being printed and sent forth on its mission. The work is growing, and we have increased the number of each issue of the paper from month to month, until now we print eight thousand to ten thousand of each issue. Our Spanish monthly missionary paper is taking permanent hold in the Latin American fields, and as a result people are coming into the truth. The churches in the homeland could do a good work by placing this magazine in the hands of the Spanish-speaking people scattered in nearly every part of the United States. The church members could, at practically no expense and with but little effort, circulate a large number of the Spanish missionary paper, thus bringing the light of truth to these people near their homes. We also publish in Spanish a sixteen-page children's monthly, and Sabbath School Quarterlies for adults and children. For prices and special agents' rates on our publications, address your local tract society.

It is just a year now since the call came to us from the Mission Board to come to Mexico. At the time the conditions were not very inviting, but we firmly believed that God was abundantly able to care for us, and we came in spite of the unfavorable reports that were circulated on every hand. Just six months ago we reached Mexico City, and we have never felt that our coming into this troubled country was a mistake. Though at times it has almost seemed that the workers here would have to leave, in a short time the storm would be over and all would be clear again. We earnestly look for the time when conditions here will improve, and when more laborers can be sent to help hasten the message.

TRIALS there have always been, and always will be, intellectual as well as moral. Our business, when they overtake us, is to bear them. We may not immediately see our way out of a difficulty; but we may still keep our conviction unshaken that there are explanations which we ourselves do not see.—*Froude.*



HOME AND HEALTH

Strength Divine

C. P. BOLLMAN

I AM weakness, only weakness;
All my strength like ropes of sand;
And I wander in a desert,
Seeking for a better land.

But my steps, how oft they falter!
And I stumble in my walk;
Take my hand, O Lord, and hold me;
Plant my feet upon the Rock.

Give me of thy gracious Spirit,
Put within me strength divine;
Take me, take me, Lord, and keep me;
I henceforth am wholly thine.

CHORUS:

Strength divine, strength divine,
Put within me strength divine;
Let thy gracious presence keep me,
Keep me, Saviour, wholly thine.

Nashville, Tenn.



A Lesson to Parents

PHENA MOREY

If it is our children who must carry the third angel's message in the last days, what are we as parents doing to help them prepare for their work? What kind of character are we helping them to form? Surely the present Sabbath school lessons from the Old Testament, as found in *Our Little Friend* and the *Youth's Instructor*, with "Patriarchs and Prophets" as a help, should show us our duty toward our children.

Joseph was only a boy when taken to Egypt, a wicked, idolatrous country. Under the severest trial and insult, he stood firm for principle. The training of his early years had been pure and simple. He had been taught to be faithful in every duty of life, whether high or low. He let duty rather than inclination control him. God gives opportunities for developing character, and it depends upon the use made of them whether or not we succeed.

The training of Moses is a very striking and stirring example for mothers. When the decree to kill all the male babies born to the Hebrews was being most rigidly enforced, Moses was born. Jochebed, his mother, believing that Israel was soon to be delivered, could not allow her son to be slain. Instead of complaining or finding fault when she could no longer conceal him at home, she studied to know what to do. The plan at last was completed. Miriam was but a girl, but notice her shrewdness in caring for her brother. Ex. 2:4. She had no doubt been taught the danger and evil of the dreaded decree, and how tactfully she asked, "Shall I go and call to thee

a nurse of the Hebrew women, that she may nurse the child for thee?"

The happy work begun by the mother was not neglected, and she daily taught Moses of the true God and the sin of worshipping idols. She had only twelve years in which to train her son in the true faith. Her family and housework required time, and I think I can see Jochebed laying aside all fancy work, all unnecessary cooking, all gossiping, and attendance at places of amusement, giving her entire time and strength to the training of her children, especially Moses, for God. I can almost see her lying awake at night pleading for divine aid in her work. Her labors were not in vain. Although Moses made mistakes, still he kept close to God, participating not in the worship of idols, nor even allowing himself to become attached to his foster mother, even though she educated him in all the learning of the Egyptians, and expected him some day to occupy the throne. The honor was great, the wages high, but his dear mother's training held him true to God. He was determined to let the Heavenly Father lead him, and chose "rather to suffer affliction with the people of God" than to receive the honor of being king.

Miriam was a prophetess, and led the women in singing praises to God for their deliverance. Aaron was a close companion to Moses, and held the position of high priest. The three children had different dispositions, but the wise mother was used of God to train each of them for his or her special place in the Lord's work.

"Let every mother feel that her moments are priceless; her work will be tested in the solemn day of accounts. Then will it be found that many of the failures and crimes of men and women have resulted from the ignorance and neglect of those whose duty it was to guide their childish feet in the right way."—*"Patriarchs and Prophets,"* page 244.

Wichita, Kans.



Food Should Be Relished

G. H. HEALD, M. D.

(Editor "Life and Health")

Nor infrequently letters come to the Questions and Answers department of *Life and Health* in which the writers complain of indigestion, constipation, coated tongue, and the whole gamut of symptoms which indicate poisoning from the food. In nearly all these cases the correspondent is careful to give the information that he does not use meat, tea, or coffee, and that he has been trying

for some time to live up to all the light of health reform.

Such letters are always a perplexity. In a way they are like the young man who came saying, "All these things have I done from my youth up: what lack I yet?" And the answer that I am prepared to give may be received with as little grace as the young man manifested. The fact is, in doing "all these things" they have failed in the very essential of health reform; for of course it is obvious, or ought to be obvious, to any who are not completely obsessed with a theory, that one who has a coated tongue, with indigestion, constipation, and a host of other disagreeable and life-shortening symptoms, is *not* living health reform in the spirit, though he may be following it in the letter. He may be conscientious; he may be careful to regulate his conduct according to the best light he has; but it is just as certain that he is violating some physiological law as it is that water will not run uphill. The proper adjustment of our bodies to our surroundings tends healthward; and when the tendency is the other way, there is a reason for it.

One physiological law, which we have been very slow to learn, is that *good digestion depends upon relish*.* This has been proved by careful experiment on dogs and other animals, and also on human beings. It has been shown that the use of monotonous foods, foods that do not give pleasure in the eating of them, foods that are swallowed simply because they contain the required amount of protein, fat, carbohydrate, and salts, do not stimulate an adequate flow of digestive juice, and the digestion is therefore slower and more imperfect. Moreover, the saliva is thick and ropy and deposits the substance which becomes tartar on the teeth and fur on the tongue. The tartar in the course of time causes the teeth to loosen, and the septic mouth poisons all the food that enters it. The coated tongue being unable to taste food, the condition goes from bad to worse, for even savory foods can no longer adequately stimulate the salivary and other digestive glands.

A prominent dentist who is also a physician and surgeon has made an extended study of this subject. He first learned that the quality and quantity of the salivary secretion depend on the kind of food eaten. Certain of the foods, as the acid fruits and foods generally that have a distinct taste, increase the secretion of saliva. Later he learned that the secretions of the stomach, pancreas, and liver were similarly affected,—in other words, that "what is best for the mouth is best for the remainder of the alimentary tract,"—and concluded that "the mouth is the most important part of the whole canal." If digestion is right in that part of the canal over which we have control, it will be right the remainder of the way. If digestion is wrong, the cause is largely in the mouth. This simplifies

* If the food eaten is not relished, the body will not be so well nourished.—*"Ministry of Healing,"* page 300.

the problem and makes it more hopeful. It is generally known that digestion is largely controlled by a "reflex arc," consisting of nerves carrying sensations of taste, etc., to the brain, and other nerves carrying secretory and other impulses from the brain to the glands and other structures of the alimentary tract. This doctor found that by severing one part of this arc,—the pneumogastric nerve below the heart,—so as to prevent the messages from the brain reaching the stomach and other abdominal organs, the stomach dilated, the food remained in it undigested, fermenting and decomposing, and finally caused the death of the animal through blood poisoning. He believes that a milder but more prolonged effect of a similar nature is produced in the human subject by blocking up the other end of the arc; that is, by diminishing the taste perception, first, by an habitual diet of a nonstimulating character (that is, not stimulating to the salivary glands), and, secondly, by the formation of a coating on the tongue which prevents the tasting of even foods with marked flavors.

In order to test this, he fed animals on boiled and neutralized food (neutralized with carbonate of soda). If the experiments were begun early enough, the animals all died before they were six months old. Development was retarded in a marked degree in all cases. Starch and lime in excess were extracted from the bowels. The salivary glands did not develop properly. After death, the animals nearly all showed a markedly diseased condition of the stomach. Mind you, practically all that had been done in this case was to take the normal taste out of the food.

In another series of experiments, the doctor showed that the poisons from the germs of the human mouth, if injected into animals, will cause a rise in blood pressure, and he thinks this may account for a large proportion of the high-pressure symptoms — cold feet, pale complexions, headache, and constipation — in human beings with bad teeth. By feeding rabbits with a culture from the germs of decayed teeth, he caused illness, with loss of appetite and constipation. Whether or not we grant that these experiments are conclusive, we must admit that bad mouth conditions in the human are nearly always accompanied with bad conditions elsewhere. A normal saliva is one of the best preventives of bad mouth conditions, and a proper dietary is the best assurance of a normal salivary secretion; and a dietary that is insipid, tasteless, unappetizing, is not a proper dietary.

Fletcher was not so far off when he taught that the function of the mouth is to taste and enjoy food, not to bolt food. If you will observe carefully, you will perceive that there is a much larger proportion of dyspeptics among those who do not care what their food tastes like than there is among those who are particular as to the taste of their food.

This article must not be taken as a

defense for the position that we live to eat, or that the principal use of the table is to furnish us with certain animal pleasures. Like fire, our senses may be excellent servants or hard masters. Temperance lies between the extremes of indulgence of the sense of taste for the mere pleasure of it and the asceticism which makes a virtue of cutting off all the pleasures of taste. Either extreme fails of securing the greatest measure of health for the body. The nerves of taste have been given us for a purpose, and the fulfillment of that purpose is to enable us to distinguish between the good and the bad. It should be remembered, however, that the nerves of taste can be, and often are, so trained that they give pleasure only with foods that are not the best for the body as a whole. For this reason they cannot be relied upon as an infallible guide.

Education — True and False

MRS. F. S. JENKS

RECENTLY in my reading, both in books and in the daily papers, I have come across articles deploring the present trend of education in the public schools, and more and more have been impressed with the goodness of God in establishing in our denomination a school system which leads to a higher and better life.

Our Seventh-day Adventist schools appeal to our children and youth to live up to the highest ideal of character,—that of Christ,—so earnest, so gentle, so cultivated, so friendly, so ideal, so filled with all that elevates humanity, that Christianity to the public eye shall mean a combining of all virtues and a superior quality of manhood and womanhood.

Dr. C. O. Judkins, my former pastor in the Methodist Church, was one of the speakers at the interchurch banquet, given in the First Methodist Episcopal church at Saratoga, N. Y., some time ago. Speaking of the popular and prominent churches of today, he said, in part:—

"We are in a hard plight religiously at this time. It is the same with all the churches. If there are any Catholics or Hebrews here, they are no exception. There is a different spirit from that of the early days. Go to any Jewish rabbi, and he will tell you of the falling away of the young men of that old faith. Go to the Catholic priest, and he will tell you that the young Catholic men have changed their attitude toward their church, that many rarely come to confession, and that their faith is much more shaky than it was a few years ago.

"The Congregationalists are going backward. In the Methodist Church our progress has come almost to a standstill. The Baptists are no better. All religious teachers in all the churches realize that religious life has become a secondary matter."

And we hear the echo of prophecy, uttered unconsciously by this D. D., "Babylon has fallen." Dr. Judkins then went on to say:—

"We have different boys and girls

to do with today. They come out of the high school with the evolution idea of creation, and this idea has spread through the masses. We have come to a critical time."

This, then, is one of the greatest factors in the undoing of the orthodox churches today. The evolution idea, higher criticism, etc., in our public schools and institutions, are bearing fruit.

Mr. Mauro, in his book "The Number of Man," has much to say of the system of education in our great American colleges and universities. He says:—

"There is probably no institution in the United States that exerts a greater influence upon the formation of ideas than Harvard University. Some of the greatest men of our country have had their minds formed and their ideas shaped by this ancient and respectable institution of learning. And, after leaving it, they became the propagators of its ideas and ideals. Of the complete departure of the great university from the teaching, encouragement, or recognition of anything partaking, even remotely, of evangelical truth, it is needless to speak, for the facts in this regard are well known."

The idea of the supremacy of man instead of the supremacy of God, pervades the atmosphere, as is illustrated in a poem by the class poet of 1908:—

"O holy spirit — O heart of man!
Will you not listen, turn, and bow
To the clear voice, since time began,
Loud in your ears, and louder now?
Mankind the Christ, retried,
Recrowned, recrucified.
No god for a gift God gave us;
Mankind alone can save us."

The essence of this poem is contained in this one stanza — that the Holy Spirit is the heart of man, and that mankind is the Christ. How different the teachings of the Bible, which declares, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Harvard class poet declares a flat contradiction in the statement, "No god for a gift God gave us." One was written by inspiration of God and the other by inspiration of Satan. It is easy to see that one statement is true and one false, and to discover the respective sources from which they came. Therefore Sister E. G. White's instruction, which applies to schools and sanitariums alike, that our young people should not go to worldly institutions even to finish their education, is both reasonable and timely.

Let us thank God that he has a church on earth that is not going backward, nor standing still, as Dr. Judkins says the other churches are doing, but that our world-wide progress is ever increasing. May the Lord help us to heed the instruction so graciously given us through the spirit of prophecy concerning our children, that they may be saved.

Lockport, N. Y.



reigned in the church. One strong feature of the services was the Spirit-filled singing.

The simple narration of the above facts and the singing of the songs used in the services produced a profound effect upon the school. There were no more recitations that day. Many students were soon on their feet to renew their consecration, to announce their determination to become soul winners, or to express a wish that they had spent their vacation in like manner. The meeting was an exemplification of the proverb that "he that watereth shall be watered also himself."

The nature of the third meeting was entirely different from the two preceding. The large increase in attendance had made it absolutely necessary to spend large sums of money in finishing new rooms, in purchasing furniture, machinery, scientific equipment and supplies, and in enlarging pumping and laundry equipment, heating facilities, etc. The local members of the board and the faculty had spent a day in earnest counsel concerning the needs of the school. The result of the meeting was a proposition

Pacific Union College

The Lord has been gracious to the teachers and students of Pacific Union College. On the opening day of the school year it was evident that he had set his hand to bless the work. The increased attendance, amounting to sixty per cent in the academic and collegiate departments, the mature and excellent class of students, their helpful spirit of cooperation and good cheer, and withal the measure of the Holy Spirit they had brought with them were preliminary omens of a successful term. The conduct of the students has been good. It has not been necessary to dismiss a single student, and no serious case of discipline has occupied the attention of the faculty. As the blessing of God follows in the wake of obedience to his law, that school whose student body is willing and eager to cooperate with its teachers in conforming to a few simple but necessary rules for its guidance, is sure to reap the approval of God and be crowned with his blessing.

We, of course, looked forward to the week of prayer as a time when the work of grace would be strengthened in all our hearts, and we were not disappointed. The readings were given at the morning worship hour, accompanied by a season of prayer in which as many students took part as time would permit. The chapel hour was occupied with definite and connected instruction in Christian living, followed by social service. The evening worship hour was devoted to division meetings, in which teachers and students sought God together in small groups. These meetings were all very helpful in producing a real revival of Christian service.

Three Notable Meetings

At seven o'clock on Wednesday evening of the week of prayer, the entire school met in the chapel and listened to an impressive address by Prof. G. W. Rine. At its close, Elder E. J. Hibbard adopted the good old-fashioned plan of inviting all those who felt special need of spiritual help to come forward. Students began at once to respond to the invitation, and the next hour was a busy but solemn time, in which teachers and students were engaged in personal work for the unconverted and backslidden. An after meeting was called, and those who wished to go were dismissed. Probably three fourths of the audience remained, thereby signifying their desire to be classed with the seekers after God. In the social meeting that followed there were deep repentance and a full and free confession of sins, such as foolish words and actions, unkind thoughts toward teachers and fellow students, remissness in missionary activity, neglect of prayer and Bible study, dishonesty in work and study, and numerous other specific sins or faults. As usually happens when such things are laid upon the great Burden

Bearer, a peace and joy followed which the world could neither give nor take away. The meeting did not close until eleven o'clock. It was an occasion long to be remembered because of the presence of the converting power of God.

Before the students returned to their homes for the Christmas vacation, Elder Hibbard gave some very earnest counsel regarding the proper use of the time. The young people were counseled to resist the temptations which are so numerous and so strong during this season. They were advised to engage in active missionary work as a safeguard against the deceptions of the evil one. The testimonies given by the students after the



YOUNG MEN IN PACIFIC UNION COLLEGE PREPARING FOR THE MINISTRY

holidays showed that many of them had been blessed greatly by engaging in active personal work for souls.

One company of a half dozen students had decided to spend the entire week in a series of meetings in a near-by town, for the purpose of reviving the local church and dispensing the bread of life to the unconverted in the vicinity. This company gave a report at the first missionary meeting of the new year. Their faces were aglow with joy and enthusiasm as they related how God had worked through them to the conversion of sinners, the reclaiming of the backslider and skeptic, and the healing of differences between brethren. They reported that the local pastors of other churches had made favorable mention of their work, and had advised the people to attend their meetings. These pastors had also invited the students to assist them in their services and to occupy their pulpits, and urged them to remain longer and help them in their week of prayer. Much personal work was done by visiting the sick, the discouraged, and those bound by the shackles of Catholicism. On the last Sabbath and Sunday of the meeting, Elder E. W. Farnsworth, the president of the conference, united with the company, and a special meeting of five hours' duration was held in which bitter feelings between brethren were laid aside, unchristian letters were burned, and love and concord once more

that the members of the board present, the faculty, and the students attempt by personal solicitation to raise ten thousand dollars to be credited to the improvement fund of the college.

It was decided to set the plan before the school on the next day at chapel exercises. Elders E. E. Andross and E. W. Farnsworth led out by clearly explaining the proposition to the students. All were then asked to respond to the suggestion as it seemed best to them, "and this they did, not as we hoped, but first gave their own selves to the Lord;" for prior to the consideration of finances, an opportunity was given to the students to name the work each felt called to do. Twenty-eight young men signified by rising to their feet that they believed God was calling them to the ministry, ten young women expressed their desire to become Bible workers, fifty-three expressed a wish to become teachers, and thirty-three hoped to enter medical missionary work either as physicians or nurses. Still others expect to fit themselves to become clerical workers, secretaries, stenographers, bookkeepers, etc. About fifty students have had experience as canvassers, and a good proportion of these will enter the work for the summer vacation. In response to a general question relative to foreign missions, one hundred and forty-one signified their willingness to enter foreign mission work.

The giving of themselves was an excellent introduction to the raising of funds. It was made plain to the students that they were not asked to pledge a certain amount, but were asked to do their best to solicit what they could for the upbuilding of the college. The members of the board and faculty led out with liberal sums, and the students took hold with enthusiasm. A final reckoning showed that we had agreed to do our best to solicit ten thousand dollars. Definite plans were also laid to prosecute the work intelligently and systematically. We then sang, "Praise God, from whom all blessings flow," and closed the meeting.

In view of what God has done for us, our dim vision is beginning to catch the glimmerings of a glorious light which will soon burst forth to gladden the eyes of those teachers and students who consecrate themselves to God in whole-hearted surrender. C. W. IRWIN.

"Win One Soul"

IN the *Columbia Union Visitor* of February 4, under the title "A Good Motto," Elder E. K. Slade, president of the Ohio Conference, has this to say:—

"At the Columbus convention a very neat and attractive motto was painted . . . and put in a prominent place, which read, 'Win One Soul for God.' This motto attracted much attention throughout the institute, and proved to be quite an inspiration to all. It would be well, if all our churches could have a similar motto, and thus keep the thought constantly before the members. The tendency of these times is to endeavor to reach the masses in a wholesale way and on a large scale. When our hearts are set on winning one soul, the way is open for that individual and personal work which is really the most successful of all. Winning one soul opens the way for still others."

This motto was not painted especially for the convention, but was adopted by the Columbus (Ohio) church the first Sabbath of the new year as a watchword for each member during the coming year. It was later adopted by the colporteurs in convention.

The idea of each member's winning one soul to the Lord during the year was first advanced by Elder I. H. Evans at the last General Conference at Washington, D. C. Some who were present caught the spirit of the suggestion, and it has since very naturally spread abroad. In his week of prayer reading, Elder G. B. Thompson made the idea more pronounced in the following words, which appear in the *REVIEW* of Nov. 13, 1913:—

"It has been suggested that we set as a goal the doubling of our membership. It seems like a big task to talk of doing this. But it is quite possible if we all take hold of the work. It means simply that we each bring *one soul* into the truth, and the task is accomplished. Cannot we do this much the coming year? Is one soul a year too many in the days of the close of probation?—Surely not. Brethren, this can be done, and more. Shall we not consecrate ourselves to the work of bringing people to Christ as never before? Shall not each of us determine, God helping

us, to bring at least one soul to Christ the coming year? This will bring new life into our own hearts, new life into our churches, new power into our work, and hasten the close of the work of God in the earth. How many will dedicate themselves to this work, and know no rest till they have brought some souls to Christ?"

The Home Missionary Department of the North American Division Conference has these words to say to encourage all in this direction:—

"We have decided to take for the Home Missionary Department aim, 'Every Sabbath keeper to bring at least one soul to Christ in 1914.' It seems as if some definite aim like this would help our people to work more earnestly for their neighbors than they are doing. Surely every Sabbath keeper could, by

Won by Kindness

As a people, we have been slow to learn that many who grow bitter under the sting of cutting arguments may be won to the truth by kindness. I was forcibly reminded of this some time ago on meeting a certain minister. He had been so bitter that several years before, when we were looking for a place to hold meetings, we thought it best not even to ask for a certain church when we learned that he controlled it.

The last time we met him, he seemed entirely changed; he was friendly, and even cordial, in his greeting. We learned that one of his sons had been helped by an Adventist neighbor in a time of serious trouble. Another son had gone to one of our sanitariums and left the institution practically a well man, enthusiastic over our health principles,



MOTTO ADOPTED BY THE OHIO COLPORTEURS

working faithfully all through the year for all he could reach, and praying in faith, bring at least one soul to the truth in a year, and this would double our membership. Those who had experienced the joy of soul winning would not stop when they had gained one soul, but would go on to seek for others."

The artistic motto which hangs back of the pulpit of the Columbus church was painted by a Seventh-day Adventist artist whose heart beats with desire to use his rare talent in the advancement of the message. I suggest that any church, church missionary society, or Young People's Missionary Volunteer Society anywhere in the United States or Canada, that would like to secure a motto copied from the motto which is referred to above, send its order to the artist through the address of the writer of this article (1424 West Broad St., Columbus, Ohio), accompanied by \$1.75, and the motto will be painted and sent forthwith, carriage prepaid. The motto is six feet long by three feet wide, painted on pure white painter's muslin. The letters are beautifully shaded, and the motto in every way bears the marks of a skilled workman. The ordinary cost of such a motto is \$3.50. The artist, however, in a missionary spirit, offers it at half its cost.

Kept constantly before our eyes as we worship from Sabbath to Sabbath, such a motto, painted by consecrated hands, will be sure to impress its message upon hearts. H. A. WEAVER.

and grateful for the kindness shown him. The father's heart could resist all argument, but it yielded to the kindness shown his sons. Are there not many seemingly hard hearts around us that can be touched by some little act of kindness shown to themselves or to their loved ones? W. E. VIDETO.

The Ohio Institute

THE colporteurs' institute held at Columbus, Ohio, January 12-27, was certainly a grand success from beginning to end. It opened with an attendance of about thirty-three and closed with forty-four present. The first Sabbath was a blessed day for all. The Holy Spirit came into the meeting, and instead of the service closing, as had been planned, at about noon, it continued until 5:30 P. M. The deep movings of the Spirit of God were felt by every one present. Sins were confessed and put away as each one felt the sacredness of the work for which he was to receive a training.

As we proceeded with the general instruction, especially along the lines of personal effort for the salvation of souls, every heart was touched. Some fasted, and prayed for a deeper consecration to service. All felt that it was good to be there.

One young woman from a Western State was converted as a result of attending the institute with her sister, whom she was visiting at the time the institute opened. Elder H. A. Weaver,

pastor of the Columbus church, with his faithful corps of workers (sisters in the church), provided splendid entertainment for the colporteurs, and on the last Friday arranged for us to meet Governor Cox at the State Capitol. While waiting to see the governor, the accompanying picture was taken on the Capitol steps. (See page 16.) The governor spoke very commendably of the work of placing good literature in the homes of the people. This occasion afforded Elder Weaver the opportunity of placing in the governor's hands a synopsis of our world-wide missionary movement, especially along the line of our publishing work.

Brother J. H. McEachern, and his assistant, Brother J. S. Randolph, have a great work before them of strengthening the weak hands and of leading on to success this large band of workers.

I. D. RICHARDSON,
General Agent Columbia Union Conf.

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A Reminiscence

ABOUT fifteen years before his death, Elder James White was in poor health, and it was feared that he might die. We had sweet, solemn seasons of prayer for him in Rochester, N. Y., in 1865. His wife, Elder J. N. Andrews, Hiram Edson, and others prayed for him in holy earnestness. Fifteen years seemed to be added to his very active, exemplary life.

At this time I was a novice in "present truth," but a thankful one. I had seen, while a Union soldier (from Ex. 24:12 and 31:18), that God called the ten commandments "a law" ("the law," Revised Version). I loved the Edenic Sabbath. Soon our other distinctive doctrines were precious to me; but how about their fruits in the people that embraced them? So I watched closely such men as Elders Albert Stone and A. S. Hutchins, of my native State, Vermont, and while in Rochester, Elders J. N. Andrews, James White, and J. N. Loughborough, and others.

I found them uniformly very conscientious, lovable men. Their children were amiable. Sister E. G. White was a humble, sympathetic, everyday Christian. Brethren R. F. Cottrell, D. T. and A. C. Bourdeau, Edson, and Place, I found to be men whom I could love more the longer I knew them. God's threefold message through them, though persecuted, was shining brightly.

How often have come to my mind these words of the hymn which I heard Elder James White read at a meeting in Stowe, Vt., in 1855:—

"So let our words and lives express
The holy gospel we profess!"

N. W. VINCENT.

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Two Souls for Two Words

"Heaviness in the heart of man maketh it stoop: but a good word maketh it glad." Prov. 12:25. See also Prov. 15:23.

Two incidents that bring to the writer's mind the text quoted above will no doubt prove an encouragement to others. They serve to remind us that the word of the Lord will not return to him void. What would have been accomplished today had every believer spoken the "good word" in due season? And what have become of the many discouraged souls

to whom we failed to speak at the critical moment?

Several years ago, while eating at a lunch counter, I was impressed to inquire of the waiter as to his spiritual condition, and to offer a few words of friendly counsel. Time passed on, and the incident was forgotten. Recently a visitor at one of our meetings, who proved to be the stranger spoken to, related the experience, with the startling information that at that time he was laboring under a spell of such despondency that he had determined that night to end his life. The word spoken brought the first ray of light to his burdened heart. He followed the light until he found Christ. Today he is rejoicing in the truth.

Three months ago, meetings were begun at El Centro, Cal. I had concluded the discourse of the evening, and was meeting the strangers at the tent door as they passed out. A heavy-set stranger, evidently a man of some influence, approached me, and ridiculed the sermon. He declared that the Bible was worthless, that Christ was inferior to Confucius, who he believed was the nearest to perfection of any being ever on earth. He had had Christian training, but had studied Confucianism. "And don't you read your Bible at all?" I asked. He did not. "Well, good night, come again; the Lord bless you." And he kept coming, and has given his heart to Christ. He has since said that those words were the only ones that could have reached his heart. Every preacher he had before spoken to had so treated him as to drive him farther into darkness. In this case the Lord seems to have given the very words required, and just the manner, too, of offering them. He said, in asking about our effort here, "Did it pay you to come down here?" "Certainly! We should have considered ourselves well repaid if but one soul had been saved." "Well," he replied, "I am that soul."

EUGENE A. BROWN.

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The Message in a Tent

I HAD my first view of a tent meeting when my mind was clouded with discouragement and nothing struck me forcibly but my own misery. However, there is a camp scene in my mind that will never be effaced—not as long as I remember my "first love."

This camp was located on a vacant corner lot. There were only three tents. The two in the rear were the dining tent and bedrooms of the gospel workers. These were small and screened, and scrupulously clean. The audience tent faced both streets. The ground was sodded with clean sawdust. Under the neatly arranged, canvas-folding benches were tufts of green grass. About the organ and the pulpit were house plants and green foliage. The altar was draped in blue and white, and suspended from the tent above and back of the pulpit was a chart representing the image of a man with a head of gold. Above the altar, written in white on blue, were these startling words: "Behold, I come quickly," and above these was the solemn inscription, "Prepare to meet thy God." These words seemed to burn into my soul. The solemnity, the simplicity, the spotlessness of this place seemed heavenlike. To my tired soul, here was

something new under the sun. Yet the message delivered from the pulpit was the old, old story told in a new setting; told by unlearned lips, but lips touched with a living coal from off the altar.

The peace and quiet confidence of that minister's face, his plain clothes, and his simple, earnest manner revealed a life of faith that impressed me deeply. I shall never forget the first Sabbath spent on that tent ground. It was the brightest day of my life. The sun seemed brighter than I had ever seen it; the grass seemed a living green and the tents glistening white. There was a corresponding light on the faces of the gospel workers, reflected, perhaps, from the faces of the new converts.

Six years have passed since that blessed day. The cares of life have been allowed to cast their shadows. My Lord has tarried longer than I expected. But though he tarry, yet I know that he will surely come; and as the camp meeting season draws near, the desire grows strong to meet again with those whose faces shine with the blessed hope, and I long to hear again the gospel message in a tent.

BERTHA ILIFF.

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Using the Newspapers in Western Canada

THAT the workers in the Western Canadian Union Conference appreciate the importance of the newspaper in connection with their evangelistic efforts was shown by the many encouraging reports that were heard at the biennial session of this union which was held at Lacombe, February 11-22. The success of the efforts put forth last summer has given our ministers great courage, and they are planning on using the newspapers again during the coming tent season.

The thought was expressed by some that the newspapers in the four provinces comprising the Western Canadian Union Conference can play a most important part in carrying the gospel to remote places, because of the great prairie stretches over which it would be impossible for the living preacher to gather an audience to hear him. The city newspapers go to these places; and while engaged in an effort in a city, the minister can also reach the people in the country by having reports of his sermons published. The brethren in this union conference realize this, and last summer a number of those engaged in tent efforts depended on the newspapers to circulate the message, not only across the prairies, but also in the cities where the efforts were being made.

It was very encouraging to hear brethren say that reports of their sermons as much as one and one-half columns in length had been published. A report of this length can give many fundamental points of our doctrines, and we ought to praise the Lord that such liberality was shown by the editors. While our workers were perhaps preaching to an audience of only a few hundred, yet they gave the important points of their discourse to thousands of others, through the reports they had printed in the newspapers. It seems that the workers in the cities in western Canada realized that their message was new to the people in this part of the world, and seized the opportunity to use the papers, and thus herald the glad tidings far and wide.

This is a good point to remember, and one that a worker ought always to consider, that the newspaper is to take an important part in the minister's endeavors, especially in a new field.

Upon arriving in Calgary, on my way to Lacombe, a visit was made to the newspaper offices, and the editors of the two afternoon papers were well acquainted with the fact that a meeting was to be held in Lacombe. Though the place of meeting was one hundred and thirteen miles from Calgary, the editors said they wanted daily reports. They published announcements of the meeting, and thus thousands were informed that it was to be held. One editor asked that reports be sent in over the telegraph wire at the expense of his paper. Brethren, in many parts of America there are editors who appreciate this glorious advent movement, and will print articles for us. We ought to take advantage of every opportunity to use this powerful medium, and thus hasten the message.

Accounts concerning the meeting were sent to practically all the daily papers in western Canada, and the leading brethren in attendance cooperated in advertising the session, and also the progress of the work in that part of North America.

W. L. BURGAN.

Still Waiting and Watching

IN a recent letter received, one of our aged and faithful brethren in the Southland (Dickson, Tenn.) speaks of his connection with this movement, and of the hope which still inspires his heart. After relating some of his earlier experiences in seeking for more light, and the difficulties encountered, he says:—

"We went to the true source,—the Bible,—and by diligent study found that we were for some reason, which we could not discern, keeping the wrong sabbath. We also found that the coming of the Lord was near, and our belief in the immortality of the soul was about lost. Conversing with preachers and others on these subjects, we thought their arguments were very lame compared with the Bible truth. The reason given for the change of the Sabbath was that it was changed by 'common consent.' Therefore we concluded that 'common consent' was not God's law; and having a sincere desire to be right and 'do his commandments,' we concluded to keep the Bible Sabbath, come what would.

"After beginning to keep the seventh day, we met bitter opposition, and even persecution, but, praise the Lord, he helped us to be steadfast and faithful. We did not know that there was another Adventist in the world.

"Some time before this we had operated a sawmill. During the busy season some dear brother or sister sent us two copies of the REVIEW AND HERALD. We did not take time to open them, and they were slipped into the bookcase, where they stayed for several years. But shortly after beginning to keep the Sabbath we found these papers, and rejoiced to learn that there was a Christian, Sabbath-keeping church, and also a conference in our State. What joy and peace came into our hearts when dear Brother Boyd came and instructed us more fully, finally baptizing my wife and myself, our three children, and one neighbor. We have distributed much of

our precious literature in the community where we live, and have had the joy of helping several others to walk in the light.

"I am now past seventy-one, and hope I shall see our dear King coming in his beauty, and be numbered with the redeemed host at his right hand. I praise his holy name.

"THOMAS JOHNSTON."

My Experience

IN 1842 I first heard the glad news of Christ's coming. I was then converted, and at the age of twelve was baptized and joined the Baptist Church, of which I remained a member until the second angel's message sounded. I then left that church, joined the Adventists, and passed through the 1844 movement in search of further light and truth.

In 1850, light on the third angel's message came. A peddler called at our house and gave me some tracts and papers which he said a woman in Valneg, N. Y., had given him. One tract was the "Seal of God," by Brother Joseph Bates; the other was "The Three Angels' Messages," by Brother James White; and the papers were copies of *Present Truth*. I read them, but so confident was I that I could prove from the Bible that the first day was the Sabbath, that I took my Bible, determined to settle the question for myself. With the aid of the concordance, I examined every text from Genesis to Revelation that says anything about the Sabbath or the first day of the week; and when through, I made up my mind that if I followed the Bible, I must keep the seventh day as the Sabbath, as there is no Bible proof that the first day of the week is the Sabbath. I was alone, had never seen a Sabbath keeper, and did not know that I ever should, but I said, "Although I stand alone, I must stand or fall for myself."

My mother had some of the tracts, but carried them with her on a visit to her son. The peddler's wife also had some. We did not see one another for a while, and when we came together, each had made up her mind to obey. So there were three of us keeping the Sabbath, each thinking she stood alone in doing so.

I took the REVIEW when it was first published, in Rochester, N. Y., and have been a reader of it ever since. When the press for printing the REVIEW was purchased, my mother, hearing they were in need of money to pay for it, sold her only cow and sent the money to Brother White to help pay for the press. We then expected the Lord to come soon, but here we are yet, watching, and praying, and waiting for his return. It is sixty-eight years since I began to keep the Sabbath. I am now in my eighty-first year, well and strong, thanks to the principles of health reform which I have tried to live. It is with deep interest that I have watched the onward progress of the truth from its commencement, and I can truly say, If this work had been of men, it would have come to naught. I have seen many a bright light go out in obscurity, and have been led to say, "How are the mighty fallen!" But the truth is still onward, and will yet go to every nation, kindred, tongue, and people. Then will our long-looked-for Saviour appear.

MRS. LOIS J. R. SAGE.

The Call of the South

"We have a great work before us in the Southern field, a work that as yet we have only begun. We must not continue to stand as we have stood for years, dreading this work."

Angels, if permitted, would gladly do this work; but God in his mercy has left it for us to do, that we may enrich ourselves in that greatest asset—character.

Messengers of mercy are needed, not merely in a few places in the South, but throughout the whole field. Rich and poor, white and colored, are calling for light. What are we doing?

It is Satan's desire to hinder God's work in the South in every way possible. We should be thankful that God is willing to give us a part in his work; that he is calling you and me to help give this closing message of salvation.

When I went South, I attended a highland school, and had opportunity to come in daily contact with the people of the community. I was deeply impressed with the free and easy life of the mountaineers, as it is a strong contrast to the anxious, careworn, nervous existence in Northern climes. In most cases the mountaineer owns a small tract of land. Usually the family lives in a log house, and many times I have noticed the neat, comfortable appearance of these simple homes. One invariably finds the big, open fireplace, about which the members of the family gather for the evening. Meals served in these mountain homes are often very simple. The housewife bakes corn pone in a skillet on the hearth, and the big kettle swings from the crane over the fire. The family washing is done at the spring, and the clothes are boiled outdoors. The health of these people is ascribed to their outdoor life, to the open fireplace, which gives ventilation, and to the simple food that they eat.

The farmer cultivates a small garden, but depends principally upon his tobacco crop for cash. Tobacco exhausts the land. The shallow plowing of poorly cleared land, with a mule driven by a jerk line, the use of commercial fertilizers, and the failure to change crops keep the mountain farmer very poor.

The highlanders are the descendants of those liberty-loving people who fled from persecution in Europe. They still love freedom. They hated slavery, and that feeling drove them into the mountains in the days of slavery. Their years of seclusion make them today a primitive people; but they are seeking after truth, and appreciate the industrial schools and accompanying church privileges that are coming into their districts.

One whose life has been spent in the city will, if he hears the Lord's call to the South, appreciate his association with the simple, honest people of the highland districts. "In the South there is much that can be done by lay members of the church. . . . Let Sabbath keeping families move to the South, and live out the truth before those who know it not." The Lord desires the desert places of the South, where the outlook appears so forbidding, to become as the garden of God. Let our people arouse and redeem the past.

R. A. LESLIE.

Medical Missionary Department

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

More Brief Statements From a Council of Workers

AMONG the questions receiving consideration by the workers in a recent council was that of the prevalence of error as regards healing. It was deplored that even among our own people there seems to be considerable uncertainty regarding the value of our sanitarium methods of treatment, and more or less seeking for help from various other things offering relief for physical ailments. Some of the statements made by various ones are here given:—

There is a Babylon of healing methods, as there is a spiritual Babylon. We are called out to stand for truth in one as well as in the other.

As a people, we occupy a distinct field in relation to the question of physical healing.

Any method that fails to make natural law plain and to call attention to the importance of its obedience is not a right method.

Here is the marked difference between our work and that of some others, between true methods of healing and false ones. Here it is that we must make ourselves known more forcibly. The false method ignores fundamentals. It does not reform the man. It does not point out to him his violations of natural law and the results, nor show him the importance of stopping his bad habits.

We need not apologize for our truths or for not believing error. That many may be following after false methods is no reason that we should do so. We must have the courage of Nehemiah, to build up our own wall and to be undisturbed by what others are doing.

A fundamental defect of most false methods is the lack of preparation for dealing with the sick. There is a failure properly to diagnose disease. There is lack of suitable equipment with which to treat it. There is a dependence upon one or two things for the treatment of all ailments.

There is danger in depending too much upon one or two things, and this principle holds good in relation to any method of treatment. For example, if a man puts his entire dependence in fomentations, he is making a mistake, just the same as the man who relies upon manipulation of some part of the body.

We should exalt principles rather than methods. It is a duty of our sanitariums to enlighten our people on correct principles of healing. It is far better to give instruction in the things that are true than to make attacks on the false. When people learn what these principles of truth will do for them, they will not be subject to the many prevailing errors.

The energy that we might use against error will accomplish more if used to establish right principles. Our business is to find the landmarks and stay by them. We must get right ourselves, follow right methods, develop efficiency, go on faithfully with our own work, and not

bother ourselves about what others are doing. Truth will prevail over error.

But the people say they get results from these false healers, and it is results they want. One patient told me of visiting a magnetic healer who was able to put him to sleep in a little while, whereas he had not been able to get sleep before. I explained the danger of going to such a healer, and told him of the after results; but he replied that he had no care about after results; what he wanted was sleep, and the healer gave him that, so he was satisfied.

It is that way with many persons; they want results, and do not care how they get them. They do not recognize that it is more important to have good done to them than it is to feel good. We must instruct people that it is necessary for them to do right even though they do not see immediate results; that they must be willing to do right rather than to feel good.

It must be made plain that natural law requires obedience, and that without this we cannot expect real results; that the results that come without such obedience are not genuine and cannot be relied upon. We are in danger of looking to the world as having the methods that give success, and of depending upon worldly methods for our success. We are sure of success only as we depend upon what God has revealed as truth.

L. A. H.

Missionary Volunteer Department

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

Who Shall Be Father to My Boy?

RECENTLY a boy said to his mother, "Won't you ask father if I can have a pair of skates?" The mother replied, "You ask father; he is in the other room." But the boy replied, "I don't know father very well."

In hundreds and thousands of homes, this sad experience is duplicated. Parents are so busy providing food, clothing, and schooling for their children that they haven't time to live in the lives of their boys and girls. The boys grow to manhood, the girls to womanhood, and the parents who have toiled and slaved for their children often stand in dire need of an introduction to their finished product. Brethren, these things ought not so to be!

Our country has recently been awakened from its Rip Van Winkle sleep over this matter by an aggressive campaign encouraging father and son to be chums during 1914. Nearly two hundred mayors joined in calling fathers and sons to be comrades. Many a man has been brought up with a jerk who has been robbing his boys of the sympathy, love, and companionship due them. Many fathers have discovered that they and their sons are strangers. Money, cares, and misunderstandings have made a yawning gulf between them and their boys.

Many a boy who has been blundering along in his teens sadly in need of sympathy and a loving, steady grip, not understanding himself, and confident that

no one else understands him, will now share the confidence and fellowship of his father because of this agitation. To a large extent this will in the future prevent boys from saying, "If I had had some one to talk with, I should not have gone wrong."

A big son said to his father, late one evening: "Do you mind staying awhile, father? I want to talk over my problems with you." And they talked all night. It was one of the best nights of their lives. The boy wanted his father's companionship, and counsel in solving his problems. How many big boys are hungry for such a talk with father.

Every sympathetic Missionary Volunteer secretary in the land is well-nigh overwhelmed with the problems of boys which their fathers have been little or no help in solving. The real problem is to sensitize the father-mind and to warm the son-heart toward the mutual need which each has of the other.

The proclamation of Newton D. Baker, mayor of Cleveland, was published December 26, and read in the pulpits of the churches and to the 80,000 pupils in the schoolrooms of that city; 40,000 messages were handed to the boys to carry to their homes. One man said: "This agitation about fathers and sons has waked me up. I have been doing a lot of thinking, and I am going to practice it."

Mayor Wallace G. Nye issued, in a proclamation to the fathers and sons of Minneapolis, these words: "Fathers and sons must be drawn closer together in that companionable relationship which will develop in both an inspiration for things which are wholesome and ennobling."

The editor of the Youngstown *Vindicator*, in an editorial, said, "Sons are not likely to go wrong when the fathers go right and take the sons with them."

The Philadelphia *North American*, in an article, said: "Once or twice in the average life each individual meets or knows of a few fathers who are 'boys' with their boys. The writer recalls one such instance, and even to this day the remembrance of the remarkable comradeship that existed between that father and his four sons stands out as an object lesson."

Secretary Stratton, of Charleston, S. C., expressed the matter well in these words: "Show me a man that is interested in children; who loves their companionship; who plans for their health, comfort, and happiness; who is interested in their amusements and problems, and I will show you a man with a pure heart, a healthy soul, and a good mind."

Mayor Buschemeyer, of Louisville, struck the keynote: "It is the duty of the mother to be the guardian angel of the daughter, but the protection of the son against the many pitfalls of city life rests primarily with the father. He ought to lead the son with a firm hand through the days of boyhood. He ought to make a companion and a friend of him as he grows to manhood. Infinite misery and unhappiness are frequently caused by nothing else but the fact that the father neglects to gain the confidence of the son, and thereby misses the opportune time to warn him against besetting dangers."

Of all people, the hearts of Seventh-day Adventist fathers should be warm and sympathetic toward their children.

C. L. BENSON.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

Sunday Legislation in Massachusetts

A VERY interesting hearing was given by the joint committee on legal affairs, representing the Massachusetts House of Representatives and Senate, at the Statehouse in Boston, Wednesday, February 18. No less than eleven Sunday bills of various kinds were to be considered. Anticipating a live interest and a large audience, the committee selected Room No. 240, the largest committee room in the Capitol. The entire time from 10:30 A. M. to 1:30 P. M. and from 3:30 to 5:30 was devoted to this hearing.

We have never seen a committee give more respectful attention to this subject than did this committee. It was also very fair in the division of time, dividing it equally between those favoring such legislation and those opposing it. These eleven bills, with the exception of one, were all designated as acts respecting the observance of the Lord's Day. The following objects were sought by the bills: Permission to unload vessels on Sunday not to be granted except on a sworn affidavit that it is absolutely necessary; permission to fish with hook and line, the same forbidding fishing with nets or for commercial advantage; prohibition of concerts on the Lord's Day where admission fee is charged; permission in the city of Holyoke to play baseball on the Lord's Day; permission for baseball playing in all the public parks on Sunday between the hours of 2 and 6 P. M.; permission for professional baseball playing in all the cities on the Lord's Day; permission to sell flowers and plants on the Lord's Day to those who wish to decorate graves; authorization of labor on the Lord's Day in household gardens—this to permit a man to hoe in his own flower garden on Sunday without being arrested; but he must not hoe anything that is to be sold the next day.

It would have been of interest to the REVIEW readers to listen to all the arguments, pro and con, on these bills. Gentlemen of good address seriously pleaded with the committee for the privilege of working in their own gardens on Sunday without molestation. The officers of the Civic League pleaded for the youth of the large cities who are crowded into small quarters, that they might have the privilege of ball playing on Sunday, without arrest, similar to the privileges granted to people with automobiles and other means of obtaining pleasure and recreation. Eloquent appeals were made in behalf of these youth, and it was urged that engaging in such sports would keep them out of practices that are evil and injurious.

The representatives of the Lord's Day League and the Catholic priest representing Cardinal O'Connell, made their usual plea for the strict observance of the Lord's Day, as they termed it. The Catholic priest was very emphatic that the Lord's Day should not be desecrated by ball games, fishing, tennis, and work. He opposed all these bills and favored strict Sunday observance. He was fol-

lowed by a young Catholic who represented the Associated Young Catholic Sports Societies. He stood for strict Sunday observance, in harmony with the cardinal and the priest. His testimony, however, was entirely broken down by questions from a member of the committee, who clearly brought forth evidence that this same association that this young man represented plays baseball and tennis on Catholic grounds in Baltimore and Washington on Sunday.

The first talk representing our view of Sunday legislation followed these two last-mentioned appeals, and came just before the intermission. The position was taken that the titles of all the bills were ambiguous, and that in all legislation everything of that kind should be perfectly clear. An act to prohibit certain things on the Lord's Day without defining which day of the week is referred to was objected to. The claim was made that the question as to which day is the Lord's Day is a debatable one. It was urged upon the committee that they, recognizing the religious phase of the question, which had been emphasized by all the speakers, could not recommend action by the Massachusetts Legislature in any of these proposed measures.

The thought was emphasized that this committee representing the legislature of Massachusetts could not afford to make a crime, on any particular day, of that which on any other day was perfectly innocent and not a crime or misdemeanor.

It was claimed that baseball, fishing, tennis, work in the garden, and any other work are all innocent things in themselves, and cannot be made a crime or misdemeanor. It was also pointed out that laws prohibiting labor on the first day of the week are in direct opposition to the higher law of Jehovah, which forbids labor on the seventh day of the week, and that the enactment of such laws makes it difficult for the people to obey the law of God, obedience to which constitutes the whole duty of man.

Reference was made to the statement of the Catholic priest that Christians were forced to appear annually at these hearings to appeal for their rights for Sunday rest. To this Seventh-day Adventists objected, stating that the only right that any religious body could claim of any State legislature is the right of peaceable assemblage any day of the week. It was affirmed that we could meet in the center of Boston on Saturday afternoon and enjoy our worship unmolested, notwithstanding the traffic of the city. The chairman wished to know then if Seventh-day Adventists were in favor of the bills granting the privilege of ball playing, working in the garden, etc., to which this reply was made: "Most assuredly! All men should be left free to select their day of worship; no pressure should be brought to bear upon any mind, except the persuasion of the Word of God."

Four Seventh-day Adventists were given opportunity to speak on this bill,—Elders J. E. Jayne, H. C. Hartwell, and F. W. Stray, and the writer. The members of the committee were respectful and attentive to all our speakers. We were not subjected to close questioning as were some of the opposition. We really felt we had the sympathy of the best minds of the committee.

G. B. STARR.

Publishing Department

N. Z. TOWN

W. W. EASTMAN

General Secretary

N. Am. Div. Secretary

Progress of the Publishing Work

UP to the present I have attended five of the twelve union conferences planned for at the fall council. As it has been my work to look after our publishing interests at these meetings, I wish to mention a few things that have been reported in connection with them that indicate the Lord's providential leading in this important department of our work.

In the Atlantic Union Conference our brethren are grappling with such problems as great cities, large foreign population, and large numbers of Catholics, but nevertheless are gaining victories and making progress. One of their colporteurs reports having repeatedly gained entrance to a Catholic convent and a parochial school, where he successfully sold our literature, having the consent of the priest and the mother superior, a thing probably unknown heretofore in the history of our work.

In the Southeastern Union Conference the work had made a good gain over the last biennial period. Special progress has been made in the development of successful colored colporteurs. Two of this class of workers have each sold and delivered over a thousand dollars' worth of our books to their people during 1913. In fact, the work has made such encouraging progress among the colored people that it has become necessary to provide colored helpers to the field agents, to act as trainers of colored workers. This is a new feature in our work, and a very encouraging one indeed, for it has great possibilities for the rapid spread of the message to the millions of colored people of the South.

In the Southern Union Conference new records are being made by the colporteurs in the sale of our literature, and the work is making a most encouraging growth.

Brother C. G. Bellah, who has been so ably filling the position of general agent of the Central Union Conference for the past eight years, showed by his report that there had been a gain in that union of fourteen per cent over the last biennial period. Some very remarkable records have been made by different persons in the sale of literature in this union.

In the Northern Union, the most noticeable feature of the literature work is the development of student canvassing during vacation. A large number of young people are now in the denominational schools of the union because they have been able to earn scholarships by the sale of our literature during the summer vacation. The gain in sales for the union over the sales of former years, as shown by F. E. Painter, the general agent, in his splendid report, was especially encouraging.

On my way from the Minneapolis meeting to Lacombe, Canada, I met Brother Jacob Skodsheim, who has been spending the winter selling our books in the northwestern part of Minnesota. In January of the present year, in less than a month he sold over four hundred dol-

lars' worth of "Ministry of Healing" and "Great Controversy" in the Indian reservation, mostly among the Catholic Indians. Brother Skodshheim has had some remarkable experiences, which clearly indicate the hand of God in this work, and show what can be done when our brethren go forth with the burden of souls upon them.

W. W. EASTMAN.



Importance of Reporting Missionary Work

So much difficulty has been experienced in obtaining reports of our missionary work, from both individuals and societies, that it may be profitable to notice a few things the Scriptures say concerning the matter of reporting. The experience of one of the ancient prophets of Israel at least suggests that much harm might have been prevented had the people of God been faithful in reporting.

Elijah was a man of God. "He prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain." Yet, because of the failure of other "laborers together with God" to report their work and experiences, this man, whose faith and Christian experience were such that he was finally translated, became so utterly discouraged that he wanted to die. He thought he was all alone, as far as human help and sympathy were concerned, in his battles against the evils of his day; and the thought overwhelmed him, forcing from his lips the admitted defeat, "I have been very jealous for the Lord God of hosts: for the children of Israel have . . . slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." "It is enough; now, O Lord, take away my life; for I am not better than my fathers." 1 Kings 19: 10, 4.

A dismal failure after the glorious victory which just preceded this experience! If the seven thousand of God's children mentioned in verse 18 had reported their missionary work and faith in God, what an additional victory might have been gained for the cause of truth!

Were our foreign missionaries and home workers of today suddenly to cease sending in the inspiring reports that so often appear in the Review and in our union conference papers, how soon would many of us, like Elijah, either become discouraged because of the difficulties in the way or become indifferent in giving the "advent message to all the world in this generation"?

Some have asked, What particular good is to be derived from reporting; that is, from telling what we have done and are doing to win souls to Christ? By so doing we show our love for one another and for the Lord's work. "Then they that feared the Lord spake often one to another;" and when they thus spoke to one another, the angels reported it; for "a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 16.

All need encouragement and sympathy. Even the Saviour longed for human sympathy and encouragement. We may read the sorrowful words expressed during his anguish in the garden of Geth-

semane, "What, could ye not watch with me one hour?" Matt. 26: 40.

The apostle Paul realized the value of reporting. Notice the similarity between his report of individual experience and ours:—

Table with 2 columns: Experience and Count. Stripes received 195, Beaten with rods, times 3, Stoned, times 1, Days in the deep 1, Nights in the deep 1

Other items of interest: "In journeyings often, in perils of waters, in perils of robbers, . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, . . . besides . . . the care of all the churches." See 2 Cor. 11: 23-28.

We find the apostle used this means most effectually, for, "when they were come, and had gathered the church together, they rehearsed [or reported] all that God had done with them," and "caused great joy unto all the brethren." Acts 14: 27; 15: 3, 4, 12.

Thus he sets the example, and then says, after speaking of "good reports," "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4: 9.

Finally, we may be encouraged to know that the angels of heaven are kept busy reporting. Read the interesting picture in Eze. 9: 2, 3, 11. A man is represented clothed with linen, and having a writer's inkhorn by his side. A cherub calls to him and gives him some missionary work to do, and after the work was completed, "behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

So let us be more faithful in this matter, and receive the promise that "the God of peace shall be with you" in this life, as Paul said, and also the rich reward promised by the Saviour in the life to come. "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." Luke 19: 17.—Selected.



Work for Church Members

LET us remember that we are pilgrims and strangers on this earth, seeking a better country, even a heavenly. Let us work with such earnestness, such devotion, that sinners will be drawn to Christ. Those who have united with the Lord in the covenant of service are under bonds to unite with him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others.

Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seed of truth. Place after place is to be visited; church after church is to be

raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields.

Just as soon as a church is organized, let the minister set the members to work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received. While the new converts should be taught to ask counsel from those more experienced in the work, they should also be taught not to put the minister in the place of God. Ministers are but human beings, men compassed with infirmities. Christ is the One to whom we are to look for guidance. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." "And of his fullness have all we received, and grace for grace." John 1: 14, 16.

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond.

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt.

As a worker gives himself unreservedly to the service of the Lord, he gains an experience that enables him to labor more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. The work of a public speaker may never be laid upon him; but he is none the less a minister for God; and his work testifies that he is born of God.

It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to be ministers are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for him, by doing house-to-house work. Sitting by the fire-side, they can—if humble, discreet, and godly—do more to meet the real needs of families than could an ordained minister.

Mrs. E. G. WHITE.



Field Notes

THE recent conversion of twelve persons is reported from east Kansas.

ELDER F. W. STRAY recently organized a company of believers at Montpelier, Vt.

FOURTEEN new members have been received into the Halfway (Oregon) church since the conference camp meeting.

B. HAGLE and wife report the conversion of four adults in Corunna, Mich. The new church building at Holland was recently dedicated to the worship of God.

FIFTEEN or more new Sabbath keepers have become well grounded in the truth as the result of the labors of Elder Luther Warren in Vancouver, British Columbia.

SIXTEEN students of Walla Walla (Wash.) College received baptism at the close of the week of prayer. Elder J. W. Boynton reports the baptism of six persons at Eden.

ELDER E. W. WOLFE writes that twenty-three persons have taken their stand for present truth under his labors in the State of Iowa, since the camp meeting in September.

ELDER E. E. FARNSWORTH reports that seven persons received baptism at Columbia, Mo., the last of December. After this ordinance a church of twenty-five members was organized.

NOTICES AND APPOINTMENTS

The Review and Herald Publishing Association

NOTICE is hereby given that the eleventh annual meeting of the members of the constituency of Review and Herald Publishing Association, Washington, D. C., will be held in the Tabernacle, at Battle Creek, Mich., April 20, 1914, at 10 A. M., for the election of five trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation:—

The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists, the general agents of the above-named union conferences of Seventh-day Adventists, the field agents and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists, the editors of periodicals published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the board of trustees.

F. M. WILCOX, *President*;
I. A. FORD, *Secretary*.

Southwestern Union Conference Association

THE seventh biennial meeting of the Southwestern Union Conference Association of Seventh-day Adventists will be held at Keene,

Tex., in connection with the Southwestern Union Conference, April 1-12, 1914. The association meeting will be called Thursday, April 9, at 10 A. M. This meeting will be held for the election of officers, and the transaction of such other business as may properly come before it.

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

California Medical Missionary and Benevolent Association

NOTICE is hereby given that the seventeenth annual constituency meeting of the above-named association will be held at Sanitarium, Napa Co., Cal., on Wednesday, March 11, 1914, at 12 M., for electing directors, amending by-laws, and transacting such other business as may properly come before the meeting.

E. W. FARNSWORTH, *President*;
J. J. WESSELS, *Secretary*.

Pacific Union Conference Biennial Meeting

THE seventh biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene at the Seventh-day Adventist church, 535 Twenty-fifth St., Oakland, Cal., at 7:30 P. M., March 10, 1914, and continue until the thirteenth, for the purpose of electing the officers and the executive committee of the Pacific Union Conference of Seventh-day Adventists and a board of eight trustees for the Pacific Union Educational Association for the ensuing biennial term, and transacting such other business as may properly come before the meeting.

Each local conference shall be entitled, aside from its president, to one delegate in the sessions of this conference, without regard to numbers, and one additional member for every three hundred church members in the conference.

A ministerial institute will be held immediately following this session of the conference, beginning the fourteenth and continuing until the twenty-second of March.

By order of the executive committee.

E. E. ANDROSS, *President*;
J. J. IRELAND, *Secretary*.

Business Notice

WANTED.—Position on farm by strong young man of experience. Must be with Sabbath keepers. North Dakota preferred. Address R. E. Beckwith, Continental, Putnam Co., Ohio.

Obituaries

HORST.—Reginald Andrew Horst, infant son of Brother and Sister Andrew Horst, was born in Battle Creek, Mich., July 2, 1913, and died Jan. 13, 1914. This loss is keenly felt by the parents, but they sorrow not as those who have no hope. Words of consolation were spoken from Jer. 31:16, 17.

C. W. CURTIS.

SMITH.—Wilson M. Smith died in Oakland, Cal., at the age of 59 years. He was born in Illinois, and came to California about forty years ago. At the time of his death he was a faithful member of the Oakland (Cal.) church, having accepted present truth under the labors of Elders J. H. Waggoner and William Healey. Four children and two brothers mourn. The services were conducted by the undersigned, assisted by Elder N. P. Neilsen.

J. H. BEHRENS.

MILLER.—Died at her home in Newark, Ohio, Jan. 29, 1914, Mrs. Carrie B. Miller, aged 61 years. Two sons and three sisters survive to deeply mourn their loss. Some fifteen years ago the deceased united with the Seventh-day Adventist Church. Under many cares and afflictions she remained a kind, devoted Christian, and her life was an example of patience and faith. The funeral service was conducted by Elder F. H. Henderson.

MARTHA WINTERMUTE.

CAYLOR.—Elizabeth Williams was born in Boston, Mass., July 17, 1876, and died at Ontario, Cal., Feb. 4, 1914. She was married to Andrew J. Caylor, Jan. 7, 1907, and in March of the same year was baptized into the Seventh-day Adventist faith. Though a sufferer for several months before her death, she was cheerful and patient until the last, and died in the love of the truth. She leaves a husband and two sisters, who look forward with bright hope to the resurrection morning.

CLARENCE SANTEE.

OSBORN.—Harriette Withall Osborn was born in Petersfield, England, July 23, 1830, and died in Tekonsha, Mich., Feb. 5, 1914. For the last seventeen years of her life Sister Osborn was a zealous exponent of the third angel's message. The universal testimony is that she was a consistent follower of the Master, and we laid her to rest with the assurance of reunion in the resurrection morning. Seven children, together with a large circle of friends, mourn their loss.

W. A. WESTWORTH.

BEADLE.—Eunice Moon Beadle was born in Dewitt, Ill., Dec. 29, 1861, and died in Battle Creek, Mich., Jan. 30, 1914. She came to Battle Creek when one year old, and resided there practically all the time until her death. At the age of thirteen years she united with the Seventh-day Adventist Church. The deceased was married to Harlow Moon when twenty-two years old. From this union three children survive. Mr. Moon was laid to rest nine years ago. Last September our sister was united in marriage with Williston Beadle, who survives her. She suffered much during her last sickness, but was sustained by a firm hold on the promises of her Lord, and died in the hope of a part in the first resurrection.

W. A. WESTWORTH.

GAMMON.—Phebe Ann Chamberlain was born at Waterford, Maine, April 6, 1823. On Nov. 11, 1841, she was married to William W. Gammon. Eight children were born to them. Mrs. Gammon died at Milwaukee, Wis., Sept. 17, 1913. During the greater part of her Christian experience she was a member of the Seventh-day Adventist Church. She was a woman of strong faith, and at one time was raised from what earthly physicians pronounced her deathbed, in answer to prayer. The deceased was a faithful wife and mother, and at all times a kind neighbor. She passed through the disappointment of 1844, but her faith was not undermined, and to the day of her death she continued a firm believer in the nearness of the second advent of our Lord.

W. H. LITTLEJOHN.

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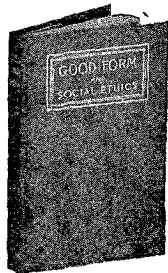
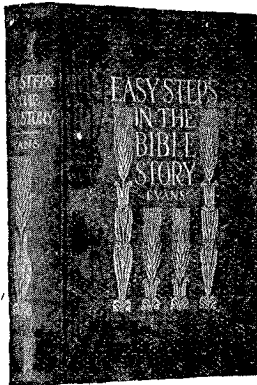
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ELDER O. A. OLSEN, secretary of the North American Foreign Department, stopped in Washington for a day last week on his way from New York to Chicago.

We learn from Brother C. H. Jones, transportation agent for the Pacific Coast, that on February 10 Brother A. D. and Mrs. Fowler sailed from San Francisco for New Zealand.

ELDER N. Z. TOWN, of the General Conference Publishing Department, who returned last week from Porto Rico and Cuba, reports encouraging colporteurs' institutes and councils in those island fields.

We hear from Prof. H. U. Stevens, of the South American Union Training School in Argentina, that the work is going forward on the new dormitory building, which is being put up with money supplied by one of the Thirteenth Sabbath Offerings. This offering is making its mark for progress in many parts of the world.

ONE of the latest Harvest Ingathering campaign items comes from Singapore, the headquarters of the East Indian work. Learning of what was being done in North America in solicitation of funds for missions through the Ingathering plan, the Singapore church ordered a thousand copies of the Missions REVIEW. So successful were they in passing out these papers among the people that they have raised about \$400 by the effort. This is certainly a most encouraging showing. It is an illustration also of the way in which work done in one part of the world encourages a like effort in regions far away. It is one work the world over.

Seventh-Day Adventists and Prohibition

OF the work of the Seventh-day Adventists in Southern California in behalf of the temperance campaign now being waged in that State, the *Los Angeles Tribune* of February 16 says:—

"Seventh-day Adventists in sixty or more churches throughout Southern California began a general temperance campaign Saturday morning. Elder F. M. Burg, president of the Southern California Conference, delivered the keynote campaign address. . . .

"Extensive plans were approved for a widespread campaign of education by all the members, as well as by the pastors and leaders, and the following resolutions were adopted by practically unanimous vote in all the churches:—

"Whereas, We are convinced that the liquor traffic is a constant menace to our homes, our schools, our churches, and our State; a disgrace to our civilization; and the cause, directly and indirectly, of an infinite amount of misery and crime; and,—

"Whereas, At the opening of the present prohibition campaign we wish to reaffirm similar resolutions adopted at many of our annual conference sessions,—

"Resolved, That we the officers and members of the Seventh-day Adventist Church do hereby pledge ourselves to use every honorable and lawful means by which the manufacture, transportation, and sale of intoxicating liquors for beverages shall forever be prohibited; and be it further—

"Resolved, That we shall continue with even greater zeal, by voice and pen, and vote, by precept and example, and by the judicious circulation of specially prepared temperance literature, the campaign of education along health and temperance lines which has characterized this denomination ever since its organization."

Great Events in 1914

IN the *Harbinger of Light* for January, the official organ of Spiritualism in Melbourne, Australia, Signor Valetti, a prominent Spiritualist, is quoted as saying, "A forecast for 1914 has been given to me by higher intelligences, and they are making provision for greater events, which assuredly will happen." In commenting upon this, Elder A. W. Anderson, editor of the *Australasian Signs of the Times*, says:—

"For years we have been looking for some great manifestation of satanic power. We are therefore not in the least surprised to be told that the students of occultism are being notified that the higher intelligences are making provision for great events, which assuredly will happen.

"Students of the prophecies of the Bible know for a certainty that we are now living in the period when we may expect great events to happen. We are actually nearing the great battle of God Almighty spoken of by the revelator, that battle in which the powers of darkness will make a supreme effort to capture the kingdom of Jesus Christ. Of the ultimate result of this conflict there can be no question whatever. Notwithstanding all the gigantic efforts of the

prince of the power of the air, he will be no match for the almighty power of the King of kings and Lord of lords.

"The only question is, What will be the result to us individually, dear reader? Into that final conflict for which the preparations are now being made you will inevitably be drawn. Upon which side are you? 'He that is not with me is against me,' says the Lord. If you have not yet taken your stand upon the Lord's side, you are on the side of the enemy. When the great conflict begins, it will then be too late to change sides. Now is the time to take your stand for God. You have not a day to lose, for the crisis is rapidly approaching."

Notice to Church Elders

SABBATH, March 7, is Educational Day. Readings have been prepared to be read in the churches. These have been printed in the March issue of the magazine *Christian Education*. A copy of this has been sent to all church elders, and will reach them in time to be presented to each church. We invite all our people to be present on that day and study with us some of the leading problems in the education of our children.

J. L. SHAW.

THE following note comes to the Mission Board from Haiti, in the West Indies, now again in the throes of a revolution. Elder A. F. Prieger, superintendent of our work in that field, writes from Cape Haitien, under date of February 16: "Am just finding a chance to send this letter by the United States cruiser 'San Francisco.' It will, perhaps, be the last mail for some time, as this port is blockaded and will not be opened until the revolution is over. We are well and of good courage, only the nervous strain of these times is great. Pray for us, that we may use even these opportunities to spread the word."

A LETTER from Elder L. R. Conradi under date of February 8, says: "Since returning home I have attended several conferences in Germany, and we finished one union audit. Until the end of April I shall be kept pretty busy with our union division meetings. All the meetings I attended were well visited by our own people, and in most of them we had very large overflow public meetings, the presentation of our mission work proving the center of attraction. In Dresden last Friday we rented a hall which held about one thousand persons. Every seat was taken, and hundreds of persons were turned away. In Berlin we have a hall holding two thousand."

WE learn of the arrival on the Pacific Coast of a number of workers who have been compelled to return to America under medical counsel,—Brother C. E. and Mrs. Weeks and Miss M. Bell Shryock, from India, and Brother C. N. and Mrs. Lake, of Japan. The missionary advance is a battle; and while we rejoice to see new recruits going to the front, we must also accept as a part of the conflict the return of valued workers from the fields owing to breaking health