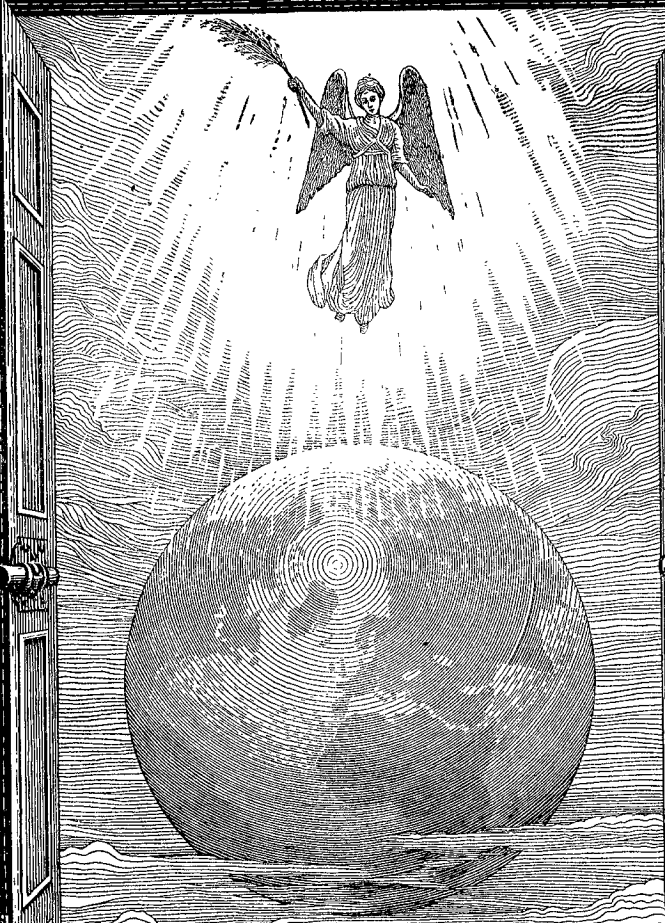


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By C. M. SNOW

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VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 26, 1914

No. 13



Love the Foundation of the Law of God and of the Christian's Hope

PAUL E. GROS

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." Matt. 22: 37, 39.

Are we willing to receive that love? If we are, the Holy Spirit will impart it, and we shall show in every act and word the same spirit that prompted our blessed Redeemer, "because the love of God is shed abroad in our hearts by the Holy Ghost." Rom. 5: 5. Then we shall be able to do what he commands in these words: "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Luke 6: 27, 28.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12. Our Lord "went about doing good." Acts 10: 38. He came into personal touch with all he could reach.

He denied himself, suffered the cruel, shameful death on the cross, and forgave his murderers. That is the kind of love he would place in our hearts, and have appear in our lives. His last and sweetest command, which includes all the others, says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35.

Is not the absence of true Christ love among us the cause of the Holy Spirit's being withheld from our midst? The fruit of the Spirit is love, righteousness. See 1 John 4: 3: 10. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10. The

Lord is waiting for us to accept his love, and to show it to others, that he may finish his work and cut it short in righteousness. Rom. 9: 28. God is love; and the measure of love we have for our fellows is the measure of our love for God.

Battle Creek, Mich.

Some Week of Prayer Thoughts

MRS. W. H. MC KEE

WHAT do I need to make my life fruitful for God?

What must I be to please God?

What must I have to accomplish the work he has given me?

I need to have all sin removed from my heart and life,—all murmuring, complaining, questioning, doubting, and rebelling against God's dealings with me. In other words, I must have Job's experience.

I need to know what real humility and meekness mean.

I need all selfishness removed, so that I may not stand in God's way.

I need all love of approbation, pride, and sensitiveness taken away.

I need to die daily,—to be fully surrendered to God's will and not seek my own will and way.

I need to be unmoved by either praise or censure.

I need to be much in secret prayer; for this "is the life of the soul."—"Steps to Christ."

I need to be willing to "decrease," that He may "increase." John 3: 30.

I must be willing to confess that I am "wretched, and miserable, and poor, and blind, and naked." Rev. 3: 17.

I must be "rooted and grounded in love." Eph. 3: 17.

I must be Christlike, reflecting the image of Jesus.

I must be as he is in this world. 1 John 4: 17.

I must be "found in him, not having

mine own righteousness; . . . being made conformable to his death." Phil. 3: 9, 10.

I must be pure in heart, a peacemaker, and an overcomer. Matt. 5: 8, 9; Rev. 21: 7.

I must be loving and forgiving toward my enemies. Matt. 5: 44.

I must be without guile, that He may present me at the royal court faultless. Zeph. 3: 13; Rev. 14: 5; Jude 24.

I must have the Spirit of Christ dwelling within me. Rom. 8: 9.

I must have the spirit of praise constantly. Ps. 34: 1.

I must have divine love toward God and man, so that I will love God with all my heart, soul, mind, and strength, and my neighbor as myself. Mark 12: 30, 31.

I must have divine faith, the faith of Jesus, the faith that pleases God. Rev. 14: 12; Heb. 11: 4.

I must have that divine patience of the saints which makes me perfect. James 1: 4; Rev. 14: 12.

I must have that divine wisdom that cometh from God only, and liberally. James 1: 5.

I must have that perfect love that casteth out fear of either men or devils—must have fearlessness to tell men the truth of God. Isa. 62: 10.

I must have the courage and fortitude of the martyrs of old. Rev. 6: 11.

I must have the witness of the Spirit, that agrees with the Word, that I am a child of God. Rom. 8: 16.

I must have that hungering and thirsting for righteousness which esteems his word more than my necessary food. Job 23: 12; Matt. 5: 6.

I must have a love for prayer, and a knowledge of its efficacy by personal experience. Ps. 65: 3; 1 Cor. 9: 27.

I must have control of my body, and bring it into subjection, that my tongue may not cause me to sin, and that I may eat and drink to the glory of God; as, by conquering my appetite, I shall be enabled to conquer other temptation. Eccl. 5: 6; 1 Cor. 10: 31. See "Testimonies for the Church," Vol. III, pages 491, 492.

I must have a clear vision of my own nothingness, and the glory, greatness, majesty, and power of God.

I must have a baptism of the Holy Spirit for service, and so be able to have part in the loud cry of the last message to a doomed world. Id., Vol. V, page 214.

Byron Center, Mich.

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 22

A. G. DANIELLS

"BUT tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Dan. 11:44.

At the battle of Nezib, near the Euphrates River, June 25, 1839, the Asiatic division of the Turkish army was destroyed, and the camp, with its entire

the sixteen-year-old youth, his son Abdul-Medjid. Five days later Capudan Pasha, with the Turkish fleet, sailed out of the Dardanelles under orders to attack the Egyptians. Instead of this, they went over to Mehemet Ali with this whole fleet."—*"History of Ready Reference,"* by J. R. Larned, Vol. V, page 3152.

Of this surrender of the Turkish fleet, Paton gives a lengthy and interesting account, from which is taken the following:—

"Equally fatal to the sultan were the events of which the Mediterranean was

powers in Alexandria were utterly astounded by this event. . . .

"The consuls maintained that the best method would be to restore the fleet to His Highness, and to send to Constantinople without delay some person charged to make in his (Mehemet Ali's) name his submission to the grand seignior. They urged that the Capudan Pasha, having quitted the Dardanelles after having received the order to proceed with the fleet to Constantinople, had committed an act of high treason, and that the representatives of the great courts were unwilling to believe that he (Mehemet Ali) was ready to make himself an accomplice of the Capudan Pasha by accepting the fleet at his hands. Mehemet Ali loudly protested against such an argument as this, alleging that 'in time of war it was permitted to receive deserters.'"—*"A History of the Egyptian Revolution,"* by A. A. Paton, pages 137-142.

Thus, by the destruction of her army at Nezib, June 25, and the surrender of the fleet at Alexandria, July 16, Turkey's power of resistance was utterly broken.

"So far as the forces of the Ottoman Empire were concerned, Mehemet Ali was now absolute master of the situation."—*Encyclopedia Britannica*, article "Mehemet Ali."

"The Ottoman Empire now seemed hopelessly doomed; but the advisers of the new sultan decided to attempt a direct appeal to Mehemet Ali. In the name of Abdul-Medjid the great vizier wrote to the pasha enlarging on his master's desire to avoid the effusion of further Musulman blood, promising him pardon for his offenses against the late sultan, together with the highest personal honor it was possible for him to bestow, and a settlement based on a grant of the hereditary pashalic of Egypt to Mehemet Ali himself and of the government of Syria to Ibrahim—the latter to be restored to the sultan in the event of Ibrahim's succeeding to Egypt on his father's death.

"To these overtures Mehemet Ali returned a diplomatic reply. They represented, indeed, far less in the way of concession than he had counted on receiving; but he knew that he must depend ultimately on the good will of one or more of the powers, and that this could only be gained by studied moderation."—*"Cambridge Modern History,"* page 562.

As we are now to trace the history negotiations between Constantinople and Alexandria and the passing of Turkey's independence into the hands of the European powers, it may be worth while to refresh our memories regarding the highway between Alexandria and Constantinople, and the immediate surroundings of the latter city. In his history of the Russian Empire, Abbott says:—

"A brief sketch of the geography of these realms will give one a more vivid idea of the nature of that conflict, which now, under the title of the Eastern, or Turkish, Question, engrosses the attention of Europe.



DISTANCES FROM CONSTANTINOPLE

Adrianople, 125 miles N. W.
Shumla, 200 miles N. W.
Silistria, 250 miles N.

Braila, 300 miles N.
Kutaya, 150 miles S. E.
Konieh, 300 miles S. E.

Erzeroom, 600 miles E.
Nisibis, 600 miles E.

equipment of baggage, arms, and ammunition, was taken by the Egyptian army. This made the Egyptians masters of the whole eastern division of the Turkish Empire. There was no obstacle left to prevent them from marching to Constantinople.

The destruction of the army was quickly followed by the desertion of the entire navy. As this forms a part of the movement leading to the loss of Turkey's independence in 1840, we shall give a very brief account of this desertion. Alison Phillips says:—

"Disaster followed disaster, heralding, as it seemed, the downfall of the Turkish rule. On June 30 the old sultan Mahmud died, leaving the throne to Abdul-Medjid, a lad of sixteen. And finally, as though to crown the edifice of ruin, the Capudan Pasha Ahmed sailed to Alexandria, and, on the plea that the Turkish ministers were sold to Russia, handed over the Ottoman fleet to Mehemet Ali."—*"Modern Europe,"* by Alison Phillips, page 130.

"Misfortunes fell thick and fast upon the Turks. The sultan Mahmud died June 30 (1839), and the empire fell to

the theater. The Ottoman fleet, which had been fitted out at a great expense, was intrusted to the command of a man whose character was disfigured by defects of a more serious kind than those of the unskillful but faithful Hafiz. . . .

"On the ninth of June the fleet left the Golden Horn for the Dardanelles, where it remained at anchor. On the morning of the fourth of July the Capudan Pasha received the official notification of the death of Sultan Mahmud. . . . In the afternoon of that day they weighed anchor and stood out of the Dardanelles—the fleet comprising eight ships of the line, twelve frigates, one corvet, four brigs, two schooners, three fire ships, and one steam vessel. . . .

"The fourteenth of July, they fell in with the Egyptian fleet, consisting of eleven ships of the line, three frigates, and two brigs, which were cruising about ten miles off Alexandria. . . . On the sixteenth the Turkish fleet anchored off the western entrance of Alexandria, about six miles from the town, when all the admirals and captains went on shore to wait upon Mehemet Ali. . . . The political agents of the five European

"The strait which connects the Mediterranean Sea with the Sea of Marmora was originally called the Hellespont, from the fabulous legend of a young lady, named Helle, falling into it in attempting to escape from a cruel mother-in-law. At the mouth of the Hellespont there are four strong Turkish forts, two on the European and two on the Asiatic side. These forts are called the Dardanelles, and hence, from them, the straits frequently receive the name of the Dardanelles. This strait is thirty-three miles long, occasionally expanding in width to five miles, and again being crowded by the approaching hills into a narrow channel less than half a mile in breadth. Through the serpentine navigation of these straits, with fortresses frowning upon every headland, one ascends to the Sea of Marmora, a vast inland body of water one hundred and eighty miles in length and sixty miles in breadth. Crossing this sea to the northern shore, you enter the beautiful straits of the Bosphorus. Just at the point where the Bosphorus enters the Sea of Marmora, upon the western shore of the straits, sits enthroned upon the hills, in peerless beauty, the imperial city of Constantine, with its majestic domes, arrowy minarets, and palaces of snow-white marble glittering like a fairy vision beneath the light of an oriental sun.

"The straits of the Bosphorus, which connect the Sea of Marmora with the Black Sea, are but fifteen miles long and of an average width of but about one fourth of a mile. In natural scenery and artistic embellishments this is probably the most beautiful reach of water upon the globe. It is the uncontradicted testimony of all tourists that the scenery of the Bosphorus, in its highly cultivated shores, its graceful sweep of hills and mountain ranges, in its gorgeous architecture, its atmospheric brilliance, and its vast accumulations of the costumes and customs of all Europe and Asia, presents a scene which can nowhere else be paralleled.

"On the Asiatic shore, opposite Constantinople, lies Scutari, a beautiful city embowered in the foliage of the cypress. An arm of the strait reaches around the northern portion of Constantinople, and furnishes for the city one of the finest harbors in the world. This bay, deep and broad, is called the Golden Horn. Until within a few years, no ambassador of Christian powers was allowed to contaminate the Moslem city by taking up his residence in it. The little suburb of Pera, on the opposite side of the Golden Horn, was assigned to these ambassadors, and the Turk, on this account, denominated it 'the swine's quarters.'

"Passing through the Bosphorus fifteen miles, there expands before you the Euxine, or Black, Sea. This inland ocean, with but one narrow outlet, receives into its bosom the Danube, the Dniester, the Dnieper, the Don, and the Kuban. These streams, rolling through unmeasured leagues of Russian territory, open them to the commerce of the world. This brief sketch reveals the infinite im-

portance of the Dardanelles and the Bosphorus to Russia. This great empire, 'leaning against the north pole,' touches the Baltic Sea only far away amidst the ices of the North. St. Petersburg, during a large portion of the year, is blockaded by ice. Ninety millions of people are thus excluded from all the benefits of a foreign commerce for a large portion of the year unless they can open a gateway to distant shores through the Bosphorus and the Dardanelles."—*"Empire of Russia," by Abbott, pages 507, 508.*



What Is Truth?

B. C. HAAK

TRUTH is an important factor in the development of Christian character. Jesus said, "The truth shall make you free." Surely the desire of every child of God is to be free from sin. The only way this can be accomplished is by knowing the truth.

"What is truth?" was once asked of Jesus by Pilate. How much more is there room for this question now, when unbelief is filling the hearts and minds of people everywhere. Men will resort to almost anything rather than accept God's truth. They feel they must accept something to satisfy their hearts' longing, and error is the easier to obtain.

Is there, then, any solution to the above question? Everything depends upon a right answer. Is there anything that we can rely upon as a correct answer? Thank God, there is. The answer was spoken by Christ himself, and comes to us in a threefold application:—

First, Jesus said, "I am the way, the truth, and the life." Jesus thus becomes the agent through whom we are made free. It is he who is waiting to take up his abode in every heart. But this he cannot do as long as sin is tolerated. It is necessary for us to get rid of sin, and thus be free.

Jesus also said, "Lo, I am with you always," which is a promise of continued freedom, and power to resist. The Holy Spirit is also given us that we might be made free.

Another promise is, "I go to prepare a place for you. . . . I will come again, and receive you unto myself." From this we see that an important part of possessing the truth is to have a knowledge of Christ's second coming and be waiting for his return. It is impossible to live or teach all the truth without teaching the return of Christ. The world is full of those who claim to have and teach the truth, yet who miserably misinterpret this beautiful truth of Jesus' coming, and are spreading all sorts of erroneous doctrines to try to fill up the gap thus made. Truth cannot be treated in this way, but must be taught in its purity, unadulterated. The instruction of Jesus is, "Continue in my words."

Second, in the prayer of Christ, as recorded in the seventeenth chapter of John, he said, "Thy word is truth." It would almost seem as if Jesus were contradicting himself, for he has just told us, "I am the way, the truth." Is there,

then, more than one truth? John will clear this up for us if we will study the first chapter of his Gospel. There he says, "The Word was with God, and the Word was God. . . . The Word was made flesh, and dwelt among us." This can refer only to Christ, and thus the two statements of Jesus are in perfect harmony. There can be only one; the truth, the Word, is Christ, and can make us free. This is why the psalmist could say, "Thy word have I hid in mine heart, that I might not sin against thee."

Jesus does not divide the word and say that only a part of it is the truth, but classes it all together. Thus it is that he could say, "In the volume of the book it is written of me." How, then, can any one teach the whole truth, which saves from sin, and discard a part of the blessed Word? They who do this are simply rejecting Christ, and yet all the time crying, "We want Christ; give us Christ and nothing else." What an awful delusion!

The third application of the truth is made by the psalmist. He said, "Thy law is the truth." Ps. 119: 142. In reading this wonderful chapter we find David using the terms law and word interchangeably. The Lord himself speaks of the law as his ten words. No wonder, then, that through the keeping of it, by God's grace, David was kept from sin and became wiser than the ancients. This will also be true of the one who keeps God's law today. He will not only be wiser than the ancients, but wiser than the modernists with all their learning. God's law teaches us true wisdom, which is the fear of the Lord, and knowledge, or understanding, which is to depart from evil.

There can still be only one truth, as in the case of the Word and Christ; so we must conclude that Jesus is also the law expressed in character. How could it be otherwise when the law is the very transcript of his character? Thus by having the law written in our hearts and minds by the Holy Spirit, we can refrain from sin. We thus may be made free, which is in keeping with the first statement of Christ as noted above.

There are those who claim to love Christ, but hate the law and want nothing to do with it. But how can this condition exist when Jesus is the expression of the law? Satan would try to deceive us into thinking that this can be done, but according to God's Word, it is impossible. We must either accept both or reject both, for they are one and the same thing. By rejecting the law we remain in sin, and our reward will be death. No one can fully preach Christ and condemn God's law. It takes the whole truth—Jesus, the Word, and the law—to give us the gospel, "which is the power of God unto salvation." May God help us to appreciate his truth.



Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—*Phillips Brooks.*



WASHINGTON, D. C., MARCH 26, 1914

EDITOR - - - FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW - - WILLIAM A. SPICER

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

Editorial

Deliverance of a Protestant Witness in France

PAUL RABOUT was a Protestant minister of Nimes, and a member of the French Assembly in the days of 1789. Those were days when men were struggling to break the bonds that centuries of papal rule had fastened upon mankind. Rabout had joined the assembly in the declaration that "all citizens are equal in the eyes of the law;" and in a speech for liberty of conscience he declared, "I demand for all non-Catholics what you demand for yourselves—equality of rights—liberty, the liberty of their religion, the liberty of their worship."

His faithful championship of true religion and liberty of worship had made him the mark of the Romanist oppressors, who were seeking to stifle the protest against spiritual and social tyranny. Dr. Less, a personal friend of Rabout's, says:—

For many years he was nowhere safe, not even in his own house. Soldiers came suddenly both by day and night, surrounding his house and searching for him. Every trick was used for seizing and getting rid of one justly viewed as the chief support of Protestantism. Everywhere surrounded by spies, and every moment in danger, he usually performed his ministerial duties only in the night; or if it was needful in the day, he disguised himself as a bricklayer or a stocking weaver. Often he was obliged to leave his house, and to lie whole days and nights in the open fields, or in some remote, pitiful hut, certain that if seized, he must instantly suffer an ignominious death.

In these dangers his only human security was the fidelity of his flock. They constantly watched over him, and at the first approach of hazard gave him warning. He assured me that he often escaped by secret forebodings of the designs of his enemies. One night at supper he felt a sudden and almost irresistible impulse to leave his own house, and to sleep somewhere else. Accordingly he left it, though his wife entreated him to stay, as there was not the least appearance of danger. Next morning he was informed that about three o'clock in the morning a detachment of soldiers had surrounded his house and searched for

him. I rather regard these accounts, as I never knew a man farther from enthusiasm. — *Lorimer's "Protestant Church of France," page 500.*

"To him," as the human agent, it was said by Dr. Less, "the preservation of Protestants in France has been chiefly owing. His whole life has been a constant sacrifice to the interests of religion."

And as he was a true witness amidst papal oppression, so also he stood true in those days of the terror, when revolutionary France, in revolt against papal tyranny, turned against all religion, as predicted in the prophecy of Revelation 11. Refusing to go with the multitude in the denial of his Lord, Rabout was arrested by order of the Convention, and sent to prison riding upon an ass, being too infirm with age to walk. "It was only the fall of Robespierre," says Lorimer, "which saved him from the guillotine at nearly eighty years of age."

We have but the most meager records of the Protestant story in those revolutionary and prerevolutionary times in France, when prophecy was fulfilling and the period of papal supremacy was drawing to its close. But the glimpses of delivering providences of God in Rabout's active life show us the living God all the time watching over his own and intervening in times of peril with special deliverances.

W. A. S.

The Value of Baptism

Is baptism essential to salvation?—Under conditions which make it possible and reasonable we believe that it is. It is an ordinance of the church established by our Lord whereby the believer manifests his faith in the death, burial, and resurrection of Christ as his individual Saviour. There might be circumstances under which it would be impossible for the believer to avail himself of the privileges of this ordinance. Such an instance was that of the thief on the cross, who, with his expiring breath, confessed his faith in the Lord Jesus Christ. Other conversions to the Lord have taken place under similar circumstances, where no opportunity was afforded for any part in the baptismal service. But, on the other hand, the Scriptures of Truth clearly enjoin that this rite should be performed by the heralds of the cross and received as a part of Christian experience by gospel believers.

However, this doctrine, like many others, is being set at naught by many Christian teachers at the present time. In the *Ladies' Home Journal* Lyman Abbott, D. D., editor of the *Outlook*, edits regularly a page of inquiries regarding Christian experience and religious subjects. In the January number

of the *Journal* the inquiry is made, "Just what is accomplished by baptism, and how vital do you hold the ceremony?" To this Dr. Abbott replies:—

Various are the views held by scholars respecting baptism. I can only give my own view here. In Christ's time, when a pagan became a Jew he was baptized, in token that his old paganism was washed away and he became the possessor of a new faith and the citizen of a new and spiritual kingdom. Christ never baptized, but the Christian Church took over this Jewish form and adopted it as a symbol of Christian conversion and dedication. I regard baptism, then, as simply a symbolic rite which is used to express either the dedication by an adult of himself to God, or the dedication by parents of their children to God. In either case the vital effect of this baptism depends on the seriousness and sincerity of the dedication, and the dedication may be made, as it has been by Quakers, without baptism; and if it is sincere and serious, it is no less vital whether accompanied by baptism or not. The direction of Christ to his disciples to go into all the world, baptizing in the name of the Father and of the Son and of the Holy Spirit, I regard, not as the creation of a new rite, nor as a command rendering obligatory a peculiar ceremony, but as an authority for the use of an old rite with a new significance and in a new spirit.

In reviewing Dr. Abbott's statement we can do no better than to quote the words of the editor of the *Christian Standard* in the issue of that paper of March 7. The editor calls attention to two points only, as follows:—

1. Mr. Abbott says that "Christ never baptized." Literally speaking, this is true; but the inference from this fact is not what he evidently aims to draw. It does not imply that the Saviour regarded the ordinance of minor importance, but that the baptizing was done by his disciples. John 4:1, 2. He was so absorbed with other great things which the disciples could not do that he turned over this work to them. Even Paul, under similar circumstances, seems to have acted in the same way. 1 Cor. 1:14-17. But since it is true that what one does through an agent he does himself, it is not safe to say that "Christ never baptized."

2. But is it true that the Master treated the matter as one of indifference, to be attended to or not, according to one's own preference?—We think not, as is clear in the light of the following facts: Jesus himself, despite the protest of John the Baptist, was baptized by him in the Jordan. Evidently he attached great importance to it. And the Father so regarded it also; for as the Son came up from the water, the Spirit in the form of a dove descended upon him, and the voice of God broke the silence of the centuries and said, "This is my beloved Son, in whom I am well pleased." The fact already noted, that he had his disciples baptized, teaches the same lesson. And the fact that the "Pharisees and lawyers rejected the counsel of God against themselves," by not being baptized, is further confirmation. And the famous night conference with Nicodemus shows with

much force the vital importance of the ordinance. To this earnest searcher after truth he says, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And finally, when his work was finished, and he was about to return to the Father, he commissioned his apostles to go forth on a world-wide conquest in his name, saying to them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Just how one who believes the Bible to be the word of God can so teach in regard to this ordinance is beyond our ken. If these six facts, to say nothing of the practice of the New Testament church as recorded in Acts of Apostles, do not surround baptism with a solemnity, sacredness, and significance, lifting it high above the realm of things indifferent, it would seem impossible to so elevate it. And yet Mr. Abbott says it is at least only an act of "dedication," and it "may be made, as it has been by Quakers, without baptism; and if it is sincere and serious it is no less vital whether accompanied by baptism or not." The example of the Son, the approval of the Father, the teachings of the Book, and the examples of inspired men when building up the early church—all of these things are merely incidental, and they are important or not just in proportion to our own individual ideas concerning them. If so, we are as sailors at sea without chart or compass, drifting hither and thither according to the whims of every wind and wave. But such is not the case. The Saviour's example and word are law, and the Bible is our only rule of faith and practice, and we cannot without sin ignore these teachings on this and on all other questions.

As expressed by the psalmist, "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." It matters very little, after all, what eminent men of the world may declare regarding the basis of faith or the conditions of salvation, but it makes all the difference in the world as to what the Lord declares. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

F. M. W.

North Pacific Union Institute and Conference

THE fifth biennial session of the North Pacific Union Conference was held at College Place, Wash., Feb. 25 to March 8, 1914. The meetings were held in the new church building, which is a neat, commodious, structure, and admirably adapted for the holding of such large gatherings as this one, which included, especially in the evenings, the membership of the church, the students of the college, and practically all the workers in the union. The meeting, however, was well planned and thoroughly organized,

and the daily program was carried out with promptness and decision, which added much to its success.

The first six days were devoted entirely to the work of a ministerial institute. All the laborers were very prompt in attendance, being, almost without exception, in their seats at the opening of every service. All were present for business. For weeks before the meeting opened, some of the officers and others met daily to especially pray that the Lord would abundantly bless in the coming gathering of his servants. It was evident from the opening services that all the workers had been deeply impressed with the forward movement seen among God's people, and had set their hearts to follow the rising Pillar of Cloud, which is moving on toward the Promised Land. They had sought God for special personal blessings, and he heard their prayers and brought to them a new experience. They were thus enabled to enter most earnestly into the work of seeking God for a new vision of their own hearts, of the magnitude of the work, of the value of lost souls, and of the inexpressible joy which will come to the redeemed.

The Lord greatly blessed during the entire institute. Elder Evans experienced much of the blessing of the Lord in setting before us the high calling of the gospel ministry, and the consecrated lives which should be lived by those who take upon them the solemn vows of the sacred calling. It was my privilege to lead in studies upon the subjects of "The Study of God's Word," "Prayer," and "The Finishing of the Message in This Generation." Elder W. W. Eastman gave special attention to the home missionary and colporteur work, and the Lord blessed in this important work.

The entire meeting was a time of great heart searching. A burden was upon all hearts to be right with God, that they might share in the promise of his Spirit. Sins were confessed, wrongs righted, and a spirit of genuine intercession was upon us daily. New courage and hope came to all our hearts, and a burden for souls such as never was felt before came upon all God's servants, and they expressed a deep anxiety to return to their fields so that they might bring to the people the blessings which God had brought into their own hearts, believing confidently that God would bring new power to their labors as they went forth to proclaim the truth. This was indeed a good meeting.

As we met daily with the large body of strong, consecrated laborers in this great Northwest, and heard their earnest prayers for deliverance from sin and for power to win souls to Christ, we felt assured that a new era has dawned in the work of God in this field, and that a

period of great soul saving is just before this important conference, from which so many able workers have gone to other lands in past years, and from which many tens of thousands of dollars have been willingly contributed for the advancement and establishment of the work of God in the regions beyond.

The same blessed spirit was seen in the transaction of business. The utmost unity was manifested in the discussion of all the plans proposed. Careful consideration was given to all the necessary business, but it required only three days to complete it. The reports from the various conferences and departmental secretaries indicated an encouraging growth of the work in various lines. There has been a good increase in the number of souls that have been brought into the truth in different parts of the field, finances have increased, and a spirit of courage was shown in all the reports rendered. The following summary is from the interesting report which was rendered by the president for the last biennial term:—

We have employed an average of 35 ordained and 19 licensed ministers, 19 Bible workers, 125 teachers, during the summer season about 50 bookmen, and during the winter season an average of 20. The churches number 162, with a membership of 7,659, a gain in membership of 1,441. The per capita tithe paid was \$18.11; the total tithe received, \$247,311; the amount turned over to the General Conference, \$46,725; total amount of trust funds sent to the General Conference, \$157,525; amount of trust funds aside from the per cent of tithe, \$115,328; per capita offering to missions, \$18.40. We have 282 Sabbath schools, with a membership of 8,445. The Sabbath school membership exceeds the church membership by 786. The Sabbath school offerings amounted to \$47,663; sales of literature, \$132,572; sales per capita, \$20.40.

Elder C. W. Flaiz was unanimously reelected president of the union for the coming biennial term. The other officers elected were practically the same as for the previous term. All entered upon their duties with renewed courage in God and with the confidence and support of the delegates and brethren throughout the field.

During the conference, Elder F. A. Detamore returned from Singapore for a brief vacation. He occupied one evening of the meeting, setting before the conference the blessing which he had experienced in his labors in the East Indies, and the need of more experienced and tried laborers for that great island mission field, where so many millions are sitting in darkness and the shadow of death, waiting for the light of the gospel to shine upon their pathway.

With the Sabbath service there closed what we believe was one of the best and

most spiritual conferences ever held in the Northwest. On this day of rest the Lord most abundantly poured upon his servants a rich blessing. A copious shower of the Holy Spirit indeed fell upon our hearts and encouraged us to press forward in the Master's work. Righteousness by faith brought courage to all hearts, and many testified to the victories they had experienced during the meeting.

We believe that all the laborers returned to their fields with the power of the Spirit to extend the truth into new fields and to bring a large ingathering of souls into the glorious light of this message which God has committed to us. It is indeed a message of salvation. The same joy that it has brought to our hearts will be experienced by thousands of others, as, with earnest zeal and consecrated hearts, we publish the message everywhere. We feel sure that if this earnest body of laborers go forth with the one determined purpose to win souls for Christ, the Lord of the harvest will abundantly bless their labors, and speedily finish his work in this part of the harvest field. The outlook for the advancement of the work is indeed most encouraging in this field.

G. B. THOMPSON.

Note and Comment

Denominational Union

In the *Western Recorder* for Feb. 12, 1914, William M. Stallings writes on denominational union. Of the true basis of Christian union he truly says:—

No Bible principle should ever be abandoned for the sake of a visible, mechanical union. There can be no real union except in the truth. Two denominations can no more walk together except they be agreed than can two persons. That union is desirable none can deny, but union at the expense of truth is a crime against God. Loyalty to Jesus Christ must reign in all things. No denomination has a right to exist unless it stands for doctrine and practice not held by others, which are more important to the kingdom of God than union.

Evangelistic Preaching

THE preaching of the early Christians was evangelistic in its character. Says the *Christian Observer* of Feb. 11, 1914, of this kind of preaching:—

It did not aim so much at the imparting of information or the pleasing of the audience, but its aim was to reach the heart. If the church today is to accomplish its God-given mission in the world, it must make its chief aim the turning of the hearts of men back to God. The sermon that is preached to the intellect alone will accomplish little. But the sermon that is preached to the whole man, that not only convinces his intellect but causes him to know that his

heart is not right with God and that God longs to have him surrender his heart to him, will be greatly blessed of the Spirit. The story is told of a young preacher who once came to Mr. Spurgeon lamenting the fact that there were so few conversions under his ministry. Mr. Spurgeon, with keen and discriminating understanding, turned to him and said sharply: "Young man, you don't expect a conversion after every sermon, do you?" The answer was given rather hesitatingly: "Well, no, not after every sermon." Mr. Spurgeon then turned to him with stern severity and said, "That's the very reason you don't have them."

For the Promotion of Peace

SEVERAL years ago Mr. Andrew Carnegie endowed a peace foundation to the extent of ten million dollars "to hasten the abolition of international war." Recently Mr. Carnegie has decided to invest two million dollars more for this purpose. This last donation is placed at the disposal of the churches, and the organization handling it is called the Church Peace Union. The *Washington Post* of February 11 declares that—

the income of the fund will be used to organize the moral power of the churches on critical international questions, to circulate peace literature among the clergy, and to bring about the annual observance of a "peace Sunday." Conferences in America and Europe will be called to discuss the promotion of peace. When the leading nations abolish war, and the fund has fulfilled its purpose, the trustees may devote the income to other philanthropic uses.

The trustees adopted a resolution which appealed to the rulers and statesmen of all civilized lands to abolish war. It pointed out that the combined debt of the world, mostly borrowed and used for war purposes, was nearly \$37,000,000,000; that the amount expended annually for standing armies and navies was \$2,500,000,000, and that 6,244,600 men are kept idle in military service.

Community Versus Individual Morality

WHILE at the present time much is being done toward civic improvements, community betterment, etc., it is to be regretted that many subtle influences are being allowed to come in to undermine individual morality. Speaking of this the *Boulder County (Colorado) Herald* of January 28 sensibly remarks:—

While it is freely argued on many sides that individual morality is deteriorating, there can be no question that morality in the community sense is steadily advancing. The practically unanimous action of Congress this week, for instance, in adopting a law framed for the purpose of wiping out the segregated vice district in the capital of the nation would have been quite impossible even so recently as a decade ago. Today it goes through the channels of both houses, and is transmitted to the President for his validating signature with scarcely a ripple of publicity.

Similar action by city officials throughout the country marks the slow retreat of vice before the advancing social conscience; yet, strangely enough, there are incidents of another kind that make the serious minded wonder if this apparent social improvement is not being paid for by a most disastrous retrogression among individuals. It is only a few weeks, for example, since a weekly paper of wide circulation warned its New York readers that many young women of gentle families are being led astray by the glamour which surrounds the new animal dances.

The tango has come to our shores tinged with a certain morbidity which is more dangerous to the rank and file of society than any segregated district could be; for it reaches, not the men alone, but the women of the rising generation, and robs them of the charm of innocence that should be there. Girls who would not be permitted to stir from the protecting influence of the home at night are flocking to "tango teas," we are told by the *New York weekly*, where, with curtains drawn to shut out the light of day, and the incandescents aglow to give a false atmosphere, dancing and drinking proceed hand in hand to an alarming degree.

It will be of small value to drive out crude, gross vice if we substitute in its place the "artistic" degeneracy of Europe.

A Unique Case

A RATHER unique case is before the Supreme Court of the United States for settlement. We quote the following statement from *Zion's Herald* of March 11, 1914:—

Is the vow of poverty taken in brotherhoods and sisterhoods of the Roman Catholic Church against public policy? This is the question which the United States Supreme Court will be called upon to answer. The case upon which the test will take place arises out of the death of Father Wirth, a member of the order of St. Benedict. At the time of his death, by special permission of his superior, given years before, he was in possession of \$5,000, in addition to royalties from books. The Probate Court of Brown County, Minnesota, where he died, recognizes his heirs as entitled to his property. By his vow, however, the property was to be transferred to the order. The United States Circuit Court decided later that the vow of poverty was against public policy, and therefore void. The case has now gone to the Supreme Court. The attorneys for the order state that if the decision of the lower court is carried out to its full implication, it may eventually dissolve and disintegrate the temporal organization of every order in the country. Some 59,000 priests, brothers, and nuns will be affected by the decision. It is considered probable that, should the case go against the Benedictines, the title of all religious orders to their churches, colleges, schoolhouses, hospitals, and sanitariums in nearly every State in the Union may, as a result, be drawn into question.

Last week the decision of the lower court was reviewed in the Supreme Court, but at this writing (March 15) the decision has not been handed down.



New Hebrides Islands

C. H. PARKER

[This group of islands is located about fifteen hundred miles east of northern Australia, and, although among the first pioneered with the gospel in the South Pacific, John Paton having located here, the islands have but recently been entered with the message.]

MANY changes have taken place in the work here since my last report. We have been called to lay away little Harold Carr, and now Brother and Sister Carr have had to return to Australia on account of the serious state of Sister Carr's health. Little did we think, when we last reported, that such circumstances would arise; but the One at the helm makes no mistakes in the course he steers. So we bow our wills, and say, "Father, not my will but thine be done." We are sorry to lose the association of Brother and Sister Carr in the work here, for we had learned to love them very much. Our prayers go with them that God will guide their future beside the still waters and into green pastures.

Much remains to be done, more than one man can well do alone, yet the promise is, "As thy days, so shall thy strength be." So we take comfort in the thought that God knows it all, and that "we have not an High Priest which cannot be touched with the feeling of our infirmities." The knowledge that our brethren are praying for us buoys us up, and it makes us determine to do to the utmost of our power the work that falls to our lot to do. Like Luther of old, we say, "Here I take my stand, so may God help me, I cannot do otherwise. Amen."

We have our church and school building all completed with the exception of seating it. This we hope to do the first of next month, when the timber will be landed here. We ask all to pray that at the dedication of this building, it may be filled by the presence of God, and that his presence shall never leave it, but that it shall be a place where many of this people shall be born again, not of flesh and blood, but of the Spirit.

This is the black man's new year, as they have dug their first yams. Feasting, dancing, and hideous yelling are the order of the day. Many pigs are killed and offered upon their stone altars in their *amils* (heathen dancing grounds). A little later their *meke* will be held, which is the greatest of their feasts and dancing. This is the time when they are supposed to pay all of their debts. Hundreds of pigs will be killed and sacrificed.

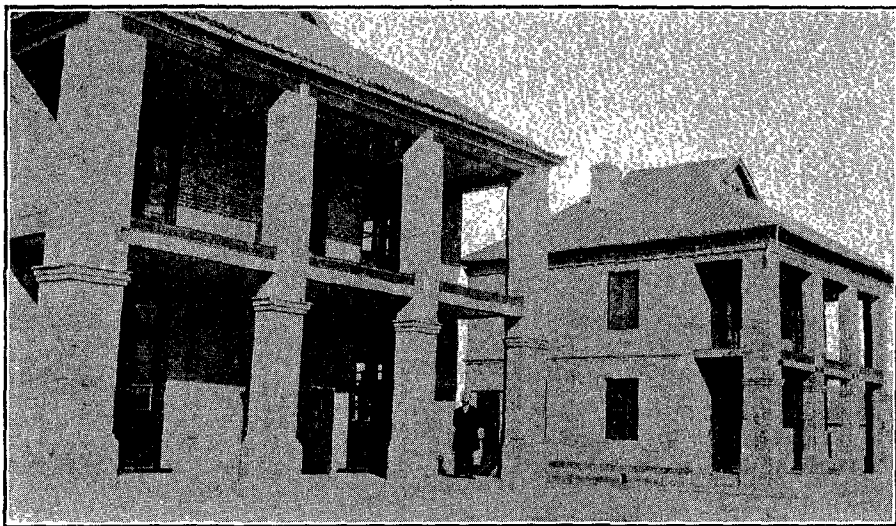
O, we long for the day when we can talk with this people with no impediment

of the tongue; when we can point them to the true God that made the heavens and the earth, and the Lamb of God, which taketh away the sin of the world. *Atchin.*

Lo Ho, Yen-Cheng Station, Honan

JOHN J. WESTRUP

MAY the dear Lord help me to write a few words to his glory and for the encouragement of my brethren in the homeland. The power of the Word and the joy of the Holy Ghost are wonderfully sustaining and uplifting. Peace



THE TWO MISSIONARY HOMES AT YEN-CHENG, HONAN. J. J. WESTRUP ON VERANDA

and joy fill our hearts all day long, though the outward conditions here naturally would cause just the opposite. To rest in the Lord under all circumstances is the most valuable lesson we can learn in this life, and, thank God, we are learning it.

The erection of the two foreign buildings passed off very smoothly, under God's blessing, as everything does as soon as one learns to really rest in the Lord. We have also built two school-houses (each seating about 170), and other buildings, aggregating seventeen houses. We manage to have mostly copper cash on hand, which the terrible robbers do not want, as they desire only silver.

The robbers are making sad havoc in this province. Sometimes they have been too near for real comfort, and the city, one third of a mile from us, has had its gates closed all day many times as well as at night. The merchants were filled with fear and trembling because the "scourge" was near. A missionary stated that there were 30,000 robbers in the southwest. And to the north and

east of us the country is filled with them. The soldiers killed about one thousand west of us some time ago, and last week thirteen villages a few miles east of us, infested by robbers, were burned, and the robbers either killed or sent to trial.

The robbers make it a point to rob the rich and help the poor. The fifth chapter of James has literally been fulfilled here. The cold-blooded, grasping, and merciless have reaped what they have sown for many years. They shut themselves in with their own comfort and throw a counterfeit cash to the starving and dying, and then imagine that they have fulfilled all righteousness. The poor are having their revenge now, but it brings on a terrible condition. Whole counties are devastated and burned, and the frightened farmers do not dare to cultivate their land. Add to this two years of almost continual drought, and it can easily be understood why we are now unable to sell many papers here. The robbers disguise themselves in every imaginable way, as priests, and rich merchants, and beggars,

etc. Hence our brethren trying to sell the paper are invariably suspected of being disguised robbers, and none want to deal with them. Yet we have never before sold so many tracts and small books, such as "Bible Readings" and "Thoughts on Revelation." A great many are buying them and studying the truth; and we are seeing good results.

While we have been principally confined to supervising our building operations, the Spirit of the Lord has been working, mostly through our literature. As a result, we have now in our school nine evangelists and Bible women and quite a few others. A number of the common people have taken their stand.

We have sixty-three in the schools, and I am truly thankful for the harmonious spirit that really prevails. The devil tried to play havoc; but now it is inspiring to see how earnestly the people study and lay hold on this saving truth. Every Sabbath afternoon our native teachers go to the neighboring villages and preach. Many earnestly pray for relatives, that they, too, may hear and believe this saving message. I just

had two letters stating that one ordained minister with his family, and one evangelist, are soon coming to study the truth for some months. We praise the dear Lord for thus encouraging us greatly in these trying times. We have prayed earnestly all the year that the Lord would raise up workers, and he is doing it far above our expectation. We long to see every province entered, as they are ripe for the message. It inspires us to see the earnest effort made by our dear brethren in the homeland to advance this message as quickly as possible both at home and in every mission field. We have this year baptized sixty-eight believers. How blessed to be coworkers with God; it is the greatest work and greatest honor possible. Let us lift up our heads and be happy, for our redemption is very near.

Radiating Centers of Influence

T. E. BOWEN

For the great task given a comparatively small people in warning, in a short time, the world of the Saviour's near advent, the Lord seeks to place his people on vantage ground. The spirit of prophecy is given the church that through it God might point out dangers to be avoided, on the one hand, and, on the other hand, advantages of situations his people would not likely, of themselves, be quick to see.

Our Missionaries First Sent to Europe

The first field outside the United States in which the third angel's message strongly took root was Europe. God's people were guided to this portion of the great world field, and we can now understand the wisdom of the Lord in making the European field a strong center. Now, a division conference operates there, and a strong work is carried forward from this second base in our world mission field operations.

Australia Another World Center

A little later, when the work was small in Australia, and much was written from there by Sister White encouraging our people to establish the message in that section in a strong manner, not all could see why so much was said about that particular field. Now, the wisdom of having another strong base there, from which a great island territory might be worked, is very apparent.

The Work in the South

The next special emphasis was placed upon the needy southern field here in the United States. It was difficult to then understand just why. It is clearer now, as we see special difficulties arising in this section, and it is seen that much was lost by the slowness with which the instruction sent was carried out.

Other general forward movements in this cause might be mentioned, showing the divine foresight of our Captain, as he has led his servants on in taking advantage of opportunities in pressing forward this great world-wide movement.

The Opportunities of the Pacific Coast

Some have wondered why so much emphasis has been given to establishing the cause in a specially strong manner on the Pacific Coast. Schools and sanitariums have been established there when apparently so many institutions were not needed, or for the size of the territory it seemed that the number of institutions was out of proportion to like territory in other sections of the field. It may be the same Leader has been planning for us in this also. In this connection, it may be interesting at least to note what others now see in the way of possibilities for development in the near future on the Pacific Coast.

How Baptists Regard the Advantages of the Coast

In the Baptist journal *Missions* for March there appears a leading article from N. B. Rairden, D. D., entitled "A Crisis on the Coast." After generalizing as to how great movements in population change general conditions, and that the traffic made possible by opening up lines of travel, such as the throwing open of the Union Pacific Railroad, and like trunk lines, resulted in opening up the West, he speaks as follows of "the next great crisis:"—

"While much remains to be done in the Middle West, the next great crisis is to be on the Pacific Coast. The completion of the Panama Canal means the entire reconstruction of passenger and commercial transportation of three continents, at least. The greatest changes will be in the Pacific Coast States and those immediately contiguous to them. It is reported that twenty-six great steamship lines have already arranged to establish lines direct to Pacific Coast points from Europe, South America, and the eastern part of North America. Here these tides of trade and travel will meet the tides from the Orient and Australia and the islands of the Pacific. It has already been reported that rates from Europe will be little more to Pacific Coast points than from Europe to New York. Already large numbers have 'booked' for these points, to come as soon as the canal is opened. Advance agents have been here [Pacific Coast, as he writes from Los Angeles] in great numbers to spy out the land and arrange for colonies from all parts of Europe. In a recent interview a representative of a great steamer line is said to have predicted that, beginning with 200,000 from Europe the first year, the tide will rapidly increase until it rivals the tide now breaking on our eastern shores. . . . Passenger officials estimate that this year the number of American citizens removing to the Pacific Coast States [from Eastern States] will number at least 200,000. Many thousands of the best people in Mexico are being thrown within our borders for permanent homes. The one dominant ambition in the minds of millions of the young men and women of the Orient is to come to the Pacific Coast. The treatment of those already here and of those who may come will have much to do with the pros-

perity of our missions in the Orient.

"What are we to do with this great inflow of population?—The natural resources of the Pacific Coast are said to be sufficient to support every family in the United States when fairly developed. It will take time to fit every one into his place, but there is no question that these Coast States can easily care in a material way for all who come. *The greatest strain will be upon the religious and social organizations.*"

In speaking of their denominational work, Mr. Rairden then concludes: "This condition, just confronting the Baptists of the Pacific Coast States, is the most crucial that has confronted our Baptist people in any nation. It is utterly impossible for Baptists of the Pacific Coast to meet this crisis without greatly increased help from the Baptists of the nation."

With this before us, are we ready to say that Seventh-day Adventists, with a special message for the whole earth, are too strongly fortified to meet the new conditions which will surely come to that favored section on the opening of the Panama Canal? And, more, shall we not recognize the wisdom of God in preparing the way before us by planting the truth so firmly on the coast as has been done?

Advantages of Highways of Travel and Commerce

Jesus located at Capernaum. This was upon the then highway of travel through Palestine between Egypt and the East.

In "Testimonies for the Church," Vol. IX, pages 121, 122, we read: "In these days of travel, the opportunities for coming in contact with men and women of all classes, and of many nationalities, are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. God has wonderfully prepared the way. . . . Christians who are living in the great centers of commerce and travel have special opportunities. . . . In the world-renowned health resorts [and none excel Southern California] and centers of tourist traffic, crowded with many thousands of seekers after health and pleasure, there should be stationed ministers and canvassers capable of arresting the attention of the multitudes. Let these workers watch their chance for presenting the message for this time, and hold meetings as they have opportunity. Let them be quick to seize opportunities to speak to the people. Accompanied by the power of the Holy Spirit, let them meet the people with the message borne by John the Baptist. 'Repent ye: for the kingdom of heaven is at hand.' Matt. 3:2. The word of God is to be presented with clearness and power, that those who have ears to hear may hear the truth. Thus the gospel of present truth will be placed in the way of those who know it not, and it will be accepted by not a few, and carried by them to their own homes in all parts of the world."

In July, 1908, these words were written: "In such places as Southern California, where thousands of tourists,

many of them in search of health and strength, are constantly coming and going, special and continuous efforts should be put forth to scatter the bright rays of light and truth."—*Id.*, page 84.

Viewing the general situation as to the on-coming tide of world travel sure to soon touch the great Pacific Coast, we believe that all our people will discern the special overruling providence of the Lord in seeking to establish the third angel's message firmly in this section, and that, too, for a purpose. From there a strong influence should go out to the ends of the earth in helping to finish the work God has given us to do.

South China

E. H. WILBUR

THE general meeting for the Cantonese division was held at Fatshan, Nov. 18-23, 1913. The morning hour was set apart for prayer service, which was a means of great blessing to all. Bible studies and preaching services were conducted daily from eleven to one o'clock. The afternoons were given to reports from native workers, and we were favored with a sermon each evening. One afternoon was devoted to a discussion of Sabbath school work. The discussion was led by Mrs. B. A. Meeker. Our Sabbath school was conducted by Dr. Law Keem, and we endeavored to conduct a model service, so that our workers in returning to their fields would better understand how to conduct Sabbath schools. We separated into sixteen classes. The attendance was one hundred and nine. We asked for an offering of \$15 Mexican, and received \$16. After the Sabbath school we conducted an ordinance service, the largest we have ever had in the Cantonese field.

The evening after the Sabbath, Elder R. C. Porter arrived, and he gave a most encouraging talk on God's providences in missions. Sunday morning and at the eleven o'clock hour Elder Porter gave us some practical lessons from the book of Job. At twelve o'clock Sunday Dr. Law Keem was ordained to the gospel ministry. Following this service, candidates for baptism were examined, after which more than one hundred of us walked to the river, where two house boats had been engaged, one for the men and one for the women. As we floated down the river to a quiet place, all joined in singing songs of Zion. After we had anchored, the friends gathered upon the banks of the river and witnessed the baptism of twenty-two. Elder Law Keem assisted the writer in the service. Returning to the chapel, a farewell service was held. I do not remember of ever having attended a better testimony meeting. Mothers rejoiced because their sons and daughters had gone forward in baptism. So many were eager to testify that it was difficult to close the meeting.

CHEERFULNESS means a contented spirit, a pure heart, a kind disposition; it means humility and charity; it means a generous appreciation of others, and a modest opinion of self.—*Thackeray*.



Footprints

EDW. J. URQUHART

ONE day as I strolled down a city street,
On a walk of concrete made,
I beheld the print of a baby's feet
All firm in the concrete laid.

Was it chiseled there in the solid stone,
That print, with wondrous care?
Or could it ever be truly known
How came the footprint there?

Yes, when it was soft and newly laid,
The babe in its childish play
Had stepped on the walk, and the print
was made,
As a footprint in the clay.

A grand old man on his deathbed lay,
While his friends were gathered there;
When with dying breath they heard him pray,
In French, our Saviour's prayer,

It was strange, and those who were gathered there
Sincerely his life's ways sought,
And found that in childhood days the prayer
By his good French nurse was taught;

And his busy life, with all its care,
Effaced not the lesson taught,
But the mind retained the childhood prayer,
As the footprint in the rock.
Chico, Cal.

Diseased Cows

B. E. TEFRT

"A BATTLE for Health in an Infected Dairy Herd," is the subject of an interesting article in the *Review of Reviews* for July, 1913. The writer is B. E. Rowell, editor of publications in the Illinois College of Agriculture. The length of the article will admit of only brief extracts. He says:—

"The herd belonged to the University of Illinois. Now people with small children, or special liking themselves for all that is sanitary, formed a long waiting list made up of those eager to obtain milk from the university wagons. Of course, such milk must be pure—the cows were in constant contact with science; the dairy was not run for profit. Yet what did accident uncover?

"In the spring of 1906 a grade cow, purchased for experimental purposes, died, and a post-mortem examination revealed a few tubercular centers in the lungs. This was enough to prove the existence of disease in the herd, and it was thought best to give at least such cows as were producing milk for the city trade the tuberculin test. Thirteen out of thirty-four reacted, one or two

of the reactions being considered questionable. Five of the thirteen which reacted were slaughtered and examined. The disease was found in each of the five reactors, but in no case had it become generalized. The other cows appeared to be in such good health that they were kept in the herd. Later they were slaughtered, and in nearly every case, while tuberculosis was found, it apparently was not far enough advanced to be 'open' tuberculosis; that is, the germs were not yet escaping from the body.

"In December of 1906 the herd was tested again. Ten of the fifteen tested reacted, five of which had previously reacted. Seven of the reactors were slaughtered at the time.

"In June, 1907, the herd consisted of fifty-five females, including calves. Five which were suspicious, or had reacted, were tested at this time, and two reacted.

"In May, 1908, the next test was made; there were then sixty-seven females in the entire breeding herd; fifty of these, or practically all that were considered old enough, were tested. The result was distinctly startling: twenty-six reactors were found! That meant that fifty-two per cent of the tested herd was infected. Among them were some of the best cows in the herd. All the reactors were removed from the herd. The best of them were placed in quarantine, together with a few others, to secure their progeny, and for experimental purposes; the others were slaughtered."

This battle for bovine health continued several years before success was achieved. Speaking of the general infection of dairy animals, he continues:—

"Only stringent regulation on the part of the State, coupled with willing co-operation on the part of the dairyman and intelligent determination on the part of the consumer to demand clean milk, even if it costs more than the dirty kind, can result in milk free from the germs of tuberculosis.

"Could we know how prevalent tuberculosis is in dairy herds we would find the knowledge thrilling, disagreeably thrilling. A learned professor of Germany, Professor Holzman, of the Agricultural Experiment Station at Halle, when asked what he thought of the tuberculin test, replied: 'Very fine—for America! But should we use it we would have no cattle left in Germany.'"

Of the tuberculin test Mr. Powell says:—

"Dairymen . . . do not want to test their cows—they might lose one. But their neighbors to whom the milk is sold

have children—they might lose one. Which shall it be?

How Infection Proceeds

"Now a dairy herd may become infected with tuberculosis very easily, even though the individual dairyman is conscientiously trying to keep it out. A cow may die upon an adjoining farm. Without examination, the carcass, instead of being burned, as it should be, is dumped into a stream flowing toward and through the dairyman's pasture. The cow had tuberculosis. *Now the tubercle bacilli live in running water for four hundred and forty-one days!* What chance has the herd below to escape infection?"

"There is yet another way in which tuberculosis may be scattered. The man on the adjoining farm may be conscientious and careful, having his animals tested for tuberculosis every six months. He buys a sleek-looking milker; she is tested, does not react, and naturally is placed in the herd. Now everything that is good has not only its use, but its misuse. The tuberculin test is no exception. The cow has been 'plugged;' that is, given a large dose of tuberculin before being sold. Many tuberculous cows so treated develop a power to resist the test, so that if a second dose is given in time, varying from a few days to three months, they fail to react again. This cow drinks in the stream with the others, and the germs she delivers live for two hundred and thirty-two days in sputum exposed in water. Again, what chance has a herd of the dairyman on the lower level of the stream to escape infection? However, if people are willing to work together and put forth a very strenuous effort, the disease can be eradicated. . . . It calls for an extreme and humble regard for cleanliness, which is next to godliness and almost as hard to achieve.

"A healthy cow will not react; that is, show a rise of temperature after an injection of tuberculin, which is a graduated culture of tubercle bacillus. But even this test is not always sure. Most difficult of all to detect, it is said, are the cases that are the most advanced, yet with no outward symptoms."

Professor Hayden says that in the advanced stages the system is too full of poison to react. "Of the forty-seven mature cows in the herd in 1906, only three remained in the herd after 1909, and only five went out for reasons other than tuberculosis." Some of this herd did not react, whose lungs were found a mass of tubercles after slaughter; and of these some were in good flesh and doing their duty as milkers, other reasons having given rise to suspicion. These statements are from high authority, and the result of scientific tests. It is likely that but few dairymen would or could go to the care and expense here described to produce pure milk.

Speaking of the original experimental herd, Mr. Rowell says:—

"Twenty-two of these, or over fifty per cent, reacted. In one group of fourteen cows selected from seven herds in northern Illinois, all but one proved to be tuberculous. All of the forty-one ex-

cept eight came from the northern part of the State, and most of them originally came from Wisconsin. This gives some idea of the extent of the disease and the means by which it is spreading. These cows all appeared to be in good condition; no one would have thought them diseased.

Near the close of the article he asks a question that must necessarily be of interest to all those engaged in sanitary reform:—

"We may deny ourselves milk, thinking thus to escape the germs of bovine tuberculosis, but how about butter? Dr. Charles Briscoe, who by most painstaking experiment established the time that tubercle bacilli live in water, dried sputum, etc.,—the figures given in the early part of the article were his,—found that they retain their vitality and virulence in cold storage, and thus are all ready to enter you or those nearest and dearest to you when you have saved the price of a pound of the precious commodity. Ten months the germs will live in such conditions, which is a longer time than butter is usually kept in cold storage."

It is true that to be forewarned is to be forearmed—if the warning is heeded.

National City, Cal.

Health Butter

B. E. TEFFT

THE following will be found an excellent substitute for dairy butter:—

Yolk of one egg, raw

One to two cups cooking or olive oil

One-half teaspoon salt

One-half teaspoon lemon juice

Have utensils and ingredients cold. Use a soup plate or a shallow bowl and a fork. Beat well the yolk of egg and salt; add one-half teaspoon lemon juice; then add the oil drop by drop, at first stirring constantly. Then, as mixture thickens, oil may be added faster, adding now and then a little lemon juice to thin the batter to the proper consistency. This may be made stiff enough to cut with a knife. The butter will keep a number of days if stored in a cool place.

The Aftermath of Prayer

CHARLES L. WHITE

In a group of friends, a few days ago, a Christian woman said: "You have spoken of Geneva. I never hear the word without recalling two happy weeks I passed there in my girlhood, when my sisters and I were abroad for a year with our parents.

"My father insisted that we should maintain our custom of morning prayers, and during the entire time, although we were living in hotels, we always observed this custom. It was often difficult to do so, and I remember one occasion in Geneva when we were all dressed for a trip on the lake, and felt that an exception might be made that morning. Indeed, one of the older girls remarked that some one was moving about in an adjoining room, and it seemed a bit strange to have family devotions under

such conditions. This, however, produced no effect upon father, who quietly read a chapter and, as usual, offered prayer.

Unconscious Influence

"In looking back upon that trip I have often been glad that our custom at home was not neglected abroad, and that father's noble principle conquered. I especially feel so because about a year ago I met a brilliant woman in New York in the company of several distinguished persons whose lives were devoted to the promotion of many noble enterprises. She said to me: 'I conclude from a remark you have just made that you are one of the girls in an American family that spent a certain two weeks in Geneva many years ago?'

"I told her we were there at that time, and gave her my father's full name. She replied: 'Yes, it is the very family.' She then drew me apart and said: 'I was spending that year in study in Geneva, and lived at the same hotel in which your family rested. In fact, I had a room separated by only a thin partition from the suite your family occupied, and I could hear the conversation of your happy household. What impressed me most, however, was the chapter your father read and the prayer he offered that morning when you girls urged him to give up for once the custom of morning prayers. Ah! but that prayer and that chapter saved me from entering a path that would have ended in suicide, for I was about to make an evil choice which would have blasted my life in a few months. As I listened, I dared not close my ears to the warning that came to me through your father's voice. It was like the touch of a vanished hand from an earlier Christian training, and it held me to purity and happiness.'

"She ceased speaking. I hid my face in my hands for an instant. When I had wiped away the tears, I was alone. At a little distance I could see the brilliant woman in animated conversation with others. I do not know where she lives. I made no attempt to discover who she was. I do not recall her name. But I know that through my father's obedience in setting up an altar to his God in a strange land she was saved to an abounding life."—*The Standard*.

"THE rainbow is a kind of glorified shadow. A sunbeam falls on a drop of water, and its wonderful threads are unraveled, disentangled, as it shines through, and instead of a white shadow we have seven colors spread upon the cloud. As the beam of sunshine acts upon the crystal drop of water, giving it wonderful beauty, so the light of Christ's love shines through the shadow on the Christian's heart, transforming it with the loveliness of his tenderness, sympathy, and helpfulness."

"THE surest and the shortest way to make yourself beloved and honored is to be indeed the very man you wish to appear."



Recent Meetings in Wisconsin

JAN. 28, 1914. I left Chicago for Milton Junction, Wis., to join Elder W. H. Thurston in a general meeting at that place. A very full program had been arranged for the four following days. A canvassers' institute had been in progress for a week, and it was thought desirable to consider some of the practical lines of church work, as the Sabbath school, the young people's, and the church missionary work, the duties of church officers, tithes and offerings, and the health work. The time was too limited for any thorough study of these several subjects, but each received some helpful consideration.

The greatest stress, however, was laid on the importance of seeking God for an advanced and deeper experience in our Christian life. The evening and Sabbath services were well attended, and the Spirit of God accompanied the truth presented. Sabbath was a good day, for the Spirit of God came in with convicting power. Many sought the Lord for a deeper experience, and humble confessions were made of wrongs committed and of neglect of duty in various ways. Some who had given way to discouragement gave their hearts anew to God, and a goodly number took their stand for the first time to obey the Lord. All were much encouraged.

At the close of the last meeting, Sunday evening, our attention was called to a young man and his wife who seemed to be deeply moved, and who did not rise to leave with the others. I turned and spoke to them, and found them under deep conviction. This was the only meeting they had attended at this place, as they live five miles away. We had a little study with them right there, and they decided to obey the truth. We had prayer together, and they both surrendered to the Lord, and rejoiced in the decision they had made. Thus closed this good meeting. The church seemed to be much encouraged.

The next appointment was at Green Bay, February 4-8. The plan for this meeting was much the same as for the meeting at Milton Junction. On account of illness in the family, Elder Thurston was prevented from coming till Friday evening. On Friday quite a number came in from other near-by churches, so that on Sabbath we had a very full attendance. We are glad to say that the Lord met with us in these meetings also. Sabbath was a good day. Nearly all took part in the testimony meeting, fifteen for the first time taking a definite stand to obey the Lord. For this we praise God.

In every place where we have a church, we find numbers who know and believe the truth in a general way, but have not taken a definite stand to obey it and to dedicate their lives to the Lord's service. In many places the membership

of our churches might be greatly increased, possibly doubled, if such could be gathered into the fold. And why should they not be gathered in? We believe that if the members of our churches would rise to their spiritual privilege, large numbers of these would be thoroughly converted and would unite with us. It should be so.

On this tour I also made a short call at Oakland, and spent a day each at Bethel and Grand Rapids, attending board and committee meetings, in company with Elder Thurston, and meetings with the church at each place in the evening. I much enjoyed my association with Elder Thurston, and visiting places and meeting those with whom I have labored in years past.

I am deeply impressed with the thought that the time has fully come for a decided forward move. It cannot be denied that in many places there has been a decline in the spiritual growth and experience of many among our people. This is very serious in such a time as this. But from the blessed meetings in different places more recently, may we not believe that a reformatory movement has begun? That it may be both general and thorough is my earnest prayer.

O. A. OLSEN.

Church Dedication

THE new Seventh-day Adventist church building at Wilmington, Del., was formally dedicated Sunday, Feb. 22, 1914. It was a season of great rejoicing to the church members at this place. This church was organized about twenty-two years ago, with fifteen charter members. There are now about one hundred members. They met for a number of years in halls in the city, and later in the Old Baptist church on King Street, which has recently been razed for the erection of municipal buildings. The need of a church home has long been felt, and the church has been working for a number of years to secure one. A lot, the one on which the present building stands, was purchased eleven years ago, for the sum of six hundred dollars. It is located on Howland Street, near Clayton Street. But nothing definite toward the erection of a building was done until last summer, when the contract for this building was awarded, after much praying and planning on the part of the pastor, Elder R. H. Martin, and the church officers.

The building, with its furnishings, cost about thirty-five hundred dollars. It is built of red brick and stone. It is lighted by electricity, and heated by steam. It is a plain but neat and substantial structure, and well represents the truths we hold. The conference workers present were Elder R. T. Baer and Elder and Mrs. F. W. Paap, of Baltimore, Md. Other workers were Elder

A. G. Daniells, of the General Conference; Elder R. E. Harter, president of the District of Columbia Conference; Elders B. G. Wilkinson and S. B. Horton, of the union conference.

The dedicatory sermon was preached by Elder Daniells; Elder Wilkinson offered the dedicatory prayer. When a call for financial help was made, the people responded liberally, and seven hundred dollars in cash and pledges was received.

The three daily newspapers of the city gave us considerable publicity through their columns. This was much appreciated, and we believe will be the means of helping the cause in this place.

EMMA S. NEWCOMER.

The Word of God Versus the Word of Man

SOME time ago, while holding meetings in a small village, I called one day at the home of one of the merchants. His wife received me kindly, and began asking questions about Christian Science, and what I thought of it. I told her that I had a little pamphlet that would explain my views of the matter. She purchased one at once, remarking that there were a number of persons of that belief around there.

A few days later I called on the railroad ticket agent in the town. He invited me in, and as I sat down he said, "Well, I have read your book." I asked what book. He replied, "The book on Christian Science you sold to Mrs. —." "O," I said, "and what do you think of it?" He replied, "I do not think you treat us fair." "And why not? Do we not make correct quotations from Mrs. Eddy's book?" "O, yes, that is all right, but you do not understand us. Just look at the great miracles of healing the Christian Scientists perform." "Yes, for the sake of the argument, I will admit your claims for working miracles, but the Bible speaks of two powers that are able to work miracles. The question with me is, By what power do you do them?" He replied, "We believe the Bible, and read it a great deal." "Yes," I answered, "I know you read it, but I do not think you believe it. Now you say you believe the Bible, but Mrs. Eddy says there is no such thing as pain or sickness, while the Bible recognizes both. Mrs. Eddy says that 'alcohol is just as harmless as milk, it is only the belief of men that makes it hurtful.' The Bible recognizes the harmful nature of strong drink, and pronounces a woe upon those who use it, saying that no drunkard shall inherit the kingdom. Mrs. Eddy also says that 'when we progress far enough in Christian Science, it will not be necessary for us to partake of daily food in order to sustain physical life.'"

The ticket agent admitted that she said these things, and that he believed them. Then I said: "We read that Adam was given food in the garden of Eden before he sinned; that the angels who came to visit Abraham ate food when it was set before them; that when Jesus was here on earth, he was tired, hungry, thirsty, and sleepy, and that he ate food to sustain his physical strength. Now how far beyond Adam, the angels, and the Master, must we go before we can get along without food?" He could only answer:

"You don't understand us. We take these things spiritually."

I said, "Mrs. Eddy says that Christian Science is the second coming of Christ; modern Spiritualists say that Spiritualism is the second coming of Christ." He hastened to say, "We are not Spiritualists." "No," I said, "but you are teaching the same thing, so I have a right to believe that you are closely related. Now, my Bible says that when Christ comes the second time, he will come with a shout, with the voice of the Archangel; that all his holy angels will come with him; that every eye will see him; and that the righteous dead will rise at that time. Now, did every eye see him when Mrs. Eddy discovered Christian Science? Were the dead raised up?"

He could only say, "You don't understand us." I said: "I may not understand you, but I know what Mrs. Eddy says, and what the Bible says. Now, my brother, if you had a question before you that you must settle tonight, and you could settle it by reference to the Bible or to Mrs. Eddy, the two not being at agreement, which would you choose as authority, the Bible or Mrs. Eddy?" He pondered a moment, then slowly answered, "I think I would choose Mrs. Eddy." "There," I said, "is proof to me that you do not believe the Bible."

Reader, what do you think of it? Is the Word of God to be judged by the sayings of weak men and women, or shall all the words of men be judged by the Word of God?

J. W. BOYNTON.

Serving and Waiting

I CAN hardly realize that it is ten long years since I dropped out of active work in the third angel's message. During all these years I have been able to do but little mental work, but from week to week I have read the encouraging articles in the REVIEW, which have been a wonderful inspiration in helping me to bear my affliction. As from time to time I read these interesting articles, I am more and more impressed that this is truly God's message, and, notwithstanding all our mistakes and shortcomings, this is the people that God has seen fit to intrust with the work of warning the world of what is just before us. Let us all be of good courage; for the message will surely soon triumph.

On reading the articles in the REVIEW of late I have been impressed with the thought that surely we are entering the loud cry that my mother talked about sixty years ago. Under this message we are told:—

"A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends, so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them. . . . Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. . . . Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out

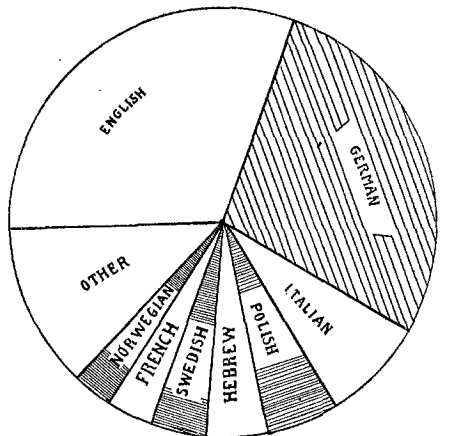
of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance, and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.'"—*"Early Writings,"* pages 278, 279.

As I read these words from the servant of the Lord, I wondered if some of us of gray hairs, who have spent years in giving this message to the people, and are not now actively engaged in the work, would not have our health restored and go forth with power in giving the message. In the meantime, I wish to be found patiently serving and waiting.

GEO. O. STATES.

Mother Tongues in America

THERE will soon be issued by the Bureau of the Census statistics concerning the mother tongue, or native language, of the foreign white stock of the United States. Up to the present time the information concerning the racial distribution of our foreign-born population has referred only to the country of birth. In 1910 a question was asked all our white population of foreign birth or parentage concerning their mother tongue. These figures, therefore, possess a peculiar significance in that they offer us for the first time a fairly accurate picture of the ethnic composition of our foreign white stock. Of the total population of this country in 1910, 32,243,382, or a trifle more than one third, were whites of foreign parentage. The eight major mother tongue stocks accounting for 87.5 per cent of the total, are as follows:—



The Mother Tongues of Our Foreign White Population

Mother Tongue	Number	Per Cent Distribution
English	10,937,420	31.1
German	8,817,271	27.3
Italian	2,151,422	6.7
Polish	1,707,640	5.3
Yiddish and Hebrew	1,676,762	5.2
Swedish	1,445,869	4.5
French	1,357,169	4.2
Norwegian	1,009,854	3.1
Totals	28,203,407	87.5
Other mother tongues	4,039,975	12.5
All mother tongues	32,243,382	100.0

It is interesting to note that English or German was the ancestral language of nearly three fifths of the foreign white stock of this country. The proportion

of our foreign stock who claim English as the mother tongue is very much larger than the proportion of those who came from England, since many from Ireland, Scotland, Wales, Canada, and other countries spoke English before coming to this country. Thus, of the foreign-born white population in this country, 25.2 per cent claim English as the mother tongue, and yet only 6.6 per cent came from England.

There are about three hundred and seventy-five thousand more persons claiming Germany as their home than German as the mother tongue. There are, of course, some from Austria, Switzerland, and Hungary whose language was German, but these were more than offset by the large number of Poles from Germany. Those claiming Polish and Yiddish or Hebrew for mother tongue occupy an anomalous position. Although constituting perhaps an ethnic group, they are without a national existence.

The most remarkable case is furnished by Russia. Of the immigrants to this country from Russia, 52.3 per cent were Hebrew, and only 2.5 per cent Russian. The remainder are largely Polish, Ruthenian, and Lettish. The number reporting their mother tongue as Yiddish or Hebrew is probably somewhat too small, as many whose ancestral language is Hebrew have reported German, English, Polish, or some other language as their mother tongue. From Canada about two thirds report English and one third French as the mother tongue. It is rather remarkable that while over four per cent of the foreign white stock in this country report French as the mother tongue, less than one per cent came from France. The large number from Canada, Switzerland, and Belgium who reported French as the mother tongue accounts for this.

When we consider the large immigration from southeastern Europe in recent years, it is encouraging to note that English is still the predominant language among our foreign white stock.—*William B. Bailey, assistant professor of political economy, Yale University, in the Independent.*

Prophecy Fulfilling

A CONDITION of the last days, disclosed by the Word of God, is the fear that comes upon men because of "looking after those things which are coming on the earth." Luke 21:26. But the very things that cause fear in the hearts of unbelievers are an encouragement to the believers of the Bible. The humble follower of God recognizes in them a herald of the near approach of Christ's second coming. As we view the silent march of events pointing to the day of his appearing, should we not lift up our eyes toward the heavenly Canaan with rejoicing?

The terrible crimes that are becoming well-nigh universal strike terror to the hearts of the professed Christian church. Thousands have lost their respect for the sacredness of Sunday. Not being able to cope successfully with these evils with spiritual weapons, the state is called upon to lend its aid to the church.

For years the Catholic Church has had its special representative located in the capital city of this nation. Facts have been brought to light in many cases that prove beyond a doubt that, under

the directing mind of the Pope's delegate, political affairs have been manipulated to the advantage of the Catholic Church.

Rome's behavior in this respect has been decried by Protestants. This meddling with civil matters is branded as unconstitutional and un-American. But at last Protestantism is ensnared by the same temptation for worldly power and influence, and, through the great Federal Council of Churches, has appointed a delegate to Washington to represent its interests. This delegate is Mr. Henry King Carroll.

What a tremendous power is stored in these two religious forces — Romanism and Protestantism! Does this condition mean anything to Seventh-day Adventists? We do not fear ecclesiastical anathemas and curses; but let these fulminations be coined into civil law, and persecution and death will soon follow.

The first encyclical promulgated from the Protestant tribunal has thus early shown its dictatorial spirit. It is not difficult to foretell the future. In taking a position against a recommendation of the Secretary of the Navy, Mr. Carroll says, "Ought not the united voice of the churches to have a determining influence in this matter?"

The question at once arises, What right has the government to engage in a business that requires the judgment of the churches to settle? The very fact that the federal council is so ready to speak indicates that the question is a religious one, and should not be considered by the government.

Again, through its delegate, the council says: —

"The churches are also agreed in the conviction that the present discrimination against chaplains in the matter of consideration according to rank and length of service is, in effect, a disparagement of religion and the worship of Almighty God; which disparagement should not longer be countenanced by the national government."

When a so-called religious body becomes the dominating power in a nation, the "disparagement of religion and the worship of Almighty God" will not be very kindly received or tolerated. The above quotation, when analyzed, reveals the interesting fact that a disregard of the wishes of the united churches is considered by them as an affront to God himself.

It is not necessary to speculate as to what will soon come to pass when the great organizations of Protestants and Roman Catholics are able to control the civil government of America. Slowly but surely the prophet's outline of the two-horned beast is being traced in the history of our country.

C. E. HOLMES.

Florida

JACKSONVILLE. — Sabbath, March 7, was a day long to be remembered by the Jacksonville church, when five believers followed their Lord in baptism. Not only was it a cause of rejoicing because of those who had thus surrendered their lives to God, but all believe that it is but an index of what the Lord has for us ere the summer passes.

It is now about four months since we left our much-loved field, Newark, N. J., and landed in Jacksonville. Never has there been one moment since we took up

the work here that we have doubted that it was the hand of God that brought us to this field. Every week that passes we are convinced more fully that Jacksonville has many honest souls who are hungering for the truth for this time; and what Heaven requires is earnest heart-to-heart work on the part of his servants, that we may act the part of faithful hunters in searching them out. The longer I engage in the work of soul saving, the more fully I am brought to see the force of the statement made by the spirit of prophecy, that "when the minister steps down from the pulpit, his work is not half done."

We are planning to pitch our tent about the first of April in a part of the city that has never heard the truth for this time, and we earnestly pray that all who read these lines will remember us at the throne of grace, that a harvest of souls may be the result of our summer's work.

W. H. SMITH.

The Periodical Work in India

BROTHER MILTON MATTISON, who, with his wife, was called to school work soon after reaching India, is now back in the colporteur work. He sends the following cheering report from Bombay: —

"We greatly enjoyed our work in the school with the Seventh-day Adventist boys and girls of India. They did good work the past term of school, and I fully believe that workers will come from there to help in the great Indian field. Nine of them were baptized during the school term.

"Now we are back where we began work in India. The Lord has led us through many places since we landed here eighteen months ago. We know he has led us here again to help warn the souls of this great city. The two weeks I have worked here since Christmas have been the most successful of my canvassing experience in India. The Lord has given me about one hundred rupees each week. I am working for our two magazines only. As I meet the people who subscribed when I was here before, they are very willing to subscribe again. This is especially true of the *Oriental Watchman*. This is the first time in my canvassing experience that I have recanvassed territory, and I am surprised at the results, financially and in experiences. Many times I do not have to make my work known. The people seem to take the hint from my presence, and give the money for another year's subscription.

"There is one case I bring to mind especially, a lady I met in October, 1912, while canvassing here. I thought at the time that God had some object in the way he worked, and now I feel more sure of it. I called at her place to canvass her; she was busy at the time, but asked me to come back another day, which, of course, I promised to do. The next day, I called at her neighbor's, where I found her visiting. I canvassed her neighbor but did not canvass her. About two days later I called on another one of her neighbors, and she was at this place also. As both ladies were busy, I promised to call another day. The next day while canvassing I again ran across her at the same place, and she flew into a rage, almost, and asked me why I was so persistent in my work. I told her I was an American, and it was

born in me, so she would have to excuse my persistency. Then she invited me to accompany her to her home, and also told me she wanted to give me a curtain lecture, in public, though. I went, and she scored me properly, which I received as nicely as possible.

"Soon she had her servant serve refreshments, and invited me to stay, which I did. After lunch when I got my hat and started for the door, she asked, 'What is the price of your magazine, anyway?' When I told her, she said, 'Please register my name for one year.' Thus we separated in a friendly way.

"The first person I saw when I went to our meeting hall this year was this lady. She came to me at the close of the service, and asked me if I knew her. I assured her I did. Then she asked me if I had forgiven her. I told her I had never held anything against her. She is very interested in our work and the truth.

"Those who are not prejudiced are the *Watchman* readers. They know something of what we teach and do not depend on what they hear. I am having good success among the educated native people with the *Herald of Health*.

"Our hearts are in the work, and we long to see it finished in this generation. The message to all the world in this generation seems impossible to the human eye out here, but by the eye of faith we can see it; so we pray and work to that end."

Delivered From Satanic Power

WHEN I was seventeen or eighteen years of age, an older brother one day attended a spiritualistic séance some distance from home. He was there told that in two weeks from that time I would become a medium. At the time indicated I was alone by the table in our living room. A rapping began on the wall of the room and came just over my head, finally ending in a sound which seemed as if some person's head struck the floor under the table. I placed my hands on the table, and at every request the rappings came again and again. At times the table was raised from the floor by unseen hands. I was surely a medium, and in company with a neighbor, who was also interested in Spiritualism, I began to hold public demonstrations and séances. The spirits always responded to our call, and answered our questions by rappings.

I continued in this way for some time, but finally was awakened to my danger. At one time when in communication with the spirit, I inquired its name, stating that I would repeat the letters of the alphabet, beginning with "a," and asked that it rap when I came to the first letter of its name. The first rap came on the letter "d." I repeated the alphabet again, and the second rap came on "e." This continued until the name "devil" was spelled out clearly. I then and there decided that indeed all the manifestations I had seen were from the devil. Often I could not sleep at night for the rappings, but finally, by the help of God, I broke away from the evil power which had controlled me. I feel to praise the Lord for deliverance. I firmly believe that Spiritualism is of Satan, and that he is working mightily to draw men into paths of error. Let us follow the dear Saviour constantly, and serve him faithfully.

A. S. COOMBS.

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

What Can Be Done to Save the Young People in the Home?

WHEN we consider the subject of the salvation of our young people, we are brought face to face with one of the most serious problems in our work. We are losing every year a very large number of young people from the cause. The children of Sabbath keepers grow up in the truth until they reach the years when they are free from direct parental control, and then they give it up and drift away. Is there not power enough in this truth to hold our children? or is the failure somewhere else? for failure there is somewhere. What can be done to save the young people?

We know there is power in this truth to hold the children, if they really receive it into their hearts. Children have stood alone in their homes, and have suffered persecution, yet have firmly refused to give up this Sabbath truth. The truth of God has as much power to hold now as it had in the past, when many children and youth suffered martyrdom rather than deny their faith.

The failure is not there. It is with us, brethren and sisters. The power of the truth has not been in the lives of the men and women, and therefore the children have not received it. To them this message has seemed a mere form, having no special interest to them. Many of them plainly say that they know this message is the truth, but that they are not interested in it. This shows that they have not learned to love it; for to those who do love it, this message is of such absorbing interest that it fills their lives.

What can be done to save the young people by developing in them the love of the truth? There are three phases of life that have a molding influence on the hearts and minds of the children,—the home, the school, and the church. The home is the first in order, and the one which has the greatest influence in determining the future life of the child. We have been given direct instructions in regard to the duty of parents to train their children for heaven: "Let parents do their duty to those who are dependent upon them, and fashion their characters after the divine Pattern. Let parents, with living faith and entire reliance upon God, do the part assigned them, and God will do his part, and thousands of children who are now without God and without hope in the world, will be added to the church."—*Testimonies on Sabbath School Work*, page 103.

Many parents are desirous of helping their children, and are almost heart-broken as they see them drifting away, but they do not know how to turn their children's interest to the truth. This is especially true in divided families.

The first step to be taken by the parents is for them to center their interest in the truth. Children are interested in what interests their parents. Let them talk the message at the table, speak of the development of the work in different

places, mention special manifestations of God's power they read of in our papers, and be wide-awake all the time to keep the cause of God prominent in their conversation. Let them put enthusiasm into the study of the Sabbath school lesson, and allow nothing to interfere with this.

If the children see mother hurry to get the REVIEW when it comes, hastily tear off its cover, with eager interest to see how the work is going, they will want to read it, too. This will be especially so if, with evident pleasure, she will read to them short interesting extracts as she comes to them. She can add to this interest by looking up the places on the maps with the children, that they may know where the things read of happened.

Books should be read to and with the children, the father and mother taking part, and manifesting interest in the subjects.

The parents need not only to talk the truth, to study and read it, but to work for it, if they are to save their children. They must have a burden for souls around them, and do all they can to save them, by distributing literature, by personal work, and by every means in their power. They should enlist their children in this work with them, planning work with and for the children, according to their ages. Children are naturally active and like to do things, and much depends upon how these activities are guided as to how the children will develop. The Testimonies speak very plainly in regard to this point of the parents' training the children to work for him:—

"By many this home field has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be corrected. What excuse can the professed followers of Christ offer for neglecting to train their children to work for him?"—*Testimonies for the Church*, Vol. VI, page 430.

"When our homes are what they should be, our children will not be allowed to grow up in idleness and indifference to the claims of God in behalf of the needy all about them. As the Lord's heritage, they will be qualified to take up the work where they are."—*Ib.*

I call to mind one family with which I was for years intimately associated. The father and mother were bound up in the work of God. It had first place in their interests always. They interested their children in it, and shared their pursuits with them. As a matter of course, the children grew up in the work, and as they became old enough, their only desire was to connect with it. The older children had the privilege of attending a church school for only a short time before they finished that part of their education. But the influence of that home has been so strong that it has kept the interests of those children bound up in the truth.

Now the question is, Are the parents willing to pay the price for their children's salvation? It means a thorough consecration on their part. That a different state of affairs may be brought about is shown by the following statement: "If parents desire to see a different state of things in their families, let them consecrate themselves wholly to God, and cooperate with him in the work whereby a transformation may take place in their households."—*Ib.*

To effect this transformation will mean much self-denial and hard work on the part of the parents. They will need to throw themselves into this cause entirely, making it the chief thought of their hearts, and they will have to plan and work so that they may carry the children with them. Every home should be a cooperative missionary society for the Lord, where all unite in doing all that they can to save souls.

This does not mean that the care of the home and other necessary duties should be neglected, but that they should be made subordinate to the higher interests. Children should be taught to share in the housework as part of their service to the Lord, that their parents may have more time for soul-saving efforts. But this will shut out worldly amusements, the following of fashions in dress, the parties of pleasure, and such things. With hearts wholly consecrated to the Lord, these things will cease to please or interest.

So, will the parents pay the price? Are they sufficiently interested in the children to save them? Or shall this terrible loss of the youth continue? Continue it will unless decided steps are taken to change it.

There may be parents who are willing to pay the price, but who desire more detailed help in how to interest their children in study and in work. We would ask any such to write to Miss Matilda Erickson, General Conference, Takoma Park, Washington, D. C. She will be glad to lay before all such parents, plans that will be a very material benefit to them in helping their children.

It does not need a high standard of education, or special natural ability in the parents, in order for them to be successful in this training of their children, but it does need entire consecration to God and deep love for the children.

Parents, what more can we say to you? The hearts of the leaders may ache for your children as they see them drifting away, but they cannot do your work for them. The children are all you can take with you into the kingdom. Are they not, therefore, worthy of every effort you can make for them here?

E. M. GRAHAM.



You may make of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth you should be more competent for that finest, most delicate ministrations, sympathy toward those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely. Let your loss be not a barrier to, but a tie with, other lives. And just as surely as behind yonder clouds the sun is shining, so certainly will there issue out of this trial of yours, if only you will meet it as best you can, a good to yourself and to others greater than you now can think.—*James F. Merriam.*



"THIS world was not planned for our own personal happiness, but for something very much bigger and better. When we get that firmly into our heads, we are ready to begin living successfully and usefully, and are pretty certain to get many joys on the road—but not before."

Medical Missionary Department

W. A. RUBLE, M. D.
L. A. HANSEN
H. W. MILLER, M. D.

General Secretary
Assistant Secretary
N. Am. Div. Secretary

Faithful Service

"Be not weary," toiling Christian,
Good the Master thou dost serve;
Let no disappointment move thee;
From thy service never swerve;
Sow in hope, nor cease thy sowing,
Lack not patience, faith, nor prayer;
Seedtime passeth; harvest hasteneth,
Precious sheaves thou then shalt bear."

Stanborough Park Sanitarium

THIS institution is situated seventeen miles north of the heart of London. It occupies the most prominent position in Stanborough Park. The estate, composed of nearly seventy-five acres, located in the most healthful part of Hertfordshire, is entirely owned by the British Union Conference. The sanitarium is surrounded by woodlands containing some of the finest specimens of English oak, and the front lawn contains a few majestic California redwood pines and some beautiful spreading cedars of Lebanon. Certainly, no better spot in England could have been chosen for the relief and care of the sick.

The building has a capacity for thirty-five patients, but by a few changes forty can be accommodated. A very pleasant, well-ventilated and -lighted bathroom adds much to the success of the institution. The electrical department contains the latest machines in high frequency and diathermy, and an X-ray apparatus is shortly to be installed. A small but fully equipped operating theater is also an added feature.

The doctor, the matron, three graduate nurses, the secretary, the cook, and an occasional charwoman constitute the paid staff, while fifteen bright and intelligent young people in training complete the working staff.



STANBOROUGH PARK SANITARIUM, WATFORD, ENGLAND

There are two endowed beds in the institution, supported by the British Union Conference and the International Tract Society, respectively. These beds are open to all Seventh-day Adventists in this field who are in good and regular standing and need medical or surgical attention, but cannot afford to pay even the price charged our own people, who are allowed fifty per cent discount from the regular rates. For a small sum a week the occupants of these beds receive a full course of treatment, with every care and attention, nursing included. If they are unable to pay this amount, the church has a fund from which to draw the expense. This permits our people to come to the sanitarium free instead of going to other hospitals. During the year 1913 twenty-six Seventh-day Adventist patients availed themselves of these beds, with an average of four and one-half weeks' residence each.

Altogether there were seventy-four Adventist patients in attendance during 1913, out of a total of two hundred and seventy-three.

We believe that our sanitariums should make every provision for the treatment and care of our own sick. We have found our people who come to the sanitarium most helpful to the institution, and we take every means to secure their patronage. They mingle with the other patients, and, if tactful, have many opportunities of speaking a word in season to those who are weary. We find that the religious services of the institution

are better attended by other patients when our people attend. We have found our own people charitable when others are not. We have found them loyal and fully in harmony with the truth, and we find the sanitarium most successful when we have their hearty support, their cooperation, and their prayers. We believe that our sanitariums are established to be an important factor in the dissemination of the third angel's message, and that our people should come into closer touch with them.

The patients leave the institution feeling very grateful for the help which they have received both spiritually and physically, and many are the expressions of gratitude and thankfulness for the truths they have heard. The sanitarium staff feel very grateful to God for the many blessings obtained last year, and all have expressed themselves as determined to reconsecrate their lives more fully to his service.

C. H. HAYTON, M. D.

COMMENT.—The above article concerning Stanborough Park Sanitarium, sent us by Dr. C. H. Hayton, the superintendent, presents an item worthy of special notice,—that concerning the relation of the institution to Seventh-day Adventists, and, in turn, their attitude to it. This, the newest of our sanitariums, seems to have found the right plan of dealing with this question.

We have much instruction that makes clear the mutual responsibility of the institution and of churches or conferences for the care of our sick. It was never intended, in the original establishment of our sanitarium work, that the burden of this expense should be on the sanitarium. At the same time, it was intended that these institutions should afford a means whereby Seventh-day Adventists could obtain proper care and medical treatment.

The relation of mutual interest and support mentioned in the above article should, and evidently could, be seen in connection with every one of our sanitariums, and would mean much in real blessing to all concerned. It is a question worthy of careful thought on the part of our sanitarium boards of management. A number of our institutions have provision for meeting the needs of our own sick, and are doubtless doing all they can afford to do. This is to be appreciated by the people.

Our sanitariums need the support of our people. Our people need the benefits to be had at our sanitariums. Let us do our utmost to meet both needs. It can be done. It should be done.

L. A. H.



STAFF OF STANBOROUGH PARK SANITARIUM

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

Lessons on Religious Liberty

The State

Its Origin: Rom. 13:1, 2; Dan. 4: 28-32; 2:36-38.

Its Head: 1 Peter 2:13, 14; Matt. 22:21; 1 Peter 2:17.

Its Purpose: Rom. 13:3-6; 1 Peter 2:13, 14; Titus 3:1; Matt. 5:21, 22.

Its Weapons: Rom. 13:4; Dan. 7:2; Jer. 49:35-37.

"The family, the church, and the state are divine institutions demanding alike our obedience, in their proper sphere of jurisdiction. The family is the oldest institution, and the source of church and state. The patriarchs were priests and kings of their households. Church and state are equally necessary, and as inseparable as soul and body, and yet as distinct as soul and body. The church is instituted for the religious interests and eternal welfare of man; the state, for his secular interests and temporal welfare. The one looks to heaven as the final home of immortal spirits; the other, upon our mother earth. The church is the reign of love; the state is the reign of justice. The former is governed by the gospel, the latter by the law. The church exhorts, and uses moral suasion; the state commands, and enforces obedience. The church punishes by rebuke, suspension, and excommunication; the state, by fines, imprisonment, and death. Both meet on questions of public morals, and both together constitute civilized human society and ensure its prosperity."—*Schaff*.

"Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."—*Id.* See Matt. 18:21, 22.

Limits of Its Authority: Matt. 22:20, 21, 35-40; Rom. 13:1-10; 1 Peter 2:13, 14; Acts 4:17; 5:17-20, 26-29.

Civil governments are limited to the confines of their boundaries. Religion is limited only by the limits of the human race. See Jer. 27:4-7; Dan. 3:14-18.

Roger Williams first advocated the American principle; that is, that government should have nothing whatever to do with the control of religious belief. See Rom. 14:10-12; 12:19; 1 Cor. 2:14; 1:26; Matt. 11:25, 26. Man as God's avenger has always been a demon. Rev. 1:9; 2:10.

The Church

Its Origin: Matt. 16:18; Heb. 3:1-6; 1 Tim. 3:15; John 18:37, 36; Eph. 2:4-6.

Its Head: Ps. 103:19; Eph. 1:22, 23; 2:19, 20; Eccl. 12:13, 14; Rom. 14:10-12.

Its Purpose: Acts 15:14; Mark 16:15, 16; Matt. 1:21; Rom. 1:16; Luke 4:16-18; John 8:36; Luke 9:51-56; John 3:16, 17; Eph. 5:25-27.

Its Weapons: Zech. 4:6; 2 Cor. 10:3, 4; Matt. 26:51-53; Luke 24:48, 49; Acts 1:8; Matt. 7:12.

"Jean Paul Richter tells us that 'the

life of Christ concerns him who, being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages.'"—*Geikie*.

"No one will accuse the first Napoleon of being either a pietist or weak-minded. He strode the world in his day like a Colossus, a man of gigantic intellect, however worthless and depraved in moral sense. Conversing one day, at St. Helena, as his custom was, about the great men of antiquity, and comparing himself with them, he suddenly turned round to one of his suite and asked him, 'Can you tell me who Jesus Christ was?' The officer owned that he had not yet taken much thought of such things. 'Well, then,' said Napoleon, 'I will tell you.' He then compared Christ with himself and with the heroes of antiquity, and showed how Jesus far surpassed them. 'I think I understand somewhat of human nature,' he continued, 'and I tell you all these were men, and I am a man, but not one is like him; Jesus Christ was more than man. Alexander, Cæsar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend?—Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him.'"—*Id.* See Acts 28:23; 2 Cor. 5:11.

Limits of Its Authority: John 12:47; Luke 9:51-56; 12:13, 14; Matt. 22:15-21.

"The ark of God was never taken till it was surrounded by arms of earthly defenders. In captivity its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of the great mystery of the grave. To such a system it can bring no addition of dignity or of strength that it is part and parcel of the common law."—*Macaulay*. See Matt. 4:8-10.

"Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."—*Schaff*.

Derivation of Its Power: Matt. 28:18-20; Acts 1:8; 1 Peter 1:12; Col. 1:6, 23; 1 Cor. 2:1-4.

"This only I know, that there is salvation in no other name than in the name of Jesus Christ, the crucified, and that nothing loftier offers itself to humanity than the God-manhood realized in him, and the kingdom of God which he founded—an idea and problem not yet rightly understood and incorporated into the life, even of those who, in other respects, justly rank as the most zealous and the warmest Christians! Were Christ in deed and in truth our life, how could such a falling away from him be possible? Those in whom he lived would witness so mightily for him, through their whole life, whether spoken, written, or acted, that unbelief would be forced to silence."—*De Witte*. See Ezra 8:22, 23; Heb. 4:12; Cant. 6:4, 10.

W. F. MARTIN.

Educational Department

J. L. SHAW

W. E. HOWELL

General Secretary
N. Am. Div. Asst. Secretary

Ministerial Reading Course

Reading Schedule for April

THE Reading Course for April includes the remaining sections in "Preparing to Preach," as follows:—

Part II—The Pulpit

Attention, Preliminaries.
Securing and Holding Attention.

Part III—Various Kinds of Sermons

The Narrative Sermon.
The Expository Sermon.
The Evangelistic Sermon.
The Special Sermon.
The Doctrinal Sermon.
The Illustrated Sermon.
Sermons in Courses.

The Next Two Books

The next two books in the Reading Course are "Acts of the Apostles," by Mrs. E. G. White, and "The Monuments and the Old Testament," by Dr. Ira Maurice Price. It is unnecessary to speak of the character and contents of "Acts of the Apostles." The book is known to be a mine of helpfulness to gospel workers. From the lives of the apostles, and their experiences and ministry, lessons are drawn of prime importance to our workers at this time. It is helpful to both those in the home field and those in the mission field. There has, perhaps, never been published among us a book which is more nearly a handbook for the foreign missionary than "Acts of the Apostles." We feel sure that all our ministers will approve of the choice of this as the second book in the Reading Course.

The object of "The Monuments and the Old Testament" is to answer the oft-heard question, "Where shall I be able to find in concise form the best reliable information furnished by the monuments illustrated by the Old Testament?" The excavations of recent years have given us, from tablets, temples, and tombs, new stories of the ancient Orient, and to the student of the Bible they are of great value. Later we shall speak more at length concerning this third book in the Reading Course.

The price of the two books, if purchased together, is \$2.50; separately, "Acts of the Apostles" is \$1.50, and "The Monuments and the Old Testament," \$1.25. Orders should be addressed to the Educational Department of the General Conference.

The department is publishing a leaflet which will give a schedule of the Reading Course for the remainder of the year 1914, covering the two books above mentioned. This leaflet will be sent to all members of the Reading Course.

J. L. S.

Nothing does good to others except what comes out of our own experience. . . . The only way in which we can help others is by recalling the way in which God has dealt with ourselves.—*Bishop Creighton*.

Publishing Department

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

An Excellent Meeting

THE meeting held on Sunday afternoon, March 1, at College Place, Wash., will long be remembered by those who were present as an excellent meeting, because of the special presence of the Holy Spirit. Such meetings are not easily described, and can only be appreciated by those who have attended gatherings of like character.

The object of the meeting was the consideration of the home missionary work. Elder I. H. Evans gave a short but earnest study on the plan and purpose of the home missionary movement, after which he gave opportunity for others to speak who desired to do so. He was followed by Elder H. W. Decker, one of our pioneers, who spoke of this phase of the message as it was in the early days of this truth, and told how the brethren and sisters worked for their neighbors and brought them into the truth without the aid of a minister.

Elder C. W. Flaiz, the president of the union, followed with a spirited talk, giving some remarkable instances and experiences showing the power of the printed page in reaching the people.

He was followed by Elder H. W. Cottrell and others; for, like fire in stubble, the spirit of the meeting caught in the hearts of the congregation, and scores arose and told of the mighty power of God in reaching souls through individual effort in cases they had seen or of which they had known. It was very noticeable that the printed page had acted a prominent part in almost every instance related.

One sister told of visiting one of her neighbors with the intention of leaving some reading matter. She laid a tract on the window sill, waiting for a favorable opportunity to present it, when, to her surprise and sorrow, it was snatched away by a sudden whirlwind. But the Lord had a care for the tract, which was whirled onto the seat of a passing movers' wagon. The occupants were very much surprised to receive a tract in that way, and felt very much impressed, as they eagerly read its message, that the Lord had sent it to them. The tract resulted in their accepting the truth and attending the camp meeting, where they told of how the message was brought to them, very much to the joy of the sister, who was present and for the first time learned why the tract was snatched away from her as it was.

The following instance was described to show what results may come from earnest, prayerful missionary endeavor: A sister sent to different families in a certain neighborhood a number of *Signs*. These people after reading became convinced of the truth, and six families, not one of which knew the decisions of the others, began to keep the Sabbath the same day. The next week, on learning of one another's convictions, a Sabbath school was organized, and, later, a church. Now a number of that company are workers in the cause.

Another told how God blessed a humble, prayerful effort to the salvation of souls. In a certain meeting a sister arose and stated that if she could only find one soul saved as a result of her missionary efforts, she would be satisfied; but, although she had put forth earnest efforts for years, she had not as yet had the pleasure of seeing any results of her labor. After sitting down, feeling almost discouraged, a brother arose and told how he came into the truth. He said, in brief, that he was a farmer living some distance from town. One day when he went to town, his wife, as usual, prepared his lunch and put it in a dinner pail. When he reached town, he unhitched his horses and tied them to the wagon. On returning for his dinner, to his surprise he found a tract in the pail. He wondered why his wife put it there, supposing, of course, that she did it. When he arrived home, he asked her why she put the tract in his dinner pail. She replied that she knew nothing about it. "Well," replied he, "that is peculiar. Let us read the tract and see what it is." They read it, "Elihu on the Sabbath," together, and the result was that they accepted the truth.

When this man sat down, the sister above referred to arose and said that that day she had been out doing missionary work, trying to scatter literature, but somehow nobody seemed to want it. She was turned away by merchants and by people in their homes. Finally she decided to go by and put some tracts in the farm wagons. When she came to a wagon with a dinner pail on the seat, she was impressed to open it and put the tract in the pail, which she did, after considerable hesitancy. Now her heart was rejoiced to learn the results of that effort.

We would like to give the readers of the REVIEW a fuller account of the meeting, but suffice it to say that those who were present recognized the presence and power of the Holy Spirit, and felt that the Lord was putting his seal upon this movement, which aims to put into active service every believer in the message.

W. W. E.

The Book Work in Iceland

FROM the arctic regions comes the word of progress in the book and periodical work. Elder J. C. Raft, of the Scandinavian Union, writes:—

"It is only during the year 1913 that the colporteur work has really been started in earnest in Iceland. During the year the reports show book sales of about \$1,500. The work began with the sale of 'Christ Our Saviour.' An edition of 2,500 was issued in the Icelandic language, in 1912. We did not think we could sell that many, but hoped to send some to America, to be sold among the Icelanders in Canada. But the entire edition was rapidly sold, and last year we printed an edition of 4,500, which is now nearly gone. We have six faithful canvassers there at present, and the Lord has wonderfully blessed them. The population is only about 90,000, and the people are scattered over an area three times the size of Denmark, where we are now approaching a population of 3,000,000. Canvassing in Iceland is no easy task, but the results exceed all our expectations."

Missionary Work by Our Lay Brethren

THAT there is a great field open for our lay brethren and sisters to enter, and give the message to their friends and neighbors, is being demonstrated day by day, and the fact that this work will increase more and more as the days go by is evidenced by the greater interest that is being taken in it.

The Lord has said, "The work of God in this earth can never be finished until the men and women composing our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Testimonies for the Church," Vol. IX, page 117. According to this, the work can never be finished until our lay brethren and sisters are actively engaged in missionary work. But the work is to be finished, and in this generation. So the time is coming, and I believe it is at the door, when we will see a greater awakening on the part of our brethren and sisters.

The following experience will actually be witnessed in the near future, for the time has come, the hour has struck:—

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. . . . Great blessings were received by the true and humble people of God. . . . Yet some refused to become converted."—*Id.*, page 126.

There are movements now in many places that indicate that we are on the verge of just such a time as here foretold. These movements are not in one locality, but in many places.

Not long ago a letter came to our office telling how one of our sisters was gathering her neighbors together and simply reading selections from some of our good literature. A real interest was manifested in hearing these blessed truths. This work can be done by thousands of Seventh-day Adventists.

A few days later a brother wrote that he and another brother were holding Bible readings nearly every night with their neighbors, and that a number were becoming interested, whom they had heretofore thought could not be interested in the truth.

Recently one of our sisters wrote for instruction on how to begin giving Bible readings to her neighbors, and she closed by saying: "We must engage in this work if we are ever to have a home in the earth made new. If I know my own heart, there is nothing in this world that I prize more than this truth. It is very precious to me."

Others are being moved in this direction; and when there comes a general move in this work by the body of our lay brethren and sisters, we will see many more praising God, the sick healed, and the mighty power of God manifested in the loud cry of the message. For this let us all pray.

W. J. STONE.

Report of Missionary Work of the General Conference for Quarter Ending Sept. 30, 1913

Name	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work	Articles of Clothing Given Away	No. of Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	Conversions
Atlantic Union																				
Maine	449	21	70	17	73	23	1	682	265	9	20	...	355	136	5	21	8	...	\$28.25	..
Northern New England	536	...	87	30	110	44	8	24	645	1	49	10	576	403	90	187	2	...	9.18	4
Western New York	129	42	63	25	289	51	...	71	928	90	80	...	639	181	35	17	22	...	31.01	..
Central Union																				
Nebraska	2384	...	300	65	117	68	12	542	2157	...	11	*1620	*953	275	91	39	...	...	176.91	..
North Pacific Union																				
Southern Idaho	695	26	22	4	165	44	1	410	393	75	22	...	285	72	62	18	12	...	119.36	1
Southern Oregon	652	58	66	34	255	20	60	958	948	110	95	...	1816	305	24	115	34	1009	...	...
Western Washington	123	9	14	5	39	9	10	1800	592	2	17	...	1311	51	13	24	6	...	3.81	...
Pacific Union																				
California	2710	300	254	90	734	335	807	2681	19343	296	101	576	22370	293	144	298	13	...	129.43	11
Northern California	1042	...	38	18	165	28	2	3	1161	13	27	...	6721	62	97	35	11	3	69.55	..
Southern California	3422	...	745	376	1076	421	193	1308	9828	294	564	...	7644	1281	484	230	242	32	...	8
European Unions																				
Central European Union	3280	1431	527	209	6118	3376	92	51030	17098	...	...	195221	8471	...	...	...	...	...	1738.73	..
Danube Union	1924	522	343	189	4122	5517	26	9752	4760	...	...	114458	7352	...	...	...	...	...	541.27	..
East German Union	6416	2180	1356	551	...	6723	203	40343	19347	...	...	207103	27847	...	...	...	...	...	2221.00	..
Russian Union	4494	515	242	123	898	1105	25	6342	799	...	...	138971	21344	...	...	...	...	...	...	...
Siberian Union	1240	131	24	39	253	229	...	96	244	...	...	7797	11366	...	...	...	...	...	...	...
West German Union	5444	1798	998	389	4914	4811	125	38044	21934	...	...	149602	46956	...	...	...	...	...	1851.15	..
Spanish Mission Field	66	45	25	12	633	227	5	77	116	...	...	*13001	*15732	...	...	...	...	...	...	...
Australasian Union	4905	2700	2659	967	11126	2036	288	38360	60999	2727	2393	*5540	*369516	8091	...	494	860	...	593.72	..
Miscellaneous																				
Bermuda	41	2	...	...	1	...	...	6	26	...	1	1	6	...	1	...	...	...	...	...
Totals	39852	9780	7823	3143	31088	25070	1858	192529	161583	3617	3383	833900	551310	11250	1046	1478	1210	1044	\$7513.37	24

Note.—All European unions include pages of books and pages of tracts in one total.

* Pages of tracts.

† One church only.

Home Missionary Work

We present herewith the first general report of the missionary work of our lay members that, we believe, has ever appeared in the pages of the REVIEW. This is only a partial report, but it is a beginning of what we believe is to grow into a mighty effort.

A careful study of these few reports we have been able to present will show the value of organization and a regular reporting system. No union conference in the North American Division is fully represented, and only four out of the twelve are represented at all. Six of the nine union conferences in the European Division have sent in reports, so they are ahead of the North American Division.

As we look over these figures we can see the missionary letters, the literature distributed, the Bible readings, and the hours spent in personal ministry, all being used by God to do their appointed work. Not until we meet on the sea of glass shall we see the results of these figures now before us. We hope and believe that the next report will show a wonderful growth in the work done and number of conferences reporting.

E. M. GRAHAM.

In China

THE superintendent of our publishing house at Shanghai sends the following interesting report:—

"Our publishing department begins the year with very promising conditions. The Wenli Signs has already a paid-up average monthly subscription list for 1914 of 2,261, with a club subscription list bringing the total Wenli issue to 15,000 monthly. The Mandarin paper has an average paid-up subscription list for the year of 202, with a club list of 41,500 copies a month. There is also an average paid-up subscription for the year of 336 outside of China. This makes a total monthly output of upward of 55,000 copies. If the published reports of Chris-

tian societies operating in China are correct, the Signs has a circulation several times the total of publications issued by them. The paper has been increased in size by four pages, making it possible to give a fair representation of the current news of the republic. Plans for the year have been so outlined that the main features of the advent doctrine may be presented, besides giving in the Outlook department a fair association of current events with the prophecies.

"The book on the prophecies of Daniel is well on its way in the type room, and we expect to have it out within the present quarter. The new edition of the Mandarin 'Bible Readings' is being published with illustrations, and we hope to have this ready for the public within the next two months. We find that the provinces of Honan, Hunan, and Hupeh have sold during the past year 336,000 magazines, besides our other literature associated with the message. On taking our inventory, we found that our stock is becoming quite depleted, with no time in the pressroom to replace it. Several subjects are not represented on the inventory. We hope, however, within a few months to be able again to supply all topics.

"Those at our stations where schools are being operated will be glad to know that we are publishing an adaptation of the McKibbin series of Bible studies, and we hope to have both the Old and the New Testament lessons through the bindery this quarter.

"To begin the new year, the first mail brought us 772 subscriptions from the Central Division. It may be interesting to our brethren in south China to know that these subscriptions are for the Wenli paper, at thirty-five cents each. The colporteurs there sell the Mandarin paper by the copy, but in taking subscriptions almost invariably secure orders for the Wenli. The Fukien field is quite faithful in supplying us with subscriptions to the paper, but outside of these two sections, we are sorry to say, very little is being done.

"It has been an encouragement to us to receive in almost every mail orders for literature from those who have accidentally secured a copy of the paper. Many are deeply interested in the truth because of such acquaintance with our work. We are very sure that these instances are sufficient evidence to convince one as to whether or not it pays to sell the paper in clubs to the colporteurs. The annual subscriptions, of course, are very essential, but the seed falling by the wayside will be the means of saving many souls in the kingdom. The work in Shanghai has been supplemented by a tract depository in connection with the reading room at the Kiang-si road chapel. It is very encouraging to see what a nice display can be made of our current literature."

New Publications

THE General Conference Publishing Department office recently received in one mail the following new books and tracts from our Hamburg publishing house:—

"Mystery Unfolded," by Elder L. R. Conradi, in Bohemian and Hungarian.

"His Glorious Appearing," in Roumanian.

"Steps to Christ," in Lethonian, Polish with Latin type, and Servian.

A neat little volume of "Hymns and Tunes," without music, in Esthonian.

Booklet of hymns in Roumanian.

A collection of seventy-nine hymns in the Kavirondo.

A pamphlet on the "Second Coming," in Holland.

Also the following tracts:—

"God's Waymarks to the Holy City,"

"Second Coming of Christ," Bohemian.

"Are You Baptized?" Esthonian.

"God's Infallible Prophetic World Clock," "Origin of Sunday Laws,"

"Seven Reasons," Lettonian.

"Shadow and Substance of the Plan of Redemption," "Tobacco a Poison,"

Lithuanian.

"Sufferings of Christ," Hungarian.

"God's Infallible Prophetic World Clock," "Tobacco a Poison," "Is the Collection of the Scriptures the Work of God or of Man?" "The Secret of Health," "Shadow and Substance of the Plan of Redemption," "God's Waymarks to the Holy City," Polish.

"Second Coming of Christ," "Judgment," Roumanian.

"Is the End Near?" "Deciphered Writing," "Is the Collection of the Scriptures the Work of God or of Man?" Ruthenian.

"Is the End Near?" Servian.

"Is the End Near?" Slavonian.

"Is Tobacco a Poison?" Slovakian.

Progress in Haiti

BROTHER ALBERT F. PRIEGER, superintendent of the Haitian Mission, writes that during 1913 their literature sales amounted to \$736.78, as against \$48.93 for 1912. This literature has been sold wholly by native canvassers. Brother Prieger is planning to develop a native young man to take charge of this branch of the work.

News and Miscellany

Notes and clippings from the daily and weekly press

—The British Museum contains over 1,750,000 books, not counting parts of works that are accumulating. The shelving of the library exceeds sixty-nine miles in length.

—A disastrous hurricane swept through the province of Kuban, southern Russia, on Saturday, March 14. Aside from an enormous property loss, at least 1,500 persons were killed in the storm.

—It is estimated that the bill of the American churches for music each year is as follows: Organs built, \$10,000,000; choir salaries, \$30,000,000; organists' salaries, \$25,000,000. Sheet music, including hymn books, is estimated at \$7,500,000.

—On March 13 the engagement of the youngest daughter of President and Mrs. Wilson, Eleanor Randolph Wilson, to Hon. William G. McAdoo, Secretary of the Treasury, was announced. It is said that the wedding will take place at Easter or early in June.

—The offices of the Baltimore and Ohio Railroad used last year 700,000 lead pencils, 1,000,000 pens, 23,000,000 pins, 18,000,000 envelopes, 14,000,000 sheets of carbon paper, 11,000,000 rubber bands, 570,000 blotters, and 3,300 rulers. It is believed that the proper usage of these articles will effect a reduction in cost of over 50 per cent.

—A committee of twenty-five clergymen, representing every denomination, which recently met at the call of the Religious Citizenship League in New York City, has recommended to the trustees of the churches of that city that they open their houses of worship to meet the emergency created by the demand of the poor for food and shelter. There are said to be more than 300,000 unemployed men in New York City in whose interests drastic action is necessary.

—In view of international situations, the Russian cabinet announced, on March 15, that the army of the czar will be increased by 460,000 men, making the total of the first line of defense 1,700,000 men. The extra cost to the army is estimated at \$25,000,000, covering a period of three years.

—The Austin Organ Company, of Hartford, Conn., has been awarded the contract for the big organ for the Panama-Pacific Exposition at San Francisco. The organ will be the largest in America, and probably in the world, and will cost \$60,000. It will be 77 feet high, 40 feet wide, and 20 feet deep.

—It is claimed that Japan and Mexico have negotiated a secret treaty that binds the two countries closely; Japanese agents have arranged for the colonization of a large section of Mexico by subjects of the mikado, and British capital is being advanced to further the aims of the Japanese in that country.

—Dr. John Bassett Moore, Counselor of the State Department at Washington for the past eleven months, has resigned his post, with the intention of resuming his duties as head of the department of international law at Columbia University. Dr. Moore is an authority on international law, having written nearly one hundred volumes on this and kindred topics.

—Col. George W. Goethals, builder of the Panama Canal, was recently presented by the New York Civic Forum with a medal for "distinguished public service." This is the first medal ever given by this institution. Colonel Goethals also received a gold medal from the National Geographic Society, the presentation being made by President Wilson.

—Owing to the recent mutilation by a militant suffragette of the famous Velasquez painting known as the Rokeby "Venus," in the National Gallery, Great Britain's art treasures have been placed under lock and key. In the coming season London visitors will be deprived of seeing much of the world's greatest art. King George has ordered Windsor Castle closed to the public for an indefinite period.

—Secretary Bryan recently informed the governing board of the Pan-American Union, composed of the representatives in Washington from all the American republics, that he had accepted the invitation of Chile, and would visit Santiago next September, at the time of the meeting there of the fifth Pan-American Conference. President Wilson has approved the plan, and Mr. Bryan expects to leave for this trip about the middle of August.

—A noted physician says that most people expend ten times the energy really necessary in almost everything they do. Many grasp a pen as if it were a crowbar, keep the muscles of the arm tense when they write, and pour out as much vital force in signing their names as an athlete would in throwing a heavyweight a great distance. Not one person in a hundred, he says, knows how to make proper use of his muscles or to relax perfectly when at rest. Yet it is chiefly through repose, or perfect rest, that we are enabled to store up energy, to stop the leaks, and to cut off all wastes.

—A movement is on foot in this country looking to the return to Great Britain of the battle flags taken in the American Revolution. It is said that about seventy-five standards were taken in various battles. A large part of these were burned in the War of 1812, when a part of the Capitol at Washington was burned. The others are now at West Point. These include some that were taken from Lord Cornwallis in the surrender of Yorktown.

—Twenty-five hundred college students are now enrolled in classes under professional leadership studying the liquor problem, with the prospect of doubling the number within the year. So reports the Intercollegiate Prohibition Association. These classes are conducted in one hundred colleges and universities, and in three fourths of these regular college credit is given for the work. At Princeton the senior class has voted to rule out beer from the class dinner.

—The election of a new president of the Swiss republic has passed almost unnoticed, for Switzerland is one of those happy countries that possess no aristocracy and no monarch, but just a chairman of a set of business men. He is changed every year, and has no uniform nor privilege as president. But Switzerland is a well-managed country, and perhaps the best democracy in the world, though few who enjoy its hospitality know who manages it from year to year. For the benefit of those who may have read of the latest Swiss election and already forgotten the president's name, it may be stated that he is Col. Dr. Arthur Hoffman, of St. Gall.

—President Yuan Shi Kai, of China, is in deep water financially, which in some respects is worse than political deep water. His arbitrary dissolution of parliament and disregard of the constitution have been strongly resented by many of the provinces, particularly in the south, where much of China's wealth lies. The provincial officers have shown their resentment by withholding revenues that in former times were sent to Peking to carry on the central government. Yuan lately issued a statement, or appeal, in which he says: "If liabilities now existing are not paid, the financial control of the country will be seized by foreigners. The ruin of Egypt and Korea should warn us that should China be partitioned through foreign intervention, all will share in the general calamity. The government actually lacks money to meet any single obligation, while the lack of funds renders it impossible to erect an efficient administration." Various expedients are being resorted to by Yuan's government to raise money. The Standard Oil Company, of New York, is reported to have received a concession for the petroleum fields of the provinces of Shen-si and Chi-li, the arrangement being a sort of partnership, under which the government is to receive a part of the profits. Chinese newspapers say that a contract has been signed in the nature of a mortgage with a Hankow Japanese syndicate for over \$12,500,000 for the Tayah iron mines and allied properties. Indications are not lacking that China is to be divided up and sold piecemeal unless President Yuan changes his present policy.

NOTICES AND APPOINTMENTS

Temperance Number of "Our Little Friend"

THE Temperance number of *Our Little Friend*, ready for circulation April 15, furnishes opportunity for hundreds more of our children to join in the great educational campaign for temperance. Its stories and pictures appeal to the boys and girls from seven to twelve years of age. Some of its features are,—

Cover—A special drawing attractively printed in three colors.

Poems—"Cold Water," "Temperance Birds," "House Full of Wine."

"Robin's Temperance Song"—words and music.

"Tramp, Tramp, Tramp"—a warning accompanying a full-page picture of an army of men marching from the saloon to despair, the ranks being filled with the boys.

"How Charlie Lost His Power"—by a church-school teacher.

"My First and Last Smoke."

"Sunshine Boys and Girls"—two pages—temperance lessons in pictures.

"The Crows and the Corn."

"House Robbed by a Hungry Thief"—by a church-school teacher.

"Bedtime Temperance Talk."

"A Children's Temperance Meeting"—editorial.

"A Wonderful Worker"—by Edmund C. Jaeger.

"Oliver"—a story.

Other interesting features. Many picture stories.

Our children will enthusiastically sell this paper if encouraged and helped by parents, Sabbath-school teachers, church-school teachers, and others interested in saving boys and girls. The older ones will also want a part in its circulation. Price, \$2.50 a hundred; retail price, 5 cents per copy. Five or more, 2½ cents each. To Canada, price on five or more, 3 cents per copy, because of additional postage. Order through your tract society.

Washington (D. C.) Sanitarium Association

NOTICE is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held in the First Seventh-day Adventist Church, Baltimore, Md., May 4, 1914, at 4 P. M., for the election of fifteen trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before this meeting. The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committees of the State conferences of Seventh-day Adventists in the Columbia Union Conference, and the board of directors of the Washington (D. C.) Sanitarium Association.

H. W. MILLER, *Secretary*.

Opportunity for Young Men

ANOTHER class will begin work in connection with the St. Helena Sanitarium Training School for Nurses, April 1. The class is now nearly made up. There is still opportunity for a few young men to be admitted to the new class. Exceptional advantages are offered at the St. Helena Sanitarium to consecrated young people desiring a complete training for medical missionary work. Write at once for circulars and full particulars. Address George Thomason, M. D., superintendent Nurses' Training School, St. Helena Sanitarium, Sanitarium, Cal.

Lake Union Conference

NOTICE is hereby given that the seventh biennial session of the Lake Union Conference of Seventh-day Adventists will be held at Battle Creek, Mich., April 14-26, 1914, for the election of the usual officers, boards, and committees, and the transaction of any other business that may properly come before the conference.

ALLEN MOON, *President*;
A. N. ANDERSON, *Secretary*.

Business Notices

WANTED.—High-grade watchmaker. Salary, \$20 per week. Must be Sabbath keeper. Address H. P. Anderson, 218 West Chicago Ave., Chicago, Ill.

FOR SALE.—Six-room bungalow. Five minutes' walk from Campion Academy, Loveland, Colo. Address President Mount Vernon College, Mount Vernon, Ohio.

Obituaries

Elder Charles Thomas Adams

ELDER CHARLES THOMAS ADAMS was born in Iowa, near Mount Pleasant, Feb. 14, 1871. He fell asleep in Jesus at five o'clock the morning of Feb. 13, 1914. His trouble was a nervous breakdown, later being combined with tuberculosis of the bowels and tumorous obstructions of the vital nourishing channels.

During the last eight years Elder Adams made a strong struggle for life, passing through suffering little realized or known by many. Yet, notwithstanding his weak and emaciated condition, he has earnestly sought to fulfill his commission to preach the gospel.

He, with seven other young men, one of whom was his oldest brother, was ordained to the gospel ministry by Elder A. G. Daniells at Des Moines, Iowa, in June, 1901. Since then he has ever regarded his commission as sacred and as his special life work, and many souls have been brought to the Saviour through his efforts. His last efforts were made at Burbank, Cal., and as a result nine precious souls were recently baptized.

In October, 1901, he united in marriage with Mamie L. Beamen, of Knoxville, Iowa. To this union one child, a daughter, was born, Velda E., now ten years of age. His wife labored faithfully by his side, assisting him in his evangelistic efforts. In 1903 he was called to California to act as preceptor and teacher in the Fernando Academy, in which position he faithfully labored for two years, spending the vacation periods in evangelistic efforts.

Since November 27 he has been constantly confined to his bed, a patient sufferer. He never murmured nor complained. He leaves of his immediate family a wife and child, a father and mother, one sister, and four brothers and their families, all of whom were present except Elder Park P. Adams and family, who are laboring in Alberta, Canada, and Elder Elbridge M. Adams and family, missionaries in the Philippine Islands.

He fell asleep with a bright hope in God, his dying testimony being, "I have the victory, and the victory is complete."

The father of Elder Charles Adams is an ordained minister, rendering faithful and efficient service in Southern California, although advanced in years. His wife stands faithfully by his side. The four sons left are all ordained ministers, actively engaged in this blessed service. The daughter is laboring in the Bible work. The Lord has greatly blessed this dear family, and even in this affliction, he has come very near. Truly God is good to Israel, and especially to those who put their trust in him.

Elders F. M. Burg, C. Santee, and J. E. Bond were present and assisted in the funeral service. At the close of the service Elder J. W. Adams, the father, spoke very effec-

tively of the last experience of his son, and earnestly exhorted all to be ready for death should it come, or for service till the Saviour returns.

The funeral sermon was preached by the writer from Matt. 16:18, 19, to a large congregation of sympathizing friends.

E. E. ANDROSS.

BLOOM.—John G. Bloom died at his home near Grafton, W. Va., Feb. 11, 1914, aged forty-six years. He had been in poor health for a number of years. He is survived by his wife, one son, one daughter, two brothers, and a sister. The writer, assisted by Brother T. W. Thirlwell, conducted the services.

F. H. ROBBINS.

BARTLET.—Mrs. Dora Evers Bartlet was born Nov. 18, 1887, in the State of Michigan, and died at Roswell, N. Mex., Feb. 21, 1914. She was married to Brant Bartlet in January of 1911. At the age of fourteen years she was converted and united with the Seventh-day Adventist Church, to which she remained faithful until the day of her death. Her husband, one son, her father, and two brothers survive.

V. B. WATTS.

GUEST.—Prudie Guest fell asleep in Jesus Jan. 30, 1914, aged thirty-nine years. She was born in 1875. Her husband, four sisters, and many relatives and friends mourn her death. She lived a consistent Christian life, and served the Lord faithfully. In February of 1912 Sister Guest united with the Seventh-day Adventist Church of Louisville, Ky., and served as deaconess one year. The funeral services were conducted by Elder J. H. Lawrence.

MISS M. E. REY.

BARRETT.—Mrs. K. L. Barrett died March 1, 1914, at Dallas, Tex., after an illness of but seven days. She was born in Columbia, Tex., Dec. 12, 1856, and thirty-five years ago was married to J. A. Barrett. Six children were born to them, five of whom survive. Sister Barrett accepted present truth while at Galveston, sixteen years ago. From that time until her death she was a member of the Seventh-day Adventist Church, and fell asleep in the hope of a part in the first resurrection.

J. I. TAYLOR.

STAPP.—Mrs. Jane Stepp died Dec. 27, 1913, at the age of eighty-five years. She united with the Seventh-day Adventist Church of Claremore, Okla., fifteen years ago, and ever remained a faithful member. Her life was filled with good deeds, and she bore a never-failing testimony for Christ whenever opportunity offered. The words of Ps. 116:15, "Precious in the sight of the Lord is the death of his saints," apply to our sister. The funeral service was conducted by the writer.

M. H. GREGORY.

NEELY.—Mrs. Mary Josephine Neely was born June 10, 1854, in the State of Ohio, and died Feb. 19, 1914. At the age of about thirty-three years she united with the Seventh-day Adventist Church at Wichita, Kans., of which she remained a faithful member. On September 25 of last year she left Benton Harbor, Mich., for Los Angeles, Cal., hoping to recuperate her failing health through this change of climate, but it was of no avail. Her husband, one daughter, and a large circle of friends mourn their loss. Words of consolation were spoken by the writer from Rev. 14:13.

F. I. RICHARDSON.

BRANSON.—Mrs. Bertha Cora Branson was born in Ohio, Nov. 21, 1868, and died in Orlando, Fla., Nov. 12, 1913. Her parents moved to Illinois when she was but a small child. There she lived until two years ago, when, on account of her failing health, the family moved to Florida. When quite young, Sister Branson professed faith in Christ and became a member of the Seventh-day Adventist Church at Bluford, Ill. Later she united with the church at Keenville. Until her death she was an earnest, consistent Christian, a faithful companion, and a loving mother. She bore her long suffering with patience and courage. Her companion, five children, an aged father, and one brother survive.

W. H. HECKMAN.

PEACH.—Ethel Minnie Peach, wife of George W. Peach, was born near Walla Walla, Wash., June 30, 1872, and died at her home near La Grande, Oregon, Jan. 30, 1914. She was married March 4, 1897. Her husband, four children, four brothers, and three sisters are the near relatives who survive. She was an earnest, faithful Christian, and we feel confident that she will have a part in the first resurrection. A. M. DART.

STRIPLIN.—Priscilla Hedden was born in Alton, Ill., May 14, 1832, and died Feb. 22, 1914, in Atwater, Cal. She was married to Samuel Striplin in 1852. Eight children were born to them, six of whom are living. About fifty years of her life were spent in California, and for over forty years she was a believer in the truths of the third angel's message. At the home of her son-in-law, Brother Arthur Morton, she fell asleep, rejoicing in the blessed hope. D. T. FERRO.

McCLANNAHAN.—Miss Dee McClannahan was born March 17, 1887, in the State of Tennessee, and died at the home of her sister, in Sherman, Tex., Feb. 8, 1914. She was converted and accepted present truth more than three years ago, while in Alabama, and lived a faithful, self-sacrificing life. During the last year she suffered much, but was always patient and cheerful. Three sisters and many friends mourn.

ROBERT W. LEACH.

WASHBURN.—Mrs. Elida Washburn died at Rushville, N. Y., her native town, Feb. 27, 1914. She lacked but a few days of being seventy years of age. Her maiden name was Barnes. She was born in Rushville, and with the exception of one or two years, spent the whole of her life in that place. Her only son, one sister, and several brothers survive. Some years ago Sister Washburn embraced the third angel's message, and was constant in her convictions until death. The funeral services were conducted by R. C. Speer, pastor of the Congregational Church.

J. LE ROI WILDING.

HICKS.—Died at the home of her son, C. M. Hicks, near Turlock, Cal., Nov. 13, 1913. Sister Harriet Ashmore Hicks. She was born in Coles County, Ill., March 4, 1833, and was married to Benjamin F. Hicks Aug. 17, 1852. Sister Hicks became identified with this message under the labors of Elder M. E. Cornell in the winter of 1862, and was ever a faithful and loyal member of the Seventh-day Adventist Church until the end came. Her life of consecration was an inspiration to many. Two sons, Frank and Charles Hicks, and their families are left to mourn.

B. E. BALDWIN.

TOWNSEND.—Viola Theodora Townsend was born in Richfield, Franklin Co., Vt., Aug. 15, 1853, and died at Vancouver, Wash., Jan. 21, 1914, aged sixty years. The deceased removed to Vancouver from Ainsworth, Nebr., about three months before her death. She accepted present truth some five years ago under the labors of Elder R. C. Porter and Elder Shaw, uniting with the church at Valentine, Nebr. Her husband, four sons, and three daughters mourn the loss of a faithful wife and mother. Pastor Mumford of the Presbyterian Church conducted the funeral service. C. A. PURDOM.

ROBINSON.—William Frederick Robinson was born near Trumbull, Tenn., June 12, 1872. When twenty-one years of age he went to Texas. In 1896 he was married to Miss Hattie Spencer. Seven children were born to them, six of whom are living. The family moved to California in 1911. While at Long Beach in 1912 Brother Robinson heard and accepted present truth. He was a patient sufferer for many months. His last weeks were seasons of spiritual victory, and he was entirely reconciled to leave the outcome of his illness in the hands of the Lord. He fell asleep in the blessed hope at Loma Linda, on Feb. 27, 1914. His sorrowing companion looks forward with confidence to a reunion at the resurrection of the righteous. CLARENCE SANTEE.

ORVIS.—John Lawrence Orvis was born at Dundalk, Ontario, Canada, June 29, 1901, and was accidentally drowned at Woodside, Del., Jan. 17, 1914. The funeral service was conducted by the writer, assisted by Elder S. T. Shadel. A large gathering of sympathizing relatives and friends followed the remains to the cemetery, where they will rest until the coming of the Life-giver. The bereaved parents have only recently embraced present truth, and though the trial is indeed hard, they are willing to trust in God, who doeth all things well. ROSCOE T. BAER.

REED.—Sophronia Isabel Mayo Reed died at her home near Beaver City, Nebr., Feb. 7, 1914. She was born in Polk County, Missouri, Feb. 6, 1868. The deceased was married to B. F. Reed on Dec. 27, 1885. Two sons and one daughter were born to this union. These, with an aged father, two sisters, and four brothers, are left to mourn. Sister Reed united with the Seventh-day Adventist Church in 1910, and fell asleep in the hope of a soon-coming Saviour. Services were conducted by the writer, assisted by Pastor T. E. Smith of the Methodist Episcopal Church. E. L. COOK.

RULAFORD.—George A. Rulaford was born at Brighton, Ohio, Dec. 7, 1848. He died at College Place, Wash., Jan. 18, 1914. In 1875 Brother Rulaford moved to the Walla Walla Valley, and there lived most of the time until his death. He was married to Mattie Ford in 1880. To them were born three sons, all of whom, with the faithful wife and aged mother, are left to mourn. The deceased never made any profession of religion, but was always favorable to the truth, and his family believe that before the end came he made his peace with God. The funeral services, which were largely attended, were conducted by the writer, assisted by Elder Decker. A. J. BREED.

BINDER.—George J. Binder was born March 20, 1830, in Wittenberg, Germany, and died in Willow Grove, Pa., Jan. 29, 1914. He came to the United States in 1850, and lived in Trenton, N. J., until last year. In 1902 Brother Binder accepted the third angel's message, and united with the Trenton Seventh-day Adventist Church. He loved the Bible and the message it contains. He was a faithful Christian. His life was a gentle, earnest testimony for the truth, a revelation of the power of the gospel to save man from sin. He fell asleep firm in the faith, and confident of a part in the resurrection of the righteous. He is mourned by two daughters and many friends. J. G. HANHARDT.

PRESSWOOD.—Rebecca E. Jester was born near Grandfather Mountain, N. C., Oct. 15, 1870, and died near the place of her birth Feb. 18, 1914. She was united in marriage with John Presswood Oct. 30, 1887. At the age of fifteen years she connected with the Seventh-day Adventist Church, of which she remained a faithful member until her death. She leaves a husband, three daughters, two sons, an aged father and mother, and other relatives and friends to mourn their loss. Sister Presswood was loved by all who knew her, and she fell asleep in the full hope of seeing Jesus when he comes. The funeral services were conducted by Elder W. H. Armstrong and the writer. W. L. ADKINS.

TRAUTMAN.—George Trautman was born in France, Nov. 2, 1847. When he was seven years old, his parents came to America and settled in the State of Ohio. Later, however, they moved to Michigan, making their home in Monterey. April 21, 1879, Brother Trautman was married to Jennie Hoyer. They remained in Monterey until 1905, when they moved to the vicinity of Otsego, Mich. The deceased believed the truth for a number of years, and some little time before his death made his peace with God, and received very evident assurance of acceptance. He bore his extended illness patiently. He is survived by his wife, one son, one daughter, and one brother, besides a large circle of friends. C. F. McVAGH.

VINTEN.—William Louis Vinten was born in Amsterdam, Holland, May 3, 1846, and died Feb. 4, 1914. When he was three years old, the family moved to New York City, and finally settled in Jersey City, N. J. On May 18, 1880, the deceased was married to Amanda Millward. She and one sister of Brother Vinten are left to mourn. Brother Vinten was a member of the Veteran Post, No. 436, Grand Army of the Republic, of New York, having faithfully responded to the call of his adopted country in her time of trouble. In his last days, realizing the vanity of earthly things, our brother gave his heart to God, and during a long illness was ever seeking a better knowledge of the things of God. Words of comfort were based on Luke 23: 42, 43. W. C. MOFFETT.

ATKINSON.—Mrs. Emma Atkinson was born in Radnorshire, Wales, Nov. 28, 1843, and died Feb. 5, 1914. When Emma Francis was eleven years old, her parents came to America and located at Albany, Wis. At the age of sixteen she was converted to God, and during the last forty years of her life was a faithful member of the Seventh-day Adventist Church. She was married to Benjamin Swancutt when eighteen years of age. Five children were born to this union, only one of whom still lives. In 1875 she was married to William Atkinson. Their five children are left to mourn the loss of a faithful, devoted mother. The family moved to Gage County, Nebraska, in 1883, and later settled in Dawson County, where she died. Funeral services were conducted by the writer. B. L. HOUSE.

DAVIS.—Helen Lucile, daughter of Mr. and Mrs. Herbert M. Davis, was born near Eaton Rapids, Mich., July 30, 1909. Later the family moved to Battle Creek, Mich., and with her sister and two brothers Helen was taken to the home of an aunt in Holly, the mother being very ill. After a short sickness, Helen died Oct. 10, 1913. Two months later, Dec. 15, 1913, her twin brother, Harold Leon, died, and the brother and sister are now resting side by side awaiting the coming of the Life-giver. They loved to hear of Jesus and sing his praises, and were always delighted when the Sabbath came. They were much loved by all who knew them, and are sadly missed by their father, mother, brother, sister, and other relatives. But we mourn not as those who have no hope; for, if faithful, we will soon be together again. Brother Morrison and Professor Russell spoke words of comfort. MR. AND MRS. HERBERT M. DAVIS.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

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

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

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

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

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



WASHINGTON, D. C., MARCH 26, 1914

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SPECIAL attention is directed to the notice of the Temperance number of *Our Little Friend* on page 22. We hope that a united effort will be made to give this number of our excellent children's paper a wide circulation.

BROTHER W. C. ISING writes: "We passed over the Jordan last night on our way to Jerusalem by way of Jericho from Salt, where we located a native worker in the land of Reuben." He wrote from Jericho, February 22.

ON Friday, March 20, an order was received at this office from Elder H. C. Hartwell, president of the Massachusetts Conference, for over six thousand copies of the February number of the *Protestant Magazine*. That conference has now used over ten thousand copies of that one issue. This is certainly a remarkable record.

BROTHER R. C. PORTER, writing from Shanghai February 20, says: "This letter leaves us with Brother and Sister O. A. Hall shut in with their five-month-old girl, who is suffering with a very severe attack of smallpox. We are praying for her recovery, and that the disease may not spread in the compound. Most of those living here have been vaccinated."

THAT our missionaries, when called upon to face some special danger, believe in the prayers of their fellow believers at home, is further emphasized in a request that reached the Mission Board last week from Brother Merritt C. Warren, one of the new recruits for China. He writes: "With Brother Allum I plan to leave for Szechuen [an inland province] on March 3. Our route will be up the Yang-tze-kiang River. Steamers run to I-chang; but from there to Chung-king, four hundred miles, we must travel in a native boat. When this reaches you, we shall likely be passing through the most dangerous part of the trip. Pray for us."

A Remarkable Occurrence

FROM the province of Kiang-si, China, a missionary reports a most remarkable instance of what appears to be a divine providence in behalf of this section. A long drought had prevailed, and, added to this, the country had been devastated by brigands and robbers. The occurrence, as reported in the *China Press*, February 17, a newspaper published at Shanghai, is as follows:—

"KIU-KIANG, FEBRUARY 12. The following interesting story comes from a missionary friend resident in this province:—

"On the seventh of January, in the early afternoon, there fell like a snow-storm quantities of the grain known as *gao liang*, in some places so thickly that it could be swept up, while in others it could only be picked up grain by grain. This happened over a large area of country, from Teh An, forty miles south, and extending west as far as Wu Ling, a distance of one hundred miles. The wind was coming from the northeast at the time.

"The grain was much harder than ordinary dry grain, and as this article (*gao liang*) is not grown in this part of the country, the people did not recognize it, and said, 'What is it' (manna)?

"One *sheng* will make eight large bowls of 'red rice,' so it is very profitable, and the natives' comment was that while Yuan Shi Kai had sent soldiers down last summer to rob them and destroy their harvest, Heaven did not approve, and sent this as an expression of sympathy; and it is said that where the people lost most, the grain fell thickest. Here is a 'find' for those who wish to explain all miracles by natural sources! Did the grain come from north China, or from the volcano district in Japan? The natives say it came from Heaven; and so it did, so far as they are concerned."

WE present in this number a report from Miss E. M. Graham, of the work of the home missionary department of the church. This report should be studied by all. We rejoice in the general interest which is being awakened by this department. When our brethren and sisters in every church arouse, and do the work in the circulation of literature which it is in their power to accomplish, a wonderful impetus will be given the spread of the third angel's message. Surely he who fails to respond to the call of God in these days of opportunity, will be left without excuse.

A LETTER from Elder S. A. Wellman, of Lucknow, India, says: "Our work here in the north looks more encouraging to me than at any time since I came to India. We have had many things to discourage us in the past, but with the good force of workers now in the field I believe the prospects are bright for souls." Brother Wellman speaks of the excellent work being done by Brother Belgrave in his school work, and of the successful language study being prosecuted by Sister H. R. Salisbury, Brother and Sister Morris, Brother Loasby, and Brother and Sister Brisbin.

LAST week, Wednesday, Brother F. O. Stuckey and Mrs. Stuckey (formerly Miss Ruth Lane, of Ohio) reached Washington from California, on their way out to South Africa. Both are graduate nurses and at considerable sacrifice are answering a pressing call from the Cape Sanitarium at the Cape for additional help in their nurses' department because of increasing patronage. The prayers of their many friends will follow them to their new field of labor.

The Temperance "Instructor"

THOUGH up to March 17, 220,000 copies of the *Temperance Instructor* had been sent out, on that day, in addition to the usual flow of orders for immediate mailing, one worker placed an order for 15,000 copies for future shipment. Another worker in Canada gave notice that he would want 20,000 copies within a few weeks, and a lecturer for the Anti-Saloon League of a certain State asked for prices on 50,000 copies. Our people in all places ought to recognize the unusual opportunity the present *Temperance Instructor* affords not only in ministering to the one great need of society, but in paving the way, through friendly contact and hearty cooperation with the best people, for our greater gospel message.

"Religious Liberty in America"

THIS is one of the most interesting and valuable books which has been published by the Review and Herald Publishing Association. It is a compendium of information regarding the growth of religious liberty in the United States. It deals with the rise and growth of the principles of soul freedom. It condenses into a compact and interesting story those developments which have freed the souls and consciences of men from the slavery of an enforced religion; but, while dealing with these elements, the author shows also the trend backward to those things from which the race has been struggling to release itself. This book shows how history in the present day is actually repeating itself in the movements which are now on foot. If men understood what is really involved in these dangerous movements, they would turn away from them and refuse to be parties to this great conspiracy against the rights of men and the prerogatives of God. The circulation of this book will help many to see what is involved in these movements, and encourage its readers to take their stand on the side of truth and liberty.

The book is divided into twenty-five chapters, and contains 448 pages. The writings of the author, Charles M. Snow, one of the editors of this journal and the associate editor of the *Liberty* magazine, are well known to our people. Brother Snow has given much earnest study and research to the historical data bearing on the question of which he writes, and the book which he has prepared may be considered an authoritative statement of the development of the history of the religious liberty movement in America. This book should be read by all our readers, and should be circulated by them among their friends and neighbors. See advertisement on page 2.