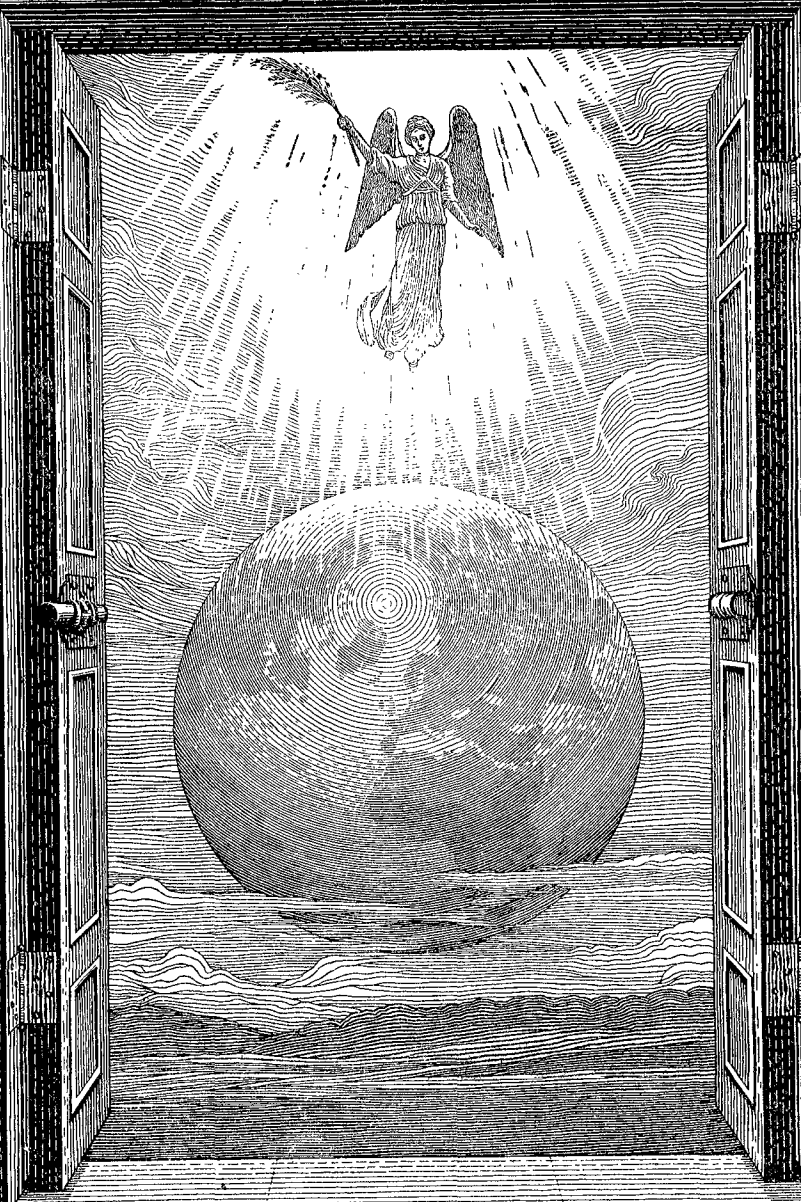


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

**THE WORK
AND
THE WORKERS**

FRIDAY, March 20, was a red letter day for our magazine department, the day's mail having brought orders for 8,741 copies of the three magazines, *Life and Health*, *Liberty*, and the *Protestant Magazine*.

A MEMBER of the house of representatives, State of Minnesota, sends his check for \$1.00 for a four years' subscription to *Liberty*, using the order blank found in his sample copy.

THE day's mail for Friday, March 20, brought orders for a total of 8,411 copies of the February, March, and April *Protestant Magazine*. Have you seen the April number?

WE will honor your order for *Life and Health*, *Liberty*, and the *Protestant Magazine* to be sent to any public library or libraries, or Y. M. C. A. reading room, for one year, for only \$1.90 — regular price, \$2.35.

ONE order last week from the Massachusetts Conference called for 6,000 copies of the February *Protestant* to be mailed to 23 churches and agents. Each copy will be accompanied by a personal letter soliciting a year's subscription.

THE Greater New York Conference recently ordered 1,500 copies of the April *Protestant Magazine*. Have you seen the startling photographic and other proofs of Rome's un-American church- and state teachings in this number?

FRIDAY, March 20, the manager of the *Protestant Magazine* ordered printed the third edition of the March and the sixth of the February *Protestant*. Total February copies printed to date, 75,000 — and the wave of Protestantism still rising!

A CARLOAD of paper to be used in printing the *fifth* February, *second* March, and *first* April editions of the *Protestant Magazine*, was caught in the big blizzard. This may explain why *your* order has been held up. Orders for 45,000 copies of this magazine were thus tied up for a week or more. Please be patient, as we are now working extra shifts to catch up.

THINK of what sanitation has done for the Philippine Islands, for Panama and other tropical lands! How many of the dreadful scourges and plagues that have attacked mankind might have been avoided had the people been privileged to read such practical instruction as is found in the April or Hygiene, Sanitation, and Business Man's number of *Life and Health*!

"ONE of our agents went to Philadelphia the other day," writes Brother H. A. May, of

New Jersey, "and while there sold some of the February *Protestant* stamped with our address. A day or two later we received a card from a man down there who wants to act as agent. He said he would guarantee to sell 500 a week. We, of course, referred him to the East Pennsylvania Tract Society."

"RELIGIOUS Liberty — What Is It?" was the title of a Protestant mass-meeting lecture to be delivered by Prof. Chas. S. Longacre, editor of *Liberty*, in the Chamber of Commerce Auditorium, Co-

lumbus, Ohio, Sunday afternoon, March 8. Contract canceled through threat of "boycott" made by the Knights of Columbus. Contract made next with owners of A. I. U. Hall. Contract canceled after visit of the Knights of Columbus. Lecture finally delivered in Seventh-day Adventist church. And this is "free" America! Circulate *Liberty* and the *Protestant*. Both stand for the American Constitutional rights of free speech, free press, and free assembly. Rome is the avowed enemy of these and all other liberties for the other man.



**THE BUBBLE
FOUNTAIN**

EVA J. DEMARSH.

[The bubbler is not always all that might be desired from a sanitary point of view; but possibly Miss DeMarsh has seen it at its worst. It has some redeeming features.—Ed.]



HE name sounds good and clean and sanitary, does it not? Men tell us it is all these

Would I drink from the bubbler? — Not on your life. Too many times I have seen foul lips touching its marble



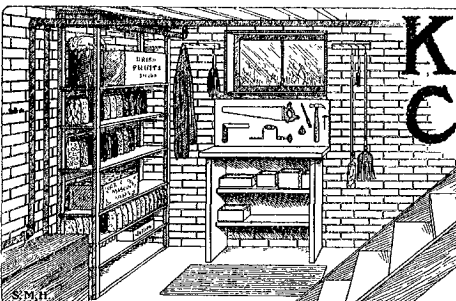
**THE BUSINESS
MAN'S LUNCH**

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



HE average business man is obliged through force of circumstances to lead a highly

without lunch. In the case of the high commissioner at least, this plan appears to have worked admirably, and we know



**KEEPING THE
CELLAR RIGHT**

L. A. HANSEN

Just a Glimpse of Three of the Thirty Valuable Features Found in the April "Life and Health." Read and Circulate It

We are shipping out thousands of copies of the great April or Hygiene, Sanitation, and Business Man's number of *Life and Health*. The first order we received was a telegram from a young lady for 1,000 copies. Note these other interesting features: "Hygiene of the Bedroom," "A Lath Summer House" (illustrated), "Sanitation on the Farm," "Why Ventilate?" "Housing and Health," "Vegetarian Menus for a Week in April," "Public Schools Made the Goat," cartoons showing front and back yards, "Questions and Answers" department, "Book Reviews," "News Notes," etc. Send \$2.00 for 50 or \$1.00 for 20 copies of this excellent number. Sell 20 or 10 to get your money back and give away the other 30 or 10. The beautiful "Royal Gorge in the Rockies" cover design, in three colors, will sell this number, to say nothing of the exceptional contents and profuse illustrations. Spend \$1.25 on five trial subscriptions for your friends, for four months each; or \$1.50 for five six months' subscriptions. Address your tract society, or *Life and Health*, Washington, D. C.

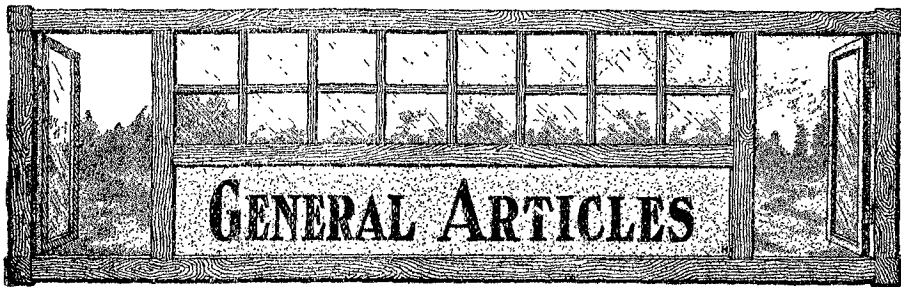
The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

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

Vol. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 2, 1914

No. 14



Springtime

WORTHIE HARRIS HOLDEN

'Tis the morning of the year,
Hark to springtime's chanticleer,—
Robin notes afar and near
Chirping oft, "'Tis here! 'Tis here!"
Crocus buds and daffodils,
Snows that melt to flowing rills,
Velvet green upon the mead,
Strive within her van to lead,
Buoyant spring with laughing mirth,
Joy and hope, to waking earth.

Sometime,—sooner than we know,—
Sin will vanish like the snow.
Morn of resurrection day
Then will dawn to bide for aye.
Thrills of joy, delight supreme,
Hopes fulfilled beyond our dream,
Buried loves beneath the sod
Waking at the call of God,—
These amid heaven's glory light
Shall dispel earth's gloom and blight.
Hasten, morning, to appear,—
Springtime of eternal cheer!

Early Counsels on Medical Work — No. 1

Health

MRS. E. G. WHITE

[COMPILER'S NOTE.—During the few years following 1844, the great truths that now distinguish Seventh-day Adventists from other Christian bodies, were rapidly unfolding. The minds of the believers were absorbed in points of doctrine that required earnest study, and in the problems connected with the launching of a great religious movement. It is not surprising, therefore, that the health reform and medical missionary features of our denominational work were not at once fully developed. The earliest believers, in common with the general public, had very little technical knowledge of the remedial value of fresh air, sunshine, water, exercise, and a wholesome diet. Yet this early period of our denominational history was a time of preparation for a broader evangelistic work that should unite teaching with healing.

From the first, the faithful band of commandment keepers took a firm and uncompromising position against the use of intoxicating liquor. In this reformatory movement, they had a faithful leader in Capt. Joseph Bates, with whose remarkable experience in abandoning the use of alcoholic beverages, tobacco,

tea, and coffee, many of the readers of the REVIEW are familiar.

Regarding the progressive nature of the health movement among Seventh-day Adventists, Elder James White wrote in the *Health Reformer* for April, 1871:—

"This reform among us has been progressive. Our attention was first called to the injurious influence of tea, coffee, and tobacco about twenty years since. For thirteen long years the voice of truth, pleading in the name of Christian temperance, . . . was heard among us, calling our people to leave these slow poisons, before our attention was called to further advance, reformatory steps in habits of life. This was all we could then bear, till victory should turn in favor of purity and health, and against these popular evils. The good work went steadily on, until our tables were cleared of tea and coffee, and our homes and our persons were free from the stench of tobacco. . . .

"But the good work of reform among us by no means ceased with the victories gained over tea, coffee, and tobacco. About seven years since, the attention of our people was especially turned to the subject of ventilation, in order to secure all the benefits to be derived from pure air and proper food and clothing as important to health. The question of meat eating came up, and was candidly and fully discussed. It was decided that flesh was less nutritious than bread. This opinion is not only sustained by the best medical authorities in our country and in Europe, but by the experience of thousands who have tested the matter for periods of from five to twenty years."

The general movement among Seventh-day Adventists along the lines of healthful living was greatly broadened and strengthened near the close of the Civil War. While Elder James White and his wife were spending Sabbath and Sunday, June 6 and 7, 1863, in Otsego, Mich., where a tent meeting was being conducted by Elders M. E. Cornell and R. J. Lawrence, Sister White was given a vision in which she received instruction regarding the scope and importance of the health reform movement.

The counsels given at that time were plain and definite. The following extracts from this vision on health, as published in 1864, in "Spiritual Gifts," Vol. IV, chap. 39 ("Facts of Faith," part 2, pages 120-151), will reveal the general spirit of the message given.]

ADAM and Eve in Eden were noble in stature, and perfect in symmetry and beauty. They were sinless, and in perfect health. What a contrast to the human race now! Beauty is gone. Per-

fect health is not known. Everywhere we look we see disease, deformity, and imbecility. . . . Since the fall, intemperance in almost every form has existed. The appetite has controlled reason. The human family have followed in a course of disobedience, and, like Eve, have been beguiled by Satan to disregard the prohibitions God has made, flattering themselves that the consequence would not be as fearful as had been apprehended. The human family have violated the laws of health, and have run to excess in almost everything. Disease has been steadily increasing. The cause has been followed by the effect.

God gave our first parents the food he designed that the race should eat. It was contrary to his plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden was the food man's wants required. God gave man no permission to eat animal food until after the flood. . . .

The people who lived before the flood ate animal food, and gratified their lusts until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. . . . Since the flood, as the human family have forgotten God, and have followed in a course of disobedience, and have transgressed his commandments, the curse has rested heavier and heavier upon men and upon the beasts. . . .

Many marvel that the human race has so degenerated, physically, mentally, and morally. They do not understand that it is the violation of God's constitution and laws and the violation of the laws of health that have produced this sad degeneracy. The transgression of God's commandments has caused his prospering hand to be removed. Intemperance in eating and in drinking, and the indulgence of base passions, have benumbed the fine sensibilities, so that sacred things have been placed upon a level with common things. . . .

God prohibited the Hebrews the use of swine's flesh because it is hurtful. It fills the system with humors, and in that warm climate often produced leprosy. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten, under any circumstances. . . . Other animals were forbidden to be eaten by the Israelites, because they were not the best articles of food. . . .

Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things. . . .

Tea and coffee are stimulating. Their effects are similar to those of tobacco; but they affect in a less degree. . . . To just the degree that the nervous system is excited by false stimulants, will be the prostration which will follow after the influence of the exciting cause has abated. This prostration may in time be overcome by abstaining from the use of those things which created such a condition in the system. Those who indulge a perverted appetite, do it to the injury of health and intellect. They cannot appreciate the value of spiritual things. Their sensibilities are blunted, and sin does not appear very sinful, and truth is not regarded of greater value than earthly treasure.

There is a class who profess to believe the truth, who do not use tobacco, snuff, tea, or coffee, yet are guilty of gratifying the appetite in a different manner. They crave highly seasoned meats, with rich gravies, and their appetite has become so perverted that they cannot be satisfied with even meat, unless prepared in a manner most injurious. . . .

When drugs are introduced into the system, for a time they may seem to have a beneficial effect. A change may take place, but the disease is not cured. . . . There are more who die from the use of drugs than all who would have died of disease had nature been left to do her own work. . . .

I have been shown that a great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. . . . Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no effort to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health. . . .

In order to preserve health, temperance in all things is necessary,—temperance in labor, temperance in eating and drinking. . . . The body, which God calls his temple, should be preserved in as healthy a condition as possible. . . . God requires his people to be laborers together with him. He requires them to "abstain from fleshly lusts, which war against the soul," and present their "bodies a living sacrifice, holy, acceptable unto God."

which is the only service he will accept from reasonable mortals. Jesus has stooped very low in order to reach man in his low estate. And God requires of man to make earnest efforts, and deny self, that he may preserve his vigor of mind, and elevate himself, and imitate the example of him in whom was no guile. Then will he be benefited with the atonement of Christ. As the Lord bade faithful Noah before the flood, "Come thou and all thy house into the ark," he will, previous to the time of trouble, say to his faithful saints, who have been preparing for translation, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

The Judgment

M. G. HUFFMAN

THE subject of the judgment is a solemn one, from the fact that it is one which has to do with every man and woman in this world; for we must all stand before the great Judge of all the earth to give an account of our stewardship here below. All will be judged, the saint as well as the sinner.

The general supposition of the judgment is an erroneous one. This supposes that when a good man dies, his soul goes immediately to heaven, while the soul of the wicked man goes to hell, and each will remain in its respective place until the resurrection, at which time the body and the soul will reunite, and together go before the judgment seat of Christ, to receive a just recompense of reward. This view is open to serious question. Would it be just and right for any earthly court to send a man to the penitentiary and keep him there for ten years, more or less, and then bring him out and try him to ascertain whether or not he is guilty, and in case he is, send him back? Or would it be right to hang a man and then try him? In such a course there would be no justice and no reason. Is it reasonable to suppose that the Lord would send men either to heaven or to hell and keep them there for thousands of years, and then try them to see in which place they belong? Such a theory makes God a tyrant, when, in fact, he is just the reverse. God is love, and exercises loving-kindness, justice, judgment, and righteousness; and in dealing with the wicked, he will do the very best thing for them that love can do.

The Bible is plain in regard to the judgment—when, where, and how people are judged. First, the judgment will take place before Christ comes. Second, it will take place before the resurrection. Third, it will take place before probation closes.

Now, as to the first proposition, that the judgment will take place before Christ comes, we read in Paul's letter to the Thessalonians the following: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and

the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. And again we read: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8. Thus we see from these texts that it has been decided who are dead in Christ, and who will be destroyed with the brightness of his coming.

Second, that the judgment will take place before the resurrection, is plain in the light of the Word. In answer to a question put to Christ by the Sadducees, who denied that there will be a resurrection of the dead, Christ said unto them: "The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children . . . of the resurrection." Luke 20: 27-36. Thus we see that people are judged worthy to obtain that world and a resurrection from the dead before Christ comes to resurrect his people. Again we read: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. Hence from these scriptures we certainly learn that the judgment takes place before the resurrection, from the fact that there is no time for judgment upon the righteous at the resurrection, as they are to be changed in the twinkling of an eye.

Third, the judgment will take place before probation closes. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7. In reading verses 8-11 we learn that there are two other messages to go to the world after the hour of God's judgment has begun. In Rev. 22: 11, 12, we read of the final decision pronounced against the wicked and in behalf of the righteous: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Hence we see that the final decree that fixes the destiny of every man will have passed before Christ comes.

It is not my purpose to dwell at length upon the points of where and when and how the wicked will be judged. But

suffice it to say that the judgment is in session now, and has been since 1844. This date marked the termination of the longest prophetic period in all the Bible; namely, the twenty-three hundred years, beginning in 457 B. C. and ending in A. D. 1844, at which time the judgment began with the house of God, that is, with the righteous. And the judgment will end with the wicked during the one thousand years while the saints are reigning with Christ and participating in the judgment on the wicked during that period. Rev. 20:4-6.

The great question that confronts us is not so much when, where, and how we shall be judged, but for what we shall be judged. We read the following: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. And again we read the words of our Saviour when addressing the Pharisees: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For . . . by thy words thou shalt be condemned." Matt. 12:36, 37. Our words are nothing more nor less than an index to our hearts, and our words have a great deal to do with our religion. Sometimes we hear persons say: "O, words are cheap!" But, my dear reader, when we come to give an account of what we say, we shall consider that they were not so cheap after all. Well, says one, are our words the only thing that we shall have to answer for?—O, no. After Solomon had written thirty-one chapters of the Proverbs, in which we find many wonderful sayings, and twelve chapters of the Ecclesiastes, he sums up all in few words, as follows: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

The law of God, the ten commandments, will constitute the rule of judgment. That law will reveal every secret thing, the bad as well as the good. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9.

We sometimes hear fathers say, to their shame, "My boys are just now sowing their wild oats; when they get older, they will settle down and do what is right." But let me say to all who think this, If your boys or girls sow wild oats, they will reap wild oats. You cannot sow wild oats and expect to reap a crop of wheat. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life ever-

lasting." Gal. 6:7, 8. My dear young friends, you can upon reaching your majority do what you please. You can disregard the teaching of your parents; you can trample upon all that you have been taught to consider sacred; you can disobey the laws of your State and the laws of society and the laws of God; you can stamp failure upon your life and make your very existence a curse to your fellow men, and you can bring your father and mother in sorrow to the grave; but you cannot annul the sentence, "The wages of sin is death." Rom. 6:23.

We are now living in the antitypical Day of Atonement, and have been since 1844, at which time Christ left the first apartment in the heavenly sanctuary, and went into the second apartment, or the most holy, where and at which time the investigative judgment began. Dear reader, soon your case and mine will come up before the great Judge of all the earth, and we shall have to answer for our stewardship here in this life. May God help us each to sense the fact that when our cases have been tried in the heavenly court, we shall be granted no new trial, and we cannot take an appeal, but must ever abide the decision rendered either in our favor or against us. Hence may the Lord help us to employ our Advocate to plead our cases when they come up for review. May we have pardon written opposite our names, and may we be accounted worthy to be subjects of God's everlasting kingdom.

Easter; How It Originated

MARGARET WEIR

EASTER is the name given, with some small variation in the several languages and dialects, by the nations of Teutonic descent, to the festival erroneously kept in commemoration of the Lord's resurrection. It is the one great movable feast of the year, and does not fall earlier than March 22, nor later than April 25. The reason for this range is due to the fact that the Christians of the Asiatic churches kept, as the resurrection day, the fourteenth day of the month Nisan (April), which was the day on which the Jewish feast of the Passover began, and the Western churches, remembering that Christ rose on the first day of the week after the Passover began, kept that anniversary on the Sunday following the fourteenth of the month Nisan. This difference caused a very bitter controversy between the churches, which was settled by a decision of the Council of Nice, in 325 A. D., that the first Sunday after the full moon occurring on or next after the twenty-first of March, should be observed as Easter Sunday. It must be remembered, however, that it is not the actual moon in the heavens, nor even the mean moon of astronomy, that regulates the time of Easter, but an altogether imaginary moon, whose periods are so contrived that the new (calendar) moon always follows the real new moon.

Easter derives its name probably from Eostre, a Saxon goddess whose festival was annually kept about the same time as Easter.

"Many of the popular observances connected with Easter are clearly of pagan origin, and traceable to the feast of the Saxon deity Eostre, the Anglo-Saxon name of April having been *Easter-monath*, which still survives in the German *Ostermonath*. The worship of this deity, introduced into England by the Saxons, continued to be celebrated in many parts of the north of Germany down to the beginning of the nineteenth century, by the kindling of bonfires and numerous other rites. Like the May observances of England, it was especially a festival of joy. With her usual policy, the church endeavored to give a Christian significance to such of the rites as could not be rooted out. . . . The bonfires can be traced in the great 'paschal tapers,' or 'Easter candles,' sometimes weighing three hundred pounds, with which the churches were lighted on Easter eve."

Some of the medieval customs, especially in France and Germany, were very quaint; for example, that which prevailed in several French cathedrals of a solemn game of ball played by the bishops, canons, and other dignitaries. All these observances had a common purpose,—the expression of joy in the resurrection.

The Pasch, or Easter egg, is one of the most popular features of Easter. In Germany, though, an emblematical print is presented, in which three hens are holding a basket wherein are three eggs; in Vienna, the egg is composed of silver, pearl, or bronze, and filled with knick-knacks. Formerly in England the Easter egg was blessed by the priest, and, being elaborately colored, was often kept as an amulet. The custom of presenting eggs is believed to have had its origin in Persia; it was also prevalent among the Jews.

The early Christian emperors signalized the return of Easter every year by setting minor criminals at liberty.

Gregory, who was bishop of Nyssa, of Cappadocia, in A. D. 380, pictures the joyous crowds who, by their dress and their attendance at church, sought to do honor to the festival. He says: "All labor ceased, all trades were suspended; the husbandman threw down his spade and plow and put on his holiday attire. . . . The poor man dressed like the rich, and the rich wore his gayest and brightest attire, whilst those who had no good clothes of their own borrowed of their neighbors. Even the little children put on their new clothes and were bright and happy." It will, therefore, be seen that the present custom of wearing new clothes on Easter is at least fifteen centuries old.

From its origination and observances we can see that there is nothing in Easter which would permit the keeping of it in commemoration of the Saviour's resurrection. There is no trace of its celebration as a Christian festival in the

entire Bible. The ecclesiastical historian Socrates states that neither Christ nor his disciples enjoined the keeping of this or any other festival, and that the apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety. The only memorial of the burial and resurrection of the Lord is found in Rom. 6: 3-6,—baptism by immersion. This tradition of centuries should make no appeal to the Christian, and should be rejected. God's people should conform their lives to the Bible standard.

Although we may not join in the observance of Easter as popularly practiced by most of the churches today, we may all enter into the sentiment of the following verses:—

"Christ is risen, our Lord and King,
Let the whole creation sing;
Raise your joys and triumphs high;
Sing, ye heavens, let earth reply.

"Vain the stone, the watch, the seal,
Christ, the mighty, to conceal;
Death in vain forbids him rise,
He hath opened paradise.

"Lead us, Lord, where thou hast led,—
Thou, our high, exalted Head;
Made like thee, by thee we rise;
Ours the cross, the grave, the skies."

Takoma Park, D. C.

Giving

A. N. ALLEN

"WHOSOEVER shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." In these words the Saviour enunciates a great principle of salvation. In contrast with the selfish, worldly theory of self-defense and the heaping to ourselves of riches here, Christ shows that only those who lose sight of this life as an end in itself will be able to appreciate or enter into eternal life.

This life is a means to an end, and only as we sense and meet the responsibilities of this life shall we be enabled to enjoy the future life. The doing for which we hope to receive the "Well done" must so fill this life that we shall be consumed upon the altar of service. We have many examples of this principle in the lives of the martyrs, who "loved not their lives unto the death," but "obtained a good report through faith."

Solomon, many years before, voiced the same gospel principle when he said: "Cast thy bread upon the waters: for thou shalt find it after many days." "Waters"—"peoples, and multitudes, and nations, and tongues"—are hungering for the bread of life. Even our literal bread is to be divided with the needy. And God says of what we give that it is not lost, but, "Thou shalt find it after many days." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

While the widow of Zarephath divided her all with Elijah, the servant of God, "the barrel of meal wasted not, neither did the cruse of oil fail." And Jesus

adds, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

In times of war and revolution in the South American states, there is always a great rush among the merchants to deposit their money in the foreign banks doing business in those countries. Brethren, a great international war is soon to be declared. The banks of this earth are soon to fail. A great financial crash is coming. The royal bank of heaven is still open to receive deposits. But banking hours are almost over. Jesus admonishes us, "Lay up for yourselves treasures in heaven," where banks do not fail. The stocks of heaven are souls bearing the Maker's superscription, heaven's seal. What are you worth in stocks negotiable in heaven?

Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." Whoever engages in this work, either by going or by giving, places himself in direct contact with the "all power." Christ, with all his power, has promised to be with those who go and who give that the gospel may be heard in all lands. Do we recognize the power and authority of Jesus over our part of this world's goods, our bank account?

If we would have God's blessing in our business, we must recognize his authority in the same. Let us make Christ our partner in our business; and be assured he will be with us even unto the end, to bless and prosper. That which is consumed in the preaching of the gospel will be a credit in favor of those who have given of their plenty or of their little. That which is retained in these closing days of the mystery of God will be a debit against us on the books of heaven. The means which God has given us is a power for which he will hold us responsible. But if placed in the gospel bank, it will increase and grow in power till Jesus comes. He who determines the wealth or the poverty of each, in so doing has determined the extent of our responsibility.

The poor widow with her two mites gained for herself Christ's commendation, or praise, which has been sounded wherever the gospel has been preached. God measures our gifts, not by the amount given, but by the amount retained. We sometimes feel proud of the great totals of our offerings to missions. But could we see the great total of what was retained and is still in our possession, or has been spent for selfish pleasure, what anguish of heart and sense of shame it would produce in us! In the great day of final reckoning, how many will grasp us by the hand and attribute their knowledge of Christ to our sacrifice and faithfulness? How many of us will have the reward of Dorcas when we close our eyes in the last sleep? By

what are we known among our neighbors now? Where our treasures are there will our hearts be. Where our heart is now, there is, today, our treasure.

Let us be Christ-men and Christ-women, and save our talents by placing them where they can be used. Let us save our credit by paying the debt we owe. Let us do for the heathen what we would have them do were we to find ourselves in their place tomorrow. Unless we do, our lot will be worse than theirs in the day of judgment. Let us do well if we would receive the "Well done."

Santa Clara, Cuba.

Gathering the Rosebuds

"O, it is a pity to cut them!" exclaimed the caller to the generous one in the flower garden, as she led the way from bush to bush and cut the most beautiful blooms from each for the caller to carry home with her. The owner of the flower garden laughed as her sharp scissors snipped off another lovely bloom.

"They last only a day or two. You might just as well have them and enjoy them while they are in their beauty," she answered, and put the great bunch of fragrant blooms into the other's hands.

There are many things in life that are like the blossoms in the flower garden. They come and brighten a day or an hour and are gone; they are not meant to be hoarded in miserly fashion, but to be shared and passed on, and so made to bring joy to as many as possible while they last.

Young people can take a lesson from the incident. They have youth, energy, and enthusiasm. How are they using these? Selfishly, for just their own good or pleasure? Or are they sharing them with those who may have none of these beautiful things; giving freely of their own abundance that others may forget the burdening years, and under the inspiration of their help do good things that they could not accomplish alone?

It is a wonderful and beautiful thing to gather the rosebuds of life and pass them on to others. Do not put it off until the flower blooms and fades and the opportunity is gone. Better to—

"Gather ye rosebuds while ye may,
Old time is still a-flying;
And this same flower that smiles today,
Tomorrow will be dying."

— *Onward.*

A Short Sermon

ALBERT CAREY, M. D.

TEXT, Isa. 7: 15: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."

Jesus' comment: "My meat is to do the will of him that sent me, and to finish his work." John 4: 34.

Conclusion: The richest, sweetest thing on earth is to do our Father's will, and to "finish" the work he has given us to do. This, and this only, will teach us to "refuse the evil, and choose the good."

Nortons, Oregon.



WASHINGTON, D. C., APRIL 2, 1914

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Editorial

Wishart, of Scotland, Providentially Forewarned

THE Bible had entered Scotland, and the Reformation going forward in England and on the Continent was breaking day among the Scots. George Wishart, scholar of Cambridge, and earnest believer in the reform, came to his native Scotland and began to preach. He was a burning and shining light. The multitudes thronged his preaching. He was forbidden the churches, but it is said that his congregations were so large as to forbid the use of churches at any rate. In streets, and at market crosses, and in the fields, he preached the message of salvation. At last the papal ecclesiastics brought him to the martyr's stake, at St. Andrews, in 1546.

Enemies had sought to check his witness many times before, but in vain. John Knox, then a youth, had been his companion and pupil. In his "History of the Reformation in Scotland," Knox tells how again and again the Lord delivered Wishart from his foes. On one occasion, the Reformer was preaching in Montrose. Cardinal Beaton laid a plan to lure him to his death. Knox says:—

He caused to write unto him a letter, as it had been from his most familiar friend, the laird of Kinneir, desiring him with all possible diligence to come unto him, for he was stricken with a sudden illness. In the meantime had the traitor provided sixty men with jacks and spears to lie in wait within a mile and a half of the town of Montrose for his dispatch.

The letter coming to his hand, he made haste at first (for the boy had brought a horse); and so with some honest men he passed forth of the town. But suddenly he stayed, and, musing a space, returned back; whereat, they wondering, he said: "I will not go; I am forbidden of God. I am assured there is treason. Let some of you," saith he, "go to yonder place, and tell me what ye find."

Diligence made, they found the treason as it was, which being shown to Master George, he answered, "I know that I shall end my life in that blood-thirsty man's hands; but it will not be on this manner."

The Lord preserved his servant from

all the power of the enemy until his work was done.

John Knox believed with all assurance that the Lord gave to Wishart at times in these crises direct counsel by the Holy Spirit, guiding him in bearing his witness for the Word of God in those perilous times. Knox says in his history:—

He was so clearly illuminated with the spirit of prophecy that he saw not only things pertaining to himself, but also such things as some towns and the whole realm afterward felt, which he forespake not in secret, but in the audience of many.

This was well along toward the end of the days of the predicted period of papal supremacy, and the Lord was raising up in every part of Europe the witnesses to the blessed Word of light whose shining was to shorten the days of persecution for the elect's sake. These witnesses often sealed their testimony with their blood; but wherever we read the history, we see evidence that the living God fulfilled his promise and stood by them and sent his angels to deliver and to comfort or to sustain to the end, even as in ancient Bible times.

W. A. S.

Religious Liberty in Peru

THE *Christian Advocate* of January 15 contains a lengthy article by Bishop Homer C. Stuntz, D. D., in reference to the prospect for religious liberty in the republic of Peru. The *Christian Observer* of March 11 also publishes an article on the same topic, basing its remarks on the article above referred to. Both these articles make mention of the part played by a certain Protestant medical missionary in the good work of bringing about religious tolerance in that republic; but neither article mentions the name or the denomination of that medical missionary. We are glad to make known that this was our good brother F. A. Stahl, superintendent of the Seventh-day Adventist mission in the Lake Titicaca district. The article by Bishop Stuntz gives an interesting *résumé* of the matter, and we give below a considerable portion of his account:—

Peru is the Rome of the two Americas. . . . Here Pizarro founded the first university in the Western Hemisphere. Here flourished the bloody and merciless agent of Roman Catholic intolerance—the Inquisition. Scores of "heretics" were publicly burned at the stake within a ten minutes' walk of the Maury Hotel, in which I am now writing. Thousands were tortured and their goods declared forfeited for the crime of thinking!

Protestantism Versus Medievalism

Then came the end! Spain lost Peru. Her tyranny bore fruit in revolt after revolt, and in 1821 Peru became a republic. General San Martin, to whose valor and sagacity Peru owed her victory against Spain, wanted a monarchy rather

than a republic, believing that the citizens were not yet ready for self-government. But what interests a Protestant more than his opinion in this matter is the fact that he did his utmost to have liberty of conscience and worship guaranteed by the new constitution, and to put Protestants in places of influence in the educational and religious life of the young state. As the first president, he invited the Rev. James Thompson from Scotland to begin a school in which the teachers needed in a public-school system could be trained under Protestant auspices. Thompson came in 1822, and President San Martin took a large public building from one of the Catholic orders and gave it to him for use as a school. But he was soon dispossessed and driven from the country, though not until he had prepared two classes of teachers and had organized a Bible society among the leaders of the young Peruvian nation. If Protestantism had been ready to come in and occupy the field in force at that time, it is very probable that Peru would now be predominantly Protestant, instead of being under the leadership of the most bigoted and intolerant ecclesiasts known in all the Americas.

Constitutional Prohibition Against Protestantism

But Protestantism was not ready. Medievalism triumphed! The constitution when finally adopted had as Article IV the following: "The nation professes the Catholic religion, apostolic and Roman, and the state protects it, and does not permit the public exercise of any other."

During seventy years from the adoption of the constitution the prohibition contained in the last ten words of Article IV met with but little opposition. But in 1890 the event occurred which proved it to be the beginning of its end. In that year the Rev. Francisco Penzotti, a Methodist preacher in the service of the American Bible Society, came to Callao, the chief port of Peru, to distribute the Bible. As homes were opened to him, he preached to the few who cared to come, as Nicodemus came to our Lord, believing that this was not in contravention of the law. At the instigation of the clericals, he was arrested, and lay in the common jail of Callao eight months, while his case dragged through all the courts of the country. In each court he was acquitted, and was finally released from his filthy cell, and allowed to go on with his work. To the extent to which religious liberty has been enjoyed in Peru since 1890 it has been upon the judicial decision in the now-famous Penzotti case. That decision, in brief, was to the effect that worship conducted in a building devoid of the public appearance of a church, and with no sign or mark to show that it was used as a place of public worship, was not a "public exercise" of religion, and, therefore, was not an infraction of Article IV of the constitution. But, this gave a negative and limited kind of liberty, which hindered and hampered all that has been attempted in the way of direct gospel work in these more than twenty years.

Twenty Years' Fight Against Ten Words

About twenty years ago the bishop administering South America sent Dr. Thomas B. Wood here to do all that lay in his power to secure the repeal of those obnoxious ten words.

Dr. Wood had a record for success in similar fights elsewhere on this continent. He was even then a veteran fighter against "the dominant priestcraft" of South America. He was one of the chief human agents in securing religious liberty in Paraguay, Uruguay, the Argentine, Bolivia, and Ecuador. He faced great odds. But he has written and interviewed senators, deputies, editors, educators, and other national leaders, until the leaven of his teaching is at work throughout the whole nation. Several times he has had a bill all drafted and introduced, but each time it has been mysteriously shelved, to his deep disappointment. When Dr. Wood went to the United States last year on his first furlough at the expense of the Board of Foreign Missions in the entire forty-three years of his South American service, it was with regret that he left that part of his task apparently where he had found it.

But to the surprise of the world, the first battle was gained on Oct. 4, 1913.

How did it come about? What spark set off the magazine? This is what I have been eager to ascertain since I first heard of the victory during my visit to London in October.

Intolerance Which Overreached Itself

Since coming to Peru I have the whole story. It is only another chapter in the long history of an intolerance which overreaches itself. The factor which has had the greatest direct influence in bringing about the present reform has been the policy of Bishop Ampuero, of Puno, who is accused of scores of abuses in the exercise of his powers. The most notorious incident occurred two years ago, when, for a minor offense, the bishop, with all the medieval rites which characterize the act, proceeded to excommunicate a well-known Indian lawyer, Francisco M. Chuquihuanca Ayulo, of Cuzco. Ayulo is one of the most brilliant lawyers in Peru. His great passion is to fight the battles of his people, and consequently he has won their loyalty. When the bishop of Puno accused Ayulo of being an atheist and brought him to trial, on a charge from which he was later triumphantly cleared, he was sowing the seed that has in due time come to fruit. In March of last year the bishop descended in wrath upon La Plataria, where a medical missionary has been accomplishing remarkable work for several years past, and carried off a number of the converts, including one woman, and brought them to Puno. They were held prisoners for eight days at the tender mercies of the bishop, until the hue and cry raised as a result of the occurrence forced their release.

A man of ordinary intelligence should have recognized that public opinion, even in Peru, would not forgive him, though thrice a bishop, for binding men and women with a common rope, and personally forcing them to walk over miserable roads to jail for the crime(?) of being helped in times of sickness by a Protestant physician! The hue and cry which compelled their release was local. But when the papers in the case reached the civil authorities in Lima, public indignation burned to white heat. Senator Bezada, from the district of Puno, immediately introduced a bill in the upper house calling for the suppression of the much-debated last clause of Article IV, and the battle was on.

Our Peruvian pastor in Lima, the Rev. Ruperto Algorta, and John Ritchie, of the Evangelical Union, both saw the brief mention which the *Commercial*, the chief Peru daily paper, made of this bill, and they at once sought Senator Bezada. To their amazement, they found that he appeared to have no interest in the success of his bill, being a Catholic, and having been pushed into presenting the bill by his Puno constituents, who were up in arms over the two cases mentioned and other equally exasperating experiences at the hands of their intolerant bishop. When these Protestants offered to help him he was frightened, and begged them not to say a word—"not one word."

But they had learned the name of the chairman of the committee to which the bill had gone in regular course of congressional business, Senator Mariano Cornejo, one of the most eminent members of the Peruvian bar, and a sociologist of international repute. Within a few minutes after quitting the timorous, trimming author of the bill, they were being heartily welcomed by Senator Cornejo, and assured that he had every confidence that the bill could be put through.

His plan was to avoid debate and get action before opposition could do its worst. Within a day or so, he had secured the signatures of all the members of his committee, as he passed the report to each member in the senate chamber. The signed report was thus placed upon the speaker's table for consideration before the opposition knew that it had been reported. By prompt action and good parliamentary tactics, Senator Cornejo not only secured an early order of the day for his report, but what is called "preferential consideration." Though he is one of the most eloquent members of the senate, he piloted the bill through to the voting stage with the least possible debate.

The bill passed with but three dissentient votes, two of these having been cast by the only two priests present and voting!

So sudden and so complete a victory astonished the nation. Catholic leaders bestirred themselves to secure the defeat of the measure in the lower house—the chamber of deputies—and Liberals united with the missionary forces of the country to carry the fight to victory.

During the two weeks which elapsed before securing the vote in the chamber of deputies, the *Inca Press* (evangelical) was not long idle, and mails were heavy with blank petitions going out and signed petitions coming to deputies urging that Peru fall into line with the modern world in granting freedom of worship to all her citizens.

The students in the universities and colleges, together with the independent papers of Lima and Callao, used all their influence in favor of the reform.

Roman Catholic opposition took many forms. . . .

At last it became evident that the bill would have enough votes in the lower house to insure its passage, and every device of Jesuitism was exhausted to prevent a quorum. The speaker of deputies was in favor of the bill, and when he saw that he had a quorum with a margin of two members, he had the measure brought up. There was no debate, and the bill passed—66 to 4. And two of

the four dissentients were priests! The dailies of Lima have the names of the four dissentients only in their report.

The Last Ditch

But the end is not yet. Constitutional changes cannot go into effect without affirmative action on the same measure in two successive years. This measure must come up again for ratification in 1914. Rome will fight to the bitter end, and she will face a united Peru.

The present congress is elected for two years. But the air is full of rumors that Catholic influence will bring about the prorogation of congress by executive order, and new elections will be held so that pro-Catholic senators and deputies may be chosen to undo what has been done. The struggle will be watched with intense interest by every lover of religious liberty.

When the reform bill has been confirmed, in October of 1914, our church should at once provide the funds for a worthy church in Lima, and increase her force in all Peru. All doors will then be open.

Bishop Stuntz believes that the "spark" which "set off the magazine" was the Catholic bishop's treatment of the Indian lawyer; but there is unquestionable evidence—that the real "spark" was the Catholic bishop's persecution of the Seventh-day Adventist mission at La Plataria and the imprisonment of the members of our church there. Such acts as the excommunication of the Indian lawyer had been going on from the days when Pizarro and the Spanish priests ruled the land.

We give full credit to the importance of the work done by Francisco Penzotti, Dr. Thomas B. Wood, and the others mentioned by Bishop Stuntz. There is no doubt that the work done by these men with the legislators was preparing them for the crisis when it should come. The bishop admits, however, that when Dr. Wood left for the United States, "it was with regret that he left that part of his task apparently where he had found it." It was when the Catholic bishop of Puno began to lay his heavy hand upon the Indians of our Lake Titicaca Mission that the door of liberty began to open. The imprisonment of these Protestant Indians by the Catholic bishop was followed by a trial in which fifty persons had been hired to testify against them; and yet the judge, listening to their simple story, set them free in spite of the hired testimony. They were honorably discharged, "to the great chagrin of the bishop and his friends."

The bishop and his friends, smarting under this defeat, renewed their persecution of the Lake Titicaca Adventist Indians. They mistreated the members of the little company there and forcibly closed the school. The Indian brethren then made up a purse and sent Brother Camacho to Lima to lay the case before the president of Peru. As a result of

Brother Camacho's appeal, President Billinghurst sent a high official to Puno to investigate the matter. Then came the introduction of the bill for the amendment of the constitution. Brother Stahl says: "The Lord blessed Brother Camacho and our brethren at Lima, and as a result of the work done there at that time, our brethren, by the blessing of the Lord, secured religious liberty for Peru."

But within the past few weeks President Billinghurst was made the victim of a plot and was sent into exile. Familiarity with the history of the Roman hierarchy causes us to feel that Rome's hatred of President Billinghurst for his attitude toward these developments is the real reason for his overthrow and exile. Rome will not yield that stronghold of oppression and intolerance without a mighty struggle, and we may expect her to concentrate all the powers at her command to forestall the amendment of Peru's constitution. In the meantime, let the friends of religious liberty pray that God will burst the bars and fling wide the doors of Peru for the entrance of the gospel.

C. M. S.

Unruly and Vain Talkers

THEIR name is legion. They have existed in all ages of the church. In the days of the apostle Paul he declared that there were "many" of them. Against their pernicious influence he warned the church of God: "For there are many unruly and vain talkers and deceivers; specially they of the circumcision: whose mouths must be stopped. . . . Wherefore rebuke them sharply, that they may be sound in the faith."

There is hardly a church today that is free from the influence of this class of persons. They are found in every neighborhood. They may not discuss the doctrine of circumcision. Oftentimes they talk of topics far less profitable. They are the gossip mongers, the tale-bearers, the agitators of the community.

We all need to guard ourselves that we do not form habits of thought and conversation which will constitute us members of this class. There is enough that is noble and uplifting to engage our thought and conversation. There is much in this superficial age which contributes to cheap talk, but let us aim to be sound-minded men and women; to talk sense; to speak well-chosen words — words that are like "apples of gold in pictures of silver."

The words we speak will become a savor of life or a savor of death to us and to those who hear. We cannot afford to spend hours of precious time discussing the fashion plate, or the baseball game, or in idle chitchat which makes for neither our spiritual nor intellectual betterment. "Every idle word that men

shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

F. M. W.

Bridging the Gulf

EVENTS are moving rapidly toward a culmination which we have been expecting for a number of years. We have been faithfully warned of a coalition that was soon to take place between professed Protestantism and Roman Catholicism — the bridging of the gulf that has so long separated those two religious houses. It was not to be expected that this coalition would come about through any one organic act; but would rather be a gradual process, each step preparing the way for another that would go farther in the same direction until the predicted union was effected.

The indications of such a coalition were extremely faint at first, and to some hardly discernible. Today steps are being taken that unmistakably lead toward that consummation. We have felt for a long time that this union would be reached through Romanists and Protestants working for similar objects; and the efforts to secure more rigid Sunday laws, and the more rigid enforcement of Sunday laws already enacted, have been drawing these two religious bodies toward each other. The Protestant bodies saw the need of the help of Rome in securing and enforcing such laws; and Rome, knowing the Sunday institution to be one of her own establishing, was glad to see Protestantism championing the institution. The common purpose was making for coalescence.

These two religious bodies are in hearty accord for another common object, and this also is a religious object, the securing of a large increase in the number of chaplains in the army and navy. The unconstitutionality of the whole matter can be easily shown. It is entirely out of harmony with the fundamental law of the land, the government being based upon the idea of the total separation of religion from the functions of government, and the support of religion being left entirely to individual choice, as it should be. Madison saw this when the nation was still young, and wrote strongly against the support of such religious teachers by public taxation. If it were right according to the nation's fundamental law to support these religious teachers by public taxation, then there is no argument that could be successfully used against the support of all religious teachers by general taxation.

That the government has committed itself to this unwise and unconstitutional procedure is deeply to be regretted, and never ought to be used as an argument

for inducing the government to go still farther in a wrong course. But that is exactly what is being done. The Federal Council of the Churches of Christ in America, which claims to represent the great majority of all Protestant believers in this country, has committed itself definitely to that program; the Catholic Church in America has as definitely committed itself to the same undertaking.

On January 20 there was held in one of the rooms of the national Capitol, before the House Committee on Naval Affairs, a hearing on the subject of an increase in the chaplain corps of the United States Navy. Roman Catholicism was there represented officially by "Father" Lewis J. O'Hern, of Washington, D. C., who spoke as the designated representative of the Roman hierarchy in America. "Father" O'Hern, representing the entire Roman hierarchy in America, read the following letter as his credentials: —

The Cardinal's Letter

CARDINAL'S RESIDENCE,
408 NORTH CHARLES ST.,
BALTIMORE, MD., JAN. 15, 1914.

Rev. Lewis J. O'Hern, C. S. P.,
Apostolic Mission House,
Washington, D. C.

MY DEAR FATHER O'HERN: As our representative in matters pertaining to army and navy chaplains, may I ask you personally to call on the members of the Committee on Naval Affairs, both of the Senate and the House of Representatives, and urge upon them the necessity of more chaplains for the navy? Explain to them that the proposed scheme of substituting "welfare secretaries" for chaplains does not meet with the approval of the American Catholic archbishops, since no layman can do the work of an ordained clergyman.

Most faithfully yours in Xt.,

J. CARDINAL GIBBONS,

Archbishop of Baltimore.

This representative of the Roman Church was in complete harmony with the purpose of the other religious leaders in the hearing, and asked for the same thing as they were asking for. The harmony between them showed plainly that these representatives of opposing religious bodies had settled upon their demands by conference before coming to the hearing.

The Federal Council of the Churches of Christ in America was represented there officially by Rev. Charles S. Macfarland, the secretary of the organization. The Episcopal Church, which is outside the Federal Council, was also officially represented at the hearing, adding the demand of Episcopalianism to that of Protestantism and Romanism for the further committing of the national government to the principle of the union of church and state.

That these men believed they were speaking as one man for the one object,

and in that speaking they were uttering the composite voice of religion in America, was plainly apparent at the hearing. Dr. H. King Carroll, associate secretary of the Federal Council of the Churches, who has been designated by those whom he represents as "in short, a sort of religious lobbyist at the national Capitol," in opposing the plan of the Secretary of the Navy for the appointment of forty "welfare secretaries" to positions in the navy, said: "Congress might for various reasons think it expedient to adopt the Secretary's recommendation. Such a compromise could not be acceptable to the churches." This attitude was further demonstrated in the following declaration by Dr. Carroll:—

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.

Rev. Wallace Radcliffe, who was given charge of the program at the hearing, believed that he and the men there gathered represented all religion in America. The first sentence of his remarks reads: "We have practically here representatives from the whole nation." He then enumerated the various religious bodies there represented, to impress the committee with the idea that the united church was speaking, and the lawmakers must take heed. In this matter there was a definite adoption of that suggestion made a few years ago at the Federal Council of the Churches, that this union of the churches would create "a force which lawmakers and lawbreakers would respect and heed."

The result of this demonstration of force upon the lawmakers was made apparent when the Committee on Naval Affairs, after this hearing, made its recommendation to Congress. The recommendation of the Secretary of the Navy for the appointment of welfare secretaries was ignored, but the demand by federated religion that the number of chaplains be increased was complied with. Federated religion was strongly opposed to the Secretary's recommendation for welfare secretaries, and the committee eliminated it. It voiced its demand for more chaplains and more pay for them, and the committee recommended it.

In this incident a precedent was set that will plague the nation to the end of its history. Government by demand of federated religion won a victory which it will not be slow to take advantage of, and we shall see more and more of that kind of government and legislation,—the churches demanding and

the lawmakers yielding,—in short, government by the churches in place of government by the chosen representatives of the people; and, flushed with each new victory, we shall see them making greater and still greater demands, uniting religion and the state in greater and greater degree, until the prediction of the revelator is fulfilled in the decree of death against those who will not yield their conscientious convictions in religious things.

Romanism and Protestantism have met on common ground, each strengthening the other's hands, united in a common purpose, the coercion of the government in a matter that involves a union of church and state. He who thinks they will stop with this is reckoning without his host. This is the taste which whets the appetite for more. If the government may tax the general public to support teachers of religion, it may do many other things that violate the true principles of just government. By yielding to that demand of federated religion—federated for the purpose of enforcing its demands—the government enters the first circle of the maelstrom, and the vortex of disaster is a matter of time only.

The Federated Churches are not only united in demanding more chaplains and more pay for them, with higher rank, but they propose that what they demand in this matter shall become a matter of fixed law. Dr. Carroll declares that the churches "are convinced that this is the time to have the principle of an adequate supply of chaplains incorporated in legislation," and adds, "Ought not the united voice of the churches to have a determining influence in this matter?" It will have, and has already had, a determining influence. Dr. Carroll is stationed in Washington for the purpose of carrying through this and other such church-and-state projects in the interests of federated religion. Rome also has her official representative in Washington to foster the interests of the Roman Church. And it may safely be predicted that when these two organizations make a united demand through their official representatives, as in the case of the chaplains, the government will permit itself to be coerced into giving them what they desire.

The American government is now entering upon its most critical period. The great religious bodies are uniting to cause the nation to forsake the principles that have made America great and free, and the lawmakers seem unable to resist the pressure. Romanism and professed Protestantism are voicing common demands which are opposed to the Constitution and opposed to the genius of representative government. When they

have achieved their purpose to the full, what lies beyond?—The church dominating the government, the oppression of the Dark Ages again—and the end. This is written plainly in God's Word, and we see it plainly in process of fulfillment. The bridging of the gulf between Romanism and Protestantism is fast approaching, and, in that, the culmination of the controversy between truth and error, between light and darkness, between righteousness and iniquity.

C. M. S.

Note and Comment

The Sabbath Institution

SPEAKING of the institution of the Sabbath and its observance in the different periods of the world's history, the *Religious Telescope* of March 11, 1914, declares:—

The Sabbath was instituted for the temporal and eternal welfare of the race, and may not be desecrated, much less removed as a guide and guard to human health and happiness, as some are seeking to do, without serious loss to those who fail to keep it holy. Its law is a part of the life of men; and, as long as they exist, its restful reign will be an imperative need in the heart, in the home, and in the nation. It came before the decalogue, and dates back to the creation of man. It is said that "traces of its strict and sacred observance in the ancestral home of Abraham are disclosed in the Assyrian records unearthed in these later days." Centuries after it was originally instituted, it appeared again as the fourth commandment in the decalogue, was renewed a second time on tables of stone, and finally fulfilled in and by Christ himself, who is Lord of the Sabbath.



Polygamy

"THERE is pending in Congress a resolution for an amendment to the Constitution of the United States, declaring that polygamy and polygamous cohabitation shall not exist in the United States or in any place subject to its jurisdiction, and authorizing Congress to enforce this article by appropriate legislation. Should this measure be adopted by the two houses, it will then be presented to the various State legislatures of the country for their ratification. It will require three fourths of the States, or thirty-six, voting in the affirmative to pass the proposed amendment and make it a part of the fundamental law of the nation. An emergency has arisen in this connection, in that the Mormon Church, instead of openly opposing the passing of the resolution, as it has in the past, is understood to have changed front, and to be devoting its attention to strengthening itself in thirteen States, in order to prevent the ratification of the amendment. Already that religio-political body has an appreciable influence in eleven States of the Union."



Righteous Living

P. W. PAULSON

Live as the Saviour would have thee,
Treading the path that is right,
Doing the work that is nearest,
Doing it, too; with thy might.

Think as thy Saviour would have thee,
Guarding thy thoughts day by day;
Out of the heart's full abundance
Spring forth the words that we say.

Live as the Saviour would have thee;
Be not a slave to thy lust.
Eat, then, for health and endurance;
Live thou the life of the just.

Drink what the Saviour would have thee,
Shun that which harms and destroys;
Take, then, the drink which is purest,
Free from the world's vain alloys.

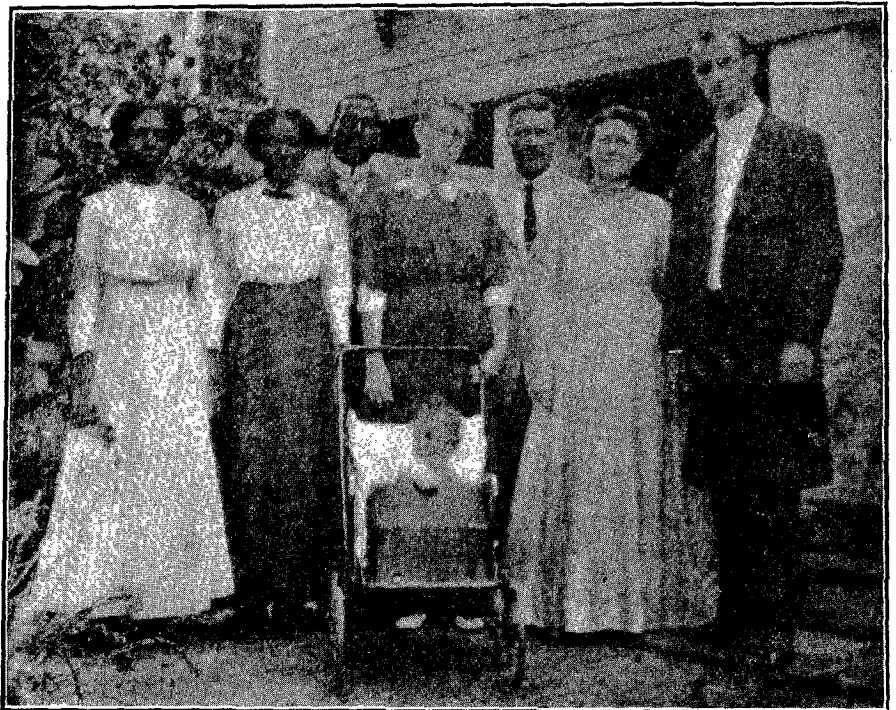
British Guiana

MRS. E. C. BOGER

WE wish to join in sending a word of cheer to fellow volunteers in distant fields, and the fields at home, from our corner by the sea. We returned from General Conference in July, with renewed strength. We enjoyed the hearty welcome from the brethren and sisters on our return to our chosen field; more than one tangible proof of sincerity was manifest. Many hundreds of pages of literature had been sold. A stubborn debt had been manfully struggled with and met, and, best of all, they had "sought to keep the unity of the Spirit in the bond of peace." Thus the pleasures awaiting us were fully enjoyed by all. They gladly welcomed Elder and Mrs. C. E. Boynton and their infant son, new recruits voted at General Conference time. We had hoped to bring back help with us, and thus they were not disappointed.

Elder Boynton was soon appointed elder of the Georgetown church, and he finds his time quite fully occupied in attending to the needs and growing interests of the company here. The membership of the church is now one hundred and twenty-one. Elder Boger's time is largely taken up in looking after the general work and keeping in touch with the scattered companies. He has been able to purchase a strong seven-horse power Indian motor bicycle, with which he can accomplish about double the amount of work in less time and at less expense; and as work, time, expense, and strength are greatly to be reckoned with, we consider the machine a blessing with which we could not now dispense. He is not so strong as last year, although we all enjoy fairly good health, and have

not had the malarial fever yet. He is at present down the east coast visiting several companies, one being at New Amsterdam, the old Dutch settlement which was laid out in 1822 on the muddy banks of the Berbice River. We have a neat church building there, with a Sabbath school membership of forty. Brother



ALL OUR WORKERS IN BRITISH GUIANA EXCEPT ONE

From left: Ella Burrows, Mrs. J. E. Wilson, A. E. Riley, Mrs. Boynton, C. E. Boynton, Mrs. Boger, E. C. Boger.

Henry Beck has charge of the work there and in the near-by vicinity.

On his return from New Amsterdam, Elder Boger will visit two small companies before reaching the Public Leper Asylum. There he will also call, for we have a little company of fourteen brethren at the asylum. This company is growing in numbers, and I believe in grace also. Trials of various kinds are confronting them, and they very much enjoy frequent visits. One of the number, who is unable to walk, but is wheeled about, understands music sufficiently to teach them the hymns. I wrote them that we had no song books to send them, but they could learn hymns by heart during the week to sing at Sabbath services.

In October we prepared for a public tent effort here in Georgetown. Neat invitation cards were placed in the homes of the people, and thus a good class of hearers was called out. Not all the fruit ripened before the close of the meetings, but house-to-house visiting and the opening of a Bible class have developed

a nice company. Others are still interested. Sunday, January 4, Elder Boger buried sixteen believers in baptism. In other places throughout the field many are awaiting the same rite.

We have been favored by receiving the help of a worker from the island of Trinidad, Brother A. Riley. He came to us in September, and now has charge of the work in Queenstown and vicinity, where he is doing all he can to build up and strengthen the brethren and bring in "such as shall be saved." Our neat church building at Queenstown was recently dedicated. Elder A. J. Haysmer, president of the West Indian Union, paid us a short visit December 18 to January 4. Several of the church companies were visited. We were cheered

by his coming and appreciated his counsel. Such visits come to us down here but once each year, and we do appreciate them.

We are of good courage. Our blessings are more than we can number. The thanksgiving of the psalmist is ours: "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." To all the workers we send the sweet comfort of Ps. 5: 11, 12.

A Plea for Peru's Indians

EDGAR BROOKS

AFTER reading some time ago of the attack made by the bishop of Puno on our mission station at Plataria, Lake Titicaca, the readers of the REVIEW will no doubt be interested to hear of further developments.

The Lord overruled that attack to greatly spread the work and influence of the mission. As soon as possible afterward, however, Camacho, the Indian who was used of God to begin the work, was sent to Lima, the capital, to present



A WATER CARRIER IN CUZCO

before the parliament and the president a testimonial pleading for protection from the constant persecution to which the Indians were subject. Some liberal-minded men of influence interested themselves in the matter, and gave such publicity to it that a bill was introduced in the senate granting religious toleration. In spite of opposition on the part of the Roman Catholic press, so bitter that the archbishop of Lima himself condemned its extreme views, this bill quickly passed both houses by almost unanimous votes; and if it passes again next year, as we have every hope it will, religious toleration will be established by law in Peru.

This bill proposed an amendment of the fourth article of the constitution, which formerly read, "The nation professes the Catholic religion, apostolic and Roman, and the state protects it, and does not permit the public exercise of any other." The amendment called for the omission of the last clause, so that the article would read, "The nation professes the Catholic religion, apostolic and Roman, and the state protects it."

The president, who had received Camacho very kindly, gave him a free pass back to his home, and sent a commissioner to investigate the complaints that were continually reaching him from the Indians of various parts of the sierra.

Among those who study the Indian from a humanitarian standpoint, there is a deep conviction of the abundant justice of these complaints. A society has been formed called *La Asociación Pro-Indígena* (The Pro-Indian Association),

countries a social factor of great importance.

"In Peru we do not think like this. Here we believe that the workingman, especially if an Indian, and much more if he is of the sierra (high mountainous plateau), has no other *raison d'être* than that of spending all his energies in the service and to the profit of whoever can get control of them. If there is near, within a radius of fifty leagues (150 miles), a farming or mining company, the Indian is obliged to work for that company and spend there all his energies, as a slave, receiving merely enough in recompense to keep him alive one, two, or three years—sufficient time for the exhaustion of his entire being and his consequent death from tuberculosis, if some accident has not before this precipitated matters and cut short his life in some more violent manner.

"By the laws of Peru it is established that there are within her borders no slaves, and no prison for debt; but these laws are dead for the Indian. He is certainly a slave; for him there is certainly prison for debt; and he is pursued like a wild beast, tortured, and killed if he presumes to attempt to escape from his condition of slavery. Woe to the fool who tries to come forth in his defense—better had it been for him if he had never been born!"—*El Deber Pro-Indígena*, August, 1913.

The wording of this description is by no means overdrawn, as will be seen. Dr. F. Chuquihuanca Ayulo, a prominent lawyer of Indian descent, and a man devoted to the cause of his oppressed brethren,

accompanied the official sent to investigate, and from a private letter written by him describing what they found, to a lawyer friend here in Arequipa, local correspondent of the Pro-Indian Association, I have been permitted to copy the following:—

"From the beginning the Indians had confidence in the commissioner, so that from the night of our arrival the number of Indians amounted to some four hundred. The poor people hoped for much, but what could the commissioner do if the authority of a criminal justice of peace and a criminal governor were superior to his own? . . . He did what he could, but he was only a human being. He was a moral menace to the murderers and robbers of the Indians—and you know what they have managed to do. [They sent such telegrams to Lima charging the commissioner with stirring up the Indians to insurrection, as caused his recall.] The insurrection of the Indians is all a lie. What have taken place were expeditions against the Indians, worse and more inexcusable than those of the Putumayo.

"Here is an example: On May 6, certain Indians who, after dozens of complaints to the prefecture, had managed at length to arrange that about this date the subprefect of Azangaro should go to Saman [a center of oppression], were greeted, as they approached the village, by shots, and pursued like wild beasts. They took refuge in a hut, which was burned over their heads. As a result, five were killed outright and five were wounded.

"Three days later, the subprefect and a judge of the supreme court arrived. They encountered five of the wounded men under arrest, two of them already dying. Do you suppose that either of these authorities initiated an investiga-



AN INDIAN MOTHER

tion?— Absolutely none! They did not even take a declaration from them, or even order some examination of the wounded. They were both lodged in the house of Mariano Abarca Duenas, sleeping perhaps over pools of blood, for into this same house had fled three of the wounded Indians, whose murder was completed there, so that their corpses might not come to light.

"This seems a story from the 'Thousand and One Nights,' but it is the naked truth. Later, in August and September, men belonging to this Duenas and to Gonzalez, with some soldiers, held shooting practice with human targets. O, it is horrible!"

From other cases cited by the doctor (all related in sworn declarations recorded by the commissioner), and from the statements of Indians who have presented themselves before my friend the lawyer here in Arequipa, it appears that poor, defenseless women and girls have suffered equally with men and boys. But the Lord's hand has been over our workers and believers at the mission. One old brother, it is true, was so cruelly beaten with cudgels that he is crippled for the rest of his days; but he remains true to the Saviour, and rejoices in his precious gospel. Surely there is need for missionary work here; and the rapidly growing membership of our church at Plataria, by the shore of Lake Titicaca, bears witness to the ready response of these poor people to the gospel, and the blessed hope it brings to the toiler and the oppressed.

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DR. A. G. LARSON, writing from Hankow, the Chicago of China, speaks of the good work being accomplished in that section of the field. He says: "I am glad to say that the work in Hupeh province is onward. At our general meeting in Hankow recently there were present about one hundred of our own people from different parts of the province. On account of the small size of the chapel, we could not make much effort for outsiders at this meeting. Most of the instruction was designed to help our own people to better understand the principal points of the truth. At the close of the meeting, Elder Cottrell baptized twenty-seven. Many more desired to be baptized, but it was thought better that they study the truth still further. We have now secured a new chapel in Hankow, located in about the center of the Chinese part of the city. It is the largest and best we have ever had in Hankow, and we trust and pray that results may be in proportion to the extra expense. There is a very good interest. The better class of people are attending the meetings."

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WHOEVER would have this jewel of contentment (which turns all into gold, —yea, want into wealth) must come divested of all covetous thoughts, else is he never likely to obtain it.— *Fuller*.



The Children

MRS. S. N. HASKELL

WHAT phase of home missionary work is more important than the salvation of the dear boys and girls in our own homes? In the early years of childhood, the mold is given to the entire life. Those who have given years of study to this subject tell us that the training and influence of the first eight or ten years of the child's life shape its future career.

"Viewed from its human side, life is to all an untried path. It is a path in which, as regards our deeper experiences, we each walk alone. Into our inner life no other human being can fully enter. As the little child sets forth on that journey in which, sooner or later, he must choose his own course, himself deciding life's issues for eternity, how earnest should be the effort to direct his trust to the sure Guide and Helper!"

Parents, you who have your little ones around you in your homes, are you instructing them to put their trust in God? Are you teaching them to pray? Are you taking their tiny hands and placing them in the hands of the infinite God?

In many so-called Christian homes there is no family altar. There is plenty of time for even the card table, but none for family prayer. The daily service around the family altar, if properly conducted, wields a mighty power. I experienced its power in my own life. When but a girl of thirteen, I was left an orphan, and, losing my hold on God, I drifted out of the fold of the church into the world; but the memory of my father kneeling at the family altar and daily committing the keeping of his children into the hands of God, prevented me from attending the theater and other worldly amusements. That memory kept me until father's prayers were answered, and I was brought back into the sunlight of God's love.

The richest legacy you can leave your children is, by a godly life and earnest prayer, so firmly to bind their hearts to the throne of the infinite God that the world and all its allurements can never sever the connection. Teach your children to pray, not simply to repeat the Lord's Prayer as they would a beautiful poem, but teach them to go to God, as they come to you, with all their childish trials. It is the privilege of every mother to take the perfect faith that each child has in its parents, and connect it with the Heavenly Father.

But, alas! this is a lesson that few parents have learned. They themselves fail of receiving the blessing of real communion with God. They are in too great

haste. "With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel." They have no time to lay their burdens at the feet of the Divine Teacher, but return to their daily tasks with their burdens and perplexities.

If you wish to save your little ones from the evil of the world, you must instill into their childish minds a reverence for the Word of God. Take time to study the Bible with your children; teach them to go to its sacred pages for help.

"It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in the world; it is another thing to regard it as it really is,— the word of the living God, the word that is to mold our actions, our words, and our thoughts. To hold God's Word as anything less than this is to reject it. And this rejection by those that profess to believe it, is foremost among the causes of skepticism and infidelity in the youth."

When you tell your little ones the story of the three Hebrews walking in the midst of the fiery furnace, do not neglect to repeat to them the promise given by the prophet Isaiah over one hundred years before: "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43: 2, 3.

It was faith in this promise, taught those Hebrew youth at their mothers' knees, that enabled them, before they entered the furnace, to fearlessly say: "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3: 17, 18.

As your children leave the shelter of your homes, they are asked to worship idols of greed, lust, avarice, bribery, and intemperance. On every side the tempter beckons them to bow down to some of the many idols the enemy of their souls has set up. What are you doing to prepare them to face these temptations? Are you filling their young minds with the promises of God's Word? Are you teaching them that every promise in the Bible is like a check signed by the infinite God, and if they present it in faith at the bank of heaven they will receive full value? Nothing but a firm trust in God

and his word will save our youth.

Jesus was a perfect pattern in childhood, youth, and manhood. Luke tells us of Jesus' obedience to his parents when a lad of twelve years. In the prophecy of Isaiah we have a glimpse of his childhood: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Isa. 7: 14, 15. From this we would infer that the control of appetite was a test in even the child life of Jesus. It was not the first victory won by Jesus over appetite when, weary and faint in the desert, he refused to satisfy his hunger at the dictates of Satan. May we not think that, as he was subject to his parents, Mary taught him self-control from childhood? What Mary did, every godly mother may do.

Let us notice the words of Isaiah again: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." In the twenty-fourth and twenty-fifth chapters of Proverbs we have three verses containing a rule for eating honey, which may apply equally well in eating all good food. They read as follows: First, "My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste." Second, "Hast thou found honey? eat so much as is sufficient for thee." Third, "It is not good to eat much honey. . . . He that hath no rule over his own spirit is like a city that is broken down, and without walls."

The secret of strength is in taking only a sufficient quantity of good food, and never touching that which is injurious. The one who is the master of his own desires will not plunge headlong into evil, but will have judgment to "know to refuse the evil, and choose the good."

Some thirty years ago I was a frequent visitor in two homes. In each family were two sturdy boys who, like most children, were often given candy. The way their mothers managed them will illustrate the principle. After the boys had eaten a sufficient quantity of the candy, one mother cheerily said, "Boys, you have had enough for today; put it away until tomorrow." The boys, who had been taught from babyhood to be the masters of their appetite, replied, "All right, mamma," and putting the candy away, went with bright faces to their play. The other mother, after the children had eaten sufficient, diverted their attention until she hid the candy from their sight. They at once began to cry and she to scold, and the boys left their mother with their little hearts filled with anger and rebellion.

Where are the four boys today? The mother that taught her boys, when mere babes, to be the masters of their appetites, and after they had eaten sufficient of that which they desired, to themselves place the remainder within their own reach and not touch it, sent her sons out into the world, not like a city broken down without walls, but like a fortified castle. They were the masters of their desires, and today fill places of trust, an

honor to their parents. Where are the lads who were not taught self-control? Ah! I scarcely need tell you that they are with thousands of others who have been reared in the same manner—they are drunkards. Their mother sent them from her home into the world with all its allurements, helpless to withstand temptations; for "he that hath no rule over his own spirit is like a city that is broken down, and without walls."

While the baby sits in the high chair at the family table, he should be taught to master his own spirit. The mother who removes every tempting object beyond the reach of baby instead of teaching him to sit within reach of it without touching it, is failing to teach her child to rule his own spirit. If your child is allowed to grasp everything within reach that he fancies, perilous will be his fate when he stands face to face with the temptations of the world.

Only the one who is the master of his appetite is fortified for the conflicts of life. Appetite has always been a test. It was the test given our first parents, Adam and Eve, in the garden of Eden, and they failed. It was the test given our Saviour, the second Adam, in childhood, and when at the age of thirty he entered upon his life work. He gained the victory, and in his strength "who-soever will" may be victorious.

The foundations of a victorious life may be laid by the mother, during the first eight years of childhood. Though the control of appetite is important, that will not insure the salvation of your children. Prayer, faith in God's word, and a mastery over self, will safely lead your little ones through this sin-cursed earth, to the gates of the city of God.

Mothers, what answer will you give when, standing face to face with the Judge of all the earth, he asks, "Where is the flock that was given thee, thy beautiful flock?" Jer. 13: 20. Happy the mother who, in that great day, can reply, "Behold I and the children which God hath given me." Heb. 2: 13.

Successful Home Education

MRS. C. C. LEWIS

I FEEL desirous that other mothers should know of the success one mother in Michigan is having in teaching her little boy the elements of reading. She has taken four lessons of the first grade in the Mothers' Normal Department of the Fireside Correspondence School, and writes of her experience as follows:—

"The teacher should give much time to ear training. Teach the child to tell words by hearing the sounds of which they are composed. I find that this method of teaching beginners is far ahead of the old method of learning the letters. When teaching the sounds, I put one sound on the board, 's,' for instance, and after talking to F— about the sound, I go to my work in the kitchen, and he goes with me. Then we think of all the different things in the kitchen with names beginning with that sound.

In this way he becomes very much interested, and often, when nothing is being said about sounds, he tells me of something else he has thought of that begins with a certain sound.

"I never tell him a word which I think he is capable of finding out for himself [a fundamental principle of education], and now he seldom asks me what a word is, but at once begins to separate it into its sounds.

"He is improving quite fast in writing. Often I see him writing words in the air with his finger."

This is genuine success. And how much better for the mother to teach the elements of education to her child in loving association with him about the daily duties of the home than to send him away to school, to receive less rational instruction from a stranger. Hundreds of our mothers ought to be pursuing this course of instruction with their children, and laying for them the foundation of a moral character that will endure throughout eternity. It will cost a little, to be sure; but the price is within reach of the average mother, and the results will be beyond computation.

An Emperor at the Forge

Boys often resent being called upon to do a piece of work which they think beneath them; especially if it is a task which generally belongs to some one else. But every one should cultivate an obliging disposition, and be able to help in any emergency to the extent of his ability.

Emperor Joseph set a good example in this respect, when traveling one day in Italy. A wheel of his carriage broke down, and he repaired to the shop of a blacksmith in a little village, and desired him to mend it without delay.

"I would," said the smith, "but this being a holiday, all my men are at church; even the boy who blows the bellows is away."

"Now I have an excellent chance to warm myself," said the unknown emperor. So, taking his place at the bellows, instead of calling an attendant to do so, he followed the smith's directions, and worked as if for wages. The work was finished, and, instead of the little sum he was charged, the sovereign handed out six golden ducats.

"You have made a mistake," said the astonished blacksmith, "and given me six gold pieces, which nobody in this village can change."

"Change them when you can," said the laughing emperor, as he entered his carriage. "An emperor should pay for such a pleasure as blowing the bellows."

I have known some shop boys who would have waited long, and sent far for help, before they would "come down" to blowing a blacksmith's bellows.

It is not boys with the best sense who thus stand upon their dignity. A readiness to oblige, and to take hold of unaccustomed work when necessary, has often been excellent business capital for a young man; while the opposite spirit never wins friends.—*Youth's World*.



A Visit to New York

AFTER returning from my tour in Wisconsin, the call came for me to attend the Greater New York Conference, February 17-25. Other arrangements prevented me from getting there till the evening of the nineteenth. I found the meeting in full progress, with a good interest. There was a marked difference in this meeting from some that I have attended in the past here and elsewhere.

While due attention was given to the usual business of an annual conference, which all passed off very harmoniously, more time and stress were placed on the more spiritual part of the work, not so much in the way of formal preaching, but more in the form of practical studies from the Bible and the "Testimonies for the Church," of a nature leading to a closer examination of one's personal relation to God and his cause. The brethren leading in these studies were Elders R. D. Quinn and K. C. Russell and Dr. D. H. Kress. As the result of these studies, many were convicted of wrongs in their lives, and humble confessions were made. Thus it became necessary to give much time to the congregation.

Many were convicted of their sin in unfaithfulness in tithes and offerings. Many confessed to the sin of wicked criticism and faultfinding. Confessions were also made of unkindness and harshness in the home and family. All realized that they had been greatly at fault in their neglect of prayer and the study of the Bible and the "Testimonies for the Church," and realized that this was to a large degree the cause of their unsatisfactory Christian experience.

The Laodicean message was dwelt on in the Bible studies, and many were led to see that they had acted the part of the Pharisee rather than of a true and humble follower of Christ. They had been contented with a form, feeling rich and increased with goods, when the fact was that they were destitute of the real power of godliness, yea, miserable, and poor, and blind, and naked. It was indeed a heart-searching time, and the place seemed very solemn, as if an all-seeing eye was definitely looking into each individual heart, searching it through and through. The experience was much like that which we have heard related by the Adventist believers prior to 1844, when they were looking for the Lord to come.

Another feature of the meeting was that ministers, Bible workers, and workers in various branches of the cause, were among the foremost to take part in this heart-searching work and repentance. That is as it should be, for as sure as the word of the Lord is true, and that the Spirit of God has spoken through the "Testimonies for the Church," there is need that both ministers and lay members turn to the Lord with weeping, fasting, and prayer.

These meetings were very quiet, void of all excitement, and there was every evidence that it was deep heart work rather than surface ruffle. Neither was there any despondency, for the humble confession was followed by the incoming of the sweet, melting, tender Spirit of God and the assurance of acceptance in the Beloved. Some of the meetings continued for six hours, but still seemed short. Somehow, the atmosphere and the place seemed so comfortable, the divine Presence so near.

These meetings were held at different places, so as to give more of our people an opportunity to be present. The last one that I attended, on February 24, was held in the Scandinavian Mission House in Brooklyn, and it will long be remembered.

Personally, I greatly enjoyed a part in these meetings, for they presented just the features and the experience that we have long desired to see. We are glad to know that like blessings are coming to our people in other places also. We have surely reached the time for the finishing of the work. Not only is it to be finished in the world as a whole, but there is also to be a finishing of the work of grace in the individual experience that each and every one must have preparatory to the close of the work of our great High Priest in the heavenly sanctuary. May the good work begun hasten rapidly on until the whole earth shall be lighted with the glory of the Lord.

O. A. OLSEN.

Newspaper Activity on the Pacific Coast

THAT the success of some of the efforts that have been put forth during the past year in California to win souls to the Lord, has been principally due to the publication of sermons and other articles in the newspapers which attracted people to the meetings, was the statement made by workers attending the biennial meeting of the Pacific Union Conference, which was held at Oakland, March 11-22. Two of the brethren who labored in one of the coast cities in that great State during the past tent season, where about fifty accepted the message, declared that they based much of the success they had had in winning souls to this cause, upon what they had done through the daily papers in that particular city.

Both stated that they used the newspapers practically every day. The announcements they had published either in the form of sermons or news events, such as the program for the following week's meetings, helped to fill the tent each night. They had an average attendance of five hundred during the week and a larger audience on Sunday. These brethren stated that not only did people come from the city where the tent was pitched, but some from other places also

attended. The regular attendants said that they had come to the services as the result of reading about them in the newspapers.

The members of a very well-to-do family living about nine miles from the location of the tent were attracted to the meetings by the newspaper reports, and they were nightly attendants, driving from their home in their automobile. They are numbered among those who have accepted the truth as the result of this effort.

That a number of the Pacific Coast papers are eager to publish articles about our work, is shown by an experience one of the brethren had with an editor in Los Angeles. The editor publishes a paper in another city, and one day not long ago he and our worker from the same place met in Los Angeles. The editor hurried across the street, and after greeting this brother, urged him to be sure to give him some more articles for his paper.

This same eagerness has also been shown by an editor in one of the big cities in central California. Our worker in this place has taken advantage of the liberality of the editor, and has had large reports on his discourses printed. He said that these articles not only aroused comment but also brought a number of strangers to his meetings. The editor will publish about anything our brother writes. He gives the assurance that he is always glad to get the reports, and says he will publish more.

One of our ministers, who held a series of tent and hall meetings at some of the beach cities in Southern California, made use of the newspapers practically every day of these efforts. In speaking of the success of his meetings, he said that the newspaper reports attracted large crowds, and that the places where the meetings were held were packed every evening. He said that the enemy of souls became quite aroused over the progress the truth was making and the manner in which it was impressing honest hearts, and stirred up men to issue challenges for debates. The straight truth was preached. Extracts of the sermons were published every day, and the truth triumphed to the extent that a number of souls embraced it. This minister declared that the daily reports in the newspapers did much toward attracting persons to the meetings, who otherwise would have been ignorant of the fact that gospel services were being held. This publicity kept up the attendance, and some of those who came because of it were among those who took their stand with this people.

Something is being done in Utah, the stronghold of Mormonism, to enlighten the people of that State with the pure gospel truth through the newspapers. The brother located at Ogden, one of the two principal cities in that State, stated that he has articles published in the newspapers. One of the papers is quite friendly, and he finds an advantage in giving reports for publication. He said the account printed about the purchase of two lots on which a church is to be built later helped him and also the work, and gave him an excellent opportunity to get acquainted with the people there. This brother realizes the importance of this medium, and intends to use it oftener in the future.

The same may be said about Arizona. Only a short time ago, one of the brethren held an extended effort in Phoenix, the capital city, and made good use of the papers. Some of the sermons he had published ran a column in length, and many of the fundamental truths of the third angel's message were heralded far and wide through these agencies.

Brethren and sisters, the work is still moving forward. The Lord has impressed our hearts with the importance of using the newspapers to proclaim the gospel for these last days, and we ought to persist in our efforts to swell the message to its loud cry, always considering this medium as an important factor to be used of God in helping to bring the gospel to its consummation and causing the fulfillment of the Lord's promise that he will cut his work short in righteousness.

The Pacific Union Conference meeting was widely advertised. The Oakland *Tribune*, especially, gave excellent accounts. The San Francisco dailies, especially those published in the morning, printed reports, and the associated press sent out articles. During the progress of the convention, clippings of articles dealing with the meetings came from as far south as Los Angeles and as far north as Spokane. It is impossible to learn how far the meetings were really advertised. But with this success, it ought to be realized that we have just touched this newspaper feature with the tips of our fingers, and with each passing day we ought to seize every opportunity to give publicity to one phase or another of this grand and thrilling message which has been committed to us.

WALTER L. BURGAN.

Colored Colporteur Work in North Carolina

IN the past the opinion has prevailed that the colored colporteur could not succeed in placing our literature in the homes of his brethren. It is a pleasure to report that this opinion is erroneous, especially so in the State of North Carolina. The past year has given a practical demonstration of the fact that with a little encouragement the colored colporteur can more than succeed in the canvassing work. A comparison of the work done in this department for the years 1912 and 1913 will be of interest and profit.

During the year 1912, orders to the amount of \$1,801.70 were taken, and of these there was \$974.94 worth delivered. In 1913, orders to the amount of \$2,828.40 were taken, and \$2,575.47 worth were delivered. Our increase in orders over 1912 was \$1,026.70, and of deliveries, \$1,600.53. By these figures it may be seen that there is a healthy increase in orders taken as well as in per cent of delivery. Experience in the work and a determination to do the very best makes the difference. We are determined to make a better record next year.

Last year two of these canvassers reached the thousand-dollar mark. Brother N. G. Grant took orders amounting to \$1,050, and delivered \$1,014.50 worth of these orders. Brother O. L. Page took \$884.50 worth of orders, and delivered \$1,000 worth. We are thankful for this record. An institute for the colored was held a few weeks ago, and was well attended. Those pres-

ent showed their desire to see the work finished by expressing their determination to do more this year than ever before. Our mark for the colored colporteurs this year is \$5,000. Pray for us that we may see the desire of our hearts.

J. W. SILER.

Two Good Reports from California

THE outpouring of the latter rain has been felt in California during recent



SEVENTH-DAY ADVENTIST CHURCH BUILDING RECENTLY ERECTED AT BOWLING GREEN, FLA., THE HOME CHURCH OF ELDER GEO. I. BUTLER

months, and shouts of victory have been heard from its mountain summits and from its valleys and plains. Everywhere is heard the tread of a mighty army of men and women seeking for the truth, and many are finding it.

Last winter I labored in the wealthy beach towns near Los Angeles; but at the close of our August conference I was asked to follow up the interest aroused by the camp meeting. Elder B. M. Heald, Ernest Morrow, and Sisters Adams and Lester helped to make up the company. A stereopticon outfit, a new 60x90-foot tent, and five hundred chairs composed our equipment. The Lord blessed our efforts. Twenty-five accepted the message, making a total of about eighty converts during the year 1913. Of these fifty-seven have been baptized. Some united with us on their former baptism, and others will go forward in the future.

Humbled with a sense of our own unworthiness, our company is seeking grace from the meek and gentle Saviour to proclaim the truth with gentleness and love. Love is power. Instead of hurling anathemas from the pulpit, we have pleaded with the people to prepare for translation, and the subduing Spirit of God has led to a humbling of the heart. Never has the message seemed more precious to us, and never has its final and complete triumph been more certain.

D. A. PARSONS.

THE closing days of November, 1913, found us preparing to leave Washington, D. C., for our new field of labor in Southern California. Five busy, pleas-

ant, and profitable days were spent in Chicago with the three churches there, also with the friends at Hinsdale, where I spent a short time in service. The trip across the continent was a delightful and helpful experience.

We spent a Sabbath in San Francisco, and were refreshed by the kind hospitality of friends hitherto unknown. We safely arrived in Los Angeles Dec. 7. Had we not known it was winter, we would have called it April or May.

The Furlong church, to which we came directly, is composed of nearly one hundred members, with an interesting Sabbath school of promising young folk. Many friends had heard of our coming and were eager for special services. So after the week of prayer, which proved a refreshing season, we began to look around for a large, centrally located building in which to hold meetings. The Lord directed one of the brethren to an almost ideal hall on the ground floor. This hall was secured, and made ready for meetings, which began Jan. 11, 1914.

Meanwhile I had been privileged to speak with acceptance at the Forum, an organization of progressive colored people, and also at the colored branch of the Y. M. C. A. This helped advertise our work, and gained for the cause some friends.

The attitude of the people in general has been very cordial. The meetings have been faithfully attended by members and friends from the other Adventist churches, whose words of encouragement have helped lighten the strain when strength was needed.

At Long Beach, said to be the most rapidly growing city in the United States, I was privileged to speak by the seaside to hundreds, who listened with interest and courtesy. I was invited there by the Long Beach church.

At Watts, where there are ten or more families of our people, we have organized a three o'clock Sabbath school, which we trust will grow into a monument to Jehovah.

The special services which were conducted at 1207 Central Ave., Los Angeles, closed March 8. Although the weather much of the time has been very unfavorable, the interest has been good, and the attendance excellent. Fifty signed the covenant to keep all God's holy law.

The demand for more meetings is earnest and urgent, and we trust the requests may be granted later this season. The effect on those whose hearts were in the movement and whose interest has kindled as the meetings progressed, has been good. Many whose faith had grown weak and whose love was grow-

ing cold, have experienced a rich blessing from the Lord.

Brethren and sisters, remember us in your prayers. The harvest is ripe and the laborers are few. My address is 1723 East Fifty-first St., Los Angeles, Cal.

LEWIS C. SHEAFE.

The Chesapeake Colporteurs' Institute

THE institute for the colporteurs of the Chesapeake Conference was held at Baltimore, March 1-15. The new church building afforded a splendid place for the meetings, and also a pleasant dining room in the basement. Some of the sisters looked after the cooking, and furnished a menu that was both wholesome and palatable. The conference president and tract society secretary were present to lend their influence and assistance, as well as other workers whose presence and help were greatly appreciated. Brother I. D. Richardson, union field agent, was in attendance throughout the meeting and gave valuable instruction. There were eighteen colporteurs in attendance, the majority of whom were new recruits. This fine class of young people gives promise of success to the colporteur work in the Chesapeake Conference.

As instructions were given at the beginning of the institute regarding the character and qualifications of those who should engage in the sacred work of selling our literature, all felt the need of a deeper and more thorough consecration to God, and special victories were gained by some.

Regular Bible studies were given, besides the usual instruction in book study and drills, the science of salesmanship, and simple treatments. The workers went to their territory full of courage, and with a determination to do their part in quickly finishing the work.

I. A. FORD.

The Work in New Orleans

I SPENT a week in New Orleans, February 20-27. Elder R. W. Parmele, president of the conference, met me, and study was given to the work of the Negro department in this conference. A meeting of the mission committee was held. One change was made, in the location of a Bible worker.

New Orleans is a great missionary field, and much work is yet to be done in order to bring this message before that large city, which contains many nationalities. The brethren are planning the work as best they can to this end, but with few laborers and small finances, the work must necessarily move slowly. We have one ordained minister and one Bible worker there. Elder Buckner is doing a good work, and the Lord is blessing. I was very much pleased to note the thorough organization of his church for service. They are laboring hard to secure funds to erect a church building, which will cost about \$3,000 including lot. The lot is paid for, and we feel confident that sufficient money will be raised to build the church. They decided not to go in debt, but wait until the money is in hand. They must have several hundred dollars before they can go ahead with the building. This is indeed a worthy undertaking, and if the reader of this article feels moved by the Spirit of God to "come over . . . and

help us," I am sure your interest will be appreciated.

I held several meetings with the church. On Sunday, after the young people's program had been rendered, which was filled with good things, about twenty minutes was given to receiving cash from the members of the church who had either sold books, magazines, or papers, or had solicited funds for the church building. Some had only a dime, others had dollars, but all seemed to have been faithful in doing what they could. My heart was very much moved as I witnessed their earnestness and determination to reach the goal. The Lord will bless their efforts, and I feel sure that they will soon realize their hope, and will have the privilege of worshipping in a church of their own. They are greatly handicapped in New Orleans, as well as in other cities, because they have no church to which their friends and interested ones can be invited to service. I understand the church is growing in membership. A good class of people are embracing the truth. Tithes and offerings are coming up nicely. I feel confident that the future of the work for the colored people in the Louisiana Conference will show progress.

Leaving New Orleans on the twenty-seventh, I spent two days in Mobile, where I met with the church and spoke to them on our work and message. The company at this place is small, but they are doing all they can to hold up the light of present truth. They have no church building, and meet in the home of Elder Miller.

I spent Sabbath, the twenty-eighth, with the church in Montgomery, and conducted several services while there. Though the weather was quite forbidding, the church was filled Sabbath morning, and the Spirit of the Lord came in as I spoke to them with reference to the power of God. At this place I met Brother Sydney Scott, the union evangelist, who is visiting the different churches in the union. He reports a very encouraging beginning of his work in Nashville, Tenn., where he has been but a short time. He has four mission Sunday schools in operation, and is planning for his spring tent effort. We are looking forward with much interest to the results of these meetings.

It was recommended at the General Conference, last spring, that in the Southeastern, Southwestern, and Southern Union Conferences, the territory which incorporates the majority of the colored race, union evangelists be employed to work the large cities in these unions, under the direction of the union and local conference committees. So far only the Southern Union had been able to comply with the recommendation.

Very encouraging reports come from all over the field. The crying need everywhere is for consecrated workers and means. The hearts of the people are ready for this message.

C. B. STEPHENSON.

New York Harbor

WHILE visiting the ships and steamers in New York harbor in my rounds a short time ago, I boarded a Queenstown steamer. After calling on the sailors, I paid a visit to the officers' quarters, but received a cool reception from most of them. However, the chief engineer in-

formed me that the captain and his wife were very religious, and it might be profitable to visit them.

Having met the captain and his wife before, it was not my intention to pass them by, as I had sold them a copy of "Daniel and the Revelation" the last time the steamer was in port. I received a warm welcome from them, but the captain's wife raised some objection about the book they had purchased, saying that it condemned Sunday as the Sabbath. Many other things she thought were far-fetched. I had some talk with her on the Sabbath question. I visited them again before they left, and sold them a copy of "Great Controversy." On both visits I had a very enjoyable time with them.

We are glad that the third angel's message will soon accomplish the work it is sent forth to do, and the earth will be lightened with the glory of God. Num. 14:21. This is what all the prophets looked forward to. We are to see the finishing of the gospel in our day, and truly our hearts begin to cry out, "Come, Lord Jesus."

J. L. JOHNSON,
Captain Mission boat "Liberty."

Colorado

DENVER.—We are glad to report that the work of the Lord is onward in Denver. Our church members are "pressing on the upward way" and also pressing together. A number are preparing for the Bible work, and all seem determined to reach the goal set for all our people—the winning of one soul for Christ by every church member during 1914. There is a marked improvement in attendance at our church services. Many strangers come to the Sabbath and Sunday meetings. Our midweek prayer meetings are growing in interest and attendance. The outlook is indeed bright.

On Sabbath, February 28, eight new believers were baptized and received into fellowship with us. For one of these, a lady, we have worked and prayed some twenty years.

The people seem hungering for truth. Many more calls come for Bible readings and cottage meetings than we can answer. In a number of cases prayers offered in behalf of the sick have been remarkably answered in their restoration.

We wish to invite all our people who have friends or relatives in the city of Denver to send us their names and addresses. We will visit them and help them into the truth if possible. We ask that you pray earnestly while an effort is being made to interest them in the things of God. We know that only the Heavenly Father can give the increase. Our part is to plant, water, and work together with him.

G. W. ANGLEBARGER.

Canvassing Work in North Carolina

IN January of this year we held a most enthusiastic institute for the colporteurs of our State. It was a season of refreshing and encouragement. The idea that we are workers together with God, and are dependent on him for success, was the thought kept before the institute constantly. The canvassing work was not spoken of as a mercenary calling, but as a missionary work. A personal experience in the things of God and the

reception of the Holy Spirit for power in service was the standard set for qualification. The examination question was the same as that asked of Peter by the Master, "Lovest thou me?"

A daily Bible study was conducted by one of the ministers of the conference early in the morning. General instruction followed during the forenoon. In the afternoon, class work was carried on. The institute proved a great blessing, as may be seen from the results that have followed. February is one of our dullest months, yet our canvassers took \$2,790 worth of orders. Every one expressed the determination to see some soul saved by personal effort, as well as to leave the truth to find its way into the hearts from the printed page.

This was the best institute that was ever held in North Carolina. The canvassers are nearly all adults, men who are settled in life and have declared their intention of making this their life work. Others will join the force soon. From the present prospects, this year will be by far the most successful North Carolina has ever had. The accompanying picture is a portion of the canvassing force that we now have in the field.



COLPORTEURS IN NORTH CAROLINA

STEWART KIME.

Read the "Review"

SISTER MINNIE EMBREE PARKER writes as follows of the benefit she received from reading the REVIEW of Nov. 27, 1913:—

"I have been especially impressed with the food for our people contained in last week's REVIEW. I do not know that it was any better than every other number has been, but it impressed me because I read more in it than I have in many numbers. My husband read quite a little to me after he came in from work, while I was about my household duties.

"There was the first article by dear Elder Loughborough, 'Fruitless Confessions.' He is one who has done so much by pen and voice to build up the denomination. Then Elder Haskell's article on 'Bible Readings' shows that the 'rank and file of the people should be instructed to enter homes and teach the people the truth of God.' The article 'The Destruction of Sin' is surely present truth for this time when we need all the help we can get in order to be prepared to 'live in the sight of a holy God without an intercessor.' Then comes an interesting explanation of the puzzling question, 'Did Jephthah Sacrifice His Daughter?' Surely no one could read and grasp the thoughts in the next article without being determined never to doubt the fact that 'God will provide a living for commandment keepers, that with the Sabbath he will give the bread.'

"The author of 'Gospel Finance' shows that the nearness of the end, and

the fact that we should cut loose from the world, do not mean 'that we are to become neglectful of the responsibility to do with our might the work that God's providence provides for us.' The editorial pages are full of good things which our people should think of,—special deliverance in time of trouble, the wrong kind of social gatherings for Christians, the blindness and folly of bigotry, and a very interesting report of the work in the European Division. But time and space forbid my telling of all the good things under Note and Comment, The World-Wide Field, Home and Health,

The Field Work, and the different departments—Missionary Volunteer, Publishing, and Religious Liberty. As I consider all the help given in this one issue alone, I think, If Satan can keep our people too busy to read the REVIEW, he can rest well satisfied."

"Do Something"

WHY?—Because the occasion demands it. There never was a time when greater opportunities for service presented themselves. The times are ominous, and many are anxious for light on vital subjects, that they may be warned of approaching danger. There is within our reach a wealth of valuable publications awaiting distribution. If these were placed in the hands of the people, they would be the means of giving much additional light and instruction. I am sure none of us will be without condemnation if, knowing the things which threaten this nation and the world (and if we believe God's Word and the Testimonies, we must know), we fail to respond to the call to do what we can to place these pages of truth-filled literature in the hands of the people.

What publications?—Why, those which treat upon the coming events in earth's history. All ministers, and as many of the laity as it is possible to reach, should have a copy of the *Protestant Magazine*, especially the number which contains the widely advertised speech of Dr. McKim. The magazine *Liberty*, and also such tracts as "Why Sunday Laws Are Wrong," should be widely circulated.

Some may say that they have no means with which to purchase this literature. If this is the case, make known your desire. Perhaps your need may be supplied by some who are not so situated that they can engage in the active work of distribution.

Others may say that this literature will do no good. They have not the taste nor the ability for such work. Remember that was the excuse of the man who hid his one talent in a napkin—"I was afraid." This literature will do good. You will be surprised that the majority of people who do not know what present events mean are so willing to listen to you, and more than that, when they once understand, are fully in sympathy with the principles of religious liberty.

HORACE MANN.

From a Wandering Sheep

I HAVE in my possession one of the Apples of Gold tracts, No. 53, entitled "The Winning of Margaret." I have read this tract with no small degree of interest. It has made a great impression on my mind and has put a new determination in my heart. I was reared in a Seventh-day Adventist Christian home, and was once a member of that church, but have since drifted into the world, and am at present located far from that or any other church. I have taken up forestry as a profession, and have been employed on the Pike National Forest for the past four years. I am still interested in the great truth which was so dear to my good mother, who is now waiting for the great resurrection day described in 2 Thess. 4:16, 17. I trust that mother will not be disappointed on that great day, but be able to say, "Behold, I and the children whom the Lord hath given me"—twelve in number. I know that this was mother's only desire, and that she worked faithfully toward that end while she was with us.

Pray for me and my wife, that we may be on the side with the righteous at the great resurrection morning, and join the hosts above in singing his everlasting praise. What a grand reunion that will be!

ROY M. TRUMAN.

Triumphs in the Canvassing Work

I LEFT California the latter part of September, and by the first of October was busy in eastern Nevada, where the altitude is about 6,500 feet. The Lord signally blessed my efforts as I tried to place a combination of religious and medical books in the homes of the people. This plan is surely ordained of heaven.

I made a short delivery of nine days in November, placing between three and four hundred dollars' worth of books, aside from helps. My January delivery brought in over one thousand dollars for books and helps. I handled the relief edition of "Ministry of Healing," and the trip yielded one hundred and thirty dollars for the Loma Linda Medical College. However, my leading books were "Practical Guide to Health," and "Daniel and the Revelation." These most excellent volumes sell readily. The world is perishing for the living manna they contain. I pray that a host of precious souls may be won for Christ's kingdom as the result of the circulation of these truth-filled pages. On this trip I saw many evidences of God's love, and experienced his sustaining power. For all these blessings, and for my success, I thank and praise him.

The middle of January I returned to California for a much-needed rest at Loma Linda.

WALTER HARPER.

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*

Our Scattered Young People

ABOUT twenty-five thousand of our boys and girls are in our denominational schools receiving a Christian education through association with Christian teachers and students, and through studying the principles of Christian education in the classroom. God is recognized as the real author of every subject in the curriculum. His word reveals the fundamental principles underlying each subject. We rejoice in the large number attending our schools and in the splendid results attained.

But have you ever stopped to consider that from fifty to sixty per cent of our young people do not have the privilege of attending our educational institutions? We have invested \$2,231,737 in grounds, buildings, and equipment. We maintain yearly 1,164 teachers in church schools, academies, and colleges. Of this number 490 are teaching in our State and union schools. These men and women have received years of training in order to hold these positions. If they sever their connection with one school, they usually connect with another. It is gratifying to see such a large number of consecrated, educated workers giving their lives to the work of properly educating the youth—but not all our youth, only about one half, or less.

What about the other fifty or sixty per cent of the boys and girls of Seventh-day Adventists? Where are they receiving their education?—Some in the State schools, some on the farm, others in the shop. Thousands who desire to attend our schools, are prevented by circumstances.

For the twenty-five thousand who are not in our schools, our Missionary Volunteer Department is attempting to establish local training schools in every church where there are six or more young people. These are known as Missionary Volunteer societies. To organize and maintain these schools for twenty-five thousand of our boys and girls, only one hundred men and women are employed. But sadder still, less than five of this number devote their entire time to teaching and training one half or more of the precious lambs of the flock. And the picture grows still darker: During the past year ninety per cent of our conferences have changed their young people's secretaries from one to three times.

Do you wonder that when just any inexperienced youth, man, or woman is selected to have charge of the destinies of our boys and girls, we pay an awful price for such experiments? Think of the precious souls that might have been saved to this cause if, during the years of the past, we had invested more in our boys and girls.

Our teachers give instruction in the same subjects year after year. Their work is to teach. No board would employ instructors who could meet their classes only from one-fourth to one-half time. But in looking after the spiritual

training of twenty-five thousand of our young people, who associate with worldly companions six days in the week, and can meet with those of like faith only two or three hours on Sabbath, more than ninety-five per cent of our conferences will place the Missionary Volunteer work on the president, president's wife, some union conference officer, or some minister that is holding a regular series of meetings.

We spend over four hundred thousand dollars a year to save the black boys and girls of Africa, and the brown and yellow youth of Asia, and the rest of the world. This is a splendid work, and we all wish we could give more. We give many of our brightest and best young men and young women to the regions beyond, and we are glad to do it. But very often we take the shepherd of a flock of from one hundred to five hundred boys and girls, leaving them without any one who knows them or understands them, and they scatter, many leaving the fold forever. On the other hand, if we had left their shepherd with them a few years longer, he might have gone to the heathen countries taking one hundred or more recruits with him.

The camp meeting season is just before us. Cannot more attention be given to the young people in your conference? Before me is a letter received from one of our elders. He states that twenty-three young people have left his church and gone into the world the past ten years.

Shall we not work and pray more earnestly, not only for the young people in our schools, but also for the twenty-five thousand who are not attending our schools?
 C. L. BENSON.

one year off from teaching to make better preparation.

The viewpoint of our brother in making this pledge is very interesting and suggestive. He says:—

"I helped read the articles on Christian education last Sabbath—a work that I love, a work that surely counts for eternity. The Lord has kept me from tea, coffee, tobacco, and alcohol all my life. Other men spend from twenty-five dollars to fifty dollars a year and their health for these things. Now don't you think that he who invests in something like Christian education, something that will count eternally, instead of in these body-and-soul-destroying articles, is a wiser, a shrewder financier than the other? I do, and I want to pledge twenty-five dollars on the production of textbooks, and fifty dollars to endow a normal scholarship. I will pay as soon as needed. I have been thirty-three years in the way, and am investing in a 'better land.'"
 W. E. H.

Notes on Educational Sabbath

WE carried out the full program here in College View, with a good audience, and I believe there will be good results from Educational Day.

M. B. VAN KIRK,

Central Union Educational Secretary.

WE had a very good program at Oklahoma City, and several have written me that they had a good meeting that day. Some of the ministers were present and helped.

ALMETTA GARRETT,

Oklahoma Conference Educational Secretary.

THE first Educational Sabbath was observed at the German Seminary, Clinton, Mo., by an appropriate program. After song and prayer, Elder J. F. Harder gave a Scripture reading suitable for the occasion, with fitting remarks. The readings were given in German before the student body and the church. Prof. E. C. Witzke gave the first reading, "Reasons for Having Educational Sabbaths and the Care of Our Children." Professor Gallion gave the next reading, the subject of which was, "Where Shall We Educate Our Children?" The reading was followed by some appropriate and definite remarks as to our position in the matter. The next reading, "What Our Church Schools Are Doing," was given by Miss Susan Walde, and Miss Hochschorner followed with "What Is Being Done for Our Church School Work." Brother Graefe gave the last reading, "What More Needs to Be Done." The service gave evidence of bringing a new vision relative to our school work, and a new inspiration for attaining a higher standard in this work.
 GERMAN SEMINARY.

EDUCATIONAL Sabbath services held by the English division of the church at Clinton, Mo., will not soon be forgotten. To many of our number the principles of Christian education were new, having never had a presentation of the subject in such a clear, convincing manner. To others it was most encouraging to hear of high standards set by our schools for the students' attainment.

The hour was in charge of Sister R. E. Hoen and Sister W. A. Long, both teachers in the German Seminary. Sis-

Educational Department

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

To Church School Superintendents and Teachers

YOU will find the April issue of our journal *Christian Education* the best number yet for our Junior Volunteers to sell in the homes of the people. It is now ready. Do not fail to use it. Order through your church librarian or the tract society.
 W. E. H.

A Good Investment

IN one of the readings for Educational Sabbath, we asked this question, "Can you think of a better-paying investment than that in our boys and girls—in their salvation and in their training for the service of Christ?" One brother in the West, whose heart was moved by these readings, has answered this question for himself by sending us pledges as follows:—

For production of textbooks. . . . \$25
 For a normal scholarship. 50

The textbooks are understood to be for our church schools, as their interests were the theme of the readings. The scholarship covers the tuition for one year of one person who is preparing to teach in church school, or who is taking

ter Long gave an unusually clear outline of the courses of study as pursued in our church schools. All textbooks, record books, and other paraphernalia of the schoolroom were on exhibition.

"Babylon is fallen, is fallen," "come out of her, my people," has a more definite meaning to us than ever before. May we have many such lessons.

O. S. BELTZ.

THE Educational Day program held in Grand Junction, Colo., Sabbath, March 7, was one of interest and spiritual help.

The interest taken in the readings was deep, and we were impressed with the thought "that higher than highest human thought can reach is God's ideal for his children."

The church, in order to make a more thorough study of the subject, ordered a copy of "Counsels to Teachers."

We earnestly desire to seek the Lord for his guiding hand in the education of our children.

GRACE CHILSON-CURTIS.

SABBATH, March 7, marked the beginning of a new era in our school work, not only here in Oklahoma, but throughout our denomination. We are truly glad that our people are advancing to higher principles educationally; that they are beginning to see the real and lasting value of the essentials which comprehend the education a truly Christian people want, and that we have the privilege of being united with them in the good work.

Our first Educational Sabbath at the Addington church was marked with much interest, and a manifestly sincere desire by almost every one for a deeper consecration to the work of the church school. Many expressed some surprise, yet not without an equal portion of pride, for the excellent progress of the educational work in Oklahoma. The number of children and young people attending our intermediate and church schools is surpassed by only one other State, California.

If Satan is earnest and persevering in his work, then why should not we be more so? How many will consider this question? When we all do our part for the younger members of the Lord's family, we will not stop with two Educational Sabbaths a year. Who will say how many? Remember the work here, that it may attain to the true standard.

O. P. WILSON.

EDUCATIONAL Sabbath services were conducted at the church Sabbath. The readings for the occasion were interesting and inspiring. After Sabbath, exhibits were made of the work of the sloyd and sewing departments of the academy, which were very creditable to both students and instructors.

KEENE ACADEMY.

"Much to Encourage Us"

THIS is what Eunice A. Crawford, of the West Kansas Conference, writes about the church school work under her supervision. In a recent letter she said:—

"Our school work has been progressing nicely during the year, and we have seen much to encourage us; but there is so much to be done that we feel that we cannot relax our efforts even for a moment. During the last three years the quality of our work has greatly improved, and the length of our school

terms has increased. We have not seen so large an increase in numbers as we should like to, but there has been a steady growth in this respect, too.

"We have church schools located in nearly every church where there is a sufficient number of children who are near enough together to attend. I believe, however, that had it not been for the crop failure last year, we might have had at least two more schools. A family school this year was held in a small cook shack the first half of the year, half of the children riding to school three and one-half miles on horseback every day. I am coming to believe that it is possible for every Seventh-day Adventist parent of sufficient faith to educate his children in a Christian school."

Worthy of special note in this report are improvement in quality and increase in length of school term. Growth of this kind is sure to bring increase in the number of pupils and of schools. Some of our church schools run as high as nine, nine and one half, or even ten months. All should work steadily toward a term of nine months, at least. This will avoid the temptation to cram or do superficial work, and will give the pupils better assurance of making their grade. If the spirit behind the family school mentioned above takes hold of the regular schools and of the churches which have no schools, surprising advance will be seen in all respects. "Every Seventh-day Adventist child in a Christian school," is an excellent working motto for our churches. W. E. H.

Medical Missionary Department

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

General Secretary
Assistant Secretary
N. Am. Div. Secretary

A Senate Health Talk

THE United States Senate was recently given the benefit of a talk on health by Senator Benjamin R. Tillman. The occasion was the presentation of a resolution prohibiting smoking in the Senate chamber at any time. The custom has been for those who smoke to do so during executive sessions. The following is a portion of Senator Tillman's remarks, as reported in the *Congressional Record* of March 9:—

"Since my illness four years ago I have learned more about the human body than during the balance of my life put together, and I am sure that I have discovered some of the secrets of nature and laws of health of which most men know nothing whatever. The pity of it is that I had to ruin my health before I discovered these things and learned how to live rationally. Had I lived ten years ago as I am doing now, my health never would have broken down at all.

"I believe I would lengthen the life of every man in this chamber from six to fifteen years if I could only get the men to believe what I tell them and follow my advice. But all men are prone to consider 'old age, sickness, death, and hell' as for other people and not for themselves. To give advice is the easiest thing in the world.

"I owe what degree of recovery I have made—and I am constantly being told I

look a great deal better, and I know it is so—to will power, and self-control in eating, the will power to exercise my muscles and nerves sufficiently to give them tone and keep the rust out of the joints. But the greatest help to my health arises from the self-control which enables me to keep from eating things I ought not to.

"Since I was paralyzed four years ago, and read my own obituary, twenty-one senators, including Vice-President Sherman, most of them younger than I, have died. No wonder, as I look around the chamber and see the changes that have come, and miss many old familiar faces, I feel as if I were serving with ghosts as well as living men.

"There is no doubt in the world to my mind that this great mortality among us is due to the way we live in Washington. The life here is indeed an arduous one; the mental strain is immense. There is a continuous succession of banquets, dinners, and receptions. Automobiles and street cars are used by senators instead of walking, and pure air and sunshine are things of which we get too little. There is no surer way to undermine the health than by eating too much or by eating irregularly. All these explain the unusual mortality among the members of Congress.

"A fitting epitaph for most of the senators who have died in service would be, 'He lived not wisely, but too well, and killed himself by eating.' Indeed, that can be said about most men and women in official life in Washington.

"There is nothing more deadly than to breathe air that has already been breathed by others, and thus robbed of its oxygen, besides being poisoned in other ways. The ventilation of this chamber is poor, as every one knows; and when we increase its impurities by tobacco smoke, as is being done all the while, the air is never cleansed, and is very unwholesome and unhealthful.

"Let us stop this smoking in the Senate chamber, and have the attendants open the gallery doors every night, as well as prop open the Senate doors, and have the windows leading to the open air outside opened all night, so that pure air can come into the chamber and wash it out and make it habitable and more healthful, and there will be fewer deaths among us."

In the *Congressional Record* of March 17 appears an article by Senator Tillman on the benefits of physical culture and the general care of the health. Announcement is made that the matter given in both numbers of the *Record* will be available in printed form to those desiring it. Address, Senator Benjamin R. Tillman, Washington, D. C.

L. A. H.

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, nor failed to express it; who has looked for the best in others, and has given the best he had; whose life was an inspiration, his memory a benediction.—*Bessie A. Stanley.*

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

A Worthy Example

THE Chesapeake Conference has some active members. The president says that a number of sisters in the churches have volunteered to give Bible readings, and assist in meetings where series of meetings are being held, and thus save a large expense to the conference in employing Bible workers, if it were fortunate enough to be able to find them.

Why should not many of our sisters in all the churches follow this good example? We have large numbers of intelligent, well-educated women who could render valuable assistance in this way. They could not only assist where tent meetings are being held, but could carry on a good work in places where there is no minister.

Some may say that they would be only too glad to do this, but they do not know how. We have many good books that can be used to study ways of making up good Bible readings. There are the following: "Bible Readings for the Home Circle," "Helps to Bible Study," "Bible Footlights," "The Bible Text-book," "Scriptural Evidences," and the Family Bible Teacher pamphlets. With any one of these books, a Bible, and a concordance, an individual may learn how to give Bible readings.

One of the best Bible workers we have ever had in this cause began her work by taking the book "Bible Readings for the Home Circle" with her to the homes of interested neighbors, and reading the questions from it, while the neighbors read the answers from their Bibles. She learned by doing, and became a successful worker. What she did, others may do, if they have the same desire to advance the work that she had.

May we not see in our churches everywhere sisters who will devote as much time as possible each week to giving Bible readings to their neighbors? The time has come for this work. Who will follow the example of these Chesapeake sisters?

E. M. GRAHAM.

A Leaf From the Diary of a New Sabbath Keeper

"EXCEPT the Lord build the house, they labor in vain that build it." These words came home to me very forcibly after trying to persuade some of my friends to accept the Free Circulating Library. Before starting out I asked the Lord to open their hearts to accept the message which I was about to present to them. Now, I know that I was asking the Lord to make it easy for me, and I forgot to ask him where to go, and so of course I failed in every way, and I am ashamed to say that I lacked the courage to present the message at one place.

"I returned home greatly humiliated and depressed, knowing that the fault was in me. I sat down, opened my Bible, and these are the words on which my eyes rested: 'And whatsoever ye shall ask in my name, that will I do, that the

Father may be glorified in the Son.' John 14:13. I knelt down and told the Lord I could do nothing without his help. I said, 'Lord, tell me where to go, and that will I do; and all I ask is that thou wilt go with me, and speak to me, and help me do thy will.' The next morning he told me to go to a place that I had never heard of before, and the woman was almost a stranger; but with the Lord's help I found her, and she received me as one might a friend from a long journey. She immediately inquired where the Seventh-day Adventists had gone after moving from their former place of meeting, and was rejoiced to find that she could hear the blessed truth preached again.

"I gave her No. 1 of the Free Circulating Library tracts, and she was truly rejoiced to receive it. She said she had been a very devout Catholic all her life until she picked up a notice of the Seventh-day Adventist meetings. She was led by the Spirit of the Lord to attend, and now she is reading her Bible and attends our meetings. I thank God for all his mercies, and that I, even I, am accounted worthy to carry his message to those who sit in darkness."

This experience was sent in by a new Sabbath keeper, who recently accepted the truth through missionary work. Some one having given her the truth, she was impelled to carry it to others. This is according to the plan of God, that every one who learns this truth should become an instrument in his hands to give it to others.

E. M. GRAHAM.

News and Miscellany

Notes and clippings from the daily and weekly press

—From the *Washington Post* of March 22, we quote the following: "Cigarette smoking by women all over the world is so common now that few consider it worthy of comment. The attitude of most persons nowadays is that cigarettes made of light Turkish tobacco are to be considered like dinner wines—something which may become the basis of a vice by overuse, even as ordinary viands may lead to gluttony. But in Paris the women of certain sets—and the demimonde is not meant—are now going a step farther and rejecting the paper-covered cigarette for the pipe and the cigar."

—At the request of Senator Sheppard and Representative Garner, of Texas, two additional regiments of American infantry have been sent to Eagle Pass and Laredo, Tex. It is said that in addition to other property interests there is much cash in the border banks, which must be protected from any sudden raid or invasion. This places in the State of Texas for border protection nearly 18,000 troops, which is 3,000 more than the entire force of the regular army which General Shafter led into Cuba. Nearly 11,000 of these soldiers are in camp at Texas City, under command of General Funston, of Philippine fame, and the others are already placed in strategic positions along the borders.

—The committee which has been investigating the situation in the Colorado coal fields is about to report some drastic recommendations to Congress. The committee does not feel that there is actual proof of peonage, but there is striking evidence of men forced to flee over the mountains to escape the armed guards. The mine companies have admitted that they issued company checks instead of postal orders, as requested by the miners, and that they charged postal rates on these checks. The committee also has evidence of the violation of the rights of voters in Colorado and of the transgression of State laws regarding the appointment of deputy sheriffs.

—Charles Becker, the New York police lieutenant who was convicted and sentenced to death last year in connection with the murder of Herman Rosenthal, the gambler, with whom he had been associated but who had turned against the police officer, was last week granted a new trial by the court of appeals at Albany. The appeal of the four gunmen, so called, who were convicted as the perpetrators of the atrocious crime, was denied. The highest court of the State based its reversal of the jury's verdict on objections to the conduct of Justice Goff, the trial judge. During the progress of the trial Justice Goff frequently criticized Becker's counsel and insisted that the proceedings be hurried to a conclusion. At the time, it was generally believed that the trial judge was vigorously asserting the authority of the bench and properly curbing attempts to quibble and delay, but the upper court regards this as haste and prejudice injurious to the defendant.

—From a recent copy of the *New York Evening Sun* we quote as follows: "A week or so ago a number of pupils in the Manhattan Preparatory School, at Houston Street and Second Avenue, 'went on strike' because their principal had suspended one of their number for calling a teacher a foul name. They held meetings and presented a 'demand' that the boy should be reinstated. The principal obeyed their demand fully, and sent a written answer to that effect to the strikers. It is now reported that about 200 of the 1,300 members of Bryant High School, in Long Island City, have 'gone on strike.' The leader of the disorder is Harry Walker, 17 years old, and he declares that he will have all the pupils out in a few days. It appears that the trouble began a week ago, when Walker was directed by the teacher in English to leave the classroom and report to the principal, Mr. Peter E. Demorest. Walker was impertinent to the principal, who sent him home. The striking schoolboys have drawn up a schedule of their 'demands,' which includes the establishment of a general organization of the boys, 'self-government,' student control of funds raised by students, and providing that 'disagreeable rules be abolished,' that the rules for taking the regents' examinations be revised, and ordering the transfer of Miss Julia Garrity, one of the oldest teachers in the school, whom the strikers call 'too severe.' This extraordinary proceeding might be thought absurd if it were not a serious indication of the lawless tendency among young boys, which has been growing more noticeable for years."

NOTICES AND APPOINTMENTS

Columbia Union Conference Biennial Meeting

THE fourth biennial session of the Columbia Union Conference of Seventh-day Adventists is called to convene at the First Seventh-day Adventist Church, North Avenue and Ninth Street, Walbrook, Baltimore, Md., April 28 to May 10, 1914. Officers for the ensuing period will be elected and such other business transacted as may properly come before the meeting. The voters of this conference are as follows: In addition to its president, one representative from each local conference for every 150 church members therein; two representatives from each organized denominational institution located in the Columbia Union; the officers of the Columbia Union Conference; members of the General Conference Committee who may be present, and such others as may be granted delegate credentials by vote of the union conference.

A ministerial institute will be held, beginning at 9 A. M., April 28, and continuing until May 6.

By order of the executive committee.

B. G. WILKINSON, *President*;
R. T. DOWSETT, *Secretary*.



Columbia Union Conference Association

NOTICE is hereby given that a meeting of the Columbia Union Conference Association of Seventh-day Adventists will be held at the First Seventh-day Adventist church, North Avenue and Ninth Street, Walbrook, Baltimore, Md., at 10 A. M., May 4, 1914, for the transaction of such business as may properly come before the delegates. All accredited delegates to the Columbia Union Conference of Seventh-day Adventists are members of the association, and may vote at this meeting.

B. G. WILKINSON, *President*;
R. T. DOWSETT, *Secretary*.



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*.



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.



Publications Wanted

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

Miss Ruth Greentree, Elkwood, Ala. Continuous supply.

Mrs. A. G. Bodwell, Burnet, Tex. Continuous supply of periodicals and tracts.

Bertha M. Waters, Elkwood, Ala. Continuous supply of *Signs, Watchman, Protestant Magazine*.

Mrs. Dora Holland, Mallory, S. C., R. F. D. 1, Box 12. *Watchman, Life and Health, Instructor*, and other papers, and tracts.

D. S. Speer, 170 Galena St., Freeport, Ill. *Signs, Watchman, Life and Health*, tracts on the Sabbath question, and Norwegian papers and tracts.

A. G. Peart, Seaman's Home, Castries, St. Lucia, British West Indies. Continuous supply of books, tracts, and periodicals in any language.



Business Notices

WANTED.—Help for the domestic department at the Hinsdale Sanitarium, Hinsdale, Ill. Prefer mature, middle-aged women.

WANTED.—A baker who is a Seventh-day Adventist. Opportunity for missionary work. A growing business. Address Mrs. J. Holeton, Wenonah, N. J.



Addresses Wanted

THE addresses of Ingeborg Nibe, Mary Morrison, and Ella Blaisdell are desired by the clerk of the Englewood Seventh-day Adventist Church, Chicago, Ill.

The present address of Willie Brooks and Estella Brooks, or either of them, is desired. Thirty years ago they lived at Battle Creek, Mich., and were members of the Seventh-day Adventist Church. Send information sought to Review and Herald Office.

Obituaries

ECKLEY.—Nathan Eckley, aged 82 years, 8 months, and 10 days, died March 11, 1914, at the home of his son, near Locust Point, Ohio. The funeral sermon was preached in the church of the Latter-day Saints. A crowded house listened to the discourse on man's need and the fullness to be found in Christ.
D. E. LINDSEY.

FURBER.—Harold William, infant son of William F. and Erna Furber, died suddenly at Irvine, Alberta, on March 8, 1914, at the age of 4 months and 18 days. We laid out little one to rest awaiting the call of the Life-giver. Words of consolation were spoken by Pastor Jerrold of the Church of England.
WM. FURBER.

HAWKS.—Will Hawks was born in New York State in 1871. He accepted the third angel's message in 1901, and lived a true Christian life until his death. He was a member of the church at Bradford, Pa. In 1912 the deceased went to Francitas, Tex., because of poor health, and there died Feb. 13, 1914. He spent several years in selling literature containing the truths so precious to him, and died with a bright hope of a part in the first resurrection.
MRS. MAUD BURNETT.

WALKER.—Josie Lenora Patrick was born near Arcadia, Fla., July 4, 1867, and died at Fort Ogden, Fla., Feb. 13, 1914. She was united in marriage with J. C. Walker April 12, 1883. The deceased accepted the third angel's message about fifteen years ago, and was faithful to the end. Her companion, five sons, and three daughters are left to mourn their loss. Words of comfort were spoken by the writer from 1 Thess. 4:13-18.
J. L. SHULER.

JONES.—Sister Mary Jones was born Oct. 8, 1840, and died at her home near Hammondsport, N. Y., March 9, 1914, aged 73 years, 5 months, and 1 day. Her parents were Sabbath keepers and passed through the 1844 movement. Of her nine brothers and sisters, who were Seventh-day Adventists, one survives. The deceased is also mourned by three sons. During the last thirty-five years of her life Sister Jones was faithful to the truths of the third angel's message, and had the confidence and respect of all who knew her. Words of comfort were spoken by the writer.
M. W. DE L'HORBE.

WALKER.—Effie M. Dean, daughter of Luther J. and Lucy Dean, was born in North Star Township, Michigan, Sept. 4, 1859, and died Feb. 23, 1914. She was married to Frank Walker March 14, 1880, and to this union were born two children. Sister Walker was a faithful, devoted companion, a kind and loving mother, and an earnest Christian. For fourteen years she was a member of the Seventh-day Adventist Church at Ithaca. Her husband, two daughters, her mother, two grandchildren, a brother, and many friends are left to mourn the loss of a loved one who sleeps in Jesus, peacefully awaiting the return of her Lord.
O. M. KITTLE.

BUMP.—Almerin Park Bump was born Feb. 15, 1842, at East Hartford, N. Y. He was educated at the Oswego Normal, in New York State, and taught school a part of his life. June 4, 1873, he was married to Mrs. Marrilla S. Wright, who died in 1907. Brother Bump became a Seventh-day Adventist in 1874, uniting with the North Creek, N. Y., church, where he retained membership in good standing until his death. The deceased removed to Wilmington, N. C., in 1910, where he married Miss Mary A. Knohl December 15 of that year. He was lame from childhood, and with age the disease increased, causing his death Dec. 2, 1913, in his seventy-second year. We believe that he rests in hope. His companion and other relatives in New York are left to mourn.
MRS. M. A. BUMP.

The Advent Review and Sabbath Herald

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

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God's Two Books

Does the inanimate earth verify the statements of Scripture? Was the earth thousands of years evolving, or was it created in six literal days? What are the discoveries of real science? and what do they prove?

Many people try to prove from science that the Lord did not make the world in six days, hence did not rest the seventh day nor make it a Sabbath in commemoration of creation.

Does the book of nature contradict the book of revelation, or do they agree? Read "God's Two Books," by Geo. McCready Price, for the answer. Price, \$1.00.

Gospel Order

By W. A. Spicer. This pamphlet gives a brief outline of the Bible principles of organization. "The Lord is a God of order; all his works reveal the perfection and simplicity of divine organization." In this pamphlet there are not so many rules given, but the principles laid down in the Scriptures and the Bible illustrations of these principles are presented. Any one who will read this pamphlet carefully will be well fortified against the principles of disorganization with which we are frequently attacked. Price, only 10 cents.

American State Papers

This book gives the most complete history of Sunday legislation in the United States. The very laws themselves, beginning with colonial times, are given, and the history showing the results of the operation of these laws when enforced upon the minority who conscientiously believed otherwise. It narrates the development of this religious legislation up to the year 1913. The book contains 800 pages. The price is only \$1.25 post-paid. Library binding, \$2.00.

Great Second Advent Movement

Every person should be familiar with the history of his own denomination, and especially should Seventh-day Adventists be familiar with the various steps that were taken in the providence of God in the development and organization of this denomination. This history is briefly given in the most interesting manner in the book "The Great Second Advent Movement," written by Elder J. N. Loughborough, the oldest minister now left within our ranks. As a young man, Elder Loughborough kept a diary in which he recorded the principal events which transpired. From this and other sources of information he was able to write this splendid book. Every young person should study it carefully. Price, cloth binding, \$1.25.



The Empty Stocking and the "Full" Father

NOTHING will so completely dethrone manhood, pitifully destroy parental love, and cause a father to shamefully abuse his children, as

Slavery to Liquor

The thousands of empty stockings all about us are skeleton fingers pointing to the impenetrable gloom of empty hearts, the degradation of happy homes, the destruction of millions of souls, and pathetically appeal to every loving father and mother and every noble man and woman for the removal of the cause of this consuming sorrow and deep woe.

Who will respond to the pathetic empty-stockings plea?

The Temperance Instructor

and its many noble friends answer, "I!"



WASHINGTON, D. C., APRIL 2, 1914

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WRITING from Cape Town, February 19, Brother W. B. White says that a telegram had just been received from Brother W. H. Anderson, in charge of the Barotseland Mission, in northwest Rhodesia, stating that his wife had black-water fever. While they hoped for her recovery, they considered this very grave news.

WORD has come that no more articles from Sister E. G. White on Old Testament history will be available for several weeks. The same mail, however, brings us a series of twelve articles on the subject of health, which we begin with this number. By the time these are finished, we will be able to resume the publication of the historical series.

COPIES of a new sixteen-page paper, containing the message for this time, come to the Mission Board from the Malaysian mission, Singapore. Its title is *Oetoesan Kebenaran Melajoe*. Although we do not catch in English what the words mean, no doubt the paper has a mission and will find hungry hearts in the East Indies waiting for its messages.

THE following cheering word comes from the New England Sanitarium: "The year 1913 was the best ever recorded in the history of the work of this institution, not only financially but in every way. Our gross earnings for the year were about \$85,000, an average of over \$1,600 a week. We are expecting, working, and praying for at least \$100,000 during 1914. The Lord has given us many evidences during the past year that this institution is one of his own planting, and that he will give success in every way if we allow him to conduct it according to his plan. We have been studying to know the mind of the Lord, and have been rewarded with much of his blessing."

THE annual board meeting of the Loma Linda College of Medical Evangelists was held last week in Loma Linda, Cal. A number of leading brethren from the East were in attendance.

AN interesting account of recent political events in Peru, as related to our mission work in that country, is given in this number. Read the editorial by Brother Snow in connection with the article from Brother Brooks.

BROTHER and Sister R. S. Greaves, who have been laboring in Greece the past three or four years, have accepted the call of the European Division Conference to connect with the work in West Africa. They are already on their way to that field.

NOT all Mexico is in arms. Brother G. W. Caviness recently made a trip to the south. He writes, March 13: "I had a good time in the southern part of the republic. I found the brethren well and of good courage. I baptized eleven while on the Isthmus of Tehuantepec. There had been some robbery of trains a few days before, and they sent a carload of soldiers as an escort for our train, but I saw nothing to fear. I have letters from Torreon and Monterey. The brethren there are still alive and well, and several persons at each place desire baptism."

BROTHER J. E. FULTON writes from Australia that during March the following workers would go on to island fields: Brother A. E. Wright, from their sanitarium, to New Hebrides, to assist Brother and Sister Parker; H. Streeter, to enter Mangaia, a new island in the Cook group, where a mission is to be established (these two workers to be accompanied by their wives, no doubt, although not stated); and Brother and Sister G. F. Jones, to the Solomon Islands. A boat and a portable house must be included in Brother Jones's outfit. These are cheering notes of progress from over the sea in our South Pacific Mission field.

As an illustration of what it means to give the message to the mixed multitude crowding our American shores, the closing meeting of the Western Canadian Union Conference furnishes a striking example: "The meeting held Saturday evening at the close of the union conference was a striking variation from the usual order. It was designed to give an insight into existing conditions as regards language in our Western Canadian Union. The program consisted of songs, readings, and addresses in seventeen different languages, none of which were understood by all present, except the first and last songs, which were sung by all. Songs were rendered in German, Russian, Norwegian, and Swedish, and one song was sung in three languages, Bohemian, Servian, and Roumanian. The twenty-third psalm was read in Finnish, Lettish, Esthonian, Hungarian, Spanish, Danish, and Norwegian. Other readings were given in Scotch, French, and Polish. Talks were also given in Spanish and Servian. After each of these selections, a call was made for the number who un-

derstood it as rendered, to rise. The following was observed: The number who understood German was 100; Finnish, 1; Esthonian, 1; Russian, 23; Lettish, 1; French, 6; Hungarian, 5; Spanish, 6; Danish and Norwegian, 41; Polish, 9; Swedish, 45; Roumanian, 10; Servian, 21; Bohemian, 23. The evening was both interesting and profitable."

WE clip the following from the *Canal Record* of March 4, a weekly paper "published under the authority and supervision of the Isthmian Canal Commission:"—

"The Seventh-day Adventist Conference for Panama and the Canal Zone is building a small church for the accommodation of its congregation in New Gatun. The structure is a frame building capable of seating about fifty persons. The Seventh-day Adventists have churches in Panama, Empire, New Gatun, Mount Hope, and at Cristobal, the headquarters of the organization. The building now occupied by the superintendent of the conference was erected to take the place of the one destroyed by fire on March 23, 1911. The building contains apartments for the superintendent and his family, and the secretary of the conference, on the second floor, and the church and offices on the ground floor. Books and periodicals of the conference are sold at headquarters, also canned goods put up at the sanitarium operated by the Seventh-day Adventists in Tennessee. The printing plant, which was formerly located in the building in Colon, has been removed to Jamaica. The conference church has been established in Panama and the Canal Zone since 1907. There are about 250 adherents."

Our Work in Dominica, West Indies

THE *Voice of Dominica* for March 4 contained the following:—

"Last Monday evening, at eight o'clock, a select audience, comprising Roman Catholics, Wesleyans, Anglicans, members of the International Apostolic Church, and of the Seventh-day Adventist gospel, gathered at the Seventh-day Adventist gospel, in Queen Street, to take formal leave of Elder Philip Giddings, who leaves here today for a new field of labor, to wit, Guadeloupe."

The editor of this paper the week following bears this testimony to the work of Elder Giddings:—

"Elder Philip Giddings, pastor of the Seventh-day Adventist Church, left here with his family on Wednesday last for Pointe-a-Pitre, Guadeloupe, where he has been appointed to labor. Elder Giddings during his nine years' sojourn here had made many friends, and, though many did not agree with him on the Sabbath question, he was regarded by all who knew him as a gentleman and a man of God. Elder Giddings and Mrs. Giddings (who, by the way, did some good work here as an optometrist) carry with them the best wishes of the community for a successful career in their new sphere of labor. Elder Giddings founded the Seventh-day church in this island, and the neat little chapel at Newtown stands as a monument of his good work here."