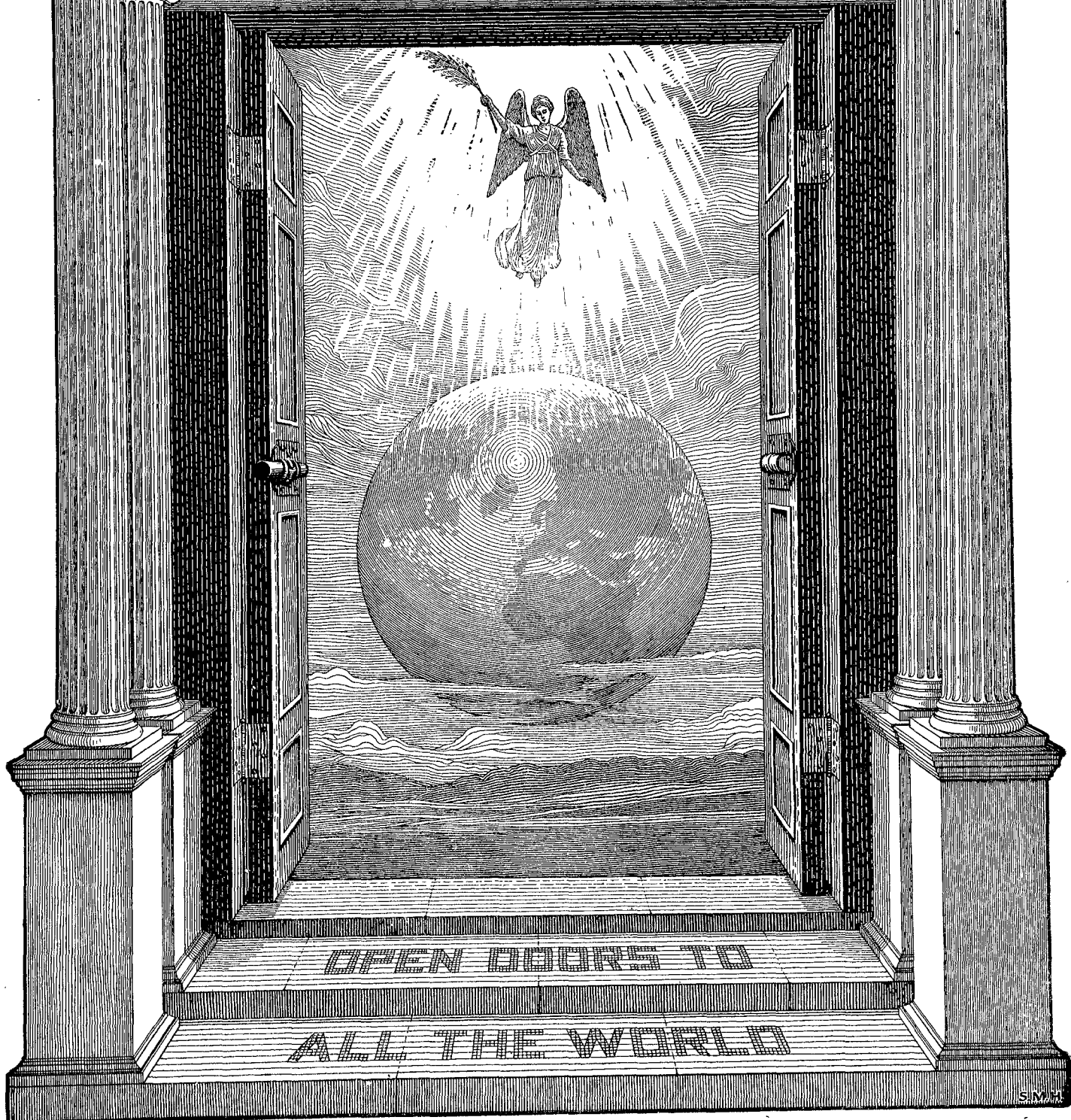


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



THE WORK AND THE WORKERS

ONE lady agent in the Middle West has already ordered 1,800 copies of the April *Life and Health*,—the Sanitation, Hygiene, and Business Man's number. Only a few left!

TAKE a few hours off, sister, and try selling a bundle of 20 copies of the April or May *Life and Health*. Life will look different after you return from a short missionary trip of this kind!

THE Protestant clergymen are just waiting anxiously to read that February and that March number of the *Protestant Magazine*. Give them a chance to see the magazine, and watch the results!

A LUTHERAN pastor in Connecticut has already sent in thirteen subscriptions for the *Protestant Magazine*. He writes: "I expect to obtain many more than these. We propose to have our people subscribe for the *Protestant Magazine*, have them read it, and, finally, have them hand their copies to others." He requests the agency.

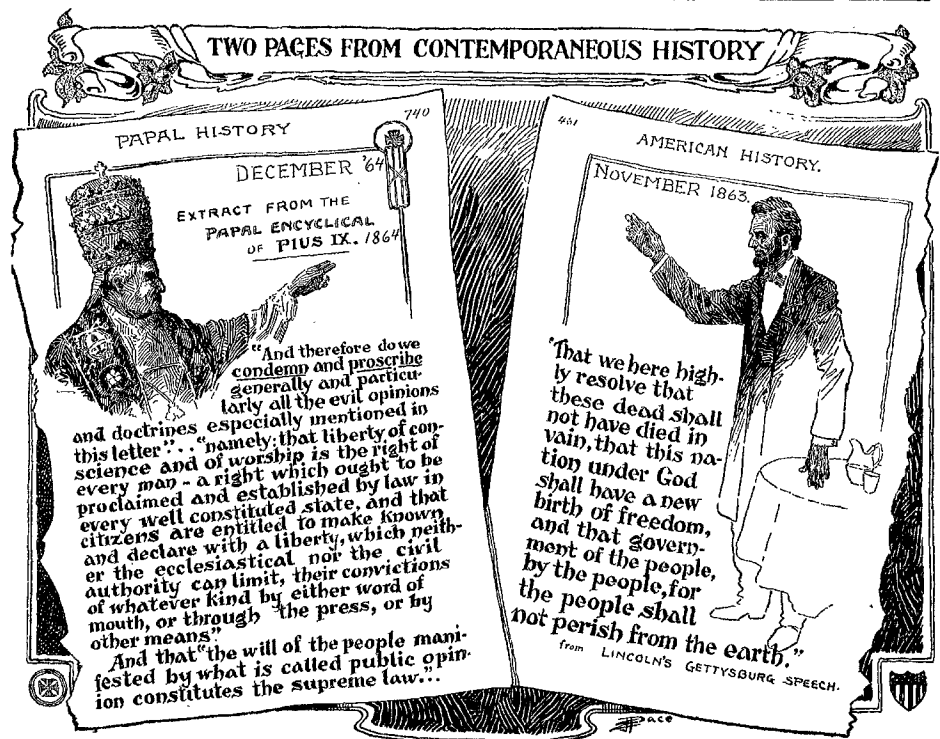
You will be much pleased with the beautiful cover design of the new number of *Liberty*, just out. On the front is a two-color full-page picture of the "Mayflower," and on the back, one of "The Landing of the Pilgrim Fathers." We have named this the Pilgrim Fathers, Church Monopoly, and True Patriotism number. Get it, read it, sell it, circulate it! Send \$2.00 for 50 copies.

A PROMINENT wholesale merchant of St. Augustine, Fla., writes thus to the *Protestant Magazine*: "February issue received. Is first-class and ought to have the widest publicity. I inclose check for \$25 to be used in placing this February number where it will do the most good. Wishing you success in exposing Romanism, I am." Who else will invest \$25 in 500 copies to be mailed to select addresses by the publishers?

A FEW days ago the Ohio Conference had ordered 5,163 copies of the February and 4,050 of the March *Protestant*—a total of 9,213 copies; the Massachusetts Conference had already passed the 10,000 mark. The District of Columbia is third, with 5,452 copies of these two numbers to its credit; East Michigan is fourth, with a combined sale of 4,639. These figures do not, of course, include hundreds of subscriptions and single copy orders.

ONE of the leading professors of Augustana College, Canton, S. Dak., writes: "Years ago I used to take the *American Sentinel*, and I enjoyed that paper very much for the position it took with reference to religious liberty. Its position on that question was identical with the Lutheran position. I understand that the *Protestant Magazine* is taking the place of the *American Sentinel*, and if such is the case, I wish to subscribe for the same. Please send sample copy that I may find out the price, etc. I may also want some back numbers." In a sense, both the *Liberty* and *Protestant* magazines are taking the place of the *American Sentinel*, that was published weekly.

THE first editorial in the Baltimore *Magazine*, containing President Wilson's letter about Secretary Tumulty, Professor Prescott's letter to President Wilson, etc. Have you seen this number?



Courtesy of the Religious Telescope

Food for Serious Thought in Connection With the Lincoln Anniversary

THE following extracts from the encyclical letter of Pope Leo XIII, *Libertas praestantissimum*, published June 20, 1888, will furnish further proof of the un-American doctrines taught by authority in the Roman Catholic Church:—

"When once man is firmly persuaded that he is subject to no one, it follows that the efficient cause of the unity of civil society is not to be sought in any principle external to man, or superior to him [that is, not in the Pope or the Roman Church], but simply in the free will of individuals; that the authority in the state comes from the people only; and that, just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme guide in the management of all public affairs. Hence the doctrine of the supremacy of the greater number, and that all right and all duty reside in the majority. But, from what has been said, it is clear that all this is in contradiction to reason. [Compare this with Lincoln's statement.]

"Although in the extraordinary condition of these times the church usually acquiesces in certain modern liberties [such as liberty of speech, liberty of the press, and liberty of conscience], not because she prefers them in themselves, but because she judges it expedient to permit them, she would in happier times exercise her own liberty. . . . One thing, however, remains always true — that the liberty which is claimed for all to do all things is not, as we have often said, of itself desirable, inasmuch as it is contrary to reason that error and truth should have equal rights."—*The Great Encyclical Letters of Pope Leo XIII*, New York, Benziger Brothers, pages 145, 146, 158.

One of Six Full-Page Photographic Proofs of Rome's Unchristian and Un-American "Church and State" Teachings Found in the April "Protestant Magazine!"

OVER 17,000 copies of this April number sold before the first of April! Preparing to run a second edition. The sixth edition of the February, the third of the March, and the first of the April number are still selling rapidly! See the "Picture Section" cartoons, photographs of Rome's textbooks teaching the union of church and state, also map of Washington, D. C., showing how the Papacy occupies the national capital. Other notable articles: "The Aftermath of the Wilson Letter," "Romanizing Future American Citizens," "Ancient and Modern Babylon," "Roman Catholicism in the Light of Scripture and History—No. 1" (continued series), "The Bible and the Church," "Catholic Claims Tested," "Protestants and Roman Catholics at the White House," "The Vatican and Congress," "The Tango and the Confessional," "Mr. Tumulty's Letter to the Editor," "Notable Utterances of Priest D. S. Phelan," and other features too numerous to mention. Among the very first orders received for this Historical Proofs number was one from New York City, calling for 1,500 copies. Send \$2.00 for 50 or \$1.00 for 20 copies of the February, March, or April numbers, mixed or otherwise. If you desire, we can begin your subscriptions with the February or March issues — BUT NOT WITH THE JANUARY NUMBER, NOW OUT OF PRINT FOR SOME TIME. Invest \$1.25 in FIVE "TRIAL" subscriptions for your friends, for FOUR MONTHS; or send \$1.50 for FIVE subscriptions for SIX MONTHS. Address your tract society or the Protestant Magazine, Washington, D. C.

The Advent HOLY BIBLE **REMINNER** **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 9, 1914

No. 15



Mount Zion's Song

MRS. G. W. AMADON

How glad upon the mountains are
 The feet of those who bring from far
 Good tidings of the Prince of peace,
 When sin and its long train shall cease!

"I have not said to Israel's seed,
 Seek me in vain; for me ye need:
 My hand to guide you far and near;
 My love in suffering, strength in fear."

'Tis said by one whose ready pen
 Has sometimes searched the hearts of men,
 That David's psalms would ne'er been sung
 If David's heart had not been wrung.

God bids, Behold the goodly land,
 With verdant fields and shining strand,
 Fountains and rivers, brooks and rills,
 That spring from depths of vales and hills,

Its fragrant fruits and grains and vines,
 Pomegranates, honey, oil, and wine,
 Barley and wheat on fruitful soil
 Which doth repay thy pleasant toil.

And then he shows the city grand
 Where twelve times twelve thousand stand,
 With crowns and harps and waving palms,
 Singing in praise to Christ the Lamb.

And Christ himself will open wide
 Those gates, for thee, his church, his bride.
 That city's walls, its streets of gold—
 Their glories will to us unfold.

And joy, and gladness, love supreme,
 Through endless years shall be thy theme.

Fatigue, unrest, nor woe, nor pain,
 Shall ever pierce thy heart again.

"If thou obey, my counsels heed,
 Then thou shalt be of Israel's seed.
 If Zion's heart has here been wrung,
 Mount Zion's song will there be sung.

And on through heaven's eternal day,
 When God shall wipe all tears away,
 That joyous, loyal, countless throng,
 Will sing that mighty triumph song.

St. Joseph, Mich.

The True Theme of Teaching and Preaching

G. B. STARR

THE early disciples of Christ, it would seem, had just one theme, which served for the beginning, the middle, and the end of all their teaching and preaching, public and private, with Jew or Gentile, high or low, rich or poor: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5: 42. They had met and learned to love Jesus. They had become convinced that he himself was just what all the world needed; and so Jesus Christ, "the Messiah;" Jesus, "the Creator," the "Sacrifice" for sin; "the Lamb of God, that taketh away the sin of the world;" Jesus, "the Light of the world," "the Water of life," "the Lord our righteousness," "the way, the truth, and the life," "the Mediator of the new covenant," "the resurrection and the life," "the Prince of Peace," "the Rock of Ages," "the Root of David," "the Son of the living God," "the Word of God," "the Word of life," "the coming King," was the theme of their conversation, their preaching, and their song; and they loved to emphasize that "we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake;" and for the very good reason that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 5, 6. How, then, could men whose hearts had been flooded with creative light, talk of aught else but the source of that light?

When it pleased God "to reveal his Son in me," says Paul, it was "that I

might preach him among the heathen." Gal. 1: 16. Paul's manner from that time was to reason "out of the Scriptures," "that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Acts 17: 3. The people recognized clearly the theme of his preaching, for they said "he preached unto them Jesus, and the resurrection." Verse 18. Some even endeavored to cast out devils "by Jesus whom Paul preached." Acts 19: 13. Paul also felt quite clear to write to the churches that they were not to receive any one who preached "another Jesus, whom we have not preached," and not to receive another spirit nor another gospel. 2 Cor. 11: 4.

The disciples never failed to turn every opportunity offered into the direct preaching of Jesus. The example of Philip illustrates this. After listening to the Ethiopian read Isa. 53: 7, 8, as soon as Philip "opened his mouth," he "began at the same scripture, and preached unto him Jesus." Acts 8: 26-35. Jesus himself set them and us the example of thus preaching him from all parts of the Sacred Writings: "And beginning at Moses and the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24: 27. See verse 44. So Philip went to a city of Samaria, and "preached Christ unto them" (Acts 8: 5); and Paul straightway "preached Christ in the synagogues, that he is the Son of God." Acts 9: 20. It mattered not who the preacher was in those days, Christ was the theme, as Paul says: "For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus." 2 Cor. 1: 19.

So intent were these early preachers upon publishing the gospel of Christ, that they rejoiced when his enemies took up the subject. "Some," said they, "indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. 1: 15-18.

No people ever lived who could and ought more fully to preach Christ than Seventh-day Adventists, his remnant people: for to them is opened the whole

field from the earliest prediction of "the Seed of the woman," through prophecies and symbol, through gospel and revelation, to his second appearing in the clouds of heaven; it is always this same "Jesus Christ, which before was preached unto you: whom the heaven must receive until" his work is finished and he comes again in the clouds of heaven.

It is impossible to present any truth in its true setting "as the truth is in Jesus" (Eph. 4:21) without making Jesus himself the principal figure in every discourse. It was "one like the Son of man" who came with clouds to the Ancient of days, to whom there was given "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him," whom Daniel saw; it was this same Son of man that John the revelator sees coming with clouds to take his kingdom; and it is this same Jesus whom it is our privilege to hold up high before the people, in song, in prayer, in discourse, and call for their submission to him as Lord of lords and King of kings. All heaven rings with his praise. Glory to Christ is the theme of every song. Rev. 5:11-13. And so, with the benediction of Paul to the Romans, we close this article: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever. Amen." Rom. 16:25-27.

Melrose, Mass.



Early Counsels on Medical Work—No. 2

MRS. E. G. WHITE

Overwork and Illness

[COMPILER'S NOTE.—"Our people are generally waking up to the subject of health," wrote Elder James White in an editorial in the REVIEW, Dec. 13, 1864, "and they should have publications on the subject to meet their present wants, at prices within reach of the poorest." He announced the early issuance of a series of pamphlets, under the general title, "Health; or How to Live."

The strong conviction of Elder and Mrs. White that the reforms to be outlined in these pamphlets were of great importance, is thus expressed in a note in the REVIEW (Jan. 24, 1865), calling attention to the publication of the first of the series:—

"We wish to call the attention of the brethren everywhere to these works, prepared with especial care, on the important subject of a reform in our manners of life, which is greatly needed, and, as we view it, *will surely be accomplished in whatever people find themselves at last prepared for translation.*"

During the first five months of 1865 this series was completed. These health pamphlets, six in number, contained articles from Sister White on "Disease and Its Causes," and on allied subjects, and many extracts from the writings of various physicians and others interested in health reform principles. Hygienic recipes were included, also hints on the use of water as a remedial agency. The harmful effects of alcohol, tobacco, tea and

coffee, spices, and other stimulants and narcotics, were further emphasized.

The winter of 1864-65 was a time of stress and trial. While uniting with his wife in the preparation of health matter for publication, Elder James White found it necessary to labor untiringly in behalf of Sabbath keepers who were being drafted for service in the army. This work was attended with perplexity and anxiety, and drew heavily on his sympathies, besides overtaxing his physical strength. The administrative cares of the General Conference held in May, 1865, added to his weariness.

Worn with the labors of writing and publishing, and of looking after many interests connected with the general work, Elder White and his wife were, nevertheless, given no rest. Immediately after the Conference session, they were called to Wisconsin and Iowa, where they endured many hardships. Soon after their return to Michigan, Elder White was stricken with partial paralysis.

An account of these afflictions, and of the impetus they indirectly brought to the health reform movement a few months later, is given by Sister White in the issues of the REVIEW dated Feb. 20 and Feb. 27, 1866, a portion of which appears below.

This story, as prepared for publication, has been read by Sister White, and a few editorial changes from the original have been made.]

At the close of the General Conference we found ourselves excessively exhausted in physical and mental strength; yet duty seemed to urge us West; and we dared not remain at home. We had not for years past consulted our own ease and pleasure, and God had sustained us. Would he not sustain us now? We thought it the safest course to venture, and, summoning all the energy we could, we started on our journey.

We attended meetings in Wisconsin, and went to the farthest limit of our strength. Our diet was not such as would nourish. . . .

We felt it to be our duty to visit Iowa before returning to Michigan. We had no knowledge of the rebellion of — and —, but felt that there was a work for us to do in that State. We first heard of the rebellion on our way to Pilot Grove, Iowa, only a few hours before we met its leaders face to face in the meetinghouse. We labored with intensity of feeling to save the poor sheep who had been wounded and torn and left bleeding by these unfaithful shepherds. Our efforts were crowned with success. While engaged in meeting opposition, falsehood, and insult, prejudice and jealousy, we had thought little of our health. The blessed results that followed our labors, cheered us amid the gloom which we felt as we beheld what these two shepherds had accomplished in their dreadful work of tearing to pieces the flock of God.

Our overtaxing labors in Iowa told upon the strength of my husband. His labors in meeting this rebellion were of such a nature as to arouse his zeal, and lead him beyond what prudent consideration for his health would have allowed. If, on his return home, he could have had a period of entire rest, and entire freedom from anxiety and care, he would have recovered from the effects of that journey. But the work that these false ministers had been doing for months in preparing for a determined

rebellion, . . . made it necessary for us to write again, to save the honest from being deceived. . . .

When the time came to fill our appointment in Memphis, we needed rest of body and mind. For months we had been under a constant strain. Our nights were spent in broken sleep, because of bodily infirmities. Yet we spurred up our exhausted energies, arose at midnight, walked about a mile to the railway station, and stepped on board the train which was to take us to Detroit. At Ridgeway, we were obliged to wait about two hours for the arrival of a train from the East, before the stage would leave for Memphis. My husband lay down upon a bench in the station, and slept for about fifteen minutes, and this relieved his weariness in a measure. We rode about seven miles, to Brother Gurney's, and obtained some rest and sleep, to prepare us to attend the evening appointment.

The meetings in Memphis called for strenuous labor, and while in attendance my husband performed an amount of labor sufficient for two men possessing a good degree of strength. His vital energies were exceedingly depressed, yet his zeal in the cause of God urged him on presumptuously to exhaust, by overwork, the little strength that remained.

Our meetings closed on Sunday evening, after eleven o'clock. We retired after midnight, and arose at daybreak to take the stage for the cars. The cars missed connection, and we did not reach home till past midnight.

My husband slept but little that night, and would not be prevailed upon to rest the next day. He thought his business required him at the office. Night found him exhausted, and his sleep was broken and unrefreshing; yet we arose in the morning at five o'clock to take our usual walk before breakfast. We stepped into Brother Lunt's garden, and while my husband attempted to open an ear of corn, I heard a strange noise. Looking up, I saw his face flushed, and his right arm hanging helpless at his side. His attempt to raise his right arm was ineffectual—the muscles refused to obey the will.

I helped him into the house, but he could not speak to me until in the house he indistinctly uttered the words, "Pray, pray." We dropped on our knees and cried to God, who had ever been to us a present help in time of trouble. My husband soon uttered words of praise and gratitude to God, because he could use his arm. His hand was partially restored, but not fully. . . .

My husband and I felt the need of drawing near to God. And as by confession and prayer we drew near to God, we had the blessed assurance that he drew near to us. How unspeakably precious was the sense of God's boundless mercy toward us, his afflicted children! The stroke that had fallen upon my husband might have been fatal, or left him with one half of his body palsied and dead. We wept for joy, that amid our affliction the care of God was

toward us. The mighty Maker of the world—the omnipotent Ruler of the universe, was our Father! Precious, exceedingly precious, were these seasons of communion with God! Much of the time my husband was happy in the Lord. Day and night, the praise of God was upon his lips, and the sick room was truly a heavenly place.

(To be continued)

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 23

A. G. DANIELLS

WE have now come to a most important event in the line of history we have been tracing—Turkey's loss of national independence in the year 1840. This has never since been regained. Eventually this will lead to the removal of the capital from Constantinople to Jerusalem, where, according to the prophecy, "he shall come to his end, and none shall help him." Dan. 11: 45.

Every step in Turkey's history from the point we have now reached, onward to the end, must be of deep interest to the student of the prophecies relating to Turkey.

The destruction of the Turkish army, the desertion of the navy, and the half-submissive and conciliatory appeal of Turkey to her rebel vassal, Mehemet Ali, for a settlement of their differences, made it clear to the powers of Europe that Turkey must have help from some source or fall into the hands of Mehemet Ali. They knew that the sultan would rather place himself on the mercy of any European power than to treat with his merciless conqueror. But they all feared to allow any one power to become Turkey's guardian. The delicate and complicated situation then existing is fully explained by the historians. Alison Phillips says:—

"The attitude of Russia was for the moment doubtful. She was not averse to an independent agreement between the pasha and the Porte, which would relieve her from her obligations under the treaty of Unkiar-Skelessi, and at the same time would not deprive her of her preponderant position at Constantinople, untrammelled by any concert with the other powers. But this was precisely what the other powers wished to avoid. While commending the conciliatory attitude of the Porte, Marshal Soult therefore wrote to deprecate any negotiations on its part with Mehemet Ali save through the good offices of its allies; and Palmerston wrote strongly to the same effect. As to any possible attempt on the part of Russia to interfere under the treaty of Unkiar-Skelessi, in the event of the Russian fleet entering the Bosphorus, the British ambassador was to demand that the British fleet should be allowed to do the same."—*Cambridge Modern History*, Vol. IX, pages 562, 563.

In order to prevent Egypt, or Russia,

or any power from gaining advantages not acceptable to the other powers, and to secure time and opportunity to give the question adequate study, the powers united in sending a note to the sultan requesting the suspension of all negotiations for peace, or the settlement of his difficulties, with any power. Concerning this note, Frazer says:—

"On the twenty-seventh July, the ambassadors of the five great powers of Europe—England, France, Prussia, Russia, and Austria—made the following communication to the sultan: 'The undersigned received instructions this morning from their respective governments, in pursuance of which they have the honor of informing the Sublime Porte that the five powers have agreed to discuss and settle together the Eastern Question. They accordingly invite the divan to suspend a definite arrangement without their concurrence, and to confide in the benevolent dispositions of the mediating powers.'"—*Turkey; Ancient and Modern*, by R. W. Frazer, page 447.

This collective note arrested all negotiations between Turkey and Egypt, and, in fact, between Turkey and all other powers. It also prevented the Egyptian army from making an advance move on Constantinople.

The powers were nearly a year discussing the different phases of this question, but, at last, with the exception of France, they reached an agreement, which they signed in London, July 27, 1840. By this treaty Turkey voluntarily surrendered her national independence to the European powers. As this is an event of great interest, and concerning which much has been said and written, we shall here reproduce the most important articles of this treaty, and then trace the history of its execution.

"In the Name of the Most Merciful God

"His Highness, the sultan, having addressed himself to Their Majesties, the queen of the United Kingdom of Great Britain and Ireland, the emperor of Austria, king of Hungary and Bohemia, the king of Prussia, and the emperor of all the Russias, to ask their support and assistance in the difficulties in which he finds himself placed by reason of the hostile proceedings of Mehemet Ali, pasha of Egypt,—difficulties which threaten with danger the integrity of the Ottoman Empire, and the independence of the sultan's throne,—their said Majesties moved by the sincere friendship which subsists between them and the sultan; animated by the desire of maintaining the integrity and independence of the Ottoman Empire, as a security of the peace of Europe; faithful to the engagement which their contract by the collective note presented to the Porte by their representatives at Constantinople, on the twenty-seventh of July, 1839; and desirous, moreover, to prevent the effusion of blood which would be occasioned by a continuance of the hostilities which have recently broken out in Syria between authorities of the pasha

of Egypt and the subjects of the sultan. Their said Majesties, and His Highness, the sultan, have resolved for the aforesaid purposes, to conclude together a convention, and they have therefore named as their plenipotentiaries, that is to say, Their Majesties, the queen of the United Kingdom of Great Britain and Ireland, the Right Honorable Henry John Temple, Viscount Palmerston, . . . His Majesty, the emperor of Austria, king of Hungary and Bohemia, the Sieur Phillip, Baron de Neumann, . . . His Majesty, the king of Prussia, the Sieur Henry William, Baron de Bulow, . . . His Majesty, the emperor of all the Russias, the Sieur Philipp, Baron de Brunnow, . . . and His Majesty, the most noble, most powerful, and most magnificent Sultan Abdul-Medjid, emperor of the Ottomans, Chekib Effendi, . . . who having reciprocally communicated to each other their full powers, bound to be in good and due form, have agreed upon and signed the following articles:—

"Article 1. His Highness, the sultan, having come to an agreement with Their Majesties . . . as to the conditions of the agreement which it is the intention of His Highness to grant to Mehemet Ali, conditions which are specified in the separate act hereunto annex; Their Majesties engage to act in perfect accord, and to unite their efforts in order to determine Mehemet Ali to conform to that agreement, each of the high contracting parties reserving to itself to cooperate for that purpose according to the means of action which each may have at his disposal. . . .

"Art. 2. If the pasha of Egypt should refuse to accept the above-mentioned agreement, which will be communicated to him by the sultan with the concurrence of their aforesaid Majesties, Their Majesties engage to take at the request of the sultan, measures concerted and settled between them, in order to carry that agreement into effect. In the meanwhile, the sultan having requested his said allies to unite with him in order to assist him to cut off the communication by sea between Egypt and Syria and to prevent the transport of troops, horses, arms, and warlike stores of all kinds, from the one province to the other, Their Majesties, the queen of the United Kingdom of Great Britain and Ireland, and the emperor of Austria, king of Hungary and Bohemia, engage to give immediately, to that effect, the necessary orders to their naval commanders in the Mediterranean. Their said Majesties further engage that the naval commanders of their squadron shall, according to the means at their command, afford in the name of the alliance all the support and assistance in their power to those subjects of the sultan who may manifest their fidelity and allegiance to their sovereign. . . .

"Annex

"Separate act to the convention of the fifteenth of July, 1840. His Highness, the sultan, intends to grant and to cause to be notified to Mehemet Ali, the con-

ditions of the agreement hereinafter detailed.

"Section 1. His Highness promises to grant to Mehemet Ali, for himself and his descendants in the direct line, the administration of the pashalic of Egypt; and His Highness promises, moreover, to grant to Mehemet Ali, for his life, with the title of Pasha of Acre, and with the command of the fortress of St. John of Acre, the administration of the southern part of Syria. . . .

"The sultan, however, in making these offers, attaches thereto the condition that Mehemet Ali shall accept them within the space of ten days after communication thereby shall have been made to him at Alexandria by an agent of His Highness; and that Mehemet Ali shall, at the same time, place in the hands of that agent the necessary instruction to the commanders of his sea and land forces, to withdraw immediately from Arabia, and from all the holy cities which are therein situated, from the island of Candia, from the district of Adana, and from all other parts of the Ottoman Empire, which are now comprised within the limits of Egypt, and within those of the pashalic of Acre, as above defined.

"Sec. 2. If within the space of ten days, fixed as above, Mehemet Ali should not accept the above-mentioned agreement, the sultan will then withdraw the offer of the administration of the pashalic of Acre; but His Highness will still consent to grant to Mehemet Ali, for himself and for his descendants in the direct line, the administration of the pashalic of Egypt, provided such offer be accepted within the space of ten days next following, that is to say, within a period of twenty days, to be reckoned from the date on which the communication shall have been made to him, and provided that in this case also, he places in the hands of the agent of the sultan, the necessary instructions to his military and naval commanders to withdraw immediately within the limits and to the ports of the pashalic of Egypt. . . .

"Sec. 7. If, at the expiration of the period of twenty days after the communication shall have been made to him (according to the stipulation of Section 2), Mehemet Ali shall not accede to the proposed agreement, and shall not accept the hereditary pashalic of Egypt, the sultan will consider himself at liberty to withdraw that offer, and to follow, in consequence, such ulterior course as his own interests and the counsels of his allies may suggest to him. . . .

"In witness whereof the representatives plenipotentiaries have signed the same and affixed thereto the seals of their arms.

"Done at London, the fifteenth day of July, in the year of our Lord, 1840.

(L. S.) PALMERSTON,

(L. S.) NEUMANN,

(L. S.) BULOW,

(L. S.) BRUNNOW,

(L. S.) CIEKIB.

—*The Map of Europe by Treaty,* by Sir Edward Hertslett, Vol. II, p. 1008.

Freedom's Song

N. W. VINCENT

OUR Saviour, 'tis to thee,
Who died to make us free,
To thee we sing.
We seek thy love-lit face,
O, boundless is thy grace,
Just, equal all thy ways,
Our Life, our King!

Omnipotent thy hand—
Rule thou in every land:
Thee we adore.
Uplift the sad and poor;
When tried, help us endure;
Make our salvation sure
Forevermore.

Supreme on land and sea,
Our Prince and Glory be,
Our joy and song.
In tempest and in calm,
Our shield from sin and harm;
Beneath us be thine arm,
So kind and strong.

Thy gospel we receive,
Thy promises believe;
Thy word is true.
With thee in sweet accord,
We shed thy light abroad.
Come soon with thy reward,
Our home make new.

Caney, Kans.



Personal Questions for All

Answers From the Bible and From the "Testimonies for the Church"

J. M. COLE

Do we take time to pray?

"Take time to talk with God."
"Pray in faith." "Pray, believe, rejoice." "Not one sincere supplication is lost. The channel is open; the stream is flowing. It carries with it healing properties." "There needs to be among us a great deal more prayer."

Do we read the Word for personal, spiritual help?

"We are to meet every thrust of the enemy with the Word of the living God." "It is written," was Christ's never-failing weapon."

Do we know that God loves us and has a personal interest in us and our work?

"Christ's laborers are very near his heart of love." "He desires to perfect his household through the perfection of his ministers." "In his sustaining power men and women become strong to resist evil."

Do we love this message as we do our own lives?

"Nothing else in this world is so dear to God as his church. Nothing is guarded by him with such jealous care."

Are all our minutes properly used?

"We cannot afford in the few days we have here on earth to spend our time in trifling and nothingness." "There is a time coming when those who have wasted their time and opportunities will wish they had sought him." "It is by neglecting your daily opportunities that you become fruitless and withered."

Do we constantly seek God to give us the spirit of harmony?

"As laborers together with God, they should seek to be in harmony with one another." "We cannot afford to spend the time working at cross-purposes with God." "Those who are truly converted will press together in Christian unity." "The words are ringing in my ears, 'Draw together, draw together!' The solemn, sacred truth for this time is to unify the people of God."

Are we seeking daily to be like him who was meek and lowly of heart?

"We must seek the Lord earnestly every day, . . . to be cleansed from every feeling of superiority." "Let there be no divisions in the church of God, no unwise authority exercised over those who accept the truth. The meekness of Christ is to appear in all that is said and done." "The desire for pre-eminence must die. One subject of emulation must swallow up all others,—who will most nearly resemble Christ in character? Who will most entirely hide self in Jesus?"

Do we know that the center of S-I-N is I?

Paul said, "Take heed unto thyself."

Do we know that some men are "marvelously helped" by the Lord, so that wonderful things are accomplished by them for the advancement of God's people? 2 Chron. 26: 14, 15.

Do we know the history of the men who were "marvelously helped" by the Lord, and forgot God because their "names were spread far abroad"?

Read carefully again and again the record God caused to be written for us "upon whom the ends of the world are come." In 2 Chron. 26: 4-23, it is said of Uzziah:—

"He did that which was right in the sight of the Lord;" "he sought God;" "as long as he sought the Lord, God made him to prosper;" he "made war with mighty power;" he was "marvelously helped;" "his name spread far abroad;" "he was strong."

"But when he was strong, his heart was lifted up;" "he transgressed against the Lord;" this caused "his destruction."

He then became presumptuous; God's servants "withstood" him; "he was wroth with the priests;" "they thrust him out from thence;" "he was cut off from the house of the Lord;" "he was also a mighty man in valor, but he was a leper."

"Bring into your ministry the power of God, remembering that the Lord is behind you. Let his love shine through all you do and say. Let the truth shine out in full brightness. Humble self before God. Christ will be your efficiency." "Guided by our Heavenly Father's hand, let us go forward, improving every opportunity to extend the work of God."

Please do not put these questions and answers aside after reading them over. May they find a place in our hearts, and be seen in our lives, is the earnest prayer of the writer.

Wellington, New Zealand.



WASHINGTON, D. C., APRIL 9, 1914

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Editorial

The Portent of the Times

THIS is an age of change and transformation and revolution. In every quarter are seen unrest and disquietude. The changing emphasis in religious faith and teaching, the leavening effects of subtle skepticism, the inroads of the present-day spirit of commercialism, federation, and worldliness, which has invaded the great Christian church, are fast sweeping away professed Christians from their old-time faith and primitive simplicity. Many are inquiring, as did Pilate of old, only with greater eagerness; "What is truth?"

Socially and commercially the individual unit is coming to be counted of small consequence. Orders, societies, guilds, federations, fraternities, etc., have classified the great majority of mankind under some flag or with some following. Individual convictions are subordinated largely to class control and to party domination. Class distinctions are growing more pronounced, and class hatreds more intense. In the great world of labor and commerce, class rivalry and hatred are particularly marked.

Political Complications

Politically, eager expectancy awaits every day's happenings. Look where we will, we see disturbed national or international conditions. Continued revolution in Mexico, with all the accompaniments of such strife in bloody battle, murder, robbery, pillage, etc.; thousands of people without food, shelter, or raiment in the Balkan States, as the result of the devastating strife of several months ago; similar conditions existing in Japan in consequence of the recent earthquakes; penury, want, and suffering in China following the long-drawn-out revolution in that country, where even now affairs of government are far from having reached a stable condition; uprisings of the excited populace in Paris and Tokio over political questions; great labor demonstrations in Rome, Vienna, and other cities of Europe,—these are but a partial review of the conditions which exist in the world today.

English Crisis

And some of these conditions are found in the most stable and settled governments of earth. England has but recently passed through a great industrial war in which practically every industry in the kingdom was paralyzed and the very integrity of the government menaced, to be plunged later into the widespread agitation accompanied by riots, assaults, arson, etc., represented in the suffragette movement. At this writing the country is passing through a crisis such as she has not experienced since the period of the American Revolution; namely, the threatened uprising in event of the passage of the Home Rule Bill for Ireland. With the formation of Irish regiments who favor the passage of the Home Rule Bill, and opposing regiments averse to its adoption, both factions armed and drilling for active conflict; with the officers of the regular army resigning from the service rather than take up arms against their coreligionists in the threatened insurrection,—a peculiar and unique situation confronts the British government at the present time.

Class Hatred in the United States

Engrossed as are the people of the United States in their business and social affairs, many do not realize that in this usually quiet and generally law-abiding country there are some strong and growing orders which threaten the security of peace and order in the future. We have spoken in the past of the spirit which actuates some of these organizations, particularly the most active and aggressive one, known as the Industrial Workers of the World. Members of this organization a short time since invaded some of the church buildings of New York City, demanding as their right, without work, food and shelter. The *Washington Post* for March 22 describes one of the parades of this organization in the city of New York as follows:—

Under a silken black banner inscribed in blood-red letters, "Demolition," and led by Emma Goldman and Alexander Berkman, a seething stream of excited men and women of the I. W. W. and anarchist organizations, surged up Broadway and Fifth Avenue to One Hundred and Seventh Street this afternoon in one of the most riotous class demonstrations that New York has ever known.

Commanded by Miss Goldman to "march to Fifth Avenue and help yourselves to the things you have earned," the mob, a thousand strong, took the east sidewalk of the fashionable thoroughfare from Madison Square up, insulted all well-dressed persons, drove women for shelter into hotels or the doorways of houses, stopped automobiles, flung jeers and hisses at the mansions of the rich, stopped to denounce the men who peered from the windows of the millionaires' clubs, hurled insults at the churches they passed, and through all the long march kept the large force of

police on careful watch for a dangerous outbreak. . . .

This demonstration, regarded as one of the most extraordinary in the city's history, was subsequent to a mass meeting in the streets near Union Square, where the throng had been denied the right to gather. The wealth of the nation was the product of their toil, those gathered were told by speakers, and they should march forth into Fifth Avenue, and upon church and restaurant and hotel and shop, and take what was theirs. Emma Goldman and Carlo Tresca were some of those who exhorted the restless crowd.

"New York is a rich city," said Emma Goldman. "There's enough here for every man's comfort and enjoyment. The city owes you a livelihood. It rests with you whether you are going to get it."

In conclusion, Miss Goldman advised the crowd to "march on the mayor, on the churches, and on the police department," and "don't quit until you get what you want."

Precursors of the End

We do not fear that the government of Great Britain will go down in the crisis through which it is passing, nor do we anticipate that we shall witness today or tomorrow the destruction of law and government in the United States as a result of this spirit which is at work. But these internal complications are rapidly increasing in every government of earth, and like the preparations for international warfare, indicate the times which we have reached in earth's history. Says the Saviour, of the age just preceding his second coming, there shall be "distress of nations, with perplexity;" men's hearts shall fail "them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. And he declares that when we shall see these and other conditions which he enumerates, existing, we may lift up our heads, knowing that our redemption draweth nigh.

The apostle James gives as one of the signs of the last days the conflict between capital and labor. James 5: 1-8. The conditions which he points out we believe are fulfilled in the state of affairs which we see around us. This will become more and more evident as we follow the progress of events through the years to come until our Lord appears. These conditions which exist are God's monitors, indicating to us where we are living in the history of this world. In considering them we should not become hysterical in feeling, nor alarmists in words or actions. However, we must not shut our eyes to their import. They speak to us the message of our Lord's soon coming, and in this relationship we should candidly and earnestly point them out to our friends and neighbors.

Warning to the Church

Our danger is that these conditions will become so common that they will

lose their force and significance, so that the day of the Lord will come upon us unawares. Against this danger we are warned by our Master. He says:—

“Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke 21: 34-36.

May God grant that we shall be admonished of the days in which we live, that when we read in the daily press of the things transpiring on the earth we may see in them a fulfillment of the prophetic word concerning this day and generation. Let us prove of the number who shall not be in darkness, so that the day of God will come upon us unawares, but, regarding the times and the seasons, let us sound abroad the warning cry, preparing our own hearts, and seeking to prepare others, through God's grace, for the things which are coming upon the earth. F. M. W.



Heathen Agents of Delivering Providence

WHEN Ahab's wrath drove Elijah into hiding in time of famine, the Lord commanded first the ravens, then the poor widow, to supply the prophet's daily food. In the course of the missionary advance among fierce peoples, the same divine command has many times been heard by hearts in heathen darkness, so that even at the risk of life itself these agents of a delivering Providence have succored the servants of God.

In his “Sketches From the Dark Continent,” Willis R. Hotchkiss tells of such an experience that came to him in British East Africa. The Friends' Society had sent him with others to open work in that land, in 1895. The region was then a wilderness, and the people were embittered by fear of European aggression. Mr. Hotchkiss settled in a certain place, two Swahili boys being his only companions. A great crowd had gathered one day on the hillside near his house to determine what should be done with the stranger. After long counsel, word was sent him that he must leave within three days or he would certainly be killed. Mr. Hotchkiss says:—

I sent word back that I was there to tell them about God, and I intended to stay; they would find me at the end of three days if they wanted me. Throughout this time they threatened all manner of things, but did not resort to actual violence. Seeing that they did not frighten me, they resorted to the plan of starving me out, issuing an order that any one found bringing food to me was to be put to death. For over a month this was rigidly enforced.

But mark the hand of God. It would have fared ill with me had it not been for a divine supply to meet my need. An old woman frequently passed my hut going to and from her work in the fields. I had seen her but two or three times. But every time she passed she managed in some way to drop a root of cassava in the path before my door. This I roasted, and it enabled me to eke out my slender supply of provision through this trying period.

What prompted this old heathen woman, under penalty of death if caught, to drop that food before the despised and then-hated white man's door?—The very same power that caused the ravens to bring meat to the famished prophet by the brook Cherith. Is God changed? Depend upon it, he has his ravens for every Cherith still.

A similar story of deliverance at the hands of an unknown heathen agent appears in the history of early missions among the South Sea islands. Two Samoan teachers had been left on the cannibal island of Erromanga, in 1840. Only the year before, John Williams had been killed as he landed on those shores. But now a chief in another district had promised to protect the teachers, and a new effort was to be made for the island. This chief, however, quickly turned against the workers when he saw that their teaching rebuked his vicious practices. He gave orders that none should have dealings with the teachers or go near their hut. They fell ill with privations, and expected nothing but a lingering death unless God specially intervened to save them. And the intervention came:—

At the time of their deepest extremity, the providence of him in whom they trusted appeared for their deliverance. The same God who in ancient days was with the prophet, who guided him to the brook, and who commanded the ravens to feed him, was the teachers' God. In the day of their distress, a native, quite a stranger to them, had his heart stirred up with compassion toward them; and day by day for the space of five months this stranger came secretly to their hut, and, lifting up the thatch, gave them necessary supplies of daily food, and in this way was the means of saving alive the men whom his savage brethren had designed should die of starvation. Under the influence of what motives this kind heathen man acted, it is impossible to conjecture, but in what he did we recognize the hand of God.—*Gill's "Gems From the Coral Islands."*

We see in these things not only the Lord's deliverance of his servants, but his loving call to darkened hearts to follow on to know him unto life eternal. “In the depths of heathenism,” says the book “Christ's Object Lessons,” “men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to his servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted

the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The ‘Light which lighteth every man that cometh into the world,’ is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God.”

W. A. S.



What Do These Things Mean?

THERE is a tenseness in the religious situation such as has never before been experienced in the history of this country. For years there was, on the part of many Protestant individuals and Protestant periodicals, a spirit of taking Rome's part, apologizing for her past and making promises for her future, while she herself would make no promises for herself.

Today a change seems to be coming over the country. What has brought it about, and whether it will continue for any length of time, it is difficult to state. It has seemed to the writer that God is permitting this Protestant revival, and is leading Protestant journals and Protestant pastors and lecturers to speak out to this generation in earnest protest, as a part of his last warning against that power which is finally to dominate the world and dictate its religion.

On the one hand, we see great organizations, still bearing the name Protestant, preparing to join forces with Rome for the accomplishment of certain specific objects; and, on the other hand, we hear Protestants of various denominations denouncing Rome and voicing earnest warnings against her purposes in America. It is a significant thing, and it portends a struggle of no mean proportions.

While there is in this particular a revival in Protestantism, the manifestation of that revival is creating a feeling of intense bitterness on the part of Catholics, and they are attempting to stem the tide of this revival by physical force and by repressive measures. It means a great deal to a single religious system in this country to have one paper alone that is opposing it reach a circulation of nearly a million and a half in less than three years. This means, as that system knows, that about five million persons in this country are reading each week from one journal alone scathing denunciations of the Roman Church. Then, too, the hierarchy knows that this is but one of a considerable number of journals that are opposing Rome. Not only so, but these journals that are the most outspoken carry advertisements of many books that expose Romanism, and are, through such advertising, going into the homes of thousands of the people.

Because of the effect that Rome knows these periodicals and books will have

upon the minds of the readers, she is planning to use obstructive tactics whenever possible to hinder their circulation. She has succeeded in closing the mails of Canada to one of these journals, and is using her utmost endeavors to close the mails of the United States to the same journal. She is also carrying on a campaign that is designed to exclude from the mails all journals that attack the Roman system and doctrines.

It will be of interest to the readers of the REVIEW to see how some of the more conservative Protestant journals view the situation. The *Pacific Christian Advocate* (Methodist), of March 25, in a two-column editorial on "The Literacy Test" in the Burnett Immigration Bill, speaks as follows:—

It appears to us that the personnel of the opposition to the Immigration Bill should commend its immediate passage to every true American. We will name only two forces here which are arrayed against it. The first is the Roman Catholic Church, whose pernicious activities in all legislative bodies have become a serious menace. It is interesting to note that most of those who voted against this bill in the House of Representatives are members of the Knights of Columbus. If we are properly informed, no Knight of Columbus voted for the bill. Rather significant, is it not?

The second impediment the bill has is the forces which are trying to foreignize America—the great steamship companies; some large corporations desiring to flood the country with cheap labor; and the political bosses. The bill is recommended excellently because of the character of its enemies.

A very significant item recently appeared in the *Baltimore News* (a Roman Catholic organ), which says: "Dispatches from Rome say that the utmost indignation prevails in Vatican circles in Rome over the Burnett Immigration Bill. . . . Italian, Austrian, and Hungarian Catholic immigrants would be those mainly affected by the bill, it is stated, and at least fifty-five per cent of Italians would be excluded by the literacy test and forty per cent of Austro-Hungarians." Then the editor continues with these words: "There is reason to believe that the Vatican is exerting such influence as it commands at Washington to bring pressure to bear in the direction of annihilating the bill or the 'anti-Catholic' clause, as the literacy provision is termed."

Is Mr. Wilson dominated by this "influence"? We have hoped that our high-minded President would not be caught in the machinations of Rome. If he yields here, as he apparently has succumbed in other places, his future rightly will be as inglorious as that of his weak predecessor.

Why now, may we ask, should the Vatican exert such influence as it commands at Washington to defeat this measure? This frank Catholic editor has spoken freely of the Italian, Austrian, and Hungarian when he admits that one half will be excluded by such a law. Such superstitious illiterates are excellent tools in the hands of the Pope whether in America or their native lands. But must we go to Rome for

permission to enact such laws as we want in this country? Is this a free land? or are we under the dominion of the Knights of Columbus and the man in the Vatican?

The city is the harvest field of the political boss. The larger the city, the more corrupt is the government, as a rule. In 1900 Chicago harbored ninety-one per cent of the Poles living in Illinois and eighty-four per cent of the Italians. New York City contained forty-seven per cent of the Poles of that State, with eighty per cent of the Italians and ninety-four per cent of the Russian Jews. These foreigners are certain to continue to congregate in the cities, where they will be dominated by the political boss and the Roman hierarchy. More than a generation ago an eminent man wrote, "I look upon the size of certain American cities, and especially upon the nature of their population, as a real danger which threatens the security of the democratic republics of the world." Did he have in mind, we wonder, the subtle, persistent activities of the man who wears the red cap, and his repeated orders to "make America Catholic" by pressing his illiterate subjects into our cities—or by any other method?

It is perfectly legitimate for any American to inquire what right any religious organization has to be exerting pressure upon our lawmakers and executives. These men are elected to represent the American people. He who would vote to enact a law or to repeal a law because of "pressure," or who, as an executive, would sign a bill because of "pressure" from any source, would be violating his oath of office.

The *Christian Standard* has a department devoted to "American Protestantism," and in that department, in its issue of March 21, are printed the two following articles:—

Precisely So

"The great convention of French Catholics which will be held in Paris on Saturday next (February 28) will have no official significance. It is being organized by Colonel Keller and other influential Catholics for the purpose of uniting, if possible, at the coming elections all Catholic voters, irrespective of their private political opinions, in order to elect to the new Chamber of Deputies representatives who will support Catholic institutions and principles—the object being, of course, to put an end to the Masonic domination that is ruining the country. Neither the French bishops nor the Holy See are officially connected with the project, but a movement to unite Catholics for the purpose of defending Catholic interests is in complete accordance with views often expressed by Pope Leo XIII and Pope Pius X." — *Church Progress*.

Here is an avowal that the Romish church is in politics, and that for the express purpose of gaining advantages for "the church." The asseveration that the convention referred to has no "official significance," is a miserable and flimsy subterfuge. What boots it whether it is official or not, if the end in view is accomplished? That end is avowed to be to induce Catholic voters

to disregard party lines, and elect to the French Chamber of Deputies men "who will support Catholic institutions and principles." There you have it in plain terms. Can it be reasonably supposed that Catholics are trying to do in France what they would not try to do in America? Rome is the same always and everywhere, and her adherents would not hesitate to put men in power who would favor "Catholic institutions and principles" the world over, if they could. The hierarchy never sleeps, and unless Protestants are upon the alert, and take steps to counteract the machinations of the triple-crowned magnate on the Tiber, they will some day find themselves in chains. Let it be noticed that what Catholics are trying to do in France "is in complete accordance with views often expressed by Pope Leo XIII and Pope Pius X." The popes mentioned simply gave expression to the spirit of Romanism, and it is at work everywhere to put men in power who will serve the purposes of the hierarchy. The *Church Progress* is a full-blooded Catholic journal, and not a rabid anti-Catholic sheet, and what it says is to be taken as the real sentiment of "the church."

It Ought to Pass

A bill has recently been introduced into the upper house of the Massachusetts Legislature providing for the State inspection of all public and private institutions, such as schools, nunneries, convents, charitable institutions, etc., and it ought to become a law, not only in Massachusetts, but also in every other State in the Union. There are various good reasons for the existence and operation of such a law. In the first place, it is worth while for the sake of sanitation. If such institutions are not kept in good sanitary condition, they may become disease centers. Then, again, it is believed that some of them are practically prisons in which people are retained against their will, and this should be looked into. The question of morals is involved in some of these institutions, and they ought to be investigated from this point of view.

A few years ago such articles as these were rare indeed; and that such a journal as the *Christian Standard* should have a department devoted to such topics is very significant. The *Watchman-Examiner* of March 26 has the following paragraph, which sounds very different from the tone of its declarations of a few years ago:—

There is now being considered by the Committee on Constitutional Amendments of the Massachusetts Legislature a proposed constitutional amendment prohibiting sectarian appropriations. This amendment, if adopted, will absolutely prevent any appropriations of public money for parochial schools or other sectarian institutions, and will end all controversy concerning such grants of public money. The repeated public demands of representative societies of a certain religious body for public money for its institutions, together with the fact that only a few days ago a resolution was introduced in the city council of Newport, R. I., appropriating \$11,000 for the support of three parochial schools in that city, should convince every thoughtful citizen that the time

has arrived to settle definitely this most important question. The success of the proposed amendment depends on the public interest shown in the matter. The Boston conferences of the Baptist, Congregational, and Methodist ministers have indorsed it, and it is desired that all churches should do the same.

From *Zion's Herald* of March 25 we clip the following:—

Religious Conditions in France

While Roman Catholicism complains bitterly over the action of France in the separation of church and state, the authorities of the church are doing little to make the new conditions what they should be. The questions of finance are among the most serious that confront the church. It appears that nothing is being done by the bishops to organize mutual insurance companies in behalf of the clergy, or to establish funds to take care of the superannuates. Neither is anything being done for the higher education of girls. There has been inaugurated, on the other hand, a bitter campaign against the government schools, which are accused of all manner of crime and iniquity. A writer in the *Church Quarterly Review* says concerning the Roman Catholic colleges of France: "They suffer less from the law of separation than from lack of scientific liberty. The Vatican has endeavored to introduce into our land the procedure of the Inquisition, repugnant to the French spirit, which is frank and loyal. Whilst Rome denies and casts forth all liberty of thought and action in the Catholic Church, the bishops favor with their imprimatur the most imbecile writings, and censure those who venture to say that Lazarus did not take boat at Jaffa for Marseilles, or who argue that the house of Loretto was not wafted on angels' wings through the air from Nazareth to Italy." These are the conditions which help to make the present the high hour for Protestantism in France. Through the colporteur system which has been introduced, Bible tracts are being distributed broadcast, and the masses are being reached, with wonderful results.

The *World's Crisis* of March 25 reprints entire the article which appeared in the *REVIEW* of March 5, entitled "America's Representative to the Papal States," by C. E. Holmes.

The *Religious Telescope* of March 25 devotes its entire first page to the Bible-burning incident in the Philippines, from which we clip the following paragraphs:—

One has a right to think that the day of Bible burning has passed. But if one is confirmed in that belief, late news from the Philippine Islands will cause a sudden and a radical change of mind. . . .

This Bible burning occurred on January 16—over two months ago. How many of our readers have heard of it? We venture not one in all the United States. Important events are generally telegraphed around the world and are in all the daily papers in less than thirty hours. Not so this time. The Associated Press is said to be under Roman control, and the spectacular affair was intended to cow Filipinos, not to supply

interesting reading for people in the United States.

Why did not the American dailies of the Philippines carry an account of the article? Let them tell. Every one was silent—whether terrorized, let the reader judge. One American weekly protested later, but it was left to a Filipino daily paper, *Renacimiento Filipino*, to break the news to the world. This it did on February 3, with a triple-display head, five columns wide. The same issue contains a double-column editorial strongly denunciatory of the burning of the Bibles. The managing editor, the associate editor, and the business manager are Filipinos. The last paragraph rings as true as any word which could be spoken on this side of the sea:—

"It is sad to have to record that the act was ever done. It bespeaks a narrowness of vision that can be attributed only to the religious fanatic. It is an example of the lesson that the Catholic Church taught six centuries ago. It is a species of hollow reverence for the teachings of him who preached brotherly love. While the question involved is one that has taken up the time of humanity, arrested the attention of the greatest minds, and cost the lives of the most worthy men, it is a question which the *Renacimiento* is not afraid to touch upon. Independence of religious thought encourages it here to brand that scene as a remnant of religious barbarism; as one of the most iniquitous and uncalled-for acts ever done in the name of a world-wide religious belief. The Bibles could have been secured through the device mentioned in the front-page article of this paper, but to burn those books in public, in the presence of an invited and awe-struck populace, is the last word in intolerance in this age of religious enlightenment."

We might add that Rev. H. W. Widdoes, superintendent of our mission work in the Philippines, was in Vigan a day or two after the burning, and that he verified everything by personal investigation.

"But that is in the Philippines," an apologist observes, "and an American Catholic would not think of such a thing." • Hold on, Brother Apologist. The perpetrator of this act of bigotry was not a Filipino priest, nor yet a much-maligned Spanish friar, but an American Jesuit named Thompkins, who for several years has fought the Protestant missionaries with a fanatic zeal. It is an easy thing to ask what Padre Thompkins would do in his native America if he had the chance—and just as easy to answer. The matter was brought to the attention of the archbishop, who promised to mete out punishment; but one can imagine the severity of the punishment when he understands that an archbishop has no authority over a Jesuit.

What was done in Vigan on Jan. 16, 1914, is an index of what would be done the world over if power were possessed. The Inquisition might lose its place in history because of one even more bloody.

Will the authorities in Washington do anything?—They will do nothing. Too many "pan-American" masses have been celebrated on Thanksgiving to expect even a piping voice of protest. We doubt whether Washington would do anything if a Bible agent had been included with the Bibles.

The *Christian Observer* of March 25 contains a lengthy editorial review of the work entitled "Romanism—a Menace to the Nation," a striking work written by a former priest, Jeremiah J. Crowley. The *Observer* reviews the book approvingly, and says:—

The hierarchy is challenged to disprove the charges. There is much food for thought in Father Crowley's book. It is inconceivable that it should all be "a pack of lies." If true, or if one half of it is true, it is enough to point out the dangerous tendencies of the Roman hierarchy.

The *Western Recorder* (Baptist), in its issue of March 26, has this note and comment:—

Just So

In a recent issue of a Romanist publication there appears the following:—

"Non-Catholics judge our religion largely by the lives of Catholics whom they know. The inventions of lecturers and anti-Catholic publications do not deceive as many as we suppose."

Quite right; they do not deceive a great many, but, O! how many they do enlighten concerning Catholic capers. Yes, we do judge these people "by the lives of Catholics we know." For example, in our city, four fifths of all the saloons are run by Catholics, and these same Catholics are in good standing and full fellowship in the Roman Catholic denomination. We find, too, that from the Pope down, or rather up, the leaders of Romanism are opposed to the extinction of the liquor traffic. We find this same people opposing every moral reform; blocking every effort for the moral uplift of the people.

A few days ago, while in New Orleans, Cardinal Gibbons said: "While I am an ardent advocate of temperance, I am intuitively persuaded that prohibition cannot be enforced in this country. It is calculated to make hypocrites and tends to the manufacture of illicit whisky, replacing the good material with the bad, while at the same time robbing the government of the legitimate tax."

The good cardinal says he is "intuitively" opposed to prohibition. We do not know how much if any liquor is consumed by his eminence, but we do know that if he partakes as freely as many of his priests, he has personal grounds for his opposition to a law that is designed to abolish the greatest curse known by man.

It will be noted that several of these utterances indicate that their authors understand what is the purpose of the Roman hierarchy concerning America, and what the result would be should she accomplish her purpose. While Rome denies that she is in politics, some of these extracts prove that she is. In the issue of the Jesuit journal *America* of Dec. 20, 1913, there appeared this note:—

SPAIN.—The bishops of the province of Grenada have issued an appeal for the organized union of all Catholics of their dioceses in defense of the rights of the church in Spain, a union that is to comprehend Catholics of all political

parties; and is to make itself felt particularly in the polling booth.

This is certainly playing the game of politics, and doing it in such a way as to make the priest a political "boss" of the most pronounced type, who will hold over the heads of the voters the dreaded club of excommunication to compel them to vote as he directs. If Rome finds that expedient in Spain, have Americans any guaranty she will never attempt it here? "The Catholic Church gives no bonds for her good behavior," says "Father" Phelan, of the *Western Watchman*.

It should be stated that the above extracts are taken from only a portion of our exchanges of one week. Do they not indicate that the time is ripe for the warning of the people as to what these things mean? C. M. S.

Note and Comment

Subtle Infidelity

It is sad to see men of large talents, and who are capable of exerting a mighty influence for God and his Word, fall into the pitfalls of higher criticism, and turn their influence against the cause of Christianity. Many are doing this at the present time.

One of the latest recruits of higher criticism is Dr. Charles Aked, of San Francisco. Much was made of his departure from the East several years ago to take up work in the great metropolis of the Pacific Coast. Many hoped great things from his ministry. He was received with open arms by the church people of San Francisco, and was honored with the position of president of the federated churches of that city. But now he openly declares that he cannot longer support the doctrine of the miraculous conception and birth of Christ. Of his position the *Christian Observer* of February 11 says:—

Dr. Aked's drift toward Unitarianism has been rapid. Now he has aligned himself with those who would rob Jesus of his divinity and would declare that "there is divinity in us," and that the difference between men and Jesus is a "question of quantity and not of quality." This heresy has been paraded in all ages of the world's history, and it is passing strange that a man with the opportunities that Dr. Aked has had of study and observation should align himself with the enemies of Jesus, the divine Saviour of men. Veiled praises of the Christ as the highest type of man and yet as not divine, cannot avail to stem the torrent of sin that surges through the hearts of unregenerate men.

Dr. Aked's position is in harmony with that held by many religious leaders. We are glad, however, that there are some clergymen in San Francisco who widely dissent from his utterances. The Presbyterian ministers of San Francisco de-

manded that Dr. Aked resign from his office, threatening that if he continued as president they would withdraw from the federation. When the matter came to vote, according to the Pittsburgh (Pa.) *Post* of February 18, seventy-four members of the federation voted declining to accept his proffered resignation, and only nineteen voted for it. If this vote indicates the drift of religious faith and belief among the clergymen of San Francisco, the situation is truly painful as well as deeply significant of the trend of religious faith at the present time; for undoubtedly the same line-up of religious teachers would be made in other cities as has been made in San Francisco if similar occasions were to arise. Of Dr. Aked's position the *Post* above referred to, says:—

A preacher who refuses to accept the Bible in its entirety is getting out of his element. A lawyer can attack the constitutionality of a statute and appeal to a higher court, but with a preacher it is different. The law which serves as his guide is accepted by civilization as divine revelation, and to deny any of its theories is calculated to shake the faith of those who listen to his teachings.

In the refusal of the federated churches of San Francisco to accept Dr. Aked's resignation, the *Congregationalist* of Boston declares that he received a "handsome and merited vindication." While not indorsing his views, this representative journal of the church to which Dr. Aked belongs, believes that "a Christian minister should be accorded liberty," and that "belief in the virgin birth should not be a prerequisite of admission to the fellowship of evangelical churches."

On the other hand, the *United Presbyterian* thinks that Dr. Aked in holding such doctrines should "fall out of the ranks in which he has been marching, and take his place with those who prefer a humanistic and rationalistic religious fellowship."

The *Herald and Presbyterian* considers that the church faces a crisis, and declares:—

The Presbyterian Church stands for comity and federation, but neither comity nor federation will long stand if we are to have attacks from Methodist and Congregational ministers on the essential doctrines of the gospel.

The *Catholic News*, in reviewing the question, relates the following dramatic incident as indicating the influence of such teaching:—

Dr. Aked, of San Francisco, who has been proclaiming doctrines contrary to Christian teachings, was forcibly reminded of the damage he is doing to religion when, the other day, in San Francisco, a well-dressed young man made his way through a crowd attending the laying of the corner stone of the First Congregational church in that city, and tore into pieces a marked Bible, throwing the leaves at the feet of the pastor, Dr.

Aked. The Bible's cover was tossed on the corner stone. The man then retreated and disappeared in the crowd. The cover was tagged with texts referring to followers of new doctrines, and the inside was marked "Property of the San Francisco Church Federation." Dr. Aked is president of that organization. One of the cards with which the cover was tagged read "Tekel." This word was printed in large red letters. Its meaning, as translated in the book of Daniel, is, "Thou art weighed in the balances, and art found wanting." Dr. Aked and clergymen like him are certainly tearing the Bible to pieces by the denial of essential Christian doctrine, and it is not surprising that he has been taken to task so conspicuously.

In the *Public Ledger* Dr. Aked defends his position by the pitiful statement—pitiful if it is true, as we do not question—that "these views of mine passed unchallenged in the more orthodox circles of New York Baptists."

Silently and insidiously but none the less surely the enemy of all righteousness is undermining faith in God and in his Word. Fittingly does that Word inquire, "When the Son of man cometh, shall he find faith on the earth?" Some—a rapidly lessening number—appreciate the drift of religious thought and teaching, but the majority are fast drifting upon the rocks and shoals of unbelief.

It is for us to exalt in our lives and teachings the blessed Word. We serve a living God; we have a divine Saviour. By the overshadowing power of the Spirit, whereby he was begotten of the Father, we may become changed into the likeness of his character. He is able to do for us "exceeding abundantly above all that we ask or think." We may safely rest our salvation in his hands.



A Foreign City in America

THE Italian-speaking population of New York City is greater by more than 86,000 than the population of Rome: 549,444 persons in New York City report their native language as that of Italy; Rome, according to the last census, has a population of 462,783. The persons in New York City reporting German as their native tongue number 841,889, equal to the combined population of Munich and Hanover. Other nationalities, of course, are very liberally represented.

One has only to go through the foreign settlements of our great cities to be impressed with the fact that the very world has been brought to our doors. We believe that this has been done in the good providence of the Lord. For these different nationalities earnest labor should be put forth. Among them will be found many who will receive with gladness the message for this generation, and who in turn will become light bearers to their own countrymen at home.



West Africa

L. R. CONRADT

FROM some points of Europe the northern shores of Africa are visible, and it was therefore but natural that workers should go from Europe to Egypt and Algeria at an early date. The work in Germany grew in strength, and attention was then, of course, directed to the German colonies in Africa. As German East Africa is the most populous, work was commenced there in 1903. Later on, the Abyssinian Mission was begun on the east coast, and then the Victoria-Nyanza Mission, both British and German. The mission board had meanwhile directed its attention to the West Coast and established permanent work in Sierra Leone. Missionaries were sent from time to time to the Gold Coast, where a native church had been established. In view of the malarial climate on the West Coast, a health station was established on the Canary Islands. Since West Africa consists mostly of European colonies, it was but natural for the mission board to turn over the West African missions to the European Division.

A glance at the map, however, shows us the immensity of the West Coast of Africa. One can readily see that the establishing of two permanent mission stations in the Canary Islands was but as church on the Gold Coast, and a health station in the Canary Islands, was but as a drop in a bucket. There is only one independent government, the little Negro republic of Liberia, and it rests on a rather weak foundation. The French republic alone owns, in Africa, territory two thirds as large as all the United States, with about 27,000,000 people, and most of this is on the West Coast. The Kongo State, now a Belgian colony, is about one fourth of the size of the United States, containing 15,000,000 people. Great Britain has nearly as large a territory on the West Coast, with another 20,000,000 inhabitants.

Only a very small beginning had been made. How could these immense territories be opened? It looked as if it might be a long time before we should even have a commencement, much less a solid foothold, in all these countries. But God's ways are not our ways, and his promise that this message must go in this generation even to all the countries of West Africa, as well as other parts of the Dark Continent and the world, stands sure. Today we see the problem much nearer solution than six months ago.

During our recent visit in Sierra

Leone, plans were laid for establishing permanent work in the largest English possession, Nigeria, and also at the Gold Coast. There was also a call from a company in Liberia for one of our workers to commence operations there, and the brethren will visit the place on their way down to Nigeria. In Sierra Leone, where we had only two stations, at Freetown and Waterloo, our brethren had been employed finding two large tracts of unoccupied mission territory in the hinterland, one among the Timnes and the other among the Mendis. The way is further opening up in the German colonies on the West Coast. On the German boat going to Freetown and back I had an excellent opportunity to gather information concerning German Kamerun. I learned also that the governor of this colony was home on furlough, and arranged an audience with him as soon as possible. He received me very kindly at his office in Berlin, and stated in his very first remarks that he was favorably impressed by the mission work of Seventh-day Adventists, and on a visit to our stations in German East Africa, had met our missionaries, and become acquainted with our work. Later he expressed once more by letter how extremely satisfied he was that we as a mission society planned to enter the country in the near future, and he gave us valuable hints as to the localities we should occupy, etc. At present we are securing the proper men to enter this open door as soon as possible.

While attending the East German conference, I learned from a brother who had been in German Southwest Africa for some time, and had returned to Germany to attend our school in Friedensau for a short time, that a friend of his urged him to return to Southwest Africa to take charge of his large estate while he returns home. He married before leaving, and in my conversation with him, he informed me that his real object in going was to become still better acquainted with the country, people, and language, and then he would be quite willing to render us service as a missionary. Thus two German colonies will probably be occupied during the present year.

Further, we are laying our plans to enter the Kongo from the east rather than from the west. The Germans have just completed a railway, about 800 miles in length, from Dar-es-Salaam to Lake Tanganyika. The Belgians are finishing a railway to Lake Tanganyika, on the other side; in a short time it will take but a few days to reach the very heart of the Kongo from Dar-es-Salaam.

From the information secured, I find that that portion of the Kongo has but comparatively few missions, and is quite healthful. The only real gap is in the French possessions, and we hope that ere long suitable workers can be found to make a beginning there also. God does not only open doors, but he provides means. The 50,000 marks jubilee donation will surely furnish ample means to start in the German colonies. In Sierra Leone there is every possibility of our being able to sell the mission property in Freetown at a good price, which will give us the necessary cash to establish our work in the interior of Sierra Leone, the Gold Coast, and Nigeria.

We are hard at work to find more men, and, if possible, some tried Africans. We are seeking to use to the best advantage those we already have. Elder D. C. Babcock, with some native workers, will take hold of Nigeria. Elder W. H. Lewis, with some native assistants, will take hold of the Gold Coast. Elder R. S. Greaves, who has thus far labored in Asia Minor and Greece, will join Dr. E. W. Myers in Sierra Leone, in place of Prof. T. M. French, who was compelled to return to America on account of the sickness of his wife. We have also several workers in German East Africa, who have gained an experience there for the work in Kamerun and Kongo, and we are looking around for others to join them.

Our greatest lack seems to be in English-speaking workers. Our English work in Europe being rather weak, we hope that we can secure about half a dozen sturdy, consecrated, bright young men from the States, who will enter the English fields, both in Europe and Africa, and thus furnish us the so much needed material.

We are grateful to the Lord that the prospects are good for the opening up of the West Coast during 1914-15. May we have the prayers of God's people and their support in the great undertaking before us.



Japan

F. H. DE VINNEY

WE are now holding what we call an "institute," for lack of a better name; but we cannot hold exactly the same kind of meeting here that we would call an institute at home. We are spending time each day in praying together, and in seeking the Lord for a new experience and a better fitting up for his work. I have been working for the past eighteen months on a series of Bible studies to be used in tent meetings or home studies. We spend two hours each day on the study of these subjects, taking the entire time of one session for one subject. Then in the evening we invite the public to our meeting, and one of the laborers is chosen to present that same subject as a sermon. After the outsiders have gone, we spend at least half an hour in talking over the manner of presentation, correcting mistakes, etc., all taking part.

These meetings have been on my heart

and mind for months, and while at home on furlough I could hardly wait to get back here and for the time to come when we might begin them. We are more than repaid already for all the labor. I have had some good times presenting the message in days gone by; but never in all my work have I personally felt the power and the Spirit of the Lord, no, nor the love of the truth, as I have since we have been studying together with these workers who are so intensely interested in preparing for better work.

Sabbath, after the morning services, I started out for a walk along one of the little, crowded streets near my home. On approaching a little open space where a small canal joins the street, I heard loud talking. I was about to leave the street in another direction when something familiar in the voice attracted my attention, and I went on until I could see the speaker. I found three of our laborers and a canvasser holding a street meeting, with a goodly number around them listening to the word. I stood unobserved, and my soul went out to God in thanksgiving for this manifestation of the spirit of love and labor for souls that is coming in among our Japanese workers.

The spirit of depression and anxiety which sent me out for the walk, left me in an instant when I saw what was before me in the street, and I made up my mind that God is able to care for his own work, and that he wants me to trust him and rest. This little incident may not seem very great, but to me it is an indication that the Lord is giving a burden for souls, and a desire to reach them with the saving message, which is going to bring victory to our work in Japan. I never have been of so good courage as I am today, thank the Lord, for I know that he is on the giving hand, and is with us to bless our labors.

Tokio.



Palestine

W. C. ISING

I HAVE just returned from my long journey to Bagdad and Mosul, ancient Nineveh, which took some nine months in all.

It is a pleasure to us to know that the brethren in America take such an interest in us. We certainly follow closely the development of the work over in the States, and especially the opening up of new fields.

There are interesting items I should like to write about, but Sabbath is drawing on, and the fact that I plan to leave for the East Jordan tomorrow evening with Elder Henry Erzberger, does not leave time to write all I should like to.

Later we shall be able to send on some good reports. Mrs. Ising can furnish some interesting material of her work among Moslem women and children. While I made my long trip of nine months, I sent my wife and daughter to London. My wife took a course there, and has passed her examinations successfully in the institution she attended.

At the same time she has wonderfully improved in the English. Little Thea, who is now more than six years of age, went to a sort of kindergarten, and speaks the English now as readily as any little English girl. This was indeed a practical arrangement. They reached Beirut a week ago, a few days after my return. Mrs. Ising's work among Moslem women will help me in my evangelistic lines here in the East. Without anything substantial like this, in my

Mission Notes

In speaking of how itinerant work must be done in Hunan, Brother R. F. Cottrell in a recent letter says: "At present Brother Lillie is away on a trip to the outstations. When he returns, I am planning for a trip in another direction. With our other work, it keeps us quite busy to get around to all of our thirteen outstations twice a year. Some of the nearer ones we can

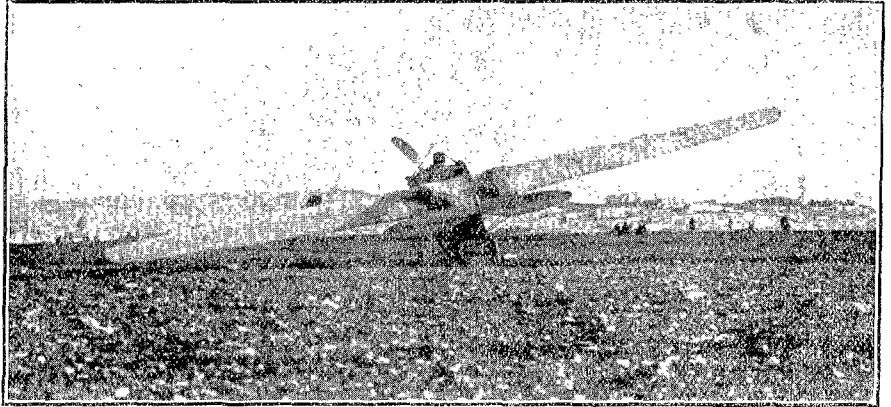


Photo by Underwood & Underwood, N. Y.

FIRST AEROPLANE AT JERUSALEM

Twenty thousand people, representing every nationality and religion, representatives of which fill the holy city at this time of the year, gathered to see the first aeroplane flying over ancient Jerusalem, which may be seen with the Mount of Olives in the background. The French aviator, Bonnier, was at the wheel, and in his passenger car was aviator Barnier. The aero approached the city from the northwest and passed immediately over it to the historic plain of Rephems, to the south of the city, and not far from the German colony and the Jerusalem and Jaffa railroad station. The aero was expected, and a dense crowd filled the Bethlehem road. The French consul-general, several local officials, and many prominent people were in the gathering, which, it is said by the oldest inhabitants, was the greatest ever seen in Jerusalem.

This is one of two machines which left France a short time ago to attempt the flight to Cairo. The other machine, piloted by M. Vedrines, arrived at Jaffa about a week before the one piloted by Bonnier. On January 1, the monoplane, rising easily into the air, took its course toward Bethlehem, six miles away, where it turned southwest en route to Port Said, which was reached two hours later. Here the aviators lunched, then set out for Cairo, which place they reached at five o'clock that afternoon.

The photo of the French aeroplane was made immediately before its departure for Port Said and Cairo. The left wing points to the Mosque of Omar and Jerusalem; under its right wing, the Mount of Olives is clearly visible.

opinion, it gives satisfaction neither to the people nor to the worker to simply teach the people religion, for you have nothing with which to meet prejudice. A work on lines similar to that which we are now carrying on successfully in German East Africa and other foreign lands, is certainly very advantageous. The same could be done here, only on a somewhat different scale; but quite a large percentage of the expenses could be secured. The medical work is certainly the most suitable, but it does not suffice to have it done by a nurse while even native doctors abound. My observations on the trip in the interior have strengthened my convictions in this respect. In our methods we have no competition at all here in the East, although the Americans are carrying on an extensive medical work.



"A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship's being in the water which will sink it, but the water's getting into the ship. So the world with its love of pleasure getting into the hearts of Christians has ruined its millions.

visit oftener. Last spring we both went at the same time, but as we have been visited by thieves three times during the past summer it has not seemed best for both of us to be away at the same time. On two occasions, the thieves had their booty from our cottages wrapped and tied to carry away, but some one was awakened each time to frighten them, so that the thieves were not richer for all their pains."

Over in Turkey, where Brother Z. G. Baharian is laboring among the Armenians, from Gurin, in the province of Sivas, where there are about 2,000 Armenian homes, the following was written: "To prepare the way, I sent Brother Ashikian, our colporteur, who sold books. Two began keeping the Sabbath. Later I came, and together we began gospel meetings. At present a good interest has been awakened, and several souls are in the valley of decision. Persecution is also hot, but God is protecting us. Brother Ashikian was beaten when he was returning from a visit. Another young man has accepted the truth. God is making up his people, though slowly. We have no reason for discouragement."



An Evening Psalm

MRS. L. R. REYNOLDS

DAY dons her slumber robe at eve,
Rich draperies of glorious hue;
Serenely then she takes her leave,
The western gateway passing through.
With folded wings she's gone to rest;
Night draws the curtain round her bed;

We see no form, but o'er earth's breast
We see a shadow darkly spread.

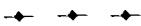
The stars that deck the evening sky,
Like sentinels their vigils keep;
White fleecy clouds go drifting by,
Like shepherd-tended flocks of sheep.
The zephyrs, soft as angel's wings,
The drowsy landscape floating o'er,
A tribute, rich and rare, they bring
From dewy field and fragrant flower.

O beauteous eve, like some sweet psalm,
From earth to heaven allures our eyes!
The holy hush, the Eden balm,
All seem a glimpse of paradise.
While moonbeams light the scene below,
The tender and impassioned gaze
Of myriad stars, with softer glow,
All seem to say, Give God the praise.

He spread this beauty all abroad,
And taught the morning stars their song.

Let every creature worship God,
And every tongue his praise prolong.
The mountains and the hills break forth,
The trees and fountains clap and sing,
O praise the Lord, yea, all the earth;
Let every creature tribute bring.

Wichita, Kans.



Flies

E. D. HAYSMER, M. D.

As we are rapidly approaching the time of the year when fly-borne diseases are encountered, it is well for us to pause a moment and consider the gravity of the situation and the means at our disposal for eradicating the cause of these disorders. Can disease actually be prevented or lessened by getting rid of flies? The answer is, Yes, much can be accomplished.

That flies spread many diseases is no longer doubted, and the "typhoid fly" is known everywhere. Typhoid fever, however, is only one of the fly-borne diseases. The germs of diphtheria, tuberculosis, cholera, diarrhea, "summer complaint of children," and possibly those of scarlet fever, meningitis, and other diseases are carried by the fly.

Flies are disease carriers. They are given to living on filth, and it may be said that where there is no filth there are no flies. Flies require nourishment, and when food is denied them, they either die or seek quarters elsewhere.

The ordinary domestic house fly is

one of the most dangerous members of the animal kingdom, and presents to mankind today as great a problem as the much-spoken-of and dreaded mosquito. In civilized countries we no longer dread the larger animals, as those that are dangerous have become extinct, and those that are useful have been domesticated; but we, nevertheless, have a problem on our hands, as it has been proved time and again that many of the smaller pests are far more dangerous to the life of a community than were ever the larger animals.

While the mosquito transmits malaria and yellow fever, yet, with the application of our knowledge along preventive lines, these diseases are rapidly becoming rarities, and some of the formerly most-infected regions in the world are fast becoming "health resorts." This is all due to the fact that the relation existing between the mosquito and disease is known. Today we know the relation that the fly bears to disease, and now this knowledge is being used as a great aid in the eradication of these fly-borne diseases.

On every hand are seen the pernicious effects of typhoid fever, tuberculosis, etc., and it is easy to see that the prevention of these grave maladies is of the utmost importance.

The fly will feed on the most obnoxious germ-laden filth, and then take its desert from the baby's milk bottle. Flies carry germs on their legs. They wade through and feed on filth and excretions, and then fly away to do their deadly work in the home. They have been observed on the dining table with lime on their legs which had been used to disinfect the excretions deposited in near-by military camps. When their legs are bathed and the water examined by a microscope, germs are seen by the thousand. Milk that they have had access to is soon found to be teeming with germs. Should a fly become laden with disease germs, the result is that some one is exposed to a disease, if the fly is allowed to come in contact with food.

The fly has been depicted as the bearer of the skull-and-cross-bones ensign, and this is very appropriate, as there are many, many graves that trace back in origin to its contaminating presence. Children are most liable to the ravages of diseases due to milk contamination, and yearly thousands are taken sick and die from preventable diseases, because we tolerate the house fly. For years pure food has been regarded as one of the greatest essentials to a healthy existence, yet only lately has it been thoroughly understood that flies may so contaminate what would otherwise be good

food that it may be positively harmful or the cause of some definite disease.

It is time that we realize as never before the fact that flies are our enemies, and that every effort should be made toward their extermination. To rid the country of its mosquitoes, while a tremendous task, is yet easier than to rid it of its flies. A government may drain swamps, etc., but the individual effort is the element that counts in this battle that is now being waged against the fly.

As flies breed and multiply greatly in the early part of the warm weather, and continue to do so until it is very cold, it may be seen that for every fly that is killed now a whole generation, sometimes amounting to many thousands, may be prevented. The season has now come that will give the most success in this great exterminating campaign. During the early spring days some cities are offering bounties on flies. Says a dispatch from Fort Wayne, Ind.:—

"After examining statistics showing that a fly permitted to live in March becomes the progenitor of 93,312,000,000 flies in August, the Woman's Clubs League of Fort Wayne has offered a bounty of one cent for each fly killed and brought to the headquarters of the league. After 5,000 March flies have been brought in, the bounty ceases. At that time, the league figures, it will have been responsible for a shortage in the fly crop of 466,560,000,000,000 flies."

Similar crusades are being conducted in other cities. There should be carried on everywhere a vigorous antily campaign, the results of which will depend on individual effort.

The most successful means of ridding one's premises of flies is to keep everything out-of-doors scrupulously clean, allowing no filth whatever to accumulate, no water to stagnate, and securing the benefit of all the sunlight possible on the ground. Barns and all outhouses, as well as the dwelling house, should have all windows and doors screened. Stable litter and all like material, in a word, everything upon which flies feed, should be either done away with or screened.

Every fly that gains entrance to the inside of the house should be hunted out and killed. This is of the utmost importance, as it is the fly in the house that is usually responsible for the disease.

Outdoors, flies may be caught in traps, which, when properly constructed, will permit of a wholesale destruction of these pests. For indoor use, the most popular methods are the use of the fly swatter, fly paper, and various poisons. Of these the fly paper and the fly swatter are to be recommended most highly.

It is very desirable that during the year 1914 more flies be killed than ever before, and that a most earnest cooperation be obtained which will result in the furtherance of this swat the fly campaign. A great reduction in fly-borne diseases is certain to be the result of intelligent, earnest cooperation in this undertaking.

Washington (D. C.) Sanitarium.



“The Freedom of Religious Faith”

DURING the recent session of the Pacific Union Conference, under the above heading, there appeared in the Oakland (Cal.) *Bulletin* of March 19, 1914, the following editorial:—

“There is in session in this city a body of men the superiors of whom in industry, orderliness, loyalty, honesty, good repute, and all that makes for the best citizenship, we think it would be difficult to find. These are the Seventh-day Adventists, now holding their biennial conference.

“The members of this church observe Saturday as the Sabbath, and no matter whether this is sound theology or not, it is their belief and their undoubted Constitutional right as citizens and free men and free women, so to keep the seventh day as holy.

“Observing the seventh day as the Sabbath, it is at once a violence offered to their faith and an unreasonable business hardship to compel them by law to observe also the first day of the week as a day in which they shall not labor or carry on their usual business and professional vocations. And upon these grounds these good people are strenuously opposed to all so-called Sunday laws.

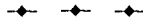
“We think they are absolutely right in their contentions for their civil privileges under the guaranties of the Constitution. They have an indefeasible right to their faith. They are entitled to religious liberty. And it is impossible to say that a citizen who is compelled to keep as the Sabbath a day which is not holy to him and which he believes it sinful to keep as the Sabbath, enjoys religious freedom within the true intent and the full meaning of the Constitutional guaranties.

“The Supreme Court of the United States has decided that it is within the police powers of a State to make and enforce laws forbidding work to be done on Sunday. But, as a matter of justice and fair play, such laws should expressly exempt all citizens who honestly and as a matter of conscience observe another day than the first of the week. It is manifestly unfair to compel a man who conscientiously refrains from all labor on Saturday, also to refrain from labor and amusement on Sunday, simply because there are more persons who believe that the first day is the Sabbath than there are who believe that the seventh day is holy.

“In the theological dispute we are not greatly interested. But in the maintenance of civil and religious liberty we are earnestly and always interested. Without those noble and precious liberties life is not worth the living. And we most assuredly believe that the Seventh-day Adventists are right in contending for those liberties, and heartily do we wish them courage in their good fight.”

If all newspaper editors would, in the same clear, concise, and fearless manner, contend for the Constitutional principles of this great republic, they would indeed do much to stem the tide that is setting in in the direction of tyranny and religious despotism. That backward movement is threatening to extinguish the torch of liberty which has long been shining on these shores, and would revive again the “good(?) old colonial times” when Baptists and Quakers were whipped for their faith, and religious intolerance sent into banishment those who dared to exercise the right to think.

G. B. THOMPSON.



New York

WATERTOWN.—We came to this city early last January. This is not a new field, work having been done here more or less for the past quarter of a century. A church company has been here for years, and the general impression prevails that this is hard territory. Notwithstanding all this, we felt led of God



CHURCH BUILDING RECENTLY PURCHASED AT WATERTOWN, N. Y.

to locate here, and, with much prayer and seeking God, began the work. Our first problem was to secure a suitable place to hold meetings. Our people had a good church building, but it was located in such an out-of-the-way part of the city that it could not be utilized for aggressive work.

The Lord met us in our extremity in a very clear way, and brought us in touch with a church building well suited to our use. After counseling with the conference president, Elder W. H. Holden, we bought the property. The price paid was \$4,600, which was just about one half the amount put into the property when it was built, about ten years ago. The spirit of devotion among the people here was so strong that some borrowed the money to help meet the payment. The conference furnished \$500, and the church raised \$1,100, and by securing a loan from the savings bank of \$3,000, we secured the property. It is a nice church building, with seat-

ing capacity for about 250 persons. It has with it a fine corner lot on Clay and Academy Streets, with no building, which we plan to use for a tent meeting for the summer effort. The bank appraised the property at \$6,000, which, you understand, must always be a very conservative estimate.

Elder Holden preached the opening sermon of the present series of meetings, on Tuesday evening, February 24. We have been holding six meetings a week since. Elder F. C. Gilbert was with us March 17-22, and rendered valuable aid. The interest has been developing slowly but surely. Precious souls are beginning to show deep interest, and we are getting into the solid, testing truths of the third angel’s message. One, a young man, has given his heart to the Saviour; old Sabbath keepers have been reclaimed, and all have felt a special blessing. We expect to see persons taking hold of the Sabbath in the immediate future. We especially rejoice that when we were at our extremity for a place to hold meetings, God gave to us just what we needed. Our church members here have been very loyal in all the work and plans. United in God, we shall see many souls saved to the Master.

R. B. CLAPP.

ALBANY.—This city is one of the greatest political centers in the United States. It is here that we see the fine hand of the Papacy working, not only for State control but for national control. Since our open conflict with the

Papacy last fall, we have labored on quietly except for a few large public protest meetings. What we may expect when the “beast” has the power to cause men to worship him was impressed upon me only a week ago. I was in a quiet gathering of thirty or forty men (some prominent men of the State), when one of the gentlemen said that only

lately he was talking to a Knight of Columbus man who had a ticket on which appeared my name in connection with an address given on a certain date. Another minister’s name also was on the card. This man said, “We will get them yet!” It behooves us to labor untiringly while it is day.

During the winter, souls have been added to the church here. One feature of the work of special encouragement is the fine class of men who have embraced the truth during the past seven or eight months. The papal boycott is worked here, and in some cases it has been tried on these men when they have started to keep the Sabbath; nevertheless, more men have taken their stand here than at any other place I have ever labored. Although some have lost excellent positions, with a salary of from twenty-five to forty dollars a week, yet in a short time other positions have come to them with good pay. God still lives, and rewards those who obey him.

It would be interesting to relate how a number of persons lately took hold of the Sabbath truth, by hearing it one day for the first time, and keeping the Sabbath the next; and they have proved faithful ever since. All about us in these large cities are to be found men and women who will gladly forsake all to accept God's truth, and make the needed preparation for the coming of Christ. The crying need is for every church member to go and search out these lost ones. To some extent our people are doing it here, and the Lord is rewarding their humble efforts. At present we are having many interesting experiences in cottage meetings. Pray for the work in this city, that God may have his way in gathering out the remnant for his name.

E. L. CARDEY.

Maryland

ROCK HALL.—Just after the opening of our church school we entered into the Harvest Ingathering campaign. The people of this community were found very willing to assist foreign missions in a material way. We have reason to believe that hearts were softened by the reading of this number of the REVIEW, and the entrance thus gained to the homes opened the way for further missionary work. Our church members became much interested in the work, and some distributed fifty or more papers each.

In November we had a Harvest Ingathering program. Both our own people and those not believers with us contributed autumn products. The proceeds of the meeting amounted to forty dollars. In former years this fund has always gone to the church school, but this time it was voted for missions, and the Lord has more than made this up to the school work. O, that there were less of doubting and more of trusting in our ranks!

Two weekly Bible studies are being held by our young people. There is a lively interest in these meetings, and those in training are proving of help to our church leader.

The church circulates a club of twenty-five papers weekly, mostly *Signs of the Times*, and we plan in the near future to place a paper rack on the boat which visits our wharf. Rock Hall has given one consecrated Bible worker to the cause this past summer, and she has already seen some fruit of her labors.

If all our church members were faithful to their trust, this message would soon go to every nation, kindred, tongue, and people. Shall we not be more earnest, more zealous in the work God has given us to do?

LORA L. TARBELL.

Early Impressions

My grandfather Weeks lived with us during my early boyhood days. He was a servant of God, a man of prayer, and his godly life did much to direct my mind to the things of heaven. Sometimes as I went about my work I heard a low, tremulous voice, and knew that grandfather was communing with God. He had a hope and source of help with which I was not acquainted. He possessed that which seemed to satisfy a heart longing for the better life. I de-

sired to enter into this experience. Thus my grandfather's consistent Christian life led me to strive to walk in the narrow way. As I sought the Lord, he gave me the light of truth, and enabled me to walk in it. I thank and praise the Lord for all his great kindness, and the desire to be found doing faithfully his will at all times.

ALBERT WEEKS.

Who Will Help?

THERE is a great work which must be done before Christ comes—a work for the men and women and the boys and girls behind prison bars. We must go to them with the same love that Christ had when he came to save this lost world. If we do our duty, among this class will be found many who will watch and long for Christ's glorious appearing.

The Lord laid this burden upon my heart, and I have been much encouraged to see how eager these unfortunates are to hear the old, old story of Jesus and his love. I wish it were possible for you to read the many letters I receive, telling how grateful the writers are to know of the Saviour and his love for sinners.

O, who will help? There are jails in every city. Go to them with love in your heart for the fallen souls confined there. Talk of Jesus' love. Pray with and for them, and you will be rewarded by seeing some lost ones seek salvation. If you cannot go yourself, pray that God will impress some one who can to take up this work. See that these unfortunate friends have Bibles and helps to Bible study. Time often hangs heavy on their hands, and many of them are glad to spend hours in reading.

A WORKER FOR CHRIST.

Jamaica

IT is indeed inspiring to read the good reports which appear from week to week in the dear old REVIEW. We are always anxious to hear from the large circle of the REVIEW family. Our aims are one, our interests mutual. We are glad to be able to contribute our little. We have every cause to give the Lord praise for his marvelous working with and for us here. Believers are being added to the faith, and there are signs of more fruitage for the future.

Since October, the most of my time has been spent at Linstead, where we still have a good interest.

Our missionary society is doing an excellent work. The entire membership, including the Juniors, are at work in various ways. This has helped to lift the spirituality of the church to quite a degree. The secretary's report for three weeks will give an idea of what is being done: Letters written, 25; letters received, 1; missionary visits, 24; books sold, 8; books lent, 4; tracts sold, 8,139 pages; tracts lent, 1,563 pages; hours of Christian Help work, 68; articles of clothing given away, 7; number of meals provided, 14; treatments given, 4; missionary offerings, 7 shillings and 3 pence. Work is done at the hospital and poor-house. Cottage meetings are also held. We have at present a baptism class of eleven, and others are expecting to join.

We are busy raising funds for our much-needed church building, and I am glad to report that a start has been made

on its erection. I am working on the building myself, as we cannot afford to employ a carpenter. The brethren are poor and the church is small, and whatever money is raised must go for the purchase of materials. The brethren of the church are also rendering such faithful help as they can give, none being tradesmen.

The week of prayer was a great blessing to us. Many were moved to give themselves to the Lord. May the Lord help us to greater faithfulness during the new year.

HUBERT FLETCHER.

Some Ways of Introducing Our Literature to the Public

THE following letter from Addington is self-explanatory and indicates in a degree the influence the public library is wielding and the interest manifest in it outside of Waurika:—

FEB. 16, 1914.

"Mrs. Frank Beauman,

"Public Library,

"Waurika, Okla.

"DEAR MADAM: We have ordered a club of six magazines to be sent to the library at Waurika. The names of these periodicals are *Christian Education*, *Protestant Magazine*, *Life and Health*, *Liberty*, *Signs of the Times*, and the *Watchman*. These are all live monthly visitors, dealing with subjects full of interest to every person, no matter what his station in life may be.

"As an institution for the uplifting of humanity, both for this time and for the time to come, we appreciate the good efforts you ladies of Waurika are putting forth in this work. We are glad to have the privilege of making this donation to your library, and trust that we may be counted among your wide circle of readers.

"Who can estimate the value of a good public library? The answer to this may be had by noting the advance of this great nation of ours, 'the land of the free and the home of the brave.'

"Yours truly,

"ADDINGTON INTERMEDIATE SCHOOL,

"O. P. Wilson, Principal."

—Waurika (Okla.) News-Democrat.

Korea

WONSAN.—We have had a very mild winter so far. In December about two feet of snow fell; but it is about gone now (January 3).

Night before last I arrived home from a trip to the south, where there are believers at four different places. This time we visited two companies, one about thirty miles from here, and the other forty-five miles distant. We walked, and lived on native food, which consisted of rice, pickled turnips, and occasionally eggs. A native helper accompanied me. We made the trip from the farthest place home in one day, reaching home at 11 P. M.

Next week I go by boat to a place 190 miles to the north, to hold meetings, and will be home again toward the close of February.

W. R. SMITH.

A WORD once sent forth from the lips cannot be brought back with a chariot and six horses.—Chinese proverb.

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

Are All the Children In?

ARE all the children in? The night is falling,
And storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;
Are all the children in?

ARE all the children in? The night is falling,
When gilded sin doth walk about the streets.

O, "at last it biteth like a serpent"!
Poisoned are stolen sweets.
O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!

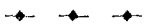
O, shut the door of love against temptation!
Are all the children in?

ARE all the children in? The night is falling,
The night of death is hastening on apace;

The Lord is calling, "Enter thou thy chamber;
And tarry there a space."
And when he comes, the King in all his glory,
Who died the shameful death our hearts to win.

O, may the gates of heaven shut about us,
With all the children in!

— Selected.



An Important Work

WHERE are the boys and girls who filled your Sabbath school fifteen years ago? How many of them are today filling places of responsibility in the Lord's work? Where are the others? Mr. Foster says that other evangelical churches are losing about seventy-five per cent of the boys that grow up in the Sunday school. An English writer says that the church loses its grip entirely on eighty per cent of the youth that pass through the Sunday school. What per cent of our young people are lost to us?

Some statistics gleaned from fifty churches in two of our Central States show that within a few years one hundred and fifty young people married out of the truth, and of these more than one half gave up the Sabbath. Four lawyers met in a stenographer's office in a Western city. The conversation turned on Seventh-day Adventists, and each of them admitted that he had been brought up in a Seventh-day Adventist home. These are a few of the painful incidents that might be given showing that many of our brightest young people in the past have drifted into the world. Many of these, we have been told, might have been saved to the work through "well-

organized plans." See "Christian Education," pages 45, 46.

Let us turn to the commercial world for a lesson. We are told by good authority that the Standard Oil Company has made its millions, not by refining oil, but from the by-products, such as paraffin, lubricants, and gasoline. Has the Armour Packing Company accumulated its wealth by selling beef and bacon?—To some extent, but its greater profits are said to be drawn from the by-products of beef tea cubes, gelatin, hides, and glue. Two decades ago cottonseed was a waste product. The farmers dumped it into running streams that it might be carried away. But in recent years cottonseed has been utilized, and in 1912 the cottonseed products of Georgia alone were worth twenty million dollars. (Think of tons of crisco, cottolene, meal, and fertilizing material that drifted out into the gulf in previous years *for lack of attention!*) Shrewd manufacturers have gone further. They are grinding the stalk of the cotton plant into paper, and making umbrella handles from its roots.

For years the smoke from the copper mines in Glamorganshire, Wales, was a plague to the surrounding country. It destroyed crops for twenty miles around. Just behind the mine was a steep mountain, near the top of which a small stream had its source. One day an engineer conceived the idea of constructing a flue up the mountain and turning into it this stream. And now as the water flows down, it condenses the smoke. Once a year the flue is cleaned, and the smoke that was formerly a destructive waste now yields a ton of precipitated copper. For thousands of years the Niagara thundered idly over the precipice. But it has been harnessed into service. The commercial world has learned well the lesson of utilizing all its resources. Let us hope that the church of God may be equally shrewd in letting no choice material escape as waste product.

Is it not time that the energies of our youth which are thus thundering over the precipice into the world be harnessed into service for God? As the engineer constructed a flue up the mountain, should not some prayerful plan be laid whereby all this enthusiasm of our youth shall be condensed for Christian service? There is but one answer. We must enlist, hold, and train our young people. The work needs them, and they need the work.

"Very much has been lost to the cause of God by a lack of attention to the young. . . . There are among us many who are not ignorant of our faith, yet whose hearts have never been touched by the power of divine grace. Can we who claim to be servants of God pass on day after day, week after week, indifferent to these souls who are out of Christ? If they should die in their sins unwarned, their blood would be required at the unfaithful watchman's hands.

"Why should not this labor for the youth in our borders be regarded as the highest kind of missionary work? It will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted. The youth are the objects of Satan's special attacks; but kindness, courtesy, that tender sympathy that flows from a heart filled with love to Jesus, will give you access to them.

You may win their confidence so that they will listen to your words, and thus be saved from many a snare of the enemy."—*Christian Education*, pages 222, 223.

Upon the church, a divine hand places the responsibility of training the youth,—the youth whom the Lord has appointed to be his helping hand in the closing work. This appeal is not a call to retrench the work in the foreign fields and concentrate our efforts at home. The forces in the regions beyond must be strengthened. The call is rather one for pressing the youth into service that they may carry their God-appointed responsibilities, and that we may have a strong, well-disciplined standing army in the home field, serving at home and preparing to serve abroad.

M. E.



An Important Day

SABBATH, May 2, has been appointed by the General Conference Committee as Missionary Volunteer Day. This day should be observed by our churches everywhere. The program will contain articles from Elders A. G. Daniells and I. H. Evans. These should be read in the regular church service.

When the Master came down from the mount of transfiguration, and saved the young man from the clutches of the enemy, he said, "This kind can come forth *by nothing, but by prayer and fasting.*" Today many of our young people are in the enemy's iron grip. Some of them can be saved "*by nothing, but by prayer and fasting,*" and the good plans and methods we get through these means. The young are the special target of the enemy, and should receive the special prayer and loving interest of older church members. Surely we should work as zealously and unceasingly for their salvation as the enemy does for their destruction. In such work God will cooperate and give success. Isa. 49:25.

Will not your church join in observing May 2? Will not your church make it a day of earnest prayer for the children and youth of this denomination?

M. E.



"Tis not by deeds that win the praise of men,
Or glitter with the glory of this world,
That I may magnify my Master best,
Or hasten on the coming of the day
When he shall reign as King and Lord of all.

All that he asks is that with all my heart
I will to do his will in everything;
That he may have his way in me, for me,
With me, through me, until at last there come
Such perfect union and such sweet accord
Between the glorious Lord of all the worlds
And me, his willing servant here below,
That in all things he has preeminence."



"Be patient; keep thy life work
Well in hand;
Be trustful where thou canst not
Understand;
Thy lot, whate'er it be, is
Wisely planned;
Whate'er its mysteries, God holds the key;
Thou well canst trust him, and bide patiently."

Educational Department

J. L. SHAW
W. E. HOWELL

General Secretary
N. Am. Div. Asst. Secretary

The Redeemed

L. D. SANTEE

"Be ye also patient; stablish your hearts:
for the coming of the Lord draweth nigh."
James 5:8.

GLEAMING with a solemn glory,
Shall the hosts redeemed arise;
Prophets tell the wondrous story
Of their home beyond the skies,
Where the joy of life eternal
Shall be theirs through endless years,
Joy unclouded, sweet and vernal,
Mid the music of the spheres.

Leaving all earth's sin and treasons,
The redeemed drift out and o'er,
Entering heaven's hallowed seasons
On the bright, immortal shore,
And the pearly gates are entered
By the weary pilgrim feet.
All their love on Christ was centered,
Now their rest is long and sweet.

In the untold sea of glory,
'Neath the glow of heaven's bright
sun,
Angels tell the thrilling story
Of life's duties nobly done.
All the sacrifice and sadness,
All the sorrow-haunted years,
Will be banished, and a gladness
Thrill for aye, untouched by tears.

He is coming, blessed Saviour,
Coming to receive his own;
On the earth they shared his favor,
Now they'll stand before his throne:
For the love that maketh lovely,
And the faith that maketh strong,
Send the glorious record upward
Of the ransomed, blood-washed
throng.

Signs through all the earth are telling
That his coming draweth nigh;
Hearts of faith with joy are swelling,
Soon they'll see him in the sky.
Coming with the shining angels,
Christ, the Lamb who once was slain,
Wakens to a glad evangel
Those who in the dust have lain.

As the years roll by in splendor,
Each one brings his coming nigh;
With a love supreme and tender,
He will welcome to the sky.
Leaving all their woes behind them,
Christ the Lord his saints will save;
Where's thy sting, O "king of terrors"?
Where thy victory, boasting grave?
Moline, Ill.

Harvest Ingathering at Mount Vernon

FOR its suggestive value to other schools, we give below the plan followed at Mount Vernon College in giving the students an active part in the Harvest Ingathering campaign. If all was not accomplished that the president and his faculty had hoped for, it was certainly not due to any lack of thorough planning and study beforehand. The faculty is to be commended for the pains taken to instruct students who were taking part

in this work for the first time. President Salisbury writes as follows:—

"In harmony with the recommendation of the Columbia Union Conference, the faculty decided to use the envelope plan for soliciting funds for missions. This seemed to us a better way, inasmuch as most of those who went out from the school were students who had had very little experience in soliciting.

"About six weeks beforehand we began to talk of the Harvest Ingathering work in chapel, and when we placed the matter before the students, over one thousand papers were called for. When we went out with the papers, there were one hundred students, bearing ten papers apiece, who went to the city of Mount Vernon.

"Our plan was to give the students opportunity to become well acquainted with the paper, so we ordered a few early, and placed them in their hands. Those who had ordered papers were divided into groups of from four to seven, with a member of the faculty to lead them in a critical study of the magazine, so that all were fairly well acquainted with the contents of the paper. We also studied the booklet on 'General Information,' with our students, and gave several chapel talks on the importance of the Ingathering work and the proper way of representing it before the contributors.

"The same bands who met for the study of the paper, with a teacher at the head, worked particular sections that were assigned to them in the city of Mount Vernon. A committee procured a blue print, and divided the town into sections, so that our school worked fairly well the whole town.

"After distributing eleven hundred papers, the total receipts were over sixty dollars. This is not so much as we hoped for, but the old members of the faculty say that in the past it has been very hard to secure donations from the residents.

"The Lord is blessing us in our school work."
W. E. H.

Mount Vernon College

MOUNT VERNON COLLEGE has been enjoying the largest enrollment of recent years, if not the largest in its history, the total enrollment at the present time being 186. There have been many evidences of the Lord's guidance in our work, for which we are grateful. We are glad that it is so, for we feel that if we are not guided by the Lord in our work, it is indeed a great disappointment to him, and a defeating of the object of the institution. During the week of prayer nearly all the students of the school made a new start in their Christian experience. There were at that time thirty-five baptized, twenty-nine of whom united with our church, and since then we have had a baptism of four. While the list of converts does not include all in our school, we are praying that those who have not yet been converted may yield to the influence of Christ's Spirit before the school year closes.

Our attendance is holding very well, and we are hoping for a successful finishing of the work. The ministerial, Bible workers', and mission bands are maintaining the lively interest which has marked their progress throughout the year. There are about thirty members

in each of these bands who are definitely studying and preparing for work in their respective departments.

During the entire year the Lord has blessed us with good health. There has been no contagious disease in the school, and very few individual sicknesses. The faculty have been kept well, so that they have been able to go forward every day with the responsibilities placed upon them.

We are glad to report progress in all departments of the institution, and we wish the prayers of our brethren and sisters that the work done here may be in harmony with the Lord's will, and that this institution may fulfill God's purpose.

E. G. SALISBURY, *President.*

Medical Missionary Department

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

General Secretary
Assistant Secretary
N. Am. Div. Secretary

H. W. MILLER, M. D.

If I Could See His Face

MRS. MARY H. WILLIAMS

I READ of Peter at Christ's trial,
As written in the Book—
Of the crowing cock, the fierce denial,
The Lord's reproachful look.

Were my dear Lord to look at me
When I deny his name,
If I his saddened face could see,
How could I bear my shame!

I would not slight his wondrous grace,
Or deem life's trials hard,
If I could see his pitying face
By cruel thorn-crown marred.

O may I see, and follow near,
E'en unto Calvary!
The path the Saviour traveled here
Is glorified for me.

If his approval I may claim,
When closed this earthly race,
I then may bear the Father's name,
And see my Saviour's face.

Charles City, Iowa.

Around Washington

A LECTURE entitled "The Diet of Tomorrow" was given recently by Prof. M. E. Olsen, under the auspices of the Food Reform League, in the lecture room of the Carnegie Library, Washington, D. C. The lecture was a presentation of a rational dietary, especially as related to vegetarianism. It was well received by a fair-sized audience. This was the first meeting of the league held in a public hall. Announcement was made of further publicity effort and of plans looking to the growth of the movement.

In a recent visit to the Washington Sanitarium Branch, we found the institution literally packed with its patronage. Every available space is used in which to care for patients and workers. Outside rooms are also utilized. The superintendent, Dr. Margaret Evans Stewart, finds considerable difficulty in caring for the growing work of the branch in its present limited quarters.

One of our nurses, Miss Nellie Wadell, is doing private nursing in Washington. She finds opportunities with physicians and with patients of giving information concerning our work and truth. In a recent patient's home she was asked many questions about the Sabbath, the second coming of Christ, state of the dead, and other questions. One indication of the religious influence was seen in the family's requesting the nurse to return thanks at each meal. The daughter soon gave up the use of coffee, and other practical reforms were seen.

The young people's societies of our churches in Washington and Takoma Park have shown good interest in health and temperance topics in the arrangement of their programs. The several programs that have been given have shown good use of the excellent material that is available for meetings that may be interesting, entertaining, and profitable, and in which the talent of a number of young people may be nicely utilized.

Dr. H. W. Miller has recently visited churches in some of our neighboring cities, speaking on the Sabbath. A good interest has been shown by the listeners in the subject of Christian temperance and general principles of health. Occasion has been given to make better known the work done in our sanitariums, and in some instances persons have been interested to seek sanitarium help.

The Washington Sanitarium Dispensary is meeting with continued success. Dr. L. E. Elliott is in charge, and reports excellent prospects of making that work largely self-supporting. Already much is being done in this direction, much to the surprise of many, considering the charitable nature of the work. The nurses who have been privileged to spend awhile at the dispensary report interesting and profitable experiences. The neighborhood visiting work has spread over a considerable area, and the report of the work has gone much farther, so that calls for nurses now come from various parts of the city from persons of a better class than it was expected to reach by dispensary work.

The register of the Washington Sanitarium shows the names of some well-known people of Washington. Evidently the institution is maintaining a hold on its local patronage. This is a favorable indication surely. Some rather delicate surgical work has been done the past few months, with unusually good results, the report of which seems to have had a salutary effect. An appreciative interest is being shown by the patients in the parlor lectures given by the physicians.

L. A. H.

News and Miscellany

Notes and clippings from the daily and weekly press

—A simple device for keeping the feet warm is an electric rug that has lately been put on the market. It is ready for immediate use by merely "plugging into the circuit" either in a vehicle or in the house, and, it is claimed, is much more convenient than various complicated foot warmers heretofore used.

—Emperor William has been emulating the example of Mr. Gladstone in using the ax as a promoter of health. On the advice of his physician, he engaged for several days in splitting and sawing wood on the imperial estate surrounding Sans Souci Palace.

—Income tax schedules by the hundreds of thousands were turned in to Uncle Sam's officials all over the land during the last few days, and they will be sorted and tabulated at Washington. Until this tabulating is completed it will not be known whether the new tax will bring in more or less than the \$100,000,000 annually which the Treasury experts expect.

—Slot machines for selling books have been introduced in Germany. The books are arranged behind glass windows; underneath each volume is a number, which corresponds with another number placed on a slot alongside the apparatus. When a mark (about the value of an American quarter) is dropped into this slot, the book is released.

—On March 15 a serious earthquake occurred in the prefecture of Akita, island of Hondo, Japan. The population of the city was about 30,000, and it is believed that hundreds of the inhabitants lost their lives. The shock is thought to have resulted from the eruption of Asama-Yama, the largest volcano in Japan, situated some ninety miles northwest of Tokio.

—Germany is preparing to duplicate Colonel Roosevelt's social and scientific journey to South America with a special tour by Prince Henry of Prussia, brother of Emperor William. Prince Henry, it is announced, will visit all the republican capitals that lately entertained the American ex-President, his announced purpose being to extend the trade of the fatherland in South America.

—Senator Gore of Oklahoma advocates the purchase by the government of oil lands in Oklahoma, and the building of a government pipe line to convey oil to the seaboard for use by the navy as fuel. The navy now uses 30,000,000 gallons of oil a year, and in a few years will need 125,000,000 gallons, and Senator Gore urges the government to provide for an economical supply of the fuel.

—The Boy Scouts in this country have had a remarkable growth. Over 300,000 have now been enrolled. Their motto is said to be, "One good turn every day." They have been used in many cities and towns for clearing up rubbish and improving conditions generally. They are trained to be truthful and honorable, and aside from the military spirit, which has largely been developed, the movement is entitled to much credit.

—The Rev. Dr. Walter Laidlaw, secretary of the New York Federation of Churches and the best-informed man, it is said, in America on the population of New York City, states that there are 75,000 fewer potential Protestants in New York City now than in 1900, because immigration is almost exclusively Jewish and Roman Catholic. Of the 1,329,000 increase in the population of New York City since 1900, he classifies 654,000 as Jewish, 462,000 as Roman Catholic, and 156,000 as Protestant.

—Aviation has created the necessity for laws to regulate aeroplanes in mid-air. At present there are no such laws. The general practice of aerial navigators of rising in one country and alighting in another, and altogether ignoring national boundaries, has brought it within the range of international, commercial, and navigation laws. At present there are no courts for air cases anywhere in the world to fix damages for collisions in the air, or for accidents caused by the dropping of articles, or any breakages that may endanger the life of the people. Law experts are at work developing a new international code for the regulation of airships.

—Eight years ago there was only one girl in the country who could write 82 words a minute on a typewriter, and keep it up for an hour. She won a prize for speed and accuracy in 1906, held her supremacy for four years, and in 1909 raised the number of words to 95. Then in 1910 a man wrote 109 words a minute. He kept the lead for two years, but lost it in 1912 to a girl who wrote at the rate of 117 words. In 1913 another girl took the prize with a record of 125 words a minute. This marvelous increase in speed—a gain of more than 50 per cent over that of 1906—is due as much to improvements in the typewriting machine as to greater skill on the part of the operator.

—The new federal reserve system will begin business with a membership of at least 7,500 banks. This was apparent the latter part of February, when at the close of the last day on which national banks could signify their intention of accepting the terms of the currency law less than 50 of the 7,493 national banks of the country had failed to respond favorably. Official count of the banks and tabulation of their resources and liabilities is now going on at the Treasury Department. Most of the institutions which did not come into the new system are comparatively small, and it is estimated that 97 per cent of all the capital and resources in the present national bank system is represented by those whose applications are in.

—A most interesting service occurred at Philadelphia recently, attended by 10,000 Jews, when the rabbi buried the scrolls of the Mosaic law, a ceremony probably never before witnessed in America. The Torah, consisting of fifteen parchment sheets and bearing the writings of Moses, had been partially consumed by fire some weeks before at the burning of the synagogue. A tradition as old as history itself declares that when any harm befalls the sacred scrolls, Israel is doomed to destruction unless the wrath of divine providence is appeased by a proper burial of the documents. Accordingly, the patriarchs of the orthodox Jewish community assembled at the ruins, and gathering around the bits of the Torah that still remained, offered prayers that their people might be saved. Women wept as their husbands and fathers repeated the ten commandments and prepared the Torah for its burial. As many as could be accommodated within the walls were allowed to pause for a moment before the remains of the shrine. Crowds five times as great remained outside and recited the Kaddish, the Jewish prayer of mourning.

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*.



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*.



Central California Conference Association

THE Central California Conference Association of Seventh-day Adventists will hold its second annual meeting in connection with the conference and camp meeting at Fresno, Cal., April 28 to May 10, 1914, for the purpose of electing a board of seven trustees, and such other business as may come before it. The first meeting of the association is called for Thursday, April 30, at 10 A. M. All delegates of the conference are members of the association.

J. H. BEHRENS, *President*;
 G. A. WHEELER, *Secretary*.

Colporteurs' Summary for February, 1914

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1914	VALUE 1913	NO. COP.	VALUE 1914	VALUE 1913
ATLANTIC							
Maine	3	73	\$ 38.75	\$ 22.25	1585	\$ 158.50	\$ 111.00
N. New England	3	45	44.05	224.52	1513	151.30	86.40
Massachusetts	8	635	532.00	122.55	14088	1408.80	682.70
S. New England	3	139	138.45	334.45	1683	168.30	331.50
New York	7	386	408.10	730.70	2211	221.10	318.00
W. New York	12	376	263.50	291.91	790	79.00	330.90
Gr. New York	6	246	252.80	652.28	3176	317.60	519.20
Totals	42	1900	1677.65	2378.66	25046	2504.60	2379.70
COLUMBIA							
Ohio	35	2587	2733.75	1205.30	5812	581.20	538.10
West Virginia	6	528	752.10	498.35	906	90.60	10.20
Chesapeake	6	363	511.75	560.70	1030	103.00	112.50
E. Pennsylvania	6	328	328.00	1120.35	5227	522.70	562.50
W. Pennsylvania	12	998	1306.37	721.85	3897	389.70	721.20
New Jersey	4	336	249.40	397.60	4959	495.90	479.90
Dist. of Columbia	6	511	852.21	866.50	5970	597.00	194.60
Virginia	8	117	307.00	83.30	2230	223.00	130.70
Totals	83	5768	7040.58	5453.95	30031	3003.10	2749.70
LAKE							
E. Michigan	8	626	530.51	1060.15	8367	836.70	405.20
W. Michigan	6	641	310.75	275.90	1708	170.80	304.60
N. Michigan	4	405	297.70	36.00	747	74.70	97.90
Wisconsin	4	350	264.95	842.85	4905	490.50	401.10
N. Illinois	3	150	89.97	838.35	6232	623.20	434.60
S. Illinois	14	1480	1530.74	896.35	1540	154.00	130.30
Indiana	15	945	799.70	238.00	3816	381.60	336.70
Totals	54	4597	3824.32	4187.60	27315	2731.50	2109.50
EASTERN CANADIAN							
Ontario	2	200	280.30	.....	2489	248.90	231.00
Quebec	1	....	88.47	.....	772	77.20	71.00
Maritime	2	....	24.02	.....	1409	140.90	6.00
Newfoundland	1	....	1.25	.....	90	9.00	9.50
Totals	6	200	394.04	.....	4760	476.00	317.50
SOUTHERN							
Louisiana	8	581	1035.50	271.52	2266	226.60	89.50
Alabama	10	851	614.05	511.80	1626	162.60	106.30
Kentucky	6	195	328.40	289.30	1075	107.50	108.50
Mississippi	12	1240	1731.50	543.90	1146	114.60	173.50
Tennessee River	9	795	619.00	374.40	2583	258.30	365.50
Totals	45	3662	4328.45	1990.92	8696	869.60	843.30
SOUTHEASTERN							
Cumberland	14	1351	730.85	1694.75	800	80.00	210.50
Georgia	7	1241	643.05	1009.55	2404	240.40	379.00
North Carolina	20	1955	2710.39	1301.75	1348	134.80	218.50
South Carolina	13	423	286.40	405.00	1140	114.00	103.10
Florida	15	996	1196.25	477.60	1901	190.10	96.70
Totals	69	5966	5566.94	4888.65	7593	759.30	1007.80
SOUTHWESTERN							
Arkansas	5	222	141.25	314.25	120	12.00	37.60
Oklahoma	16	1152	1418.95	208.85	744	74.40	121.80
W. Texas	4	221	196.25	499.95	830	83.00	15.00
S. Texas	8	443	431.75	321.10	1184	118.40	101.60
N. Texas	15	461	590.70	1187.75	840	84.00	119.70
New Mexico	5	246	493.00	1026.60	446	44.60	59.00
Totals	53	2745	3271.90	3558.50	4164	416.40	454.70
CENTRAL							
N. Missouri	4	95	178.00	506.90	1630	163.00	73.00
S. Missouri	5	230	221.90	1226.20	390	39.00	24.00
E. Colorado	2	283	329.40	242.20	1748	174.80	200.10
W. Colorado	..	....	.....	169.00	826	82.60	74.80
Nebraska	2	186	211.50	250.85	1147	114.70	635.60
Wyoming	..	....	.....	334.75	870	87.00	52.50
E. Kansas	..	....	.....	178.80	1141	114.10	87.00
W. Kansas	4	338	384.95	812.50	1471	147.10	109.60
Totals	17	1132	1325.75	3721.20	9223	922.30	1256.60
NORTHERN							
Iowa	..	....	.....	299.30	6563	656.30	416.80
Minnesota	2	252	626.85	66.00	7458	745.80	374.30
North Dakota	1	24	73.50	150.00	2063	206.30	183.80
South Dakota	..	....	.....	.....	2344	234.40	205.40
Totals	3	276	700.35	515.30	18428	1842.80	1180.30

UNIONS	Books		Periodicals		Periodicals		
	AGTS.	IRS.	VALUE 1914	VALUE 1913	NO. COP.	VALUE 1914	VALUE 1913
PACIFIC							
California	2	113	\$ 108.00	\$ 398.25	3884	\$ 388.40	\$ 530.50
N. California	4	256	337.80	321.75	3064	306.40	174.40
Gen. California	4	79	235.10	256.95	4384	438.40	289.10
S. California	4	340	450.00	529.10	11658	1165.80	575.90
Arizona	2	52	80.50	485.90	95	9.50	11.00
Utah	..	....	.....	19.25	1337	133.70	140.60
Nevada Mission	..	....	.....	.....	.....	.....	.....
Totals	16	840	1211.40	2011.20	24422	2442.20	1721.50
NORTH PACIFIC							
W. Washington	4	140	140.00	250.00	5930	593.00	845.50
Upper Columbia	..	....	.....	353.00	2650	265.00	403.00
W. Oregon	5	240	247.25	362.70	6602	660.20	556.90
S. Idaho	..	....	.....	114.35	2014	201.40	84.40
Montana	..	....	.....	65.50	1204	120.40	70.30
S. Oregon	4	322	368.90	.....	758	75.80	134.50
E. Oregon	..	....	.....	.....	25	2.50	.....
Totals	13	702	756.15	1145.55	19183	1918.30	2094.60
WEST CANADIAN							
Alberta	..	....	.....	.....	325	32.50	235.50
Manitoba	..	....	.....	.....	665	66.50	236.00
British Columbia	..	....	.....	.....	1805	180.50	55.00
Saskatchewan	..	....	.....	.....	626	62.60	17.00
Totals	..	....	.....	.....	3421	342.10	543.50
Subscription lists	.....	.....	.....	.....	38921	3892.10	2253.80
Foreign and miscellaneous	.....	.....	.....	.....	21424	2142.40	1253.40
FOREIGN UNION CONFERENCES AND MISSIONS							
British	44	3592	1777.71	1401.11	141995	2895.52	3014.59
Australasian	79	4957	11467.25	11257.10	....	2072.06	1735.50
South African	6	624	822.60	531.72	....	.....	120.20
Indian	21	3409	814.32	476.70	....	.....	.....
Scandinavian	75	8873	4204.27	3205.09	11755	665.57	390.75
E. German	84	6453	1932.19	5256.03	54863	1370.67	5485.50
W. German	98	7790	2339.87	.....	64904	1705.46	.....
Danube	47	4368	1168.98	642.59	3533	.....	130.58
Gen. European	94	7705	3081.98	2711.89	19037	611.15	672.90
Russian	35	1508	1313.58	1147.50	....	38.39	.....
Siberian	4	....	138.27	175.60	....	8.89	.....
Latin	12	1021	573.41	814.04	5924	155.22	126.54
Mexican	3	194	761.55	.....	7894	267.39	308.75
Porto Rico	2	....	191.78	681.75	....	104.20	261.63
Cuba	..	....	.....	1970.86	....	.....	24.02
W. Caribbean	7	....	803.28	.....	2223	191.15	.....
E. Caribbean	..	....	.....	.....	....	.....	.....
Levant	9	527	35.42	106.25	....	.....	.....
Korean	..	....	16.52	.....	3418	85.45	.....
South American	23	433	4188.65	821.02	....	.....	71.10
Japan	5	729	21.33	.....	1103	44.70	.....
Brazil	22	....	1276.65	1755.36	....	.....	.....
Philippine Islands	..	....	36.04	6.98	....	.....	.....
Canary Islands	1	67	86.27	.....	86	1.76	.....
China	..	....	.....	.....	55500	522.12	.....
Totals, foreign	671	52250	37051.92	32961.59	372235	10739.70	12342.06
Totals, N. Am.	401	27788	30097.53	29851.53	242627	24262.70	20165.90
Grand totals	1072	80038	\$67149.45	\$62813.12	614802	\$35002.40	\$32507.96

Comparative Book Summary

	1909	1910	1911	1912	1913	1914
Jan.	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52
Feb.	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45
March ...	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42	...
April ...	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45	...
May	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01	...
June ...	124,412.34	112,606.05	135,888.76	137,838.38	139,217.06	...
July ...	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74	...
Aug. ...	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64	...
Sept. ...	55,625.41	66,523.65	86,001.72	67,551.70	73,732.12	...
Oct.	52,669.93	62,461.13	81,367.89	70,219.07	84,013.90	...
Nov. ...	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68	...
Dec. ...	45,759.73	54,663.93	58,386.24	57,291.91	59,739.92	...
Totals	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,051,766.94	...

Comparative Summary of American Periodicals

	1911	1912	1913	1914	1911	1912	1913	1914
Jan.*	122202	121666	177080	152971	Aug.	215773	183119	153849
Feb.	99234	144257	201659	242627	Sept.	135179	173077	127017
March	244003	207529	166499	...	Oct.	164537	587830	126562
April	192757	189498	152088	...	Nov.	110326	108755	100351
May	141204	162220	166465	...	Dec.	98541	111199	99504
June	145025	163120	156550	...				
July	197582	191937	176772	...				
					T's	1866363	2344207	1804396

* Multiply number of magazines in any month by ten cents to get value.

Central California Conference

The third annual session of the Central California Conference of Seventh-day Adventists will be held April 28 to May 10, 1914, at Fresno, Cal., for the purpose of electing officers and transacting such other business as may come before the meeting. The first session of the conference is called to meet Wednesday, April 29, at 10 A. M. A full attendance of the delegates is earnestly requested, the ratio of delegates being one delegate for the organization of each church, and one additional delegate for every fifteen members or fraction thereof when more than seven. The conference committee and ordained ministers are delegates at large.

The location of the camp will be announced in a later issue. It is hoped that all will begin to plan to attend this important gathering.

J. H. BEHRENS, *President*;
G. A. WHEELER, *Secretary*.

Sabbath School Lessons in French Language

ARRANGEMENTS have been made so that the Sabbath school lessons in the French language may be obtained in time to study the same lessons as the English schools are studying. This change will begin with July 1—the third quarter of the present year. The lessons for that quarter will be on the Second Epistle of Peter, and by sending an order to the New York Branch of the Review and Herald, Room 903, 32 Union Square, New York, the French Lesson Quarterly may be obtained in time for this study. Please send your order in as early as possible, so there may be no delay in receiving the Quarterlies.

SABBATH SCHOOL DEPARTMENT.

The "Watchman" for May
One Thing All Can Do

The simple art of magazine selling has been brought to its highest state of effectiveness in such countries as England and Germany. In these countries men and women make a regular life business of selling our truth-laden papers from house to house, newsboy fashion. By this method it is not long before they have a permanent paying proposition that offers abundant opportunity for missionary work.

This is the ideal toward which we should work, for it is practical and has been demonstrated in our country. One *Watchman* evangelist, a lady of middle age, spent some time in one of the larger cities, and has by perseverance and tact built up a permanent route by which she delivers about three hundred copies of the *Watchman* a month, besides filling in other weeks with other good magazines. She reports a growing interest among her readers, and not a few have been greatly blessed spiritually as a result of her faithful efforts.

Some Good Things for the People

- "Christ as Prophet, Priest, and King."
- "The Hand of God in History."
- "Predestination."
- "When Jesus Comes."
- "The Promises Made to the Fathers."
- "The Apostolic and Remnant Church."
- "Why Eat Meat?"

Rates in quantities, 5 to 40 copies, 5 cents each, 50 or more, 4 cents each. To Canada, 5 cents straight. Single copies, 10 cents. Order through your tract society.

Comparative Summary for Foreign Periodicals

January, 1913, 402,908 copies, value \$10,301.63; 1914, 485,968 copies, value \$19,795.36.

February, 1913, 394,257 copies, value \$12,342.06; 1914, 372,235 copies, value \$10,739.70.

Opportunity for Young Men

ANOTHER class began 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.

Address Wanted

WILL any one knowing the present address of Mary E. Bowen or Mattie Bratton, please send the information to Mrs. H. M. Walton, church clerk, National City, Cal.?

Publications Wanted

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

Mrs. Marie Beermann, Clatskanie, Oregon, R. F. D., Mt. Home box. *Signs* (weekly and monthly), *Watchman*, *Protestant Magazine*, *Liberty*, *Life and Health*, and tracts.

K. Taylor, 8102 Platt St., Cleveland, Ohio.

Mrs. C. V. Achenbach, 827 Fourth St., Columbia, S. C.

Mrs. Carl Townsend, Ellsworth, Nebr.

Frances Brockman, 241 Elm St., Ithaca, N. Y.

Business Notice

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

Obituaries

LEE.—Lillian Lucy Lee died of complications following diphtheria on Feb. 8, 1914, at Soonan, Korea, after an illness of one week. She was born Dec. 18, 1910. The bereaved parents, Howard M. Lee and Carrie Scott Lee, are upheld in this hour of trial by their hope of the coming resurrection.

RILEY RUSSELL, M. D.

COOK.—Mrs. Loretta Cook was born in Vermont, May 30, 1819, and died at Oakland, Oregon, Feb. 2, 1914. At the advanced age of ninety years she accepted present truth, in which she rejoiced until the end came. During the year 1913 she removed from Wisconsin to Oregon. Three of her five children survive. A Presbyterian minister conducted the funeral services from the home of her son.

L. A. GIBSON.

MANLEY.—Mrs. Marion Moffat Manley was born Aug. 16, 1863, and died in the hospital at Elmira, N. Y., March 14, 1914. Sister Manley embraced the truths of the third angel's message years ago, and was an earnest Christian practically all her life. She is survived by her husband, three daughters, and three sons. She loved the truth, and we hope to meet her in the glad resurrection morning, when the Life-giver comes to claim his own.

M. W. DE L'HORBE.

TITUS.—J. E. Titus was born at Seneca, N. Y., in the year 1828, and fell asleep in the blessed hope Feb. 28, 1914, aged 86 years and 28 days. When he was six years of age, the family moved to Michigan. On March 6, 1850, Brother Titus was married to Elvia N. Sanders. To this union were born nine children, seven of whom survive. Brother Titus accepted present truth in 1851, and lived a consistent Christian life to the end of his days.

D. P. WOOD.

BACHERTZ.—Henrietta Bachertz was born July 15, 1837, in Bromberg, Germany, and died at Mankato, Minn., March 6, 1914. She was a faithful believer in present truth for over thirty years, and made the Scriptures a daily study. Sister Bachertz was devoted to her family, cheerful in adversity, patient during her last illness, and willing to do the Master's bidding. We laid her to rest with the assurance of reunion in the resurrection morning. Eight daughters and two sons are left to mourn.

A. W. KUEHL.

DOANE.—Sister Doane died at her home in Toronto, Ontario, Feb. 27, 1914, in her sixty-sixth year. Four years ago she accepted present truth, and her earnest Christian example has been an inspiration to many who knew her. She was an active worker in the church, and will be greatly missed by her associates in missionary effort. One daughter and a large circle of friends are left to mourn. Her sufferings were long and severe, but were borne with Christian fortitude, and now she sweetly sleeps in Jesus.

SADIE BAKER.

CALL.—Died at her home in Edgerton, Wis., March 14, 1914, Sophia Coxhead Call, aged 74 years, 4 months, and 28 days. Sister Call was born at Poughkeepsie, N. Y., Oct. 16, 1839. She was united in marriage to John C. Call May 18, 1865. Four children were born to them, two of whom survive. Our sister was an earnest Christian and a faithful member of the Seventh-day Adventist Church at Albion, Wis. She sleeps in the hope of a soon-coming Saviour.

ALEX B. CAMPBELL.

ROSS.—Lela Irene Ross was born Oct. 24, 1890, and died Feb. 21, 1914. She became a member of the Seventh-day Adventist Church at the age of sixteen, and remained faithful until her death. Her parents, one brother, five sisters, and a little babe are left to mourn. The funeral services were conducted by Brother Christopher Jones. Sister Ross was laid to rest in the cemetery at Coxen Hole, Ruatan, Spanish Honduras, Central America, until the Life-giver shall call his sleeping saints.

ISAAC BAKER.

STOW.—Julia E. Carr was born in the State of New York May 6, 1833. She was married to Samuel G. Stow at the age of about twenty-five years. To this union were born three sons, two of whom survive. Sister Stow was a widow for nearly thirty-one years. She accepted present truth more than fifty years ago, and was faithful till the last. She suffered much during her last sickness. Her death occurred March 4, 1914. The funeral services were held at Monte Vista, Colo.

ELBERT H. CURTIS.

NYE.—Henry C. Nye died at Peabody, Mass., on Jan. 13, 1914, at the age of eighty-five years. He was born and grew to manhood in Littleton, Mass. He accepted present truth, and became one of the charter members of the church at Danvers, Mass., assisting much in building the church at that place. Brother Nye loved the truth with all his heart, and was a faithful, conscientious Christian. He was an earnest personal worker, and instrumental in bringing a number of souls into a knowledge of this truth. He sleeps in hope of the resurrection morning.

A. E. SANDERSON.

MORRISON.—Mrs. Sylvia Morrison was born in Canada, Sept. 1, 1836, and died in Spokane, Wash., March 6, 1914. When a child, her parents moved to New York State. In 1881, while in Minnesota, she accepted the third angel's message. Six years later her family moved to the State of Washington, and she became one of the thirteen charter members of the Spokane church. She was also a charter member of the Women's Relief Corps, an auxiliary organization to the G. A. R., and served as chaplain until compelled to retire on account of failing health. All who knew her testified to her godly life. She is survived by her husband and two sons. The funeral service was conducted by the writer.

A. V. COTTON.

HARMON.—Died in Melrose, Mass., Jan. 13, 1914, C. H. Harmon, aged fifty-two years. Although Brother Harmon had been in poor health for some time, his death was sudden and unexpected. His companion, two brothers, and one sister are the close relatives left to mourn their loss. Brother Harmon was a member of the Seventh-day Adventist Church for eighteen years, and for some time served as a member of his conference committee. Elders S. J. Hersum, E. E. Osborne, and the writer conducted the funeral service.

P. B. OSBORNE.

LOOP.—Harrison Loop was born in Cattaraugus County, New York, Aug. 9, 1828, and died at Altamont, Mo., Feb. 23, 1914, in his eighty-sixth year. Brother Loop accepted present truth in 1864, and thus was a member of the Seventh-day Adventist Church fifty years. He was a pillar in the Winston (Mo.) church from the time of its organization until his death. Both in a spiritual and financial way he was very helpful in the support of the work. His wife, two sons, two daughters, and other relatives are left to mourn. During the last fifteen years of his life Brother Loop was almost helpless, but he bore his intense suffering with Christian fortitude. He was held in high esteem in the community, and a large circle of friends and neighbors attended the funeral services, which were conducted by the writer, assisted by the Christian minister of Altamont.

E. E. FARNSWORTH.

TOWLE.—My dear brother, David A. Towle, son of Wm. A. and Caroline P. Towle, was born in Orleans, Mich., Aug. 23, 1873. He was baptized and joined the Seventh-day Adventist Church at the age of twelve years. He died in the hospital at Maricopa, Cal., from injuries received when thrown from a motorcycle, having sustained a fracture of the skull at the base of the brain. He lingered nine days with terrible suffering, and passed away Feb. 24, 1914. He was a man of exceptional ability, exemplary character, and was highly respected by all who knew him, as was shown by the devotion of his many friends at the time of his death. He was always patient, kind, and tender to those associated with him, and particularly to his family. He leaves a wife and three children, his aged parents, who were with him at his death, and one sister. Words of comfort were spoken by Elder J. A. Burden. We laid him to rest in the Mountain View Cemetery at San Bernardino, Cal.

MRS. A. C. NELSON.

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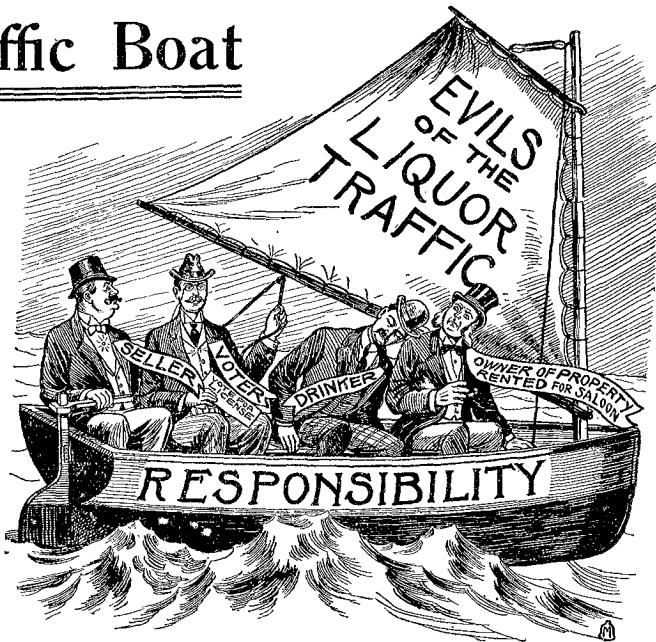
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The Liquor-Traffic Boat

Who Are in It?

The men represented by these four classes are responsible, and the voters more than all the rest, for the existence of an evil that "tears with its tusks, crushes with its hoofs, poisons with its fangs, a greater number of the human race than have perished from all other causes combined. It bribes, lures, decoys, charms, fascinates, tempts, and seduces. It puts its poison talons on the home, and robs it of its furnishings. It takes the clothes from off the back of innocent, helpless children, and shoes from off their feet. It brings mothers to the washtub and scrub-brush, and straps burdens on their shoulders too heavy to be borne. It dashes out brains, and pulverizes the human heart. It fills the poorhouses, the penitentiaries, the lunatic asylums, and the hospitals, and it peoples our graveyards with the flower of our manhood."



The Temperance Instructor IN THE HOMES OF THE PEOPLE WILL DESTROY THIS GREAT EVIL. OUR DUTY IS PLAIN.

Religious Liberty in America

By C. M. SNOW

This book deals with the growth of the principles of religious and civil liberty from the beginning of the Christian era down to our own time. It shows how the two principles — religious liberty and religious oppression — have run side by side through the history of nations, the one building up the true kingdom of Christ and the other making martyrs of Christ's true followers. The planting of those two principles on the shores of the New World, and the struggle between them for dominance here, is pictured in interesting detail. Considerable space is devoted to the growth and work of such un-American and oppressive organizations as the National Reform Association, the Lord's Day Alliance, and the Federal Council of the Churches; how these forces propose to unite and are now uniting for the enforcement of oppressive legislation, and have opened the way for union with the Catholic Church for the same purpose. The author shows how this combination of forces is working directly to fulfill the desires and purposes of Rome concerning America. The revelation of what those purposes are and what Rome is doing to bring them about makes one of the most thrilling sections of the book. The closing chapter, "Heaven's Answer to Earth's Great Problem," shows how God will work out the problem of this world through the second coming of Christ, and the establishment of his reign in this sin-smitten world. 436 pages, fully illustrated.

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WASHINGTON, D. C., APRIL 9, 1914

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ELDER W. A. SPICER reached Washington last week from his visit to the Pacific Coast.

ELDER G. B. THOMPSON returned to Washington last week. Next week he will go to Battle Creek to attend the Lake Union Conference.

LAST week Sister L. Flora Plummer, secretary of the Sabbath School Department, was called suddenly to the bedside of her father, in Indiana, who is very ill.

ON April 4, R. L. and Mrs. Hiner, of the Foreign Mission Seminary, sailed from New York for Kingston, Jamaica, where they go in response to the call for help in conducting treatment rooms in that city.

RECENTLY Elders A. G. Daniells and J. L. Shaw returned to Washington from New England, the former from the sanitarium at Melrose, where he had been resting for several weeks, and the latter from South Lancaster, Mass., where he attended council meetings in the interests of the South Lancaster Academy.

WE learn from Brother Guy Dail, secretary of the European Division, that during April the following missionaries will be leaving Europe for Africa: Brother Matter and wife, to British East Africa; Sister Barho, Brother and Sister R. Lusky and two children, and one other brother, to the Victoria Nyanza Mission, in German East Africa.

Tithing a Bible Doctrine

THE following clear statement of the principle involved in the payment of tithes is made by a correspondent of the *Christian Advocate*, in the issue of that journal for March 19, 1914:—

"Is tithing of man or of God? If, like the Sabbath, it be of God, why find fault with it? Are not arguments brought against it specious in character? One says, We are 'not under law, but under grace.' Does Paul anywhere teach that we are not under obligation to keep the moral law? Does the obligation of tithing come under the ceremonial or under the moral law? With what crime does God charge those that withhold their tithes and offerings? Is not a robber a violator of a moral law?"

"Where did Jesus condemn any one, rich or poor, for tithing? The tithing of even the self-righteous Pharisee was not condemned.

"The poor widow was commended, not because on account of her poverty she kept her 'living' for her own livelihood, but rather, because, notwithstanding her poverty, she contributed even more than her tithe.

"No Scriptural advocate of tithing holds that a man with an income of \$100,000 or more should not, or need not, pay more than \$10,000. The way for a thank offering is always open. But one tenth is the minimum he owes to the Lord. William Arthur called it the 'backstop.'

"The difficulty in the tithing system is not in the financial inability of a few people, nor in the inequality of the system, but in man's covetousness and in his lack of faith in God's promises. Mal. 3:10, 11, has a promise as well as a challenge. Why not conscientiously accept the challenge and 'prove' Him? If the rich must keep the Sabbath day holy, must they not also observe the law of the tithe? If the poor can afford to keep the Sabbath day holy, cannot they also afford to observe the law of the tithe? Indeed, is there not a special blessing promised to every one that shows faith in God by obedience to his requirements?"

"As a system of finance for the church, tithing is very effective, and seldom, if ever, is it the poor that cry out against it more than against any other system. As a rule it is easier for a man or a woman to get the *consent of the will* to pay a tithe out of an income of \$100 than for one with an income of \$1,000,000 to pay a tithe of so large an income.

"O for a faith that will truly prove the Lord of hosts!"

The Most Important Thing

THIS is an age of intense activity. We all lead busy lives, and those who are engaged in the active service of God are pressed beyond those devoting their energies to worldly employment. So much must be done. So many calls come from every quarter. With many of us there are many services to attend, committee meetings to be held, important measures to be discussed.

This work is all necessary, but there is danger that we shall forget the personal relationship which we should sustain to the Saviour of mankind. We may forget God even while professedly working for him. We cannot trust our

salvation to formal experience. Labors beyond measure will not make up for that vital connection which we must have with the Lord Jesus Christ. This connection can be maintained only by the study of his Word, by meditation, and by prayer. Let us not neglect these simple but very necessary means of keeping the connection unbroken. No matter how hard the pressure, let us take time for prayer. If the day is one of unusual trial and perplexing problems, we need to pray more. How many times Satan deceives us, leading us to believe that we can settle questions by discussion rather than by an appeal to the Source of all wisdom!

Unquestionably in our experience as a denomination we spend hours in discussion which should be spent in prayer and supplication. Many of our business gatherings would be spiritualized and vitalized and the decisions more likely prompted by wisdom from above, if more time were taken for Bible study and spiritual devotion.

The call of God to this people is a call to prayer, to meditation, to earnest personal Bible study. Studying the Bible to give to others is not enough. We must study it primarily in order that we may know what God would say to our own hearts. We ourselves must first come to the fountain and drink. Then our message inviting others to the fountain will go to their hearts with a conviction of personal experience and power. The keynote of victory in all our work is prayer to God.

Relative Per Cent of Crime in Catholic and Protestant Churches

SOME very interesting statistics have recently been published by the statistical department of the Prussian government, dealing with the criminality found among the various religious denominations of that kingdom. The result of this comparison, according to the *Northwestern Christian Advocate* of February 25, is shown by the following figures:—

"The enumerators of these estimates have taken the entire population, excluding the very young and the very aged. They found that out of every 100,000 Protestant inhabitants in Prussia, 1,094 persons belonging to the Protestant church were convicted for various crimes and offenses, against 1,443 out of the same number of Roman Catholics. This is the average number spread over the entire kingdom.

"In order to complete the picture, we must add the number of criminals among the members of other Protestant denominations outside of the state church, among Methodists, Baptists, etc. Among these the number is only 561 per 100,000. The Jews occupy a middle position, somewhat worse than the Protestants, but far better than the Catholics, 1,128 per 100,000. Now we cannot draw too hasty conclusions from these figures, and conclude perhaps from them that Protestantism makes better citizens than Catholicism. But when, as here, the figures are spread over such a large and varied area, we are surely justified in thinking that these facts point in that direction. Such facts also are destructive to the claim of the Roman Catholic Church that its adherents enjoy a more favorable position in regard to crime than the adherents of Protestantism."