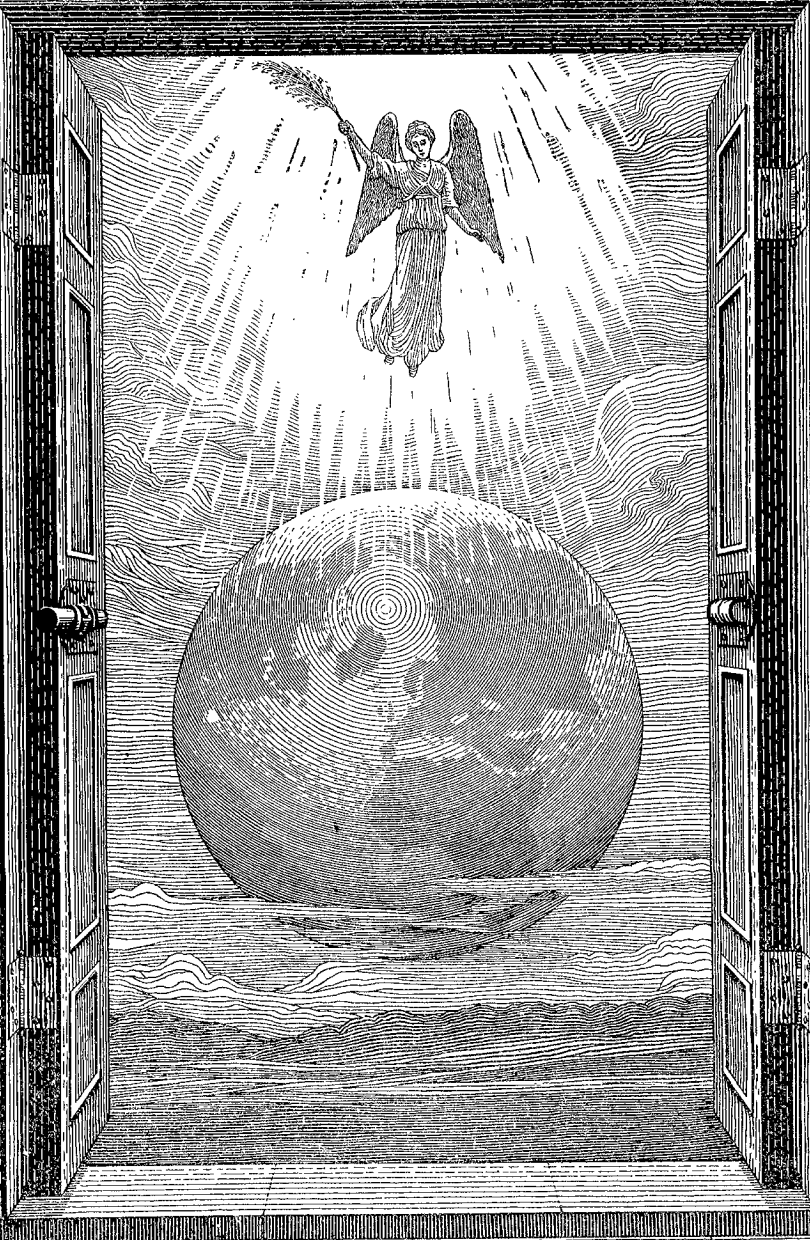


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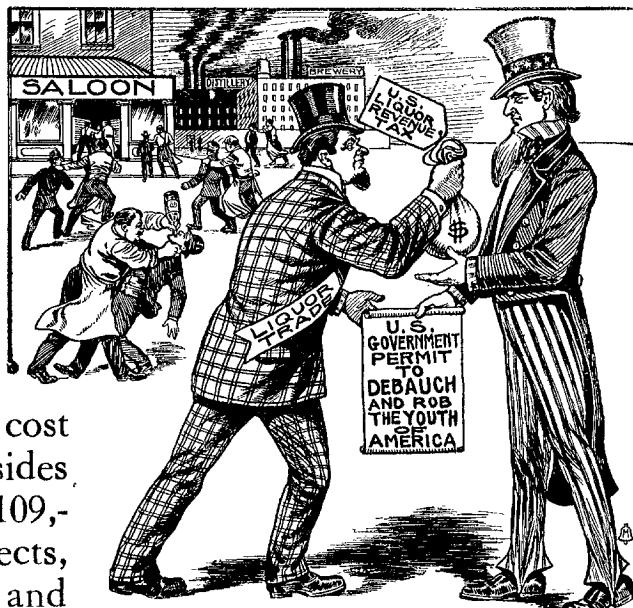
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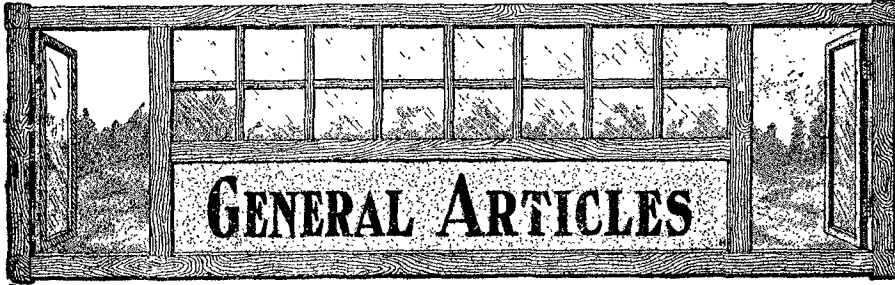
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VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 16, 1914

No. 16



Plead Thou My Cause

WORTHIE HARRIS HOLDEN

PLEAD thou my cause, O God of might,
For foes oppress, to left, to right,
Without, within, and all day long,
And I am frail, and they are strong.

Plead thou for me, thou canst not fail;
Thy wrestling Angel must prevail;
The life of ages flees from me
Unless I conquer mightily.

Plead, thou who suffered, bled, and died,
That I might claim the Crucified;
So shall my soul exultant be
To laud thy grace eternally.

Portland, Oregon.

Early Counsels on Medical Work — No. 3

At Dansville

MRS. E. G. WHITE

THE first five weeks of our affliction we spent at our own home. For wise purposes our Heavenly Father did not see fit to raise my husband to immediate health in answer to our earnest prayers, although he seemed preciously near to comfort and sustain us by his Holy Spirit.

We had confidence in the use of water as one of God's appointed remedies, but no confidence in drugs. But my own vital energies were too much exhausted for me to attempt to use hydropathic remedies in my husband's case. His wearing labors had long been bringing about the breakdown, and could we expect God to work a miracle to heal him without our using the means or agencies he had provided? As there was no one in Battle Creek who dared take the responsibility of administering water in my husband's case, we felt that it might be duty to take him to Dansville, N. Y., where he could rest, and where we could have the care of those well skilled as hydropathic physicians. We dared not follow our own judgment, but asked

counsel of God, and after prayerful consideration of the matter, decided to go. My husband endured the journey well, much better than we had feared.

We remained in Dansville about three months. We obtained a room a short distance from the institution. Our accommodations were by no means pleasant; our room was small, and the sun visited it but a few minutes in the morning. Yet we did not feel this as we should had we been confined to our room. We were both able to walk out and be in the open air much of the time. Every day, except Sabbath and First day, we took treatment, and this did not leave much time for us to be in our room.

Some may have thought that when we went to Dansville and placed ourselves under the care of physicians, we had given up our faith that God would raise my husband to health in answer to prayer. But not so. While we did not feel like despising the means that God had placed in our reach for the recovery of health, we felt that God was above all, and that he who had provided water as his agent, would have us use it to assist abused nature to recover her exhausted energies. We believed that God would bless the efforts we were making in the direction of health. We did not doubt that God could work a miracle, and in a moment restore to health and vigor. But should he do this, would we not be in danger of again transgressing,—abusing our strength by prolonged, intemperate labor,—and thus bring upon ourselves even a worse condition of things?

If we violate the laws of our being, we must pay the penalty. Suffering, more or less severe, will follow every violation of nature's laws. But when we repent of our transgressions, and earnestly begin the work of reform; when we do all that we can to redeem our errors, by placing ourselves in the best possible condition to regain the strength we have lost, then we are in a position

where we can exercise faith in God, and ask him to do for us that which we cannot do for ourselves. Thus we may rely upon God's promises, believing that his power will repair even nature's broken-down machinery, and will place us where we can labor in the cause of God more understandingly, wisely preserving the strength given us, instead of crippling it by excessive labor.

We went to Dansville for rest of body and mind. And although we expected to hear and see that which we could not receive and unite in, yet these things, notwithstanding our efforts to the contrary, excited our minds more or less; and during the long, wakeful nights we compared the life of Christ, and his teachings in regard to what constitutes a Christian, with the teachings on this point set forth at the Dansville institution; and we could not harmonize them. . . .

When we left Battle Creek for Dansville, we did not feel that in order to regain health we must leave our religion behind. We felt that if ever we needed the consolation of faith and hope, it was in our time of severe affliction. Three times a day we had special seasons of prayer for the Lord to restore my husband to health, and for his special grace to sustain us in our affliction. These seasons of prayer were very precious to us. Our hearts were often filled with unspeakable gratitude that it was our privilege to call God our Father; that in our affliction we had a Heavenly Father in whom we could trust without fear,—One who was acquainted with all our distresses, and who had invited us in our helplessness and affliction to lean upon his strong arm for strength and support.

My husband could obtain little rest or sleep at night. He suffered from extreme nervousness. . . . He required almost constant care, and the Lord gave me strength according to my need. I was wonderfully sustained. Many a night when my husband was suffering with pain, unable to rest or sleep, I left my bed at midnight, and bowing before God, earnestly entreated him to grant us this token of his love and care—that my husband might realize the soothing influence of his Holy Spirit, and find rest in sleep. For ten nights in succession, when it was otherwise impossible for him to rest or sleep, we were granted evidence that God heard us pray, and my husband would drop into a quiet sleep.

We frequently felt a refreshing from the presence of God, and our Saviour seemed so precious that we praised God aloud without fear or restraint. And as we awoke refreshed in the morning, our first moments of wakefulness were generally spent in praise to God for the blessing of rest and sleep.

My husband was of good courage nearly all the time he was at Dansville, although he was a great sufferer. During the last few weeks that we were there, we had better rooms, in a much more pleasant home, than we had previously occupied. Our rooms were now on the first floor, which made quite a difference in my labor, as heretofore I had been obliged to ascend a flight of stairs.

November 26, at our season of prayer in the morning, we were led out to pray fervently that God would especially bless my husband, and give him a large measure of his Holy Spirit. The Spirit of God rested upon us; we were especially revived and strengthened in the Lord, and we united our voices in praise to God. . . . The twenty-sixth of November was a cheerful, happy day for me. I felt the peace of God abiding upon me, and that night spent much of the time in prayer to God for my husband.

November 27, Elder Loughborough came into our room, and united with us in family prayer. We all had an unusual spirit of supplication. Heaven seemed very near. We felt the sanctifying influence of the Spirit of God; not a cloud intervened between us and our Saviour. Unspeakable gratitude filled our hearts, and we could not hold our peace. We shouted the high praise of God for his rich blessing, which we prized more highly than any earthly treasure. How rich, how exceedingly precious, seemed the promises of God! We could thank him for affliction. For more than an hour we could only rejoice and triumph in God. Especially did my afflicted husband share largely in this shower of grace. His countenance, though emaciated by disease, was radiant with a holy light as he praised God with a loud voice. Angels of God seemed to be all around us. I thought that the time had come when my husband, in the strength of God, would rise above disease and triumph in his saving power. The influence of this heavenly refreshing seemed to abide with us many days. But we had to learn that the time for our deliverance had not yet come; that this great blessing was to prepare us for still greater trials.

Chaplains in the Government Service

Protestants and Roman Catholics on Common Ground

CONGRESS is now being urged to provide more chaplains for the navy. Protestants and Roman Catholics have united in pressing this demand. We believe that this movement calls for some serious consideration of the principles involved in it.

In the first place, a strict interpreta-

tion and application of the Christian and American principle of the separation of church and state would forbid the appointment of chaplains to be paid out of the public treasury. This is not a new view, and we can quote good authority for it. In a letter to Edward Livingstone, written July 10, 1822, James Madison, that earnest and consistent advocate of religious liberty, thus expressed himself upon this subject:—

"I observe with particular pleasure the view you have taken of the immunity of religion from civil jurisdiction, in every case where it does not trespass on private rights or the public peace. This has always been a favorite principle with me; and it was not with my approbation that the deviation from it took place in Congress, when they appointed chaplains, to be paid from the national treasury. It would have been a much better proof to their constituents of their pious feelings if the members had contributed for the purpose a pittance from their own pockets."—*Writings of James Madison*, Vol. III, page 273 et seq.

Better even than the plan suggested by Mr. Madison was the proposition submitted to the Thirty-fourth Congress of the United States by some of the clergymen of Washington. We quote the latter part of their communication:—

"We beg leave to state to you our conviction that the established election of a chaplain from abroad by your honorable bodies had its origin in a necessity now no longer existing; that the plan adopted by many of our State legislatures, of inviting neighboring pastors to act as their chaplains, thus removing all objection to associating religious devotion with their deliberations, would reflect more credit on Christian ministers, would conduce more to their individual acceptableness and general usefulness among members of Congress and their families, and would in every way promote the end had in view in the election of chaplains.

"We therefore respectfully tender our services, offering to alternate in the weekly service of opening the two houses with morning prayer, and in conducting divine service on Sabbath morning, with the distinct understanding that we decline receiving any remuneration for these services.

"GEORGE W. SAMSON, *Pastor of E Street Baptist Church,*

"BYRON SUNDERLAND, *Pastor of First Presbyterian Church,*

"JAS. R. ECKARD, *Pastor of Second Presbyterian Church,*

"T. A. HASKELL, *Pastor of Western Presbyterian Church,*

"P. D. GURLEY, *Pastor of F Street Presbyterian Church,*

"GEO. HILDT, *Pastor of McKendree Chapel, M. E. Church,*

"GEO. D. CUMMINS, *Rector of Trinity Church,*

"J. GEORGE BUTLER, *St. Paul Lutheran Church."*

—*Christian Life and Character of the Civil Institutions of the United States*, B. F. Morris, Philadelphia, George W. Childs, 1864, page 328.

Waiving the main question for the present, however, without conceding the principle of having paid chaplains, we wish in this article to direct attention to the official report of a hearing before the House Committee on Naval Affairs, held January 20, at which an increase in the number of chaplains was the subject under consideration. We first quote from the remarks of Dr. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America, the first speaker to address the committee:—

"I think I should remind you that the Federal Council now unites thirty of the so-called Protestant denominations, and includes 150,000 churches and ministers and possibly something like 16,000,000 of the people so far as the actual church membership is concerned. . . . I will say that it [the Federal Council] has never taken any action that we know of that did not express what would be practically the unanimous conscientiousness [consensus?] of the churches. . . . It is to be remembered that we are here today distinctly representing the churches. The Federal Council of the Churches distinctively represents the churches. . . . The Federal Council, therefore, is concerned with the appointment of those men who are qualified to represent the churches in the army and navy, and their action has, therefore, been with relation to the appointment of chaplains. The chaplains only can represent the churches."

We would like to know just what Dr. Macfarland meant by that expression, "the so-called Protestant denominations." It does not sound well. It appears as if he himself rejected the word Protestant, and apologetically adopted a word used by others. Is this to be the policy of the Federal Council of the Churches as the result of striking out the word Protestant from the report of its executive committee at its meeting in Chicago in December, 1912? We prefer the attitude of Dr. Wallace Radcliffe, chairman of the great Protestant mass meeting in the New National Theater in this city Dec. 14, 1913, when he said, "One of the best words in the English language is Protestant." We like the estimate placed upon this word in an editorial in the *St. Louis Post-Despatch*, April 27, 1913: "Protestant is a word that typifies the highest ideals of human progress, and one not lightly to be abandoned." Let us hear no more of "the so-called Protestant denominations."

But our chief objection to Dr. Macfarland's position in this matter is that he claimed to be there "distinctly representing the churches," emphasizing this claim repeatedly, and evidently expecting that it would have great weight with the committee. Dr. Macfarland or any other man has a perfect right to appear as a citizen, or as a representative of citizens, before any committee of Congress which will give him a hearing, and to urge arguments for or against any proposed measure; but when the churches as such are brought into Congress demand-

ing legislation in their interest; there is a violation of one of the fundamental principles of this government—the separation of church and state. We are just as strongly opposed to any attempt on the part of the Protestant churches, as churches, to control legislation as to the same attempt on the part of the Roman Catholic Church. On what consistent ground can we protest against the activities of the Roman Catholic Church in politics and its efforts to secure legislation favorable to its interests, if we consent to the idea that the united Protestant churches may enter the political field and may use their great membership as a strong argument in favor of what they ask for?

And it should be remembered in this connection that it was just this church influence in political affairs in the fourth century which corrupted both the state and the church, and which finally led up to the complete union of church and state and the papal domination over the nations of western Europe.

We are sure that there are hundreds of thousands of church members among the "16,000,000 of the people" mentioned by Dr. Macfarland who are absolutely opposed to this tendency of the Federal Council to exert a controlling influence in political matters, and that the Federal Council will hear from them. This was one of the reasons why the Southern Presbyterian Church came so near withdrawing from the Federal Council; and one Presbyterian paper (the *Christian Observer*, January 21) objected to the appointment of an official representative of the Federal Council to be located at Washington, and declared that "an earnest protest now may prevent the Federal Council from committing a blunder in the matter of the relation of church and state." This desire to save the Protestant churches from departing from one of the fundamental principles both of Protestantism and of Americanism—the separation of church and state—is most praiseworthy. It ought to succeed.

Pertinent in this connection, as we believe, are some statements made in an editorial in the *New York Evening Post* of February 18. After discussing the alleged influence of the Roman Catholic Church at the White House the *Post* goes on to say:—

"Having thus given our opinion of the latest Catholic 'plot,' we are bound to add a word about the great mischief which is done whenever the Catholic Church, or anybody professing to speak for it, does try to exert the influence of Catholics as a unit in any election having to do with general political questions and results. We do not say this because we dislike the Catholic Church in politics more than any other church. If it were a question of the Baptists voting one ticket solidly, we should feel precisely the same about it."

This statement is applicable to any case where any one church or any combination of churches seeks to exert a controlling influence in legislative affairs by appealing to a large and united mem-

bership as a reason for granting the demand made.

Another speaker at this same hearing was Rev. Lewis J. O'Hern, C. S. P., of Washington, D. C., who introduced himself to the committee by saying:—

"I assure you that it is a great pleasure to appear before this Committee on Naval Affairs in such distinguished company as the official representative of the Catholic bishops and archbishops of the United States."

The whole Roman hierarchy of this country was thus present in its ecclesiastical capacity, officially represented by this priest, who wished it to be distinctly understood that he was not speaking as an individual citizen, but as the mouth-piece of the Roman Catholic Church. In doing this he was simply following the bad example set by Dr. Macfarland. The first argument introduced by this priest was a letter from "J. Cardinal Gibbons, Archbishop of Baltimore," in which it was stated that "the proposed scheme of substituting 'welfare secretaries' for chaplains [suggested by Secretary Daniels] does not meet with the approval of the American Catholic archbishop." It seemed to be taken for granted that if "the American Catholic archbishop" was not pleased with any proposal, that was a sufficient reason for rejecting it. But what has "the American Catholic archbishop" as an ecclesiastic to do with civil affairs?

The priest also spoke of the work of a chaplain at an instruction camp who "furnished moving picture and theatrical entertainments, so that every night the men were kept in camp, happy, and away from dangerous environment." He also argued for chaplains instead of welfare secretaries on the ground that the chaplain "dispenses the sacraments, something which no layman is authorized to do." In answer to the question whether every chaplain would conduct practically the same service on board ship, the priest replied: "Well, no, sir; not entirely. At the morning service a Catholic priest would celebrate mass." Here is one of the anomalies of this chaplain question: A Protestant nation pays from the public treasury for a chaplain to conduct what thousands of taxpayers believe to be an idolatrous service.

But perhaps the most significant statement made by this priest was one relating to the apportionment of the chaplains among the different religious bodies. Note it carefully:—

"According to the figures quoted above [giving the membership of the several churches], the Catholic Church is entitled to a little more than forty-one per cent of the religious leaders, and in a representative government such as ours she should have something to say about the kind of religious leaders to be appointed. Therefore I ask you to give kindly consideration to the words of His Eminence Cardinal Gibbons, that welfare secretaries cannot be considered as substitutes for regularly ordained ministers of the gospel."

The full meaning of this paragraph

should not escape the attention of our readers. The claim that "the Catholic Church is entitled to a little more than forty-one per cent of the religious leaders" is based, not upon the number of Catholics in the navy, but upon the number of Catholics in the United States compared with the number of Protestant church members, and then it is declared that "in a representative government such as ours" that church "should have something to say about the kind of religious leaders to be appointed." This view of the matter is based upon the un-American principle that the representative idea in this government extends to the churches, and that the churches should have a voice in the government in proportion to their numbers. This may be the Roman Catholic interpretation of a representative government, but it is absolutely foreign to the genius of the American system of republican government. And what is the inevitable logic of this claim?—It is that as the Roman Catholic Church increases in numbers in this country she will be entitled to have more and more to say about the way the government should be run, until she dominates the whole situation. We absolutely repudiate any such interpretation of the representative principle in America. It is the Roman Catholic doctrine of the union of church and state. We wonder if the Protestant clergymen present at this hearing realized, after this priest had finished his remarks, that they had united with Roman Catholics on *Roman Catholic ground*, and that the Roman Catholics would be the ones who in the end would reap the full benefit of their efforts. We hope they will learn the lesson taught by this experience.

We must make one more extract from the official report of this hearing before we drop this subject. In a conversation between one of the members of the committee and Bishop Lawrence, of the Episcopal Church, the following questions and answers are found:—

"Bishop Lawrence: On the question of the inquiry, I have never heard of an immoral navy being a good fighting force, and therefore I should say the first essential in the navy was to create a high standard of character and intelligence, thereby making them a good fighting force. That is what we are after."

"Mr. Gray: Do you regard a Christian as a better fighter than a man who is uncivilized or unchristianized?"

"Bishop Lawrence: That would take more of a generalization than I should be able to work out this morning. I can say that in the long run the Christian nations have beaten out the savages. I do not know anything about individual Christians."

"Mr. Gray: Do you think that a man can shoot another man better if he is a Christian than if he is a barbarian?"

"Bishop Lawrence: I would rather have the committee discuss that question."

This is a good illustration of the confusion of principles which results when

church and state get mixed up. A navy is a fighting force, drilled in the most effective methods of warfare, instructed in the use of the most modern inventions for destroying an enemy; and a minister of the gospel of peace, the gospel which teaches us to love our enemies, advocates more chaplains in the navy in order to make it a better fighting force, but when his own logic is pressed upon him, he dare not stand for it, but refers the question to the committee. This little dialogue ought to have made a deep impression both upon the clergymen present and upon the committee.

An interesting side light is thrown upon this whole question by a statement made in "Recommendations of Chaplain J. F. Fleming, United States Navy," printed as a government document:—

"The government recognizes an obligation to the religious interests of the country, and tries to fulfill it by supporting twenty-four clergymen in the navy, whose return for their support is indifferent."

The reason here given for the appointment of chaplains in the navy is not that they may be of some benefit to the men on the ships, but as a recognition of "an obligation to the religious interests of the country," and then it is declared that the return which these chaplains make "for their support is indifferent." And the man who made this contribution to the discussion of the question was himself a chaplain! We refrain from any further comment.

What a splendid opportunity there is for doing real missionary work in the army and the navy! Why should not the churches supply men for this work, just as they support Christian workers in other fields? To our minds this is the solution of this problem of chaplains, rather than for the churches to insist that the government shall appoint their representatives and pay them from the public treasury. Keep the church and the state separate.—*The Protestant Magazine, May, 1914.*

◆ ◆ ◆ "Some Shall Depart From the Faith"

C. H. BLISS

It is a very easy matter for one whom God has blessed and prospered to any great extent to forget the rock whence he is hewn, and the "hole of the pit" whence he is digged. Sometimes the soul is lifted up unto vanity, and one imagines himself to be something when he is nothing. Then the mind is led off into vain speculations, and the Spirit of God is supplanted by the spirit of the evil one. So subtle is the working of the enemy, who transforms himself into "an angel of light," that darkness is changed into light, and the deceived one really believes that he has new light.

It is then that such souls often "kindle a fire," and walk in the light of their fire and in the sparks they have kindled. See Isa. 50:11. When such a one awakes and sees his real condition before God, he may truly say, "I sink in deep mire,

where there is no standing." Ps. 69:2. But to him who realizes that he is sinking, a kind, loving Saviour holds out a helping hand, as he did to Peter, and bids him look up. If he accepts the proffered help, with the psalmist he may say, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Ps. 40:2. Truly he made us, and not we ourselves, and "those that walk in pride he is able to abase." Even Job after his trying experience could say, "Behold I am vile; what shall I answer thee?" "I abhor myself and repent in dust and ashes."

◆ ◆ ◆ Revivals and Their Results

E. K. SLADE

THE account of Christ's ministry furnishes a most profitable study for those who would be successful soul winners. To a large extent, he engaged in personal efforts or revealed vital saving truths to groups that gathered around him. His public efforts consisted largely of assemblies where he taught the people the great vital truths upon which their salvation depended. His ministry was effective. His methods and manner of labor are clearly revealed in the Scriptures. In so far as revival work is right and required in the ministry, it was employed by him; yet we see but little in his labors like the modern revivals, which have become so common and so much relied upon in evangelistic effort.

Unless our eyes are fixed much of the time upon our Leader and upon his teachings, our tendency will be to gravitate toward the modern, popular ways in public efforts. There has been a decided tendency on the part of some ministers to do this. Many young ministers have been made to feel that they are practically a failure in the work if they cannot conduct one of the efforts where the emotions are stirred to flow freely, resulting perhaps in a well-nigh universal move forward. Not only has such an effort been looked upon as about the only proper thing, but many at our large meetings have figuratively folded their arms, neglecting a work that they might accomplish, while trusting too much in the revival and the revivalist. There has also been some inclination to postpone and concentrate the great and vital soul-saving and reviving work of a meeting largely to one time and one man, when the burden should be borne by all during all the time.

Repeated warnings and counsel have been given relative to the manner of conducting revival services. The following paragraph from "Gospel Workers," page 275, is to the point:—

"There are in the ministry, men who gain apparent success by swaying minds through human influence. They play upon the feelings at will, making their hearers weep, and in a few minutes laugh. Under this kind of labor, many are moved by impulse to a profession of Christ, and there is thought to be a wonderful revival. But when the test comes,

it is seen that the work is not enduring. When the feelings were stirred, many were borne along by the tide that seemed to be setting heavenward. But in the strong current of temptation they quickly float back as driftwood. The laborer is self-deceived, and thus he misleads his hearers."

While we have spoken unfavorably of such revivals as those mentioned in this quotation, and of our danger of drifting in that direction, it remains true that there is much good accomplished by properly conducted revival efforts. There is converting, reviving, and saving power in the word. The Spirit of God attends the ministry of the word. We should realize more fully and recognize more constantly that there is power in the presentation of those truths that relate to our time, and that reveal the love, the plan, the purpose, and the power of God. There is great need of more teaching that we may attain unto that wisdom that is unto salvation. We have seen most effective revival efforts, resulting from deep conviction through a clear setting forth of the truth without appealing to the emotions. One who leaves a meeting where he has listened to a clear-cut, convicting message is really benefited more than one who has been moved by the tide of influence, though he may go forward and be prayed for. The less spectacular and the less emotional revivals wrought by the mighty, moving power of the Spirit of God accompanying the preaching of the Word, will produce more lasting results and truer conversions.

◆ ◆ ◆ Lights Out

M. G. NUNES

DURING the latter part of 1908, I was on my way to Colon from Trinidad, West Indies. Off the coast of Cartagena, Colombia, our steamer passed a wrecked vessel. I inquired of one of the officers as to the cause of the wreckage, and was told that the near-by lighthouse failed to give its light the night the vessel was steaming down, and it ran on a reef and was lost.

With the thought of this occurrence we can appreciate more fully the Master's statement in Matt. 5:14: "Ye are the light of the world." As the light of that lighthouse would have kept the boat from being stranded on the reef, in like manner our lights will help many as they go through life, which may be compared to the sea of time. There are many human vessels sailing down this sea of time. Are we as bright, shining lighthouses, showing them how to avoid the reefs of sin and shame? or are our lights out?

We are called of God to be lights in this dark world. With Christ, light is life. "Ye are the light" really means ye are the life of the world. Lights out means wreckage and disaster. If we fail to shine, this neglect of duty will stand against us in the judgment. Let us be God's lighthouses stationed everywhere to show forth dangers by the way.



WASHINGTON, D. C., APRIL 16, 1914

EDITOR FRANCIS M. WILCOX

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Editorial

Everyday Religion; Some Personal Questions

DEAR reader, are you a Christian? I do not ask if you have been baptized and joined the church. You may have done this, and still not be a true follower of the Lord Jesus Christ. You may be an officer in the church; you may stand every Sabbath before a class of boys and girls, seeking to instruct them in the ways of righteousness; you may be a Bible worker, going from door to door and instructing the people in this precious truth; you may be a distributor of gospel-filled literature; you may be even a minister of the gospel; but though you are any one or all of these, this of itself does not constitute you a Christian.

The vital question is, Does your daily life measure up to the standard of Christ's character? Are you working with an eye single to the glory of God? Does your love for God and your love for souls prompt your service? What kind of life do you live in your home? Do you growl because your meals are late? because the baby keeps you awake nights? Do you answer the fretfulness of your children with impatient words? Do you gossip about your neighbors? Do you find fault with God and with his people? Do you fail to keep your promises, neglect your debts, and prevaricate and falsify in your efforts to avoid censure? If you habitually do these things, you do not know the power of a truly consecrated life.

Your profession may be as high as heaven. You may occupy some official position and receive honor of the world or of your brethren, and still be nothing in God's sight. All this does not make up for the lack of that practical Christian experience which really constitutes the foundation of all that you may hope to achieve for God and for your fellows. The Jews of old trusted to outward form for salvation. They felt that in observing with scrupulous regard the Sabbath of the Lord, in the payment of tithe to the smallest minutia of their income, they constituted themselves the true chil-

dren of Abraham. But our Saviour did not so view their experience. He charged them with omitting the weightier matters of the law, and these he declared to be the exercise of "judgment, mercy, and faith." "These," he says, "ought ye to have done, and not to leave the other undone."

Will it be that we shall find at last that our religion after all has consisted of a form, a pretense, an outward cloak? that while we have been careful to observe outward forms, while in our zeal for God, like the Jews of old, we compass sea and land to bring men to the gospel of Christ, we are neglecting in our living, practical experience the cultivation of those qualities of heart and mind which above everything else constitute us Christlike? These come first. These are vital, and with the doing of them the outward forms will not be neglected. The man who in his own consciousness comes to know God, who exemplifies before his own family and his own neighborhood the principles of the government of heaven, O, that man's influence will be carried by the angels of God to earth's remotest bounds! It will find its expression in Christian service, in gifts to the treasury of God, and in the performance of every good work.

Of all kinds of deception self-deception is the most terrible. May God forbid that we shall be self-deceived; that we shall go on trusting we are right, and hoping we are right, when in the consciousness of our own hearts, if we but stop to think, we know that we are far from God. Let us be true to God, true to the interests of our own souls, and true to our fellow men. F. M. W.

If We Had Lived in Their Day

THE Jews in the time of Christ were condemning their own ancestors for refusing the messages of the Lord and slaying his messengers.

Our generation is condemning the Jews for refusing the Saviour when he came and for slaying him for claiming to be the Saviour.

The Jews said if they had lived in the time of their ancestors, they would not have done as their ancestors did.

Our generation says that if we had lived in the time of Christ, we would not have rejected and crucified him.

And yet this generation, with more light than the patriarchs had and more light than the Jews of Christ's time had, is refusing the message of God, trampling upon the law of God, and to a large extent, by denying the deity of Christ, is crucifying afresh the Lord of glory. If we had lived in their time, would we have been wiser than they? truer to principle than they? more obedient to God's requirements than they?

There is nothing in the attitude of our generation toward God's message and his messengers to indicate it.

We are standing on the threshold of the grandest and most sublime event this world will ever see. The tragedy of sin is soon to be finished; the ushering in of the everlasting kingdom of righteousness is soon to take place; and yet the world—even the "Christian world"—is more deeply absorbed in the interplay of human events, in the daily doings of mortals, than in the actual coming of that kingdom and in the assurance of an inheritance therein.

Well might the patriarchs say: If our lot had been cast with the last generation upon the earth, when the time was near for Zion's King to establish his kingdom and crown his faithful with their eternal reward, we would have been more faithful than they, more zealous than they, less careful of temporal affairs and more deeply engrossed in the affairs of eternal consequence.

The great men of this world are laying plans that involve generations yet unborn; the popular pastor preaches pleasing things, lauds the divinity of man and robs Christ of his glory and his majesty and his mission, and leads men to expect the indeterminate continuation of this present state of existence.

At the same time God's Word is telling us in words that we can give no excuse for not knowing or not understanding: "Behold, I come quickly: and my reward is with me, to render to each man according as his work is. . . . He who testifieth these things saith, Yea: I come quickly. Amen: come. Lord Jesus." Rev. 20: 12-20.

It is the Saviour's corroboration of the declaration of the angels on Mt. Olivet: "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Acts 1: 11.

It is the corroboration of Peter's declaration: "The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God." 2 Peter 3: 10-12.

It is the corroboration of the words of Jesus to his disciples: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

It is the corroboration of the testimony of Malachi, who declares: "Behold, the day cometh, it burneth as a furnace: and

all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts." Mal. 4: 1-3.

It is the corroboration of the testimony of the prophet Daniel that "at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 1-3.

It is the corroboration of the testimony of Isaiah: "The ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away." Isa. 51: 11.

That declaration of our Saviour announces the fruition of the psalmist's hope that he should "dwell in the house of the Lord forever." It tells of the approach of that day when the gates and the "everlasting doors" of the city of God shall be lifted up that "the King of glory" may come in.

It is the fruition of the hope of Job, who declared: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 25-27.

It is the hope of Adam and the fulfillment of the declaration of Jehovah to him in the promise of the Seed who was to bruise the serpent's head, and in that bruising, eliminate sin and Satan from the world, restore to the human race the forfeited inheritance, and establish righteousness under the whole canopy of heaven.

We are not in darkness concerning the approach of that day of doom and delight, of destruction and salvation, of terror and trust, of separation and glad reunion. God has given us in sky and on earth, in the winds and the seas, the

unmistakable signs of the nearness of that event. Let us not be of those who see what was the duty of the Jews and condemn them for not knowing the day of their visitation, while we turn deaf ears to God's warnings and messages to us and turn unseeing eyes toward the signs God has hung in the heavens and planted in the earth. This is our day, our generation, our message, and God looks to us, who condemn them, for conduct he will not need to condemn in us.

C. M. S.

Rome's Answer to the Reformation

Our workers who have the book must appreciate, we are sure, the added historical matter that appears in the new "History of the Sabbath," which is a revision and an enlargement of Elder J. N. Andrews's standard "History of the Sabbath and First Day of the Week." Elder L. R. Conradi, who has revised and rewritten the historical portion, has had the advantage of access to many libraries and authorities not so accessible thirty or forty years ago.

The new book gives the evidence for the stand which the Catholic Council of Trent took on the Sabbath question in its answer to the challenge of the Reformers. The Reformation was based on the open Bible, and its battle cry was, The Bible as the authority in all doctrine and practice. Blow after blow was struck at the papal system until it felt itself fairly tottering. The Council of Trent was called really to give Rome's answer to the Reformation. The council continued intermittently from 1545 to 1562. Its decisions constitute a restatement of Rome's position.

Searching long and diligently for some argument by which to meet the challenge of the Reformers, that the Word of God alone was the standard of doctrine, the council seized upon the Sabbath question as affording the ground of its answer to the Reformation. It was in the closing days of the council, "History of the Sabbath" tells us, that "Caspar del Fossa, Archbishop of Rheggio, made the following statement in his opening discourse, Jan. 18, 1562:—

Such is the condition of the heretics today that they appeal to no other matter more than that they, under the pretense of the Word of God, overthrow the church: as though the church, which is the body of Christ, could be opposed to this Word, or the head to the body. Yea, the authority of the church is most gloriously set forth by the Holy Scriptures: for while on the one hand she recommends the same, declares them divine, offers them to us to be read, explains them faithfully in doubtful passages, and condemns whatever is contrary to them, on the other hand, the legal precepts of the Lord contained in them have ceased

by virtue of the same authority. The Sabbath, the most glorious day in the law, has been changed into the Lord's Day. . . . This and other similar matters have not ceased by virtue of Christ's teaching (for he says he came to fulfill the law, not to destroy it), but they have been changed by virtue of the authority of the church. Should this authority cease (which would surely please the heretics), who would then witness for truth, and confound the obstinacy of the heretics?—*Mansi, Paris, 1902, 33, pages 526-533.*

It was in seeking for the real test of church authority, for the mark of its power above the Word of God, that the council seized upon this change of the Sabbath from the seventh day to the first. The new "History," quotes the following from Holtzman's "Canon and Tradition," page 263, giving testimony to the adoption by the council of the declaration of the Archbishop of Rheggio:—

The council agreed fully with Ambrosius Pelargus that under no condition should the Protestants be allowed to triumph by saying that the council had condemned the doctrine of the ancient church. But this practice caused untold tribulation without serving as a safeguard. For this business, to be sure, "almost divine prudence" was requisite—which was indeed awarded to the council on the sixteenth of March, 1562, by the Spanish ambassador. Really they could scarcely find their way in the many labyrinthian passages of an older and a newer comprehension of tradition, which were constantly crossing and recrossing each other. But even in this they were destined to succeed. Finally, at the last opening on the eighteenth of January, 1562, their last scruple was set aside; the Archbishop of Rheggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed Sabbath into Sunday, not by the command of Christ, but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration.

Ever since that time Rome has unceasingly thrown in the face of Protestants their inconsistency in declaring for the Bible as the rule of faith and doctrine while yet accepting the first day in place of the seventh as the day of rest and worship.

There Rome issued its challenge, and unfortunately the Protestantism of that time was not ready to meet the challenge. True, isolated believers here and there met it in a practical way by turning from the Sunday of the Papacy to the Sabbath of the Lord. Sabbath keepers began to spring up all through Europe in those times.

Still Rome presses its challenge, and meets no answer amidst the great body of Protestant opinion. But the Lord has given the answer in the message of Sab-

bath reform; and with the rise of this advent message and movement Rome's challenge is being answered in every land today.

Over two thousand years ago the prophet Daniel was shown the working of the Papacy, trampling the truth underfoot, and seemingly triumphant; and for his sake and for the sake of the Lord's children, this question was asked in heaven, "How long shall be the vision?" Dan. 8: 13. How long shall this apostasy be allowed apparently to triumph and tread underfoot the truth of God? The reply was, in effect, that at the end of the great prophetic period of twenty-three hundred years the Lord would give the final answer to the Papacy. Then the judgment was to sit, which, as it closes, will bring the final judgments of heaven upon error and sin.

Through the long centuries that promise of the Lord has stood, and when the year 1844 brought the time of the cleansing of the sanctuary and the hour of God's judgment, it brought also this advent movement into the world, proclaiming to all men the Lord's answer to Rome's challenge. Truly the battle rages round the Sabbath of the fourth commandment, which is the divinely appointed sign or mark of loyalty to the God of heaven.

W. A. S.

The Dream of Peace and the Prediction of War

THE world today presents some striking anomalies. Conditions have become abnormal. In every phase of human existence and experience are presented apparent contradictions and questions which are paradoxical. One writer expresses the present situation in the following words:—

This is an age of brilliant pretensions, but sad realities. Its professions and practices, its facts and theories, present a climax of contradictions.

There never was so much of the form of godliness, and never so little of the power.

Never so many assurances of peace, and never so extensive and urgent preparations for war.

Never so many tokens of coming danger and calamity, and never such a feeling of security, expressed and implied, on the part of the people.

There never was a time when the doctrine of the immediate opening of the temporal millennium was more universally cherished and talked of, and never a time when every feature of society, social, moral, and political, rendered such an idea more preposterous.

There never was a time when there was so much money in the world, and never a time when there was more widespread and distressing poverty.

Perhaps nowhere are these anomalous conditions more apparent than in those questions affecting the national and international relationship of the nations of

earth. On the one hand, we have a strong international movement working for peace — for the settlement of disputes by arbitration. For years, from the pulpit and platform, and in the public press, the advocates of this movement have urged its claims upon the public. Public-spirited men and statesmen have espoused the cause. At The Hague a great Peace Temple has been erected, where it is fondly hoped the representatives of the nations will come together from time to time to settle their international differences, rather than to resort to war and bloodshed. Mr. Carnegie has contributed of his millions for the good of the cause.

One of the latest efforts in the furtherance of this purpose is the action of the United Churches of Switzerland. This religious federation has sent an earnest invitation to the churches of Europe to a conference "to pronounce against war and its standing armies and armaments." This appeal cites the fact that in thirty years the leading nations of Europe,— Austria, France, Germany, Great Britain, Italy, and Russia,—have increased their standing armies from 2,650,000 men to 4,200,000. During this same time the military expense has increased from \$697,000,000 to the enormous sum of \$1,549,000,000 per annum. The Switzerland church alliance expresses its shame that the so-called Christian nations of Europe are guilty of expending so much for offensive and defensive warfare, in direct opposition to the teaching of Christ.

On the other hand, while this general agitation for peace is apparently growing and receiving the open commendation of men high in the councils of state, the nations of earth are engaged in a feverish race for naval supremacy. According to Winston Spencer Churchill, first lord of the admiralty in Great Britain, that nation "will have ten of the new big-gun battleships in the water by the time any other nation in the world has two. All of these ships will carry fifteen-inch guns, the best weapons ever possessed by the British navy, and capable of hurling a projectile weighing a ton for a distance of twelve miles."

Great Britain's naval estimates for 1914-15 amount to \$257,750,000. Referring to the situation in the East, Mr. Churchill announced the renewal of the British alliance with Japan to the year 1921, and stated that "it is not to be expected that Japan will be less in need of her powerful friend at the other end of the world at that date than she is today." In concluding his speech in the House of Commons Mr. Churchill said: "Our naval strength is the one great balancing force we can contribute to our own safety and the peace of the

world. The causes which might lead to a general war have not been removed. The world is arming as it never armed before. All attempts at arresting it have been ineffectual."

And for this outcome of warfare others than Mr. Churchill are eagerly looking and deliberately planning. Says the editor of *Pearson's* for Feb. 25, 1914, in discussing "Why the Krupps Are Happy:"—

In these circumstances the cheerful pipings and twitterings of Mr. Carnegie about European peace seem like a hastily joke. While this fatuous person is building temples of peace, a large part of the nations of Europe are deliberately preparing for the most terrific war in history.

Truly there is presented before us an interesting spectacle. On every side are found the prophets of peace and the prophets of war, and many times the personnel of the two companies is the same. Indeed, a favorite argument with some of the advocates of peace at the present time is that large navies are essential to the bringing in of this condition.

At Camden, N. J., on March 23, occurred the launching of the battleship "Oklahoma." Says the *Literary Digest* of April 4:—

A new precedent was established by dedicating the vessel "to a mission of peace in the service of Almighty God." . . . That the "Oklahoma" will give a good account of herself on any mission of war is seen from the fact that she carries ten fourteen-inch guns, and is 583 feet long, with a displacement of 27,500 pounds. She will be our largest battleship, although two larger ones are now under construction.

If it were not for the Scriptures of Truth, we might be confused by what we see and hear today. But when we turn to the prophetic word, we find that the very situation which we are facing has been plainly and clearly delineated. The prophets of old declared that in the closing days of earth's history the nations would be making great preparations for warfare; that the implements of peace would be turned into implements of war. On the other hand, prophecy shows that right at that very time there would be some crying, "Peace, peace," but that the dream of peace would fail of its fulfillment.

Contrast these two prophecies:—

The Prophecy of Peace

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the moun-

The Prophecy of War

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye

tain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2: 2-5.

Please note that in the prophecy of peace it is declared that "many people shall go and say" let us have a time of peace, but the prophecy of war gives not the words of the people, but the word of God to the people.

That this cry of peace and safety would prove a snare and a delusion, the Scriptures plainly indicate. Says the apostle Paul in speaking of this very period in earth's history: "When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." The context of the prophecy concerning peace, in the second chapter of Isaiah, also indicates the same thing. The dream of peace will never find more than temporary fulfillment. At the very time when some are dreaming of a temporal millennium and of a world rule of peace and righteousness, the Lord declares:—

"Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day." Isa. 2: 7, 8, 12, 17.

We must recognize that many worthy men and women are interested in the advocacy of these peace principles. In some measure success will crown their efforts. We do not question the sincerity of their motives, but they are dealing with impossible conditions. They are seeking to establish through political measures and human arrangements a kingdom of righteousness in the earth. But while the units of society and of the state are unregenerate, but little change can be made in the body politic. The life of the nation will rise no higher than

heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

the life of the individual units of that nation. The fearful unrest filling the lives of men; the pent-up passions and animosities possessing their hearts; the fierce struggle for the mastery in trade and commerce; the unequal struggle the laboring classes are waging in their fight for existence—these elements of heart and soul and life cannot be suppressed by resolution or by peace treaty. This earth will never know peace until in the heart of every one of its inhabitants peace reigns. This will not be until sin has been purged away, and the King of peace takes universal dominion. Until that time all human devisings for the attainment of peace will be futile.

Let us not, therefore, be confused by conditions which exist in the world today. Let us remember that the unerring pen of the prophet pictured these conditions centuries ago. We know their portent. We know whither they are tending. We are in the closing days of earth's history. Let us be admonished by what we see taking place on the earth, and be prepared for the grand transformation which will be accomplished by the coming of our Lord and King.

F. M. W.

Note and Comment

The Danger of Worldliness

A LENTEN message to the Lutheran churches has just been issued by the presidents of the synods and the president of the general conference of that denomination. This was published in the *Lutheran* of Feb. 19, 1914. Among some of the great dangers threatening the Christian church at the present time there is emphasized the great danger of worldliness. We quote the following statement and appeal:—

We must confess, as pastors and people, that we are exposed to the danger of worldliness. We are living in an age of material prosperity and progress such as history knows not of. Men have become intoxicated with the glare and glitter of wealth, and stand aghast before the babel of human achievement in the world of industry and science. This has bred a spirit of self-sufficiency and smothered the spirit of dependence upon God. The worship of God has given way to the worship of man. This spirit has powerfully influenced the life of the church. Both pastors and people are in danger of being conformed to the fashion of this world. Pride is taking the place of self-denial; indulgence, the place of discipline; and Belial, the place of Christ. There is no clear line of demarcation between many professed followers of Christ and pure worldlings. The church is being tempted to make an alliance between God and mammon, and her members have ceased to be a "peculiar people." Social customs and standards destructive of spiritual life are adopted or patterned after, and soul-de-

stroying pleasures are eating like a canker into the vitals of the Christian life. The church often seems more concerned to please men than to save them, and is adopting the spirit and ways of the world. It is a compromising rather than a conquering church. The Scriptures are being betrayed and the gospel surrendered in the very citadels where the bulwarks are supposed to be thrown around them. Like a weak and foolish Samson, the church is toying with Delilah, and its strength is passing from it.



Wife Deserters and Suicides

MANY men have faced grave crises in their financial affairs. Many husbands and fathers have come to a place in their experience where it seemed an utter impossibility to provide necessary food and clothing for those dependent upon them. Some have heroically struggled on, and time has shown that their struggles were not in vain. The tide has turned. God has recognized their loyalty to those they love, and has opened the way before them. Others, with perhaps no faith in God, have cowardly committed suicide or deserted their wives and children. We say that they have cowardly done this, for this we believe is the true word to designate this course. Speaking of this, the *Cincinnati Times-Star* says:—

Of cowardice there are many kinds—from the purely physical to the moral and spiritual. But the cowardice displayed by a man who deserts the woman he has sworn to love and cherish, for better or worse, deserves the contempt of every right-minded being. The Cincinnati department of charities and corrections reports that since January 1 no less than fifty wives have lodged complaints of this character with it. A most unsavory record!

A majority of these cases show that the misnamed husbands deserted their wives and children without making any effort to provide even temporarily for their care. Driven to desperation by lack of employment, many a man has felt that those dependent upon him would be no worse off, even though no better, without him. Yet the man with real courage does not desert in the face of such odds. Only cowards do that.

We rarely hear, on the other hand, of wives deserting husbands when troubles of the ordinary kind loom large on the horizon. They turn momentary bravery into steadfast courage, and fight side by side with their mates.



THE invasion of China by vandals sent there to secure antiques for museums of archeology is causing much dissatisfaction in that country. For two or three years these unscrupulous collectors have been unusually busy desecrating ancient tombs and temples to secure works of art, even breaking off fragments and pieces of sculptured art from their settings and shipping them to Europe and America. An appeal is being made to all governments for the return to China of all stolen Chinese antiques.



Portugal

C. E. RENTRO

SOME time has passed since I reported to our good church paper, the REVIEW. The years 1912 and 1913 were years of progress, for which we thank God. Thirty-one during the former year and eighteen during the latter year were taken into church membership. Some progress is noted in the literature work. An edition of 5,000 of "His Glorious Appearing" was printed last year, and 3,000 copies of the Signs of the Times series are being printed, a part of which found buyers in the States and also in Africa.

In Lisbon a church was organized in September, 1912, with twenty-nine members, and has increased to forty-one. Elder Paul Meyer has been there since 1910, being left in charge from May, 1911. A good work has been done there in bringing the truth before the people. In a short time this church will have the experience of carrying on its own missionary work, while the workers enter new fields.

One sister, who for many years has suffered from an incurable disease, desired baptism. She could not accompany the others to the place of baptism, so later was baptized in an improvised baptistery. She has a fair knowledge of the Bible, and her hope is in the soon return of our Saviour. I have seen her writhing in agony, but expressing her desire that God's will be done. When I saw her after nine months had passed, as she was sitting on the floor, a picture of distress, I, with Brother Meyer and several friends, could hardly do more than wonder at her patience. Sitting on the floor by her side, I read the Bible and asked her a few questions, among them being, "If you saw any one in the same condition, could you say to such a sufferer that God is good and merciful?" The answer came with no delay: "Yes, God is good. He is merciful. Let his will be done." I thought of many who for a trifling thing are ready to murmur and complain, yet this sufferer, after years of sickness and trials, is ready to exclaim, "God is good."

From this church four young people have been sent to Switzerland to be trained for the work. One of these we expect to see begin work this year. Another brother has been canvassing for a few months. As the result of a series of meetings begun the first of this year at the special request of the church, there are a goodly number of interested persons.

The work in Oporto was begun in 1906, but was abandoned in 1908. In 1911 I moved my family to this place to pick up the threads left three years before. Later Brother Alberto Figueiredo came to help, and nearly a year later another brother joined in the work. Seventeen persons were baptized, and one was received by vote here. Thirteen entered the ranks in 1913.

One young girl of sixteen years has taken up the canvassing work, and is



FOUR YOUNG PORTUGUESE CANVASSERS

learning quite readily how to approach the people and sell literature. She began her work with the tracts "Secret of Health" and "Waymarks" and the paper *Sinais dos Tempos*. A new edition of 5,000 copies of the latter was printed, and she began with them the first of this year. In three weeks she sold about 600 copies at three cents each.

Somebody having heard of her success, said it was her luck, a usual Portuguese expression. She then told her experience. Before she leaves the house, the family has prayer over this work, and on the way she lifts her heart to God for help. One day, having worked until nearly 4 P. M. without selling anything, she sought a secluded spot where she kneeled down and prayed for help. In a short time afterward she sold the book "His Glorious Appearing" and the tract "Secret of Health."

Her younger sister has accompanied her, as well as two younger brothers, one of whom is ten years old and is also

learning to sell papers. The accompanying photograph shows the four small Portuguese canvassers. They, with their mother, are realizing the fact that God answers prayer. My heart rejoices to see new workers being trained for service. We pray that God may give us more workers with solid characters, full of faith and courage, and may he hasten the day when all shall receive their reward of service.

Brazilian Union Conference

F. W. SPIES

FOLLOWING the very good workers' meeting in Santo Amaro, Sao Paulo, the third session of the Brazilian Union Conference convened January 19-25. There were many things to encourage the delegates and workers of this great field, as they tarried together for a few days to lay plans for the carrying on of

the work in our union for another two-year period.

The same spirit of hopefulness and courage so apparent during the workers' meeting increased during the union conference session, and the last Sabbath of the meeting was a day of spiritual blessing and of consecration to the Lord and to his work. On this same day also there were ordained to the gospel ministry three of our young men who had been developing in the work during past years. This ordination service made a deep impression upon all present, and was a definite encouragement to our brethren, who could thus see that the work in our union is progressing, and that our number of trusty workers is increasing.

Soon after the beginning of the workers' meeting public meetings were held each evening, and the tent was well filled at each service, even at times when the weather was unfavorable. Some are now keeping the Sabbath as a result of these meetings.

This interest was increased by the good work done by our faithful nurses. A boy of about nine years, who as the result of a fall, had been paralyzed, was given up by the doctors as a hopeless case; but through the treatments given by our nurses the boy was soon able to walk again. This caused not a little interest. In a little time a goodly number of sick folk had presented themselves; and the health talks given drew many hearers.

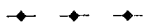
The prospect for working with tents in the proclamation of the gospel in this country is certainly promising, to judge by the experience in Santo Amaro.

The reports of different departments of the work showed progress. The membership, in spite of many having been lost through emigration and other causes, showed an increase; and the tithes and offerings also had increased.

We were able to plan for a better manning of our various fields than heretofore, and we confidently expect that with the Lord's help we shall see greater progress during the next biennial term than ever before. We must see greater progress, for the work is to be finished in this generation.

In several resolutions of thanksgiving, the brethren expressed their gratitude to God for his preserving care of the cause and workers, and also thanks were cheerfully expressed to the General Conference for its kind interest and substantial help in men and means sent to our union.

We are of good courage, trusting the Lord and expecting great things from him. May he abundantly bless his faithful workers, and hasten the glad day of his return.



Tsungwesi Mission, South Africa

M. C. STURDEVANT

AFTER a ten months' furlough, our party arrived at the mission Oct. 11, 1913, and received a hearty reception. A lookout had been kept, and when our ox wagon appeared in sight, many came running down the road to meet us. All were anxious to greet their old teachers once more. It was a touching sight, I assure you.

We found the mission in anything but an encouraging condition. The scourge of smallpox, resulting in the death of Brother Bowen, the burning of many of our natives houses, together with being shut in for about three months by quarantine, had wrought havoc to the work of the mission, and brought more or less discouragement to our native students.

Sister Bowen and Brother L. Sparrow had worked hard and faithfully to hold the work together till conditions should change and help arrive. We are thankful to God that he sustained these workers and brought relief in time. We saw at once that there was an abundance of hard work to be done, so, by the help of the Lord, we started in, and by his grace and blessing we can now say that things are in a much more encouraging condition.

We are sorry to report that Brother

F. B. Jewell, who, with his family, came out to help us, has not been well, and has finally been compelled to leave us for a time and go to our sanitarium at the Cape for treatment. During the time they were here, Sister Jewell was very faithful in her school work, and courage and hope sprang up again among the students. We regret this change that has come to us so soon again; but we must trust all to him who has held the work to the present moment.

The work done in the baptism class that was kept up by Brethren Bowen and Sparrow resulted in the baptism of twenty-six believers, Sabbath, January 17. How our hearts rejoiced to see some fruit of our labors! One may plant, another reap, but it is God who giveth the increase. At the beginning of the new year our school numbers seventy-nine, most of whom are boarding students.

The temporal side of our work is also encouraging. While it has been very dry all around us and little planting has been done in season, we have been blessed with sufficient rain so that we could plant and cultivate, and our crops have developed to the marvel of all who have seen them. The prospects are now good for a splendid harvest. Again our hearts go out in thanksgiving to our Heavenly Father, who has promised to be with us to the end.

Brethren, we are trying to press the battle to the very gates of the enemy, believing that victory is ours. Never were we more determined and hopeful in our work, and we are willing, if need be, to lay down our lives for this dear people. Never did we enjoy more of the Lord's presence and blessing in our efforts. Let us all be of good courage, and hasten the work, for our rest is in sight. Pray for the work at the Tsungwesi Mission.

Rusape, Rhodesia.



How Three Idols Were Removed

A. J. HETHERINGTON, M. D.

OFF the north coast of the republic of Honduras, in an arm of the Caribbean Sea, are two small islands, which, together with some keys, make up what are known as the Hog Islands. These are really a part of the Bay Islands, but they lie out of the course of any regular boat traffic, and are therefore quite isolated. For several years the Hog Islands have been leased to the two families now living on them. Counting the help employed, there are fourteen persons living on the islands. Six of these are adults, and eight young people. All are Sabbath keepers. It is very seldom that a minister visits the place, but the little company keeps up an interest in spiritual things. A weekly night meeting, a Sabbath school, and a young people's meeting are maintained, and donations for missions are regularly taken. The Reading Course as recommended by the General Conference is being followed. The REVIEW, *Instructor*, Sab-

bath School Worker, and some other papers are received at irregular intervals, and these are read, studied, and discussed together. Thus all are kept informed and in touch with the general work in other parts of the world.

When the *Instructor* containing the Ingathering program was received, it was considered with interest. Certainly there was a crying need in all the mission fields. Could not even an isolated company join in this special effort in behalf of missions? Possibly there could not be a great deal done, on account of the limited surroundings and opportunities; however, it would be well to make an effort and see what might be accomplished. Accordingly the program as given in the *Instructor* was prepared and made in readiness to present at the first favorable opportunity.

During certain seasons of the year, when the fierce storms sweep down over the seas, and traffic along the coast becomes temporarily interrupted, some of the vessels which may be caught in the vicinity are glad to call at the Hog Islands for harbor and protection. This was taken into consideration and planned for as a possible time for the giving of the program. It was November 10 that the opportunity came. On that day the weather was very bad, and at night there were three small vessels lying at anchor in the harbor. An invitation was sent to the crews to come ashore and spend the evening, and an entertaining program would be given them. Six visitors came. One of their number was asked to act as chairman, and the entire program was given. Most of these men were rough sailors, who took no particular interest in religious things, and it was the first time that some of them had ever listened to such a service; but they all seemed to enjoy it thoroughly.

It was announced that the object in raising money at the time was for the forwarding of gospel work in heathen lands, and to provide for the removal of idols. In this the visitors were also interested, and felt that it would be a privilege to help in such a cause. When the collection was taken and counted, it was found to amount to over five dollars. It was stated that one idol could be removed for five dollars, and that more than enough had been given to remove one. They were then asked if they would not like to give a further donation, so that two idols might be removed. This was the wish of all, and after the second collection had been taken, it was found that the total gift amounted to sixteen dollars. This is how it came about that the Hog Island company, with the assistance of its visitors, was able to remove three idols.



GATHER up all thy sins—old wrongs, old hatreds, burning angers, memories of men's treachery; stuff them into a bag and heave them into the gulf of oblivion. Your life is not in the past, but in the future. "We are saved by hope."—*Newell Dwight Hillis, D. D.*



Serving and Waiting

MOLLY W. ANDERSON

Is it hard, child, to wait by the side of
the road,

You who yearn to be out in the throng
On the highway of life, where the busy
ones are,
The fearless, the brave, and the
strong?

Is it hard to rejoice, when the others at-
tain,

And the laurels on them are bestowed,
While, too feeble to run, and aweary
with pain,
You must wait by the side of the road?

Do you fancy the battle of life could
be fought,

And its victories won by the throng,—
That its splendid achievements could
ever be wrought

If it were not for you and your song?

Is it hard, then, to wait by the side of
the road

While the busy ones press toward the
goal?
To bid them good cheer, and to lighten
each load
By that sympathy sweet to the soul?

Is it hard, then, this being a blessing to
man,

And pointing his pathway above;
When you know you're a part of God's
infinite plan,
A link in the chain of his love?

Be glad in your heart for your humble
abode,

And your mission of peace in the
strife.

Be glad, then, to wait by the side of
the road,
As a spring, on the highway of life.

How Aigrettes Are Obtained

(This is not a pretty story, but it should be read and remembered by every woman.)

SHE was a remarkably pretty girl—a girl of breeding, obviously. Her frock was dainty and simple. The brown-tanned man at the next table in the big dining room looked at her. One of his three companions spoke of the girl.

"You've not seen many of the real American girls where you've been I presume?" he asked.

The eye of the brown-tanned man narrowed, and he shook his head.

"No. Would you call her a typical American girl?" he asked.

"Yes; one of the nicest type," one of the others answered.

"Then the American girl's education has been badly neglected," said the traveler. "I mean as regards the hat—or

rather the feathers on it," he explained.

The others looked at him curiously.

"Don't you know those feathers?" he asked, as he leaned forward over the table. "Don't you know that behind that light, gossamer ornament on that girl's hat is a story that, for wanton cruelty, in all the term suggests, cannot be equaled in the world today?"

He read the skepticism in his friends' eyes.

"Let me tell you the story," he went on. "That girl doesn't know it either, for if she did—being a girl and a nice girl—she couldn't bear the sight of those feathers, much less wear them."

His friends, who knew him as a man who had bored deep into the heart of things in all corners of the world, listened eagerly.

"Those feathers," he began, "are what are called 'aigrettes.' That means that they were torn from the living, quivering body of a white heron—torn from her at the season when she had but one idea: how she could make herself most attractive to the male heron. The aigrette is the heron's symbol of the nuptial season; it is the plumage of her love instinct. Like that very girl over there, the white heron dons her prettiest clothes for the courting. That brilliant plumage continues to grow while the eggs are laid and hatched, and reaches its greatest beauty—its commercial value, if you please—at about the time the little ones begin to peck through the shells. It's then the man with the gun appears.

"Now the parental instinct—your men know this—is as strong in birds as it is in human beings. As a result the approach of a man with a gun doesn't operate to drive the mother heron from the nest and her young, as it would at other times, but, on the contrary, finds her there, just to help the baby herons.

"Ask any game warden. He'll tell you tales that will make your own blood boil—even you men—of finding hundreds of young birds starved to death in the nests; of wounded female herons, ravished and mangled, struggling to get back to the nests to die there with their little ones; of other birds hung up by their necks with the delicate love plumage ripped, skin and all, from the still quivering bodies."

"Hold on," said one of his hearers. "A feather dealer told me once that most of the aigrettes and paradise plumes are just picked up —"

He got no further. A cold, hard smile bent the lips of the world traveler. "Yes; we travelers know that tale. You

talk to Meyer—A. H. Meyer, who lives, or did recently, down on Staten Island," was the reply. "Meyer used to collect bird plumes for the market himself; did for nine or ten years. Wait a minute. Let me read you what he says."

From an old, worn leather wallet the traveler took a letter, and, spreading it out, read:—

"It is the custom to shoot the mother birds while the young are in the nests. A few of the feathers of the American egret—or large white heron—can be picked up in the morning about the breeding places, but these 'dead feathers' are only worth \$3 an ounce, while the 'live feathers' are worth \$15 an ounce. My work led me into every part of Venezuela and Colombia where these birds are found, and I have never discovered or heard tell of any breeding places that were guarded simply for the purpose of gathering the feathers from the ground. The story is absolutely without foundation, and has simply been put forth for commercial reasons. The natives of the country, who do virtually all of the hunting for feathers, are most cruel and brutal. I have frequently seen them pull the plumes from the wounded birds, leaving the crippled creatures to die of starvation, unable to respond to the starving cries of their young. I have known them to tie and prop up wounded birds on the marsh where they would attract the attention of other birds flying by. These unfortunate living decoys are kept in that position until they die of their wounds or from the attacks of insects. I have seen the terrible red ants of that country actually eating out the eyes of the mangled yet still living birds."

"Meyer himself wrote that," he said quietly.

"Now a step further. There's not only bird murder behind those delicate ornaments," he added, "but human murder, too."

"How do you mean?" one of his friends asked.

"Well, there's the case of Guy Bradley," was the reply. "He was a game warden down on the Cape Sable district of southern Florida—and a good one. He was protecting the heron rookeries down there; it interfered with the bird-butchering business of the natives, so one day they ambushed Bradley as he rowed along in his skiff, and shot him. His body drifted about in the open boat for five days. That was in 1905. The Audubon Society is taking care of his widow now, and glad to do it. Then there was C. G. McLeod, another warden around Charlotte Harbor, Florida. He was doing his work of bird protection too well for the miserable hunters, so one November day, in 1908, a bird hunter split his head open with an ax. It's a pretty story—isn't it?—the story behind the aigrette a woman wears on her hat."

"But she doesn't know," some one suggested.

"That's just it," said the traveler, "for if she did there's not a woman in Amer-

ica who would deliberately permit herself to be made an accessory after the fact to murder."

"Do you mind if I write this all out?" asked the younger of the men across the table. "I'd like to see if I can get it published."

"Write it. I only hope you will get it printed," was the answer.

Here, then, is what was written; and it is published in the earnest hope that the girl whose plumage called it forth may read it—and all other women who "do not know"—to the end that the aigrette and the paradise plume may be banished from the hats of women. For, after all, whether this bird butchery and this manslaughter are to continue is absolutely in the hands of the women of America.

They can stop it by a very simple rule: NEVER BUY AN AIGRETTE OR A PARADISE PLUME.—*Ladies' Home Journal*.



Behavior in the House of God

DORA E. HENTON

It was a bright, peaceful Sabbath morning. In a valley beautiful for situation was a church. Over the door in letters of gold were the words, "Here are they that keep the commandments of God, and the faith of Jesus."

As the bell pealed forth the invitation, a large company of people assembled for worship. When the hour came, the choir sang an inspiring hymn. The minister had spent much time in prayer, and had given much earnest thought to the sermon, and God had given him a message for the people. As he arose to deliver it, what a change came over the congregation! Whispering could be heard in different parts of the house, rustling of papers, shuffling of feet, clearing of throats, children and even grown people going out and in, doors creaking, and marked inattention to the speaker. The attention of those who would gladly have listened to the message was distracted; the minister looked distressed; and it was a scene from which angels veiled their faces.

Why do God's commandment keepers have so little reverence for his sanctuary? We do not witness such scenes as this even among those who lightly regard his Word. We expect soon to be associated with the Saviour and the holy angels. Unless we regard his worship with more reverence here, we will feel out of place in heaven.

To the church mentioned above, the instruction given by the servant of the Lord, was presented: "I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into his presence to worship him. In the minds of many there are no more sacred thoughts connected with the house of God than with the most common place. Such do not realize that they are to meet with God and the holy angels. To the hum-

ble, believing soul, the house of God on earth is the gate of heaven. From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with his people.

"The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been often overlooked, and as a result, disorder and irreverence have become prevalent, and God has been dishonored.

"When the leaders in the church, ministers and people, fathers and mothers, have not had elevated views of this matter, what can be expected of the inexperienced children? They are too often found in groups, away from their parents, who should have charge of them. Notwithstanding they are in the presence of God, and his eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the service. Could these see the angels of God looking upon them, and marking their doings, they would be filled with shame, with abhorrence of themselves. When the worshipers enter the place of meeting they should do so with decorum, passing quietly to their seats. Common talking, whispering, and laughing should not be permitted in the house of worship either before or after the service. When the word is spoken, you should remember, brethren, that you are listening to the voice of God through his delegated servant.

"Satan and his angels are busy creating a paralyzed condition of the senses, so that cautions, warnings, and reproofs shall not be heard. God wants attentive hearers. It was while men slept that the enemy sowed tares. Ardent, active piety should characterize the worshipers. They should remember that heavenly messengers are in the house. It is too true that reverence in the house of God has become almost extinct. Sacred things and places are not discerned. The holy and exalted are not appreciated. What impressions do these things give to unbelievers, and to the youth, who are keen to discern and draw their own conclusions?

"Brethren, will you not devote a little thought to this subject, and notice how you conduct yourselves in the house of God, and what efforts you are making by precept and example to cultivate reverence in your children?"

As this message was given the people, the Spirit of God was present, and impressed hearts with the importance of it. In the week following, much earnest thought was given to it. Parents gathered their children about them and had heart-to-heart talks over it. Confessions were heard, and vows were made. Could you have visited that church later, you would have been led to exclaim, "What hath God wrought!"

The wants of the little ones were attended to in the intermission between Sabbath school and church. Children who had formed the habit of running out and in had sought the Lord earnestly for strength of character to overcome the habit. Older ones refrained, because they knew example was greater than precept. The young people who formerly whispered listened attentively and were made stronger by the message.

The choir set a good example by the reverent manner in which they took their seats. Some no longer hesitated to invite their outside friends to the services. They came, and their hearts were touched by the beauty of the truth and the power of the word, and they were converted. The minister was encouraged; the choir sang with new inspiration; and God and the angels rejoiced.



The Boy and the Farm

THE prospects of collars and cuffs draw many a young man from a competent and profitable life on the farm to an unhappy and unsuccessful existence in the city. The superficial glitter of the town is still the magnet for scores of boys, and of young women, too, who would be far more useful as members of society if they would stay on the farm. Year after year the old preach against the trend to the city, and year after year the young folks close their ears, preferring to learn by experience.

Says Judd P. Mason, president of the Illinois State Dairymen's Association:—

"There is no reason why a young man with normal physical powers, common sense, and a willingness to do hard work, cannot settle down on a farm, make it pay, and eventually be the owner of it. It is far easier to do so now than it was thirty or forty years ago—and this applies to this part of Illinois as well as any other place where farming can be carried on.

"A generation or two ago farming was far more difficult than it is at present. Our fathers walked many miles each day to perform their work, and the tools they had to labor with were almost primitive in comparison to the farming implements of today.

"But now the farmer has every advantage that science and the machine shop can supply. Information on every phase of farming is sent him by the government, colleges, and various institutions. He walks little in doing his work, and where he formerly could hoe only one row of corn at a time he now hoes two, and, thanks to machinery, with far less exertion.

"The boy on the farm in overalls and jumper has a better chance of success than the city boy in office or factory. But, in addition to a liking for hard work and the acquiring of scientific knowledge, he must not forget the financial side. He must remember that his farm buildings and land are his fixed capital, and that his stock and tools are his working capital."—*Boulder Herald*.



New Zealand Camp Meeting

It was indeed a privilege to attend the meeting which has just closed. It was held on the show grounds at Palmerston North, a thriving inland town about eighty miles from Wellington.

If one word can express the sentiment prevailing during the whole meeting, that word is *earnestness*. God's people had come, like the cripple who lay at the gate Beautiful of the temple and sought alms from Peter and John, "expecting to receive something;" and there was, we believe, no one who went away disappointed. In the devotional meetings in the early mornings, frequently the time was gone before all who wished to take part in praise and prayer could get opportunity.

Both Sabbath morning services were conducted by Pastor Fulton, who appealed to his hearers to seek for a deeper spiritual experience. On the first Sabbath, almost the whole congregation arose in response to a call to renewed consecration to God's service. Opportunity was then given for any who wanted to seek God in a special manner and for some definite purpose, to come forward, and a large number responded. Among this company were some who were giving their hearts to God for the first time, many of them children; also some who had backslidden from the Christian pathway, and others who were seeking a deeper consecration. Judging by the testimonies, all received help. Some were convicted by the Spirit of God of their failure to live up to the light of health reform, especially concerning the use of tea, and conformity to the world in dress. May God give these dear souls victory.

After the experience of the first Sabbath, it did not seem likely that a similar meeting could be held on the following Sabbath. But others had come in during the week, and when, at the close of an earnest address, opportunity was given for those who wished especially to seek God's help to arise, several did so. As the appeal continued, many others arose and came forward, and the presence and power of the Holy Spirit could be felt as he was working for the people. Conviction was brought anew to many hearts, and there were some who surrendered to God for the first time. I could not but feel as I witnessed these scenes and heard the earnest words, that the latter rain, so long looked for, was falling on God's people. I have been in many such gatherings, but I do not remember one where so much of the power of God was experienced as at this time.

Much of the success of the meetings was due to the earnest prayers offered by several bands which were organized for the purpose, and which met in the early mornings before the 6:30 meetings.

There was a very meager attendance from the outside until the closing service on Sunday evening, January 25, when Pastor Anderson spoke on the "History of the Sabbath," to a large and attentive audience. The message was given in plain terms, and the Spirit of God brought conviction of the truth to some hearts. We have good reason to believe that some in Palmerston North will throw in their lot with God's people as a result of this and preceding meetings. One young man employed in the post office took his stand on the Lord's side in the Sabbath service, and some who had come from other places to learn more of the truth took the same definite step during the meetings. Six in all have publicly expressed their belief in present truth.

One striking feature of the gathering was the number of new Sabbath keepers present. "This is my first camp meeting," was heard from many lips. God has blessed the conference workers during the past year, and ninety-one persons have been baptized by them between the close of last camp meeting and the opening of this one, for which we thank God and take courage.

C. H. PRETTYMAN.

Mississippi

DURING the month of March we dedicated two church buildings and organized one colored church. On March 11 the Hatley church was formally dedicated by Elder S. E. Wight, the president of the union, and the writer. This building was erected several years ago, but the brethren delayed its dedication until it was fully paid for. It is situated in a farming district, and every year the brethren have planted a certain amount of land to cotton for the church. The crop last fall was sufficient to cancel the debt resting upon the church. When it was all paid for, the brethren were anxious to dedicate the building to the Lord. Accordingly, on Thursday night, in the presence of an interested audience, the house was dedicated, Elder S. E. Wight taking charge.

In the basement of this building there are three well-arranged rooms, in which a church school has been held for the last few years. We are hoping to have a good school there again this year.

From Hatley we went to Meridian, where we enjoyed an excellent meeting with the white church Sabbath morning. In the afternoon we met with the colored company. Elder A. C. Chatman has been laboring here for the last two years, except during the tent season last summer, and has raised up a company that made it possible to organize a church of thirteen members.

Leaving Meridian, we arrived in Quitman Sunday morning. Here we were joined by Elder R. E. Burke, our new

minister, who is located at Meridian, and who looks after the interests at Quitman also. Last October the writer pitched a tent at Quitman, and found the people very responsive to the message. A goodly number were won to the truth, and after the tent was taken down the believers met in the schoolhouse. It being thought best to build a house to the Lord, the believers set themselves to work, and during the winter season the house was completed. The building is neatly put up, and is a credit to the work.

On Sunday night, March 15, Elder Wight preached the dedicatory sermon. Elder R. E. Burke and the writer assisted in the service. We hope soon to organize a good-sized church here. The meetings that were held this day indicate the existence of a splendid interest, and that there are others who may yet take their stand for the truth of today.

C. S. WIEST.

Improve the Missionary Opportunity

THROUGH a train of providential circumstances I have been recently led into the business of securing funds to help give the third angel's message to the Indians in the northwest part of South America. A friend desiring to do something for these people requested that arrangements be made with the Mission Board for this purpose, so that more help could be given in the form of special contributions. This friend and a number of others gave very liberally. As a result we have forwarded this year to the Mission Board for this purpose \$781.25, and have pledges for \$350 more to be paid before the end of 1914. We hope to increase our fund materially in the months to come.

The time has fully come when there should be a general move among our people toward the extension of our work in neglected foreign fields, where the heathen abide. Our time to do this work will not be continued long. Probation will soon close, and then millions of dollars which should have been used in evangelistic work will be thrown to the moles and the bats. As stated by the prophet, "In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:20, 21. Vast sums of hoarded wealth will then witness against the rich who have withheld it from the Lord's cause, while our patient missionaries have worked hard, and in some instances suffered privation because of insufficient support. See James 5:1.

The picture set forth in these scriptures may not have special reference to our people, but unless we come up to the help of the Lord in the matter of tithes and offerings, we shall be found among those cast out of the city of God when the burning day overtakes the wicked. How glad we should be for an opportunity to invest effort and money in the Lord's work at this time. Thousands in heathen lands are turning to the Saviour now, and thousands more will yet be saved, but we must give of our strength

and of our means in order that the work may be accomplished. In this way we can transfer our talents of property and influence to the land of everlasting day, and enjoy it there. For this purpose God gives his people wealth. His Word says: "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers." Deut. 8:18.

WILLIAM COVERT.



Chesapeake Conference

THE work among the colored people in the city of Baltimore is progressing, and the members of the church are working with a determined purpose and great faith to win souls. All branches of the church have been greatly encouraged to renewed service since the convention in January.

The Young People's Missionary Volunteer Society rendered a beautiful and impressive temperance program Sunday night, March 29; and, judging by the interest that the audience manifested, it seems that there will be some courageous enough to lay aside their former manner of life and take their stand for the right. The program consisted of speeches, a stereopticon address, recitations, duets, solos, chorus, a quartet, and the reading of excellent papers. The evening service as a whole was one of enjoyment as well as profit. We hope to double our membership this year, and we solicit the prayers of the readers of the REVIEW that this may be accomplished.

We are exceedingly anxious that self-supporting workers connect with our tent effort this summer. We are planning to make this year's work the best in the history of the colored work; and in view of the fact that there is not one regular canvasser in this conference of 275,000 colored people, this field should yield a harvest to good, earnest workers. Free rooms will be furnished all who will take up the magazine or book work this summer and assist at night in the tent work. Food is fairly cheap in this city in the summer, as the very best markets are located here; and with the wide field in and around the city, hustling workers should be able to make a good living as well as to place the truth-filled pages in many homes. All who would like to take up this work should write to Elder R. T. Baer, 1611 Ellamont St., Baltimore, Md.

GUSTAVUS P. RODGERS.



New Zealand

As we are now called from Auckland to labor in another part of the dominion, a report of some of the work done by the Lord during our one year and eleven months' stay here might prove interesting.

The Epsom church was in a bad condition numerically and spiritually; so much so, that it was thought advisable to remove the building to Mt. Roskill, disband the church, and reorganize. Land in a splendid locality was secured, the building was removed, painted, and thoroughly renovated, making it a credit to the cause, and the church itself was reorganized, with nearly forty members, who are live, earnest, and zealous. There is also a well-organized, energetic Mission-

ary Volunteer Society, doing faithful work for the Master.

For some months after the camp meeting last year, little result was seen, but during the past six months the interest then awakened has increased, and is now beginning to bring forth fruit. As we think of what the Lord has done for that church, we praise him and receive fresh courage and strength.

At Ponsonby the results have been greater, the membership having almost doubled, and the attendance has much more than doubled, we believe. Owing to the large increase, it was found necessary to make an addition to the building of a fine large room, at a cost of £126. This was completed free of debt.

We had special services on the last Sabbath of our stay in Ponsonby. Pastors Cole and Westerman were with us. In the morning our conference president, Pastor Cole, conducted the services, giving us a most impressive address, preparatory to the baptismal service in the afternoon, when eighteen adults followed their Lord in baptism. The church was well filled, several strangers being present, one of whom decided to obey the Lord in keeping all his commandments, making the second to do so that week. Divine impressions were made at this solemn service when these eighteen persons were buried in the watery grave, and rose again to walk in newness of life. Eight of these connect with the Ponsonby church, and ten with the Edendale church.

Our experiences with the Auckland members have been pleasant. Never has greater kindness been shown us, or a more decided willingness manifested to assist in every good work. A spirit of love, union, and harmony prevails. We believe that in the books above, the success of the past eighteen months will be largely credited to the efforts of our faithful canvassers and members.

W. H. PASCOE.



South Africa

IN March, 1910, I sailed for South Africa as a self-supporting worker, bearing my own expenses to the field. After spending some months with my daughter in Basutoland, I felt a longing to get back into the field, so in May of the next year I began work in East London, a city beautifully situated on the Indian Ocean.

At first I dreaded to start in a new and strange field, for I did not know how I should be received; but I soon found that there were good, true-hearted men and women here as well as at home, and just as hungry for the Bread of life. I have worked the greater part of the time since, having taken a few short holidays.

While I cannot boast of great things being accomplished, what has been done is all due to our dear Heavenly Father, who has taken this weak instrument of clay and used it to his own glory in spreading his wonderful message of love and salvation.

It is due to my dear friends in America and England, who assisted me in every way they could, that I write these lines to let them know I am still pressing on, and doing what I can to "sound the alarm."

I have sold 275 copies of "Practical Guide," 342 of "Heralds of the Morn-

ing," 100 or more of "Coming King," Dutch and English, besides many of "Christ Our Saviour," "Paradise Home," "Friend in the Kitchen," "New Testament Primers," "The House We Live In," and "Prophetic Lights." I have taken about 400 subscriptions for the *South African Sentinel*, and a goodly number for *De Wachter* and *Good Health*, besides selling out of hand several hundreds of *Life and Health*, *Good Health*, *Sentinel*, and *Signs of the Times*.

Brother G. H. Clark, our general missionary agent, in summing up the work of the agents, found that I had delivered in three and a half years about \$2,238 worth of books. One half of this gave me \$1,119 for forty-two months, or a little more than \$25 a month. Everything here costs about twice what it does in the homeland, so the paper selling and subscriptions helped to keep my accounts on the right side of the ledger. Thus I can praise God, who has promised to supply all our needs, that I have been able to pay my way and keep straight with the world.

Often I have thought of my many friends, and would have been glad to write to them; but it takes time, and money too. I have loved my work, and love it still. My heart is full of gratitude to my loving Heavenly Father that he still enables me at my age (fifty-seven) to help in distributing the printed page here in Africa. I am now in towns I have never worked before, and I wish the prayers of God's people, that I may do faithful service, and that precious souls may be won through my instrumentality. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

MRS. P. E. FROST.



Field Notes

ELDER J. J. IRWIN reports the baptism of four persons at Menominee, Mich.

A FEW weeks ago a small company of believers was organized at Akely, Minn.

At Cleveland, Ohio, nine Roumanians were baptized and united with us several weeks ago.

THE Louisville, Ky., church has received six new members within the last few weeks.

THE new church building at Carroll, Iowa, was dedicated to the worship of God, March 15. Elders A. R. Ogden and Charles Thompson were present to assist in the services.

ELDER R. J. BRYANT reports that thirty-five persons have recently accepted this truth at Middletown, N. Y. Ten new believers were added to the church at Utica a short time ago.

As the result of a series of meetings just closed in Portsmouth, Va., sixteen persons have decided to keep the commandments of God. In December a church of seventeen members was organized at this place by Elder W. J. Stone; also a church of twenty-three members at Thelma. The company at Richmond has recently taken five new believers into membership.

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*

Missionary Volunteer Day

(Sabbath, May 2)

Suggestive Program

(To be given by the entire church, not the Missionary Volunteer Society.)

SONG: "Christ in Song," new edition, No. 480.

SCRIPTURE READING: Eze. 33:1-7; Isa. 49:24, 25; John 21:15.

PRAYER.

SONG: "Christ in Song," new edition, No. 510.

READING: "Saving Our Young People," by A. G. Daniells.

SONG: "Christ in Song," new edition, No. 531.

READING: "The Missionary Volunteer Goal for 1914," by I. H. Evans.

CLOSING REMARKS: by elder or leader.

OFFERING.

SONG: "Christ in Song," new edition, No. 552.

CLOSING PRAYER.

NOTE TO ELDER OR LEADER.—Sabbath, May 2, appointed by the General Conference Committee as Young People's Day, should bring a great blessing to your church. The work to receive special attention upon this day is an important one, and grows more and more interesting as it spreads over the world, gripping the hearts of thousands and thousands of young people and children and leading them forth in Christian service. The parts on the program should be assigned at once to insure careful preparation.

Time is short! Only a few years remain in which to save our children and young people, whom Satan is working so hard to destroy. Will not you and the fathers and mothers in your church join us in making Sabbath, May 2, a day of fasting and prayer for the salvation of the youth? See Mark 9:29.

The offering for the day should be devoted to some phase of young people's work. In connection with the offering it will be interesting to call the attention of all your church members to the fact that our young people are working this year to raise \$25,000 for the Orient. On another page you will read what this \$25,000 can do.

Decision days often have brought very good results. Then why should not Missionary Volunteer Day be a time when our young people should be invited publicly to give their hearts to the Lord? And would it not be well to invite all the members of your church to pledge themselves upon that day to work as never before for the salvation of the boys and girls, the young men and the young women, in your midst?

We are praying that God may give your church a special blessing upon Young People's Day.

MISSIONARY VOLUNTEER DEPARTMENT.

Saving Our Young People

By action of the General Conference the first Sabbath in May has been set apart for our young people. This is not for the year 1914 only; it is for each year that shall come to us as long as this appointment stands unchanged. I hope that this Sabbath will come to be known and recognized among us, the world over, as Young People's Day.

But what is this Young People's Day for? and what is to be done on this day? This Sabbath day is to be devoted especially to the spiritual welfare and uplift of our young people and children. It is not to be an occasion for their amusement and worldly pleasure. It is not to be devoted to strolls through fields and forests, nor for social gatherings, nor even amusements in the churches. This day is to be given to the study of our young people's interests and needs; to earnest efforts to deepen their religious life, and to their instruction and training for consecrated, efficient service in the Lord's work. It is to help bind them forever in love, devotion, and loyalty to the cause of their Lord and Master.

It is hoped that the Young People's Day will create a greater general interest in our young people, and lead to greater efforts in behalf of their salvation. We must feel deeply for them. We must place a proper value upon them. We must bind them to the truth and to the cause of God with cords that shall never be broken. A little study of this question will cause us to discover some very weighty reasons why the most earnest, prayerful efforts should be made by all in behalf of our young people:—

1. For the sake of Jesus. He loves them. They are dear to his heart. He died for them. He now ministers his love and life for them in the heavenly sanctuary. He calls for the loving, whole-hearted cooperation of every believer in his efforts to save them. He must work through his own redeemed people who come into personal contact with these youth and children. For his sake we must labor and faint not in this soul-winning effort.

2. For the sake of our young people and children themselves. We cannot see them miss their way and go down at last with the lost. We must keep them in the truth, and take them with us to the kingdom. But they are human, and are just as subject to the fascinating, deceptive allurements of the world as are the millions outside of our ranks who are being ensnared. The mere fact that they are our children does not insure their salvation. Nor will their outward, formal connection with the cause to which we give our lives, of itself save them.

Their only hope is in the personal reception of Christ as their Saviour. They must be led to see that they are sinners, and, by repentance, confession, and faith, lay hold of him who can save to the uttermost. They can be led into this experience only in the same way others have been—by the personal efforts and influence of those who have found the way. And so, for the sake of these children and youth so dear to us we should gladly embrace every opportunity to win them to their Saviour.

3. For the sake of the great unsaved masses about us. Today there are millions of both old and young living without Christ. For some reason their eyes have never been opened to the light of the gospel, their heart's love never been reached by the Saviour's love. These dear souls whom Jesus died to save need to come in contact with those whose hearts are warm with the love of God. They need the same kind, loving ministry that reached our hearts and led us to the cross.

That is exactly what our message and movement stand for. Our mission is

more than to proclaim and defend sound doctrines. It is more than to carry forward a movement, more than to operate institutions. Its supreme purpose is to win the lost to Christ. It is to lead men and women to renounce sin and open their hearts to him who died for them. It is to help them to live "the life that wins."

Now for the sake of these lost millions in both Christian and heathen lands we should spare no efforts to lead our young people to become true, unselfish, consecrated Christian workers. We know too well that the influence and power of the professed churches of Christ are not at this time all that they should be. They are not what they were fifty or one hundred years ago. They are not adequate to meet the powerful influences of the world that are leading away from Christ. There is need of greater piety and devotion, of a more powerful witness for the truth as it is in Jesus. Here is an opportunity for us, and as we prize the light and truth and hope that have come to us, so we should consecrate all our resources to soul-winning endeavor.

When we speak of our resources for this work, we must not eliminate our young people and our children. There has never been a time in the history of the church when there were so many avenues open for young people to bear witness for their Lord as there are today. In nearly all heathen lands the doors stand wide open for the heralds of the cross. And in many respects young men and women are best adapted to meet the conditions prevailing in these lands. Those whose hearts are aglow with the love of Christ and who go to these heathen lands and work with unselfish devotion for the salvation of the people, receive a hearty welcome. The fact that they are young does not stand in their way. And they can bear the privations and hardships better than men and women advanced in years. They can also adjust themselves to new conditions and learn new languages more readily.

And even in the homeland very few will resent the modest, earnest, whole-hearted endeavors of young people to witness for Christ by the teaching of the Scriptures, the distribution of religious literature, and loving ministry for the sick, and suffering, and sorrowing. It is truly refreshing and pleasing in these times to see young people who are plain, and sober, and serious concerning the things of the kingdom.

But we should fully realize that we cannot bring our children and youth to this state of Christian experience without earnest, intelligent, continuous effort. First of all, we older people must get a true vision ourselves. Our ideals of what they are and of what they should and may become must be clear and true. We must also know how the work is to be done, and cheerfully and resolutely consecrate ourselves to the task of doing it. Nothing else yields such large and joyous returns as warm-hearted efforts in behalf of young people.

It was to carry forward a large, well-planned, steady effort for the children, youth, and young people of our denomination that the Young People's Missionary Volunteer Department was organized. We felt that the interests of our young people were worthy of our highest and best efforts. The aim of the department is much broader and more

enduring than a mere appeal to the sentiments. Its aim is to reach the conscience, to educate and train the mind, to establish true ideals, to determine the life service.

Those who engage in this line of work find it truly fascinating and inspiring. The possibilities appear greater and the burden increases with the efforts. And now what is wanted is general cooperation by all. The department has clearly demonstrated what can be done. But experience shows that full results cannot be secured without the steady, unremitting cooperation of parents, ministers, and conference and church officers. These children and young people are scattered throughout our ranks in families, churches, and conferences. They must be helped by those who come in contact with them day by day. This is why every Seventh-day Adventist should be alive to the interests, the needs, and the welfare of our young people.

A few suggestions as to how we may all work together in efficient cooperation may be helpful:—

1. Let us see that the family altar is established and maintained in each of our homes. The prayer and Bible study habit should be formed early in life. Our children should not only be accustomed to the sound of prayer in the home, but they should be encouraged to raise their voices in praise and supplication. These are the two greatest safeguards we can place about our youth. A missionary on furlough to this country visited many homes. On returning to his field of labor, he was asked what impressed him most in the homeland. He replied, "The absence of the family altar in the home."

2. By showing an active sympathetic interest in the young people's society. This is a church organization, under church supervision, and working in harmony with the church. We desire to have our children worship with us around the family altar, in the Sabbath school, and in the church. We can do much to encourage and assist the young people in their meetings if we occasionally attend, and point out opportunities, suggest methods of work, and assist the children in preparing their parts on the program.

3. We can help to advance the spirituality of our boys and girls by observing with them the morning watch. Let father and mother by precept and example encourage this good work. In 1908 the Missionary Volunteer Department printed and sold 6,000 Morning Watch Calendars. But the present year 40,000 have been sold in North America alone. Australia has published 3,000, the Scandinavian countries 5,000, Japan 300; Mexico and Central and South America have published a large edition in Spanish; and the German brethren in Europe and America publish the Morning Watch texts in their paper. Thus thousands of our people are observing the morning watch.

4. Encourage your young people to get the Missionary Volunteer Reading Course books, then read and discuss these together. These will furnish excellent material for conversation at mealtime and in the evening. This effort to place before our youth helpful reading is doing much to prevent the reading of novels and other injurious literature.

5. As a people, we should devote more

time to the study of our doctrinal truths. The Standard of Attainment, conducted by the Missionary Volunteer Department, is qualifying scores of our boys and girls to give a reason of the hope that is in them.

6. Be companions to your boys and girls. Help them plan suitable social gatherings, that will divert their minds from parties, moving picture shows, and other soul-destroying pleasures. Social gatherings can be made very inspirational and uplifting, or debasing and harmful.

7. Encourage Christian education. Place your children in the church school, academy, or college. Pray for these educational institutions, and cooperate with their faithful laborers. Do all you can to increase the patronage and influence of our schools.

8. Can you think of a better purpose for our Young People's Day than to make it decision day throughout the world,—a time when every unconverted youth who has reached the years of accountability will receive a personal invitation to give his heart to God, to enlist under the blood-stained banner of Prince Immanuel, willing to go "anywhere provided it be forward," heralding the advent message to all the world?

A. G. DANIELLS.



The Missionary Volunteer Goal for 1914

EVERY young man and young woman should have an object in life. To attain to that objective should be the study and aim of each one who wishes to make a success. There is no real success in drifting with the tide. It takes neither ambition, application, nor energy to float downstream. But to attain a goal,—to accomplish a purpose in life,—requires determination, forethought, and perseverance.

Our Young People's Department is not simply the outgrowth of an idle thought, but is the result of years of study, prayer, and purpose on the part of the General Conference. Other denominations have young people's organizations which have proved great blessings to these denominations, and a still greater blessing to the young people who have come under their ever-widening influences.

One of the strongest movements today for foreign mission work is the Students' Volunteer movement, which is calling to the front many of the brightest young men and young women from the colleges and higher institutions of learning.

The Young People's Missionary Volunteer Department is an organization created by the General Conference for the purpose of uniting into a solid phalanx all our young people scattered throughout the world, and so training and drilling them in service that they will soon become efficient in the great work we are carrying forward.

The Young People's Missionary Volunteer Department has set its goal for 1914. The objective is worthy of the very best talent and mettle of every young man and young woman in our cause. Let us look at these objectives. We shall take the lesser one first:—

The Young People's Missionary Volunteer Department has resolved to raise \$25,000 for foreign missions during this calendar year.

It will require a great deal of work and constant thought on the part of our young people to raise this sum. That is one fourth as much money as was raised for foreign missions in the year 1900 by all our people. It hardly seems possible that our young people in 1914 should be doing one fourth as much in the way of raising funds for mission work in the foreign fields as the entire denomination did fourteen years ago. To do this will require constant application and a steady purpose, but I am sure that our young people will not fail in accomplishing this endeavor.

Twenty-five thousand dollars gathered in by the Young People's Missionary Volunteer Societies this year will mean a great deal for foreign missions. It will mean that twenty-five families can be sent abroad to the needy stations of the world, and kept one year in their chosen fields of labor. If this \$25,000 should be invested in native workers in lands like China, India, Korea, and Africa, it would mean the setting to work of about two hundred and fifty native laborers. This number would vary somewhat according to the country in which the workers might be employed, but it would make a large army of recruits for any mission field.

The tendency in endeavoring to raise money for missions is to delay week by week, trusting in the possibility of making a grand rush near the close of the year and redeeming the past. A better plan, however, is that each month every society raise its proportionate share of the \$25,000, passing the money on to the Mission Board for its extended operations. Doing this will serve to discipline oneself and the organization in the matter of keeping up its funds.

This certainly is a splendid goal to reach, and one that is worthy of every possible effort our young people can put forth.

The second, which should be the greatest purpose actuating the Young People's Department today, is the grand endeavor of winning 1,500 souls to Christ during the year 1914. I cannot conceive of a greater attainment that one could possibly strive for than the winning of souls to Christ. It is the noblest work in which man has ever engaged. It is worthy of our best endeavor, and our young people should rally to this undertaking with all the united strength and force at their command.

The angel said to the prophet Daniel, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." There is no reward that will ever be greater than the reward that will come to men and women for leading souls from sin and destruction into the kingdom of God.

Henry Ward Beecher said: "Every Christian is a pilot boat. He is to cruise about hard by the harbor of salvation, watching for the tempest-tossed soul, if perchance he may guide that soul into the harbor of life."

Matthew Henry said: "I would think it greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself."

H. Doddridge cried: "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor but die for it with delight."

It was this passion for souls that led Livingstone into the heart of Africa, and Moffat to labor for the deliverance of the poor souls in South Africa from eternal ruin. It is this spirit that sent Carey and Judson to India, Morrison and Taylor to China, and hosts of other men equally worthy to distant fields in order to lead men into the kingdom of God.

Fifteen hundred souls led to Christ during 1914 through the ministry of the Young People's Department is one of the grandest harvests that has yet come to our people.

But I fancy this number of souls will not be won merely by resolutions. The members of the Young People's Volunteer Department will have to set themselves to work in a personal way to bring men to Christ. More souls are won to Christ through personal effort than by almost any other process.

It was personal work that found the lost sheep in the parable of our Lord.

It was personal work that won the woman of Samaria.

It was personal work that drew Nicodemus to Christ.

And nearly all the followers of our Saviour seem to have been won by personal effort.

It would be a splendid piece of work if each young Missionary Volunteer would undertake to bring at least one soul to Christ through his personal effort. You may have to do this in some silent way, but God will bless your endeavor.

In order to win souls to Christ, there must be prayer and the study of God's Word. One can never be a successful soul winner unless he first gets his own soul in touch with Heaven. Then you have the promise of the Holy Spirit, and you are at liberty to draw from heaven's storehouse your supply of grace in order that the work you are striving to do may be accomplished in the name of the Lord.

Fifteen hundred souls born into the kingdom of God during 1914 through the ministry of the Young People's Department is certainly a task worthy of the very best endeavor of each member of our young people's movement. Our whole ministry and our General and local officials are watching with great interest the growth and progress of our Young People's Department. We are anxious that the year 1914 shall bring into this department a large number of our unsaved boys and girls.

We believe the time has come when every Seventh-day Adventist should begin to work for those out of Christ, and we confidently hope that in regard to both the number of souls that shall be led to Christ through the efforts of the Young People's Missionary Volunteer Department and the funds that shall be raised by that department there will be no failure for this year.

I. H. EVANS.

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What \$25,000 Will Do!

THE \$25,000 which the Missionary Volunteers in the North American Division are endeavoring to raise this year will do all of the following things during 1914:—

- Support the educational work in south China.
- Support the medical work in south China.
- Support the educational work in central China.

Support all the native workers in central China.

Support the medical work in central China.

Equip the China Union Training School. Provide five chapels for east China.

Support the medical work in east China. Support the native colporteurs in east China.

Support the native workers in east China. Support native workers in the Malaysian mission.

Provide three chapels for the Malaysian mission.

Pay running expenses of the Malaysian school.

Support the medical work in Japan. Support the educational work in Japan.

Support five nurses in Korea. Support four native Bible women in Korea.

Support thirteen native teachers in Korea.

Support one native evangelist in Korea. Equip the new school building in Korea.

Build two homes for missionaries in China.

M. E.

Educational Department

L. SHAW

W. E. HOWELL

General Secretary

N. Am. Div. Asst. Secretary

Ministerial Reading Course

Letters From the Field

It is a pleasure to read many of the letters coming in to the Department of Education from workers expressing their interest in the Ministerial Reading Course and their desire to present the truth in a more convincing manner. Some have already completed the first book, "Preparing to Preach," and given their opinion of it. Some of these letters containing suggestions to our ministers, we are sharing with REVIEW AND HERALD readers:—

"I have just completed reading the first book of the Ministerial Reading Course, and as I promised, I take this opportunity of telling you of the impression it has made on my mind.

"I began reading it about the last three or four days in January, and have devoted many of my spare minutes to its perusal, and can say that I feel amply repaid for the time and money spent with it.

"While I have found some things advocated in the work that I do not consider straight truth, and a few methods advocated that I hardly feel justified in practicing, yet as a whole I consider 'Preparing to Preach' an excellent book for preachers, both young and old, to study; and the general principles advocated by the author for the gathering of material, the planning and organization of thought in sermon building, as well as the delivery of the same, show the thoughts of a master in homiletics, and will be appreciated by many of God's servants who are seeking to become more proficient in their calling.

"I certainly do appreciate the help I have gathered from this work in the following chapters: 'Textual Analysis,' 'Planning the Sermon,' 'Materials,' 'Originality,' 'Instruction,' 'Illustra-

tion,' 'Imagination,' 'Application,' 'Pulpit Manners,' 'Extemporaneous Preaching,' and in the chapters on the various kinds of sermons. I am certain I shall profit very materially as I apply some of these excellent principles in my work.

"There is one thing I have feared a little in this work for our younger ministers, those just beginning to preach, and that is that they might form the habit of following the popular style of preaching, more or less, that is, from the single text. While I am aware that many of us do use too many texts sometimes, even to the dazing of our hearers by the great array of texts, yet I would be much opposed to our supplying the place of Scripture with our own ideas about what is meant in the text. I hope this fear is groundless, yet I could not help anticipating such a result to a certain extent.

"I notice in the REVIEW that the next book in the course will be "The Acts of the Apostles," by Sister White. I have this book now, and shall begin it at once."

Another writes:—

"As you requested, I am writing to you to inform you that I have finished reading the first book in the Ministerial Reading Course. I am unable to give you in a few words my estimate of the value of it.

"I have not only read the book carefully, but have made a study of the most important paragraphs, with the view of putting into practice, as far as seems consistent, the instruction therein given.

"It is evident that the Lord has led in the establishment of the Ministerial Reading Course, as many of us are sadly in need of the instruction thus afforded; and as most of us are kept busy in our work, we are likely to neglect this self-improvement unless some definite study is outlined for us.

"The new and stirring truths of the message have helped us out in the matter of gaining a hearing. But now since there are other things as new and of as much interest to the public, we are many times finding it difficult to secure a hearing. With the material which we have as a people, and with the opportunities before us, we ought to take the lead."

A brother who writes as a layman says:—

"I belong to a small country church. The people here are of average intelligence, hard-working, and earnest. They love to hear the word spoken, and so gain a clearer knowledge of the truth. In short, we are just average country people, working through the week at whatever our hands find to do, and that is most often physical work. We are not students, so have not the habit or power of concentrating the mind on one subject for any great length of time.

"The minister stands before a congregation of this type, and begins to speak. At first they hear with pleasure the good words that he has for them. They understand, and are refreshed. But after thirty or forty minutes have passed, the brain is unable to assimilate any more food without a period of rest, and from that time on every word the minister speaks is dull, and confuses the mind. At the end of an hour, often more, of continuous speaking, the tired brain is more conscious of its weariness than of anything else. When the meeting closes, the impression of the sermon is hazy, and the conscientious hearer

goes home mourning over his stupidity and his inability to understand a good sermon.

"The reason and the remedy are easy to see. The reason is merely a practical application of the law of supply and demand. Given an average brain and a good sermon that does not oversupply it with mental food, the effect is to refresh, uplift, energize. Given an average brain and a long sermon with twice the amount of mental food the average brain can digest at one time, the effect is a sort of mental stupefaction. We have been taught the disastrous effect of an oversupply of even the best food. The stomach is injured, and the food worse than wasted. Might not the same principle be applied, in a way, to mental food and its assimilation?" J. L. S.

Shall We Start a Church School Next Autumn?

THIS question is being considered by many of our churches since Educational Sabbath, March 7. Some have settled the matter already, and are laying definite plans to open a Christian school for their children next September. Others will improve the school they already have. Here is a sample of both classes in Colorado, as reported by Varner Johns, educational superintendent:—

"Educational Sabbath was successfully observed in many of the Colorado churches. As a result of one program, one of our churches is already planning for a school next year. At the close of another educational service, one lady said, 'I have decided to double my regular monthly pledge for the church school.' All seemed to be impressed with the necessity of doing more in the interest of Christian education."

The president of the Colorado Conference, Elder A. T. Robinson, said recently, "Nothing should appeal to us more strongly than a school in which strong Christian influences are thrown around our boys and girls."

To the churches in Iowa, B. A. Wolcott, the educational superintendent, is saying this:—

"Soon the beginning of another school year will be upon us, and it will find us unprepared to do what we should do unless we begin now to plan for it. Do not think that the easiest way to give your children a Christian education is to move to some church where a school is already in operation, but see if your church cannot be interested in starting a school."

In setting before Sabbath keepers their duty to care for their children, Mrs. E. G. White says:—

"Wherever there are a few Sabbath keepers, the parents should unite in providing a place for a day school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries. Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study."

The Bible teaches us that when we undertake an enterprise of any kind, we should count the cost. We ought to do this in starting a church school, but in doing so we should not stop with count-

ing the cost in dollars and cents of operating a school, but we should reckon still more carefully the cost of not placing our children under Christian influences during their school life. This will be found to overbalance by far the cost of carrying on a church school.

Those who have had no experience in managing a school need the counsel of those who have. In every conference we have an officer called the educational superintendent, whose duty it is to help organize and direct successful schools. Let all who are considering the question of starting a school next autumn, write to their conference office and request the educational superintendent to visit them and give counsel on how to plan for and conduct a first-class school.

W. E. H.

Medical Missionary Department

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

Our Sanitariums

THE New England Sanitarium (Melrose, Mass.) reports the past year's work as the best in the history of the institution. The list of patients and guests shows many names that indicate a feeling of confidence on the part of our own people. The interior of the building has recently undergone painting and papering, with other light improvements, in anticipation of a busy summer season. The following appears in a late number of the *Atlantic Union Gleaner*:—

"The Lord has given us many evidences during the past year that this institution is one of his own planting, and that he will give success in every way if we allow him to conduct it according to his plan. We have been studying to know the mind of the Lord, and have been rewarded with much of his blessing. The faculty spends one hour each Sabbath in a study of the Testimonies concerning sanitarium work. A general Bible class is held every Sabbath afternoon to review the work of the week for those who are reading their Bibles through this year.

"Besides the regular Bible classes in the training school, a Bible class is held each week for graduate nurses and others for a study of doctrines. A general Bible reading for the patients is conducted every Monday evening, and those who attend manifest a deep interest. At the same time a class for members of our family not in the training school is in session in the helpers' dining room, where the various lines of the gospel of health are studied. Lectures for the patients are given three evenings each week, and a general prayer meeting for all is held every Wednesday evening in the gymnasium.

"All these, besides our regular morning chapel, prayer bands, and Sabbath services, will give a glimpse, at least, of the effort that is being made to teach not only our guests but our family the truths of this wonderful message which has been intrusted to us. All these services are well received and attended, and are not without results. We believe that

in the great hereafter our hearts will be made to rejoice when we see what God wrought through this institution."

The Walla Walla (Wash.) Sanitarium has found it necessary to make improvements that will give added room for taking care of its growing patronage. These improvements have not involved an increase of indebtedness, everything being paid for either from donations or the profits of the institution. The sun parlor has been converted into a ward, affording room for at least ten more patients. The interior of the building has been redecorated, and the ladies' bathrooms have been remodeled. Arrangements are in progress to install a new elevator. Quite a number of patients attended the meetings of the institute held at Walla Walla recently, and favorable impressions are being made in behalf of our work and truth. The institution is making headway financially, and it enjoys the confidence of our people.

The Madison (Wis.) Sanitarium has been having a good patronage, and the work is moving on very satisfactorily. The friends of the institution have responded liberally to its call for financial aid, nearly \$30,000 having been raised by the Wisconsin Conference. People are accepting the truth as a result of their stay at the sanitarium.

The Missionary Volunteer Society of the Hinsdale (Ill.) Sanitarium is engaging in a vigorous temperance campaign for the entire township, making use of the Temperance *Instructor*. A letter is inclosed in each copy of the paper, urging the reader to work for a dry township, and offering to furnish suitable lecturers for parlor talks. Church and hall meetings are also held by Dr. David Paulson, with excellent interest on the part of the public.

The Hinsdale workers are also carrying on active missionary activities in other directions in and around Chicago. Two of the people for whom they are working have commenced to keep the Sabbath, and others are deeply interested. The sanitarium workers have set their stakes for at least fifty conversions for the year, and have hopes of making the number one hundred. There is at present a remarkable religious interest on the part of the patients. Practically every patient who is not bedridden comes to the morning Bible study. Three are now ready for baptism. Both the mother and the aunt of one of them, living in Chicago, have already accepted the truth.

Drs. M. M. and Stella C. Martinson, recently of the Grayville (Tenn.) Sanitarium, are in Chattanooga, Tenn., for a time, doing some special work awaiting their future location.

L. A. H.

ONE sound always comes to the ear that is open; it is the steady drumbeat of duty. No music in it, perhaps,—only a dry rubadub. Ah, but that steady beat marks the time for the whole orchestra of earth and heaven! It says to you: "Do your work; do the duty nearest you!" Keep step to that drumbeat, and the dullest march is taking you home.—George S. Merriam.

LET us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Abraham Lincoln.

News and Miscellany

Notes and clippings from the daily
and weekly press

— K. F. Shah, the new Chinese minister to the United States, arrived in New York City on the afternoon of April 5. He was accompanied by his family, and proceeded at once to Washington.

— Nearly every coal mine in Ohio shut down March 31 or April 1, throwing 35,000 men out of work for an indefinite period. A number of mines in Indiana have also closed down; and with the United Mine Workers threatening to walk out in Illinois and western Pennsylvania, the possibility of a general strike of soft-coal miners in the East looms large.

— Absolute prohibition will prevail in the United States Navy after July 1 next. Secretary Daniels made public this sweeping order on April 5. It will not only abolish the traditional "wine mess" of the officers, but will bar all alcoholic liquors from every ship and shore station of the navy. This order, constituting one of the most notable victories ever won by the prohibition forces, was issued upon the recommendation of Surgeon-General Braisted.

— The appointment of Maj.-Gen. William W. Wotherspoon as chief of staff of the United States Army, succeeding Major-General Wood, has just been announced by Secretary of War Garrison. However, General Wotherspoon is to retire from active service Nov. 16, 1914, and in all probability Brig.-Gen. Hugh L. Scott, now commanding the United States troops at El Paso and on the Texas border, will be chosen as chief of staff for the coming four-year period.

— A bitter fight is on in Congress over the question of toll for ships using the Panama Canal. After a sensational debate, the House of Representatives on the evening of March 31 voted by a majority of eighty-five in favor of President Wilson's plea for a repeal of the provision passed by Congress at its last session, which was a part of the Democratic party platform, exempting coastwise American ships from the payment of tolls. Speaker Clark and Majority Leader Underwood took their stand against the repeal.

— The recent English crisis, brought about by complications which arose in the British army in connection with the passage of the Home Rule Bill for Ireland, was met in an entirely unexpected way. Premier Asquith announced to the House of Commons on March 30 that he would himself assume the burden of the war office, made vacant by the resignation of Col. J. E. Seely, in addition to his other important duties. He will resign from the House at this critical stage, when the second reading of the Home Rule Bill is about to be taken up, and will appeal for reelection to his constituents in East Fife, Scotland. The present situation is remarkable in that the English government nominally will be without a prime minister, and without a leader in the House of Commons, until this by-election is over.

— Losses of many millions of dollars are reported by the railroads for the period of eight months ended with February 28, 1914, compared with the corresponding eight months in the previous year. The railroad managers say that these losses are the best evidence they can present to support their claims that they must have authority to increase their freight rates.

— It is said that "there is blood on every lintel and crape on every door" in Torreón, Mexico. The city fell into the hands of the Mexican constitutionalists under General Villa on April 4, after a thirteen days' struggle. This battle takes rank as one of the bloodiest in history in point of percentage of casualties. Though no definite authentic statement has been made, it is known that a large percentage of those engaged were either killed or wounded. It is said that Villa secured only thirty prisoners alive and unwounded. The federal cavalry under General Velasco escaped, and are making a determined stand at San Pedro.

— The great American game of baseball has been internationalized so far as two championship teams traveling around the world can accomplish that feat. The Giants from New York and the White Sox from Chicago made a complete tour of the world, during which they visited Manila, Japan, China, Australia, Ceylon, Egypt, Italy, France, and England. A score of games were played outside of the United States. The last game of the globe-circling tour was played in London before about 30,000 Britishers, including King George himself, the United States ambassador, numerous representatives of royalty and of the army and navy, and other persons of note.

— Outrages by brigands in central China are assuming alarming proportions. Several bands associated with the noted outlaw White Wolf are ravaging various sections of the country, ruthlessly murdering and robbing the people and burning their property. Late reports state that White Wolf has declared war on missions and missionaries. The measures of the government to deal with the situation are totally inadequate, and there is every prospect of the development of brigandage to dimensions beyond its control. The revolutionary element is still strong throughout the country. Arrests and executions are frequent. The entire northern army will shortly be employed in the suppression of the brigandage.

— The war between the big Atlantic steamship lines was of short duration. A conference of representatives of all the lines involved in the strife was held in London a few weeks ago, at which there was concluded a working agreement which covers five years. One development of the controversy between the German lines is a pledge which has been exacted of them by the Austro-Hungarian government. They will not henceforth transport as emigrants any male subjects of that government between the ages of seventeen and twenty-five. This requirement is an outcome of the recent disclosure that Francis Joseph's army had been robbed of thousands of recruits by wholesale emigration to America. Unless the pool lines agree to this condition, the Austrian govern-

ment is prepared henceforth to make it practically impossible for foreign shipping companies to do business in its ports.

— Nearly \$4,500,000 in cash was given for and to American libraries during 1913, according to George B. Utley, secretary of the American Library Association. In addition to this, there were donated 12 sites for library buildings, 10 buildings presented for library purposes, 168,655 volumes, and 46 miscellaneous items. Of the money, \$2,371,642 was given by the Carnegie corporation.

NOTICES AND APPOINTMENTS

Western Oregon Conference

THE twelfth annual session of the Western Oregon Conference of Seventh-day Adventists is hereby called to be held at Forest Grove, Oregon, in connection with the annual camp meeting, May 21-31, 1914, to transact such business as may be the pleasure of the delegates. The first meeting of the conference will be held Friday, the twenty-second, at 9 A. M. Each church is entitled to one delegate for the organization, and to an additional one for every fifteen members.

H. W. COTTRELL, *President*;
H. G. THURSTON, *Secretary*.

Western Oregon Conference Association

THE Western Oregon Conference Association of Seventh-day Adventists (a legal corporation) is hereby called to meet, in regular annual session, on the camp ground in Forest Grove, Oregon, Thursday, May 28, 1914, at 10 A. M., for the purpose of electing a board of five trustees, whose offices shall continue for one year, or thereafter until their successors are elected and qualified, and of transacting such other business as the constituency may desire.

By order of the board of trustees.

H. W. COTTRELL, *President*;
C. E. OLCOTT, *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 of doing 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*.

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 7:45 P. 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*.

To St. Helena Sanitarium Nurses

THE St. Helena Sanitarium and Hospital Training School for Nurses has adopted a school pin, which may be secured by its graduates only for \$2.25, with 15 cents added for registering and mailing. The pin is neat and attractive, and should be in the possession of each St. Helena graduate.

Graduates of this school desiring to register in the State of California, can do so without examination by filing applications before July 1, 1914. Write early for blanks, to the California State Board of Health, Bureau of Registration of Nurses, Sacramento, Cal.

Good Stories

EVERYBODY likes stories. Nothing appeals to children more than the thought of a story. The Saviour recognized this tendency in the human mind, and adapted his teaching to it. He taught largely by parables, or stories.

The great principles of life are best applied, more indelibly impressed upon the mind, and perfectly knit into the character, when taught through the narrations of human associations—parables—stories. The Bible is full of this kind of teaching.

Satan also knows the value of the story method of teaching, and his agents have filled the earth with his class of stories; but he has not yet smothered the power of true principles illustrated in good, clean, inspiring stories. But from the great variety of existing stories it is not easy to select wholesome stories for our children to read. There are often serious errors and innocent-appearing yet harmful sentiments almost hidden in the most interesting parts of otherwise good stories, and these are as the hidden thorns under the roses, leaving a wound as the flowers are gathered.

To aid parents in their work of selecting good reading for their children, the *Youth's Instructor* has just completed a book of very choice stories for the youth and children—a book adults cannot and should not resist. This book has been named "Stories Worth Rereading." It is neatly bound in cloth, contains 320 pages 5½ x 7½ inches, and is 1¼ inches thick, a regular \$1 book, but it will be given with a full year's subscription for the *Instructor* for only 50 cents extra—the *Instructor* one year, and the book, postpaid, for \$1.75. "Stories Worth Rereading" can be secured only with the *Instructor*. Present subscribers may renew their subscriptions for one full year from the date of expiration of their present subscription, and receive the book on the renewal. The book cannot be furnished on club subscriptions. D. W. REAVIS.

Business Notice

WANTED.—To correspond with carpenter, painter, and a man capable of taking care of grounds. Address Hinsdale Sanitarium, Hinsdale, Ill.

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 postpaid, for missionary purposes:—

Edgar N. Vaughan, Hickory, N. C.
Charlotte Weeks, 18 Pine St., Newbern, N. C.

Emma Kincaid, 615 South McLean St., Lincoln, Ill.

Mrs. J. M. Williams, Box 515, Valdosta, Ga. *Little Friend* and *Instructor*.

Mrs. Mary Weil, General Delivery, San Bernardino, Cal. Continuous supply.

Jack Holland, R. F. D. 1, Blenheim, S. C. *Little Friend*, *Instructor*, and tracts.

Myrtle Lyons, 4028 Ave. P, Galveston, Tex. *Signs*, *Instructor*, *Life and Health*, *Watchman*.

T. M. Anderson, 9 Lee Ave., New London, Conn. *Signs*, *Protestant*, *Instructor*, *REVIEW*, and tracts.

Mrs. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of all publications except *REVIEW*.

A. S. Anderson, 95 Park St., Aberdeen, Scotland. *Signs*, *Protestant*, *Instructor*, *REVIEW*, and tracts.

James Anderson, Anderson Drive, Aberdeen, Scotland. *Signs*, *Protestant*, *Instructor*, *REVIEW*, and tracts.

Mrs. George Tait, 189 Dixwell Ave., New Haven, Conn. *Signs*, *Protestant*, *Instructor*, *REVIEW*, and tracts.

Obituaries

THOMPSON.—Bertha MacDonald was born in the State of Missouri in the year 1878. She died at Takoma Park, Md., Feb. 26, 1914, aged 36 years, 1 month, and 29 days. She gave her heart to God in early youth, and later, filled with an ambition to fit herself for usefulness in God's cause, qualified as a nurse at the Boulder-Colorado Sanitarium. On May 30, 1906, she was married to Clyde Thompson, who, with their two children, is left to mourn. A little more than a year ago the family removed to Texas, hoping for benefit from a change of climate for the failing health of both Brother and Sister Thompson; but in this they were disappointed, and came East, reaching Takoma Park early in December. During the last weeks of our sister's illness her husband was confined to his bed in the Washington Sanitarium hospital, and was unable to attend the funeral. The deceased was an earnest Christian, and fell asleep trusting in her Saviour. F. M. W.

WEESE.—Sheldon Weese fell asleep in Jesus March 3, 1914, in his sixty-sixth year, at Shewelah, Wash., sixty-five miles north of Spokane. He was born at Aylmer, Ontario, Canada. When eighteen years of age, he came to the United States and took a homestead near Hutchinson, Minn. He was married to Helen G. Corey in 1867. To them were born five children, all of whom, with the mother, are still living. In 1872 Brother Weese heard and accepted present truth, and from that time until his death was an earnest and faithful member of the Seventh-day Adventist Church. He came West in 1902, and located at Shewelah. Though his was the only Sabbath-keeping family in the community, he was highly respected by all, as was shown by the large congregation that attended his funeral, and listened with interest to the sermon on the sleep of the dead, and the glorious resurrection of the righteous to life eternal. The funeral services were held in the Methodist Episcopal church of Shewelah, the pastor assisting.

DANIEL NETTLETON.

PALMERTON.—W. N. Palmerton was born May 31, 1867, in North Collins, N. Y., and died at Francitas, Tex., Feb. 12, 1914. He accepted present truth in 1906 at Bradford, Pa. Kind friends made his last hours as comfortable as possible, his two sisters not being able to care for him in his last sickness. W. M. JOHNSON.

PRICE.—Mrs. Isadore Price, wife of Dr. G. W. Price, died at Los Angeles, Cal., Feb. 17, 1914, after a long physical and mental affliction, the result of overwork in the temperance cause in former years. She was identified with this people for thirteen years, and many friends extend sympathy to her bereaved husband. B. E. FULLMER.

HUDSON.—Another pioneer has gone to rest in the passing of Sister Amanda Hudson, widow of Charles Hudson. Brother and Sister Hudson accepted this message about fifty years ago, as a result of the labors of Elder Isaac Sanborn in Wisconsin. Two sons and one daughter of the family are left to mourn, but they sorrow not without hope. Sister Hudson died at her home, in Garden Grove, Cal., aged 82 years, 10 months, and 13 days. B. E. FULLMER.

SHINGLER.—Eliza Owen was born April 26, 1837, in Shropshire, England. She was married to William Shingler Jan. 2, 1862. Some four or five years ago she accepted the third angel's message under the labors of the late Elder William Ward Simpson, at Los Angeles, Cal. Her quiet, consistent Christian life greatly endeared her to the church members at Ontario, Cal., where her death will be greatly felt. Sister Shingler died suddenly on Jan. 24, 1914. One son is left to mourn. Reverend Stone (Presbyterian) officiated at the funeral service, as none of our ministers could reach the place, on account of the severe rains. IDA V. ROSS.

BENTLEY.—Edwin Elihu Bentley was born in Meeker County, Minnesota, July 4, 1869. He spent thirty-nine years in Minnesota, and the last five and one-half years of his life on his homestead near Liberty, N. Dak. February 12, while handling ice, he was severely injured, and died four days later. He was an honored and respected citizen. At the time of his death he was elder of the Seventh-day Adventist Church at Cedar Creek. Oct. 6, 1899, Brother Bentley was married to Miss Ethelwyn Mack, who, with their five children, his mother, and four brothers, is left to mourn. The funeral was held in the Presbyterian church at Lemmon, S. D., its pastor officiating. OTTO E. CHRISTENSEN.

The Advent Review and Sabbath Herald

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

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He who goes forth to war must have ammunition. The most effective ammunition of Seventh-day Adventists is their literature. A single tract has often been the means of the conversion of a soul. Order a supply of the following tracts, and have them on hand:—

Words of Truth Series

This series of tracts is put up in packages, as indicated by the first figures at the right of the title of the tract. The net prices follow the number in the package. One or more copies of any tract, or an assortment of various numbers, will be mailed at the prices quoted, postpaid when the order amounts to ten cents or more.

Missing numbers are out of print.

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19	25	.05
20	25	.02
22	50	.00½
23	25	.02½
24	50	.00½
26	25	.01
27	50	.00½
28	25	.03
29	25	.03
32	50	.00½
33	25	.01
34	25	.02
35	100	.00¼
36	25	.01
37	25	.01
38	25	.01
39	25	.01
40	25	.01
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6	50	.00¼
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Printed for systematic distribution, per 100, 25 cents, net; by mail, 35 cents.

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For the convenience of those who desire a smaller number of tracts, five assortments have been arranged, each of which is supplied in a package, as follows:—

No.	Envelope Series	Price per Pkg.
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5	Religious Liberty (196 pages)10

Tracts on the above subjects have been carefully selected, to enable the workers to secure as large an assortment as possible on the subjects covered at the prices quoted.

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WASHINGTON, D. C., APRIL 16, 1914

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ON March 24, Elder R. S. Greaves, of the European Division, sailed from England for Freetown, Sierra Leone, West Africa, to which field he has been appointed in furtherance of the plans of the division to open new territory in Nigeria and the Gold Coast. Mrs. Greaves will follow later.

ON the eleventh, from San Francisco, Elder F. A. Detamore, superintendent of the Malaysian mission, sailed for Singapore, accompanied by Mrs. Detamore and their children, and by new recruits from the North Pacific Union,—Allen and Mrs. Thompson, of Western Washington, and Roy and Mrs. Mershon, of the Walla Walla College.

WE learn from Europe that there are now five persons keeping the Sabbath on the island of Mauritius, in the Indian Ocean, off the east coast of Africa. The European Division is expecting Elder Paul Badaut, of the French field, to sail soon for Mauritius, to labor for a time there, with a view later to passing on to Madagascar.

WRITING from Mexico City, Brother H. E. Meyer, manager of the Mexican Publishing House, says: "It is good to know that the work and workers are being remembered in prayer in this time of trouble. We who are here can see evidences of God's special care over the work. The colporteurs are out every day, and are having wonderful success."

THE Review and Herald Publishing Association holds its annual meeting next week, April 20, in Battle Creek, Mich. The last year of the work of the association has been a very prosperous one, and some interesting and instructive reports will be presented at the association meeting. The gist of these we shall place before our readers in the near future.

"CHAPLAINS in the Government Service" is the title of an article in this number of the REVIEW from Prof. W. W. Prescott. The article is copied from the May number of the *Protestant Magazine*, of which Brother Prescott is editor, and is a fair sample of the very excellent matter which is being printed in that magazine from month to month. We wonder sometimes if our own people realize the value of this excellent journal as fully as do the hundreds of subscribers which it has among those not of our faith. It deals with some of the vital questions connected with the third angel's message. It discusses some of the great principles involved in the great controversy which is now going on between truth and error. Every Seventh-day Adventist ought to read every number of the *Protestant Magazine*. In doing so he will be the better prepared to meet the great issues in the world which now confront us.

THE Washington (D. C.) Sanitarium at the present time is enjoying a most excellent patronage—the best for many months. Dr. H. W. Miller and his co-workers are laboring hard and faithfully to give those who come for help the assistance which they need, and we hear many words of commendation from the patients regarding the benefits received. A regular course of parlor lectures is being given. From these the patients receive many practical ideas which they are able to carry with them to their homes and practice in their daily living. A good spirit pervades the Sanitarium family, and the nurses are heartily co-operating in the one purpose of the institution,—to seek to save both spiritually and physically those who are in need of help. Our people in the East, particularly in the Columbia Union Conference, should direct to this institution those in need of medical attention and treatment. In the lives of many, influences have been set in operation by their connection with our sanitariums which have resulted in their fully surrendering themselves to the service of God.

The 1914 Yearbook

THIS book contains important denominational information and data revised to Feb. 17, 1914. It includes a complete directory of the General Conference, union and local conferences, mission fields, educational institutions, publishing houses, and sanitariums, together with a statement of fundamental principles and the constitution of the General Conference.

The ministerial directory gives the address of our ministers in all parts of the field, while the historical summary outlines the development of organization among Seventh-day Adventists, and recounts the important events connected with the cause, chronologically arranged.

Every one who is interested in the work of the denomination, should possess a copy of this yearbook, become familiar with the general organization, and keep in close touch with those who are devoting their lives to the advancement of truth in the earth. The book contains over three hundred pages. Price, 50 cents.

IN this number of the REVIEW there is presented the program and articles for Young People's Day, Sabbath, May 2. We earnestly hope that our church officers everywhere will cooperate in the observance of this service, and that an earnest effort will be made to make the day one of instruction and inspiration. The mere reading of the articles prepared for the occasion, excellent as they are, will not be sufficient to make the service one of inspiration and uplifting power. It will need the personal touch of those whose hearts are athrill with the love for souls, and who are reaching out to encourage and save those outside of Christ. Let us make the Sabbath service of May 2 one of great blessing to our people, young and old, everywhere.

By an uprising of the savage islanders on Atchin, of the New Hebrides, the white trader and his people, the only white persons on the island besides our missionaries, were driven out. Elder and Mrs. C. H. Parker, however, barricaded the mission, and held on, though the Presbyterian missionaries of a neighboring island kindly sent a launch to take them off. The tumult has quieted down, and our missionaries have had opportunity to act as peacemakers in a way that seems likely to give them greater influence with the islanders.

BEGINNING May 1, the new, instructive, and thrilling book, "Stories Worth Rereading," will be furnished with a full year's subscription for the *Instructor*—the book, and the *Instructor* one year, \$1.75. Present subscribers may renew their subscription for one year from the date of the expiration of the old subscription, and secure the book on their renewal. This offer does not apply on clubs, subscriptions sent in before May 1, or single subscriptions for less than one year.

SENDING in an order for the Peruvian Mission, Brother R. B. Stauffer, of Lima, leader of the colporteur work in Peru, reports the capital city considerably stirred by threats of revolution, with some outbreaks of violence in the streets. "Our week of prayer begins this week," he adds; "pray for us that we may have the same outpouring of the Spirit of God that you have had in the States."

IN closing a recent letter to the Mission Board, Brother H. R. Salisbury, of India, says: "We want you to know that we appreciate the tremendous efforts being put forth in the homelands to raise money for the mission fields. On our part we are anxious that the same spirit shall guide us in expending the money that controlled in the giving of it."

THE British and Foreign Bible Society reports its output of Bibles last year as having for the first time considerably exceeded 8,000,000 copies. It believes the present year will greatly surpass even this wonderful circulation of God's Holy Word.