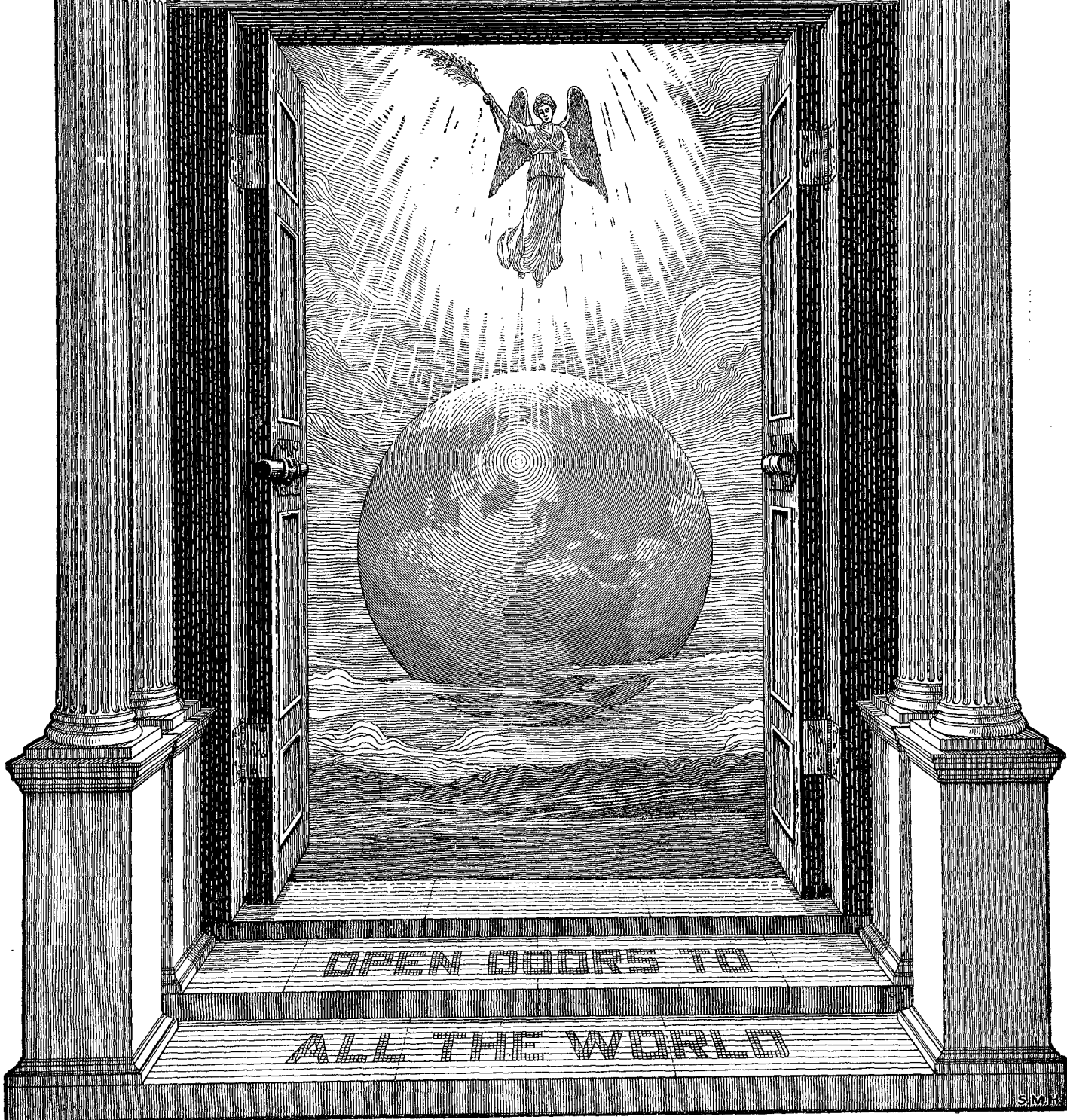


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



THE WORK AND THE WORKERS

THE Massachusetts Conference has already furnished the February *Protestant Magazine* to 2,269 Protestant clergymen in that State.

THE North Dakota Tract Society requests the publishers to send the February *Protestant Magazine* to 767 of the Protestant clergymen in that State.

HAVE you placed your order for the beautiful March number of *Life and Health*? It has a beautiful "Niagara Falls" cover design in three colors—the most beautiful yet produced. Also contains timely articles—six on "What I Know About Rearing the Baby," etc.

A PROMINENT official of the Knights of Malta requests us to send 2,000 sample copies of *Liberty* and 2,000 wrappers, and he will himself address them as sample copies to the members of that order, free of charge. Have you seen the "Thomas Jefferson," "Religious Per-

AN extra clerk has been added to our treasury department force, whose chief duty is to enter up the cash orders addressed to the *Protestant Magazine*. For the same reason three extra helpers have been added to our magazine department.

TUESDAY evening, February 17, the manager of the *Protestant Magazine* delivered to the Associated Press management, Washington, D. C., hand-folded copies of the March *Protestant* containing the famous letter of the editor to President Wilson, and the latter's reply regarding Mr. Tumulty and the White

First - Entrance Treasury

Dear Sir, would you kindly
let me know or send me
25 of those *Protestants*
Magazines you are sending
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By Entrance and I have
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Magazine - I found some
but I had to pay 10c a
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net me a order for 50 or
more, maybe more before
to receive them today before
have ready for me to get the
The Rev. C. J. Buhalts



An Urgent Message From "Shorty," A Successful "Newsboy" at the United States Treasury Building. We Now Have His Standing Order for 100 Copies of the "Protestant" per Month.

This enterprising news dealer at the F Street entrance to the United States Treasury Building, Washington, D. C., quickly sold 60 copies of the February or "Great Protestant Mass Meeting" and "Roman Mask Put On Again" number of the *Protestant Magazine*, and has placed his standing order with us for 100 copies per month. In the picture he is seen soliciting from one of the Treasury guards. Read his hastily penciled post card. Rev. R. H. McKim's two speeches in the February number are truly creating an "enormous call" for the same everywhere, to use "Shorty's" unique phrase! Four large editions have already been published as follows: January 13, 27, February 6, 16—a total of 50,000 copies thus far! Holding forms for fifth edition! LET CAMPAIGNS BE INAUGURATED EVERYWHERE BY OUR CONFERENCES, SCHOOLS, CHURCH OFFICERS, AND PATRIOTIC SOCIETIES, TO INTRODUCE THE GREAT FEBRUARY AND MARCH NUMBERS TO CLERGYMEN AND MEN OF INFLUENCE. SPECIAL TRIAL SUBSCRIPTIONS, FOR FOUR MONTHS, ONLY 25 CENTS. SEND THE MAGAZINE TO FIVE DIFFERENT PERSONS FOR SIX MONTHS FOR ONLY \$1.50—REGULAR PRICE, \$2.50. Send \$1.00 for 20 or \$2.00 for 50 copies. Sell or give them away. Address all orders to your conference tract society or to *Protestant Magazine*, Washington, D. C.

PASTOR C. J. BUHALTS, president of the West Texas Conference, writes: "We have only five organized churches in our conference, but have taken 600 copies of the February *Protestant Magazine*. Yesterday I personally visited sixteen ministers here in Abilene, and sold a copy to each of them. They were glad to get it. I visited the president of the Christian college, and sold him one. I have enjoyed this work with the ministers. Yours for success."

secution in Tennessee," and "National Prohibition" number, now ready? Send the magazine to ten friends for only \$2.00,—regular price, \$3.50.

LATEST telegram, just received: "Redfield, S. Dak., Feb. 18, 1914. South Dakota desires eight hundred to one thousand February *Protestant*. Order follows. C. N. Babcock." At this rate our fourth edition will not last long. Expect to print a fifth edition soon!

House mail. The wires were kept hot that night supplying these two letters and mentioning the *Protestant Magazine* to about 400 morning and 400 evening newspapers served by the Associated Press. See the February 18 papers. The Washington branch of the New York *Sun* also wired the letters to some 75 newspapers in the *Sun's* press association. This publicity will greatly help our agents everywhere in selling the March number.

The Advent HOLY BIBLE REVIEW AND SABBATH HERALD

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

VOL. 91

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

No. 9

GENERAL ARTICLES

Poor Prospects for Peace

E. K. SLADE

A LEADING Paris paper, dated December 31, in reviewing the world's work for 1913, contained the following significant statements, which were reprinted in a recent number of the *Cleveland Press*:—

"Turkey has secured peace, but the Balkan States are still effervescent.

"Germany and Russia have become rivals over Asia Minor.

"Spain is enjoying an endemic political crisis.

"In Portugal a revolution is smoldering.

"Italy dreams of conquest, hoping to restore the prestige of the ancient Roman Empire.

"Austria is in the throes of internal race conflicts.

"China has awakened and is preparing mysteriously, while Japan is ready to champion the yellow race.

"Mexico is in the throes of a civil war, with brigandage of the worst description.

"The African continent is covered by France, Germany, and England."

"With all these volcanoes [the newspaper says that] peace in 1914 is assured!"

To the student of prophecy it is somewhat gratifying to observe that there are those who are not afflicted with that type of optimism which looks for universal peace in the near future in the face of conditions known to exist in nearly every land.

The spirit of strife and warfare that has actuated Turkey and her enemies during the past two years is not confined to any one locality, nor are the conditions in and about Turkey and in the other nations already named tapering off and merging into an epoch of peace. True to the prophecy contained in Rev. 16: 14, this war spirit is to "go forth unto the kings of the earth and of the whole

world, to gather them to the battle of that great day of God Almighty." Armageddon is to be the outcome of the general unrest which is so apparent to this French writer.

The tendency toward war is not on the decline. In addition to these disturbances noted above, the abnormal preparations for war in all leading nations where peace prevails at present are no less significant. The amount of money thus spent by most nations is positively appalling. The arming of the nations must engage the attention of the whole world, yet peace is promised in the very near future by those who will not let the divine light of the Word enlighten them.

The statement, "China has awakened," signifies much in this connection. It serves to show that men of broad knowledge recognize conditions which the student of prophecy is warranted in looking for.

Mount Vernon, Ohio.

A Door of Hope

(Concluded)

MRS. E. G. WHITE

HAD Israel taken heed to the messages of the prophets emphasizing the value of "the great things" of God's law, they would have been spared the humiliation that followed. It was because they persisted in turning aside from his law that God was compelled to allow their enemies to take them captive. "My people are destroyed for lack of knowledge," was his message to them through Hosea. "Because thou hast rejected knowledge, I will also reject thee, . . . seeing thou hast forgotten the law of thy God." Hosea 4: 6. In trial and affliction they were to learn lessons that under circumstances more favorable they had refused to learn.

In every age, transgression of God's law has been accompanied by the same result. In the days of Noah, when

every precept of this law was set aside, iniquity became so deep and widespread that God could no longer bear with it, and he said, "I will destroy man whom I have created from the face of the earth." In the time of Abraham, the people of Sodom openly defied God and his law; and there followed the same wickedness, the same corruption, the same unbridled indulgence, that had marked the antediluvian world. The inhabitants of Sodom passed the limits of divine forbearance, and there were kindled against them the fires of God's vengeance. The time preceding the downfall of the northern kingdom was one of similar disobedience and of similar wickedness. God's law was counted as a thing of naught, and this opened the floodgates of iniquity upon Israel. "The Lord hath a controversy with the inhabitants of the land," Hosea declared, "because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

And as it was then so it is today. Men boast of the wonderful progress and enlightenment of the age, but God sees the earth filled with guilt and violence. Men declare that the law of God has been abrogated, that the Bible is not authentic; and as a result, a tide of evil, such as has seldom been seen since the days of Noah and the days of apostate Israel, is sweeping over the world. Lawlessness, dissipation, extravagance, and corruption are coming in upon us as an overwhelming flood. Nobility of soul, gentleness, piety, are bartered away to gratify the lust for forbidden things. The taking of human life is a matter of daily occurrence. The terrible record of crime daily committed for the sake of gain is enough to chill the blood and fill the soul with horror. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey."

The time is right upon us when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn from the world. Disasters by sea and land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property. Apparently these calamities are capricious outbreaks

of seemingly disorganized, unregulated forces, but in them God's purpose may be read. They are one of the means by which he seeks to arouse men and women to a sense of their danger.

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . . Watch therefore: for ye know not what hour your Lord doth come."

The prophecies of judgment delivered by Amos and Hosea were tempered with prophecies of future glory. According to Hosea, the children of Israel were to "abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward," the prophet continued, "shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

This prophecy is to reach its complete fulfillment in the gathering out from all nations of a people prepared for the second coming of Christ. The remnant of Israel is symbolized by a woman, representing the Lord's chosen church on the earth. "Behold," he says, "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi ["My husband," margin]; and shalt call me no more Baali ["My lord," margin]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name."

In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed. "In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my peo-

ple; and they shall say, Thou art my God." Hosea 2: 14-23.

"In that day, . . . the remnant of Israel, and such as are escaped of the house of Jacob, . . . shall stay upon the Lord, the Holy One of Israel, in truth." Isa. 10: 20. From "every nation, and kindred, and tongue, and people" there will be those who will gladly respond to the message, "Fear God, and give glory to him; for the hour of his judgment is come." They will turn from every idol that binds them to this earth, and will "worship him that made heaven, and earth, and the sea, and the fountains of waters." They will free themselves from every entanglement, and will stand before the world as monuments of God's mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that "keep the commandments of God, and the faith of Jesus." Rev. 14: 6, 7, 12.

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9: 13-15.

Patching Up the "Old Man"

H. C. HARTWELL

THE apostle says, "Seeing that ye have put off the old man with his deeds; and have put on the new man." The significant spiritual awakening which is coming just at this time, is leading many to discern as they have not before that the "old man" cannot be improved. The "old man" is simply self. Somehow there has always been a universal tendency to feel that, after all, there is a great deal of good in the "old man." We admit that we fail on some points, but we seem to feel that if these things could be fixed up and strengthened a little so as to balance with those other admirable qualities which we feel we possess, such as tithe paying and observing the seventh day, self would then make a very presentable appearance.

This is what might be called patching up the "old man." All our righteousness, however, is but filthy rags, and to attempt to patch up such a miserable garment as this will certainly prove terribly embarrassing and disappointing in the judgment. "The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is death to self and sin, and a new life altogether."—"Desire of Ages," page 172.

The second and third chapters of Revelation we understand do not apply to the apostate church, but to the different

phases of the true church from the time of the apostles down to the end of time. It has been difficult for us to realize that the remnant church and the church of the Laodiceans are identical. So as we have read the terribly humiliating message of the last nine verses of Revelation 3, we have passed them on to other denominations for their benefit. In this we have made a decided mistake.

In the straight testimony of the True Witness no reference is made to errors in doctrine; the message is to those who have received the light of present truth, but who are not living up to it, yet who, on account of having received such an impregnable system of Bible doctrines, have deceived themselves into the idea that they are "rich, and increased with goods, and have need of nothing." This is a sort of religious auto-intoxication. It is similar to the feelings of the man who has become intoxicated with strong drink. Such persons sometimes imagine themselves to be possessed of great wealth, though perhaps everything about them indicates that they are in the depths of degradation and poverty.

The condition of the members of the Laodicean church is faithfully described by the True Witness. He says that they are "wretched, and miserable, and poor, and blind, and naked." This of itself would be a most deplorable state of affairs, but the worst feature of it all is that those who are in this condition do not know it.

Think it over prayerfully. Has our Sabbath keeping counted for very much when in most of the little everyday affairs of life we have been suffering defeat all the way along,—irritable with the children; unable to be patient and kind when the tired wife did not always speak as pleasantly as we thought she should; following the fashions of the world; ignoring the principles of health reform; neglecting prayer and the study of the Bible and the Testimonies; and in so many ways maintaining such a low standard of Christian living?

The True Witness knows our works; he cares very little for our profession. The members of the Laodicean church have not been controlled by the Spirit of Christ; he has been in their lives only in a very limited degree. He is represented as standing without, knocking for admission into their hearts, in order that he may work out in their lives the beautiful character that should be seen in his people.

Perfection is the high standard to which the members of the Laodicean church are expected to attain. This is necessary before they can be translated. The latter rain is to prepare them for this experience. But we read, "I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—"Early Writings," page 71.

To obtain the victory over sin we need expect no help from the "old man." Self will be selfish as long as he is permitted to live. Self is our worst enemy. The

"old man" is continually getting us into trouble. The thing to do is to crucify him. He will not like it; and, in fact, as long as we are in the flesh, he will struggle for recognition. "In our own strength it is impossible for us to deny the clamors of our fallen nature." "The power of evil had been strengthening for centuries. . . . Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. . . . Through the Spirit the believer becomes a partner of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil."—"Desire of Ages," pages 122, 671.

It is stated that the reception of this gift "would bring all other blessings in its train." (See "Acts of the Apostles," page 50.) Are we convicted of impatience? Have we become critical and unkind? Then we should pray for the Holy Spirit to take control of our hearts. This will develop the fruits of the Spirit in our lives; the power of the "old man" will be broken, and the divine nature, or the "new man," will grow up into the measure of the stature of Christ.

It is very evident that many of us have left the Holy Spirit almost wholly out of our reckoning in this battle with sin, and as a result we have had only a sort of half salvation,—sinning, repenting, and being forgiven,—and we have failed to grasp the glorious truth that ample provision has been made to keep us from repeating the same failures. We have grasped the promise of God to forgive our sins through the merit of Christ's sacrifice on the cross. Now we should claim the victory over sin by recognizing the office work of the Holy Ghost in this conflict, and allowing it to carry on the work of constantly resisting and overcoming every besetment. By this means we shall obtain a full and complete salvation.

South Lancaster, Mass.

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Daniel 11: 40-44?—No. 19

A. G. DANIELLS

"TIDINGS out of the east and out of the north shall trouble him." Dan. 11:44. This was surely true of Turkey from the beginning to the close of the war with Russia in 1828-29. And when tidings came that two of her important cities, Adrianople, 125 miles northwest, and Erzerum, 600 miles east, with both in the possession of Russian generals, Turkey surrendered and signed the treaty of Adrianople.

But this did not end Turkey's troubles. While Russia was prosecuting this war against her, and wresting territory from her northern and eastern dominions, a serious revolution was being set on foot by Mehemet Ali, governor of Egypt.

This revolution was not confined to Egypt; it was carried with success to the eastern part of the empire. It penetrated to the heart of Asia Minor, and but for the prompt and determined interference of European powers, Constantinople must surely have been taken and Mehemet Ali proclaimed sultan of Turkey. It resulted in the loss of Turkey's independence in 1840. This marked the close of the sixth trumpet of Rev. 9:13-21, which was to take place at the end of the prophetic period of "an hour, and a day, and a month, and a year." Verse 15.

to face. Scarcely had he ended the war with the Greeks and signed the treaty of Adrianople with the Russians than in 1830 his prestige was wounded in Africa by the French conquest of Algiers. . . .

"Far more serious than this moral defeat was the revolt of Mehemet Ali, viceroy of Egypt, in 1831, which threatened the very existence of the Ottoman throne. The ambitious Albanian was not satisfied with the reward which he had received for his services to his suzerain during the Greek war; Crete seemed to him an inadequate equivalent for the



DISTANCES FROM CONSTANTINOPLE

| | | |
|-----------------------------|-------------------------|-----------------------|
| Adrianople, 125 miles N. W. | Silistria, 250 miles N. | Erzerum, 600 miles E. |
| Kutaya, 150 miles S. E. | Braila, 300 miles N. | Nisibis, 700 miles E. |
| Shumla, 200 miles N. W. | Konieh, 300 miles S. E. | |

This is an event of great importance in the fulfillment of prophecy. It is full of meaning to the generation now living. The political events that resulted in the loss of Turkey's independence and marked the close of the prophetic period of the sixth seal in 1840 demand more than a brief, superficial statement. I shall, therefore, give as full an account of this part of Turkey's history as the limits of our space will permit.

Cause of the Egyptian Revolution

Of the purpose of this revolution Creasy says:—

"It was in Egypt that the most deadly storm was gathering. Mehemet Ali had resolved on founding an hereditary dominion on the ruins of the apparently doomed empire of the sultan. He had restored his navy after its destruction at Navarino; he possessed a veteran and admirably disciplined army, chiefly officered by Frenchmen; and, above all, he had a general of science, experience, prudence, and energy in his son, the celebrated Ibrahim Pasha."—"History of the Ottoman Turks," by Sir Edward Creasy, page 521.

"It was not in Europe alone that the reforming Sultan Mahmud had enemies

loss of the Morea; he in vain asked the sultan to compensate his son Ibrahim with the pashalic of Damascus; and refusal made him all the more eager to obtain it."

"Meheemet Ali could contemplate with self-complacency the condition of Egypt as compared with that of the rest of the Turkish Empire. A French officer had organized his army; a French constructor had rebuilt his fleet; a French doctor had taught his physicians; he was the sole landowner, the sole manufacturer, the sole contractor in the country, where human lives were reckoned of as little account as in the time of the Pharaohs. The one thing lacking was complete independence, and the moment seemed propitious for its attainment. An excuse was readily found in the refusal of Abdullah, pasha of Acre, to give up some Egyptian refugee victims of Mehemet Ali's state socialism, who had taken refuge in the old city of the crusaders. Ibrahim thereupon invaded Syria."—"The Ottoman Empire," 1801-1913, by William Miller, M. A., pages 144, 145.

"The Porte vindicated its dignity by pointing out that the governor of one

province could not make himself the censor and disciplinarian of a neighboring governor, without trenching on the prerogatives of sovereignty. But these reasonings had no effect on Mehemet Ali, who was bent on the conquest of Syria, for which the acts of Abdullah were merely the pretext."

"The number of men with which Ibrahim Pasha, who was named general in chief, undertook the conquest of Syria, was far larger than that which Bonaparte led across the desert to Acre; and equaled, if it did not surpass, those with which the whole French expedition to Egypt was attempted,—amounting to six regiments of infantry, four of cavalry, and a proportionate force of artillery,—in all, between thirty and forty thousand men."

"A large squadron effected a passage by sea, carrying the heavy artillery, ammunition, and supplies, and having on board Ibrahim Pasha and his staff, including Solyman Bey (the French officer of the empire, named Selves, already mentioned); while the cavalry and the bulk of the infantry, having started for El Araish in the first days of November, 1831, crossed the desert, and having taken Gaza and Jaffa without meeting with resistance, the squadron and the army effected a rally at the latter port. Ibrahim Pasha, disembarking with his staff, took the command in person, and marched northward to Acre, where Abdullah had concentrated his strength in the hope of turning back Ibrahim, as Djezzar had turned back a greater commander [Napoleon]."

"It must be admitted that the defense of Abdullah was a gallant one. His batteries replied to those of Ibrahim from the twenty-sixth of November, when the place was first invested, until February, 1832, when, a breach having been effected, two vigorous assaults were made, but without success."

"The last terrible assault was made on the twenty-seventh day of May, after daybreak. The battle continued through the whole heat of the day, and it was not until the afternoon, when many hundred men had been killed in the breach, that the place was surrendered."

"From Acre, Ibrahim marched to Damascus, which—situated in a luxuriant valley, without any considerable fortifications, and entirely commanded from the heights of Salahieh—was abandoned to him without firing a shot, the authorities having taken to flight. This city might have proved a new Capua to the general of the Egyptian troops; but Ibrahim, halting merely to replenish his commissariat stores, pushed on to Homs, where the pasha of Tripoli had under his orders thirty thousand men, forming the vanguard of the Ottoman armies."

"It was at Homs, the first city on the road from Damascus to Aleppo, that the two armies met on the eighth of July, 1832. Ibrahim did not make the first attack; but, placing his infantry in solid masses in the center, with the cavalry and artillery at the wings, he awaited the assault of Mohammed Pasha of Trip-

oli, who advanced in three columns. A well-directed, deadly fire of musketry and grape was opened on the Turks as soon as they were fairly within range, and, four battalions of the Egyptian guard vigorously charging the center with the bayonet before the Turks had recovered from their confusion while at the same time the cavalry acted on the wings, the Turkish army was put to utter rout."

"The victory was complete. The camp, the commissariat stores, the baggage, and the ammunition of the Turks, along with about two thousand prisoners and thirty-six guns, fell into the hands of the Egyptians, and the army of the Sublime Porte thus becoming an utter wreck, all Syria was placed at the feet of Ibrahim."—*History of the Egyptian Revolution*, by Paton, Vol. II, pages 94-97.

"At Aleppo the Ottoman commander collected the scattered battalions and led them to Alexandretta, where the Turkish fleet lay at anchor. But Ibrahim, as usual, was swift to follow up his victory. On July 17, after a series of forced marches, he entered Aleppo; on July 29 he came up with Hussein himself, strongly posted in the Pass of Beilan near the sea. Once more the Egyptian arms were completely victorious; all Syria was lost to the sultan; and the vanguard of the Egyptian army, under Abbas, the future khedive, was free to pass the mountains and occupy Adana, in Asia Minor. The news of these crushing defeats struck the seraglio with consternation."—*Cambridge Modern History*, Vol. X, pages 549-562.

"All Syria was lost to the sultan." Syria was a large and important division of the eastern part of the Turkish Empire. It extended from the borders of Egypt in the south almost to the Black Sea in the north, and from the Taurus mountain range in the west to the Euphrates River and Mesopotamia in the east. The revolt in Egypt, the southern part of the empire, had been a matter of regret and vexation at Constantinople, but not of serious alarm. But when this revolt was carried with uninterrupted success by the Egyptian pasha into upper Syria, the eastern division of Turkey, "the news [tidings] of these crushing defeats struck the seraglio [headquarters of the sultan] with consternation." Thus "tidings out of the east" continued to trouble him.



"Be Ye Also Ready"

D. T. SHIREMAN

"TAKE heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

In Matt. 24:37-39 we read: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying

and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." The generation which was destroyed by the flood was warned by faithful Noah for one hundred and twenty years. He gave full evidence of his belief in the message he preached, by preparing an ark to the saving of himself and his family. To others his warning was but "an idle tale," and they "laughed him to scorn," continuing to eat and drink and to make merry.

The Saviour is now calling the attention of this generation to the dangers before them. The signs foretold in Matthew 24 and Luke 21 are fast fulfilling, and conditions obtain in the world as foretold by prophecy. However, instead of one family being left to sound the note of warning, hundreds are giving it with a loud voice; and the pen and the printed page are also proclaiming the joyful news that this generation shall witness the return of the Saviour.

God has given to the world his Word—the Bible—in many different languages, that men may read for themselves of this "blessed hope." But they do not take time to read the warning contained in this Word, nor will they listen readily to the living preacher of this truth. We must take heed to ourselves, for there is danger that we shall become "overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come" on us unawares. We are bidden: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." We are living in a "fast age," and surely this instruction is timely.

The warnings "take heed to yourselves," "watch," and "pray," include the admonition to do all we can toward sounding forth the message. Often the daily life will preach louder than words. We should live as if we believe with our whole hearts that the Lord is soon coming, and thus all who come in contact with us will know that we are really in earnest, and will be without excuse. Paul says, in 1 Thess. 5:4-8: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. . . . But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." Shall we not take this admonition to "be sober"? The end of all things is just before us. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith."

As I write these lines, a feeling of sadness comes over me; for from the same Holy Book I read that some servants will say, "My Lord delayeth his coming."



WASHINGTON, D. C., FEBRUARY 26, 1914

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Editorial

For the Love of the Truth

At a recent meeting of representatives of Protestant missionary societies in North America, we were impressed anew with what the love of this "blessed hope" prompts the little flock of Adventist believers to do for the missionary cause. It is not that we can look back with self-satisfaction and a feeling that we have done what we should have done. Every believing heart would cry out against this. We can only look forward to yet greater things that must be done by the grace of God and his enabling providence. Yet the statistics of missionary giving by all the societies, presented at the New York meeting, bears a testimony to the power of this truth that may well lead us to thank the Lord and take courage for yet greater things. The latest statistics of missionary giving were presented at the conference, and from this printed report we select the list of ten largest givers, as follows:—

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| Presbyterian, North | \$1,800,000 |
| Methodist Episcopal | 1,500,000 |
| Baptist | 1,100,000 |
| Congregationalist | 1,048,000 |
| Woman's Methodist | 837,000 |
| Protestant Episcopal | 823,000 |
| Methodist, South | 790,000 |
| Presbyterian, South | 637,000 |
| Southern Baptist | 580,000 |
| Seventh-day Adventist | 444,000 |

At first glance, it seems hardly possible that Seventh-day Adventists should come just here in the list, following the denominations that number their membership by the million or more. But there we are in the plain figures of the statistical report. In membership we are among the least of all, but in gifts for the missionary cause this denomination ranks among the largest.

It is all for the love of the truth and the urgency of the closing work. No human appeals could ever rally a few thousand people to accomplish these results year after year. It is the appeal that comes from heaven itself. And the basis of the response is the conviction, fixed by the Spirit in believing hearts, that this advent movement is born of God, that this third angel's message is

the truth of God for this time, and this people the remnant church of God, according to the sure word of prophecy, called into being for just this purpose of carrying the last message quickly into all the world.

W. A. S.

Two Different Viewpoints

It is one thing to recognize the weaknesses of our fellows; it is another thing to undertake a campaign of agitation and criticism regarding those weaknesses. The first is necessary in order that we may know how rightly to relate ourselves to humanity, but the second shows a weakness on our part, and places us in the same category as those we criticize. It makes very little difference whether we spend our time tanning the hide of a mosquito or criticizing the man who does do it. In either case we waste our time, and the good we might do is left undone.

Christian believers, in common with Thomas Paine and Robert G. Ingersoll and a host of other Bible critics, recognize the mistakes made by Bible characters, the human element existing in the church of God, and the weaknesses connected therewith throughout its history; but unlike these opposers, Christian believers do not spend their time in a campaign exploiting the mistakes of these men or attempting to make a gospel or a message out of human frailties and weaknesses.

There are many things in the Scriptures of Truth and in God's dealing with the human family which will remain a mystery while the world stands. The study of eternity will not suffice to penetrate the boundless depth of infinite wisdom. The Word of God, as the apostle Peter declares, contains "some things hard to be understood, which they that are unlearned and unstable wrest, . . . unto their own destruction." In this world the Lord has not afforded us an undimmed view of many of his designs and purposes. We cannot explain the mystery of iniquity, nor can we explain the mystery of godliness. The prophets themselves "have inquired and searched diligently" the Word of God revealed through their agency, in order that they might understand its meaning. Even the angels "desire to look into" those things which have come to us through the ministry of fallible man.

Why should we marvel because God, in his infinite wisdom and compassion, speaks through an instrument of clay, — an erring man or woman whose life does not fully express the principles enunciated? The encasing of priceless gems in humble caskets does not lessen the value of the precious treasure; and because God chooses sinful, erring humanity through whom to make known

his word, the revelation is none the less his word.

We read of the mistakes of Moses, the great sin of David, the failures of the apostle Peter, and the personal differences existing between Paul and Barnabas. However, we recognize these as belonging to the human element rather than to the divine; and the more glory redounds to God that he can take poor, weak, feeble men such as these were, and speak through them the words of eternal life. If we fasten our eyes upon their frailties and weaknesses, then we shall lose the blessed message of God which has come through them.

This principle is just as true when applied to the manner in which God uses men and women at the present time. We may listen to the warning words of truth which fall from the lips of some minister of God, and accept them as God's message to our souls and be transformed by them; or we may fasten our eyes upon the weaknesses of the human instrument, and so magnify these that the message will lose its effect.

And after all, from our viewpoint we shall find in our fellows largely what we look for. To the froward man the ways of God appear froward, but to the righteous man those same ways appear right and just. The psalmist says: "With the merciful thou wilt show thyself merciful; with the upright man thou wilt show thyself unright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." The Lord in his wise purpose has not removed from his dealings with mankind occasion for doubt if the human heart is determined to find occasion. The determination of our destiny, under God, is largely in our own hands. We may cherish and build up in our experience faith and hope and confidence, or we may incite criticism and unbelief among our fellows. We may speak the word of cheer and courage, or we may sow the seeds of unbelief and discord. We may act the part of Korah or of Moses, of Sanballat or of Nehemiah, of Shimei or of David, of Judas or of Jesus. The times before us will try our souls. May God grant that we shall strengthen in our own experience and in the experience of others the things which remain.

F. M. W.

Directions From the Lord

WE have met many persons who claimed to be led by the Spirit of God, but who were refusing to follow in their lives the plain directions of the Word. They claimed that they were led by an inner voice or consciousness. This is a very dangerous doctrine. The Spirit of God inspired the Scriptures of Truth. The prophets of God wrote as they were

moved by that Spirit. When that same Spirit exists in the heart of one of God's children, it will bring about unity between him and the Word. He will not regard these impressions and imaginations as the leadings of the Spirit unless he tests them by the Word of Truth.

Into what perplexity the church of God would be plunged if there were no standard by which to determine the character of the spirit inspiring men's minds! Every one would have a standard of his own. The great safeguard is the Scriptures of Truth; and if there comes to us an angel and declares to us any other doctrine than is contained in the Word, we are to reject him as a deceiver. See Gal. 1:8.



Fast and Loose With the Word

IN the issue of the *Outlook* dated February 14, the editor publishes a letter from one who has a very firm conviction that God's Word cannot be trifled with, and that God will hold men very strictly to account for the attitude which they maintain toward his law, the ten commandments. This letter the editor, Dr. Lyman Abbott, calls "The Law," and his reply to it he denominates "The Gospel." The position which the writer of the letter takes is impregnable, and the arguments are unanswerable. It is always true that when one attempts to answer an unanswerable argument, he plunges himself into dilemmas from which he cannot extricate himself as long as he clings to his position. This Dr. Abbott has done. The letter referred to is worthy of reproduction, and we therefore give it here entire:—

When I went to Sunday school, I was taught the ten commandments, and one of them declared that "the seventh day is the Sabbath." I was taught that this is a divine command, like all the others of the ten commandments. But I find that, three hundred and twenty-five years after Christianity was born, a council of human beings, called the Council of Nicea, convened by a human being named Constantine the Great, instituted the first-day sabbath to displace the seventh-day Sabbath. Even if the members of that council, and Constantine also, were saints,—and they were not, for the clergy in those days were ignorant and immoral, and Constantine was the murderer of his wife, son, and nephew, and was a political weathercock,—even if they were saints, they were all human beings.

Why shall any Christian keep a sabbath which is man-made, when the seventh-day Sabbath, which is God-made, is set aside? And why need any Christian show any respect for Christianity when the personal example of Jesus is deliberately disregarded? He kept the seventh-day Sabbath. His example is, or ought to be, surely good enough for his followers. He would keep the seventh-day Sabbath if he were alive today.

A yet deeper subconscious thought is

this: If religion can be altered by human beings, why respect religion? I believe that the falling off in church attendance, the growing disregard for the Sabbath, and the gradual permeation of society with unreligious and irreligious poison is due to the subconscious thought that human beings may interpret even the plainest and most direct and most unmistakable divine declarations as they please.

The Protestants declare that they are not bound by the declarations of certain councils. Therefore they revolted from Catholicism. Why, therefore, do they not refuse to be bound by that Council of Nicea?

I believe that Christianity would be all the stronger if it returned to Bible teachings. I believe it would be considered more binding if it did not set aside divine commands by human councils. I believe that numberless Christians feel that they can take any liberty they please with what is called religion if human beings in council assembled may refuse to follow the highest example of implicit obedience, and may, besides, set aside by human reasoning a divine command.

"Back to the Bible!" I say. "Back to first principles!" "Back to the seventh-day Sabbath!" It required moral courage for Wyclif, Luther, and Calvin to declare themselves against council-made or man-made doctrines and innovations. Is there no modern Wyclif or Luther or Calvin?

One other point. If Sunday is the Sabbath, then, to follow the precedent of those days, Saturday night after sunset should be observed as a Sabbath in every Christian city. Is it? It is these inconsistencies, these human settings aside of divine commands, this unchristian refusal to follow the personal example of the very Founder of Christianity, that make us subconsciously reflect that we need not trouble ourselves with the demands of Christianity as now interpreted. That is to say, all that we need do is live a moral life, and, if we choose, never set a foot in church, disregard the Sabbath, and observe only those social amenities which we, in our human, and therefore superdivine(?), reason approve.

May I ask for an expression of your own opinion on the restoration of the seventh-day Sabbath?

It is indeed refreshing to read such a setting forth of truth, and to know that this has passed under the eyes of the many thousands of subscribers of the *Outlook*. The writer of that letter was God's messenger, crying out in that wilderness of higher criticism, "Back to the Bible!" "Back to first principles!" "Back to the seventh-day Sabbath!" It is, as that writer declares, the inconsistency of professing to follow God while actually following man and rejecting God that is disintegrating the influence of the church, quenching the fire of its zeal, dissipating its energies, and making a mockery of its pretended power for accomplishing the work of God in the world. To attempt to accomplish God's work by turning our backs upon God's law and following a course of our own making, is to build another tower of Babel, and to have our work

smitten finally, as ancient Babel was, by the lightnings of God's displeasure.

It is with great disappointment, therefore, that we read Dr. Abbott's reply to the letter — and he calls it "The Gospel." It is too long to reproduce, and its reproduction could accomplish no good. He scouts the idea that the strict keeping of the law of God will produce either a good Christian or a good citizen, and appears to try to put his correspondent in the attitude of one who would achieve eternal life by his own doing of the law. While that cannot be done, neither can that man be accounted righteous who turns his back upon that law and seeks to annul its eternal principles by turning them into generalities that vanish into nothingness.

How completely the editor of the *Outlook* fails to understand the law of God and what is involved in its keeping, is shown by his declaration that a man may keep all the ten commandments and yet not be humane, not be pure, not be honest, not be truthful, and not keep the Sabbath. Jesus himself showed what is involved in keeping the law when he declared that to keep the seventh commandment one must be pure, and that to keep the sixth, which says, "Thou shalt not kill," one must not even harbor hatred in the heart. So the statement that one can keep the law of God and not be humane, not be pure, not be truthful, is not true.

Dr. Abbott says: "The ten commandments are not ten statutes which must be carefully studied and strictly construed and literally obeyed. They are concrete illustrations of general principles in accordance with which one should regulate his conduct. . . . The general principle involved in the fourth commandment is the necessity, for the welfare of the individual and for the welfare of the community, of keeping some stated time free from the toil and drudgery of the world for rest, recreation, and ministry to the higher life. . . . The particular hour of the day or day of the week is of no importance."

The editor of the *Outlook* takes direct issue, in this, with the One who gave the commandments. The editor has given his reason for the fourth commandment, and God has given his. They do not agree. Dr. Abbott says the reason for the commandment lies in the necessity for keeping some stated time free from toil and drudgery for the welfare of the individual and the community, for rest, recreation, and ministry to the higher life. God says he gave the commandment because that "in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." Again: "And God blessed the seventh day, and

hallowed it; because that in it he rested from all his work which God had created and made." Gen. 2:3. Surely, if we are to be followers of God, we must take his reason in preference to that given by Dr. Abbott. God set his Sabbath in the heart of his law and in the heart of his people to be a perpetual memorial of creation, whose true observance would keep God constantly in the minds and hearts of his children. Had it been kept faithfully as he designed it should be, we should not read in the first chapter of the book of Romans Paul's terrible indictment against that people and all others who forget God. The true keeping of God's memorial Sabbath would make it impossible to forget him.

Dr. Abbott declares that "the particular hour of the day or day of the week is of no importance." So reasoned that man who went out on the Sabbath day to gather sticks and was stoned by order of the Lord for so doing. So may have reasoned the children of Israel who went out on the Sabbath day to gather manna against the explicit order of the Lord. They may have even wondered why they found none. But they found that Jehovah himself was still keeping the day he required them to keep, and therefore the manna did not fall upon that day. God was particular, and still is particular, and they who really care more for pleasing him than for pleasing themselves will obey his commands.

Dr. Abbott's idea is that the law is to be obeyed in principle, but not "strictly construed" nor "literally obeyed." What a harsh and ungentle ring such a statement has when compared with God's own estimate of his law and with our Saviour's statement of its integrity, its perpetuity, and its great importance. God declares, "The law of the Lord is perfect, converting the soul. The testimony [law] of the Lord is sure, making wise the simple." Ps. 19:7. That being true, how can it be considered unessential to construe it strictly and obey it literally? If that law is perfect, it cannot be altered without being made imperfect. If it is not strictly construed, it is misconstrued; if it is not literally obeyed, it is disobeyed.

Said our Saviour: "In vain do they worship me, teaching as their doctrines the precepts of men." Mark 7:7. And again: "Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5:18-20.

Our Saviour "strictly construed" the

law of God, and in this scripture teaches us the importance of doing the same. He "literally obeyed" the law, and by his obedience and by his teaching admonishes us to do the same. He was our example, and we are admonished by the written Word of God that we ought to "walk even as he walked." Dr. Abbott himself admits this. His closing paragraph reads: "The whole of Christianity is summed up in the two words, Follow me." But to follow him is to do as he did, and he kept the seventh-day Sabbath. To follow him is to teach as he taught, and he taught the integrity, the perpetuity, the unchangeableness, and the infinite importance of God's law. With Dr. Abbott's correspondent we say, "Back to the Bible!" "Back to first principles!" "Back to the seventh-day Sabbath!" John, "the beloved disciple," sums up the whole matter and answers Dr. Abbott's arguments in these words: "Hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked." 1 John 2:3-6.

C. M. S.

An Ever-Abiding Companion

It is a blessed thing for one to feel that he is not alone. To know that there is some one who will walk by his side, who will give him counsel in times of perplexity, who will comfort his heart in sorrow, who will sustain him in his weakness, who will walk with him in the darkness as well as in the light, and who will never forsake him when the load is hard to carry and when the road is rough and uneven,—the consciousness of such companionship gives assurance to all the life. This companionship is denied us as far as our association with our fellows is concerned. There is no earthly friend, however true, who can quite meet all these requirements, for at best we are oftentimes separated from our earthly friends.

Particularly is this true of those who go forth to labor for the Master. In every age men and women have forsaken home and loved ones; associations which had become a part of their very lives have been sacrificed, and they have gone forth to labor for the Master, largely deprived of human friendship and sympathy. Gospel workers are doing this today. The ministers, the Bible workers, the canvassers, connected with this movement are going through this very experience. How many devoted brethren and sisters have left wives or husbands, parents or children, fathers or mothers,

brothers or sisters, and have forsaken the comforts of home and association with friends, and are out in the great world endeavoring to win strangers for Christ.

But if human companionship is largely denied these workers, they may carry with them every day the assurance of divine companionship. He who gave them the gospel to carry to the world has promised: "Lo, I am with you alway, even unto the end of the world." In this blessed companionship we may walk day by day. In this communion we may joy and rejoice continually. We have in Christ a friend that sticketh closer than a brother, one who comes nearer to us than any kith or kin, one who can enter more fully into our hearts than the dearest earthly friend we have ever known.

This blessed companionship we need to cultivate, and we shall find this heavenly Friend more responsive to our effort than we can imagine. He desires to unite his life with ours, to live with us, to abide with us in every experience and on every occasion. In him, dear lonely worker, is your comfort. He marks your labors from day to day. He takes account of your trials. He notes your burden of heart, your anxiety, your hours of loneliness, your moments of depression. His blessed presence can fill the void left by earthly associations from which you have parted. "Acquaint now thyself with him." F. M. W.

Note and Comment

Eight Thousand Islands Under the Stars and Stripes

It will be news to many Americans that the rule of the United States now extends over eight thousand islands of the sea. This is the statement made in the recent report of the National Geographical Society. These islands possess a population of ten million. Epitomizing the report and speaking of the development of these islands under the American government, *Zion's Herald* for Jan. 21, 1914, says:—

The development of these islands since coming under the Stars and Stripes has been truly remarkable. Their commerce exceeds \$300,000,000, and the American capital invested in them approximates \$400,000,000. The development of Porto Rico, Hawaii, and the Alaskan islands has been especially noteworthy. When Porto Rico came under American rule, there was but one school building, while today there are 1,200, with 175,000 pupils, as against 25,000 in the first year of American administration. Then the foreign commerce was about \$20,000,000 a year; now it is nearly \$100,000,000. In Hawaii the value of property has increased one half, the sugar crop has more than doubled, and deposits in banks are greatly enlarged. The island has a marvelous irrigation system, and produces more sugar per acre than any

other spot on the globe. The report goes on to say that, while Alaska cost the United States \$7,200,000, an expenditure believed by some to be unjustifiable, the annual value of the sealskins alone for many years was approximately large enough to pay its cost, and at the present time the value of the canned salmon sent to the United States is twice the entire cost of the islands.



What Must I Do to Be Saved?

ACCORDING to a representative of *Zion's Herald*, the seeker after God would find no answer to his soul's inquiry in visiting some of the leading churches of Greater Boston. We quote from the issue of the above-mentioned paper for January 7:—

The striking facts noted were that the young were not present, that the gray-haired and bald-headed listeners predominated, and that the sermons in every case were addressed to the church. Not a single minister, by Scripture reading, sermon, or prayer, made any reference whatever to the non-Christian contingent. "If," says our reporter, "any one had gone to any of the churches visited with the burning inquiry upon his lips, What must I do to be saved? he would have been sent away unanswered." What is the explanation of the strange fact thus revealed? Are our ministers drifting unconsciously away from their chief business, "to seek and to save that which was lost," and are the churches thereby losing their grip upon the younger generation? If so, what is to become of the future of the church? Where will its membership come from?



War

THE journal *Life* recently offered a prize of three hundred dollars for the best essay on "War." This prize was won by the following essay, written by James Logan Mosby:—

I was conceived in passion, hatred, envy, and greed, born in the morning of antiquity, and have a genealogy whose every page drips with the red blood of murdered innocence. I respect neither the feebleness of gray hairs, the helplessness of infancy, nor the sacredness of virtue, and walk, iron-shod, ruthlessly and impartially, over the form of the weakling or the form of the giant.

I paint the midnight skies a lurid glow from the burning homes I have ravaged, and I turn peaceful scenes of rural beauty, where God's own creatures dwell together in amity, into a raging hell. I set neighbor against neighbor in deadly combat, and I incite the brother to slay his brother.

I make puppets of kings, princes of paupers, courtiers of courtesans, and thieves of respected subjects; and empires melt before my breath as does mist before the morning sunlight.

I make of religion fanaticism; the heathen I make a fiend incarnate; and of all men I make playthings devoid of reason and justice. Through intrigue I make the intelligent powerful, the unscrupulous wax fat on the spoils of blood-won victories gained by others, and the less learned suffer for their own ignorance.

Famine, want, and misery follow in my path; I lay waste green fields, and still the hand of industry. I pillage the land of its resources, but contribute nothing of benefit to mankind, leaving pestilence to stalk ghostlike in my wake and complete the work of destruction. I lay a heavy tribute upon my most loyal subjects for the maintenance of my establishment; I squander the vitality and lives of those who serve me faithfully, yet return to the world nothing but ruin and ashes. The baubles of fame I confer on some are the empty shells of false standards wherein the license to commit murder and rapine is held to be the insignia of glory by a mistaken civilization.

I can offer no excuse for my having come into existence, nor can I give one plausible reason why I should not cease to be, other than that so long as men who wield influence are permitted to gratify their selfish desires and ambitions at the expense of the many who must carry the burdens and endure the suffering, so long will I continue to exact my toll of sorrow, devastation, and death. For I am pitiless—devoid of all feeling; I fear neither man nor God; I am amenable to no law, and I am in myself the Law and the Last Resort.

I AM WAR!



South America Still Needy

REV. E. F. COOK, secretary of the Foreign Department of the General Board of Missions of the Methodist Episcopal Church, South, recently made an extensive tour of the Brazilian conferences of that church and reports his experiences through the *Nashville Christian Advocate*. In this report are given a number of interviews with both native-born and foreign residents of Brazil in reference to religious and moral conditions in that country. From that report we reprint the following excerpt:—

Next I give the questions and answers in an interview with a Brazilian professor in one of the oldest and most successful educational institutions in the republic.

Is the Roman Catholic Church answering the moral and spiritual needs of the people?

The Catholic Church has signally failed to establish moral ideals, hence the people are morally adrift. The church has pitifully failed to supply the spiritual needs of the people. If it failed to establish moral ideals, it could hardly be expected to present spiritual truths and maintain spiritual standards. The people are without spiritual food.

Does the church encourage moral reforms and the progress of the nation?

No, no. The church is reactionary and obstructive.

Are the priests as morally impure as they are reputed to be?

The priests have not been misrepresented in this regard. As a class I fear they are morally corrupt. Now and then you meet a good man among them, but it is the exception.

After speaking of his conversations with scores of men in all walks of life, representing various nationalities, faiths, and no faith, the secretary says:—

The unvarying testimony is that the Roman Catholic Church in South America is unable to meet the moral and spiritual needs of the people; that it impedes rather than promotes the moral and intellectual uplift of the people; that the priests are immoral and unfit to lead in spiritual things; that men of Brazil are indifferent toward religion, and are deserting the Church of Rome with contempt for her priests and scorn for her institutions.

And this is the field that Protestants have been urged so long to leave alone because it has been so completely dominated by a Christian church, and because so large a percentage of the people are known as Christians. The Neglected Continent is still getting but a small portion of the evangelical attention which its condition is really calling for, and no one feels this more than the missionaries who are now in the field and in immediate contact with the conditions.



Not All Asleep

THERE are some in this world who see the approach of earth's culmination in the signs which God has hung out in earth, sea, and sky. In one of our exchanges appear the following striking utterances over the signature of Geo. A. Carroll:—

In spite of the warning voice of the prophetic word, in spite of the ominous voice of the signs of the times, the world is slumbering on the brink of one of the greatest events that shall ever transpire in the history of this planet. The governments of the world are unconsciously preparing for a momentous change; the deep mutterings of the coming tempest of war which shall sweep over the nations are already heard, and the heart of man is filled with fear, lest the pent-up billows of jealousy and wrath shall suddenly burst forth with resistless fury, sweeping nations and kingdoms into the dark abyss of anarchy and destruction. The maudlin cry of "peace and safety," the declaration that "the world is growing better," and that "all things continue as they were from the creation," are sternly contradicted by the rapid fulfillment of the prophetic word, while the voice of true science repeats the solemn truth and casts the shadow of great and eventful change over all the earth.

Now is the time to heed the warning of the prophetic word: "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10.

Those who are looking for peace and safety and rest in this present world are truly pinning their faith to a false hope; and the fact that such a hope exists and is being made so much of is in itself a sign of the end.



For the business and battles of life, we need nothing so much as a stout heart and brave courage, and I venture to assert that the secret of that courage is faith.—*Bishop Brewster*.



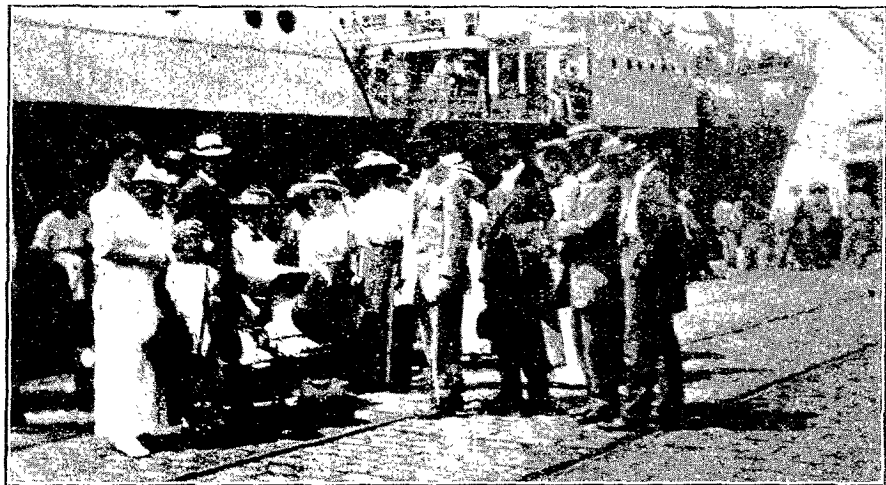
Missionaries on Their Way to Brazil

HENRY HAEFFT

THE readers of the REVIEW no doubt have been looking for a report from the new recruits who were sent to Brazil. Our little company of workers left New York on September 6 and arrived in

our meetings, and as we separated from them, they took our addresses, promising to keep in touch with us. May the Holy Spirit abide with them and lead them on, that they may be saved in the kingdom of God. I am sure that these experiences will be long remembered by us and by those on the steamer.

Our little company was made up as



LANDING OF THE MISSIONARY RECRUITS AT SANTOS, BRAZIL

Santos, Brazil, September 25. We were met by Brother Spies, Brother and Sister Boehm, Brother and Sister Brown, and Brother John Schmidt. These brethren gave us a hearty welcome, which made our hearts rejoice.

As soon as we left New York, we organized our company into a church, elected an elder, Sabbath school superintendent, and a secretary, and had our regular meetings as if we were on land. Besides our Sabbath services, we had public meetings. These consisted of preaching and Bible studies. Mornings and evenings we had song services, using our little organ. These services seemed to be much appreciated by the people, and we believe our singing made a good impression upon them. Through all our journey we felt the presence of God with us. The Spirit of the Lord worked mightily upon the hearts of the people on the ship. They all respected us as missionaries.

We were favored by the leading men on the steamer. For example, there was a doctor from New York on board. Although not a vegetarian, when he learned that we were vegetarians, he got up a petition and circulated it, getting all the signers he could, then presented it to the captain, asking him for a vegetarian diet. It seemed that the Holy Spirit had been working upon his heart. We thank God for his goodness. Others became much interested in the truth. They attended

follows: Professor Hennig and wife, from Clinton, Mo.; Brother Carter and wife, with their two children, from Washington, D. C.; Brother Specht and wife, from Clinton, Mo.; Brother Peters and wife, from North Dakota; Brother Reidt and wife, from Brooklyn, N. Y.; Miss Louise Wurtz, from Pennsylvania; Miss Sarah Kinner, from New Jersey; Miss Corinne Hoy, from Pennsylvania; and the writer and his wife, from Portland, Oregon,—making a company of seventeen. Brother Specht and wife, also

Brother Peters and wife, got off at Rio de Janeiro, Brazil. The rest of us are all at Santo Amaro, Brazil.

We have been here over two weeks. We have a beautiful home, which it seems to us was got especially for us. It is an ideal place. The house has a large dining room, reading room, six bedrooms, a kitchen, and a storeroom; besides, we have a large bake oven made of brick, and a well with plenty of water. We also have a good garden,—about an acre of ground,—and have planted many things already, the seed coming up very nicely. Soon we can eat that which we have raised ourselves.

Our teacher comes to our home and gives us two hours' instruction daily. He takes much interest in us. We all like him, and soon we shall understand the language well enough to have an interview with the Brazilians, for which our hearts are longing. Though we are not able to speak the Portuguese language, still we have access to the German-speaking people. So we began to labor for them, and our hearts rejoice as we see them drinking the water of life. We hope that a greater interest may be awakened among them, and that many may be saved in the kingdom of God through our efforts.

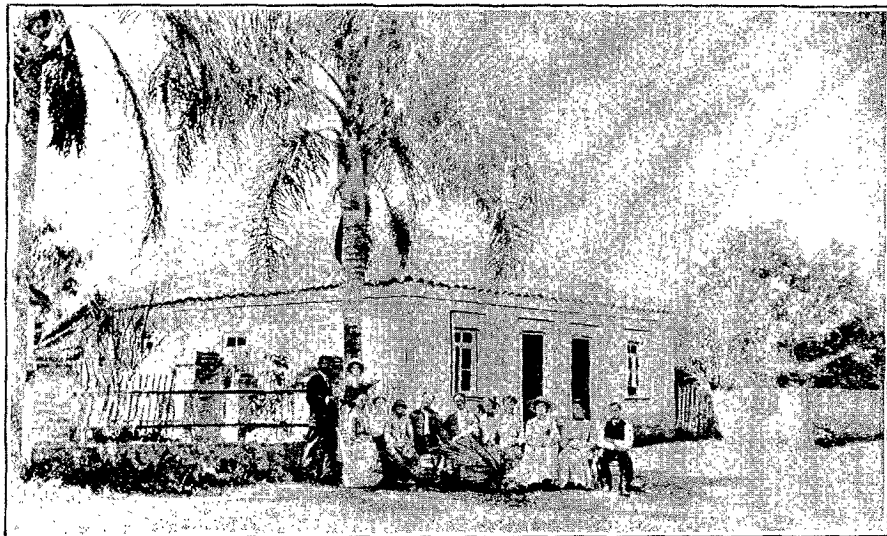
We are glad to hear from our home friends, and so give the address which applies to all of us: Estacao Sao Bernardo (S. P. R.), Sao Paulo, Brazil, care of F. W. Spies.

The Fall of Nanking

(Continued)

JAMES E. SHULTZ

SOLDIERS were to be seen everywhere, but they treated us with marked civility. At last we came to the door of our chapel, over which was hanging an improvised American flag, which had been painted and hung there by our evangelist in the hope that looters would respect foreign property; but his hopes were vain. On entering, we were met by six men, one of whom was the evangelist. On recognizing us, all began talking most



MISSIONARIES "AT HOME" PURSUING LANGUAGE STUDY, PREPARATORY TO ENTERING THE FIELD IN DIFFERENT PARTS OF BRAZIL

excitedly concerning the experiences through which they had passed. The evangelist had taken the precaution to send his wife and mother-in-law to the Nanking University before the fall of the city, where they would be under the protection of Americans; nor was this precaution unwarranted, for it saved them from the fate of countless other poor women who were at the mercy of the debased soldiers.

Soon after the surrender of the city, a band of soldiers came and demanded that our brother give them what valuables he possessed. He complied, and they departed; but another band and still others came, until the place was looted four times. Finally, when nothing more was left, the soldiers began tearing up the floors to find whatever might possibly be hidden. Failing in this, one stepped up to our evangelist, whose wardrobe now consisted of only what he had on, and placing the muzzle of his rifle at his breast, demanded that he remove his shoes. This he did, and the soldiers made off with them, concluding that it was useless to continue the search. Despite all this, our evangelist did not complain, but rather took joyfully the spoiling of his goods that he might be accounted worthy to reign with the Lord Jesus Christ.

We later visited the university where our sisters had been entertained, to thank the officials for their kindness. There we were told how a band of looters came to the gate, where they were met by a brave missionary, whom they ordered to let them pass. He knew that hundreds of native women, as well as the property of the university, must be sacrificed if he complied, so he refused, at the risk of his life. Repeated threats failed to move him, and finally, concluding it would be unwise to kill an American, they disappeared. Twice they reappeared, each time to be met by the same brave man, who never left his post at the gate for thirty-six hours. By his heroism he saved the university from ruin, and hundreds of women from the most horrible indignities.

O, these poor Chinese women! Their lives are terrible at the best. Their advent into the world is the signal for bitter lamentation. They are bartered away to boy husbands as soon as they can be got rid of, who are either powerless or too indolent to shield them from the cruelty of their mothers-in-law, and then, as if they were not suffering enough, enduring all that flesh and blood are capable of enduring, they are signaled out by Satan to suffer from the most fiendish outrages during war. Far better for them could they suffer an honorable death upon the field of battle; but such is denied them. They must bear their cross of shame to Christless graves.

Our next visit was to Wendehli, the compound which was occupied by our foreign students last year. Here the household effects of Brother White were stored, while he, together with his family, spent the summer at the mountain. It soon became evident that the place must

suffer the fate of others. The Chinese gateman had, during the past, become much attached to our people, and could not think of permitting the looting of Brother White's goods. He accordingly closed the gates and posted upon them notices that this was a branch of the American consulate. His ruse proved effective until help arrived. In this compound also lived the local Japanese postmaster, to whose presence is due the fact that the place was not finally looted. After the slaying of three Japanese in other parts of the city, marines were sent from the Japanese war vessels lying in the harbor, to protect him. When we arrived, we found thirty-nine of them quartered in the compound. Nothing had been molested, and they courteously informed us that they intended leaving as soon as we wished to occupy the buildings.

While no looting had been done here, evidences of the recent struggle were visible about the place. Rifle bullets had broken the windowpanes, while near the main entrance a six-inch shell had torn through the brick wall, entered the reception room, crashed through the next partition, thence it was deflected through the floor and into the cellar, where it failed to explode. Another small shell had struck one of the large doors, but failed to do much harm.

Shanghai.

(Concluded next week)

The Missionary Hen; the Missionary Acre

T. E. BOWEN

It is interesting to note the ways and means by which the Lord impresses the hearts of those who love the third angel's message, and blesses the efforts they make in procuring money to sustain our ever-expanding mission work in distant fields. Here is how the love of a little girl out in Colorado found expression. The secretary reports:—

"I was surprised, while at the White Owl church, when a little girl came to me with two dollars. Her mother had given her a sitting of eggs. She had raised the chickens and sold them, and wanted me to send the money to the missions. When I look upon the deep poverty of these homesteaders, and see the Lord blessing the efforts even of the children to do something to help give the message to the world, I wonder at the sacrifice."

Then follows a story as to how certain rows in a farmer's potato field were specially blessed last year:—

"A brother, at Sheridan, Wyo., went into his potato field and staked off enough rows to make one acre, and then cultivated these rows right along with the remainder of the crop. He often prayed that God would bless this acre of potatoes and make it fruitful, and promised the Lord he would give it all for missions. In the harvest this particular acre was dug separately. It yielded over four hundred bushels. These potatoes

sold for \$225, and the money was all given to missions. The remainder of the field yielded only two hundred bushels to the acre, although it lay on either side of the missionary acre. The brother was so rejoiced over the result of the effort that he is determined to plant another acre this year."

Here are valuable suggestions as to how mission funds for 1914 may be supplemented at the Mission Board treasury. Perhaps other farmers would like to stake out claims for God on their farms, and watch the outcome.

Among the Zenanas, India

VERA CHILTON

EVEN though you come to India, you can never be allowed behind the purdah; so you can learn nothing of those mysterious precincts except from what you hear.

I have been having an exciting but heartbreaking time in my zenanas lately, and it seems as if the first fruits of my labors had been snatched from my grasp just as they were ripe unto harvest. Humanly speaking, they have been snatched out of my grasp, but the great Lord of the harvest will not suffer these precious first fruits to be lost, and I give them into his safe-keeping.

The one very discouraging part of zenana work, looking at it from the outside, is that invariably as the reader reaches the stage of desiring baptism, the change is noticed in her life, and the worker is banished and the door closed to the gospel. But I rejoice to feel that though these dear ones may never be permitted to receive baptism, yet no one can prevent the work of the Spirit in their hearts; and "they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." And so the leaven works; for is not the kingdom of God like unto leaven which a woman took and hid in three measures of meal?

Lucknow is acknowledged to be a veritable stronghold of Mohammedanism, which seems deadly in its strength and magnitude. It seems that every time a person tries to approach an individual for missionary work, he has to have a hand-to-hand struggle with Satan. Often it is as if Satan had built a mighty bulwark around every heart, and captive and rescuer are often bruised and mangled in beating up against it. But, thank the Lord, our God is the God of *all* flesh, and nothing is too hard for him, and by his Spirit he can and will prevail, and his remnant people *shall* be gathered out from among the Mohammedans, for the Spirit of the Lord has spoken it. "When I fall, I shall arise." And if it be God's will for me to die before our Jesus comes, I want to die with the glorious gospel banner in my hand and a shout of victory on my lips.

No true and permanent fame can be founded except in labors that promote the happiness of mankind.—*Charles Sumner.*



HOME AND HEALTH



My Personal Experience in Healing

MRS. J. M. ERICKSON

I AM glad to witness to God's healing power. I should be most ungrateful if I failed to do this. At the workers' meeting in Chicago some weeks ago I asked for special prayer that I might be restored to health if it was God's will; and I felt that it was his will, as he had given me the conviction that if I confessed and forsook my sins and asked for prayers, he would hear and answer.

I had every reason to believe that I was afflicted with internal cancer, and that if it was not stayed by God's hand, it would run its fatal course in a short time.

I felt deeply that I had, in a large measure, brought this upon myself by various dietetic errors. I determined to receive deliverance from these wrong habits; for I felt that if I could not obtain the victory, it would be much better for me to lay down my life, but if I could obtain the victory, the Lord would take care of the rest.

I told the workers of my convictions and feelings, and asked them to pray that I might be delivered from Satan's power. We knelt in prayer, and as Elder O. A. Olsen prayed, the anxiety all left me, my mind became perfectly calm, I felt no oppression, but only quietness and peace; and the assurance came to me that this was the healing power of God; and as I grasped that truth, a thrill went through my whole body. I can only compare it to coming in contact with a current of electricity. It tingled out to the very tips of my fingers, and I could only thank and praise the Lord that I was healed. I believed that I was healed and delivered from Satan's power, and that my sins were forgiven.

I am glad to say that God has been gracious to me and has kept me ever since, though I believe I had never encountered such a storm of temptations. Satan assailed me on every point where he knew I had failed. First he tried to make me doubt that I was healed. "O, you just put your hand over the growth and see if you are healed!" he said. "Look and see if that goiter is gone, and feel and see if that hard mass is gone out of your side." "I don't need to," I said; "I know I am healed, because I believe the promise of God."

Then he tried to make me believe I was in pain. "Don't you feel that pain? and don't you see you are just the same?"—"No, I am not. I know I am healed." And finally I began to say, "Get thee behind me, Satan," and then

the pain would leave me. I kept this up all the afternoon, and retired in the evening without as much as once putting my hand to my side, as I felt that I must believe God's promise rather than anything I saw or felt.

In the night I suddenly awoke, and my hand went almost involuntarily to my side, when I discovered that the change was so great as to be easily discernible. The skin was soft and pliable, and the tissues beneath were no longer hard and tense, but felt natural, and that hard mass was *gone*. I could both see and feel that God had healed me, my heart was full of thankfulness, the Lord seemed very real and near to me, and his sweet peace filled my heart.

To think that the great God of heaven and earth would consent to lay his healing hand on my sick and aching side and restore it, is very wonderful to me, so wonderful that I cannot find words to express it.

Two or three days later, as my daughter was fastening my collar, she said, "Why, mamma, this collar is so large you can't wear it." It was one that had been uncomfortably tight. Looking in the glass, I exclaimed, "Why, my goiter is gone!"

My little boy, who was standing near by, remarked, "Why, you didn't ask the Lord to take that away, did you, mamma? He has done *more* for you than you asked him to, hasn't he?"

Wonderful as this all is to me, the most wonderful part was yet to come. You know that the Lord has promised that when Satan should come in as a flood, he would raise up a standard against him, and this he did for me. When I awoke in the morning, my first thought was, "Shall I now be able to withstand all of Satan's temptations to-day?" I knew by sad experience how weak I was, and I feared, because I knew the enemy would try harder than ever to overcome me. "Well," I thought, "God healed me yesterday, and he had a purpose in doing it. He kept me yesterday, he will keep me today;" and if I ever prayed in my life, I prayed that morning, not for physical help, as I felt that was not enough, but just to be *kept*, simply to be kept from falling.

I laid my weaknesses and sins before the Lord and asked him to keep and uphold me that day. Then I went about my work, and as Satan still continued to tempt me to doubt that I was healed, I would begin to sing, "There is power, power, wonder-working power, in the blood of the Lamb," and Satan just couldn't stand that; he had to flee.

I felt as if I had just learned how to

be a Christian after trying to be one so long, and indeed I have tried. I believe I can honestly say that, but I have found out that Satan is altogether too wise and too strong for me to fight against, and I have just turned that over to the Lord. I never could imagine that Satan was so wily.

Friday I had a hard day's work to do, and I was a little fearful at one time as to how things might go. It was a sultry day, and the children were fretful; the bread would not rise, and every conceivable hindrance seemed to come up; but every time I cried to the Lord to be kept, I felt his strength upholding me, and I praise the Lord that he kept me; and he has kept me ever since. When Sabbath came, I was thoroughly tired, but happy, O, so happy in Jesus!

Was It Really a Success?

G. H. HEALD, M. D.

ALL success is relative. Success is but the fruition of good characteristics. But good characteristics do not all bunch together in the same person. In the average of mankind the good and evil appear mingled in various proportions.

Joseph Pulitzer was a man with traits which destined him for a master position in the world's affairs. Coming to this country with nothing and without friends, his genius and intense energy enabled him to distinguish himself as the world's greatest journalist. He achieved fame and fortune far above the average even of gifted men; and yet he had at least one characteristic that made life a burden to himself and to all those around him; and were it not for his great genius and the power of his wealth, he might have been ostracized by others, as he ostracized himself.

Walton, in "Why Worry," beautifully describes the characteristic of which I speak, under the name "obsession":—

"The passive obsessions are peculiarly provocative of worry. Such are extreme aversions to certain animals, foods, smells, sounds, and sights, or insistent discomfort if affairs are not ordered to our liking. A gentleman once told me that at the concert he did not mind if his neighbor followed the score, but when he consulted his program during the performance, it distressed him greatly.

"Such instances illustrate the fact that when our obsessions rule us, it is not the noise nor the sight, but our idea of the fitness of things, that determines the degree of our annoyance. A person who cannot endure the crackling of the steam pipe can listen with pleasure to the crackling of an open fire or the noise of a running brook."

Recently in the *Metropolitan*, Alleyne Ireland has been giving some reminiscences of Mr. Pulitzer. From these it would seem that the great man had allowed to develop in himself an obsession against noise.

"Like most people who suffer acutely from noise, Mr. Pulitzer was very differently affected by different kinds of noise. To any noise which was neces-

sary, such as that caused by letting go the anchor, he could make himself indifferent; but very few noises were included in this category.

"What caused him the most acute suffering was a noise which, while it inflicted pain upon him, neither gave pleasure to any one else nor achieved a useful purpose. Loud talking, whistling, slamming doors, carelessness in handling things, the barking of dogs, the 'kick' of motor boats,—these were the noises which made his existence miserable."

The extent to which this obsession dominated Mr. Pulitzer and made his own life and that of those around him unhappy, is well told by Mr. Ireland:—

"As an instance of the constant care which was taken to save Mr. Pulitzer from noise, I remember that for some days almonds were served with our dessert at dinner, but that they suddenly ceased to form part of our menu. Being fond of almonds, I asked the chief steward why they had stopped serving them. After a little hesitation he said that it had been done at the suggestion of the head butler, who had noticed that I broke the almonds in half before I ate them, and that the noise made by their snapping was very disagreeable to Mr. Pulitzer."

"With the best intentions in the world, our meals were now and then disturbed by noise. A knife suddenly slipped with a loud click against a plate, a waiter dropped a spoon on a silver tray, or some one knocked over a glass. We were all in such a state of nervous tension that whenever one of these little accidents occurred, we jumped in our chairs as if a pistol had been fired, and looked at J. P. with horrified expectancy."

"There could be no doubt whatever as to the effect these noises had upon him. He winced as a dog winces when you crack a whip over him; the only question was whether by a powerful effort he could regain his composure or whether his suffering would overcome his self-restraint to the extent of making him gloomy or querulous during the rest of the meal."

No doubt this distaste for noise, which may have been natural with him, was greatly intensified when his literary work was interrupted by noises; and by permitting the feeling of resentment and impatience to grow, it became an obsession which ruled his life, making misery for himself and for all who were fortunate enough—or unfortunate enough—to associate intimately with him.

This is not written to mar the beauty of a great life,—that were not possible,—but to call the attention of readers to the fact, demonstrated in many experiences, that obsessions, such as the one described, can be completely overcome—that is, in a sane person—if the individual will give himself over to a little self-discipline. Dr. Walton's "Why Worry" is an excellent textbook, but better than this even, is a real Christian experience. Worry and obsession are driven out completely by such an experience.



THE FIELD WORK



The Northern Union Conference

THE sixth biennial session of the Northern Union Conference was held at Minneapolis, Minn., from January 27 to February 7. Each of the conferences in the union sent a full delegation, and in addition made provision for the majority of the workers to be present, in order to have the benefit of the ministerial institute which was carried on during the first part of the meeting.

The services were held in the large Unitarian church on South Eighth Street. In this building were found many conveniences for such a gathering,—vestries for committees and department meetings, small rooms for stenographic work, an up-to-date kitchen with all supplies for a cafeteria, and a room suitable for a dining room. Everything was well organized, and excellent arrangements were made for the accommodation of the delegates and visitors.

The studies of the ministerial institute were given by Elders I. H. Evans and G. B. Thompson. Elder Evans took up such subjects as The Call to the Ministry, The Sacredness of the Ministry, Preaching the Gospel, and Preparation for Soul Winning. Elder Thompson dealt particularly with Bible study and prayer as related to the ministry and to the finishing of the work. The Spirit of the Lord was very manifestly present as these subjects were presented with a force and directness that went right to the hearts of the hearers. A spirit of deep solemnity rested upon the meetings, and a conviction of having failed to reach the high standard God has set for his ministers. A prayer and testimony meeting for the workers was held on the first Sabbath morning at half past eight, at which many heartfelt confessions of sin were made, and expression was given to determinations that the future should see more power in lives for soul winning, because of a deeper and fuller consecration to the Lord. A similar meeting was held the following Sabbath, at which this work of soul searching and soul cleansing was continued.

There was no excitement in any of the meetings, but a solemn sense of the presence of God's Holy Spirit, and of the preparation of heart that was needed to meet his requirements.

The publishing, home missionary, and Missionary Volunteer departments all received attention. As study was given to the finishing of this work in the generation allotted to it, it became plain to all that these departments must have a large part in the completion of the warning message. Through the printed pages, carried by our people, from the small child to the aged pilgrims, will the loud cry of the third angel's message largely be given. Plans were laid to organize the churches for work as soon as the meeting closed, thus enlisting every man, woman, and child in active service for

the Lord. All the workers present banded themselves together for a great soul-winning campaign during the year 1914.

The business of the conference received attention during the last three days of the meeting. Elder Charles Thompson was reelected, and the other officers were practically the same as for the last biennial term. The financial standing was satisfactory, one very gratifying item being that every conference in the union had more than reached its quota of twenty cents a member for missions. Excellent reports were presented by the presidents of the conferences, showing that the work that had been done by the schools and medical institutions was of a substantial character.

The meeting closed with a testimony service on Sabbath afternoon, February 7, at which expression was given by a large number to their thankfulness to God for the blessings of the meetings, and to consecration of lives for better service for the future. The prospects are bright for a good year's work in the Northern Union Conference.

E. M. GRAHAM.

Southern Union Conference Report

THIS union was organized in 1907, with a membership of 1,560. Those who have been connected with the work since its organization have met with difficulties unknown to other fields in North America. However, the workers have struggled on, and a few persons have accepted the truth. A gain of four members was made during the year 1908, but the following year there was a loss of 47 members. In 1910, 86 members were added, so that the loss in 1909 was made up in 1910.

The laborers during the year 1911 were very successful, adding to the church membership 187 members, while 123 were added during the following year. Last year's records have not yet been compiled, but we have every reason to believe they will show a large increase in membership.

This field is considered difficult to work, but with God there is nothing impossible. The great majority of the workers today know that God is opening up avenues that heretofore have been closed, and day by day encouraging reports come to us. People are coming into this truth through the influence of the colporteurs, nurses, and schools, as well as through the labors of the preachers and Bible workers.

The writer has never found a people more willing to listen to this truth than in this Southern field. They pay great respect to the preaching of the word of God, and while they are slow in most cases to accept the message, yet when they do, they make substantial Seventh-

day Adventists. For several years our faithful colporteurs have been placing books in the hands of the people. This effort is now bringing good results, and many new colporteurs are entering the field to make this their life work. The Southern Publishing Association is devoted entirely to the publishing of Seventh-day Adventist literature, and its influence is felt far and near in this field.

In the cities of Louisville, Memphis, and New Orleans, churches for the colored people are being erected.

In Nashville preparations are being made for a strong, aggressive work during the coming season by Elder Sydney Scott and associate laborers.

There are several self-supporting workers in this field whose services are much appreciated. Many favorable openings present themselves to us for this kind of work. Those who wish to become self-supporting workers in the South should come here with the understanding that it is not an easy work, though it is profitable in the saving of souls. We earnestly invite those who have means to come and settle here with us and help to evangelize this needy field.

The writer would be glad to receive at his address, 511 Cole Bldg., Nashville, Tenn., communications from any who contemplate entering upon this line of work. It would save some perplexity if those who wish to come to this field would get a recommendation from their church and also from the conference president in the conference where they reside.

We solicit the prayers and the help of all our people in giving this last warning message to this Southern field.

S. E. WIGHT.

Florida

BOWLING GREEN.—The writer's post-office address for over twenty years has been the above place, yet until recently no effort has ever been made to give a course of lectures on present truth in this place. This fact has been a great surprise to many. I have been a prominent minister of this denomination, yet really nothing has been done to warn the people here of Christ's soon coming. I have become personally acquainted with many of these people. Why has there been this long delay? A brief explanation will be given.

I came to Bowling Green broken down nervously. About the time my strength measurably returned, my companion was stricken down with apoplexy, and was a helpless sufferer for twelve and one-half years, until her death. I devoted myself to her care, and of course during that time could not well give a course of lectures. Within three months after her death I found myself elected president of the Florida Conference and president of the Southern Union Conference, comprising nine States. I held this latter office for six years. I labored very hard, and came very near having another nervous breakdown. Since that time circumstances and conditions have seemed to make it out of the question for me to act a part in presenting the truth in this place. This fact has often made me very sad. It seemed that the field was being sadly neglected. I have prayed most earnestly for light from the Lord concerning my duty in the matter.

A short time before our Florida camp

meeting it became clear to my mind that I should appeal to the leading brethren at that gathering for an able speaker to give a course of lectures in Bowling Green. They all favored Elder J. L. Shuler's going to Bowling Green immediately after the camp meeting. The tent was set up, and the meetings began. Up to this time seventy lectures have been given, and a debate of five sessions held on the question of the law and the Sabbath. Elder Shuler disliked to debate, but was challenged, and reluctantly accepted. The precious truths of this message were ably vindicated, and public sentiment was in our favor. The lecture course has been a grand success. Public opinion has had the biggest stirring up it has had since Bowling Green existed. A large number of the better class of citizens have attended our meetings, and ten have begun to keep the Sabbath of the Lord. They are people of a serious turn of mind, mostly women. A Sabbath school of thirty members has been organized.

The tent has now been taken down, but the bank authorities have offered us the privilege of meeting in a good hall over the bank for a season. We purpose to build a small church, twenty-two by thirty-four feet, and have circulated a subscription paper. The response has been quite general, but no large amounts have been contributed, the believers being unable to give large sums. However, we hope to have our church building. In fact, we *must* have it. We hope to organize a strong church here.

Brethren and sisters, pray for us that we may succeed. My own heart is grateful to God for the good already done. In my long labors in this cause I have become acquainted with many, and have a large circle of friends. I would not appeal for large amounts, nor do anything to divert contributions from the general work, but if any of my friends feel willing to send us a gift of five or ten dollars to help on our church building, it will be gratefully received; and if sent to the writer, every cent will go for the stated purpose. I thank God for his goodness in already giving us some precious sheaves, and hope for many more.

GEORGE I. BUTLER.

Cumberland Industrial School

OUR ears have caught the sound and our hearts the thrill of the onward movement of this message. We desire to be ready, as faithful soldiers, that when the cry is trumpeted from lip to lip and heart to heart, "Behold, the Bridegroom cometh; go ye out to meet him," we may join the onward procession, and not only sit down at the feast ourselves, but have with us as a present for the King when he comes in to see the guests, a large number arrayed in the robes which he himself has provided.

At the opening of the year, I suggested to our pupils that we each strive to win at least one soul to Christ this year. Two weeks ago a neighbor sent for me. He was sick. I had visited him several times. He was not a Christian, but he talked with me freely about his condition. I read to him the promises of pardon and cleansing through the blood of Christ. He accepted them. I then read to him how the next step following repentance, death to sin, was burial by baptism. This he accepted

also; and the following day, in an improvised font by his bedside, I buried him by baptism.

On Friday afternoon I visited him and told him that as the sun went down, the day would begin which God had made holy; that I thought it would be sweet for him to know it, that while he was resting in body he could likewise rest in spirit with God. This he accepted also. And on the following day, having received permission that if he should live until our Sabbath service should be held I could present his name for church membership, I offered his name for our church roll, and it was unanimously accepted.

God let him live till after the Sabbath closed; then at about nine o'clock that evening he passed so peacefully to sleep that the watchers hardly knew when his hour had come.

Thus having received answer to prayer in the rescue of one soul, I feel encouraged to ask now for a soul for each month in the year.

CLIFFORD G. HOWELL.

Buying a Meetinghouse at Aurora, Ill.

DURING the past year I have not borne official responsibilities, so have been free to work where labor seemed most needed. A large share of my effort has been devoted to gathering funds to provide a meetinghouse for our believers in the city of Aurora. We purchased a church costing \$4,000. The largest part of this has been paid, and also street improvement costing \$313.60, and the insurance policies renewed for three years. We have put a new roof on the building, and are now preparing to repaint the church, and to furnish it with essential equipment, so that when we meet with the Lord, our sanctuary will do him honor. Not all the money is yet in hand, but we feel sure it will be paid before we have our dedicatory services, which we plan for August 7-9 of this year.

In raising money for this church we have had almost unrestricted access to our people, and about four hundred persons have contributed. How encouraging it is to read the letters which come, some bringing large sums and some small. Altogether, this has been one of the most pleasant efforts of my life, and I can say assuredly that we have the best people in all the world. About \$800 of the money invested in this meetinghouse was secured by the sale of our books, and about fifty persons helped sell them. Of course some had a commission for their work, but the enterprise has resulted in the sale of a thousand dollars' worth of literature, and this is no small consideration. One hundred dollars came from the sale of mottoes that were donated to us.

Another blessing that has come to us as a result of the church enterprise is the organization of our sisters into a workers' band. Anxious to lend a helping hand, they organized for service, and now I see they are busy helping the needy, in addition to gathering money for the church building.

In carrying forward our campaign it became necessary for many of our churches to be visited, and in doing this I preached perhaps one hundred times, and rendered such other help as the Lord seemed to call upon me to do, so that it

has been my happy privilege during this period to baptize twenty persons who have entered into membership in our churches.

It seems to me that of more than forty years' work in the Lord's cause, this last year has been the sweetest of all. If things were delayed a little, as when some obstacle blocks the way, I had recourse to my beloved closet in the secret chamber, and perplexities vanished. Many times the Lord answered my prayers, and I was constrained to weep for joy because he came so divinely near.

While soliciting money for our church home, the Lord opened the way to secure some larger contributions for our missionary work, and now some substantial pledges and cash contributions are helping to answer the cry from the needy fields where darkness reigns.

The Lord wishes to increase our faith so that he can do still greater things for us and through us. He advises that when we ask, we open wide our hearts, that he may have room to bestow a large answer.

WILLIAM COVERT.

Pennsylvania

PITTSBURGH.—The year 1913 brought us many blessings, and steady progress was made along all lines, even though we fell short of the standard which we should have reached. Fourteen members were added to Church No. 2, while ten were dropped. The membership of the Sabbath school has grown from sixteen to thirty-eight, and the donations now total three dollars each week. During 1913 the tithes amounted to \$438.29. To the Twenty-cent-a-week Fund we contributed \$129.80; for church expenses, \$114.36; and \$80 was paid on the building fund, making a total of \$762.45. In tithes and offerings for foreign work there was an increase over the previous year of \$170.80.

The year 1914 opens with a good interest. A few are now keeping the Sabbath, and we trust they will unite with us soon. We have organized a church missionary society, and nearly all our members have willingly taken hold of this work for others. Our great need now is a place of worship.

The McDonald company, the second colored church in the conference, has also made some progress. Five members were added for the year, thus making fifteen. Their tithes amounted to \$217.92, and their offerings to \$49.67. This company meets only once each quarter, as the membership is very scattered. The work for the colored people in this great city needs your prayers and your help.

A. N. DURRANT.

Practice What You Preach

WE moved from Iowa to Nebraska in the spring of 1870, and settled on a homestead in York County. A little later Stephen Rider, a Seventh-day Adventist and a brother-in-law of Elder G. I. Butler, settled on a homestead near us. Elder Butler and his family made them a visit in the fall of 1873, and he held a series of meetings. I heard the last sermon of that series, and well do I recollect the text used: "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28. I listened attentively, and when Elder Butler had finished his discourse, I turned to the one who sat next

to me and said, "That man has the truth on the Sabbath question." He stated that he would return and hold a longer series of lectures on Bible subjects, but he did not reach our community until about one year later.

I was running a threshing machine and did not have an opportunity to hear his first lectures. The first I attended was on the messages of Revelation 14, and it sent to my heart the conviction that I ought to obey. A little later Elder Butler came to spend the day with us. We were threshing, and in the course of his visit, had to move our machine. He assisted by driving the stakes for the horse power. I said to him, "You would better let me drive those stakes. You are not used to that kind of work." "O, yes," he said, "we hold meetings in tents and have lots of stakes to drive." In a very short time we had the machine ready for work again, and Elder Butler stepped up on the table and began to feed the thresher. I allowed him to feed a short time, and then offered to take his place, saying, "You are not used to this kind of work. You would better let me do it." "O, yes," he said, "I used to run a threshing machine in Iowa, and have done lots of this kind of work."

"Well," I thought to myself, "you are not like most preachers I have seen." I do not suppose Elder Butler knew he was preaching to me by his actions as well as by his words, but such was the case. I write these lines thinking they may help some of our young men who are just starting out in work for the Master. Take heed to the words of Christ: "Be ye therefore wise as serpents, and harmless as doves." May the Lord indeed bless the young men who are hastening this last message of mercy to final victory, and may the rich blessing of the Lord rest upon his aged servants who have borne the burden in the heat of the day.

ALBERT HEDGECOCK.

The Murphy Industrial School

THIS school was established Oct. 15, 1912. Its purpose is to teach the fundamental principles of true education to the boys and girls whom God sees fit to place under its tuition. Many years ago the writer was impressed with the need of a combined primary and intermediate industrial school near the city of Vicksburg, Miss., where the children could be taught not only theories, but the practical duties pertaining to this life, as well as of the life eternal.

Since the birth of this school our Heavenly Father has wonderfully blessed it with a few earnest, energetic, true-hearted children, who are hungering and thirsting after righteousness, and who also enjoy working with their hands to further the industries of the school. During the time of its existence the Murphy Industrial School has not incurred one cent of debt. What we need we pay cash for or go without. We believe and practice the Scripture injunction, "Owe no man anything, but to love one another."

We have a very small cistern on the school ground, but we are never out of water. When the supply gets low, the good Father sends us more, both summer and winter. We can appreciate the truth of the promise: "If ye walk in my statutes, and keep my commandments,

and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."

Our tithes and offerings since we have been in self-supporting work have been credited to the Vicksburg church. We truly believe that God is able to make all things abound, and supply our every need. He has blessed us so far in our work, and we ask you to pray with us that this blessing may continue.

THOS. MURPHY.

Among the Churches in the Atlantic Union Conference

DURING the past month meetings have been held at Hartford, Conn., and at Rochester, Buffalo, Burt, and Syracuse, N. Y. In all these meetings we witnessed the same manifestation of God's power that has been seen in previous meetings held in other places. The results attending these efforts are marvelous to our eyes. They bear the divine impress. Nothing short of a miracle can accomplish what has taken place not merely in one church, but in every church where we have been. It is a difficult matter to give a written account or a satisfactory explanation of such meetings. At some of these places serious difficulties which have existed for years melted away as snow before the burning, midsummer sun, and the spirit of union and love came in among brethren who had been estranged.

When strong men, who cannot be touched by ordinary human appeals, weep aloud; and when men who are naturally stubborn, self-willed, and immovable, in brokenness of spirit and with many tears, fall on each other's necks and ask for pardon and forgiveness in the presence of the entire church, we cannot but recognize a superhuman power at work.

In all our experiences in the ministry we have never witnessed such complete renunciation of the old man with his deeds. Some of these meetings continued from four to six hours, and yet no one felt wearied. The meals were forgotten. There were those who, near the close of some of these meetings, expressed their gratitude to God "for being present in the meeting *this morning*," when actually it was nearing sunset. Some remarked, "They were the shortest long meetings we have ever attended." We could appreciate more fully the words of Christ when urged to eat, "I have meat to eat that ye know not of." To witness such scenes is a pleasure and a joy that the world knows nothing about. How often we have said in our hearts, "How good and how pleasant it is for brethren to dwell together in unity!" Confessions were made which laid the glory of man in the dust. It was not unusual to see men and women rise from four to seven or eight times, and with brokenness of spirit make confession of sins revealed. Thus the King's highway was cleared. Unfaithfulness in the payment of the tithe into the treasury, or storehouse, of the Lord, a lack of living up to the light God in mercy has given on the principles of health, and evil speaking, were prominent among the confessions made. These revivals are all marked with genuine reformations in character and in deeds.

The encouraging feature is that ministers are the foremost in participating in these reforms, and confidence in the ministry is increased. This in itself paves the way for the tithe and offerings to flow into the treasury of God, and it also paves the way for the fulfillment of the promise, "Prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." As long as these sins exist, the windows of heaven remain closed and prayers remain unanswered. But "hereafter we shall see heaven open" in answer to prayer.

The removal of this rubbish which has been piled up at the door of the heart allows the door to swing back and admit Jesus. At the same time this opens the windows of heaven in showers of blessing upon the thirsty souls. The latter rain will not fall without some efforts on our part. We must see our wrongs, search for our sins, and zealously repent of them. We must know our real condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must recognize our poverty before we can effectually pray for the true riches.

It is not uncommon at the first meeting to have men who are tall and well-proportioned in self, arise and tell of their love for the truth and what they have endured from relatives and friends because of it. But before the meetings close, these same men in brokenness of spirit may confess they have not even rendered to God his own in tithe and offerings, or have assumed a self-righteous attitude in their homes, and are in need of an entire change of heart, and plead for it with an earnestness which knows no denial. To see such men come down and take their place with publicans and sinners, and actually experience a resurrection to walk in newness of life, is refreshing. This paves the way for effectual prayer to be offered. When this experience is reached, usually the entire church presses forward, and earnest prayer is offered for the baptism of the Holy Spirit for obedience and for service.

We are convinced from what we have seen that the time of refreshing from the presence of the Lord has come. There are better things in store for the remnant church.

"Comfort ye, comfort ye my people, saith our God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: . . . and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? *All flesh is grass, and all the goodliness thereof is as the flower of the field.* The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass." This is the experience that is coming into our churches today. The power attending the message is gathering momentum

from week to week. Great blessings are awaiting the true and humble people of God. Pray for the latter rain, for "in the great and measureless gifts of the Holy Spirit are contained all of heaven's treasures."

R. D. QUINN,
K. C. RUSSELL,
D. H. KRESS.

The Columbia Union for 1913

As we look back upon what God has done for his work in the Columbia Union Conference during the year 1913, our hearts are moved with gratitude. This little union, with only a few more than six thousand members, is pressing on in the work. Many large propositions were faced last year, and with the help of the Lord were successfully carried out.

All the workers from the different parts of the field report encouraging additions, both in churches to the conference and in members to the churches. The president of one conference says that every tent effort in his territory last summer resulted in raising up a new church. We do not have at hand the definite figures of the net increase in membership, but we are satisfied it will be of an encouraging nature.

New Church Buildings

All over the union there have been arising new memorials to God. While sometimes the devotion to the task, and the raising of money to erect a church building, check for the time being other features of the work, nevertheless when the new structure is up, permanency is given to the work, which begets confidence in the hearts of believers and others. We are satisfied that if the new buildings which have been erected are properly used, next year will see a large growth in the membership throughout the union.

At Baltimore a new brick structure, worth about \$12,000, was erected and dedicated; also in the same city a new church for colored people, valued at \$5,000. At Newark, N. J., an English memorial was erected, valued at \$10,000, and a Slavo-Bohemian church, costing \$5,000. In this same conference a new church building, containing offices for the conference and rooms for a church school, was erected in the city of Trenton. The writer was present at the dedication of the new church at Hagerstown, Md., worth about \$4,000. In this same conference a church was erected at Fords Store, at a cost of about \$1,200; one at Ponds ville, Del., at a cost of \$500; and one at Whitesville, costing \$2,000.

In a few days the writer expects to attend the dedication of the new church in Wilmington, Del., valued at \$3,500. In Takoma Park, D. C., a new church, valued at \$20,000, was dedicated free from debt. The church at Pittsburgh was rededicated, with a new addition costing \$3,800, while the old debt of \$1,500 was completely liquidated. Portsmouth, Va., has seen a new church building arise, valued at \$2,500; while plans have just been laid to erase completely the debt of \$6,000 from the church at Richmond. Other plans are in progress which will be reported later.

Tithes and Offerings

We are glad to report an increase of about \$13,000 in tithes this year, bringing the total tithe of the union up to \$131,000 for the year 1913. In two conferences

alone the increase in tithe was nearly \$4,000 each. Of the \$60,000 allotted to the Columbia Union to raise upon the Twenty-cent-a-week Fund for 1913, all was raised except about \$2,700. This is all the more encouraging when we remember that some things operated strongly to make this work difficult the last year,—the heavy floods in Ohio, and the holding of the General Conference session in the heart of the union. This was attended by so many of the brethren of this union, whose expenditure in time and money, together with their donations to various missionary objects, kept them from attending their own camp meetings, and naturally diminished their gifts. The Columbia Union this past year has sent in to the General Conference for its various needs about \$88,000.

Institutions

We are glad to report that the operation of Mount Vernon College this year was successful. There will be no loss, and we are confidently expecting a gain. Through donations the debt has been reduced several thousand dollars, so that whereas four years ago the debt was \$32,000, this year it will be reduced to \$23,000, and of course whatever comes to this institution as a share of its efforts in the Twenty-cent-a-week Fund will bring its liabilities lower than the sum mentioned.

The total debt on the Philadelphia sanitarium today stands at \$9,000, whereas it once was \$85,000. At the recent committee meeting held by the Columbia Union Conference, plans were adopted to unite again this year in an effort to raise money to pay off the remainder of this debt.

It was with pleasure that the union could cooperate in the effort to make the educational institution at Washington a college. While the outlook for Mount Vernon was most encouraging, we feel very glad to transfer the college interests to the school planted at the headquarters of the denomination and the influential center of the United States. All will take hold with good courage and earnest efforts to do their part in making both the college at Washington and the academy at Mount Vernon successful. Splendid provisions have been made to secure a larger patronage and success for the Washington Sanitarium. In all these the Columbia Union is endeavoring to cooperate to her best ability. We believe there are splendid days ahead of this excellent institution.

Publishing Work

This branch of the work is progressing. The last few months have witnessed high marks in the record of the union, and the work has bright prospects of taking on still larger proportions. By July we had reached the \$15,000 mark, but 1914 bids fair to see that mark reached as early as April, and the probabilities are that by July we shall have reached the \$20,000 mark. Our work prospered well during the closing months of the year. Even December, which usually gives us a record of not more than \$1,500 to \$2,000, almost reached the \$5,000 mark.

The institutes thus far this winter have been strong. Ohio had the largest attendance that has been known in many years. A colporteurs' band at Mount Vernon College was recently organized with a membership of over sixty. This

is the largest colporteurs' band ever organized in this school. The canvassing spirit runs high among the students.

Men are leaving excellent positions throughout the union to engage in this important work. It will be interesting to watch the progress of this work through the columns of the *Columbia Union Visitor*. The union is manned with a splendid corps of field agents, the best corps of agents we have ever had in the history of the union.

Religious Liberty

The work in this department has taken on new life and vigor. The religious liberty institute held at Baltimore, Md., was timely, and it was there that we came in close touch with the work of the Federal Council of the Churches of Christ in America, with the Lord's Day Alliance, and with Cardinal Gibbons, the American head of the Catholic Church. Reports of what took place there have already appeared in the *REVIEW*, so we shall add nothing at present.

Letters are now being sent out from this department to all our brethren throughout the union, preparing them to cooperate in a great effort in behalf of temperance. We believe that we as a people should do a greater work along this line. There is no reason why this denomination should not assume its proper place as a pronounced advocate of routing the forces of rum.

We have just closed a successful meeting of the Mount Vernon Academy Board and of the Columbia Union Conference Committee. Nothing has been left undone to keep the union conference for the time being in control of the academy, and to give to the school all needed support, in order that the work of Mount Vernon Academy may be the very best that can be arranged. The Columbia Union Conference Committee also laid some good plans in behalf of the evangelical work and for the increase of our foreign mission funds for the coming year. Throughout the union every one, both workers and people, is of good courage, and we are looking forward to the favor of God and the witness of the Holy Spirit.

B. G. WILKINSON.

Missionary Volunteer Department

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|------------------|-------|-----------------------------|
| M. E. KERN | - - - | General Secretary |
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Our Cottage Home

OUR cottage home in the ancient village of Thorthorwald, about four and a quarter miles from Dumfries, consisted of a "but" and a "ben" and a "mid room," or chamber, called the "closet." The one end was my mother's domain, and served all the purposes of dining room and kitchen and parlor, besides containing two large wooden erections called by our Scotch peasantry "box beds;" not holes in the wall as in cities, but grand, big, airy beds, adorned with many-colored counterpanes, and hung with natty curtains, showing the skill of the mistress of the house.

The other end was my father's work-

shop, filled with five or six "stocking frames," whirring with the constant action of five or six pairs of busy hands and feet, and producing right genuine hosiery for the merchants at Hawick and Dumfries.

The closet was a very small apartment betwixt the other two, having room for only a bed, a little table, and a chair, with a diminutive window shedding diminutive light on the scene. This was the sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and "shut to the door;" and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the high priest within the veil in the most holy place. We occasionally heard the pathetic echoes of a trembling voice, pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew, whence came that happy light as of a newborn smile that always was dawning on my father's face; it was a reflection from the divine presence, in the consciousness of which he lived.

Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and, hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, "He walked with God, why may not I?"

Our mother, Janet Jardine Rogerson, was a bright-hearted, high-spirited, patient-toiling, and altogether heroic little woman, who for about forty-three years made such a wholesome, independent, God-fearing, and self-reliant life for her family of five sons and six daughters as constrains me, when I look back upon it, almost to worship her memory.

In her girlhood she had gone, with her high spirits and breezy disposition, to gladden the quiet abode of some grand or great-granduncle and aunt, familiarly named, in all that Dalswinton neighborhood, "Old Adam and Eve." Their home was in the outskirts of the moor, and life for the young girl had there not probably too much excitement. But one thing had arrested her attention. She had noticed that a young stocking maker, James Paton, son of William and Janet, was in the habit of stealing alone into the quiet wood, book in hand, day after day, at certain hours, as if for private study and meditation. It was a very excusable curiosity that led the bright young heart of the girl to watch him devoutly reading and hear him reverently reciting; and finally that curiosity awoke itself into a holy respect, when she saw him lay aside his broad Scotch bonnet, kneel down under the sheltering wings of some tree, and pour out all his soul in daily prayers to God. . . .

Somewhere in or about his seventeenth year, my father had passed through a crisis of religious experience,

and from that day he openly and very decidedly followed the Lord Jesus. Family worship had heretofore been held only on Sabbath day in his father's house; but the young Christian, entering into conference with his sympathizing mother, managed to get the household persuaded that there ought to be daily morning and evening prayer, and reading of the Bible and holy singing. And thus began, in his seventeenth year, that blessed custom of family prayer, morning and evening, which my father practiced probably without one single omission till he lay on his deathbed, seventy-seven years of age; when, even to the last day of his life, a portion of Scripture was read, and his voice heard softly joining in the psalm, and his lips breathed the morning and evening prayer, falling in sweet benediction on the heads of all his children, far away many of them over all the earth, but all meeting him at the throne of grace. None of us can remember that any day passed unhallowed thus; no hurry for market, no rush for business, no arrival of guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while the high priest led our prayers to God, and offered himself and his children there.

Our place of worship was the Reformed Presbyterian church at Dumfries, fully four miles from our Thorthorwald home; but the tradition is that during forty years my father was only thrice prevented from attending the worship of God,—once by snow so deep that he was baffled and had to return; once by ice on the road, so dangerous that he was forced to crawl back on his hands and knees; and once by a terrible outbreak of cholera at Dumfries. All intercourse betwixt the town and the surrounding villages was publicly prohibited; and the farmers and villagers, suspecting that no cholera would make my father stay at home on the Sabbath, sent a deputation to my mother on the Saturday evening, and urged her to restrain his devotions for once. That, however, was needless; as where the life of others was at stake, his very devotion came to their aid.

Each of us, from very early days, considered it no penalty, but a great joy, to go with our father to the church; the four miles were a treat to our young spirits, and occasionally some of the wonders of city life rewarded our eager eyes. A few other pious men and women from the same parish went to one or another favorite minister at Dumfries; and when the God-fearing peasants foregathered in the way to or from the house of God, we youngsters had sometimes rare glimpses of what Christian talk may be and ought to be.

We had special Bible readings on the Lord's Day evening, and the Shorter Catechism was gone through regularly. O, I can remember those happy Sabbath evenings! no blinds drawn and shutters up, to keep out the sun from us, as some scandalously affirm; but a holy, happy, entirely human day, for a Christian father, mother, and children to spend.

There were eleven of us brought up in a home like that; and never one of the eleven, boy or girl, man or woman, has been heard, or ever will be heard, saying that the Sabbath was dull or wearisome to us. But God help the

homes where these things are done by force and not by love! The very discipline through which our father passed us was a kind of religion in itself. If anything really serious required to be punished, he retired first to his closet for prayer, and we boys got to understand that he was laying the whole matter before God; and that was the severest part of the punishment for me to bear. I could have defied any amount of mere penalty, but this spoke to my conscience like a message from God. We loved him all the more, when we saw how much it cost him to punish us; and, in truth, he had never very much of that kind of work to do upon any one of all the eleven—we were ruled far more by love than fear.

His long and upright life made him a great favorite in all religious circles far and near within the neighborhood. At sick beds and funerals he was constantly sent for and much appreciated; and this appreciation greatly increased, instead of diminished, when the years whitened his long, flowing locks, and gave him apostolic beauty. His happy partner, "Wee Jen," died in 1865, and he himself in 1868,—an altogether beautiful and noble episode on human existence having been enacted, amid the humblest surroundings of a Scottish peasant's home, through the influence of their united love by the grace of God; and in this world, or in any world, all their children will rise up at mention of their names and call them blessed.—*John G. Paton, Missionary to the New Hebrides.*

Fathers and mothers, will you not pray as did John G. Paton's parents? The boys and girls everywhere need your prayers, they need the prayers of your family altar. May they have them?

Medical Missionary Department

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

Brief Statements From a Council of Medical Workers

THERE was recently held at Takoma Park a council of available members of the Medical Department for the purpose of considering several questions of importance. The council was authorized by officers of the North American Division. Reports of the council will be duly given. Following are some of the statements of principles given by various individuals. More will follow later:—

Spirituality Our Real Asset

Our sanitariums should be centers of spiritual revival.

The greatest resource of power in our work is the power of God.

We must be spiritually right if we would exert a drawing power.

Scientific skill and efficiency are essential, but we shall not win out by these alone.

The world has men of greater scientific skill than we. It has greater facilities than we. We cannot compete with it on its own ground. We have truth that the world does not have and does not discern. This truth will do for us

what worldly skill and material equipment cannot do.

Prayer has a place in our work that will be appreciated more as we develop our spiritual experiences. Through its power much will be done that we may not now expect.

The development of the spiritual side of our work will strengthen the confidence of God's people in it, and will secure their support. This will mean much toward sanitarium success.

The worship hour of the sanitarium should be a means of practical spiritual uplift, and not be allowed to become a matter of routine or formal program, perhaps of dread more than of enjoyment. Every member of the family should receive benefit from it.

We should encourage the study of "The Testimonies for the Church" by our workers. Those who are well grounded in the principles therein presented are better prepared to withstand the many influences that will seek to draw them away from present truth.

A Missionary Training

Our training of nurses must be a training of missionaries.

Acceptable candidates for a missionary training should be missionaries to begin with.

The training course should be but the finishing touch to the life preparation of the missionary.

The training course should embody experience in missionary work, so that the missionary spirit will be kept alive.

We should emphasize Christian experience and insist that it is the first requisite for admittance to the nurses' training course.

We should not accept persons as candidates to the nurses' course whose Christian experience and missionary spirit would not make them acceptable for conference employment.

The sanitarium is itself a broad missionary field. Nurses need the qualifications of true missionaries in order properly to fill their place in sanitarium work.

Nurses should not come to the sanitarium with the idea that they are mere employees. They must realize that they are a part of the working force of the institution in carrying on its missionary work.

Some nurses are always getting missionary opportunities, and some never get them. The difference is not in the patients, but in the nurses; and the longer they go without doing missionary work, the harder it is for them to do it.

The reason some workers do not do missionary work is that they do not know how to do it. They have not had the preparation. We must see that they get it. We should give them a training that will be a missionary experience and will better fit them for the work they must do when through training.

Nurses should lose sight of the dollar side of their work by seeing the greater side. Their motives should be higher than to work merely for the money. They should not look at the money part any more than the minister or other missionary worker should do so. Five nurses of the right kind are worth more than twenty-five of the other kind.

We expect the nurse to be careful in observing the pulse, temperature, and other indicators of the patient's physical condition; should we not also require a

careful observation of the patient's spiritual condition, and have reports on the same, so that intelligent spiritual effort can be put forth? Is our work done when we have looked after the patient's physical needs?

Education and Efficiency

Education is not the most important requisite for student nurses.

Education has its place, however, and students should have enough of it to enter upon their course intelligently.

Students should be mature enough to realize the importance of the work they are doing, and to show stability in doing it.

The graduate nurse may be called into positions where she will meet all classes of people. Education will help to qualify for this.

Nursing is an important life work. It is a high calling, an exalted profession, and it deserves a good preparatory training.

The more preparation our prospective student nurses can obtain in our schools, the better it will be. The student nurse should be prepared to do good work the first year of institutional connection.

Nurses should be fully qualified to enter conference work at home or abroad when they are graduated. They must have a general education in addition to their nurses' training in order to do this.

Our aim should be to train students for denominational work rather than prepare them to meet the requirements of State boards. Their preparatory education should have this same purpose as well.

We are to prepare skillful mechanics, as it were, in massage, Swedish movements, etc. Our nurses must show efficiency in the various branches of their profession, or the work itself will be brought into disrepute. The nurses' course is the last end of a nurse's training, so she must have her education first, as she will not get it afterward.

It is true that Peter and John were not educated men, but neither did they do the work of a Paul. Consecrated education can be used by the Lord. There is plenty of room in our cause for education of the right sort. We must know how to give it properly and how to make good use of it.

As teachers in our training schools, we often lose time because students are not able to comprehend what we are trying to tell them. They should spend more time in school getting a foundation education. Our nurses' training schools have their special work to do, and should not have to do the work that can be done in our other schools.

L. A. H.

A Rest Home for Consumptives

THE Phoenix Rest Home, of Phoenix, Ariz., is perhaps the only institution operated by Seventh-day Adventists for the especial care of persons suffering from pulmonary diseases. It has been in operation about three years, and has established itself as a reliable enterprise, worthy of support.

It is a good thing to have a place among our own people to which we can refer consumptives, a class of sufferers greatly needing proper care, but usually unable to find admittance to the regular sanitarium. It is very gratifying to hear of excellent results in the improvement

in health of a number of those who have gone to this place for help.

In a recent letter to the secretary of the General Conference, the manager of the Phoenix Rest Home, G. A. Roberts, tells of the improvement of several workers who have recently been to the home as patients. In some instances, hope had been denied the patient by the family physician. Some had to leave important positions in connection with the cause of God, with uncertainty as to the outcome. When, by the blessing of the Lord through his health-giving agencies, these individuals are returned to their friends and their work, there is indeed cause for appreciation.

Besides the good news of physical benefits received, there are given also reports of practical and tangible results in spiritual labor for souls. Several interesting cases are mentioned of unbelievers being brought to a realization of salvation in Jesus. The spirit of those connected with this work is evidently one of earnest purpose to make it as fully a true missionary effort as possible. Conference brethren speak well of it. We feel free to commend it to those requiring its service.

L. A. H.

Educational Department

J. L. SHAW
W. E. HOWELL

General Secretary
N. Am. Div. Asst. Secretary

Our First Educational Sabbath, March 7

EVERYTHING is in readiness for a good day on our first Educational Sabbath, March 7. In the Department of Education we have been very busy in the pleasurable task of preparing material for the readings and setting plans on foot throughout the field to make the most of this important occasion. Education is a subject of deep interest to every Seventh-day Adventist home in the land. No phase of it is of greater moment than that represented in our church schools. In the first eight grades of our school work there are more than three times as many pupils enrolled as in the academy and college grades combined. We may truthfully say that it is three times as easy to put truth into the minds and hearts of children as of older persons. They are equally susceptible to evil influences. Hence the great importance of placing the young under proper instruction. As glad as we are to say that about fifteen thousand of our children and youth are enrolled in the first eight grades, we are compelled to add that there are as many more who are not attending a Christian school, for whom provision ought to be made.

The readings for Educational Sabbath, March 7, deal with the interests of our church school work. Here are the topics:—

The Care of Our Children.

Where Shall We Educate Our Children?

What Our Church Schools Are Doing.

What Is Being Done for Our Church School Work.

What More Needs to Be Done.

These readings, together with a suggestive program and much other suitable

matter, are found in the March number of our educational magazine, *Christian Education*. We invite every reader of the REVIEW to secure a copy and study these important themes with us. Be sure to go to church March 7.

W. E. H.

Notice to Church Elders

THE readings and a suggestive program for Educational Sabbath, March 7, are printed in the March number of our educational magazine, *Christian Education*. A copy of this number was sent you from the office of publication about February 20. Should you not receive a copy soon, send a card to the Review and Herald, for we want you to have it and do all you can to make the day's program a success.

Notice to Educational Secretaries and Superintendents

You will receive an extra copy of the March number of *Christian Education*, which contains the readings for Educational Sabbath, March 7. Use this copy in every way you can to secure regular readers of the journal, either by subscription or by arranging for single copies to be delivered each month. No one is more eager than you are to keep Seventh-day Adventist homes up to date on our educational problems.

Notice to Church-School Teachers

EDUCATIONAL Sabbath, March 7, is your day of opportunity. The Sabbath service in all our churches is to be devoted to the interests of the school work to which you are giving your life. You will receive an extra copy of the March number of *Christian Education*, which contains the program material. This is for your use in inducing all the patrons of your school and all its sympathizers and supporters to become regular readers of the journal. Follow up the interest awakened by the day's exercises, in every way you can think of to help toward keeping the educational consciences of our people alive, and toward developing a decided movement forward in building up our church school work.

Ministerial Reading Course

Reading Schedule for March

THE Reading Course for March includes the following sections in Part I in "Preparing to Preach":—

- XIII. Argumentation.
- XIV. Illustration.
- XV. Imagination.
- XVI. Application.
- XVII. Moral Quality.
- XVIII. Homiletical Maxims.

In Part 2, Section 1, Pulpit Manners; and Section 2, Extemporaneous Preaching.

The Educational Department has received about four hundred registrations to the Ministerial Reading Course. Many letters speak favorably of the book "Preparing to Preach." According to the schedule, the months of March and April will be occupied in completing the first book. Those who register in the course before the end of April will be regarded as charter members.

This week we print an excellent article on "The Gospel Ministry," by Elder S. N. Haskell. It contains some very helpful suggestions.

The Gospel Ministry

THE greatest honor conferred upon mankind is to be associated in the work of saving souls. The gift most coveted by the minister of the gospel should be, not to hold audiences spellbound with his eloquence, but to be a soul winner for God. Education and eloquence, when consecrated to God, aid greatly in soul winning, but they cannot do the work. The ability to put into words the power that will make men and women cry out, "What shall I do to be saved?" is not brain power; it is heart power. It comes to those who will agonize before the Lord for souls until they obtain the victory.

"If all had the interest that Knox felt when he cried, 'Give me Scotland, or I die!'—a wrestling with God that will not be denied,—the Lord would work with their efforts, and would give them souls for their hire."—*Gospel Workers*, page 297. It is an experience each one must gain for himself. Many years ago when Elder D. A. Robinson, who now sleeps in India, was a young man just beginning to preach, he was successful in holding his audiences, but gathered no fruit. He became discouraged, and talked with me about choosing some other kind of work. I said to him: "The Lord has shown you that you have ability to preach by your having good audiences. Instead of leaving the ministry, gain the victory. I cannot give it to you; you must get it on your knees before God." Before he opened another series of meetings, he spent several days in fasting and prayer, until he felt in his soul that he had the victory. From that time I never knew of his holding a series of meetings in any place without fruit. I well remember in my early experience, when praying alone in the woods, I obtained the victory in God that enabled me to hold the attention of the people.

The minister who preaches to please the people will accomplish no more. The minister who preaches to please the Lord, and as he stands in the desk realizes that Christ died to save every soul in the audience before him and that He longs to save them, will keep such a clear connection between himself and heaven that God can place in his mouth the words that will reach hearts.

When we engage a man to do a piece of work, we expect him to do the work as we wish it done. The minister is called of the Lord to do his work, and the one who recognizes this fact will keep in touch with the Master and do the work according to his mind.

Christ is the perfect example. The individual who will prayerfully follow his example will have success. *Prayer and personal contact with the people* were the striking elements in his work. He was also familiar with the Scriptures, and leaves directions for all to "search the Scriptures."

There are some ministers who think that preaching is their only work; they sit in their homes day after day and feel that if they preach several times a week, or each evening, they have done their full duty. In the Saviour's ministry, we have only a few sermons re-

corded; but he *went about doing good continually*. It was a quiet talk with the woman at the well that opened the door for the Saviour's work in Samaria. We find him taking a long and tiresome journey to the coast of Tyre and Sidon to reach one soul.

There are those who think that the work is to be done in the cities only by eloquent sermons, by ministers who can draw large audiences. Ephesus was one of the leading cities of Asia Minor in Paul's day. The eloquent Apollos first held a series of meetings in the city with small results. Paul held public meetings for three months, but the prejudice was so great that he had to close his public effort.

Then Paul began a more quiet work in the school of Tyrannus; this he continued for two years, and through this means, "all they which dwelt in Asia heard the word of the Lord Jesus." In his last visit to Ephesus he makes known his method of work by which he could bring out a strong church in the center of the popular idolatry of that day. He said to them, "I kept back nothing that was profitable unto you, but have showed you, and have taught you *publicly*, and from house to house." Acts 20:20.

If one would be a successful soul winner, he must learn, like Paul and the early disciples, "in every house . . . to teach and preach Jesus Christ." Many ministers say, "I am a poor visitor." Learn to be a good visitor. The best way to become a good visitor is to learn to be a good canvasser. As a rule, ministers who were good canvassers before they began to preach are good soul winners. They know how to enter the homes and teach the people by their own firesides.

Christ "dined and lodged with the rich and the poor, and made himself familiar with the interests and occupations of men, that he might gain access to their hearts."—*Gospel Workers*, page 183. S. N. HASKELL.

News and Miscellany

Notes and clippings from the daily and weekly press

—It is estimated that the Sulzer impeachment trial cost the State of New York \$235,000.

—Forty-one persons were asphyxiated in an insurance office at Moscow, Russia, on February 7. A gas main broke, and the room was filled with fumes before the occupants could escape.

—The latest military Zeppelin airship attained an average speed of sixty-five miles an hour on her trial trip from Friedrichshafen to Potsdam, Germany, which was carried out on February 7 in the short period of eight hours.

—Women citizens of Chicago turned out in full strength February 3, to take advantage of their first opportunity to register as voters. Perfect weather conditions favored a large registration, and estimates vary from 150,000 to 200,000.

—Remscheid, a German city with a population of 78,000, has installed a new municipal bath, and during the present

year the attendance has averaged more than 2,000 bathers daily. Similar baths are to be constructed in numerous other German cities.

—Over 100 persons, composing the passengers and crew of a Mexican train, were locked in the coaches by bandits, and the train sent down a steep grade into Cumbre tunnel, which had been set on fire. Not one person escaped. Fifteen Americans are reported to have lost their lives.

—An important midwinter Bible conference was held in Washington, D. C., February 8-15. Rev. G. Campbell Morgan, of London, Dr. W. A. Souper, S. D. Gordon, Dr. Frank Palmer, Rev. John H. Jowett, Secretary of State Bryan, and other noted speakers were among those who took part.

—Mohammed V, sultan of Turkey, has recently suffered a stroke of partial paralysis. The attack left the sultan in a critical condition. Mohammed V is in his seventieth year, and succeeded to the throne in April, 1909, when the Young Turks deposed his brother, Abdul-Hamid II, and established a constitutional government.

—Modernism of a material sort is invading Palestine in various forms. One of the latest announcements appears in cablegram from Jerusalem dated January 27, which records that a French banking firm has obtained a concession to light Jerusalem with electricity, to establish a water supply, and to construct a tramway from Jerusalem to Bethlehem.

—After three years of disappointments, Pacific Coast citrus fruit growers this year have produced a bumper crop, according to officials of the Southern Pacific Railroad. This year's crop, it is estimated, will be sufficient to provide fifteen oranges for every person in the United States. Estimates place the California shipment at 40,000 cars, more than double that of a year ago.

—Organization of the permanent force of officials and employees to operate the Panama Canal has been intrusted to Col. George W. Goethals, who becomes the first governor of the Canal Zone on April 1. It is estimated that 2,500 persons will be employed. Colonel Goethals was in Washington, D. C., this week for a final conference with Secretary Garrison regarding canal matters.

—Pres. Guillermo Billinghurst of Peru was deposed on February 4, being made captive by a military *coup d'état*, engineered by Dr. Augusto Durand, leader of a former revolution. It is said that he was taken by the rebels to Callao, from which port he will be deported on an outgoing steamer and exiled abroad. The attack of the rebels was sudden and well planned. It is estimated that the casualties number fifty.

—To cross the Atlantic in from twelve to fifteen hours without alighting, is the task set a "flying boat" for which Rodman Wanamaker has let the contract. The purpose of the undertaking is to make "a purely scientific test" of aeronautics, and to provide an argument for world peace, in so far as the success of the craft would show that dreadnaughts might be futile in the future. In a general way, the "Wanamaker flier" will resemble a hydroplane.

—The first woman to run for Congress in America is Mrs. Eva Morley Murphy, of Goodland, Kans., who has announced her candidacy for the Progressive nomination in the sixth district.

—It is said that King George of England owns one of the most valuable stamp collections in the possession of any individual in the world. Part of the collection of the late Earl of Crawford, "second only to that of the king, who has been collecting since his boyhood," was recently sold in London for \$80,000.

—A new record was made recently in wireless transmission. It occurred in connection with the opening of a new station at Elivese, Germany. The message was sent by Emperor William to Pres. Woodrow Wilson, as follows: "I send you very best greetings, hoping that the wireless communication will become a new link between our countries." The message was received at the Tuckerton, N. J., station, and the distance covered was 4,062½ miles. The message was transmitted by what is known as the Goldschmidt system. It is claimed for it that it makes practicable the sending of messages at high speed, with low cost, and also preserves secrecy.

NOTICES AND APPOINTMENTS

Southwestern Union Conference Association

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

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

Publications Wanted

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

Miss Charlotte Weeks, 18 Pine St., Newbern, N. C.

Lillie V. Stewart, Pennacle, Ark. *Signs, Life and Health*, and tracts.

J. S. Killen, 102 North Tenth St., Wilmington, N. C. Continuous supply.

Elder E. C. Widgery, St. Thomas, Danish West Indies. English tracts.

Mrs. N. Pourchyn, 169 W. I St., Colton, Cal. *Little Friend and Instructor*.

Mrs. O. J. Corwin, 2101 Webster St., Waco, Tex. Continuous supply of weekly and monthly *Signs*.

Mrs. Carrie Essig, Bennington, Kans. Continuous supply of *Signs, Liberty, Watchman, Life and Health*, and *Protestant Magazine*.

Mrs. Lettie Buchanan, R. F. D. 1, Box 117, Chico, Cal. All publications, especially English and German periodicals, as well as books.

Elder George L. West, 418 East Main St., Connellsville, Pa. Especially tracts on the Sabbath question and on the coming of the Lord.

G. B. Case, 122½ South Church St., Spartanburg, S. C. *Signs, Watchman, Protestant Magazine*, tracts, and literature for the blind in New York point.

Obituaries

SARGENT.—Evelyn Eunice Sargent, daughter of George and Annie Sargent, fell asleep at the sanitarium, in Battle Creek, Mich., Jan. 21, 1914. She was born on the Isle of Wight, England, Sept. 6, 1909, and had been in this country only since August last. Little Evelyn was a bright, sunny child, whose happy ways brought joy to all about her. Words of consolation were spoken by the writer from Jer. 31: 15-17.

W. A. WESTWORTH.

DROULLARD.—Mrs. Sara Droullard was born in Hancock County, Ill., Nov. 18, 1836, and died in Los Angeles, Cal., Jan. 17, 1914. In 1867 she accepted present truth in the State of Wisconsin, under the labors of Elder I. Sanborn, and united with the church. After a number of years she drifted away from God, but when the family moved to Los Angeles, some eighteen years ago, with her husband she again united with us, remaining faithful until death.

J. W. ADAMS.

KEMP.—Mrs. Birdie Kemp, wife of J. D. Kemp, fell asleep in Jesus Jan. 31, 1914, at her home near Keene, Tex. She was born near Jasper, Ala., Feb. 8, 1872, and came to Texas in 1893. The following year she was married, and with her husband accepted present truth in 1895, uniting with the Keene Seventh-day Adventist Church. She remained faithful until her death. The husband, two sons, and three daughters feel their great loss keenly. The funeral services were conducted by Elder G. F. Watson, assisted by the writer.

E. W. CAREY.

REED.—Amanda Reed was born Feb. 9, 1849, at New Bethel, Marion Co., Ind., and died near Farmersburg, Ind., Jan. 28, 1914. She was married to P. A. Reed Oct. 16, 1870. They both united with the Seventh-day Adventist Church in 1883. From that time until her death Sister Reed was an active worker for the Lord. She diligently taught the truth to her thirteen children, and took an active part in church work. Her hope was bright in the kingdom to come, and although she endured many hardships, she never complained of her lot.

J. H. N. TINDALL.

HOLLINGSWORTH.—Isaiah Thomas Hollingsworth fell asleep in Jesus Jan. 18, 1914, in the seventy-second year of his life, at Ronan, Mont. He was born near Jonesboro, Ind., and in 1862 was married to Mary Elizabeth Brown. He is survived by his wife, four sons, and three daughters. The deceased accepted present truth under the labors of Elder C. Santee. He removed from Missouri to Arkansas, where he labored for a short time with Elder J. B. Beckner. Our brother returned to Sioux Rapids, Iowa, where he spent most of his married life, remaining until about one year ago, when he came to Montana. For twenty years the hope of this message had been his comfort. He was highly respected and loved by all who knew him.

U. BENDER.

HARNDEN.—Minnie C. Calhoun, only daughter of John N. and Mary E. Calhoun, was born near Blue Earth, Minn., Sept. 6, 1867, and died near Nevada, Iowa, Nov. 17, 1913. She came with her family to Nevada, where she spent her youthful days and much of her later life. After being graduated from the Nevada high school in 1885, she attended school and taught at Battle Creek, Mich., where also, in June, 1896, she was married to E. H. Harnden. When about fifteen years of age she was converted and baptized, and was ever a faithful worker for the advancement of the third angel's message. Mrs. Harnden was a woman of more than ordinary talent and ability, and rendered excellent service in important positions in a number of places. Her sufferings were long and severe, but she is now resting in hope of the soon-coming Saviour. She left to mourn their loss, a husband, her aged mother, one brother, and a large circle of relatives and friends. The funeral was conducted from the Adventist church in Nevada, by Prof. J. G. Lamson, assisted by Elder A. R. Ogden and Dr. C. W. Heald.

* * *

HOLMAN.—Sister Frances E. Holman was born Nov. 24, 1837, at Hulmeville, Pa., and died Jan. 18, 1914, at the Soldiers' Home in Vineland, N. J., in her seventy-seventh year. In 1885 she accepted the third angel's message through the efforts of Elder D. E. Lindsey, and united with the Seventh-day Adventist Church, since which time her devotion has been an inspiration to those associated with her. Sister Holman was an inmate of the home for thirteen years, and during the last two years of her life was ill. She is survived by a son and a daughter. We know that she sleeps in Jesus.

GEORGE W. SPIES.

BECK.—Missouri Osgood was born July 31, 1842, in the State of Indiana. During her youth the family moved to Illinois, where she received her education. In 1866 she was married to George H. Beck. The light of present truth came to her in 1881 at Milton, Oregon, under the labors of Elder I. D. Van Horn. She continued faithful until the end. For many years Sister Beck engaged in public school work, but the same year that she became a Seventh-day Adventist she opened a church school at Milton, Oregon, from which has grown the Walla Walla College. In 1884 the deceased moved to Healdsburg, Cal., where she taught in the college until failing health compelled her to retire from active work. Her companion and their only child, a daughter, survive.

G. A. THOMPSON.

CRAMER.—David I. Cramer was born in Newark, Ohio, May 2, 1843. At the age of eighteen years he enlisted in Company F, Fifth Illinois Cavalry, and after years of hard, faithful service was honorably discharged July 25, 1863, at Milldale, Miss. He was married to Miss Frances Stultz on July 28, 1864. Four sons and two daughters were born to them. In 1873 the family moved to Colorado and settled near Sedalia, where Brother Cramer lived at the time of his death. The deceased was a loving husband and father, and a kind, obliging neighbor. Those who knew him best regarded him highly. He was a firm believer in present truth, and a faithful member of the Seventh-day Adventist Church at Denver, Colo. His death occurred Jan. 13, 1914. The writer, assisted by Rev. Owen Penley, conducted the funeral service.

L. A. SPRING.

ROSS.—Dr. R. O. Ross was born at Sidney, Ill., July 31, 1871, and died at his home in Fresno, Cal., Jan. 27, 1914. The deceased accepted the third angel's message at Montezuma, Ind., under the labors of Elders Oberholtzer and Lloyd. He took the medical course, spending some time at the Battle Creek Sanitarium and at Ann Arbor, Mich. Later he devoted one year to medical missionary work in Africa. Some ten years ago he was united in marriage with Miss Dora Kilgore, and for the last nine years of his life practiced medicine in Fresno. He was a faithful member of our church, and we shall miss his help in our work. He was perfectly resigned to the will of God, and fell asleep in the blessed hope. His companion, parents, two brothers, and one sister survive.

J. H. BEHRENS.

STEWART.—Ralph Wilbur Stewart died at Newcastle, Wyo., Jan. 26, 1914. He was born in Butler County, Iowa, July 7, 1883. When he was three years old his parents moved to Crawford, Nebr., where he grew to manhood, and was held in high esteem by all who knew him. At the age of eleven years he was baptized and united with the Seventh-day Adventist Church. He was married to Miss Grace Tillotson on Nov. 18, 1908. A little more than two months ago they sold their personal property, rented their farm, and removed to Newcastle, where, under the direction of the Wyoming Conference, they entered the work, and were following the interest aroused by a tent effort held there last summer. Our brother fell at his post, being ill only about one week. His companion and little boy of three years, his aged mother, and one brother are left to mourn, but they sorrow not as those who have no hope, for we are confident that he sleeps in Jesus.

H. E. REEDER.

STOW.—Dr. John Owen Stow died at his home in Chesaning, Mich., Jan. 18, 1914, aged 32 years, 7 months, and 3 days. The deceased was born at Conway, Mass., and at an early age gave himself to the Lord's cause, remaining a faithful soldier of the cross until his death. For some years he was engaged in the ministry, and later took the medical course, being graduated from the University of Colorado in 1909. He spent some time in the Boulder-Colorado Sanitarium, and there met and married Miss Edith Smith. Dr. Stow connected with the Chamberlain (S. Dak.) Sanitarium in 1912, and there became afflicted with the disease which caused his death. During the last year of his life he was a patient sufferer, fully resigned to the will of God. He fell asleep in Jesus with the assurance of meeting the Life-giver in the resurrection morning. His wife, one sister, and one brother are left to mourn.

I. J. WOODMAN.

BRADFORD.—Anna H. Wing was born in Acushnet (then Fair Haven), Mass., April 5, 1840, and died in New Bedford, Mass., Jan. 23, 1914. In 1859 she was married to Henry E. Warren, M. D. Her husband having died, in 1870 she was married to Phillip A. Bradford, who died in 1907. Their three sons, with their families, reside upon or near the old homestead, and, during her last illness, did everything in their power to minister to the comfort of their mother. She is survived by a brother, George S. Wing, of Warren, Ill., three sons, and eleven grandchildren. During the last forty-three years she has been a Sabbath keeper. The third angel's message was dearer to her than all else in this world. She contributed liberally for its support, both of time and of means. To her, no possible sacrifice appeared too great if the interests of our work could be advanced thereby. Until the very last her devotions were remarkable for the earnestness with which she prayed that God would prosper our world-wide work, our foreign missionaries, and especially many of our older laborers with whom she was personally acquainted, the Massachusetts Conference, the leading men and the youth of her local church, and her own children and grandchildren. The funeral service was held in the Acushnet Methodist Episcopal meetinghouse, and was attended by the largest congregation that has assembled in this section of the city during recent years. The writer, assisted by Elder E. P. Auger, administered the rites of Christian burial, choosing as a Scriptural text Paul's language recorded in Phil. 1: 21, "For to me to live is Christ."

J. E. JAYNE.

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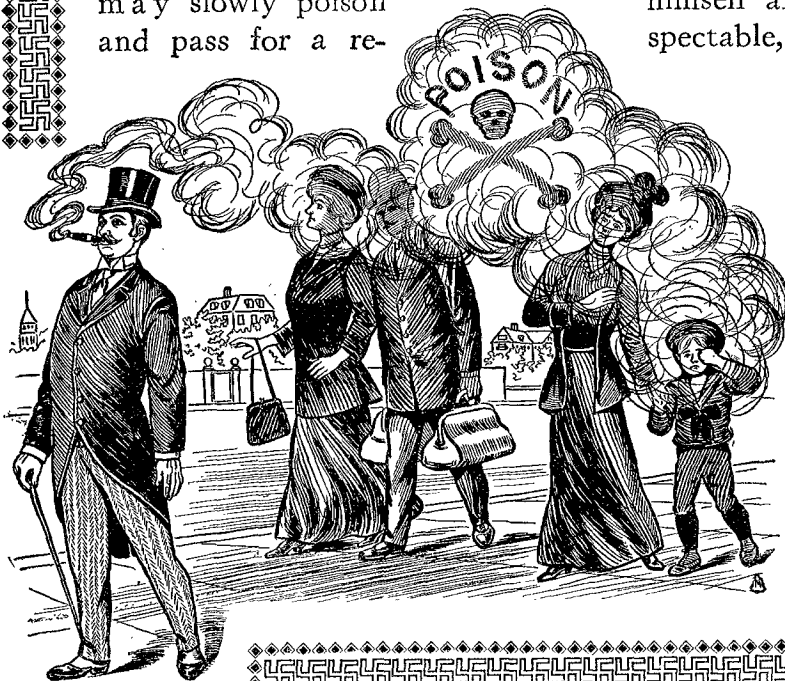
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Legal Suicide and Murder

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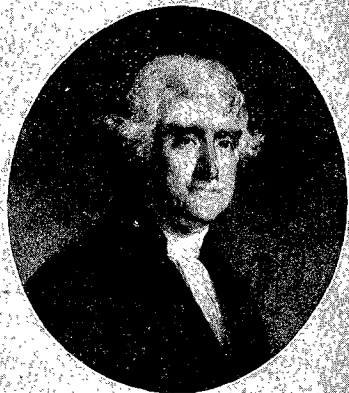
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The "America" number was viciously attacked by both Romanism and National Reformism. The Nov. 15, 1913, issue of the *Catholic Standard and Times* devoted a 28-inch (1 1-2 column) editorial to three articles found on pages 151, 163, and 165. The November issue of *Christian Statesman*, official organ of the National Reform Association, devoted four pages to the article beginning on page 171. IF YOU SAY SO we will begin your subscription with the "America" number.

Features of the "Thomas Jefferson" Number

Thomas Jefferson on Religious Liberty—"The Apostle of Individual Freedom"—More Persecutions in Tennessee—America at the Parting of the Ways—Religion and the State—True and False Theocracy—Merits of the American Constitution—Lord's Day Alliance Convention—Federal Prohibition Legislation—Labor Opposed to Sunday Laws—Mr. Bryan on Religious Freedom—A Lutheran View of Church and State—The Vulture of Civilization, etc.

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WASHINGTON, D. C., FEBRUARY 26, 1914

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WRITING on business, Elder E. K. Slade, president of the Ohio Conference, adds this good word: "Our work is onward in Ohio. Over sixty have been baptized and received into our churches during the month of January. Two weeks ago we baptized ten Roumanians, and hope soon to organize a Roumanian church."

ANOTHER tribe is added to the list of those represented in our roll of peoples and tongues yielding fruit to this message. Elder J. E. Fulton reports the first aboriginal Sabbath keeper in Australia. We trust that this first believer among these peoples may be followed by many others, though we understand that the members of aboriginal tribes are now few in number. Yet the message must go to all.

WE have received from Elder E. Kotz, of the Pare Mission, German East Africa, a copy of a new monthly cyclo-styled paper bearing the title *Mirikizi*, which means The Evangelist. The paper is issued in the Chasu language, and is sure to be a blessing in that region. This mission reports the baptism of 133 persons during the year, a splendid ingathering from the dense darkness of heathenism and Mohammedanism by which our workers are surrounded.

WE learn that the revolution in Haiti has somewhat interfered with our missionary operations in that island republic. Newspaper reports also show that Ecuador is in the midst of a revolution. The last letter from Brother John Osborne, of Quito, the capital city, anticipated this condition, saying: "By the time this letter reaches you, we shall probably be in the midst of hot revolution. Pray for us." Thus in other lands besides Mexico our workers must push forward the work amid unrest, and oftentimes amid peril.

What One Worker Has Done for the "Review"

A RECENT letter from Elder J. W. Boynton, of the Western Washington Conference, bears this cheering message regarding his interest in our church paper:—

"The dear old REVIEW grows more precious to me every year. Thirty-six years ago this winter I accepted present truth by reading 'Thoughts on Revelation,' lent to me by a good sister, who also introduced me to the REVIEW. I have been a constant reader of the REVIEW ever since. I try to improve every opportunity to secure subscriptions for it and for our other periodicals. Since our good camp meeting in August I have been laboring among our churches and isolated brethren, and during that time I have taken twenty-six orders for the REVIEW. Of course as these all went through our State office, you could not tell who sent them. I am not boasting of this, for it seems to me that all our laborers ought to do as well. It is not by any regular canvass that this may be done, but just in reminding the people; they are glad to order the paper."

Every new Sabbath keeper and every old Sabbath keeper should be a reader of our church paper, and if all our conference workers who visit the homes of our people would urge upon their attention the importance of the reading of the REVIEW in order that they may keep in touch with this general movement in its various departments, many subscriptions might be secured.

President Wilson, the "Protestant Magazine," and the Press

IN a letter dated Jan. 15, 1914, the editor of the *Protestant Magazine* wrote to President Wilson concerning the feeling that his secretary, Mr. Joseph P. Tumulty, a Roman Catholic, interfered with the correspondence coming to the White House dealing with the Roman question. President Wilson replied at once, declaring that such an impression was "absurdly and utterly false." This correspondence, which appears in the March number of the *Protestant Magazine* with editorial comment, was given out to the Associated Press and to the correspondents of some of the leading papers of the country on February 17, and appeared the following day in the papers all over the United States, with prominent mention of the *Protestant Magazine*. As far as we know, this is the first time in our history that one of our publications has been brought so conspicuously to the attention of the reading public, and we feel that it offers a great opportunity to reach the people.

We suggest the following plan for getting the benefit of this remarkable advertisement of the *Protestant Magazine*: Get a copy of the paper or papers in your own city, or in the city nearest you, in which this correspondence was printed, then obtain a supply of the March issue of the magazine from your tract society, and going to the people, say, in substance, "Here is the magazine mentioned in this article. It contains the correspondence in full and a photographic reproduction of President Wilson's letter, and other matter of

much interest relating to the Roman question." The articles on the moral theology of the Jesuits, the experience of David Hillhouse Buel with the Jesuits, Elder G. B. Thompson's article, and an article showing how Protestants have lost out in the controversy with Rome by failing to insist, as the Reformers did, that the Pope is Antichrist and that the Church of Rome is Babylon of the seven hills, ought to command attention and do much good. The March number of this magazine is now ready, and we should like to see one hundred thousand copies circulated. Will you help?

To Church Elders and Leaders

QUITE a number of church elders have made inquiry as to whether any religious liberty program has been prepared for Religious Liberty Day, which will be Sabbath, February 28. A special program has been printed in the second number of the *Church Officers' Gazette*. The *Gazette* has been sent to the address of every church elder and leader of the Missionary Volunteer and home missionary societies as far as known to us. If you do not have it, secure a copy from some of the other officers of the church. This interesting program should be carried out without fail, and a liberal offering should be encouraged. The needs of the religious liberty work are most urgent. The purpose of the offering should be plainly designated when sent to the treasurer of the conference, as the local, union, and North American Division conferences each receives one third of the offering to carry forward this important branch in its field.

A Congressman has just written me: "I will do all in my power to prevent the establishment of any law calculated to affect in the slightest degree the inalienable right of all men to worship God as they see fit." Will you do all in your power? Will not each reader try to give at least one dollar to this noble work?

C. S. LONGACRE.

California Medical Missionary and Benevolent Association

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

E. W. FARNSWORTH, President;

J. J. WESSELS, Secretary.

WORD comes to us from the Philippine Islands of two new steps forward in our mission work for that island field. Elder L. V. Finster writes: "I am glad to tell you that we have started our printing work in the Philippine Islands. We have just finished our Sabbath School Quarterly, and have an edition of two thousand copies of our magazine ready for distribution." Dr. U. C. Fattebert writes that he has received his authorization from the government to practice medicine, and has settled on the island of Cebu for medical missionary work. This is our first station on that island.