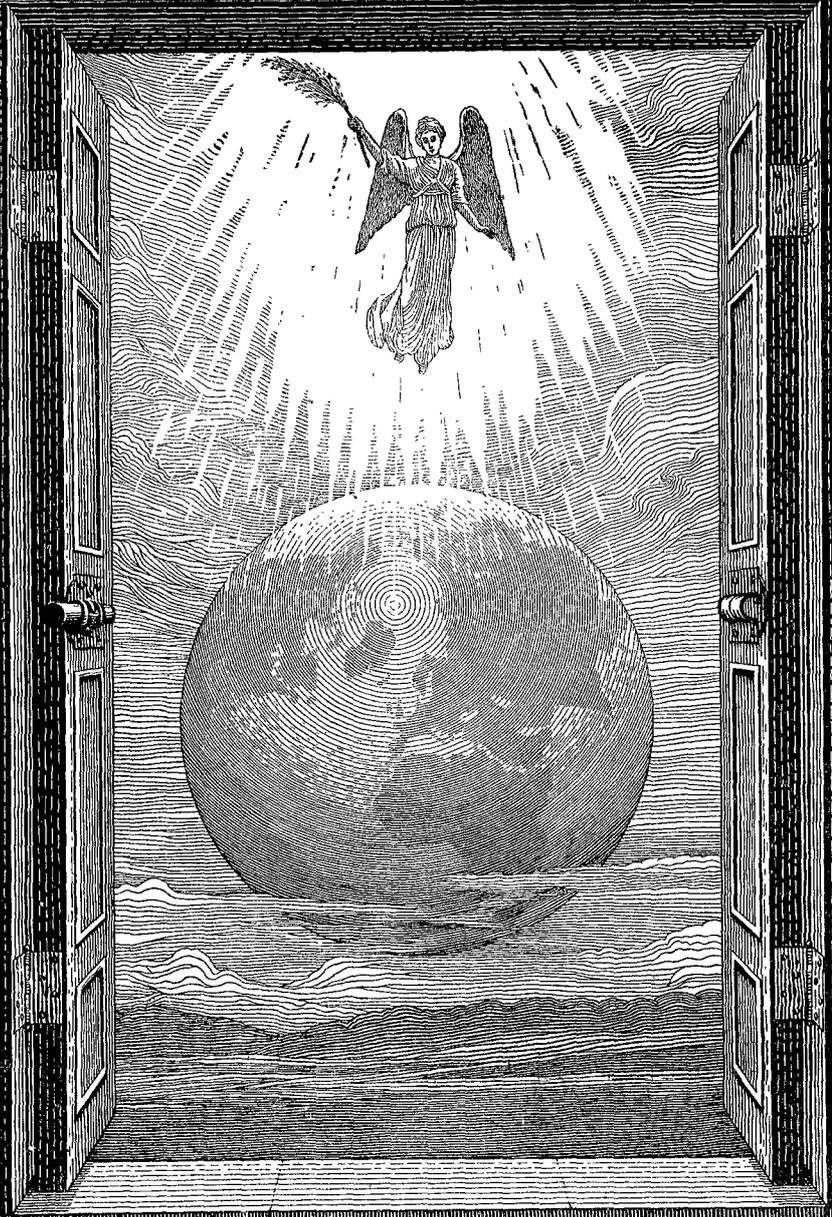


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

THE WORK AND THE WORKERS

Just the thing to take along with you this week as you visit your neighbors—the *March Life and Health*.

THE fifth edition of the February *Protestant Magazine* is now on the press. Total printed, to date, 60,000. Interest still increasing!

SISTER, why not spend a few hours each week selling *Life and Health*, and have that washing done by some one who cannot do missionary work?

SUNDAY, March 1, we received orders for over 16,000 copies of our ten-cent magazines, *Life and Health*, *Liberty*, the *Protestant Magazine*, and the *Temperance Instructor*.

GET out of the rut by visiting your neighbors a few hours each week. Change your viewpoint and get a new perspective of life by mingling with those who need your help. Take along some copies of *Life and Health*, *Liberty*, or *Protestant*, to talk about, and help pay expenses. Send 25 cents for sample copy of each.

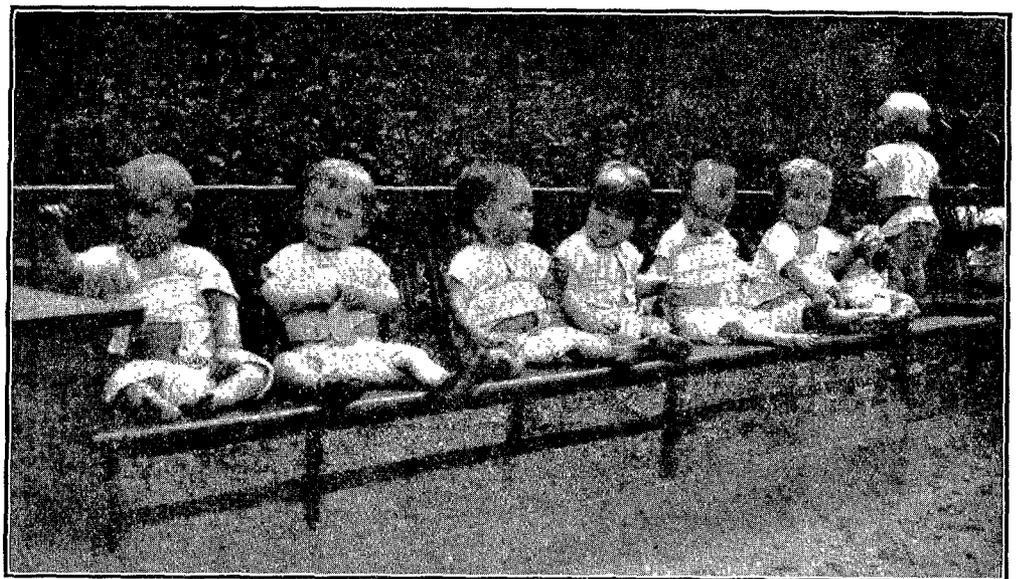
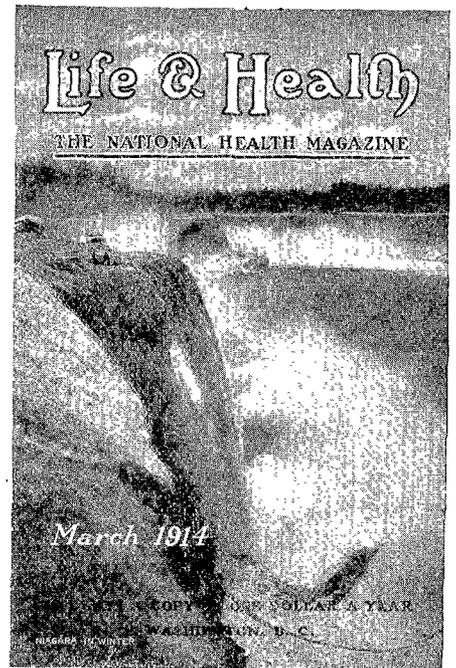
MR. D. NICOLA, business manager of the Attleboro (Mass.) Sanitarium, sends his check for \$85.00 to pay for 100 yearly subscriptions for both *Protestant Magazine* and *Liberty*, and for writing a personal letter for him to each of the 100 clergymen who will receive these magazines at his expense the coming year. Are there others who are ready to duplicate this order?

A METHODIST evangelist from Florida, now visiting Washington, heard Dr. R. H. McKim's eulogy of the *Protestant Magazine* at the American Federation of Patriotic Societies meeting, February 28. He was so impressed that he visited our office three days later, and carried away 200 copies of the *March Protestant* with him. He will sell the magazine in connection with his meetings in halls and on the street.

A SPLENDID tribute was paid to the *Protestant Magazine* by Rev. Randolph H. McKim, D. D., rector of the Church of the Epiphany, Washington, D. C., in his address to the American Federation of Patriotic Societies, Saturday night, February 28, in Pythian Temple,

Washington, D. C. In the course of his remarks, "A Heart-to-Heart Talk to Washington Patriots on a 'Dangerous' Subject," he said: "Let us recognize everything that is good and true and fair in our opponents, and let us be careful not to exaggerate. I think

the *Protestant Magazine* is a very good example of the line we ought to pursue. It seems to me that that magazine is edited, not only with an able scholarship, but with ability, sanity, fairness, and justice, in dealing with the Roman Catholic situation."



How Much Is Your Baby Worth? Read Symposium of Seven Articles on "Rearing the Baby," in This Magazine

Every husband, wife, and mother should read and pass on to others this great March number of *Life and Health*. It also contains other vital features, such as "Healthful Cookery," "Pellagra," "Deep Breathing," a "Questions and Answers" department. To introduce this "National Health Magazine," we will accept "Trial" Subscriptions for four months, at only 25 cents. Or, we will send the magazine to FIVE ADDRESSES FOR SIX MONTHS for only \$1.50—regular price, \$2.50. Why not order 50 copies for \$2.00 or 20 for \$1.00, and sell or circulate them in your neighborhood? Address all orders to your tract society, or to *Life and Health*, Washington, D. C. Sells easily at 10 cents a copy.

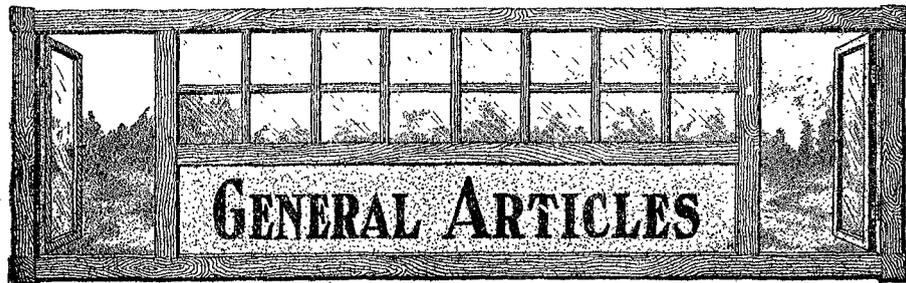
The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 12, 1914

No. 11



A Wider Sphere

ELIZA H. MORTON

WE sometimes ask for greater things,
A wider sphere,
But God in gentleness replies,
"Thy work is here."

Fill thou that little space with love,
Leave all to him.
What if his plans thou canst not see,
And lights grow dim?

God knows thy strength; thy duty do,
Contented be;
Thy weakness, too, he knows, and help
He'll give to thee.

The call will come, in his own time,
From thy low seat
To higher ones. For courts above
Thou wilt be meet.

Portland, Maine.

Clear the King's Highway

H. A. ST. JOHN

As a people, we are lukewarm. The message to the Laodiceans is for us, but we have not half heeded it. Indeed, many are entirely disregarding it. The destiny of the church hangs upon this message; hence our individual destiny hangs upon it. To heed it is to be purified and made meet for the Master's use. Jesus is standing at the door of our hearts, knocking, and asking that we open the door and let him come in. If we do not heed this first coming of Jesus to the door, it will be a sad day for us when he shall open the door of the heavens and come in all his glory to reward every man according to his works.

The Lord defines lukewarmness to be wretchedness, misery, poverty, blindness, and nakedness. This is a spiritual condition, hence far worse than a like physical condition. All these dangerous characteristics Jesus will take away if we let him come in, and he will give us in exchange therefor gold tried in the

fire, white raiment, and eyesalve. Then we shall be filled with faith, hope, and love. Then we shall arise and shine. Then we shall see the path of the just with clearness. Then we shall have come up to the help of the Lord against the mighty, and a short work will he make in the earth.

The Lord says he will cut his work short in righteousness. If his people let Jesus come in to abide, sup with them and they with him, they will be filled with righteousness, for one of the precious names of Jesus is "The Lord, our righteousness." Then our lips will be touched as with a coal of fire from the heavenly altar. Then we shall hear the Lord saying, "Who will go for us?" and we shall instantly and gladly respond, "Here am I; send me." Then the Lord will surely send his children to neighbors, friends, and strangers, both near and afar, with the last message of love and salvation. All will find something to do with cheerfulness and alacrity, either in person, by letters, by contributions, or by the printed page. Every one will be getting ready to hear the "Well done" when Jesus comes. Then the loud cry, so long talked about, will go ringing and singing through all nations of the earth. Then the Lord will very soon finish his work triumphantly. Thus the highway of the coming King will be cleared, and he will surely come in great glory to make up his jewels. O, I want to be among them!

Sanitarium, Cal.

Tears

VICTOR BRICKEY

TEARS! The very mention of them brings to the memory of every one of us times of heartbreaking sorrow in his own life. Who has not shed tears—hot, blinding tears? O, what recollections come when we mention tears! A great many tears have been shed on this old earth. We hear of wars when the streets

of cities literally ran with blood. Did you ever stop to think that the eyes of thousands ran with tears at such times? This old earth is literally soaked with tears. I doubt if there has been as much blood shed as tears.

Tears are usually the result of sorrow; and those who shed them usually need sympathy. There are exceptions, however. Women frequently resort to them as a last weapon in a controversy. In such cases they are usually more effective than all the argument that can be produced.

Then there are tears of joy. These are infrequent. They belong mostly to the saints of God as they in humility contemplate the glorious prospect of soon seeing Jesus face to face.

There is such a thing as a tear of sympathy. We all remember the song,—

"We share our mutual woes,
Our mutual burdens bear,
And often for each flows
The sympathizing tear."

Would to God there were more of them shed! Jeremiah said: "Mine eyes do fail with tears, . . . for the destruction of the daughter of my people." And again, "Let tears run down like a river day and night." Again, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Well would it be for us if we would shed more tears on account of the misfortunes of others.

We are too prone to grieve over our own misfortunes and hardships, and forget or neglect to sympathize with those who need sympathy. Brethren and sisters, let us resolve by God's grace to be more sympathetic.

What would have been our condition today if Jesus had not sympathized with us? We read that in the days of his flesh, he offered up prayers and supplications with strong crying and tears. Heb. 5:7. Yes, Jesus shed tears for you and me.

His tears were never for himself. Yet I have no doubt that he shed more tears than any man. The Bible says he shed them when he offered up prayers and supplications with strong crying. That means more than ordinary crying. Jesus was a sympathetic man.

It further says that Jesus was heard when he offered up prayers with strong crying and tears. Do you suppose we would receive more answers to prayer

if we would mingle more tears with our prayers?

Then there are tears of penitence. I am sure they are never unnoticed by God. But tears do not always gain God's favor. Esau sought a place of repentance carefully with tears, but was rejected. There are people today who shed tears like Esau — for effect. They may deceive men, but not him who knows the thoughts and intents of the heart.

There is a faithful record kept of the tears of the righteous. Hear the words of David: "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" Ps. 56:8. O brother, you who have known the hardships, the trials, the heartaches, the sorrows of this present evil world; you who sigh and cry for all the abominations that be done in the midst thereof; you who shed hot, blinding tears until you are ashamed; listen to me: God has a faithful recorder by your side. Not a tear escapes his notice. They are written in his book. And the promise is to you, "They that sow in tears shall reap in joy;" "And God shall wipe away all tears from their eyes."

"Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord." Jer. 31:16. Men may mock at your tears; but not so with our Jesus. He counts them all, and you shall receive a just reward.

"And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee." 2 Kings 20:3-5.

When we see hard-hearted men give way to tears, we may know that angels are near, and God's Spirit is operating upon the heart. At such times it is good to remember the words of Paul, "Quench not the Spirit."

However useful they are now, and however well they serve their purpose at present, the time is almost here when there shall be no more tears. God speed the day.

Pueblo, Colo.

"I Have No Need of Thee"

T. E. BOWEN

WE sometimes forget that the different characteristics which go to make up the church membership are needed for the perfecting of the church, individually and as a whole; that the wide diversities of temperaments, gifts, talents, and capabilities found in its individual members, are a source of strength when bound together by the love and grace of God.

This is beautifully expressed by the apostle Paul: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." This is

upon the same principle that God built up the body. "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." 1 Cor. 12:14-22.

Naturally we should say, Cast out the feeble ones; they can be easily spared. But observe that God emphasizes the point that they "which seem to be more feeble, are necessary."

That very brother or sister who to you seems so trying may be the very element God in his wisdom sees you need in the perfecting of your character. Where he may be weak, you may be strong; and, further, there may be weak points in your character where he is strong. Then you need to keep close to that one for the help you may be to him and he to you.

God does not put all his graces into any one individual. The need of the poor brother may be the very thing the Lord sees the man of more means needs to keep him from eternal ruin through selfishness and covetousness. The poor brother has need of the rich brother. The ignorant need the wise, the wise need the ignorant. The strong need the feeble, the feeble the help of the strong. The lesser gifts in the church are needful. The apostle needs the teacher, the helper, the prophet. God placed "helps" in the church because every church needs the helpers. The helper may not be endowed with apostolic or prophetic gifts, but he can be a helper, and receive a helper's reward. No one can say to any other, "I have no need of thee." Each is dependent upon the others.

What a world of trouble would be avoided in the church if we all remembered this! How tenderly the weak would be guarded! What thanksgiving would ascend from the cottages of the poor for the timely aid rendered by those in better circumstances, sometimes perhaps in the way of helpful suggestions. Should you like to have all in the church just like yourself? — Hardly. Then why should we not appreciate more than we do the diversity of the gifts placed in the church? Instead of lightly esteeming any, or setting at naught a brother or sister, or criticizing one another, thus doing work for the enemy, shall we not cultivate the spirit of love and seek to help one another?

We find the mighty Son of God by the side of the sick, the sorrowing, the struggling one. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if

any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

We do need one another. We need to put away all the petty jealousies and differences that keep us from those who can help us, and who also need our help. Then there will be no disposition to say in thought or act of any brother or sister by our side on the way to the kingdom, struggling for the mastery over every besetting sin, "I have no need of thee."

The New Birth

W. S. CHAPMAN

THE seeker after spiritual knowledge is ever being strongly impressed with a great truth connected with the plan of salvation, that every requirement from man, made a necessity under the plan, is always easy of comprehension and simple in compliance.

This very simplicity acts as a stumblingblock to many learned men who try to reason out salvation through Christ, instead of accepting it as a fact, and so recognizing it as coming from God as an unmerited favor. They fail to grasp the thought that because it is of grace it is, of necessity, wanting in any basis for reasoning, other than that God so loved the world that he could not allow it to perish. As the impelling motive lies upon too high a spiritual plane for human reason to comprehend, even the angels being unable to fathom it, man can only accept what God says about it: it is a subject that cannot be analyzed.

The new birth is, practically, as great an enigma to many writers as it was to Nicodemus. Properly accepted, it becomes one of the most simple of the gospel requirements, because the one most essential, and is therefore within the comprehension even of children. Were it otherwise, no illiterate or heathen person could be saved.

Many precious souls are so troubled and confused over this question, through the discordant theories presented, that discouragement has taken the place of the joy there should be in believing. "Am I converted?" "Am I born again?" "How can I know?" are the queries heard on every hand.

Before one can become an effective colaborer with Christ — and that is the main object in the call of God to service, — it is absolutely necessary that he die to sin. Rom. 6:4; Col. 2:12, 13. Baptism is a covenant with God to this end. In answer to faith, the Spirit of God enters the heart and begins the work of transforming the character by a renewal of the mind. Rom. 12:2; Eph. 4:20-32.

In answer to the question of Nicodemus, "How can a man be born when he is old?" Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." As a

comment on the foregoing, we read in "Spirit of Prophecy" these statements:—

"The words of Jesus could no longer be misunderstood. His listener well knew that he referred to water baptism and the grace of God. The power of the Holy Spirit transforms the entire man. This change constitutes the new birth."—*Vol. II, pages 127, 128.*

Have you been baptized? Did you go down into the watery grave intelligently; that is, after confessing your sins, and in full belief that you were being buried with your dear Saviour, and that, dying to sin (Rom. 6: 6), you were to rise to walk in newness of life? Well, then, when you came forth from that grave, you rose a new creature, a new creation, with new aims, objects, and purposes in life: you had been born again. Why not believe it, and have the joy in believing? Don't let Satan rob you of this precious truth.

Going forward in baptism was an act of faith, and now, having risen a new creature (yet but a babe, remember), your faith must be made perfect in service, you must go on from faith to faith, growing in grace, perfecting holiness. 2 Cor. 7: 1.

"Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices, they will give evidence of their relationship to Christ." "The new birth consists in having new motives, new tastes, and tendencies."—*Mrs. E. G. White, in Review and Herald, April 12, 1892.*

Has there been any change in you since you were baptized? Do you not hate the things you once loved, and love the things that you once hated? Well, then, are you not a new creation in Christ Jesus?

Sin is a spiritual condition. Spiritual things are spiritually discerned. 1 Cor. 2: 14. Paul did not know that he was a sinner until the Lord made him understand it. Neither can you comprehend the fact that you are sinning only as the Spirit of God enlightens you.

Satan troubles us because of our sins, but it is not he who convicts us of sin. Only the Spirit of God can do that. God reveals our sins to us, not to condemn, but to save, by helping us put away sin. When a knowledge of sin comes to us, Satan tries to make us believe that it is he who presents the picture to our mind, and taunts us with it, hoping to bring discouragement to our souls. When sin is revealed to you, recognize it as a call from God to confession. Go to him and confess it, asking him for wisdom and strength to grow in grace. 1 Peter 2: 1-5; 2 Peter 3: 17, 18. If you fall, acknowledge your fault and begin again. 1 John 1: 9. Never give up nor despair.

The growth of the new creature God likens to a seed planted in the ground. Mark 4: 26-29. Beginning in feebleness and darkness, and by a death to self, the new creature enters upon life as a new-born babe, struggles into the light of the

Sun of Righteousness, as the seed stalk reaches up after the light of the sun, and, just as the blade matures, the blossom appears, the ear forms and fills in the plant, so the newborn life, that holy thing created by God, grows into his image. 1 Peter 2: 2.

"The children of God are to grow up to the full stature of men and women in Christ Jesus. They are to be faithful in their service to God. They are to learn the trade of being worshipers of God."—*Mrs. E. G. White, in Review and Herald.* "The scheme of salvation is a wonderful science, and it is an inestimable privilege and honor to be permitted to be partners with Christ in the wonderful plan of saving the souls of men."—*Home Missionary, December, 1894.* Learning even the rudiments of a science is often a life work. Let no one despair, but rejoice in the progress that he makes, praising God and pressing on, believing that what Jesus has begun in him he is able to finish. The exercise of faith gives the Spirit of God the opportunity to work.

St. Petersburg, Fla.

◆ ◆ ◆ Shall We Be Stirred?

MRS. MILDRED GIBBS-HOPKINS

A LATE number of the *Wide World Magazine* tells of the recent discovery in a mound near Peshawar, India, of a crystal reliquary in which there were a few fragments that archeologists declare are the charred bones of the prophet Buddha. The magazine further states that the finding of these fragments of bone has deeply stirred the followers of Buddha, from the Himalayas to Japan.

When I read this, I did some serious thinking. The Christ whose followers we are is not dead. We have a "risen Christ, a living Saviour, not in the tomb where once he lay;" and should not we, as a people, be daily stirred by his wonderful works for his people? If the finding of the bones of Buddha, who has been dead since the fifth century before Christ, could so deeply stir his followers all over the earth, what can rightly be said of our duty to be constantly awake and stirring, when we have daily, not dead bones, but living manifestations of the love and care of our Lord.

In Nehemiah's time great things were accomplished because the people had a mind to work. Neh. 4: 6. We are told in John 9: 4 that "the night cometh, when no man can work." The work is truly great, but the Lord has said he will cut it short in righteousness, and we may expect him to do exactly as he says.

May we all as individuals be stirred to do the work the Lord would have us do. Then shall we see great things accomplished, as in the days of Nehemiah, and the Lord will give us great blessings. How thankful we should be that we put our trust, not in dead bones, but in an ever-present, ever-living Saviour.

Fort Duchesne, Utah.

Losing Your Life

H. A. VAUDERMAN

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mark 8: 35.

As we think of these words today, do they apply to us? Are we really losing our lives for His sake and the gospel's? Is it because of our unwillingness to make a living sacrifice that the fullness of the latter rain does not come into our own lives and the lives of others around us?

The average life of service of the gospel minister in America one hundred years ago was only eight years. Those men gave themselves as living sacrifices. Day after day they labored early and late.

As they worked, the fire burned within, and their zeal increased. It was a strenuous life, but they were true to the Saviour's direction; they were giving their lives for his sake. They gave themselves willingly, and were consumed on the altar of service. They soon laid down their work to await the resurrection morning. How few we find like them today!

Christ said: "The zeal of thine house hath eaten me up." O that we could feel such a fire in our bones! May God give us men today who are willing to lose their lives here in America for his sake and the gospel's.

We are just now in the crisis of our great work. We wait the fulfilling of the promise of the latter rain in order to finish the work quickly. God is calling for volunteers. Let us who feel the burning in our souls, hear this call, and speak out quickly, "Here am I; send me." Then let us become sober, and plead earnestly with God for the promised blessing. He will give us faith and grace to keep our life on the altar; and as we feel our life burning, we shall rejoice that it is being spent as he directed. Souls will be saved, and many a worker filled with a zeal that comes from seeing another's life on the altar. Then this great gospel message will go quickly, and the grand work will be accomplished in a short time because of the willing sacrifice. "A short work will the Lord make upon the earth."

One of the great characteristics of this latter-day service will be a complete sinking of our lives into Christ's while we labor. We shall be hid with Christ in God. Self will not be in evidence. In order to keep us humble, much of our influence will not be seen. "Moses wist not that his face shone." Our life will be hidden behind the mighty power of God. "He must increase, but I must decrease."

Brethren, let us fast and pray, let us be desperately in earnest about losing our lives in prayer and service for his sake and the gospel's. Then the mighty power of the Holy Spirit will come upon us in showers of the latter rain, blessing for service.

College View, Nebr.



WASHINGTON, D. C., MARCH 12, 1914

EDITOR - - - FRANCIS M. WILCOX
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 CHARLES M. SNOW - - WILLIAM A. SPICER

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

Editorial

"Go to Church Sunday"

THIS has been the watchword which many church communities have been endeavoring to sound during the last few months. The movement has become quite widespread throughout the country. The need of increasing church attendance has been very evident. From every section has come up the cry of a growing indifference in religious things on the part of a great majority of people. "It has not been uncommon," says a writer in the *North American*, "for an edifice capable of seating ten hundred or fifteen hundred persons, to have less than one hundred worshipers at a regular Sunday service." No doubt this effort to rally the indifferent to the importance of attendance in religious service has accomplished some good.

Surely this is a consistent way to secure better Sunday observance on the part of those who regard the first day of the week as the Lord's day. We can never object to any effort based on moral suasion. We accord to our Sunday-keeping friends the same right to proclaim their views and to persuade men and women of the justice of their claims with respect to the first day of the week that we claim for ourselves regarding the seventh day. But there are those who will not be persuaded. Some will persist still in remaining away from church on Sunday, following the bent of their own minds in work or play. As long as they do not do on Sunday what would be uncivil to do on any other day of the week, it is not the province of their fellows to abridge in any manner their rights and liberties. And under no circumstances would it be right to require of them attendance at religious service.

The minister of Christ should do his duty, proclaiming to the best of his knowledge the word and counsel of God, but to every one of his fellows should be accorded the right to think and do as he pleases, as long as the course chosen does not abridge the rights or liberties of others. The province of the church is to persuade, to beseech, to exhort, but when it has recourse to legal

enactment and human force, it transcends its prerogatives and undertakes a work never assigned it by its rightful Lord.

The Tragedy of Death

WHAT a terrible tragedy is death! How cruel and remorseless its withering, blighting touch! Upon all alike it falls. The prince and the peasant, the master and the servant, the rich and the poor, the powerful and the weak, the learned and the illiterate, the tender babe, the strong man, the aged and infirm,—all alike fall before its ruthless onslaughts.

Medical science, human skill and genius, environment, climatic conditions, are powerless to stay its ravages. The possession of youth and beauty, of riches and influence, of position and popularity, of knowledge and wisdom, or all of these together, with the addition of every other temporal advantage and earthly blessing, cannot secure a release from its claims.

Death destroys human hopes and ambitions. It dethrones kings and depopulates kingdoms. It shapes the course of empires, and molds in a large measure all human history. Famine and fever, plague and pestilence, do its bidding. In palace and hovel, in camp and field, on ocean's broad expanse and in earth's quiet resting places, it does its ever-ghastly work of destruction.

We are daily reminded of its presence and of its power. The populous cities of the dead marking the gateway to every town and hamlet, the freshly made mounds, the open sepulchers, the passing funeral trains, the tearful eyes and heaving breasts, are silent and solemn witnesses that we live in a land where death reigns.

How we long for the tyrant's power to be broken! Thank God, deliverance is promised, and ere long the promise will be fulfilled. From his high and holy habitation the compassionate Redeemer looked upon this dark and death-doomed world. He heard the cries and saw the tears of its sin-cursed inhabitants. He resolved by the sacrifice of himself to purchase their redemption. He could do this only by partaking of their nature, fighting in human flesh their battles, going with them into the very stronghold of death itself, and there conquering the cruel tyrant. This he did. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

By the power of conquest, by his right as a victor, when Christ arose from the dead he brought away the keys of death's prison house. To his children "who

through fear of death were all their lifetime subject to bondage," he declares: "Fear not; . . . I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

"The sting of death is sin." That sting will be removed. Death and hell [the grave] shall be cast into the lake of fire. And in that glad day shall the righteous sing: "O death, where is thy sting? O grave, where is thy victory?" And God himself shall dwell with his children, and be their God. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Dear reader, have you lost some loved one, a kind father or mother, a loving husband or wife, an idolized son or daughter, an affectionate brother or sister? "Hope thou in God." Your loving Saviour holds the key to the prison house of death. Soon he will open wide the portals of the tomb. His voice of power will penetrate to the lowest depths of earth and sea as he bids his sleeping children arise.

And it will be now but a little while. Soon "he that shall come will come, and will not tarry." Let us look beyond the tomb's dark night to the resurrection day. There we shall meet in glad and never-ending reunion the loved who now are sleeping in the tomb.

"The last enemy that shall be destroyed is death." The tragedy of death shall give place to the blessed, joyous scenes of eternal glory in the kingdom of our God.

F. M. W.

This World or a Better One?

FAITH and hope and trust and loyal obedience,—these are the heritage as well as the privilege of the true Christian, and there is a blessing in them each and all.

While men and women of the world delve and toil and worry and strive for that which they cannot take with them when the last summons comes, the Christian uses this life as an opportunity for entrance upon the grander one in which he can enjoy all there is that is good, and be free from every interference of unrighteousness. He whose hope of enjoyment is bounded by the cradle and the grave and beset on all sides by the forces of selfishness, has no anchor that

can hold when human courage quails and human strength gives out.

We cannot build for this life only and build safely. We cannot turn our attention and our energies upon our own desires if we expect one day to let our eyes rest in pleasure upon "the King in his beauty." Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." We cannot stop with this life and be Christians. The Christian's hope lays hold on eternity. The Christian's work must be a work for eternity.

Speaking of that great hope around which cluster the prophecies and warnings and encouragements of the whole Bible, the writer of the epistle to the Hebrews declares, "Which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil." Heb. 6:19. Christ is within the veil; he holds the anchor. As long as the child of God clings to that anchorage, he cannot drift. There is no power on earth that *can* sweep him away; there is no power in heaven that *will*.

But apart from that anchorage, there is no power to save man from eternal ruin. Outside heaven's purpose for man, there is no power that cares to do so. And because that is so, and men are drifting away from that true anchorage, we find an ever-increasing proportion of the human family losing hope, trust, and courage, and launching themselves into eternity with no preparation to meet God. Year by year the number of self-destructions increases—a sure indication that with each year an ever-increasing number are losing their anchorage and their courage.

The causes for this are manifold. The increase of skepticism, outside the church and inside the church, fostered by the destructive criticism of the Bible at the hands of an unconverted ministry, is doing perhaps as much as any other one thing to bring about this sad condition in the world. When a great portion of humanity lose faith in the Word of God, there is nothing but human power to encourage or guide, or even restrain. Their interest in even the things of this temporal life begins to loosen and unwind like the strands of a frayed rope. Every tremor of wavering in the pulpits of the land is increased and intensified in the great aggregate audience that listens. One note of doubt in the pulpit can make more skeptics than all the rest of the sermon can make converts. If he whose business it is to proclaim the word doubts it, he has lost every leverage he might have employed to bring souls to the feet of the Saviour.

But the land is filled today with these discords of doubt emanating from the

pulpits of spiritual advisers. The hired choir has done its work of disintegration in the church; but the result of its work is completely lost in the maelstrom of ruin created by a doubting pulpit. From every seed of infidelity scattered by such hands there spring up a hundred tares to choke out the aspirations of the soul, destroy trust in God, and ruin respect for divine law. With that gone, there is no power but the human to restrain the hand, and more and more frequently is that power found to be utterly insufficient.

The world is losing hope because it is coming to have nothing but this life to hope in; because it has seen man's only sure anchor disparaged; because it has seen the Word of God belittled by those who were paid to expound it. But this confederacy of ruin should not surprise the child of God. We have been forewarned by that very Word that in the last days scoffers would arise; that seducing spirits and doctrines of devils would be abroad; that genuine faith would be scarce in the earth; and that sin would abound on every hand. Men have placed their hopes in the accomplishment of some great purpose, and when the storm of disappointment came, their bark dragged anchor, and they lost their souls. Many indeed have seen their brightest hopes fade and wither and become the plaything of the winds of misfortune, and in that stress of spirit they have carried their case to judgment in their own hand, and with no advocate at the bar. Truly the world is losing its grip on God.

At such a time, how the Christian should labor to place before the world the only hope worthy the name! "Hope thou in God." The hope of the Christian is real. It spans the gulf between death and the resurrection. It bridges the strait between Paradise lost and Paradise restored. The Golden Gate toward which the Christian looks is the pearly gate of the city of God. Inside of that is life everlasting, the fruition of hope long deferred, the companionship of the Christ who bought us with his blood. In spite of the fact that the world is losing hope, the true Christian may now look up and lift up his head, knowing that his redemption draweth nigh.

C. M. S.

On a Far Frontier

IN the February number of the *Bible Society Record*, organ of the American Bible Society, Mr. Penzotti, the general representative of the society in South America, has a letter reviewing progress along the darkest frontiers. Speaking of what he meets as he visits the colporteur picket lines, he says, writing from northern Chile:—

From here I propose to turn into Bo-

livia. I am aware that I shall meet there with "St. Patrick's Cavalry," but I shall meet better things, too.

In Peru the saving truth is gaining its way, a fact which irritates the sons of the night, and blackbirds are not wanting which are pecking at the truth. It is but a short time ago that in a village of the interior a priest burned alive a poor woman who was suspected of being a witch. It is only three months ago that the Bishop of Puno brought bound the teacher of an Indian school and some others, beating them all the way from Chucuito to Puno, where they were thrown into a dirty prison, for the only crime of teaching the Indians to read and write and of preaching to them the gospel. Yet the result of accepting the gospel is the abolition of the bad habit of chewing coca, giving up their drunkenness and their idolatry.

Two Bible colporteurs came to a city in the interior, and a son of Loyola set the people against them. Had the civil authorities not interfered, they would soon have been killed.

Perhaps already the reader has recognized the fact that the incident of the Indian school-teacher relates to our own mission, and remarkably indeed the Lord has overruled the attack upon our work among the Indians of the Peruvian interior. Out of the agitation over this question has evidently come the definite movement to abolish the article of the Peruvian constitution prohibiting Protestant propaganda. The tendency among the liberal-minded has been carrying sentiment in this direction, but as nearly as we can learn, the personal appeal of the representatives of our Indian brethren to the president of the republic turned the light upon the use church authorities in the interior were making of the restrictive clause in the state constitution.

W. A. S.

"Jesus Is Here"

OF the doctrines of the Scriptures none is so precious as that of the return of Jesus. It has been the basis of faith, the anchor of hope, and the polestar of inspiration to the saints of every age. Of it holy prophets have prophesied and sacred singers sung. Belief in its reality has sustained the church throughout its history. To Christ's coming the captives have looked for deliverance, the blind for sight, the weary for rest, the mourners for the joy of reunion with their lost ones. And these have not hoped in vain.

The Word plainly reveals that the return of the Lord to this earth will usher in the long-hoped-for day of deliverance from sin and death, and from all the power of Satan. The nations of men will be judged and rewarded according to their works; the earth will be purified from the effects of the curse; sin and sinners will be destroyed; the great author of sin will become as if he had never been; the righteous dead from

every age will be raised to a life of eternal joy; the righteous living will be changed to immortality; Christ will take up his dwelling place among the redeemed, and of his glorious reign there shall be no end.

These, briefly, are the events which cluster about, culminate in, and grow out of the second coming of Christ. No wonder that Satan has sought to obscure this blessed truth. Creating in some hearts a disbelief of it altogether, he has minimized its importance in other minds, leading even professed Christians to accept doctrines which rob the second advent of its true significance and real necessity. In the minds of many even who believe in the literal return of Jesus the teaching of the Word is distorted and perverted; and in too many instances religious teachers are responsible for these erroneous views.

A noteworthy example of delusive teaching on this great subject is seen in a series of articles recently published in the *Christian Herald*. Charles M. Sheldon, D. D., a Topeka (Kans.) pastor, and author of a religious novel, "In His Steps," is the writer. The articles are cast in story form, under the heading "Jesus Is Here."

Christ is represented as returning to the earth, his advent heralded by a peculiar light in the sky, observed alone by some of his devoted followers. He makes his first appearance in a little mission church in a city called Raymond. He lives among the people as a man, much as he did when here two thousand years ago. He preaches when opportunity affords; teaches from house to house; associates with men in all walks of life, manifesting an interest in their temporal affairs; eating, drinking, dressing, working, becoming wearied, and finding rest in sleep, like any human being. He highly commends the churches for their endeavors; strongly favors church federation; takes a deep interest in social, municipal, State, and national reform propaganda; decries war; seeks to influence legislation in the bringing about of reforms; etc. He fully measures up to the standard of a modern religio-political preacher.

As a religious novel the production is as good as its kind. Its theological teachings compare favorably with the religious beliefs of many professed Christians of the present day. But with the teachings of the Scriptures of Truth it is sadly and widely at variance. This will appear evident by the citation of several Scriptural propositions regarding the second coming of Christ.

Dr. Sheldon does not state in so many words that the coming of Jesus as represented in his story is the "second" and final coming of Christ as pictured in the

Word, but the reader is left to draw this conclusion.

The Bible represents Christ as visiting this earth three different times; namely, his first advent, two thousand years ago; his appearing in the clouds of heaven at the end of this age, to take his children to the New Jerusalem above, where they will reign with him for one thousand years; and his return to earth at the end of the millennial reign, to destroy sin, and complete the work of restoration in the purification of the earth and the final establishment of his kingdom. When he comes the second time, he does not stand upon the earth, but the saints are caught up to meet him in the air. He will not stand upon the earth, as he did when he once lived among men, until, at the close of his millennial reign, he comes to establish on the earth and among men his glorious and everlasting kingdom. Read Heb. 9:28; Revelation 20; Zech. 14:1-9.

When Christ is about to appear the second time, the world will be apprised of the proximity of that event by striking signs and unusual phenomena. These signs and phenomena will be so unmistakable in their character as to call the attention of the entire world to the significance of their portent:—

1. There will be signs and unusual sights in the heavens. Luke 21:25-27; Matt. 24:29-31.

2. Conditions in the physical world will point to its speedy dissolution. Heb. 1:10-12.

3. In the social world there will be found the same conditions which existed in the days of Noah and in the days of Lot. Luke 17:26-30.

4. The industries of peace will be made to pay heavy tribute to the demands of war; and the great, closing drama of earth's history, as far as the voluntary course of the nations of men is concerned, will be the great battle of Armageddon. Joel 3:9-16; Rev. 16:12-16.

5. Contemporary with these warlike preparations there will be fostered a strong movement in behalf of peace, which will also constitute a sign of coming destruction. Isa. 2:1-5; 1 Thess. 5:1-4.

6. The great Christian church, instead of discerning the times and the seasons, sounding an alarm of impending danger, and calling the people to a reformation of life, will fall a prey to delusive teaching and sinful practices, and thus be herself a sign that the closing days of the world have been reached. 2 Tim. 3:1-5.

And when Christ returns the second time, his coming will be in an altogether different manner from that indicated by Dr. Sheldon. Instead of appearing to a few of his followers in some remote corner of the earth, and from there the knowledge of his return spreading by newspaper report to all the world, his

coming will be attended by such phenomena as will leave none in ignorance of its character and identity. The Scriptures clearly teach that,—

1. The return of Christ will be attended by the glory of the Father and the angelic host. Matt. 16:27.

2. He will return in the same open, visible manner as he went away. Acts 1:9-11. Every eye shall see him. Rev. 1:7.

3. His voice will shake the earth, and from their graves, in earth and sea, shall come forth his sleeping saints. John 5:28, 29; 1 Cor. 15:51-55.

4. The righteous who are alive on the earth when he appears will be changed from mortality to immortality, and with the resurrected saints will be caught up to meet the Lord in the air. 1 Thess. 4:13-18.

5. The wicked living on the earth will be destroyed by the brightness of his coming. 2 Thess. 1:7-10.

When Christ returns, his waiting saints will meet him with glad acclaim. They will look up with joy in that day, and in the words of the prophet declare: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. Then, and not until then, can it be said, "Jesus is here."

It is to be regretted that Dr. Sheldon should lend his influence to the teaching of such antisciptural philosophy as is contained in his series of articles in the *Christian Herald*, and it is to be regretted that that great, and for the most part excellent, journal, with its widespread influence, should place before its readers teaching of this character. Dr. Sheldon may pass muster as a novelist. His teachings may measure up to the standard of modern theology, but they surely fall far short of the standard of true Biblical exegesis, and of correctly representing the plain, unequivocal teaching of the Word of God. "What is the chaff to the wheat? saith the Lord."

F. M. W.

The Crisis of Immigration

THE crisis attending the rapid immigration to the United States is one which has confronted the church for many years, nor is the crisis yet past. In the minds of many the opening of the Panama Canal will increase the annual influx, particularly to the Pacific Coast. Speaking of the situation which the completion of this great waterway will create, especially on the Pacific Coast, a writer in the *Standard* of Jan. 31, 1914, says:—

The greatest changes will be in the Pacific Coast States and those immediately contiguous to them. It is reported that twenty-six great steamship lines

have already arranged to establish lines direct to the Pacific Coast points from Europe, South America, and the eastern part of North America. Here these tides of "trade and travel" will meet the tides from the Orient and Australia and the "islands of the Pacific." It has already been reported that rates from Europe will be little more to the Pacific Coast points than from Europe to New York. Already large numbers have booked for these points, to come as soon as the canal is opened. Advance agents have been here in great numbers to spy out the land and arrange for colonies from all parts of Europe. In a recent interview a representative of a great steamer line is said to have predicted that beginning with two hundred thousand from Europe the first year, the tide will rapidly increase until it rivals the tide now breaking on our Eastern shores. Not only so, but the tide of population coming from all the States east of the Rocky Mountains is increasing every year. Passenger officials of some of our railroads estimate that this year, 1914, the number of American citizens removing to the Pacific Coast States will number at least two hundred thousand. Large numbers also come from Canada, and this number increases rapidly. The unsettled conditions in Mexico have thrown many thousands of the best people in Mexico within our borders, and most of them will find permanent homes here.

This great tide of immigration throws upon the Christian church, upon this church and people, added burdens in the world's evangelization. To those within our own borders, as well as to those afar off, must the message be carried.

Note and Comment

One Gospel for High and Low

A RECENT newspaper report tells of the manner in which President Wilson attended church during his recent vacation in Mississippi. One Sunday the President, without any previous announcement or arrangement, drove to a little country church where an aged minister, with an audience of about fifty persons, preached an old-fashioned gospel sermon. No allusion was made by the preacher to national affairs. The minister proceeded to give the simple gospel truth as if among the auditors was not the one who occupied the highest position in these United States. In this he certainly showed his good sense. Speaking of the incident, the *Northwestern Christian Advocate* remarks:—

Ministers so often err in supposing that men in the higher walks of life or those engaged in exceptional lines of intellectual pursuit should have the gospel presented to them from a slightly different angle than the body of their listeners. Such speakers fail signally in so discriminating, and the ones they are attempting to accommodate with their extra polish or added reason will be the first to inform them of the fact.

All men go to church for one and the same purpose, or should at least: they have become wearied with the wear of the week, their faith needs replenishing, and their spiritual vision sharpening. This is accomplished for the college professor, the governor, the President, in precisely the same fashion and by the use of the same gospel presentation as to the humblest listener.

There is only one place known to men here below where there is no high nor low, rich nor poor, learned nor ignorant, but all are equal, and equally dependent, and that is the house of God, in which they present themselves to hear him speak through his messenger. When this truth is apprehended and observed, we may look for a manifestation of power we have hitherto been strangers to, but long expected.

Crime Among French Children

A DISPATCH from Paris under date of Jan. 17, 1914, as published in the *Washington Post* of January 18, declares that the increase of crime among French children is beginning to startle the whole nation. It is declared that "hardly a day passes when we do not read about boys of thirteen or fourteen stabbing each other to death over a girl beauty of twelve." The correspondent believes that some of the causes of this alarming condition may be recognized. He holds that the moving picture shows are in a good measure responsible, believing that the "glorification of crime and criminals cannot help but distort the minds of children."

Many influences contribute to the moral degeneracy which is everywhere apparent. The influence of much of the literature read at the present time is most pernicious. This, with the low theaters, the moving picture shows, evil associations, the cigarette habit, and a hundred other evils, is doing much to undermine and destroy the moral character and integrity of the present generation.

Josephus's Record of Jesus

FOR some time the testimony borne of Christ by Josephus in his "Antiquities of the Jews" has been in dispute. Some eminent teachers, including Professor Harnack of Berlin, claimed that Josephus never wrote this statement credited to him. The *Continent* of Jan. 22, 1914, says regarding this matter:—

But the weight of authority on the question has been suddenly shifted by the appearance of an article in a German review, where Professor Harnack of Berlin, turning against his own former judgment, declares that the Jesus paragraph in the "Antiquities" is most probably (he is not quite willing to say certainly) a genuine part of the writings of Josephus himself, and so an authentic outside testimony to the truth of the Gospels. On early gospel history no other scholar in the world today has so

great a name as Harnack, and with Harnack to back him, any Bible teacher without apology may bring in Josephus as a witness to the faith.

Prohibition Among Railroad Employees

RECENTLY the Pittsburgh and Lake Erie Railroad issued an order stating that drinking among its employees should cease at once, and that any man detected drinking on duty or off duty should be deprived of his position without further warning. Since this order was issued, one hundred and twenty-six employees have been dismissed for drinking, and it is understood that several hundred others will soon go for the same reason. Among those discharged were engineers, conductors, firemen, brakemen, flagmen. The action of this railroad is certainly to be commended; and every traveler over this line, knowing the stand taken by the company, will feel safer in committing himself to the care of the employees of this system.

The Choice of Proper Amusements

THE editor of the *Sabbath Recorder* of Jan. 26, 1914, presents the following principles which should govern in the choice of amusements. They are well worthy of consideration:—

'There are a few things on the general question of amusements which should be kept well in mind: 1. Those amusements are best which have a positive elevating influence. If they offer advantages beyond the mere matter of supplying pleasant pastime, so much the better. All amusements should be compatible with high character, and should tend to promote such a character. 2. The true idea of recreation in amusements calls for that which restores the waste and makes the body healthier and the mind clearer. Every one should seek amusement for these purposes, and to neglect such recreation is often disastrous. But whatever play or pleasure tends to inflame the evil passions of our nature is a sinful amusement. 3. No amusement is right which unfits us in a positive way for the duties of life. 4. While we have a doubt of mind or a qualm of conscience in regard to the right or wrong of any amusement, we cannot afford to engage in it. Give God the benefit of the doubt. 5. Any amusement for the Christian in which thoughts of God and of the higher life seem out of place and troublesome, and in which we seem to be gradually won away from the Bible, from prayer and churchgoing, cannot be right. 6. If entering into any amusement becomes a matter of stumbling to others, and if one's "liberty" however innocent it may seem to him, causes another to go astray, then as a Christian he is bound to give it up. 7. Any amusement is wrong into which we cannot carry a clean conscience and our Master's smile.

THE pearl that is found within the shell of life is duty—what we have done with our honest heart for the help of our fellows and ourselves.—E. P. Powell.



The Asiatic Field

R. C. PORTER

AFTER a brief period of rest following the General Conference, Mrs. Porter and I proceeded to the Pacific Coast, where we attended two camp meetings and visited some of our institutions before sailing for China.

We greatly enjoyed our visit on the coast. The meetings were seasons of refreshing which greatly cheered our hearts as we left for our new field of labor. As we passed out of the Golden Gate and our native shores faded from view, we felt assured that we should be upheld by the earnest prayers and financial support of our faithful brethren and sisters at home.

In our company on the "Shinyu Maru" were Elder J. P. and Mrs. Anderson, returning from their furlough, and six other families for the China field. These are most earnestly and faithfully devoting themselves to the study of the language in preparation for their work. All are making most satisfactory progress. It was planned that on their arrival they would enter the language school at Nanking, but the rebellion was on, and Nanking had been looted and partially burned, and was, at the time, under martial law, with thirty-five thousand soldiers under very little discipline in charge of the city. After a careful investigation by a special committee of four, who made a visit to Nanking, it was decided to conduct a language school at Shanghai.

China is passing through a critical period in her attempt to establish a republican form of government. In a country where people have not been accustomed to self-government, it is quite an undertaking to place a great empire under a republican form of government. In the main, the recent rebellion has been overcome. In places there are still rumblings of discontent, but in all probability the rebellion is over, for the present at least. Other conditions are still bad. Many soldiers having been disbanded have returned home with their uniforms and guns, and in some parts of the interior these form themselves into bands of robbers, and in uniform, approach places as government soldiers, then, like bandits, loot and rob the unprotected people.

An intelligent Chinese brother came to us in Singapore, asking us to join him in prayer for his wife and children and some relatives who had been plundered in southern China by one of these bands of robbers, two of whom had been taken captive and carried away. Two

thousand dollars was demanded for their redemption. He said they had offered the robbers eight hundred dollars, but they would not consider it. I tried to console him with the suggestion that when they found they could get no more, they would return them. He very gravely replied, "No, they will take them away and sell them into slavery." He said that not long since a neighbor of his was robbed, and three of the children were taken captive. The bandits promised to restore them for a certain sum. When the friends said they were unable to pay the amount, they brought one of the children out and killed it in their presence. They then demanded the money, with the threat that if it was not forthcoming they would do the same with the other two children. The redemption money could not be paid, and the other two were likewise brought out and killed.

In central and northern China similar conditions prevail. In one instance even foreign missionaries were taken captive and a price stipulated for their redemption, but they were later recovered by government soldiers. A letter from Elder Westrup, from the province of Honan, says the robbers are coming near the place where our mission headquarters are located. They request prayers for divine protection. The government is endeavoring to establish more settled conditions, but there is so vast a territory where such disorders prevail that it is a slow process.

The following from the *Straits Times* of December 19 is a sample of the piracies that frequently take place on river steamers to various interior points:—

"The waters of Macao, which have for a long time been infested by Chinese pirates of a most desperate order, have been the scene of yet another piracy. Following the recent attack on the Portuguese steamer 'Americain,' when loot to the value of \$60,000 was stolen by pirates, says the *Hongkong Daily Press* of the eleventh instant, comes the news that the steamer 'Kwan Chau Wan,' belonging to the Shung Hing Steamship Company, whose offices are in Connaught Road, which was flying the Portuguese flag, was attacked by armed robbers on Tuesday night, the master of the vessel, Capt. J. F. X. Jesus, being shot dead in his cabin."

The pilot, the Chinese comprador, and the quartermaster were also shot, but they may recover. The vessel and passengers were then looted of everything worth looting that could conveniently be carried away. The bandits escaped.

On the river boat plying between Hongkong and Waijou, on which we took passage both going and coming in visiting Waijou, a company of armed soldiers was on board, as a protection against piracy and robbery. While Elders Cottrell and Lee, and I were en route up the river from Hankow to Changsha, a boatload of soldiers fired across the bow of our vessel because the captain did not stop at their signal.

With fires leaving thousands homeless in their crowded cities, and famine and robbery desolating the country, these poor people in their ignorance and superstition prostrate themselves before gods that are deaf to their pleas and helpless in their defense, with a devotion that puts Christians to shame. Many of these downtrodden and misguided people are seeking the light we have to give, and when it is brought to them they welcome it, with throbbing hearts and tearful eyes, as the hope of freedom from distress and darkness.

I have spent nearly ten weeks visiting the various mission stations in central and south China. I find the work well organized, and there is on foot a very successful aggressive movement to plant the standard of the cross in every province in this great field. It is the policy to establish a central station under the supervision of two foreign families in every province, and then with the help of native assistants spread out from that center and establish outstations throughout the field, the whole being under the superintendence of foreign laborers.

As I have looked over the field where our pioneer laborers were obliged to live before the liberality of our faithful brethren and sisters in the home field provided the means to erect comfortable homes, I have thought it was only God's special protection over them that saved them from fatalities. The sewerage in the cities consists of an open ditch, or a trench, that runs along under the pavement in front of the houses. It is often choked, as the ground is in many places almost a dead level, and there is no water system with which to flush it. The odors arising from these sewers are quite like those from a cesspool. This is constantly contaminating the air that city inhabitants must breathe. There are many city houses where hogs live in the same room with the family. These hogs are kept there with nothing save a fourteen-inch plank set up edgewise to serve as a partition to separate them from the family. I saw in one home in central China nine hogs weighing two hundred and fifty pounds each, and a number of good-sized shoats, kept in the same room with the family. In another home in south China I counted thirty large hogs and sixty-six shoats, which were considered a part of the family; and in still another home, thirteen under similar conditions. Cattle are stalled in the house in some places. I have counted six head of buffalo cows and one calf kept in the home with the family. I was informed that larger herds are ac-

commodated in the same way. In this instance the cows were in the family sleeping room, the beds being elevated on a platform above the cows' stalls. I call this intensive stock raising.

I mention this that our brethren in the homeland who have contributed so generously to aid in erecting homes for our workers here may know how much they were needed, and how much they are appreciated by the missionaries who had to face death constantly in the quarters where they were forced to live before the homes were provided. We shall need a few more homes to accommodate others who have recently entered the field, but I am sure that the loyal supporters of our missionaries will say that they must have them.

In my next report I shall give items of the progress of our work. We most gratefully acknowledge God's care for his work and workers here. During the revolutions, the perils of robbers, and other calamities that have befallen this field, no loss of life or property has marred the advance of our work.

Shanghai.

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Lucknow, India

WALTER S. MEAD

SOMETIMES we read of the interesting experiences of a worker among the Mohammedan women of India. I have thought that the readers of the REVIEW might enjoy hearing just a few items more concerning that work.

The worker concerning whom I wish to write is Miss Vera Chilton, who came to India from England several years ago. Miss Chilton learned and accepted the Adventist faith at the sanitarium at Mussoorie, and for some time past has done earnest work among the shut-in Mohammedan women of the city of Lucknow. The accompanying picture was taken just as she was returning in her jinrikisha from the daily round of teaching, comforting, advising, exhorting.

The work among the zenanas, or homes of the women, has encouragement in it, although the number of women who make a bold stand for Jesus as their Saviour is very small. But, as a recent article told you, one young woman's people said to Miss Chilton (regretfully, of course) that the young woman was thoroughly baptized in heart into Christianity even if she was not baptized publicly. And then they arranged to send the young woman away, out of the further reach of our worker. It is then that we can only cry to God to care for the little ones of his flock.

Perhaps the worker among Mohammedan women sees and realizes more of the awfulness of the grip of Islam on its followers than does any other worker. Miss Chilton often says that the call of the muezzin from the mosque just across the corner, five times each day calling the faithful to prayers, seems to her a veritable challenge to all Christendom.

An interesting fact in connection with this particular mosque is that it stands

surrounded, except its entrance from the street, by the grounds of the Isabella Thoburn Christian College. A mosque may be ever so neglected or in any state of disrepair or ruin, but it may never be sold; and so no sum of money can buy it. Consequently, if the land one wishes to buy and use happens to contain a mosque, he must plan to build around it, leaving an entrance from the street to the mosque. About twenty persons were killed in a riot the other day, following an endeavor by the government to remove, for the purpose of wid-



Photo by Walter Mead

MISS VERA CHILTON

She is returning from her day's work among the Mohammedan women of Lucknow, India.

ening a city street, one corner of a small building attached to a mosque. The Mohammedan leaders had at first consented to it, but the people decided that every brick was sacred—and so immovable. How much they need to know that God's service is a matter of the heart rather than of bricks.

Simla, India.

◆ ◆ ◆
A Visit to Emmanuel Mission, South Africa

W. B. WHITE

AFTER leaving Kolo, where we enjoyed a very pleasant visit, Elder Hyatt and I continued our journey to north Basutoland. [Basutoland is an elevated province in latitude 30° S., one hundred miles inland from the sea, and about seven hundred and fifty miles northeast of Cape Town.] We reached Generaal's Nek November 2, and here met Brother Olmstead, superintendent of the station, and he took me to the mission, twelve miles distant. North Basutoland is a very pretty country, one of the finest I have ever seen, and as quite a quantity of rain had been falling, everything was green, and the soil was in good condition for the crops. At this station we have twenty-five acres of land, more or less, the most of which Brother Olmstead has planted with fruit and vines. These look very healthy and promise

good returns a little later. Some of his trees are now beginning to bloom. Fruit does well in this part of the country, as do vines and vegetables. This mission is now a government-registered nursery, which will give its cuttings a standing among the fruit growers of this section. The buildings are of sandstone, well built, and consist of a house for the superintendent, another nearly finished for the assistant, one for the native teacher, a dormitory for students,—which is being constructed,—a new schoolhouse, besides several native huts and other out-buildings. The mission stands in the midst of a large native population, and should be, till the work is finished, a bright light in north Basutoland. The school, which is taught by Brother Olmstead and Murray Kalaka, is not large as yet, but when the dormitory is completed and the school becomes better known, it is hoped that the attendance will increase. A few promising young men are in the school now.

The day after our arrival we had a meeting in the schoolhouse for the natives, which was appointed for eleven o'clock. Not having many clocks or watches, they had little idea of when to come to service, so two hours before the time they began to gather on the near-by hills in little groups, dressed in their bright-colored blankets, waiting for the bell to ring which announced the meeting. As soon as this was heard, they flocked into the building, filling the seats, and covering the floor as well. Several chiefs were present with their wives, and all gave the best of attention to the word spoken. Elder Hyatt and I addressed them on the plan of salvation through Christ. After the service we had a few words with the chiefs and some of the people, and all seemed friendly and welcomed us heartily to their land. Here we met Brother James Mtinkula, our native minister in the Orange Free State, who had come to spend a day or so with us. He reported progress in the work in his field, and said that a goodly number of the natives are believing the truth. Here we also met Brother and Sister J. N. de Beer, who have been assisting Brother Olmstead on the mission. Brother de Beer will for a time take up the canvassing work in the Free State and endeavor to build up that branch of the work there.

Brother Olmstead, though having his hands full with his building operations, has been endeavoring to do some evangelistic work in the neighboring villages, and is encouraged by seeing some fruit of his labor. He felt very much encouraged by our visit to Emmanuel, and we can see no reason why this station may not be a strong witness to God's truth in north Basutoland. Before leaving the country, we called on Jonathan, one of the leading chiefs of the Basuto, and had a very pleasant chat. He seemed glad to see us, and urged us to call again when we return to his land. He lives only a few miles from the mission.

We are sure that our brethren who are conducting these stations will find their power for good wonderfully increasing as they acquire the native tongue. This can be done by hard study, and we are sure that the results that will follow

will well reward the effort. We hope that God will bless our missions in Basutoland, and give those who are spending their lives in the work much fruit that they can rejoice over in the kingdom.

fully. When spoons are to be laid in a horizontal position, it is well to let the convex part of the bowl be up, since this saves the ugly wear so often seen.

In the Bedroom

Of course no tidy person will retire at night with the room in disorder, thus making inconveniences for the morning. Good judgment should be used in regard to ventilation, the occupant being sure there are at least two openings into outdoor air. At proper time for rising it is well to take a cool sponge bath, or at least an air bath, accompanied by breathing exercises. Do not cease ventilating the room when you leave it for other duties. See that the bed is as wide open as circumstances will permit, and that a current of air is passing through the room. When sufficiently aired, the bed should be made, the floor cleaned, all dresser drawers or others closed, dead matches and all other rubbish disposed of, slops emptied, and all things left as if visitors were expected.

No cleanly housekeeper will begin handling her breakfast cooking utensils until her hands have been washed. And if not at all convenient to comb the hair, she will at least closely confine it by means of pins or in a cap.

In the Kitchen

Have a sink or other place for washing dishes, and keep all dirty things out of it. It does not seem in keeping with good sanitation to see the hand basin, mop pail, or stomach and spine bags in the same place with cooking utensils and table dishes.

Even if in no other room of the house you use a dampened broom for sweeping, it should be used in the kitchen, that there be as little dust as possible.

Be orderly while working, rather than allow an accumulation of misplaced articles, thus necessitating the use of valuable time in putting them in place.

If possible, secure promptness of the family at all meals, thus avoiding delays, waste of time, indigestion, and many perplexities.

Have plenty of good holders near the stove, and so save burning the fingers. "An ounce of prevention is worth a pound of cure," is true in more than one case.

Be careful about striking the edge of granite ware, for flakes are likely to find their way into the food, which when swallowed may produce some trouble as grave as appendicitis. Bits of glass could be no worse.

To taste from the cooking spoon and return it to the food without washing is quite unsanitary, and should be as carefully avoided as would a like practice at the table.

A good cookstove is much to be preferred to oil, gas, or gasoline for various reasons, but principally because the latter use the oxygen of the air to the extent that humans are not allowed their share of it.

Fruit jar covers should be dried in an oven after having been washed, whether they are to be used immediately or laid



The Morning Hour

MINNIE EMBREE PARKER

It came to my heart with a lesson,
As the day was beginning to dawn,
As the day, with its cares and trials

And its blessings, was drawing on,
How Jesus, the world's Redeemer,
Arose before it was day,
And, feeling his human weakness,
Found, in secret, a place to pray.

Not even the three disciples
Who followed their Lord the best,
Were there in his sanctuary;
They slumbered as did the rest.
And only the stars of heaven,
With, perchance, the silver moon,
Looked down upon their Creator,
Who would suffer and die so soon.

If Jesus, the King of glory,
Commander of hosts on high,
Must petition for daily succor,
What about such a worm as I?
I rest at ease in the morning,
Before me a puzzling day;
I know not how I shall meet it:
But my Saviour arose to pray.

How foolish our human blindness!
How hard are our hearts of stone!
Why rise we not in the morning
And pray to our God alone?
There's help for the daily duties,
And spiritual strength and power,
There's victory for the conflict,
To be gained in the morning hour.

If we walk in the Master's footsteps,
And follow the path he trod,
We must find, in the early morning,
A quiet place with God.
We must pour out our heart before him,
And let him into our life,
If we ever shall be the winner
Of victory in the strife.

Small Matters

MRS. D. A. FITCH

It is small things which make up the sum of life. It is the little matters which count the most in housekeeping. The minute details of the home, if neglected, cause more annoyance than do the omission of some seemingly important matters.

The Stove

A smoking stove renders the air unwholesome, injures the ceiling, and leaves soot and ashes on the furniture. No stove opening should be left uncov-

ered a moment longer than is actually necessary. Very little more fuel is required to cook on the top of the stove than in direct contact with the fire. By adopting the former method, the necessity of often opening the stove is obviated, and there are no sooty kettles to soil other things and finally require the unpleasant chore of cleaning. Besides this, moderately slow cooking is much the best, as rapid cooking causes the fine flavors of the food to escape to a great degree. If a pot boils, that is sufficient; and by keeping a medium fire much fuel may be saved.

Did you ever see a careless housekeeper empty her pan of dirt into the open top of the stove instead of the hearth, and notice the dust sail upward to lodge on the most convenient article within reach?

In the Pantry

All good housekeepers keep cupboard doors closed when it is not necessary that they remain open. The pantry is only a large cupboard, and dust is just as objectionable there as in the smaller cupboards. Food is usually stored in these places, and we cannot be too careful of it, and also of dishes. Germs are in the dust.

Let order reign in the pantry if nowhere else in the house. Have a place for each kind of china, and keep each in its place. Arrange another place for food. Do not put food and empty dishes on the same shelf, and just as may be convenient at the moment; for what is more trying than to find that a clean dish has been set into one of the same kind which is partly filled with soup or some other food? Victuals should not be placed in the refrigerator while hot, or even while warm. It is not good for the other foods nor for the refrigerator. Keeping the ice box closed is a great advantage moneywise.

The Silver

If you are using solid instead of plated ware, you may give it almost any kind of abuse; but if the plated ware, it is economy not to use it for cooking purposes, nor to leave soiled pieces waiting a long time before washing and drying, especially if somewhat worn. Silver is badly injured by being moved about in the dish pan; it is best to wash it care-

away until the next season. Germs are likely to gather between the cover and its lining if left wet.

Instead of making pie of your pumpkin, prepare it the same as for pies, bake or steam it, and serve as custard.

You should have a well-equipped ironing board, and it should be kept in some place where it will not be exposed to dust, preferably with the face to the wall.

Having no other animals to eat pea pods, try grinding them through the meat mill for the chickens.

There are many reasons why the housekeeper should put forth diligent effort to keep the house rid of the dangerous little creatures we call flies.

In the Sewing Room

A yard of fine thread costs just as much as a yard of that which is twice as coarse. Hence when a strong thread is required, which is the most economical—a single coarse one or a double fine one?

Sometimes a bit of perplexity may be avoided and considerable thread economized by running one seam immediately after another when sewing on the machine. A small bit of cloth may be run under the machine foot, which will, by the setting of a few stitches, serve to hinder the knotting of the thread on the under side at the time a new seam is being begun. Also less thread is used than by the ordinary method.

General

Remember that when sitting, a person is much more susceptible to the cold than when standing. On that account exercise care about leaving doors open. Visitors and perhaps others might not like to speak of their discomfort.

When desiring any important change in the house furnishings or the home management, seek to learn what will suit the convenience of other members of the family.

If one must chew gum or engage in any other disagreeable practice, it is well for him to retire to another room, or at least to such a distance that no one else will be annoyed by sound, sight, or odor.

Artesia, Cal.



The Lord's Prayer

THE Lord's Prayer places God before his people as their father. It reveals him as giving, forgiving, guiding, delivering. In uttering the Lord's Prayer, we profess to come before our God,—

As childrenOur Father
As worshipers....Hallowed be thy name
As subjectsThy kingdom come
As servantsThy will be done
As beggarsGive us
As sinnersForgive us
As weak and frail

.....Lead us not into temptation
As helpless and in danger.....

.....Deliver us from evil
As fully trusting in his all-sufficiency for time and eternity..

For thine is the kingdom, and the power, and the glory, forever.
Amen.—*Selected.*

Rejuvenated

MRS. M. E. STEWARD

MRS. COLE felt "all run down," as she expressed it. All summer she had done the work for two small children, her husband, and two farm hands. Mr. Cole was not heartless; he did not intend his wife should overdo, he simply did not understand. He built the fires in the morning, and brought in the wood and water, though she often had to draw some herself with a windlass from a well eighty feet deep. She never felt rested, was tired when she arose in the morning, for she did not sleep well, and had no appetite. This woman went to Dr. Alice Wayland for advice.

"In the first place, you must have a good strong girl to take the housework," Dr. Alice told her. "Meantime, take an hour in the forenoon and another in the afternoon for rest."

"That's impossible! Besides, the baby frets too much for me to rest," said Mrs. Cole, very decidedly.

"Lie down when he is asleep."

"That's the best time I have to work."

"You will find after a time that the baby will be more quiet as you get stronger. Select a comfortable, quiet place in the sunshine, and lie on your back, with your clothing perfectly loose. Lay a cool, wet, dark cloth over your head and eyes. Then let go of yourself."

"I fear I do not get your meaning."

"A nervous person is never at rest. Clinching the hand, snapping the fingers, swinging the foot, he is always in motion, or some part of the body is stiff. When sitting in a rocker, he involuntarily keeps rocking. Even the bed is not allowed to hold him, on account of this nervous tension. One can learn to fall instantly like a dead weight, whenever one lies down.

"Let the mind rest, as well as the body. Think of nothing, yet do not try to think of nothing; avoid making any effort of any kind, whether to think or not to think. Simply be perfectly passive, letting the mind be a vacuum. You may not find this condition at once, but move toward it, and you will certainly succeed."

"I fear I'd fall asleep; then I'd be sure to sleep too long."

"That would be a good thing, surely. If you positively cannot take more time, your little girl might awaken you; but lie quiet an hour, whether you sleep or not.

"Live as much as possible outdoors, at least three or four hours every day, and do all the work you can in the open air. For instance, if you have apples or potatoes to pare, go outside into the sunshine. Sit all you can while at work; you could even iron small articles on a lapboard while sitting. I hope you let your little girl assist you? A child five years old can do many things to help her mother, which will be for her own benefit as well."

"I have no time to teach her."

"Pardon me, but some things she might learn in five minutes. This alone

would save part of the time you need for rest."

"I am glad you mentioned it; strange I had not thought of it in that way before."

Mrs. Cole followed the doctor's suggestions, and in a little time was so much improved that she decided she could do her work comfortably without a girl, especially as harvesting was over and they would have no hired man. Mr. Cole said she should never work so again. He himself assisted her in many ways; and he felt paid many times over when he saw his wife more as she was when he married her, six years before, rather than the prematurely old woman she was fast becoming.

One day her husband read the following in her diary; while he playfully rallied her about it, he was not above uniting with her in its observance:—

"A Good Prescription for Daily Use"

"Don't worry; seek peace and pursue it. Don't hurry; too swift arrives as tardily as too slow. Sleep and rest abundantly. The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merriman. Spend less nervous energy than you make; work like a man, but don't be worked to death. Be cheerful; a light heart lives long. Think only healthful thoughts: 'As a man thinketh in his heart, so is he.' Avoid passion and excitement; a moment's anger may be fatal. Associate with healthy people; health, as well as disease, is contagious. Don't carry the whole world on your shoulders, far less the universe; trust in the good Lord. Never despair; lost hope is a fatal disease."



Prepare the Sails

HUDSON TAYLOR was a man of great faith in God, as well as a great missionary. When he first went to China, it was in a sailing vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to go about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray to God for help.

"I will," said Taylor, "provided you set your sails to catch the breeze."

The captain declined to make himself a laughingstock by unfurling sails in a dead calm.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done. While Taylor was engaged in prayer, there was a knock at his stateroom door. "Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And, sure enough, when but a hundred yards from shore, a strong wind had struck the sails of the boat so that the cannibals were cheated out of their human prey.—*Selected.*



Protestant Mass Meeting in Detroit

On the evening of February 12, the birthday of Lincoln, a patriotic mass meeting was held at the Armory, in Detroit, the aim of which was to enlighten the public upon the questions: "Is the State of Michigan doing its full duty toward the correction and care of our wayward boys and girls? Is it doing this duty right?"

The personnel of the committee in charge of the mass meeting was Lutheran, and the speakers were the Rev. C. H. Ruesskamp, of this city, and Dr. W. Schoenfeld, of New York, who spoke upon the separation of church and state. Dr. Schoenfeld may be remembered as one of the men who replied to President Roosevelt's statement that he regarded with satisfaction the time when a Catholic statesman would be elected to fill the presidential office.

There was no demonstration of opposition against the mass meeting, such as has been manifested by the Catholics in many parts of the country, little publicity having been given to the announcement, and admission being by cards, which were distributed mostly in a private way. Yet the seating capacity of the building, which accommodates four thousand persons, was taxed by the citizens, mostly men, who responded to the invitation.

When we learned of the meeting, we communicated with the committee, most of whom are acquainted with our work through the *Protestant Magazine*, and were cordially given an opportunity to have the magazine placed on sale at the entrance of the hall. Our workers who waited upon the people with the magazine as they came out from the meeting, met a friendly reception and disposed of about one hundred and fifty copies, although no public announcement was made in behalf of the publication. Dr. Schoenfeld in his address, in referring to Roman Catholic opposition to civil marriage, held up before the audience in proof of his statements what appeared to be a page from the *Protestant Magazine*, Vol. IV, No. 2, showing a facsimile certificate of baptism which declared the offspring of such marriages illegitimate. The incident indicates the work which our literature is doing in enlightening the minds of great and good men, whose strong influence God will use to hold back the evil which threatens our country. This address by Dr. Schoenfeld was able and convincing, lacking neither the force of plain-spoken truth nor the finish of Christian culture and courtesy, and his statements were applauded again and again by the large and intelligent audience which listened to him.

Resolutions were passed at the mass meeting protesting against the juvenile courts of the city and county using private and sectarian institutions as places of penal imprisonment and servitude for

the confinement of dependent, neglected, and delinquent children and youth.

Other resolutions relating to the organization of a State-wide campaign against the present confusion of church and state, and demanding a free press, were also passed.

The meeting was opened with the singing of "America," and closed with a patriotic song entitled "Michigan, My Michigan," sung to the air of "Maryland." Thousands of strong and loyal voices united in the song of fidelity, the first stanza of which follows:—

"The call has brought us to thy side,
Michigan, our Michigan.
We have the charge, with loyal pride,
Michigan, our Michigan.
We gladly pledge our vows with thee
Beneath the shadowing oak and pine
That guard the glory of our shrine,
Michigan, our Michigan."

LEE S. WHEELER.

Capital and Labor

[The following quotations are taken from a sermon delivered several weeks ago by Dr. Gabriel Reid Maguire, pastor of the Park Avenue Baptist Church of Plainfield, N. J. The report is furnished us by Brother F. E. Johnstone, of that city.—Ed.]

The greatest war the world has ever seen is that between capital and labor,—a war of centuries. The middle classes in this country, who have held the balance of power, acting as mediator between the two extremes, are diminishing. Should this state of affairs continue as it has during the past twenty-five years, there will soon be no middle classes; there will be the very rich or the very poor, palaces or hovels. Some people have an idea that this trouble between capital and labor is just like a crying child that will soon fall asleep; but the problem is far more serious than that. Most of the men who have tried to pacify these two parties have miserably failed. The trade-union is more bitter today than it ever was. "Give us more wages," cry the employees. "You shall have less," says the capitalist. There are 10,000,000 persons in this country tonight on the verge of starvation, and 4,000,000 paupers. Several million hungry persons cannot be kept quiet very long, no matter how large the police force, nor how many the enactments of the legislature. This war between capital and labor will never be settled by human wisdom. Christianity is the only force in the universe that has the power to settle this controversy.

The laboring class is not found in our churches today, and there is a reason for it. They think the church is supported by the capitalist, and that therefore the rich own the preacher. The church has got to wake up. There is too much cold-storage religion. There

is too much churchianity, and not enough Christianity. It is a sin to build million-dollar churches in New York City, with the thousands of poor and needy at our very doors. That is churchianity, not Christianity. Jesus Christ loved the poor as well as the rich.

How shall we solve the problem? This controversy between monopoly and labor cannot be stopped by crying out against the rich. There is no laboring man in America who would not be rich if he could. It is no sin to be rich if the riches are attained honestly, if fortunes are amassed through skill and industry; but if wealth comes through grinding down the wages until there is barely sufficient to keep soul and body together, if the millionaire is known to take the bread from children's mouths, the curse of God will surely follow him.

Neither is this problem solved by cynical and unsympathetic treatment of the laboring classes. This question can never be settled by violence. God never blessed murder. If you were to blow up all the magnificent residences in Plainfield tonight, all the brick and stone would fall back upon your own head. Anarchy will never heal the breach. Barbarism was never known to cure the ills of civilization.

Capital and labor stand today with thumbs on each other's throats, and it is high time we looked somewhere for a settlement of the difficulty; and this is not to be found in churchianity. No force nor influence in the universe will ever be able to settle this momentous question but the power of the living God. Jesus is the only one who can settle this gigantic question,—he who died a death of shame on the cross. Before such a cross I ask the capitalist and the laborer to meet, to shake hands, to permit the golden rule to govern their lives, and to worship the Saviour, who gave his life for both.

Religious Liberty Work in the North Pacific Union Conference

On January 9 I started on a tour of the Western Washington Conference, holding religious liberty institutes and meetings with the churches and speaking in public halls. The following places were visited: Tacoma, Seattle, Forest Home, Everett, Colby, Aberdeen, and Centralia. At all these places we had good meetings.

Elder J. M. Willoughby, religious liberty secretary for the conference, was present during the meeting at Tacoma, as he is pastor of the church at that place. He was also with us one day at Everett. It was my privilege to speak the last Sunday night of the institute at Seattle. There was present a fine audience. At the close of the meeting, Elder Piper, the pastor, presented the *Liberty* magazine and secured a good list of subscribers.

At Everett, we secured the Odd Fellows' hall for our last meeting. Excellent attention was given to the truths spoken. Much literature was sold and distributed at Everett. At Aberdeen it was my privilege to open the temperance campaign, speaking in the Baptist church to an appreciative audience.

Now that there is a clean-cut temperance issue on in the State of Washing-

ton, it gives us an excellent opportunity to place ourselves and our message in a right light before the people. We should plan to do this. Then, when because of our attitude on Sunday closing we are classed by those favoring it with the saloon keepers and men of that class, those who are honest will know better.

There is also a concerted move on in many places in Washington to close up things on Sunday. Thus while we are working for a good thing, we can at the same time work against an evil thing.

After spending a few days at Centralia, I was called to Wenatchee, a city in the Upper Columbia Conference. The city council had passed a Sunday-closing ordinance, but it had not been signed by the mayor. On reaching the city, I found that a good hall in the Commercial Club building had been secured, and a meeting announced at which I was to speak.

I called on the mayor and had a very interesting and pleasant visit. Some of the councilmen were present at the meeting, among them the one who had introduced the Sunday-closing ordinance. The president, secretary, and other members of the Commercial Club were also present, as well as other prominent men and women of the city. It was a splendid opportunity to present the truths of the message to some who otherwise would not have heard it. The two daily papers of the city gave good accounts of the meeting. Two days after this, the mayor vetoed the Sunday bill.

The city of Walla Walla is at present agitated over Sunday closing, following a revival. We are arranging for a meeting in the Keylor Grand Theater. Thus it is that matters are hurrying on to completion. May we do all in our power to hasten the coming of our Lord.

W. F. MARTIN.

The Continental Congress and Romanism

THE question of preserving our liberties from the machinations of the Church of Rome is a present problem. But it was also uppermost in the minds of our forefathers. One of the first actions taken by the Continental Congress was regarding the Catholic religion. Sept. 5, 1774, an address to the people of Great Britain was adopted by the delegates of our American colonies. In this appeal we find this resolution:—

"That the late act of Parliament for establishing the Roman Catholic religion in the French laws in that extensive country now called Quebec, is dangerous in an extreme degree to the Protestant religion and to the civil rights and liberties of all America; and therefore as men and Protestant Christians, we are indispensably obliged to take all proper measures for our security."—*Journals of the Continental Congress,* Vol. 1, page 16.

This was followed a few days later by this declaration:—

"Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country [Canada] a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion through every part of the world."—*Id.*, page 44.

The founders of our government were enjoying a large degree of civil and re-

ligious liberty. The pit of religious tyranny and intolerance was just behind them. They did not wish again to become ensnared in the net of the Papacy.

The statement is now being made, and has been asserted for many years, that religious liberty in America was first planted in Maryland by a Roman Catholic, Lord Baltimore by name. He is held forth as a representative of Catholic principles regarding religious liberty.

But it is very evident from the foregoing resolutions that our forefathers, who lived not far from Baltimore's day, saw anything but liberty in the teachings and practices of the Roman Church. They saw danger to their liberties when Rome began to intrench itself even outside of the colonies.

C. E. HOLMES.

Virginia

PORTSMOUTH.—A number of years ago a church was organized at Portsmouth, but through reverses the number had been reduced to about ten or twelve, and these were all sisters, and somewhat scattered, without any place for meetings, except in private houses.

In February, 1913, we sent a company of workers there to hold a series of meetings, and for a time great hopes were entertained that a good work would be accomplished; but bitter opposition arose, and although services were continued in a hall and tent for weeks, only a few took their stand for the truth.

It was decided to hold our camp meetings at Portsmouth, for both white and colored people, and a tent effort was also held for the colored people. The camp meetings awakened quite an interest, among both classes. Brethren L. O. Gordon and J. D. Reavis followed up the interest awakened by the camp meeting among the white people, and a number were added to the church.

Elders J. B. Mallory and W. H. Sebastian conducted the tent effort for the colored people, and as a result, a few weeks ago I had the pleasure of organizing a church there of seventeen members, who are fully instructed on all points of our faith, and are faithful tithe payers. Others have since been added, and the interest still continues.

After camp meeting it was decided to erect a small church building for the white people, and our brethren have done nobly, having completed a neat structure that will seat one hundred and fifty persons. One month ago Elder G. W. Walker, of Richmond, joined Brother Gordon in a series of meetings in the new church building, and a good interest has been manifested. When an opportunity was given a few nights ago for all who had decided to obey God and keep all his commandments to manifest it by standing, fully twenty-five responded, and yesterday eight persons followed their Lord in baptism. This makes about twenty-five who have united with the church since our effort began, bringing the membership up to nearly forty. The church is rejoicing greatly over what has been accomplished, and the outlook for the work is bright. A room was built in connection with the church for school purposes, and a church school has been started. The two churches now number about sixty, and courage fills the hearts of all, while one year ago there were only about a dozen

believers, and the outlook was discouraging.

Perhaps I should say in closing that Sister Watkins, who fell asleep a few months ago, was, perhaps, more instrumental in holding this company together for years than any other person. She was a faithful, godly woman, and for years prayed for this revival of the work at Portsmouth. How her heart would rejoice could she witness what has been accomplished! She rests from her labors, but her works do follow her.

W. J. STONE.

Foreign Mission Bands

THE report of the Foreign Mission Bands has been somewhat delayed. All the colleges have been heard from now except Pacific Union College. The best report comes from Berrien Springs. It reports sixty-one students definitely planning to go to foreign fields. Of these, four prefer China; seven prefer India; seventeen prefer Africa, one especially choosing Abyssinia; nine prefer Spanish fields, seven of these specifying South America; four prefer Japan; one chooses Mohammedan fields; the rest express no preference. Of the sixty-one, twenty-five are in college grades and thirty-six in the academic.

Walla Walla reports forty resident members, twenty-seven honorary members (now in the foreign field), and one hundred and three members now in the work here at home. Of these last, fifteen are in the ministry, twenty-four are teaching in our schools, four are State agents for our book work, twelve are nurses, five are bookkeepers and stenographers. Details of grade of work of resident members or their preferred fields were not given.

At Mount Vernon there are thirty-two students definitely planning on the foreign field. Their preferences are not specified, except in the case of two students, one choosing India and the other China. Three students are listed as in the college grades, and twenty-nine in the academic. Seven associate members are reported, who are studying the foreign mission question, but have not yet decided definitely to plan to go.

The Foreign Mission Seminary organized a band of twenty-five this year. Of these, five have already gone out this current year. It is expected four others will go out before the close of the school year. Of these twenty-five, three are college graduates, one a graduate from a fourteen-grade musical course, several are graduate nurses, and most of the others have at least finished an academic course.

Union College reports a band of twenty-two members definitely planning on the foreign field. Details of grade of work and preferred fields were not given. Union's honorary membership should number about one hundred, for over one hundred have gone from that college to the foreign field.

Deducting the five who have gone out from the Seminary this current year, there are one hundred and seventy-five young people at these four schools who are definitely planning on service in the foreign field. We cannot but take courage at the army which the Lord is providing. Let us pray both that these dear young people may be well prepared intellectually and spiritually and that their num-

bers may be greatly increased. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

L. L. CAVINESS,
Interband Secretary.

Publishing Department

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

The January Summary

We hope that all our general and field agents will study carefully the summary this month. Of the ten unions in North America which reported, three show a gain over the corresponding month last year, and the other seven each show a loss. This may be due in part to the union conference meetings which have been held during the first part of the year, but there is a falling off in some of the unions where these meetings have not yet been held. But notwithstanding the falling off in some unions in the book and periodical sales, we are glad to see that the grand total of sales for the month is more than for January, 1913.

We are glad to see that the periodical work in the fields outside of North America shows a very substantial gain over last year. Let us bend every energy to make up for the loss in our book sales this month, and to make 1914 a better year than any we have ever had in the history of our literature work.

Will not each one put forth earnest efforts to make a better time record than was made last year? N. Z. T.

The December Summary

As both the secretaries of the Publishing Department were absent from the office when our December summary was made up, we were unable to mention some features in it which we believe will be of interest to all. This summary shows a gain in book sales of more than \$2,500 over December of 1912, and is the largest December summary we have ever published. The total value of orders taken during 1913 was \$1,051,766.94, \$600,873 worth of these orders being taken in the United States, and \$450,800 worth in fields outside.

If the colporteurs could have realized more fully the importance of putting in full time, this summary might have been even larger. In North America each colporteur worked on an average not quite 76 hours a month, or about 17½ hours a week. Those in fields outside of North America did a little better, working 89 1-3 hours a month, or 20 2-3 hours a week. Shall we not, during 1914, make a better record than this?

Over 6,450,000 copies of our missionary periodicals and magazines were sold during the year, of which 4,600,000 were sold outside of North America. We feel very grateful for the good work which has been done. We are still hoping that our total sales for the world will reach the two-million-dollar mark.

N. Z. T.

Comparative Summary for Foreign Periodicals

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

Colporteurs' Summary for January, 1914

| UNIONS | Books | | | Periodicals | | | |
|-------------------------|-------|------|------------|-------------|----------|------------|------------|
| | AGTS. | HRS. | VALUE 1914 | VALUE 1913 | NO. COP. | VALUE 1914 | VALUE 1913 |
| ATLANTIC | | | | | | | |
| Maine | 5 | 93 | \$ 81.45 | \$ 56.05 | 310 | \$ 31.00 | \$ 58.50 |
| N. New England | 3 | 108 | 117.80 | 184.20 | 580 | 58.00 | 43.10 |
| Massachusetts | 6 | 289 | 371.80 | 417.50 | 3318 | 331.80 | 591.90 |
| S. New England | 3 | 191 | 163.50 | 137.10 | 2007 | 200.70 | 200.60 |
| New York | 7 | 360 | 457.81 | 605.60 | 1250 | 125.00 | 121.00 |
| W. New York | 11 | 352 | 291.60 | 133.30 | 938 | 93.80 | 155.50 |
| Gr. New York | 8 | 526 | 650.39 | 353.85 | 4565 | 456.50 | 610.40 |
| Totals | 43 | 1919 | 2134.35 | 1887.60 | 12968 | 1296.80 | 1781.00 |
| COLUMBIA | | | | | | | |
| Ohio | 24 | 1060 | 1054.85 | 1253.80 | 3645 | 364.50 | 447.70 |
| West Virginia | 6 | 594 | 973.70 | 672.85 | 100 | 10.00 | 35.80 |
| Chesapeake | 6 | 470 | 657.90 | 913.75 | 933 | 93.30 | 102.30 |
| E. Pennsylvania | 5 | 372 | 362.05 | 1061.54 | 1188 | 118.80 | 279.60 |
| W. Pennsylvania | 10 | 767 | 907.00 | 1148.00 | 3751 | 375.10 | 197.90 |
| New Jersey | 8 | 483 | 590.90 | 827.65 | 1831 | 183.10 | 182.00 |
| Dist. of Columbia | 6 | 483 | 672.15 | 993.70 | 1446 | 144.60 | 241.80 |
| Virginia | 8 | 343 | 406.15 | 254.75 | 770 | 77.00 | 140.10 |
| Totals | 73 | 4572 | 5622.70 | 7126.04 | 13664 | 1366.40 | 1627.20 |
| LAKE | | | | | | | |
| E. Michigan | 7 | 926 | 659.85 | 554.95 | 3808 | 380.80 | 276.80 |
| W. Michigan | 5 | 384 | 310.30 | 314.45 | 1504 | 150.40 | 209.70 |
| N. Michigan | 2 | 189 | 110.95 | 103.30 | 836 | 83.60 | 35.50 |
| Wisconsin | 3 | 62 | 56.25 | 585.80 | 3148 | 314.80 | 136.20 |
| N. Illinois | 3 | 177 | 99.35 | 256.95 | 4372 | 437.20 | 646.50 |
| S. Illinois | 13 | 1082 | 927.25 | 1158.15 | 212 | 21.20 | 31.60 |
| Indiana | 13 | 688 | 741.75 | 131.50 | 1375 | 137.50 | 52.60 |
| Totals | 46 | 3508 | 2905.70 | 3105.10 | 15255 | 1525.50 | 1388.90 |
| EASTERN CANADIAN | | | | | | | |
| Ontario | 2 | .... | 224.30 | 372.85 | 2042 | 204.20 | 170.10 |
| Quebec | 1 | .... | 19.25 | ..... | 110 | 11.00 | 97.50 |
| Maritime | 1 | .... | 22.50 | ..... | 54 | 5.40 | ..... |
| Newfoundland | .. | .... | ..... | ..... | 90 | 9.00 | 46.00 |
| Totals | 4 | .... | 266.05 | 372.85 | 2296 | 229.60 | 313.60 |
| SOUTHERN | | | | | | | |
| Louisiana | 5 | 376 | 183.00 | 603.50 | 350 | 35.00 | 148.00 |
| Alabama | 8 | 585 | 387.30 | 484.00 | 1015 | 101.50 | 90.50 |
| Kentucky | 4 | 227 | 281.15 | 412.65 | 835 | 83.50 | 130.20 |
| Mississippi | 9 | 409 | 363.50 | 525.05 | 575 | 57.50 | 72.00 |
| Tennessee River | 12 | 882 | 695.50 | 355.80 | 395 | 39.50 | 156.50 |
| Totals | 38 | 2539 | 1910.45 | 2381.00 | 3170 | 317.00 | 597.20 |
| SOUTHEASTERN | | | | | | | |
| Cumberland | 9 | 1245 | 834.35 | 565.25 | 11 | 1.10 | 80.50 |
| Georgia | .. | .... | ..... | 308.45 | 1535 | 153.50 | 259.00 |
| North Carolina | 14 | 876 | 828.75 | 508.75 | 768 | 76.80 | 182.50 |
| South Carolina | 12 | 1395 | 1074.80 | 415.00 | 346 | 34.60 | 102.50 |
| Florida | 13 | 958 | 1514.00 | 658.50 | 845 | 84.50 | 92.00 |
| Totals | 48 | 4474 | 4251.90 | 2455.95 | 3505 | 350.50 | 716.50 |
| SOUTHWESTERN | | | | | | | |
| Arkansas | 11 | 830 | 885.75 | 280.95 | 715 | 71.50 | 96.20 |
| Oklahoma | 20 | 1009 | 1174.25 | 889.05 | 1592 | 159.20 | 106.00 |
| W. Texas | 1 | 47 | 29.00 | 302.70 | 10 | 1.00 | 16.00 |
| S. Texas | 6 | 518 | 557.95 | 229.60 | 557 | 55.70 | 82.60 |
| N. Texas | 4 | 218 | 90.75 | 265.70 | 350 | 35.00 | 62.50 |
| New Mexico | 7 | 581 | 702.35 | 687.56 | 230 | 23.00 | 54.00 |
| Totals | 49 | 3203 | 3440.05 | 2655.56 | 3454 | 345.40 | 417.30 |
| CENTRAL | | | | | | | |
| N. Missouri | 16 | 455 | 741.60 | ..... | 781 | 78.10 | 32.20 |
| S. Missouri | 6 | 147 | 197.25 | 1443.00 | 1240 | 124.00 | 33.50 |
| E. Colorado | 11 | 44 | 81.85 | 167.50 | 586 | 58.60 | 155.50 |
| W. Colorado | 1 | 64 | 93.00 | ..... | 265 | 26.50 | 19.30 |
| Nebraska | 10 | 262 | 444.65 | 155.55 | 640 | 64.00 | 133.00 |
| Wyoming | .. | .... | ..... | 265.00 | 19 | 1.90 | 34.30 |
| E. Kansas | .. | .... | ..... | 117.10 | 170 | 17.00 | 119.00 |
| W. Kansas | 18 | 612 | 435.25 | 942.26 | 700 | 70.00 | 56.50 |
| Totals | 62 | 1584 | *1993.60 | 3090.41 | 4401 | 440.10 | 583.30 |
| NORTHERN | | | | | | | |
| Iowa | .. | .... | ..... | 356.80 | 5740 | 574.00 | 261.00 |
| Minnesota | .. | .... | ..... | 154.75 | 4587 | 458.70 | 319.60 |
| North Dakota | .. | .... | ..... | ..... | 785 | 78.50 | 27.00 |
| South Dakota | .. | .... | ..... | ..... | 678 | 67.80 | 19.50 |
| Totals | .. | .... | ..... | 511.55 | 11790 | 1179.00 | 627.10 |

| UNIONS | Books | | Books | | Periodicals | | Periodicals | |
|---|-------|-------|------------|------------|-------------|------------|-------------|------------|
| | AGTS. | HRS. | VALUE 1914 | VALUE 1913 | NO. COP. | VALUE 1914 | VALUE 1913 | VALUE 1913 |
| PACIFIC | | | | | | | | |
| California | 2 | 35 | \$ 28.75 | \$..... | 4322 | \$ 432.20 | \$..... | \$..... |
| N. Cal.-Nev. | 2 | 104 | 143.20 | 210.50 | 1350 | 135.00 | 195.00 | 195.00 |
| Arizona | 4 | 143 | 148.25 | 45.45 | 100 | 10.00 | 10.00 | 10.00 |
| S. California | 9 | 233 | 304.05 | 352.55 | 7890 | 789.00 | 855.40 | 855.40 |
| Utah | .. | .... | ..... | 46.00 | 40 | 4.00 | 26.00 | 26.00 |
| Gen. California | 8 | 53 | 335.00 | 217.50 | 655 | 65.50 | 63.00 | 63.00 |
| California Coast | .. | .... | ..... | 269.05 | 300 | 30.00 | 445.80 | 445.80 |
| Totals | 25 | 568 | 959.25 | 1141.05 | 14657 | 1465.70 | 1595.20 | 1595.20 |
| NORTH PACIFIC | | | | | | | | |
| W. Washington | .. | .... | ..... | 187.60 | 3450 | 345.00 | 493.50 | 493.50 |
| Upper Columbia | .. | .... | ..... | 298.50 | 195 | 19.50 | 127.00 | 127.00 |
| W. Oregon | 5 | 279 | 367.65 | 167.25 | 1365 | 136.50 | 270.00 | 270.00 |
| S. Idaho | .. | .... | ..... | ..... | 319 | 31.90 | 53.00 | 53.00 |
| Montana | 1 | 125 | 216.25 | ..... | 666 | 66.60 | 45.30 | 45.30 |
| S. Oregon | 3 | 127 | 158.70 | ..... | 1180 | 118.00 | 32.50 | 32.50 |
| Totals | 9 | 531 | 742.60 | 653.35 | 7175 | 717.50 | 1021.30 | 1021.30 |
| WEST CANADIAN | | | | | | | | |
| Alberta | .. | .... | ..... | ..... | 479 | 47.90 | 41.50 | 41.50 |
| Manitoba | .. | .... | ..... | ..... | 1090 | 109.00 | 70.00 | 70.00 |
| British Columbia | .. | .... | ..... | ..... | 4310 | 431.00 | 8.00 | 8.00 |
| Saskatchewan | .. | .... | ..... | ..... | 1130 | 113.00 | 16.50 | 16.50 |
| Totals | .. | .... | ..... | ..... | 7009 | 700.90 | 136.00 | 136.00 |
| Subscription lists | ..... | ..... | ..... | ..... | 41643 | 4164.30 | 4691.20 | 4691.20 |
| Foreign and miscellaneous | ..... | ..... | ..... | ..... | 11984 | 1198.40 | 2212.20 | 2212.20 |
| FOREIGN UNION CONFERENCES AND MISSIONS | | | | | | | | |
| British | 42 | 3154 | 1253.28 | 1120.16 | 192154 | 6711.20 | 3986.14 | 3986.14 |
| Australasian | 75 | 5841 | 10492.60 | 10793.66 | ..... | 1939.58 | ..... | ..... |
| South African | 8 | 701 | 737.79 | 636.08 | 224 | 12.42 | 128.90 | 128.90 |
| Indian | 19 | 3739 | 712.78 | 472.35 | ..... | ..... | ..... | ..... |
| Scandinavian | 86 | 14532 | 3776.56 | 1891.28 | 68620 | 4765.04 | 457.50 | 457.50 |
| E. German | 104 | 7891 | 2914.77 | 16273.70 | 72077 | 1744.71 | 5124.30 | 5124.30 |
| W. German | 110 | 8947 | 3135.99 | ..... | 106891 | 2901.35 | ..... | ..... |
| Danube | 57 | 4700 | 1132.79 | ..... | 3156 | ..... | ..... | ..... |
| Gen. European | 119 | 10395 | 4998.38 | ..... | 29097 | 947.47 | ..... | ..... |
| Russian | 29 | ..... | 1849.50 | 1942.85 | ..... | 174.50 | ..... | ..... |
| Siberian | 5 | ..... | 486.18 | 147.01 | ..... | ..... | ..... | ..... |
| Latin | 9 | 1206 | 1059.16 | 334.50 | 6602 | 187.22 | 51.34 | 51.34 |
| Mexican | .. | .... | ..... | ..... | ..... | ..... | 410.11 | 410.11 |
| Porto Rico | .. | .... | ..... | 31.50 | ..... | ..... | 11.10 | 11.10 |
| Cuba | 5 | 420 | 843.05 | 876.77 | 219 | 19.22 | 46.40 | 46.40 |
| W. Caribbean | 5 | ..... | 476.95 | ..... | 2378 | 207.52 | ..... | ..... |
| E. Caribbean | .. | .... | ..... | ..... | ..... | ..... | ..... | ..... |
| Levant | 8 | 601 | 64.90 | 81.48 | ..... | ..... | ..... | ..... |
| Korean | .. | .... | 27.33 | ..... | 3219 | 80.47 | ..... | ..... |
| South American | 20 | 539 | 1277.25 | 4099.58 | ..... | 59.45 | 85.84 | 85.84 |
| Japan | 6 | 956 | 17.78 | ..... | 1331 | 45.21 | ..... | ..... |
| Brazil | .. | .... | ..... | ..... | ..... | ..... | ..... | ..... |
| Philippine Islands | 1 | 89 | 213.83 | 181.50 | ..... | ..... | ..... | ..... |
| Canary Islands | .. | .... | ..... | ..... | ..... | ..... | ..... | ..... |
| China | .. | .... | ..... | ..... | ..... | ..... | ..... | ..... |
| Totals, foreign | 708 | 63711 | 35470.87 | 38882.42 | 485968 | 19795.36 | 10301.63 | 10301.63 |
| Totals, N. Am. | 397 | 22898 | 24226.65 | 25380.46 | 152971 | 15297.10 | 17708.00 | 17708.00 |
| Grand totals | 1105 | 86609 | \$59697.52 | \$64262.88 | 638939 | \$35092.46 | \$28009.63 | \$28009.63 |

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

| Comparative Summary of American Periodicals | | | | | | |
|---|--------|--------|--------|--------|--------|---------|
| | 1911 | 1912 | 1913 | 1914 | 1914 | 1914 |
| Jan.* | 12220 | 121666 | 177080 | 152971 | Aug. | 215773 |
| Feb. | 99234 | 144257 | 201659 | ..... | Sept. | 135179 |
| March | 244003 | 207529 | 166499 | ..... | Oct. | 164537 |
| April | 192757 | 189498 | 152088 | ..... | Nov. | 110326 |
| May | 141204 | 162220 | 166465 | ..... | Dec. | 98541 |
| June | 145025 | 163120 | 156550 | ..... | Totals | 1866363 |
| July | 197582 | 191937 | 176772 | ..... |  | 2344207 |

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

Missionary Correspondence

ONE important line of God's work, and one in which many can engage who cannot in any other, is missionary correspondence. When the judgment reveals the result of the work that is being done in the earth, I believe there will be many things seen that will surprise even those who have been trying to do what they could in the Lord's work. Of course we all expect to see many souls saved as the result of the labors of our ministers and Bible workers; but if there is any virtue in the promises of God, we may also expect that those who quietly and humbly try to disseminate the principles of God's truth by means of missionary correspondence, will also have many stars in their crown of rejoicing. This part of our work is not receiving the attention it should. While our numbers are increasing, and some lines of work are rapidly developing, we find that the number of missionary letters written is growing less and less. I have tried in many different States to learn the cause of this, and I almost invariably receive a reply to my inquiries something like the following: "I do not see any results from my missionary correspondence;" "I have written a great many letters, but have received only a few replies, and have become discouraged," etc.

We find that the Lord says by the mouth of the prophet Isaiah: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Chap. 55: 10, 11. Now if we believe that the truth which we send out in the letters we write is in harmony with God's Word and is part of his truth, we can take this language as applying to our individual cases. And whenever we send a missionary letter in the right spirit, and in harmony with a plan which the Lord can bless, we have just as much reason to expect that good results will be seen in the end as the minister has who preaches the word from the sacred desk; for just as surely as the rain and snow descend from heaven, so surely will the word of God prosper in the thing whereto he sends it, and accomplish that which he pleases; and when the harvest of the world is gathered, we have the sure promise that the word will not return void.

Another objection I find raised by some of our good missionary workers is that they feel so incapable of writing letters. Now if we feel our inability as we ought, it is very positive evidence that we are in a condition where the Lord will help us in our work; for he has promised that his grace will be sufficient for every time of need; and if we feel our lack of wisdom and ask him, he will bestow upon us liberally. But the trouble is that many times we plead our inability simply because of our lack of a disposition to do that which the Lord would have us do.

If we had some good news about worldly affairs that we wished to convey to our friends, how many of us would refrain from writing to them on account

of inability? But we have the good news of the soon coming of Christ, and the precious truths which the Lord has permitted us to learn, and why should we not have the same earnestness and zeal in sending these truths to our friends and acquaintances who do not know them, as we do in worldly things?

I was much interested in a letter received from Elder Haskell, from which I quote a few statements. He says:—

"There are ideas which we hold about Christ that present him in an attractive light to the sinner and to those who believe in him, as much ahead of the ideas of the other denominations as our peculiar views are different from theirs. Now why not present these attractions in Christ, and let them first see that we have Christ, and that we see in him matchless charms far beyond their ideas of him? If I should be permitted to say why I think Christ is not presented more prominently by our missionary workers in their missionary correspondence, it would be that they themselves have never seen any superior charms in him. They have never had that depth of experience that leads them to realize that there is in Christ any more than the ordinary professor finds in him. So it is impossible for them to present these features of Christ which they have never seen nor known. And consequently their ideas of the missionary spirit and missionary correspondence are to present some denominational features, some doctrinal points, that others do not see."

I believe there is a great deal of truth in these statements by Elder Haskell; and I feel very anxious that all our missionary workers may reach that place in their Christian experience where Christ will be their all in all; where they can say, with the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Many of our missionary workers are depending upon some person who has had a good deal of experience to furnish them with the form of a missionary letter to be written, so that all they have to do is to copy that letter, and send it out with the first package of reading matter to those with whom they intend to correspond. I do not believe this is the way the Lord would have us do. If we should apply this principle to the work of the minister, and have some one write out a sermon for all the ministers to preach, we should feel that such an arrangement was making mere machines of the ministers, leaving no opportunity for the Spirit of the Lord to direct them in their work; and yet many of our missionary workers are satisfied to copy a letter that has been written by some one else.

I believe the language of the apostle Paul in 2 Tim. 2:15 applies with just as much force to the person who undertakes to write a missionary letter as it does to the minister. And this part of our work should be studied as carefully and entered upon with as much desire to have the approval of God as any other. When the Spirit of God, in answer to earnest prayer, directs the mind of a faithful brother or sister in penning a missionary letter, the same Spirit will impress the truths contained in the let-

ter upon the heart of the one who receives it. But on the other hand, if the one who writes the letter simply copies it from one furnished him, and does not seek for wisdom from the Lord, we cannot expect that the Spirit of the Lord will have much to do with it when it reaches the one to whom it was written. Let us, then, seek the Lord for wisdom, and continue our missionary correspondence with more diligence and care than ever in the past.—*Selected.*

Missionary Volunteer Department

| | | |
|------------------|-------|-----------------------------|
| M. E. KERN | - - - | General Secretary |
| C. L. BENSON | - - - | Assistant Secretary |
| MATILDA ERICKSON | - - - | N. Am. Div. Secretary |
| MEADE MACGUIRE | - - - | N. Am. Div. Field Secretary |

The 1914 Goal

Of North American Missionary Volunteers

1. FIFTEEN hundred young people added to the church and to our Missionary Volunteer organization.
2. Five hundred new Members of Attainment.
3. One thousand Reading Course certificates.
4. Twenty-five thousand dollars for missions from our Missionary Volunteer Societies.

How to Reach the Goal

1. Every Missionary Volunteer,—
 - a. An observer of the morning watch.
 - b. Determined to win at least one soul.
 - c. Studying for Attainment membership.
 - d. A Reading Course member.
 - e. Give \$2.50 for foreign missions through the Missionary Volunteer Society.
2. "At it, all at it, and always at it." —*Wesley.*
3. Determine to reach the goal. "The best way to succeed is to determine not to fail."
4. Strive to pass the goal in every point possible.

That, in brief, is the goal toward which our young people are working. From almost every conference come most enthusiastic letters. The words of Samuel J. Mills, "We can do it if we will," used so often in later years by other Christian workers, are sounding through our ranks today as our young people lift their eyes to the 1914 goal. And several conferences are planning not only to reach their proportionate goals, but to go beyond in every point possible.

The young people almost everywhere are doing splendidly. What are you doing to encourage and help those in your community? It will be a great blessing for our young people to reach the goal. Think what it will mean to each young person to be a faithful observer of the morning watch this year, to endeavor earnestly to save at least one relative or friend who is out of the ark of safety, to strive to become rooted and grounded in the truth through the Standard of Attainment plan, to cultivate a taste for wholesome reading, and to enlist his own interests in the regions beyond through his gifts to missions. Surely, striving for this goal cannot fail to bring to every young person who participates a

deeper consecration and a better preparation for service.

On the other hand, the gifts of our Senior and Junior Missionary Volunteers will be felt in the regions beyond. What will \$25,000 do for the Orient? It will do all the following things during 1914:—

- Support the educational work in south China.
- Support the medical work in south China.
- Support the educational work in central China.
- Support all the native workers in central China.
- Support the medical work in central China.
- Equip the China Union Training School.
- Provide five chapels for east China.
- Support the medical work in east China.
- Support the native colporteurs in east China.
- Support the native workers in east China.
- Support native workers in the Malaysian Mission.
- Provide three chapels for the Malaysian Mission.
- Pay running expenses of the Malaysian school.
- Support the medical work in Japan.
- Support five nurses in Korea.
- Support four native Bible women in Korea.
- Support thirteen native teachers in Korea.
- Support one native evangelist in Korea.
- Equip the new school building in Korea.
- Build two homes for missionaries in China.

Because of your interest in foreign missions, and especially because of your interest in the boys and girls and the young men and young women around you, will not you do what you can to encourage them to reach the goal?

Nothing else will hold the young people and the boys and girls as will Christian service, and nothing else is needed so much as is soul-winning work. Robert E. Speer, in an address on South America, tells of a soldier who, having nothing to do, fell asleep on the unfenced deck. Nobody noticed him, and while sound asleep he rolled off, waking up only to utter a cry of despair. He was lost, for no one on that river boat could rescue him from the dark, tumbling waters. There is another picture equally true, and far, far more pathetic. It is that of our own dear young people who are sleeping on unfenced decks. Not one but hundreds of them are slipping off into the world's swift current.

How is it in your church? How many have you lost? How can your conference Missionary Volunteer secretary help you more in saving your young people? Write your conference secretary about your problems.

And finally, in your efforts for the youth, never despair. In Isa. 49:25 God gives you who are contending with the enemy for the salvation of the youth, this promise: "I will contend with him that contendeth with thee, and I will save thy children." M. E.

Our Conference Society

ONE of the most important issues that confronts us today is, How may we come in touch with every young person in our conferences and give him the help needed, that he may become a worker for the Master?

can do through human instrumentalities, when they cooperate with him, in the salvation of souls. It also makes evident the strength which continuous Bible study gives to the Lord's servants in their ministry:—

"The first sermon I ever heard on the subject of the second coming of Christ was in 1852. I was then but nineteen years old. My memory was good, and I talked so much about the subject that the man at whose place I was visiting became annoyed, and said to me, 'Why don't you preach it?' I told him I would if he would get me an audience. To my astonishment, he got together a large roomful of people, and I dared not back down, so I preached my first sermon.

"The next year I went to Canada to preach, without any license or encouragement, only my own conviction. I made it a test that if the Lord would give me some converts who would want to be baptized, I would take that as a call to preach. I spoke in a schoolhouse about five miles from Trent. I did not say one word to a soul privately about his salvation during the two weeks that I preached. It took me all of each day in the woods to study up something to say at night. The schoolhouse was crowded each night, and people stood on the outside, at the open windows. Finally, I concluded no one was converted, and I would go to another neighborhood, where I had been invited to hold a few meetings, and then I would go home. I had neither money nor conveyance, so I walked.

"On my way to this neighborhood, a man with a farm wagon overtook me, and asked me to ride with him. I found he had attended my meetings, and had been converted, and wished to be baptized. He also said that his wife had been converted, and she wished to be baptized. So when I returned, I began to call on the people, and imagine my surprise to find, if I remember correctly, twenty-five converted and wanting baptism. This was my first experience. The next year a Brother William Saxby, of Springfield, gave me the tract 'Elihu on the Sabbath.' As I was on my way to Canada, I spent one day in the woods studying the tract and my Bible, and from that time have been a Sabbath keeper.

"I came back to the States expecting to convert everybody to the Sabbath in about ten minutes, for I supposed everybody believed the Bible. I attended a conference of First-day Adventists, held in Worcester, Mass. At once I was ostracized, and a Brother Hale, of Hubbardston, Mass., took pity on me, and invited me to his home. I went with him, and remained several months, and that autumn about fifteen embraced the truth. Each of their names I remember quite well. This was before I became acquainted with Seventh-day Adventists.

"My Bible was my principal study for two years from the time I heard the first sermon on the coming of Christ. I carried it under my arm every day, and put it under my pillow every night. For two years I think it was never five feet from me day or night. During those years I got out a chronology from the Bible alone. I knew so little of other books that I did not know of any chronology ever gotten out by any other person. I offered it to the *World's Crisis* if they would publish it. I was then

informed of the many chronologies published. I began to obtain a library, and as a result it created a taste for reading works on that subject and other Bible themes, until in the course of fifteen or twenty years I had a library that was worth about two thousand dollars. It consisted of ancient histories, commentaries, Bible dictionaries, and books of like character.

"My attention was soon turned to the obtaining of different translations, until, as I sit writing, I see on my shelves about twenty different translations, some of which I count very rare. These I found to be the best commentaries, as the texts are put in different words to convey the same thought. It was somewhere about 1875 that a fire took place in the house, right back of the room where my library was, and probably about fifteen hundred dollars' worth of books was burned. I have never sought to replace them, save a few most important ones.

"I think it was in the winter of 1854 or 1855 that a man knocked at my door one night, and introduced himself to me as Joseph Bates. He stopped with me about two weeks. He preached to my wife and me from breakfast till noon, and then from noon till night, and at night the company in Hubbardston came together, and it was then and there I embraced present truth, and have believed it ever since.

"In 1870 we held the first camp meeting here in the East, expecting at that time to organize the New England States into one conference. These States at that time owned only one tent. So Brother Rodman and I purchased a fifty-foot tent, agreeing to pay for it in three months, thinking we would pitch our tent and get people into the truth who would pay for it, as we did not have the money. I had never even been licensed.

"Imagine my surprise when at the camp meeting, Elders J. N. Andrews, J. H. Waggoner, and James White being present, it was recommended that several of the New England States be organized into one conference, and I be ordained to the ministry and made president of the conference. The three brethren already mentioned ordained me. I think in 1873 I was made a member of the General Conference Committee, and a member of the publishing board in Battle Creek. In 1882 I visited Europe, and organized the first European council. In 1885 I went to Australia with Elder Corliss and family, Elder Israel and family, Brother Scott (a Bible worker), and William Arnold (a canvasser for 'Thoughts on Daniel and the Revelation'). I returned within one year, having started a paper and established a printing office, an account of which you can see in the old 'Missionary Sketches.' In 1887 I opened the work in London, with three girls as Bible workers. At that time there was only one Seventh-day Adventist in all London. I moved the printing office from Great Grimbsby to North London, and organized the first church in London, with the aid of Brother D. A. Robinson. The church there was prepared for a permanent organization. It was completed after Brother Robinson came. We could not borrow a baptistery, and so built one back of the house.

"During 1889-90 Brother Percy Magan and I, as the spies, went to search the land in Asia and Africa, Japan and

India. On our return to America we visited Australia. The third time I went to Australia was in 1897, after my second visit to Africa.

"I mention these things to show you that I have always been a pioneer, running my own ship, as it were. I always spent my spare time in studying the history of the nations I visited. Now I am past eighty, living, as Brother Loughborough says, on borrowed time; and much of the time I feel like Caleb, as he expressed it at eighty-five, 'As my strength was then, even so is my strength now, for war, both to go out, and come in;' but for several years I have not taken it upon me to do much night work."

J. L. S.

Medical Missionary Department

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

The Experience of a Nurse at the Washington Dispensary

THE experience I received while at the dispensary was certainly a blessed one, and I am thankful for it. One can hardly imagine how human beings can live as many of the poor people do in the section of Washington where the dispensary is located. A family of nine or ten is huddled into two rooms. Sometimes there is only one room. It is very seldom that a bit of fresh air or sunlight enters their rooms.

The principal articles of diet are pigs' heads, fish, and cabbage. Many times while on my visits to different homes, I would see the bony remains of a pig's head, or perhaps of some other animal, lying on a table or hanging on the wall. The people like whisky very much. If they haven't any money for medicine, they surely secure it in some way for whisky and gin.

The children are pitiful sights to look at. Half of them go about the streets wearing scarcely any clothing. Sometimes the little boys who come to the dispensary have on only thin blouse waists and trousers that would fit children ten years older than themselves, or perhaps the trouser legs have been cut off to make them short enough for the boy. Their shoes are usually without soles. Many times the little feet would be all bruised and bleeding, and we would extract pieces of glass from the wounds. We were very happy when we could give them a few articles of clothing; but our supply was limited. The little girls are also dressed very poorly. Their clothes seldom fit them, and a rag serves for a scarf.

The thing that surprised me most was that, on one of my visits to a home, I found the rooms full of smoke—tobacco smoke. Six women were smoking. Four of these were girls from fifteen to nineteen years of age. When I told them I had never seen a woman smoking before, they laughed at me, and told me that the women down there smoke more than the men. The mother of this home carried her cigarette over her ear when it was not in use. When they saw I did not approve of such a habit, they

stopped smoking, and waited until after my visit before lighting their cigarettes. They also began to tidy up their rooms and let in some fresh air and sunlight.

At our clinic we treated all kinds of disease. One can hardly imagine how pitiful some of the cases are. I never realized before how much pain and suffering a person can endure. One case especially I shall never forget. A woman who could hardly walk came in one afternoon and told us she had trouble with her legs. We examined them and found them to be raw from the knee down. She told us that her husband, who is now dead, used to kick and beat her, especially on the legs. Little children came with such sore heads that we could scarcely find the little kinks of hair. One woman who came to see us complained that she always had aches and pains—when one stopped, another began. The doctor prescribed some medicine and also a good hot bath. She looked at the doctor with wide-open mouth and eyes, and finally said: "Doctor, what is that?" Many of these people hardly know what a bath is.

I certainly regretted having to leave the dispensary. My prayer is that you may not forget the dispensary in your prayers, and that you will also think of the paper and tract work that is done there.

MARGUERITE VON DER SCHMIDT.

Paragaphs From a Medical Council

THE following is the final collection of brief statements made by various persons present at a council of medical workers, at Takoma Park, D. C., as referred to in the two preceding articles:—

Missionary Work in and out of the Sanitarium

All the workers, domestics and others, should have some training in missionary work.

We should recognize that persons coming to the sanitarium are in our charge. We have a responsibility.

All persons do not need the same kind of physical treatment, nor do all need the same spiritual help.

We should not leave all the responsibility of spiritual labor with the chaplain. We should all be chaplains in a sense.

The opportunity of the nurse for doing missionary work is unusual, with her close and constant association with the patient, and her knowledge of special needs.

Nurses should be encouraged to do personal work for their patients. There is scarcely a patient that does not need special help in some way.

The worker who improves the opportunities for missionary work in the sanitarium will be prepared to do it in the field.

There are many sick persons out in the field. They are just as susceptible of being reached as are the sick in an institution.

The need of missionary nurses in the field should be recognized by those in position to employ them, and our sanitariums should be prepared to supply them.

It should be that conferences could use nurses when they are graduated just

as they can use the graduates of our colleges.

The slack season can be well improved in sending out companies of workers. This helps both to keep the workers busy and to secure patients for the institution.

A good plan of field work is to send nurses to neighboring churches to spend Sabbath and Sunday in school of health work.

Experience in field missionary work should be given the nurse while in training. This is essential both for good institutional work and for work after graduation.

Companies of nurses can be sent into adjoining towns to do missionary visiting, finding places where they can render help, circulating literature, and doing good in various ways.

An excellent thing is to follow up school of health work or health lectures with house-to-house canvassing for "Ministry of Healing."

Names of persons can be secured at schools of health who can afterward be visited by individual workers, following up the interest already created.

Territory might be divided among the workers for the purpose of thorough follow-up work. All families should be visited. Everything should be done to bring them into the truth.

If institutional work calls a nurse from field work, let some other nurse take the territory and continue the work already begun.

If possible, an experienced leader should be secured to take charge of companies of workers. Instruction should always be given those doing field work, that it may show the best results in every way.

A real missionary meeting should be held each week, at which the workers will report cases of interest, progress made, or help needed. Such a meeting will be an encouragement in helping others get to work.

All workers do not have the same qualifications. One may be able to give good Bible readings, another can sing well, another has a spirit of prayer, another may know how to read good selections in a winning way. All can do something. All should do something in missionary effort.

With a live missionary interest and a keen appreciation of what different workers can do, there can be such a cooperation between workers that the talent of all will be utilized and a great work be done. Such a family is a happy one.

A spiritually minded head nurse can help greatly in selecting suitable ones to do certain things. She should be discerning, and should be on the lookout for cases of need, and watchful to find the right person to render help.

If a patient goes a long time without improvement, something special is probably done. When a patient goes a long time without being helped spiritually, something special should be done. Perhaps a special prayer season is needed, or a change of nurses.

Any effort that is dependent upon the inspiration derived from Bible study cannot be carried on in a formal or mechanical manner. All success in Bible teaching depends on the ability to develop individual interest in the study of the Scriptures.

The Bible has an important place in our training of nurses. It must be made the real basis of a personal experience to each worker, and all Bible study must be conducted in such a way as to stimulate and maintain a healthy spiritual growth.

The business side of the training school should be conducted so that students will give an equivalent for all they get. They should also get all they pay for. The patients should not have to pay for what the students receive.

In a large family there is usually a spirit of freedom with things. Water is allowed to run, electric lights are left burning, linen is freely used, etc. When students are trained to realize that everything has a value, there is less inclination to be wasteful or extravagant.

Students should be allowed to make their complaints, but it should be before the proper persons. If they know that they are expected to state their grievances before the house committee, they will minimize their complaints, as a thing sounds different when it comes to telling it before a committee.

L. A. H.

News and Miscellany

Notes and clippings from the daily and weekly press

—The United States has issued a call for the holding of the third peace conference at The Hague next year. This government took that action, it is understood, at the request of Queen Wilhelmina of Holland.

—Automobiles killed twenty-three persons in New York during the month of January, trolleys killed nine, and wagons killed seven, according to statistics given out by the newly organized Association for the Prevention of Reckless Driving.

—That Chicago is to become yet the more a great city is evident from the movement now under consideration whereby a subway street car system is to be introduced on a large basis. It is proposed that the system be installed to the extent of from \$80,000,000 to \$150,000,000 cost.

—So alarming are the reports of the spread of pellagra, laid before Secretary McAdoo by Surgeon-General Blue, of the Public Health Service, that Congress probably will be urged during the present session to make a special appropriation to rent a hospital building in the South, establish laboratories there, and make a study of the disease in all its phases. Although pellagra is most prevalent in the Southeastern States, it is estimated there have been more than 50,000 cases in the entire country, the disease having been found in forty-four States and the District of Columbia. While pellagra has been recognized for several hundred years, it is still one of the most baffling diseases with which the medical profession deals. The Public Health Service has been struggling hard with investigation of the disease since its discovery in this country a half dozen years ago, but the alarming extent to which it has spread has brought a flood of appealing letters to Secretary McAdoo, and has led to a determination to urge Congress to act quickly.

— For one pair of pistols, said to have been used by George Washington, \$4,000 was paid last week by Edward H. Litchfield, a collector, at an auction sale of American and foreign antique weapons.

— A beautiful church for the deaf, costing \$25,000, was recently dedicated in Philadelphia. It is the only church of its sort in that city, and draws its congregation from many miles around. It has a vested choir that sings in sign language, keeping perfect time in gestures and by quick motions of the fingers.

— All the district councils in the provinces of China were dissolved by Yuan Shi Kai February 3. This dictatorial action is regarded as another step toward the suppression of all semblance of popular government in China. The final move in this direction, it is said, will be the dispersal of the provincial assemblies. A mandate to this effect is being prepared by Yuan Shi Kai. This will be submitted to the administrative council in Peking for the purpose of giving legal color to the proceedings. It is a foregone conclusion that the council will approve anything which Yuan Shi Kai recommends. When this final step is completed opponents of Yuan assert the "republic" of China will be nothing but a name.

NOTICES AND APPOINTMENTS

The Review and Herald Publishing Association

NOTICE is hereby given that the eleventh annual meeting of the members of the constituency of Review and Herald Publishing Association, Washington, D. C., will be held in the Tabernacle, at Battle Creek, Mich., April 20, 1914, at 10 A. M., for the election of five trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation:—

The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists, the general agents of the above-named union conferences of Seventh-day Adventists, the field agents and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists, the editors of periodicals published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the board of trustees.

F. M. WILCOX, *President*;
I. A. FORD, *Secretary*.

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*.

The April "Watchman"

It is clear that the minds of eminent men are being impressed with the nearness of the coming of Christ. This fact is emphasized by the International Prophetic Conference recently held in Chicago, Ill. In the April *Watchman* there appears a full report of this gathering. Prominent divines and Bible students met to study the Scriptures with entire reference to the prophecies pertaining to our Lord's soon coming. This conference also received requests for a series of studies on Daniel and the Revelation.

In view of the fact that our good magazines bear the same message more clearly, a striking opportunity is thus afforded us. The soil is being prepared; now is our time to act. Are we ready? Our message is the solution; our people can give it; our magazines contain the truth. Shall we warn our friends?

The *Watchman* for April, in addition to this excellent report, will contain the following striking features:—

The Hand of God in History.
Is the Government Without Authority?
The Other Side of Death.
The Unimpeachable Witness.
The Apostolic and Remnant Church.

Do not miss the April issue. Order a supply through your local tract society. Rates in quantities: Five to forty copies, 5 cents each; more than fifty copies, 4 cents each. To Canada, 5 cents each. Single copies, 10 cents.

The April "Signs of the Times Magazine"

ONE of the leading articles in this number is entitled "Standards of Morality." In this Elder M. C. Wilcox shows the striking parallel in principle between the popular doctrines proclaimed from many pulpits today and the labor organization teachings which are rapidly preparing the way for an industrial revolution. Pulpit teachings: "In the place of receiving God by faith, holding the life and presence of Christ by faith, man is taught to believe in the 'divine immanence'; that every man, regardless of faith or character, is divine, and that this divine in man will prove his savior." I. W. W. teachings: "Syndicalism, which is the philosophy of the revolutionary labor movement, has no aprioristic scruples or prejudicial propensity either for or against any and all methods and means of attack and defense, but it maintains that each situation will suggest, through the *infallible instinct* of the workers themselves, the line of action to pursue and the means to adopt or reject."

In a masterly way this article shows the terrible conditions, religiously and industrially, which have followed the acceptance of these false principles. In contrast, and as the only remedy, God's message for today is most forcibly presented. It is one of the most striking presentations of the industrial and religious situations, in which the truth of God's Word is let shine forth, that has ever been published.

Equally forceful, from the standpoint of doctrine, is the article "God's Law Immutable; the Sabbath Still Binding," by Mrs. E. G. White. Illustrated with a full-page engraving showing the tables of stone, Mt. Sinai, and the cross, this article first directs attention to the sanctuary, the inner apartment, the ark, and the commandments. Next is revealed the work of the 'cleansing of the heavenly sanctuary; the law of God preserved to be the standard of righteousness through all ages; and the Sabbath reform in its relation to the preparation for Christ's coming.

One of the articles on the subject of prophecy is entitled "The Canal at Panama," by Elder B. E. Connerly, Canal Zone. It deals with the international influence of the canal, and opens to the reader something of the great world movements of the future which are pointed out in Scripture.

Some of the other interesting and helpful articles in this number are:—

"Present Contempt of Law," an exposition of the text, "Because iniquity shall abound," etc., and its present-day application.

"The Present State of Astronomy," the first in a series of three astronomical articles by Prof. E. L. Larkin, Mount Lowe Observatory.

"The Cleansing of the Temple," a historical parable.

"Hypocrites and Hypocrisy," a message of cheer to the sinner.

The magazine has a variety of topics of current interest on which comment is made: "Troublous Europe," "New Monument of Peace," "A Wonderful Health Record," and others. There are other special features. The Home department has an excellent story entitled "Somebody's Mother."

The cover is a three-color reproduction of a Redwood Canon scene.

Can you not use a large number of this excellent April edition? Quantity prices: five to forty copies, 5 cents each; fifty copies or more, 4 cents each. Rate to Canada, 5 cents a copy. Subscription price, \$1 a year; forty per cent commission to regular agents. Order of your tract society.

Business Notices

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

WANTED.—A home or homes for four children. Three are girls and one is a boy. Ages as follows: Lillian, nine years; Esther, seven; Annie, five; John, nine months. They are blond in complexion. Their mother is dying of cancer of the stomach. Their father is a drunkard. The mother is anxious to have them reared in the truth, and the father is now willing. No time should be lost in arranging matters. They are in Philadelphia, Pa. For further particulars, write to A. C. Schultz, 1346 Lindenwood St., Philadelphia, Pa.

The Advent Review and Sabbath Herald

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The Hand of God in History

By W. A. SPICER

No other line of study outside of the Bible itself so increases one's usefulness in presenting Bible truths as does the study of history. When the record of historical events is placed side by side with Bible prophecies, a combination is secured which makes the study both convincing and entertaining. In the new book "The Hand of God in History," this plan has been followed in a manner which renders the book invaluable to Bible students. A few who have read the book speak of it as follows:—

"Elder Spicer has taken much pains in collecting important data and statistics that will be of value, especially to our ministry."—*Elder I. H. Evans, president of the North American Division Conference.*

"This interesting book is a veritable mine of information concerning the working of God's providence as revealed in the study of human history, which is shown to have fulfilled the prediction of the prophet throughout the ages."—*G. H. Heald, M. D., editor Life and Health.*

"The book 'The Hand of God in History' is a most valuable collection of Bible facts concerning the prophecy of Daniel, and one that will be appreciated by every Bible student."—*S. E. Wight, president Southern Union Conference.*

If you have an indefinite idea of the relation of ancient and medieval history to the Scriptures, or wish to better qualify yourself for teaching others, secure a copy and make a thorough study of this important subject. 183 pages. Paper, 25c; cloth, 50c.

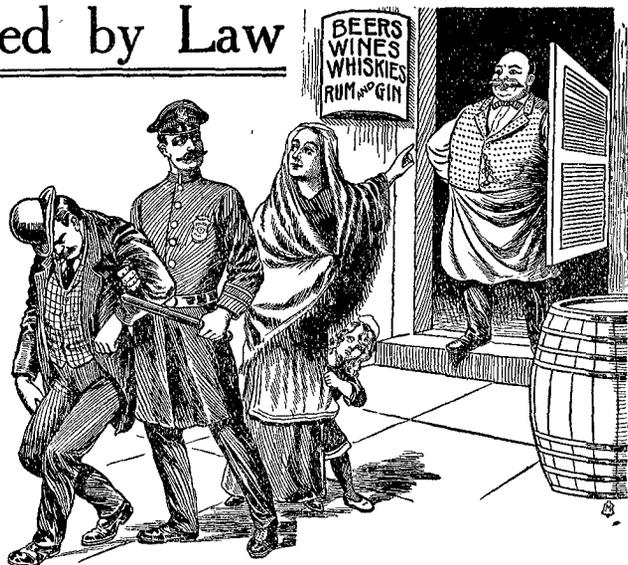
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WASHINGTON, D. C., MARCH 12, 1914

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ANOTHER step forward is reported from the Philippines. Elder E. M. Adams reports being settled in Iloilo, a province in the southern part of the island of Panay. Brother Floyd Ashbaugh has done faithful work putting our publications into this region, and we are glad to see settled evangelistic work established.

A COLONIAL officer of high standing recently returned to Europe from East Africa, desiring to place some virgin mission territory he had discovered in charge of a missionary society of good standing. He was directed to our people. The prospects are good that our missionaries will be able to begin work soon in these unentered regions with the gospel message for this time.

THE entire Atlantic coast region has just passed through one of the worst storms in its experience. Starting from the Gulf coast on February 28, the storm moved northward with increasing intensity, finding its greatest center of activity in the North Atlantic States. The wind reached a velocity of from sixty to one hundred miles an hour. Great destruction in the aggregate has been wrought. Telegraph lines have been blown down, houses unroofed, railway traffic completely tied up, etc. It is estimated that fully one million dollars will be required to remove the snowfall of fifteen inches from New York City alone. In New York and some of the other great centers of population in the East untold suffering was experienced. Many deaths occurred from exposure, and intense suffering was widespread. The display of storm signals on the Atlantic seaboard previous to the storm saved much shipping which otherwise would have been wrecked. The loss of life in recent years from flood and storm, and the unusual phenomena in nature which are recurring with increasing rapidity, indicate the days of trial and destruction upon which the inhabitants of this earth are fast entering.

THE sad word comes from Korea that little Lillian, daughter of Prof. and Mrs. Howard Lee, of Soonan, died of diphtheria, February 8. These sorrowing missionaries will have the sympathy and prayers of God's people.

ON March 5, Elder J. S. and Mrs. Yates, of Kansas, sailed from San Francisco for Japan, Hongkong, Singapore, and Sumatra. Brother and Sister Yates were recommended to respond to this call at the time of the Central Union Conference meeting. The Malaysian Mission has long been looking for this additional help.

D. M. Canright and Seventh-Day Adventists

THE following article we copy entire from the *Christian Standard* (Cincinnati) of March 7, 1914. The report that D. M. Canright had returned to the faith of Seventh-day Adventists had not yet reached this office, hence the statement that such a report is in circulation was a surprise to us. If any of our readers have heard of this report, the following statement will very fully settle the question in their minds:—

"A False Report Corrected"

"At the request of the veteran D. M. Canright, we publish the following statement from him in correction of a false report that has been going the rounds:—

"Of late I am constantly receiving letters from many quarters, saying that my Advent brethren report that I have recently recanted what I wrote in my book, and have applied to be taken back with them. I judge that this report is quite generally believed among them the world over; at least, that is the way it was reported to me.

"I have to say that there is absolutely no truth in it. I have never had one regret for leaving that doctrine—never had the least desire to go back to it. Twenty-seven years of careful investigation has only confirmed my belief that that doctrine is a mistake. I believe the arguments against it in my book are truthful and unanswerable; at least, they are still perfectly satisfactory to me. I see no reason to change them.

"Years ago Adventists were very severe in their denunciation of all other churches. I learned that way of answering those who opposed us, and in return answered them very severely in my book. In later years I have learned that this is not a good Christian spirit, and have freely said that I regret any harsh statements I have made, either in my book, tracts, or otherwise. Their leading men have freely confessed to me that they themselves are dropping this old, harsh way of doing. In this we both agree. I have learned that candor and kindness of spirit are very rare qualities in religious discussions. I desire to cultivate those qualities more in the future.

"From this my Advent brethren have inferred that I was becoming favorable to their doctrinal theories. This is an entire mistake, which I wish to correct as widely as possible. While I love my Advent brethren, and know that they are sincere people, I cannot possibly indorse their theories.

"D. M. CANRIGHT.
"Grand Rapids, Mich."

Colporteurs for the West Indies

AFTER visiting the conferences and mission fields in the West Indian Union, Elder A. J. Haysmer, the president, sends a request to the Mission Board for four good, experienced colporteurs for the following fields: Jamaica, Trinidad, British Guiana, and Panama. These are all English-speaking fields, so that those who respond to this call will not be under the necessity of learning a new language. In response to this call from Brother Haysmer, the General Conference Committee took the following action:—

"Voted, That we ask the secretaries of the General and North American Division Publishing Departments to take up search for four men to respond to this call for bookmen in the West Indies."

Will those who are willing to respond to this call please address Secretary of the Seventh-day Adventist Publishing Department, Takoma Park, Washington, D. C.?

IN the March *Sabbath School Worker*, Mrs. L. Flora Plummer, secretary of the Sabbath School Department, gives a report of the Sabbath school offerings for the first three quarters of 1913, the report for the full year not being yet made up. The results by quarters appear as follows: First quarter, \$59,699.05; second quarter, \$66,575.94; third quarter, \$94,424.91; total for the three quarters, \$220,699.90. "The offerings for the entire year of 1912," we are told, "were \$228,029.24." This is certainly a very encouraging showing. It means that while the Sabbath schools are studying the good things of the Word of God, they are not forgetful of the millions in other lands who have not yet heard the message of the coming Saviour. The report from which we are quoting closes: "The marked increase in the Sabbath school offerings is undoubtedly due to the conviction in the hearts of the people that this work is to be speedily finished. They know that it takes money to do it, and they are giving liberally."

WE note the safe arrival at Cape Town of Elder Armitage and party. After the rainy season, Brother and Sister Robinson will connect with the Barotseland Mission, in Northwest Rhodesia, while Brother and Sister Robison will teach at Claremont Union College the coming year.

N. Z. TOWN sailed from New York, Thursday of last week, for England, to attend general meetings in the British Union Conference, in the interests of the book work. Later he will attend other meetings in Europe, returning about June 1.

W. A. SPICER left Washington last week, Wednesday, for California, to attend the Pacific Union conference at Oakland, also a general spring council, following the Pacific Union conference, called to meet at Loma Linda, March 22.

ELDER A. G. DANIELLS is spending a few days at the New England Sanitarium, Melrose, Mass.