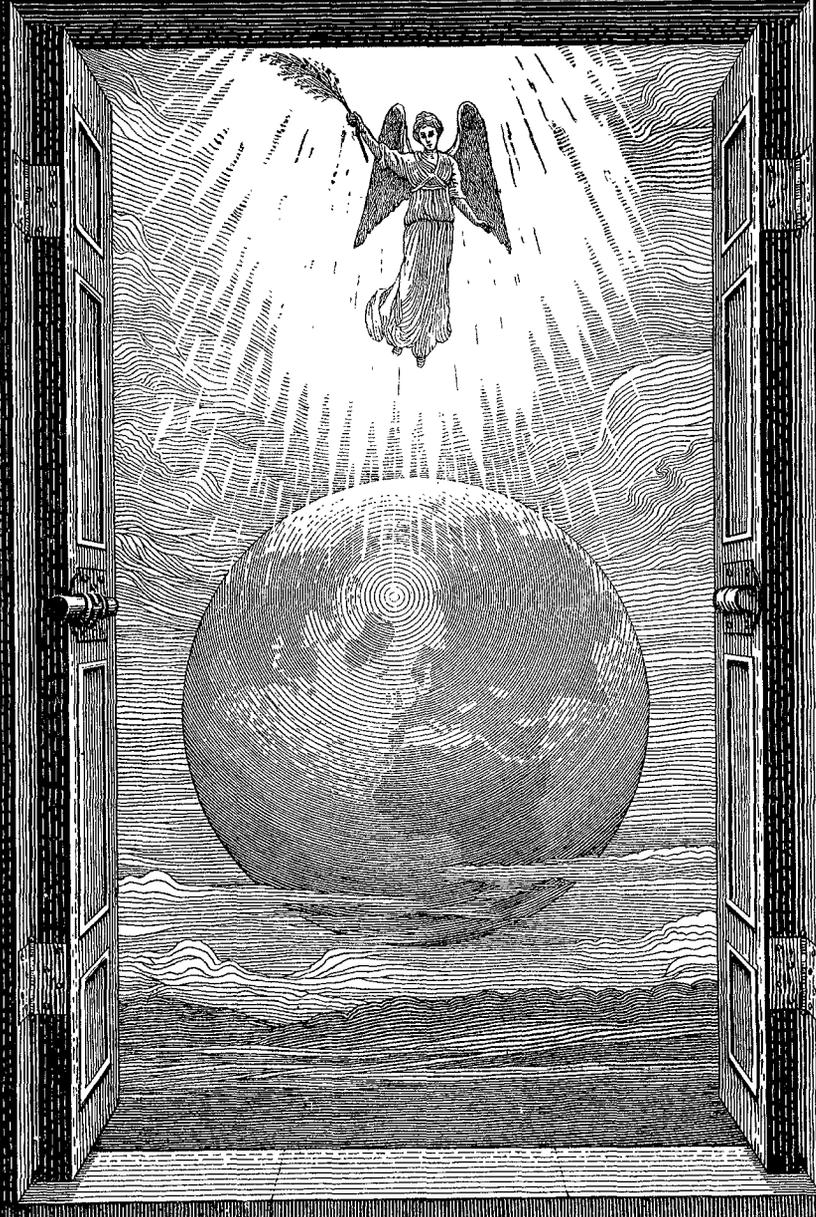


Mar 29

THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

THE WORK AND THE WORKERS

THE beautiful April or "Sanitation" and "Business Man's" number of *Life and Health* is now ready. Cover design shows the famous "Royal Gorge" in the Rockies. Order early!

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?

ONE Y. M. C. A. secretary in a large Western city sends his check for payment of ten yearly subscriptions for *Liberty*. Where is your list of ten names of leaders among men?

THE April number of the *Protestant Magazine* contains startling proofs, photographic and otherwise, of Rome's un-American "church and state" teachings in her own schools; also cartoons and much other valuable matter. Goes well with the March issue.

Two additional lists of Ohio clergymen have been received from the Ohio Tract Society with the request that we send the February *Protestant Magazine* to these 1,668 pastors. Other conferences are preparing to do the same by their clergymen. Let the good work go on! It is bearing much fruit already!

ALL in one day! The manager of the *Protestant Magazine* ordered printed on March 8 the fifth edition (20,000) of the February, the second edition of the March, and the first edition of the April numbers respectively. Total number of copies of the February number ordered to date, 70,000! Over half of the fifth edition was sold in advance of its delivery.

PROF. L. L. CAVINESS, of Washington Missionary College, was recently walking through the great National Museum in Washington, D. C. One of the guards, who saw a copy of the *Protestant Magazine* in his hand, asked if he was selling it. The guard was so desirous of getting the magazine that the professor finally let him have his copy, which was well blue-penciled. He gladly paid the price, one dime.

ELDER H. C. HARTWELL, president of the Massachusetts Conference, writes under date of March 10: "I think you can count on an order for about 6,000 of the February *Protestant*. Will mail you addresses and quantity orders for our different churches as soon as returns are all in." Up to March 12 we had shipped 3,876 copies to that conference. Massachusetts will evidently reach the 10,000 mark before the campaign is over.

THE *Washington Post* for February 18 contains a ten-inch article on page 3, with bold-type heading and three sub-heads, the first three lines of which read as follows: "In a letter to W. W. Prescott, editor of the *Protestant Magazine* published here, President Wilson has denied emphatically," etc. A good advertisement for the March *Protestant*. The *Washington Herald*, same date, announced the same news in a six-and-one-half-inch article on the editorial page.

A HEAD professor in the famous Washington and Lee University, Lexington, Va., writes, under date of January 26: "I have read your February number of the *Protestant Magazine* carefully, and inclose \$1.00 for ten more copies, if you have them. I wish I could send \$1,000.00 to have a year's subscription sent to that many people. I expect to lend this copy to various friends here. I wonder whether President Wilson has read it?" Yes, we are confident he has.

The Tennessee Sunday-Law Case

THE trial of J. S. Rooker, a member of the Seventh-day Adventist Church, who was indicted by the grand jury of Humphreys County, Tennessee, for hoeing corn in his own field on Sunday, took place in the courthouse at Waverly,

people of the land, then it is obligatory on the people.

You are going to follow the law of Tennessee in this case, if you know it. You took oath to follow it. What does the law say? The laws and ordinances have been uniformly upheld by this court. It

worked regularly on Sundays and were never prosecuted.

3. The national and State constitutions are subordinate to the judicial decision of the State supreme court.

4. The plea for the rights of con-

bring in a verdict of guilty.

Attorney for the Defendant, Mr. Simmons

Your Honorable Court and Gentlemen of the Jury: We have a question here that involves a principle, and it is a principle upon which the government of the United States is



J. S. ROOKER AND FAMILY, OF HUSTBURG, TENN.

Attorney-General Bowman's Speech to Jury

Please, Your Honor, for Mr. Rooker and his religious belief I have the utmost respect, and I have no word of criticism to make either of Mr. Rooker or of the faith which he follows. I am charged

ing to observe God's laws." I don't blame him for that; but when the laws of the land say he should observe Sunday, then if he is a good citizen, notwithstanding what he believes to be divine law, he is going to obey those laws, too.

More Persecution in Tennessee

Their Only Offense the Law of Their God

IN some particulars this world moves, and in others it seems to stand still. We are far ahead of Nebuchadnezzar's time and the time of Daritus in wireless telegraphy and general education, but in some other things this generation stands about

Son of God went through the fire with them and brought them out unharmed.

While the bigoted Pharisees were stoning Stephen, God was giving him a revelation of the saints' reward and the glories that await the overcomer.

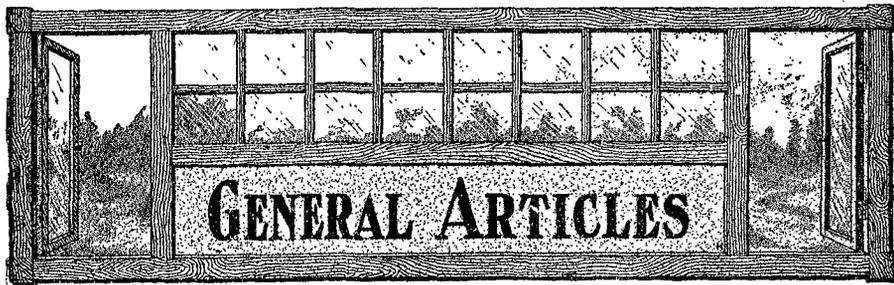
"Just a Taste" of Two Thrilling Articles in the Current "Liberty" Magazine, Which Also Contains Eighteen Others Just as Interesting!

You have missed a great treat if you have not read the current or "Thomas Jefferson," "Religious Persecution," and "National Prohibition" number of *Liberty* magazine. Read the rest of Attorney-General Bowman's speech to the jury, the speech of Mr. Simmons, attorney for the defendant, Brother Rooker, the judge's charge to the jury, and the verdict of the jury, all written up by Prof. Chas. S. Longacre, our editor, who attended the trial. Read also Thomas Jefferson, President Wilson, Speaker Clark, Secretary Bryan, and other noted men on Human Liberties. Profusely illustrated. Cartoon showing unfaithful church leaning on the arm of the state, well worth \$1.00. Note also two-page photograph in the center, showing the vast audience on the United States Capitol steps listening to Senator Sheppard and Captain Hobson speaking on the proposed amendment to the Constitution to abolish the manufacture, sale, importation, or exportation of liquor. Tear out the Petition Blank and start the list of signatures with your own name. Full text of the proposed amendment appears on the back of the blank. Send \$2.00 for 50 or \$1.00 for 20 copies of this great number. Circulate it everywhere. Ten yearly subscriptions, to ten different addresses, only \$2.00. Regular price, \$3.50. Send in your lists of legislators, college professors, public-school teachers, clergymen, attorneys, sheriffs, and judges today. Address your tract society or Liberty Magazine, Washington, D. C.

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

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

VOL. 91 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 19, 1914 No. 12



Clear the King's Highway

H. A. ST. JOHN

BEFORE the Lord Jesus can come in his glory, an image must be made to the beast, and the deadly wound healed; four angels must loose the four winds of strife and commotion; seven angels must pour out the seven last plagues successively; Satan and evil spirits must gather the nations to the great battle of Armageddon; and the voice of God must shake the heavens and the earth mightily. In none of these great events have the saints any part to act. But, strange as it may seem, every one of them is being held, delayed, waiting for the remnant church to awake, to put off the works of darkness and to put on the armor of light, and to give to all the world the last gospel message, with great divine illumination and power. Thus we may see clearly that as long as we remain lukewarm, we are not only failing to do our part in clearing the King's highway, but we are actually obstructing it.

Surely it is high time that we awake, and put on the Lord Jesus Christ. Then we shall have on the whole armor of light; then we shall be all light in the Lord, and in us will be no darkness at all; then the closing message of salvation will quickly go to all nations and peoples, shining with the brightness revealed in and through his dear people. Thus will the saints soon finish the work of Jesus assigned them. Then—

"With his radiance splendid
Shall your light be blended
When his glory shall appear."

The Lord Jesus, in his infinite love, is now rebuking us, and, it may be, chastening some of us, but—

"Affliction, though it seem severe,
In mercy oft is sent;
It stopped the prodigal's career,
And caused him to repent."

May the Lord grant that in our cases it may afterward yield, the peaceable fruits of righteousness; and it surely

will, if we are rightly exercised thereby. Otherwise, we shall be spewed out of the mouth of the Lord, and forever lost. O, let us now, by zealous repentance, permit Jesus to come in and abide with us! Then when he comes in glory, he will change us to his own likeness, and take us to dwell with him forevermore.

Sanitarium, Cal.

Before and After Pentecost

D. H. KRESS, M. D.

THAT a remarkable change took place in the men to whom had been intrusted the preaching of the gospel on the day of Pentecost, was observed by all the people assembled at Jerusalem; for we are told "they were all amazed, and were in doubt, saying one to another, What meaneth this?"

That remarkable results followed is also apparent; for after Peter had preached his first sermon, the people who heard were pricked in their hearts, and said to the apostles, "Men and brethren, what shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "And the same day there were added unto them about three thousand souls."

But this was not all. "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Such a mighty impetus did the preaching of the word receive that a few years later, Paul, in writing to the Colossian church, could say, "We give thanks to God and the Father of our Lord Jesus Christ . . . for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world." In a comparatively short space of time the gospel had reached the then-known world.

What made this change? and what

brought about these results? Samuel the prophet, in anointing Saul king and setting him apart to his sacred office, said, "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." Here we have the secret of the apostles' success. The Spirit of the Lord had come upon these men, and they, too, were turned into other men. To be convinced of this, study the lives of these men before and after Pentecost, and note what a remarkable change had taken place.

There was a time in the experience of all these men when they cheerfully separated themselves from their earthly possessions—their homes and friends—in order to become followers of Christ. They did not even inquire how their relatives who were dependent upon them would be provided for. Andrew and his brother Simon did not consider it a great act of self-denial to leave their nets and boats at a time when business was at its best and their nets were full of fishes. "They beckoned unto their partners, which were in the other ship [James and John], that they should come and help them. And they came, and filled both the ships, so that they began to sink." "And when they had brought their ships to land, they forsook all, and followed him." Luke 5:7, 11.

These men were imbued with the Spirit of God, and were able in their new-found power to cast out devils, heal the sick, and do other mighty miracles. After being sent out on their first missionary tour, they "returned with joy, saying, Lord, even the devils are subject unto us through thy name."

The time came in their experience when they lost their first love, and consequently the first works were no longer witnessed. The following appeal was made by a father in behalf of his son: "Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out. . . . And I besought thy disciples to cast him out; and they could not." Instead of having in view the glory of God, at this time they were "reasoning among themselves as to who of them should be the greatest." They were striving for positions of honor. With them it was a question of who would sit on Christ's right hand and who on his left in his kingdom. It is evident that the wage question, or the question of remuneration, also arose. Jesus re-

minded them of the change that had come over them. He said, "When I sent you without purse, and script, and shoes, lacked ye anything?" They had to admit that they lacked "nothing." John and James had so far lost sight of their mission that they were ready to command fire to come down out of heaven and consume those whom Jesus came to save. Peter made use of the sword to protect the cause with which he was connected. But Jesus said, "Ye know not what manner of spirit ye are of."

It is evident that they needed conversion, or a change of heart. They were no longer able to represent their Lord and Master, neither could they do his works of mercy and compassion. Jesus said to Peter, "Satan hath desired to have you. . . . When thou art converted, strengthen thy brethren." In addressing the twelve, he said, "Except ye be converted . . . ye shall not enter into the kingdom of heaven." Matt. 18: 3.

With the church and its leaders unconverted, God could not work to bring people into the church, because of their influence upon these new converts. A radical change was necessary within the church before God could work as he desired to on the outside. They had to pass through experiences which would reveal to them their weaknesses in order to lose all confidence in the flesh. These experiences came to them at the crucifixion. They all fled and denied him whom they revered and loved. He knew that after this they would be in a position to take his counsel.

When he took his departure from them, Jesus admonished them to remain at home until they experienced a change of heart, or until the love of God should be shed abroad in their hearts by the Holy Ghost, for obedience and service. He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." He said, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," and, "Ye shall receive power, after that the Holy Ghost is come upon you: and [then] ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They tarried, but while they were tarrying, they had a work to do; the time was spent in prayer, in the confession of past sins, in putting away all differences. As the Spirit of God revealed their unlikeness to Christ, a longing such as they had never had before, took possession of them to be like their Lord and Master, to manifest his mercy and compassion, and to be in possession of his love. They hungered and thirsted after righteousness. "When the day of Pentecost was fully come," they had reached the point where they "were all with one accord in one place." They were fully united, and each was now willing to take the lowest place. No longer did they think of honor, position, or reward. They were completely emptied of self. The rubbish which had been piled up against the door of their hearts was removed.

The door could now be swung back. Christ no longer would walk by their side, but they were to experience a much closer and more precious union than this: from henceforth he would abide in them. He would be more fully formed within. Then they would be able to do that which before was impossible, — to manifest his Spirit, live his life, and do his works. This was the change which took place on the day of Pentecost. Up to this time they had known Christ after the flesh, but henceforth they were to know him no more after the flesh. This was an experience which went beyond anything they had had before.

For the first time they could say, "We are of the circumcision, which worship God in the spirit, . . . and have no confidence in the flesh." They saw that the only thing that availed was a new creation, and that for men and women to enter the kingdom of God, they must be born from above; that there is no other way. It was only after they themselves were truly converted that they could appreciate the need of conversion. To all, the appeal came after this, "Repent ye therefore, and be converted." By the working of mighty miracles God could now call the attention of the world to his church. With converted leaders God could throw back the door of the church and invite those who were on the threshold to step in. This he did, and thousands were converted.

We are looking forward to the time when again thousands will be converted in a day. But we are told that "the Lord does not now work to bring many souls into the truth because of the church members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on the new converts? Would they not make of none effect the God-given message?" It is evident that the words addressed to the apostles before Pentecost apply today with equal force: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;" and, "When thou art converted, strengthen thy brethren." There must first be a converted ministry and a converted people before God can bring the church prominently before the world through signs and miracles.

Conversion is what is called for in the message of the "faithful and true witness." To the minister of the church of the Laodiceans write: "Thou sayest, I am rich, . . . and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in

to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

This "testimony of the true witness," we are told, "has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who receive it will obey it, and be purified." "Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." — *"Early Writings," page 270.*

We certainly have reached the time in the history of this church when the message must go to its members, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." To all who respond, the assurance comes: "And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

When this solemn testimony, upon which the destiny of the church hangs, has been fully received, God can again swing back the portals of the church, and call the attention of the world to her, and invite those that are on the threshold to step in. He will then do a speedy work. This is the experience for which every one should pray.



Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44? — No. 21

A. G. DANIELLS

"BUT tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Dan. 11: 44.

The part of the prophecy we are now considering states that "tidings out of the east and out of the north shall trouble him." From this we understand that the prophet foresaw developments of a serious character taking place in the eastern and northern parts of the territory of the king of the north, which, we believe, is the Turkish Empire.

The history being given in these studies shows that ever since the beginning of the year 1828 events have been taking place in the eastern and northern parts of Turkey that have imperiled the very existence of that empire. Note the ominous statements given in the preceding article; the Egyptian army had crossed the Taurus Mountains and completely routed the Turkish army at the ancient city of Konieh. This was in Asia Minor, and only three hundred miles southeast of Constantinople. With this victory the Egyptian general became, says Paton, "master, not only of Syria, but of Asia

Minor, which was the center of Turkish power and resources."

A glance at the accompanying map will show the territory that had now fallen into the hands of the Egyptians. Asia Minor is all that territory east of Constantinople between the Mediterranean and Black Seas as far east as the Taurus range.

From Konieh, the Egyptian army advanced to Kutaia, from which it menaced the capital only one hundred and fifty miles distant. The tidings of this advance filled Constantinople with consternation, and the sultan implored Russia for help. Russia responded by placing 12,000 soldiers in Scutari, just across the Bosphorus from Constantinople.

The result was two treaties, one with Egypt and the other with Russia. Egypt got all of Syria and a part of Asia Minor. Russia secured a preponderant position at Constantinople above all the other European powers. "Thus a great part of the empire," says one of the writers already quoted, "was virtually severed from its trunk, and a power [Russia] aggrandized that might at any time be turned against the remainder." Creasy, already quoted, says, "It was the general opinion in Europe at this time [1833] that Turkey was irretrievably ruined, and that the attempts of her reforming sovereign to resuscitate her power had been the mere galvanizing of a corpse."

All these perilous developments, it should be remembered, were in the eastern and northern sections of the empire, from whence tidings of trouble were to come.

After the signing of the treaty of peace at Kutaia, 150 miles southeast of Constantinople, the Egyptian army was withdrawn from Asia Minor into Syria. But there was no peace. "The quarrel between Egypt and Turkey was not settled, it was only slumbering; both sides, foreseeing a rupture, were actively pushing their armaments and preparing in silence."—"Historian's History of the World," Vol. X, page 452.

"The convention of Kutaia had never been considered by either of the contracting parties as establishing a permanent settlement. The very form of the concessions made by Sultan Mahmud was significant of his intention to reverse them at the earliest opportunity. . . .

"The Russian squadron had scarcely left the Bosphorus, after the signing of the treaty of Unkiar-Skelessi, before rumors were rife as to the sultan's intention of taking advantage of the promise of eventual Russian aid to renew the war with Mehemet Ali. . . .

"Mehemet Ali, for his part, was credited with stirring up the formidable insurrection that broke out in Albania, and intriguing at Constantinople for the deposition of Mahmud and the proclamation of his son."—"Cambridge Modern History," page 558, 559.

"Mehemet declined to continue the payment of tribute to the Porte; and his removal of the Turkish guards from the Prophet's Tomb, and substitution of his

own Arab soldiers, constituted a still more open denial of the sovereignty of the sultan, as chief of Islam.

"Attempts at negotiation only led to mutual complaints and recriminations; and the sultan at last sent a final summons to the pasha, requiring him to reestablish the Turkish guards at the Tomb of the Prophet, to pay regularly his tribute, and to renounce all sovereignty over Egypt, save so far as the sultan might concede it to him. On obedience to this being refused, Mahmud directed his generals and admirals to attack his refractory vassal." See "History of the Ottoman Turks," Creasy, pages 521-526.

"It was not, however, till the spring of 1834, when the discontent of the

of Russia, than spare my rebellious vassal.'"—"Cambridge Modern History," Vol. X, pages 559-561.

"A great council was held at the Porte on the twenty-second of January, 1839, in order to discuss the question of peace or war with the Egyptians; and thereafter measures were taken on a large scale for arraying an imposing force to be employed against Mehemet Ali. Eighty thousand men were ordered to be levied, in addition to the force already under arms. . . .

"Mahmud at length resolved on war, and a message was sent to the Great Council to the following purport: 'Hafiz Pasha informs me that my army is able to defeat the Egyptian army in Syria. The Capudan Pasha tells me that my



DISTANCES FROM CONSTANTINOPE

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

Syrians had issued in widespread revolt, that the crisis became acute. . . . The first to revolt were the Turks, [who were] resentful of the loss of their ancient privileged position. . . .

"On the first news of the insurgent successes, Mahmud struggled, like a hound straining at the leash, to break the diplomatic bonds that prevented him from hurrying to their assistance. He protested that it was his duty as sultan to go to the help of his subjects when oppressed by one of his servants. Even when, in his great wrath, Russia refused to support him, in the event of his being the aggressor, he pressed on the preparations for war. . . .

"The sultan's accumulated passion had, however, placed him beyond the control of any argument but that of hate; the hand of death was upon him, and he was determined at all hazards at least to attempt to revenge himself upon his enemy before he died. 'I would rather die,' he exclaimed, 'or become the slave

fleet is strong enough to defeat and destroy the Egyptian fleet. It remains for you to be courageous and do your duty.' To this Hati-Sherif, the Great Council, returned for answer, 'that His Highness's ministers would do everything in their power to act in conformity with the pleasure of their master.' . . .

"In Syria, Ibrahim Pasha displayed his well-known activity in preparing for the storm. . . . In the end of April, rumors having reached him that the sultan's troops had crossed the Euphrates, Ibrahim immediately held a council of war in Aleppo, which was his headquarters at this period in consequence of its large resources and its vicinity to the northern frontier."—"History of the Egyptian Revolution," pages 127-130.

"A numerous and well-appointed Turkish army had been collected at Bir, on the Euphrates; and by the strenuous exertions of many years, a well-disciplined and well-manned fleet of thirty-six

vessels of different rates, twelve being ships of the line, had been formed and collected in the harbor of Constantinople.

"But venality and treachery baffled all the preparations of the Ottoman sovereign. When his army under Hafiz Pasha met the Egyptian under Ibrahim, at Nezib, on the twenty-fifth June, 1839, whole battalions and squadrons, whose officers had taken the gold of Egypt, deserted the sultan's standard, and ranged themselves with the enemy. The remainder was hopelessly routed, with the total loss of artillery, camp, baggage, and military stores of every description." See "History of the Ottoman Turks," by Creasy, pages 521-526.

"Such was the disastrous battle of Nezib. The Turkish army left on the field more than a hundred pieces of artillery, besides its camp, baggage, and ammunition, only the military chest being saved. The number of killed and wounded Turks was estimated at four thousand and the number of Egyptians at three thousand, in round numbers; but the actual loss of the Turkish commander was incalculable, and the army of the sultan may be said to have ceased to exist—a demoralized and disorganized rabble, destitute of artillery, commissariat, and baggage, having preceded and accompanied Hafiz Pasha in his retreat to Marash." See "History of the Egyptian Revolution," by A. A. Paton, pages 127-135.

The city of Nezib, where this great disaster befell Turkey, was the old "Nisibis, an ancient city and fortress in the north of Mesopotamia, near a point where the Mygdonius leaves the mountains by a narrow defile. . . .

"Nisibis (Nezib) appeared for the last time in history in 1839, when the Egyptians under Ibrahim Pasha defeated the Turkish army under Hafiz Pasha, on the twenty-fourth of June, in a battle at which von Moltke was present."—*Encyclopedia Britannica, article "Nisibis."*

The battle of Nezib, in the far eastern part of the Turkish Empire, practically wiped out the Asiatic division of the sultan's army, leaving him without any means to prevent the Egyptian forces from marching to his capital. Thus, a second time the whole of the eastern part of the empire fell into the hands of Mehemet Ali, of Egypt.

"The road to Constantinople once more lay open to Ibrahim, who pressed on the defiles of the Taurus, and there halted, pending the development of the diplomatic situation. For Sultan Mahmud had not lived to hear of this crowning disaster, the news of which reached Constantinople as he lay unconscious on his deathbed. He died on July 1, leaving his empire to Abdul-Medjid, a lad of sixteen."—*Cambridge Modern History, Vol. X, page 562.*



PRAYER is a moving, a longing, and a desire of the spirit Godward for that which it lacketh, as a sick man mourneth and sorroweth in the heart, longing for health.—*W. Tyndale.*

The King's Business Requires Haste

DANIEL NETTLETON

"THE sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

"The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
Ye must, in fervent haste, proclaim.

"Ere yet the vintage shout begin,
O laborers, press in, press in!
And fill unto its utmost coasts
The vineyard of the Lord of hosts.

"It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of his own right hand
Shall overspread Immanuel's land.

"The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.

"We hear the footsteps on the way;
O, work while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour!"

This is an age of hurry, haste, and intense activity. Time- and labor-saving machines are in demand, and the demand is being supplied. As you stand on the corner of a business street in any large city, you will observe few, very few, persons walking slowly. The prophet Daniel, speaking of our days, says, "Many shall run to and fro." This is an age of rapid transit. Listen! hear the roar of the approaching transcontinental limited train. It comes like a flash; it goes as quickly. See the electric cars dashing down the street. Observe the thousands of automobiles flying in every direction. This is not a slow and sleepy age. In fact, the things most difficult to obtain in our cities are rest and sleep. The train that can save him an hour between cities, is the train the business man takes; and on the way, he sleeps on wheels. Time with him is money, and money is everything. It is not only so in business, but in pleasure. It is the merry-go-round, the moving picture show, the exciting ball game, that draw and hold the crowds.

This hurrying, this haste and intense activity, is not only a characteristic of the world and its work, but of God and his work. This is the hour of his judgment. He has written his vision so plainly that he may run that readeth it, and to him to whom the vision may seem to tarry he says, "It will surely come, it will not tarry." See Hab. 2:2-4. God's last book of prophecy opens with the words "Behold, he cometh," and closes with the cry "Surely, I come quickly." Of God's work of reckoning with the nations, Paul says, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

The angels, or messengers of the judg-

ment, are said to fly. The angel that represents the great advent movement, stands with one foot on the land and the other on the sea, and solemnly swears, with hands lifted to heaven, that there shall be delay no longer. In Christ's parable of the great supper, the marriage supper of the Lamb, the Lord said to his servants, "Go out quickly into the streets and lanes of the city," and bring in the guests to the wedding. The King's business requires haste.

The Christian life is represented as a race; we are told to run with patience the race that is set before us. Now, it is speed in a race that wins, and it is not the first part of the race that solicits and awakens the enthusiasm and intense interest of the spectator, but the finish. It is generally on the last quarter that the race is won. Paul says, in 1 Cor. 4:9, "We are made a spectacle [or theater] unto the world, and to angels, and to men."

"All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. One word has Justice to speak, and there will be terrific representations upon the earth of the wrath of God. Every movement in the universe of heaven, is to prepare the world for the great crisis. Intensity is taking possession of every earthly element. While a new life is being diffused, and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power are descending from on high, and taking possession of God's people. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, and presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life for the saving of the souls of their fellow men."—*Special Testimony for the Church.*

Now, in this time when many are making a rush for worldly gain and pleasure, we are to make a rush for the kingdom of God. "Transgression has almost reached its limit; confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. God's people should be preparing for what is to break upon the world as an overwhelming surprise. Our time is precious. We have but a few, very few days of probation in which to make ready for the future immortal life. We have no time to spend in haphazard movements."

We are to learn a lesson from Lot's experience in Sodom. "Remember Lot's wife," says Jesus. Lot's great and fatal mistake was his lingering spirit. He trod the plain with slow and unwilling

steps; he was not in haste. The angel said to him, "Escape for thy life; look not behind thee, neither stay thou in all the plain." His tardiness cost him the loss of his wife and nearly all if not all his family. "If God abhors one sin above another of which his people are guilty, it is the sin of doing nothing in case of an emergency. Indifference and neutrality in a religious crisis are regarded of God as grievous sins." Meroz was cursed, not for uniting with the enemy of God's people, but for their neutrality, for not coming to the help of the Lord.

Now is our time to watch and work for the salvation of our neighbors and friends. We are not only to pay our tithes and make offerings for foreign missions, but we are to speak a word in season to him that is near us. The donation of money cannot take the place of this earnest personal work for our neighbors. Some seem to think that if they give money to the cause of God that is all they are required to do. Paul said that though he gave all his goods and had not love, it would profit him nothing. Love for the souls of our fellow men will lead us to help them by personal efforts to win eternal life. We may not have much money to give, but we can by kindly deeds and words win souls for Christ. He that winneth souls is wise. And we should watch for opportunity to do this work.

I had an experience in New York City which illustrates this. I went to the top of the highest building in the city, over seven hundred feet high. The trip cost me fifty cents. I believe that fifty cents was given to a good cause, for it seemed to me when I stood on the top of the Metropolitan Life Insurance Company's office building, that I had left New York and America—if not the earth. I believe, however, that God sent me to speak to a man who, perhaps, otherwise might not have heard the message of Christ's soon coming and kingdom. He was the watchman set to watch and care for the people who come to the top of that high building to see New York City. I also am a watchman; set to direct people on the right way to the heavenly Jerusalem. As he stood by my side, telling me of the great city of New York, which, like a beautiful panorama, was spread out before us, I thought I must tell him of the heavenly city, the New Jerusalem. I told him how John was carried away in the Spirit, to a great and high mountain, and was shown that great city, the heavenly Jerusalem, descending from God out of heaven. I told him of the new earth, and what Jesus has done to bring us there. As I talked, he became intensely interested; in fact, we both for the time, forgot New York City and our surroundings. God gave me a message for him. I also gave him some gospel tracts, and told him to read Revelation 21 and 22 and Isaiah 35. When we clasped hands to say good-by, I felt he was my brother. I believe he had caught a glimpse of another city. He promised to read the

tracts and the chapters to which I called his attention, and to seek God, and meet me in that city which is more beautiful and glorious and far greater than Greater New York.

As I returned again to the street and mingled with the hurrying throngs, I thanked God and prayed for that man up there seven hundred feet from the earth. I may never see his face again, but I shall look for him when God's dear saints mount up the steeps of light and enter the pearly portals of that city where there are no more partings or tears. O brother, haste thee! The opportunities to speak the word of life to some needy soul may never come again. God may say to that one, "This night thy soul shall be required of thee," and through your neglect he may not be ready. Probation's hours are fast closing, and every case is, about to be eternally decided.

"Ask not to be excused,
There's earnest work to do;
Stand ready to be used
Where God may station you."

"The harvest fields are white,
The laborers are few;
Let this be thy delight,
The Master's work to do."

Remember the mistake of the five foolish virgins. They were too late. While they went to buy oil—that which they could have done while they were waiting—the bridegroom came, and the door was shut. There are important and supreme moments in these common, everyday lives of ours, moments that are fraught with eternal consequences to ourselves and others. The most valuable thing in all this world just now is time. O, let us not waste an hour of this precious probationary time! A little later many would give millions of dollars to have one of these weeks which now they are spending in mirth and foolishness.

Many of the professed people of God, I fear, will wish for the year 1913 again. It slipped away so quickly, moment by moment, and is gone forever, with all its opportunities and privileges. Now we stand within the portals of 1914. Let us remember that the King's business requires haste. Let us write on our calendars, "The hour of his judgment is come." O, let us, dear brethren, take up anew the work of telling the glad tidings of the soon-coming King to all this world! O, let us do more in 1914 than we did in 1913 for our neighbors, and to send the joy of his salvation to the nations that sit in darkness, that they, too, may see the King in his beauty; for "with long weeping their eyes have grown dim." Their needy conditions appeal to us to send to them the glorious gospel, which will make a marvelous change in their lives, so that they, too, may rejoice with us in the blessed hope. And as we go on to finish the work in this generation, let us toil with the sunlight on our faces and joy in our hearts.

Port Townsend, Wash.

He Understands

L. D. SANTEE

THINK of your Lord in the garden,
Think of the nails in his hands,
Think of his mercy and pardon;
He loves you, and he understands.

Helping, and cheering, and guiding,
Leading you over life's sands;
In his protection confiding,
He loves you, and he understands.

Yield not to trouble or sorrow,
Life is heroic and grand,
Christ will take care of tomorrow;
He loves you, and he understands.

Down to the grave's gloomy prison,
Jesus is holding your hand.
He that once died, has arisen;
He loves you, and he understands.

And when in the first resurrection
With all the redeemed you shall stand,
Jesus has been your protection;
He loves you, and he understands.

There is no shadow of sadness,
Entering heaven's fair land;
You'll sing with unspeakable gladness,
"He loves me, and he understands."
Moline, Ill.

The Danger of Example

A TRAGIC story was told by the late Dean Farrar, of the appalling consequence of a minister's "moderation." One of the speakers at a meeting arranged under temperance auspices, a clergyman, nonabstaining, ventured apologetically an endeavor to prove that strong drink, used in moderate degree, was healthful, Scriptural, and gentlemanly. When he had finished, a venerable, gray-haired man arose, and desired to be allowed to make a few remarks. It was a tragic incident he narrated in broken accents.

A young friend had fallen into the clutches of strong drink's power. At length, after much kind persuasion, he was induced to pledge himself to complete abstinence from intoxicants. Manfully for many months, at the cost of a terrible struggle, he stuck to his promise. At last, one evening he was present at a social gathering when wine was passed around. A clergyman who was there partook of the wine, and as he did so, vindicated the practice in a sentence or two. "Well," thought the young man, "if a minister can take wine, and justify it, why not I?" With tremendous force the temptation came. He accepted a glass. Like a spark it kindled the dormant alcoholic craving into a flame of insatiable desire. He drank, and drank, and drank, and scarcely ceased, until a few months later he died—a raving madman! For a moment the old man paused to overcome the choking in his throat. Then, in a voice vibrant with intense emotion, he added: "The young man was my only son, and the clergyman was the reverend gentleman who has just addressed the meeting!"—*Selected.*



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Editorial

The Real Test of Christian Experience

THE real test of Christian experience is found in the wear and labor of everyday life. It is comparatively easy to attend church; to take part in the prayer and praise service; to refrain from labor on the seventh day; to pay tithes; and to donate to missions and philanthropic enterprises. With many, these outward forms have been observed from childhood and have become a habit of life. They are performed as a matter of routine. One may follow all these forms and still not be a real Christian. But to be a follower of the Master in life's homely, practical experiences — this constitutes the test of true discipleship.

To be patient and loving in the home when others are not; to speak kindly and gently when others are cross and peevish and fretful; to express words of appreciation to and of our professed friends when we have reason to believe they criticize us; to perform willing service in accommodating a none-too-obliging neighbor; to be honest in business deal; to be found often in communion with the Great Teacher and in studying his Word; to stand as did Elijah before God; to walk as did Enoch with God; to endure as did Moses, as seeing him who is invisible; to speak as God's oracle; and to minister as of the ability which he giveth — it is this to live the life of the Master. No great glory will such a life bring in this world. Measured by the world's standards, such a life will appear weak and commonplace. But in the reckoning of heaven it is a life of victory and power.

Such a life, dear reader, God wants you to live. Wherever you may be, in desert waste, in wilderness wild, or among the teeming millions of the great cities; whatever may be your name or your station, whether a minister or a layman, a teacher or a pupil, a father toiling day by day to provide bread for his loved ones, or a mother shut up within four walls with crying, fretful children and with the everyday hum-

drum and drudgery of commonplace service — it is your privilege to exemplify in your everyday life the spirit of the Master. You may carry with you the consciousness of divine acceptance and heavenly guidance. Lacking this, beloved, you lack the sweetness of Christian life; the real joy of communion; the peace and rest and comfort which come from abiding in him and being kept by him. By holding this living, vital touch with divine power, by possessing in our hearts the consciousness of this heavenly presence, we shall find Marah's bitter waters turned to sweetness, roses among the thorns, and living springs in the desert. We shall experience in the midst of life's trials that peace which passeth understanding.

It is for this living connection with the divine power that we should seek moment by moment. Our religious experience is worth nothing unless it will stand the test of the stress and storms of life. He who is not a Christian in his own home, who does not manifest the spirit of Christ in his relationship to his wife, to his children, and to those who live with him from day to day, does not know the power of the consecrated life, even though he may be a preacher of the gospel. The real test of the genuineness of our religious experience is the test that comes in the home — the test of little things — which the world counts of small importance, but which after all make up the sum total of the life record. He that is faithful in that which is least will be faithful in the greater things.

F. M. W.

A Providentially Ordered Meeting in African Wilds

It was in the days of missionary preparation in Africa that Barnabas Shaw and his wife, Wesleyan missionaries, set out from Cape Town to find a way for the gospel among the Hottentots of unknown Little Namaqualand, five hundred miles to the northward. Methodism was not in good repute in official British circles in that early time, and Shaw's efforts to do missionary work near Cape Town had met with opposition. So praying God to guide them to the right place, the journey was begun into the wilds. How wonderfully the Lord did guide, appears in the record of the opening of Namaqualand: —

They left the Cape on the sixth of September, 1815, being accompanied to their first encampment by a few Christian friends who commended them to God in prayer, and returned to their homes, trusting that the missionary's way would be directed by the Lord. Mr. and Mrs. Shaw had pursued their toilsome journey for nearly a month, and had crossed the Elephant River without knowing where their lot would be cast in the wilderness, when, on the fourth of October, by a

remarkable providence, they found an opening for a suitable sphere of labor. The devoted missionary actually met with the chief of Little Namaqualand, accompanied by four of his men, on their way to Cape Town to seek for a Christian teacher, being aware of the advantages which other tribes had realized by the reception of the gospel among them.

Both parties halted for the night, the greater part of which was spent in religious conversation, prayer, and praise, around the evening camp fire. Having heard the affecting story of these simple Africans, and being deeply impressed with the fact that the finger of God was pointing in the direction in which he ought to go, Mr. Shaw agreed to accompany the chief and his people to their mountain home in the interior, and to settle among them as their missionary. The party of natives who had thus gone in search of a teacher, and who had thus so unexpectedly found one, immediately turned round and retraced their steps, that they might conduct the missionary to the settlement of their tribe on Khamiesberg, rejoicing as those who have found great spoil. They reached their destination about three weeks afterward, and great was the joy of the whole community when they saw their chief and his companions returning so quickly with a missionary and his wife, who were willing to spend and be spent for their benefit. Mr. Shaw forthwith commenced his labors, and founded the first Wesleyan mission station in southern Africa. . . . "In all thy ways acknowledge him, and he shall direct thy paths." — *The Missionary World Encyclopedia*, pages 319, 320.

It was after traveling three hundred miles in the uncharted wilderness that the missionary met the party that had been led to start out to find a missionary, and these seekers after light had traveled two hundred miles before this providential meeting. Surely the Lord directed. He knew of the preparation of hearts in the dark interior, and how divinely natural that the missionary and the searching party should not be allowed to miss each other in those illimitable wilds.

The story of missions reveals an overruling providence all the way. The same Lord who sent his angel to tell Philip, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza," just at the right moment to meet the Ethiopian searcher for truth in olden time, has, we may know, sent his angels again and again in these latter days to bring together the bearers of the light and the seekers after it, in ways that cause us to realize that there is a living God watching and directing in his work on earth.

W. A. S.

Only One Way

THE nearer we come to the close of probation, the greater is the number of snares and delusions and counterfeit ways of salvation that are pressed upon the attention of men. Every civilized land is being flooded with literature that

either presents some false theory of salvation or seeks in some way to cast discredit upon God's way. It is a sign of the times, and a fulfillment of divine prophecy. "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

Yet God has been warning the world for centuries against just such conditions and such manifestations of Satan's activities. God's Word is still declaring: "Without me ye can do nothing;" and, "There is none other name under heaven given among men whereby we must be saved."

We are helpless without Christ. Let it ring through the temple of the soul until every nook and niche of the entire edifice has heard the sound. Without him we are lost; with him we are safe from every assault of the adversary, and safe from the consequences of every mistake and sin of the past.

When man, at Satan's prompting, took it upon himself to elevate himself to a place where he would "be as God," his birthright slipped through his hands like a block of lead, and sank into the sea of sin, beyond his reach forever. The center and soul of the plan which God inaugurated for the recovery of the lost estate was, and still is, Jesus Christ. As God could provide no other, how worse than useless are all the devisings, philosophies, deep seachings, and wonderful eloquence of man to establish some other plan for man's redemption, regeneration, and salvation! But these schemes multiply like mushrooms in a misty night. Every new theory breeds a tribe of its own, till the mazes of these wanderings are devious indeed and marvelous in their windings.

The gospel is prefigured in the very act of placing man where he could not partake of the tree of life. That indicated that if man was ever to have eternal life, it must come from some source outside of himself. That fact is indicated also in the placing of the cherubim with flaming swords at the gate of Eden, whose swords "turned every way to keep the way of the tree of life." As that sword "turned every way," there was no possible way by which man at that time could evade the angels and come again to "the tree of life" to "eat and live forever." In other words, there was no possible way for man to gain eternal life save through the operation of God's own plan, as foreshadowed in God's declaration that "the seed of the woman" should "bruise" the serpent's head. Outside of that plan every soul in this world is lost, and it is Satan's plan to induce every soul of this generation to step outside that plan. In and through that plan every soul in this world may be saved if he will; and God

has made it the business of every Christian to hold that plan aloft in faithful persistence before a perishing world.

To the stony-hearted Pharisees the Saviour said, "Ye will not come to me, that ye might have life." Again he declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Again, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. What Christ really told these self-righteous Pharisees was that, as they would not come to him for life, they would not have life, for they were cutting themselves off from the only channel through which it could flow to them. He had purchased life for the race, and he was thus the only one who had the right or the power to give eternal life. When there is only one stream at which to drink and we turn our backs upon that, we cannot drink. We may make all the beautiful theories we choose; but, the longer we travel away from that stream, the drier we get, and the closer on our trail walks the angel of the second death.

The higher critic, the Christian scientist, the Christian socialist, the inventors of new and strange religions, will all admit that Jesus Christ was a great teacher; but what he taught was that they are all hopelessly lost unless they come to the Father through him; unless his sacrifice is allowed to atone for their sins; unless they exalt him in the place of self, and look no longer to their own deeds to bring them into possession of the usurped inheritance.

Christ is able to save to the uttermost all who come unto God by him. Whatever Christ has promised to be to you, or to do for you, that is his note, his sight draft, made out in your favor. He expects you to cash it at its face value, for there is no bankruptcy in heaven.

He has promised to be a help in every time of trouble — cash the note. He has promised to give rest to all those who labor and are heavy-laden. Is your work laborious, and are your burdens heavy? You have but to present the note and the promise is fulfilled.

He declares that "all have sinned, and come short of the glory of God." But "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We have all sinned; but there is his sight draft. What shall we do with it? Shall we cash it, or shall we let the enemy cheat us out of what it represents?

Have you longed for eternal life? "And this is the promise which he promised us, even the life eternal." 1 John 2:25. "And I give unto them eternal life; and they shall never perish." John 10:28. Jesus Christ is the only one who

has the right or power to give such a promissory note. None but his would Heaven honor. But there it is, filled out for you. Will you cash it? or will you accept a human counterfeit which you cannot pass? We are indeed hopeless and helpless without Christ; but in him we are heirs of all things, and able to enter into the promised inheritance.

C. M. S.



The Doctrine of Christ's Coming in Its True Setting

It is one thing to recognize truth in the abstract, but quite another thing to recognize it in its divine setting and relationships. We have come to the closing days of earth's history. This is demonstrated by the witness of many signs and the fulfillment of many prophecies. Some of the conditions existing around us, religiously, socially, and politically, are such as to command the attention of even men of the world, leading them to recognize that we are on the eve of startling changes, they know not what. There are many people, members of different denominations, who recognize the serious tendency and portent of existing conditions. They understand in part that these conditions are a fulfillment of the prophetic word, but they fail to comprehend, after all, their true significance and import. In other words, they do not understand nor appreciate the divine setting of the truth of God for this day.

We have been impressed with this as we have noted the growing discussion among all classes of the meaning and portent of the unusual conditions which exist. In Denver, New York, and other leading centers, clergymen of the various churches have devoted considerable discussion to the subject of the second coming of Christ and the signs which indicate the proximity of that event. The same discussion has been carried on in many newspapers and religious journals. There is a growing book literature, emanating from many sources, on the subject. Similar to the days of the 1844 movement, the minds of men are becoming stirred. We believe this increasing agitation is in God's order. He is seeking to arouse his professed church from the lethargy of spiritual indifference. He is seeking to awaken the world to the danger and imminence of its impending doom.

And now comes the so-called International Prophetic Conference held in Chicago, February 24-27. This conference was attended by some of the leading church men of the various denominations — by men like Dr. R. A. Torrey, Dr. J. M. Gray, and other leaders in the world of religious thought. This was the fifth conference of the kind which has been held. It was attended by more

than five hundred delegates, and large overflow meetings were necessary to accommodate the evening congregations. These men came together because they sensed some of the dangers threatening the cause of Christianity at the present time. They recognized the rising tide of evil sweeping in upon the church of God, and they saw in these conditions a fulfillment of that prophetic word which centuries ago predicted that these conditions should immediately precede the coming of the Lord.

The president of the conference, R. M. Russell, D. D., LL. D., in his opening address claimed that all the leaders in the great world-wide religious movements from Luther to the present day had been premillennialists. Canon F. E. Howitt, M. A., delivered an address on "The Lord's Coming, the Key to the Scriptures." In this he taught that the saints would reign with Christ during the thousand years on earth. Dr. William B. Riley, another speaker, addressed the conference on "The Significant Signs of the Times." He named three significant signs: (1) Proclamation of peace and preparation for war; (2) search for truth and the acceptance of lies; (3) profession of godliness and practice of godlessness. He declared that never had such conditions threatened the church in its course as now threaten, and that the world could have no millennium until Christ came again to earth to rule in person. Mr. A. C. Gaebelien, editor of *Our Hope* spoke upon "The Lord's Coming in Relation to Israel." He claimed that the Jews would be restored to Jerusalem and would accept the Messiah. L. W. Munhall, D. D., LL. D., spoke on "The Lord's Coming and Evangelism," showing the need of activity in telling the people that they must be ready for Christ's coming. Dr. C. I. Scofield spoke on the theme, "The Doctrine of the Last Things as Found, (1) in the Prophets, (2) in the Gospels, (3) in the Epistles and Revelation." He held that the Scriptures teach the pre-kingdom coming of Jesus to reign with his saints upon earth. Dr. Torrey gave the closing address of the conference, on the theme, "The Lord's Coming a Motive for Personal Holiness."

We have referred thus at length to some of the addresses given in order to show the confused ideas taught with reference to the coming of the Lord. The Scriptures of Truth very clearly indicate that the millennium will not be spent by the saints here on this earth. The earth during that time will be in a waste and desolate condition; the prison house of Satan; the sepulcher of the countless wicked hosts. The saints will be in the New Jerusalem above, there engaged in judging the wicked dead and evil angels.

There is no prophecy which predicts the return of the Jews to Jerusalem and their conversion to Christ before the end of the world.

A committee of the leading members of this conference prepared a declaration of Christian faith, which they held to be the "fundamental truths of our holy faith." The following is the text of this declaration, as clipped from the *Chicago Record-Herald* of February 28:—

1. We believe that the Bible is the word and revelation of God, and therefore our only authority.

2. We believe in the Deity of our Lord Jesus Christ, that he is very God "by whom and for whom all things were created."

3. We believe in his virgin birth, that he was conceived by the Holy Spirit and is therefore God manifested in the flesh.

4. We believe in salvation by divine sacrifice, that the Son of God gave his life a ransom for many and bore our sins in his own body on the tree.

5. We believe in his physical resurrection from the dead and in his bodily presence at the right hand of God as our Priest and Advocate.

6. We believe in the universality and heinousness of sin, and in salvation by grace, not by works, lest any man should boast; that sonship with God is attained only by regeneration by the Holy Spirit and faith in Jesus Christ.

7. We believe in the personality and Deity of the Holy Spirit, who came down upon earth on the day of Pentecost to indwell believers and to be the administrator in the church of the Lord Jesus Christ, also being here to reprove the world of sin, and of righteousness, and of judgment.

8. We believe in the great commission which our Lord has given to his church to evangelize the world, and that this evangelization is the great mission of the church.

9. We believe in the second, visible, and imminent coming of our Lord and Saviour Jesus Christ to establish his world-wide kingdom on the earth.

10. We believe in a heaven of eternal bliss for the righteous and in the conscious and eternal punishment of the wicked.

In addition the following was adopted:

Furthermore, we exhort the people of God in all denominations throughout this land to stand by these great truths, so much rejected in our days, and to contend earnestly for the faith which our God has, in his holy Word, delivered unto the saints.

With this declaration of faith for the most part our readers will feel in hearty accord. Exception will of course be taken to the tenth article, which speaks of the conscious and eternal punishment of the wicked, also to the statement in article nine in the sense in which the reign of Christ was taught at the conference. We are indeed pleased to see this emphatic statement of truth made by this body of Christian men. We believe that God will use it for his glory, and we hope that it may serve to stay in some measure the on-sweeping flood of skepticism which is so rapidly engulfing the

great Christian churches. But, as stated at the outset of this article, we are forcibly impressed with the fact, that, while on the part of this prophetic conference there has been a recognition of a part of God's truth in the abstract, the above declaration of faith fails to comprehend in its grasp some of the mighty living gospel truths which are particularly applicable to this day and generation.

Of the third angel's message as such; of the significance of some of the great movements in the political and religious world; of the special ministry of Christ in the sanctuary above and the work of the investigative judgment now going forward preparatory to his second coming; of the claims of the law of God with respect to his downtrodden Sabbath; of the part which the United States will play in the closing days of earth's history in the enforcement upon the people of the false sabbath; of the revival of papal power throughout the world; of the special warning of God to meet these conditions—these thrilling subjects, these vital present issues for this day, had no part in the discussions of this prophetic conference. The reason is evident. These men have no knowledge of these great themes. They have caught but a glimmering of the great system of truth associated with and forming a part of the message of Christ's second coming. Let us thank God that he has revealed to them a part, and pray that their vision may be enlarged to comprehend all that is involved in the blessed coming of our Saviour to this earth.

Our relationship to such movements as this is clearly evident. God has made this people the conservators of his special message for this day. That message they are to sound abroad everywhere. It is to go to the great Christian church; it is to go to the wide, wide world. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

In the holy mountain, among his professed people, and to the ends of the whole earth is the message to be carried. And it is not to be carried as segregated truths, but in its unity and its entirety; in the setting of the great prophecies which focus upon the second coming of Christ. Every discussion of this subject will be used of God to awaken the consciences of the people. It is for us to take advantage of the widespread interest to read and study on this question, and faithfully present to the people the special message for this day and generation. God has gone out before us. Open doors exist on every side. Let

us be true to our trust and walk in the light of his opening providences.

F. M. W.

Western Canadian Union Conference

THIS meeting was held at the time appointed, February 11-22, at Lacombe, Alberta. Being unable to secure a suitable meeting place without paying an exorbitant rent, the brethren concluded to hold the session in the Lacombe Industrial School chapel. This room can seat comfortably only about one hundred and fifty persons. The committee thought that the limit of its seating capacity, when crowded to the utmost, would be two hundred and twenty-five, but at times throughout the convention they often crowded into this space more than three hundred and fifty. I think I have never seen any building so packed with humanity when the congregation was seated, as this one. However, the order preserved was remarkable.

Although the congregation were cramped and uncomfortable, and the weather was often very cold, there was scarcely any coughing, and no whispering or annoyance on the part of any. All this added greatly to the interest, and assisted the speakers in their work. Generally, the entire congregation were in their seats before the meeting opened. It was impossible for one to leave the building without creating a disturbance, and, therefore, with but few exceptions, the people remained quiet throughout the service.

Nearly every worker was present at the opening meeting, the evening of the eleventh, and no one left the place until the conference adjourned. The institute lasted seven days, with one or two meetings each day during the conference in addition to the preaching service.

There was a hearty response on the part of the workers to the instruction given, and nearly every one found a new experience in the Lord. Many testimonies were borne giving evidence that the workers had a new vision and a more earnest desire than ever before to press the work with greater perseverance in the years to come. The students and the visiting brethren also received rich blessings. Some thirty to forty who were not church members gave themselves to the Lord during this meeting, and desired baptism. Arrangements were partly made to have this ordinance administered during the conference session, but it had to be postponed on account of the inclemency of the weather.

After an earnest sermon one evening by Elder Meade MacGuire, more than two hundred and fifty of the congregation gave themselves to the Lord without reserve. This meeting continued in two

divisions until after midnight, the younger members of the congregation separating to receive personal assistance from Elders Thompson and MacGuire. The workers and others of the congregation remained to seek the Lord in prayer and testimony, and not a few received a rich blessing. This meeting was followed later by other services, when many persons made a surrender to the Lord for the first time, or sought for a fuller and more complete consecration.

On Saturday night following the last Sabbath of the session, the congregation was treated to a symposium in the shape of scriptures read, hymns sung, and testimonies borne in seventeen different languages spoken by the various nationalities present. It was both inspiring and encouraging, when every man present heard praises to God spoken in his native tongue. It made one think of a European general meeting where a large number of different nationalities were present.

The last evening of the meeting Elder Thompson gave a stirring talk on perseverance and victory in the Christian life, which was followed by a testimony meeting in which more than one hundred took part.

The Lord came very near throughout the meetings, and not only gave great blessings spiritually, but healed some who were afflicted with physical disease. The time seems to have come when God is giving his people a definite blessing, and this places upon them a tremendous responsibility, which means much for the future advancement of the cause of God.

The business part of the conference passed off pleasantly, without one discordant note being sounded by any speaker. Practically all the old officers of the union were reelected, Elder H. S. Shaw being president for the ensuing term.

The brethren showed great hospitality in entertaining, and made the stay of the visiting workers as pleasant as possible. Every convenience for the comfort of those from abroad was accorded, and our stay in that field will be long remembered.

The workers return to their respective fields with great courage, and we believe there will be a large ingathering of souls in this union during the coming year. Many testimonies were borne showing that a new era in the lives of the workers had begun, and that they never could go on with the old methods of work, nor be satisfied without greater results from their labors. Surely the Lord will bless this corps of earnest workers as they go out into these new fields to preach the message. The time has come when God has set his hand to the finishing of his work.

I. H. EVANS.

Note and Comment

Religion at the Panama Fair

THE plans of the Federal Council of the Churches of Christ in America provide, through its committee of one thousand, for the erection of a large auditorium and exhibit in the interests of Christianity at the exposition to be held in San Francisco in 1915. The *New York Times* of February 7 says:—

Dr. Bell proposed twenty-five distinct lines of Christian work to be carried on throughout the exposition, including a great religious exhibit, showing all that evangelical Christianity has done for humanity. He also suggested the erection of a large building inside the exposition grounds, costing \$240,000, to house the exhibit and also to provide an auditorium for addresses by prominent men each day. Outside the grounds it is proposed to erect a large tabernacle, with smaller halls, for evangelistic work under the leadership of such men as Gypsy Smith, John McNeill, Billy Sunday, and Dr. Chapman.

Navies of the World

ACCORDING to the Navy Year Book recently issued, the following important figures are presented: For the year 1913 the seven leading world powers spent on their navies the sum of \$797,948,900. Of this amount Great Britain spent \$235,713,480, a per capita expenditure of about five dollars for all the inhabitants of the kingdom. The United States holds second rank, as spending the sum of \$140,800,643, about \$1.50 for every man, woman, and child in the country. The tonnage of the five greatest naval powers is given as follows: Great Britain, 2,591,291 tonnage. This includes vessels now building. Germany ranks second, with a tonnage of 1,228,208; the United States, 921,844; France, 876,155; Japan, 702,099.

New Jewish Edition of the Bible

A NEW version of the Jewish Scriptures in English, the first of the kind ever to be published, is soon to be issued. It has been prepared entirely by a group of Jewish scholars, representatives of their race. This committee has been at work on the Scriptures for six years. The books composing the Old Testament are run in different order from that given in the Christian versions. The book of Daniel is included in the apocryphal section. This work has awakened considerable interest among the Jews; and because of the contribution which it may give to the better understanding of the Scriptures of Truth, it will be welcomed by the Christian world.



Burma, India

H. H. VOTAW

MORE souls were received into the church in Burma in 1913 than in any previous year since the opening of our work in this land. This, too, in spite of the fact that our force of workers was much reduced.

Among those baptized was a young Sgaw Karen man, the first of his tribe to come to us. Three Chinese men were received into communion. They were our first converts among the thousands of sons of the Celestial Kingdom who have made Burma their home. A talented young Telugu was also baptized. We believe he will be of great assistance to us in giving the gospel to his countrymen, who come to Rangoon by the thousands annually, because of the higher wages they can earn here.

Two mission stations in entirely new territory, and treatment rooms opened in Rangoon, all during the past six months, make us feel profoundly grateful to kind friends in the homeland whose generosity has made this possible. Our last annual offering, taken at the time of our week of prayer, was much larger than in any previous year. Our people are loyal and liberal.

Three men for whom we have labored and prayed for nine years, ever since we came to Burma, have recently shown a marked interest in their souls' welfare. One, a native of India, has asked for baptism; another, a Burman, has given up the use of tobacco and says he wishes to give his all to God; the third, an Anglo-Indian, sent for me today and asked me to pray for him.

We feel more than ever before that God's word will not return unto him void. Everything indicates that 1914 will be better than last year.

Central China Mission

R. F. COTTRELL

As we reach the close of 1913 and look back over the providences of God in Central China during the past year, our hearts are filled with deepest gratitude.

For eleven months, Elder J. J. Westrup has been alone in the province of Honan. Famine conditions, with attendant poverty and distress, have been on every hand. Some money has been given to the poor, especially to those of the household of faith, and if the funds were only available, much more would be done to help the needy. For months, parts of this district have been terrorized by bandits, and in one of their attacks on a small town where we have an outstation, one

of our colporteurs was shot through the hip. He was afterward carried to the central station, where his wound was dressed and cared for, and at last reports he had quite recovered. These conditions have retarded the canvassing work considerably; and because of the dangers, the American consul has requested our workers to do no itinerating among the outstations.

Despite all these adversities, the work has been onward. Our Honan head-

and Sister S. G. White, who moved into them Dec. 1, 1913. Dr. A. G. Larson, treasurer of the Central China Mission, still resides in the foreign concession of Hankow, and is thus more easily enabled to conduct the business affairs of the mission.

Since the burning of our chapel in Hankow, at the time of the revolution, the mission has had no suitable house of worship. About two months ago, however, the mission rented a new large compound in a good location, which will serve as chapel, school, and native rendezvous for the province. Although the rent is high, the advantages for aggressive evangelical work appeared to fully warrant the expense. The work in Hupeh is onward; the church membership has doubled during the year, and urgent calls for the living preacher are coming from numerous places throughout the province.



COTTAGES OCCUPIED BY S. G. WHITE AND FREDERICK LEE AT HANKOW, HUPEH

quarters, which were at Cheo Chia Keo, forty miles from the railroad, have been moved to the railway town of Yen-cheng. Here, on an elevated site overlooking the river, the mission has purchased about one acre of land; buildings for native school and provincial headquarters have just been completed; and during the summer two foreign houses were erected. [A picture of these cottages will appear next week in connection with an article from Honan by Brother Westrup.]

Brother Westrup is conducting a Bible school at this place during the winter months, and Brother and Sister Frederick Lee, of Hankow, will soon join him in school work for a few weeks. At the close of this school, a number of new native laborers will be taken into the employ of the mission. Sixty-eight have been baptized in Honan during the year, and the future gives promise of a large fruitage of souls.

In the province of Hupeh, the mission headquarters are located at Hankow. In the suburbs of this city a plot of land was purchased last spring, following which two neat mission cottages were built. These are occupied by Brother and Sister Frederick Lee and Brother

In Chang-sha, the capital of Hunan, our principal station has for the past two and a half years been located in rented quarters on an unfrequented street at one side of the city. Heretofore we have spent much time in looking for a more favorable place to rent or purchase, but those found were either unsuitable or too expensive. Recently, our attention was called to a compound on a prominent street in the heart of the city. A chemical factory that had been operating there failed in business, and the city magistrate ordered the property sold to pay off the creditors. The price, including fees, was a little over thirty-five hundred dollars, which seemed almost beyond our reach, but after much consideration and prayer, we decided to secure it. For evangelistic work, we could hardly find a better place in the city. The deed was stamped about two weeks ago, thus giving the mission a legal title to the property. At present, we are in the midst of altering and repairing the compound, which work will cost an additional two hundred dollars; this expense, however, will be more than met by the native offerings in Central China. Reports from all the stations have not yet been received, but from those already

in hand, we feel justified in making this statement. The annual offering in Hunan will be three or four times as large as it was last year.

During Christmas week, I paid a visit to one of our outstations. At that place, the native church has just purchased about one-quarter of an acre of land in their little city, worth two hundred and fifty dollars (U. S. gold), and have deeded it to the General Conference corporation. They hope soon, with some help from the mission, to erect church and school buildings on this site. During my stay at this place, nine candidates were buried with their Lord in baptism in the beautiful Ning Siang River. Including these, it has been my privilege



THE CHIANG-SHA, HUNAN, COTTAGES

R. F. Cottrell's home at left, C. P. Lillie's at right.

during the year to administer this sacred rite to one hundred and forty-four precious candidates. About one third of these were in Hupeh; but whether of one province or another, with rare exceptions the converts are, under God, the fruit of the native workers' efforts. During 1913, two hundred and seventy persons have been welcomed to church fellowship in Central China through baptism, about three fourths of whom came to us directly from heathenism.

Brother C. P. Lillie has made two trips — one in the spring and one in the autumn — through southern Hunan, visiting our stations in that district. Gradually, the people are getting a more intelligent conception of the gospel and of the requirements of Christian living. At most of the places, baptismal services were held. Owing to the distance from this center and the differences in dialect, it seems a pity that we do not have one or two families to locate in that section.

As we consider the many providences of God during the year just closing, our hearts are filled with cheer and thanksgiving. The three provinces of Central China already entered are now supplied with two mission homes each, for foreign workers. At two of our central stations, the mission is provided with its own native headquarters, chapel, and school buildings; and at the other, a most suitable place is rented. We know that many of the brethren and sisters in the homeland have made large sacrifices and liberal offerings that we might be

thus equipped, and we hereby express our heartfelt appreciation.

While the missionary enterprise costs, we can likewise assure you that it pays. The heathen who has forsaken his superstition and fears, to become a new creation in Jesus Christ, will look up with glowing, thankful face, and tell you that the undertaking pays. The humble laborer who has toiled hard on his farm or in his shop, and has been self-denying that he may give generously to the work of God, ever testifies that the triumphs of the cross more than repay him. The person who has left the comforts and associations of his native land to turn the heathen from idolatry to the living God, will tell you that in true joy and satisfaction no other pursuit in this world yields so heavy a dividend. And the angels in their songs on high affirm in melody and praise that the priceless Gift of heaven, and all the sacrifices of earth, are none too precious for the redemption of the lost.

The missionary outlook in this field was never brighter; and as we take up the duties of the new year, it is

with the consciousness that he who led Israel in ancient times is today guiding and directing the movements of his church in the final struggle which is so soon to terminate in eternal triumph and rejoicing.



Experiences in the Island of New Guinea

C. H. PRETTYMAN

THE evening after Sabbath prior to my leaving Bisiatabu to return to Sydney, Australia, I had the opportunity of witnessing a "pay off" at our mission. This has to be seen to be fully appreciated, but I shall try to present a word picture of the experience.

The back veranda of the mission is lighted by several hurricane lanterns, which reveal the forms of seven boys who have just completed their terms and are about to receive their pay for the time they have labored. Their faces beam with suppressed excitement as they squat in native fashion on the floor in a half circle. Behind them are a number of friends — mothers, sisters, cousins maybe — who have traveled four days' journey for the occasion, from the mountains inland.

In front of them on the floor are spread piles of axes, knives, belts, rammers, matches, beads, etc., and behind these stand Brother Carr and myself. I am to have the privilege of taking the cash and giving change. Each boy receives in cash the amount due him, and then the

excitement begins. Each first purchases a "trade box," or wooden trunk, in which to place the goods he is about to purchase. One asks for an ax, and puts down the money. His example is immediately followed by the others. "Ax, please," again and still again, until each boy has perhaps half a dozen axes. They do not seem to understand that it would save much time if they took the six axes at one purchase, instead of six separate purchases. Then one asks for a knife, and all are anxious to secure knives, varying in size from eighteen-inch blades to sheaf knives, on the one-at-a-time principle. Next there is a run on the rammers, then perhaps "billy cans." And so the sale proceeds. Now and then a boy does not produce the correct sum in cash, and we have to explain, while the rest wait impatiently.

Each boy has a friend behind him who receives the purchases and pops them into his box for him. At last the supply of cash is exhausted, and the excitement is over. The boxes are packed up and left in the storeroom until morning, when the boys expect to start for home. The native is deeply attached to his village, and, like most of us, gets a longing akin to homesickness at times. The morning sees a busy crowd packing their loads. The women carry the heavier portion of the burdens, and the boys, who are the heroes of the day, are practically free-handed as they set out in triumph for the hills.

As I witnessed it all, I could not help thinking of the great "pay off" not far ahead of us, when our Elder Brother will come with all the holy angels to conduct us home. Each will be awarded according to his works; and then we shall forget the trials and sorrows, toil and pain, perplexity and fears, that have been our portion here. Let us take courage and labor on, remembering the reward that is before us.

The brief history of our work in New Guinea shows many wonderful instances of God's providence, and I was privileged to witness one of these during my stay. The number of boys at the mission was reduced to about ten by the "pay off" just before my arrival, and nearly all those left would finish in a few weeks, Brother Carr told me; but he added, "We are praying that the Lord will send us some more boys." Time ran on, and no boys appeared. As I visited various plantations, I learned that as much as £3 to £5 per head is paid to recruiters for securing the services of the boys for the plantations. At last it was only one week of the time our boys were to finish. One afternoon a procession of about a dozen natives, mostly women and girls, was seen approaching the mission — but no working boys. The friends had come to help carry the "trade" home. They knew nothing of any boys coming. Two days later, however, while we were sitting at our afternoon meal, we saw another company of natives coming toward the mission house. Soon they were at the back door; and

a fine, clean, bright lot of fellows they looked, too. Nine had come to "sign on," or engage themselves for twelve months. Some of our neighbors would gladly have paid £30 to £40 for them, but they had simply come along—we believe under the leading of the Holy Spirit, in answer to prayer.

We found that among them were several who had served a time previously, which was a token of encouragement. They came from the same district as had the boys about to be paid off.

If prayer has brought them to the mission, what more can it not do for them, if we believe? Brethren, let us pray more for our missionaries and their work. They need this help, and "prayer moves the arm of Omnipotence."

The Promised Rest

WORTHIE HARRIS HOLDEN

THANK God for quiet days when all the fervor

Of combat or of constant toil may cease,

When calm repose may close the weary eyelids

To dream of heaven's bliss and thoughts of peace.

So musing on that rest and joy eternal,
With grateful thoughts uplift to God in prayer,

The ills of life transform to streams of pleasure,

Which urge our bark more swiftly by his care.

Praise God, in days of gloom or dark foreboding

When earth and sky seem pregnant with their woe,

There is a peace that passeth understanding

For heaven's children in this world below:

Nor height, nor depth, nor present tribulation,

Nor powers of demons, can our rights dethrone,

Since He who met the marshaled hosts of evil

Will e'er defend and conquer for his own.

Shout in the heat of battle, Hallelujah!
The charge is brief, the fight will soon be o'er;

Each fray but brings us nearer to the homeland,
And Christ as general makes the victory sure.

For to each life come cloudless days and stormy,

Come weary marching and the battle's roar,

Yet Heaven grants perpetual benediction
If to the end we steadfastly endure.

I WILL this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.

—John H. Vincent.



HOME AND HEALTH



"How Shall We Order the Child?"

MRS. M. E. STEWARD

How many parents realize, in their daily intercourse with their children, that they are constantly assisting in forming characters that will decide eternal destinies? How few remember that the harvest will always be true to the seed sown! A father kept all his pennies to give to his little son for occasional services, and for being good. That child is liable to grow up selfish and covetous; he already regards money as a most desirable thing. It is a bad thing for a child to expect pay for whatever he does. There is a better way.

Suppose the father comes in tired, and thirsty, and dusty. Without being asked, the little one runs for the brush, and tries to sweep the dust from his papa's feet, who tenderly thanks him, while he takes a chair on the porch. "Would my son mind bringing me a drink of cool water?" Lovingly the child obeys. Soon papa says: "Don't you think auntie would like a drink, too? She has no dear little boy now. Poor, lonesome auntie!" The child's sympathies are aroused; he quietly slips up to her side, lays his head on her shoulder, and asks, "May I do something for you, auntie?" "I would like some water, dearie." On his return with the cool drink, auntie takes him on her lap, and says, "You are a good boy." Going back to his parents, papa says, "My son, that makes me very happy; we like to have our boy imitate the precious Saviour who went about doing good." That child has entered a path in which, if he continues, he will be a blessing to the world. He will not think he must have compensation for every service he renders, thus making himself disagreeable and a byword.

A mother says to her little daughter: "Stop scowling; you will spoil your pretty face. Come here and see what a beautiful frock I have made you. Put it on and look in the glass and see what a pretty picture there is there." The child stands long at the mirror, admiring herself. Such a course will surely make her a frivolous, vain young lady, hungering for admiration, and an easy prey for the white-slaver.

Some children were prepared to take part in a public exhibition. They were dressed like dolls, and their mother said earnestly, "Now, girls, I want you to act like little ladies, and Harry to behave like a gentleman." She had never explained to them what it is to be ladies and gentlemen at heart, in soul and spirit. These children become charmed with the tinselry of earth, for they have no

anchor of moral rectitude to hold them. How will it be when they have to meet the duties and responsibilities and the crushing burdens which every one is called to bear more or less in ripened life?

There are children who can "arise up, and call" their mother "blessed." They bless her for the wisdom and strength of character she gave them in early life. O, is not this worth all the sacrifice of pretty vanities and unsatisfying triumphs a child can ever gain?

Our wonderful Pattern never did anything during his thirty years of home life to call attention to himself. But his quick eye never missed a case of need, and his ready hand and tender sympathy relieved sorrow. Such sympathy has our Saviour today. Mothers may find in him a wise adviser, a tender and sympathetic helper at all times. He says to God-fearing parents, "Cast thy burden upon the Lord, and he shall sustain thee." He will be to you "a very present help in trouble."

Sanitarium, Cal.

The Lost Sheep

R. T. SISLEY

ONE cold, frosty night, as my custom was, I went out just before retiring to see if all my stock were in good condition for the night. When I came to the sheep shed, I went in to ascertain if they were all right. Something seemed to say, "Look them over and see if all are in." I commenced, and soon found that a butternut-colored yearling was missing.

What should be done? The pasture was a long way off, and it was a hard place to find a butternut-colored sheep in the dark among the fallen trees, burned black. Besides, many bushes and briars were in patches all about. Something else seemed to say: "I think it will be all right in the morning. You had better go to bed, and get your rest, since you are already very weary." I could not, however, feel satisfied until I had made an effort to find that missing sheep, because the dogs had been worrying them even in the daytime. I therefore went out, and followed path after path, but all in vain.

What more could I do?—I had not called; I might try that. So I commenced to call, and had the satisfaction of hearing my voice rolling off on the still, frosty air. But presently I heard, or thought I heard, a faint answer in the distance; so I called again, "Nan! Nan! Nan!" I listened again and heard a response. Again I renewed my call-

ing, but the answer did not come more distinctly. "Why does it not come?" I said to myself. "Well, if you will not come to me, I must go to you." So I started in the direction of the sound, alternately calling and listening. I soon found that I was on the right track, as the bleating was becoming plainer each time I heard it. I finally came to the edge of a low piece of ground which was very damp, and consequently the grass had made an early and rapid growth.

Here I was happy to find the sheep safe and sound, although fastened to the earth with a rope of raspberry briars so strong that its efforts to release itself had been in vain. It appeared as if some briars had become entangled in the wool on the throat, and the animal had walked around until more briars and more twisting had made a rope too strong for its strength to break or loosen from the earth. To release it, I pulled up the root of each brier separately, until all were thus removed. Then I had the sheep by the rope that had held it so firmly to the ground. The lost sheep was soon happy with its companions, and I sought my bed for needed rest.

Now, what thoughts think you I had when hunting, releasing, and leading that sheep back to the fold? They were just about such ones as I should imagine the Saviour intended shepherds and people interested in sheep to feel when reading the parable of the Good Shepherd. Let us notice the condition of this sheep: It was lonely; it was a prisoner; it was in danger of being destroyed by dogs; it was hungry, for it had eaten close to the ground all the grass within its circumscribed circle; and, judging from its actions on meeting its friends, it had also been quite unhappy.

The lessons to be learned are: When impressed to labor for some soul or go on some errand of mercy, do it at once. If undecided what course of action is right, it is usually best to follow the one which savors less of self. If we have relatives or friends outside the fold, it is our privilege and duty to hunt for such ones; for, however dear they may be to us, however esteemed for their many good qualities, the Word of God shows that they are cursed; they are doomed, if found outside of Christ.

We must leave no means untried till we succeed in giving help to those who need help. Had I followed only the well-worn paths over that large pasture, I should not have found the lost sheep; for it was not in a path, nor near one. It was by calling the sheep, and by crawling over logs and through bushes and briars, that I found it. Suppose I had said, when I thought I heard a response, "If you do not come now, you can have your own will and stay where you are; for it is too late, and I am too tired to hunt all over the pasture after you." Had it been left there, it might have been killed by dogs. Shall we leave our friends and neighbors, or any one that comes within the sphere of our influence, without using every possible endeavor to bring

them to a condition and place of safety? — No; we must use the most untiring and unselfish energy, and the kindest and most skillful tact that can be learned from the Great Shepherd of the flock; for Satan as a roaring lion seeketh whom he may devour.

It is not always enough to call, or even to show the way. We must be more personally interested in those for whom we labor; we must find if they are bound to the earth; and, if so, with what, and whether they would like a little assistance to get released; for they may have been struggling in their own strength to get free, and become discouraged, thinking that no man cares for their souls.

The truth is that many of us are more or less in bondage, and the need of aid in freeing the unfortunate is one of the crying demands on the church today. We cannot excuse ourselves by saying, "Am I my brother's keeper?" The true Shepherd will hold us each responsible for putting forth the best possible efforts for those within the zone of our influence.

Soekaboemi, Java.

Using Simple Illustrations

MRS. ANDREW SPEEDIE

IN working for the souls of men it is well to use some experience they have had, as an object lesson to bring them to Christ. To illustrate, let me tell my own experience.

My home was one of prayer. Like Hannah, my mother had dedicated me to the Lord. She had often talked to me about giving myself to Christ, but I thought I was good enough as I was. When I was not quite seven years old, my parents moved to Colorado for father's health, and the next year came to Oregon with mule teams. Well do I remember my great fear of getting off the road. I can see as if it were yesterday how the leaders of our party consulted the map and the diagrams they had of the route. Sometimes we did miss the way, and had to travel many weary, needless miles.

When we were at last settled in Oregon, we had very few church privileges. Once a year a traveling minister came to preach in our neighborhood. It was on one of these occasions that I found the Lord, the Saviour of my soul. Father Harper, a Baptist minister, was holding a meeting at the home of a neighbor one cold winter night. His text was: "Be not deceived; God is not mocked." I saw myself a sinner, but I knew not how to come to Jesus. I was in great distress of mind, when Father Harper said, "Some of you may have crossed the plains." Yes, I had made the journey; and I listened with interest to learn what that could have to do with one's salvation. Just as if he had been in our company and knew about all the difficulties we encountered, he told the story of a journey, and used that to illustrate the way of salvation. The Bible, he said, is our guide—the map by which we may know the right

road. O, how sweet that message was to my soul! I could comprehend it although only a child of eleven years.

Let us meet the needy soul where it is, and speak to it through its own experiences.

Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

"SECRET prayer is secret power, and without the secret of prayer the secret of power will never be known."

Dr. Wilfred Grenfell, missionary to the deep-sea fishermen of Labrador, says of the blessing of prayer:—

"The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God himself sees and answers, and his answers I never venture to criticize. It is only my part to ask. It is entirely his to give or withhold, as he knows is best. If it were otherwise, I should not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear."

Requests for Prayer

12. A Michigan sister desires that prayer be offered for her healing.

13. An aged sister living in Wisconsin asks us to pray that she may be healed of rheumatism.

14. An anxious mother writing from the same State (Wisconsin) requests our earnest prayers for her son who is in Honolulu, and for a neighbor who is a slave to liquor.

15. An Ohio sister, crippled as the result of a fall, desires prayer that she may be healed if it is God's will. She also asks prayer for the restoration of her son-in-law and a friend who are ill.

16. A request comes from an Idaho sister that prayer be offered for the healing of a friend who is suffering from cancer.

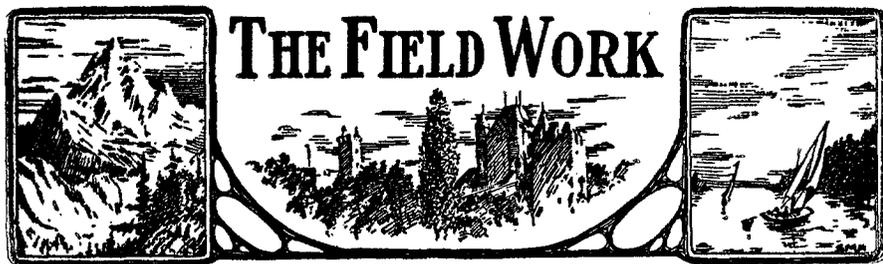
17. An isolated Arkansas sister asks prayer for the healing of herself and daughter.

18. A sister in Maine, suffering from nervous prostration, asks our prayers that she may be healed.

19. An anxious mother in Canada requests earnest prayer for the healing of her daughter, who is afflicted in both mind and body; for a son who lies sick with fever; and for herself, that she may be strengthened to meet her trials.

20. A sadly afflicted sister in New York State desires restoration to health if it is in accordance with God's will for her.

21. "Please pray for the speedy recovery of our baby boy, who has been badly scalded," writes a mother from Georgia.



Trust in God

MRS. ALTA M. LACKEY

BROTHER, are you tired and weary?
Do you tread the way alone?
Human friends and loved ones failed
you?
Naught to cheer the journey on?

Courage, brother, Christ has suffered
Loss of friends and human aid.
Do as Jesus in your struggle,
Go and to the Father pray.

Often when his heart was bleeding
From a lack of human love,
All alone he sought the Father,
Finding sympathy above.

Learn the lesson God has hidden
In the lonely life you live;
Christ alone is all-sufficient.
Peace with God flesh cannot give.

Loveland, Colo.

God's Call to Our Youth

"THE advent message to all the world in this generation," is the aim of this people. Many times I wonder how this work will be accomplished. Time and again the REVIEW comes to us with the sad news that another warrior has fallen on the field of battle. Who will catch up the blood-stained banner of Prince Immanuel, that is about to fall from the old warriors whose hands have been weakened from many years of labor in the Master's cause, and bear it in the thickest of the fray to a glorious victory? Whom shall we call to enlist in this most glorious warfare? We cannot call those upon whose heads Father Time has been weaving his white silken threads. While they would gladly go, time has made such inroads upon their strength that they are no longer able to endure hardships, and are thus unwillingly forced to stay at home.

As I go from city to city, I find attractive notices like this, "Young men wanted for the army and the navy." In many places an army officer is stationed by the poster encouraging young men to enter the service of Uncle Sam. I have thought of the greater call the Lord of hosts is making for our young people to enlist in the glorious work of giving to dying nations a message of life, joy, comfort, hope, and peace. Instead of becoming expert in the handling of devices for the destruction of our fellow men, we are to become efficient in the handling of the sword of the Spirit, to the salvation of men. There are no laurels distributed here for being valiant in battle for Prince Immanuel, nor may any tombstone of honor rest upon our graves, yet a much greater reward awaits us than nations can give, the crown of immortality.

I am writing to you, dear young peo-

ple, to consider the call of the high and lofty One. The Lord has need of your services. Will you not begin to plan ways and means by which you may do efficient work in the Master's cause? Our recruits must come from the ranks of our young people. It is to them that we must look to fill up the gaps made by the death of our faithful laborers, and to enter new fields that are constantly crying, "Come over . . . and help us." How long, dear young people, shall we listen to this earnest, agonizing plea for help without making any effort to save them? God will hold us responsible if we fail to do our part.

While visiting the navy yard in Boston, I saw a drill master with about eight raw recruits, drilling them in the ways of a good soldier. He had them go through various maneuvers; and thus, by constant drilling, they became proficient. Our schools are the places where young men and women are being trained and drilled for the work that God has commissioned us to do. Will you not consecrate yourself to the work God has for you to do?

I am glad that many are heeding the call; but there are many more that ought to fit themselves for the work of saving souls. Heed the Master's call, and great will be your joy in service here and your reward in heaven at last.

CHAS. F. ULRICH.

Sumatra

WE are thankful for the spirit of liberality we find manifested here, and are hoping to have some go forward in baptism when Elders R. C. Porter and F. A. Detamore visit us about the end of the year. Our greatest success, so far, has been among the Chinese- and Malay-speaking people generally. But how to reach the thirty millions of the native population is still a problem.

I have recently engaged a Javanese Christian as my teacher, and he has assisted me in translating studies, which he told me the other night he appreciated. He is a young man who has an independent mind; he does not blindly follow the teachings of others, but thinks for himself. He is editor of one of the Malay newspapers here. I know you will join us in praying that our association with him may help him to see the truth for this time.

Mrs. Wood has a number of readers, several Chinese women among them. One humble Dutch family who are walking in the light as far as they know it, pay tithe and attend Sabbath meetings. A Chinese family that I have been laboring with have recently taken hold earnestly. For some weeks I felt anxious about them, but two Sabbaths ago this man and his wife, accompanied by his brother, came first to our prayer meeting and then to our Sabbath services. He has had an unexpected trial by having

done little business for some days. One day he took in but four cents American money, instead of four dollars as he was accustomed to doing. But they are all of good courage, and we help them to draw words of comfort and encouragement from God's Word.

G. WOOD.

College Place Meetings Widely Advertised Through Newspapers

ONE of the most widely advertised union conference meetings held this winter was that of the North Pacific Union. This meeting was held at College Place, Wash., February 25 to March 7. From the opening day until the close, daily reports of the meetings were furnished the two newspapers in Walla Walla, which gave us considerable space. Prominent space was also given by the large dailies in Portland, Oregon, and Spokane and Tacoma, Wash. It was encouraging to learn that the Associated Press was also sending out reports, thus giving the meetings publicity in several States.

One night during the ministerial institute, which took up the first six days of the conference session, the manager of the Associated Press in San Francisco wired in to the correspondent at Walla Walla to send him an account of the Adventist meetings at College Place. It seems that the Associated Press correspondent heard about midnight that some unusual statements were being made by our ministers, which he thought would be of interest to readers of newspapers in the western part of the country, and telegraphed his correspondent to hurry the article to the central office. This was done, and the article was then distributed to newspapers in all parts of the territory included in the San Francisco office.

After the meeting had been in session about one week, a letter was received by one of the delegates from a brother in South Dakota inclosing a clipping from a newspaper published in his home town, telling of the meeting in College Place and also giving some remarks by one of our leading brethren. The many unusual statements our ministers make in connection with the exalted message they are giving to the world arouse the interest of newspaper men, who then seek after our news. This was fully demonstrated at the College Place meeting by the fact that the newspaper editors in Walla Walla expressed their anxiety for the news, and by the liberal amount of space they gave reports.

It was encouraging to talk to a number of the workers concerning the press work, and to learn of their progress in having reports on various subjects published in their home papers. Some told of strangers attending their tent and hall meetings who would not have heard of the effort they were holding had it not been for the notices in the newspapers. Others said that even though their audiences were small, they felt that a good work had been done by having extracts of their sermons published in the newspapers, thus reaching hundreds and thousands of people through this medium.

The residents of Walla Walla and the surrounding country where the Walla Walla papers circulate, were considerably awakened to the importance of our meetings in College Place through the reports in the papers. One of the union

conference brethren made a very interesting statement, in which he said that a bank president of Walla Walla had been reading the reports with interest and told him that he was going to attend the meetings. This brother brought out the thought that the newspaper can be used to arouse the interest of influential men in the work our denomination is doing.

Another brother told of a woman in Montana who, though she lives forty miles from a railroad, has read of our work through a newspaper. This woman did not know that there were any Adventists in Montana, but she later heard of the camp meeting in that State, and rode two hundred miles on the railroad to attend it. She afterward accepted the truth, and now rejoices with us in the third angel's message.

We can never tell how far the influence of our efforts through the newspapers will be felt, nor how many souls will be numbered among the redeemed as a result of using this medium for the advancement of the glorious doctrines we hold. Our brethren should never let an opportunity slip by to use the newspaper in connection with their work.

W. L. BURGAN.

◆ ◆ ◆
Missouri

MARCELINE.—Reports which appear in our good church paper from time to time, telling of the success various workers are having, inspire me to tell you how the Lord is blessing my efforts. I am an old soldier and unable to do manual work. Recently I decided to secure a supply of books, adding to the store from time to time as I could spare the money from my little pension, and lend them to persons willing to read. I now have about forty dollars' worth. I have made a nice little case in which to carry them. In going from house to house I search for lovers of good books who are anxious to read, and then I lend them a book for two or three weeks. Making a second trip, I gather up the books that have been read, and leave others where they are desired. I find the people hungry for this class of literature, and could use five times as many books as I have. Twenty families are now reading. In these families are about sixteen children. With these I hold a reading class. I believe that the loving Father is leading in this work. I ask an interest in your prayers, and shall appreciate all the good literature that you can send me.

D. A. EASTON.

◆ ◆ ◆
New Jersey

NEWARK.—“And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.” Luke 14:23.

In these closing days of the Lord's work on the earth, we need more than human wisdom to know how to deal with human minds. Our work for over four years in the city of Newark has been confined to searching out a few of the jewels from among the Slavish and Bohemian people. We realize that the Lord has blessed in a marked degree, when we consider the mixed population in these congested Eastern cities. At present we have a membership of thirty-three, and five others awaiting baptism.

This organized church represents the result of my public efforts, and the personal work done by our church members and our faithful Bible worker, Miss Valenta, in house-to-house work.

Our method is to go to Passaic, a suburb of Newark, every Sunday morning with tracts and small books. We visit the people in their homes and sell the truth-filled literature. You will notice in the accompanying cut our company of six starting on their mission. On the last three Sundays their sales have amounted to forty dollars cash. For three months we tried to conduct meetings in a rented hall, but met such vio-

lence and their wrongs! The Lord wants us to be as little children in these things. “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

Next, we had a testimony meeting, after which we quietly went into the room where the older ones were, and every child gave a testimony there. It brought a blessing into their good meeting, and caused great rejoicing to the parents, as the children made heartfelt confessions to them.

The following evening several other children were present. Those who had



SLAVISH AND BOHEMIAN WORKERS IN NEWARK, N. J.

lent opposition that our audiences were almost nothing, and we were obliged to close the hall and adopt the latter method.

We are of good courage, and mean to press the battle to the finish, and thus receive the crown in waiting.

PAUL MATULA.

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Michigan

MT. PLEASANT.—During the week of prayer we held meetings for the children in a room adjoining where the older people held their meetings. At the first meeting there were nine children present. As we began talking about the nearness of Christ's coming, the Spirit of the Lord came down upon us in large measure. One began to weep, and in a few moments all were weeping aloud.

We asked how many would give themselves wholly to Jesus, and every hand went up. The text was repeated, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” When we knelt in prayer, all confessed their sins in childlike simplicity. After prayer, we asked if they believed God had forgiven their sins. Then opportunity was given for confessions to be made to one another. We wish those who read this might have seen those dear children go to one, then another, and whisper their confessions. O, that older people were as simple and as willing to confess

been there the evening before, bore their testimony at the beginning of the meeting, telling the others how God had visited us in such a marked manner. We asked the others if they desired to give themselves to Jesus also, and every hand was raised. We then knelt, and each confessed his sins.

These were very precious meetings. We believe we received drops of the latter rain, and it makes us long for more. Let us do faithful work for the precious lambs of the flock.

MRS. CLEORA GREEN-WEBSTER.

◆ ◆ ◆
Greater New York Conference

THE Greater New York Conference has been passing through one of the most searching revivals in its history.

The annual session was called to order Tuesday, February 17, and was scheduled to close the following Sunday, but the interest was so great that services were continued till the following Wednesday evening. It is doubtful if there has ever been a greater manifestation of divine power in the history of our message than was witnessed during these meetings. At times the Lord took full possession of the meeting and swept everything before him, but no semblance of fanaticism was manifest. Singers were silent, ministers were weeping between the porch and the altar, and the people were intent on seeking God. This followed day after day.

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think that for about twenty-five hundred dollars they could get a lot and build a little chapel which would serve their purpose very nicely. They also think that they could raise a thousand dollars of this amount on the island; but would need help from the outside for the remainder.

The work in Porto Rico has been signally blessed financially. The tithe from the island last year amounted to over one thousand dollars, and their total income to over seventeen hundred dollars. The work during 1913 was entirely self-supporting, and when the year closed they had several hundred dollars on hand with which to start the new year. With the

school in Latin countries seems to be a very slow process in winning people to the truth, Mrs. Anderson will probably close her school for good at the end of this term, and will unite with Brother Anderson in evangelical work in the city of Havana.

From Las Tunas we went to Las Minas. Four or five years ago Brother Guy Holmes located in this place with the plan in mind of opening a school. He was later joined by Brother Charles Franz. Although these brethren have not been able to do very much in direct school work, they have had a good influence in the American colony where they are located, and also in the village of

rously than ever before. During 1913 the colporteurs sold over \$9,000 worth of literature in Cuba. They have set their stakes at \$15,000 for 1914. The tithe and offerings in Cuba during 1913 amounted to \$1,877.34, a gain of more than \$300 over the previous year.

As the members of the Cuban Mission Committee were present at this meeting, plans for future work were considered. Brother H. A. Robinson, who has been in the office during the past several months, will again go to the field to take charge of the colporteur work. Mrs. Burgos will locate in the city of Santiago to engage in the Bible work. Brother J. E. Anderson will engage in the evangelical work in the city of Havana. Pedro Cruz, a native licentiate, has an interest in Las Cruces, in the interior. Earnest evangelical effort is Cuba's greatest need.

The brethren in Cuba are very desirous to have a mission training school started on that island. This matter was carefully considered during the meeting, but as they have not the money in hand for such an enterprise, it was advised that they first make an effort to see what funds can be secured before undertaking anything definite, in harmony with the policy of the General Conference not to incur debts in our missionary operations.

February 17 I sailed from Havana, reaching New York the evening of the twentieth. Let us not forget to pray for the work and workers in these Spanish Catholic fields.

N. Z. T.



GROUP OF WORKERS AND ASSISTANTS IN CUBA

new workers who are now going to the island we may look for some good reports from that field.

Cuba

February 3 I sailed from Ponce, Porto Rico, for Santiago, Cuba, arriving in Santiago the morning of the sixth. Elder A. J. Haysmer had arrived the same morning from Jamaica, and he and Elder Allen met me at the boat. As it was Friday, we spent the Sabbath with the company in Santiago.

A native Cuban took great interest in going over the ground with us and describing the charge of Colonel Roosevelt and his rough riders when they took the fort on San Juan hill. We visited also the large ceiba tree under the shade of which a treaty of peace was signed.

We were interested in those historic places, but we were more interested in the plans for carrying the gospel of peace to Santiago by our colporteurs and Bible workers.

There are about half a dozen in Santiago keeping the Sabbath. We were kindly entertained at the home of one of our native brethren. Sunday morning we took the train for Las Tunas, where Brother and Sister J. E. Anderson have been conducting a day school during the past four years. The Lord has blessed them in this work, and they have had a good influence among the people in the town. However, as conducting a day

school in Minas. Mrs. Ida Fischer-Carnahan and her daughter are at present conducting a day school in the town. Mrs. A. F. Burgos has also been engaged in Bible work in Minas for some time, and a nice little company has been brought into the truth. The brethren have erected in the town a little chapel that will seat about fifty people. It is free from debt. I had the privilege of speaking to the native brethren in this chapel the night we were there, while Brother Haysmer spoke in English in the church in the American colony.

From Las Minas we went to Santa Clara, the headquarters of the Cuban Mission, where Brother Allen had made arrangements for the workers' institute. He had secured a large, old-fashioned, Spanish house located on a hill just outside of Santa Clara, from where we had a fine view of the city. About thirty workers and brethren and sisters gathered for this meeting, which began February 12 and continued for one week.

We were glad to see that in Cuba as well as in Porto Rico native young men are being developed to do successful colporteur work. Four of these who had been doing good work during the past year were present at the Cuban meeting. The Lord came very near to us in our institute work, and the brethren expressed their determination to push the work during the coming year more vig-

Educational Department

J. L. SHAW
W. E. HOWELL

General Secretary
N. Am. Div. Asst. Secretary

Our First Educational Sabbath

THERE has been no time to receive reports from the field, but this day was observed according to appointment by the Takoma Park and Memorial churches in Washington, D. C. The secretaries of this department assisted in the services at these two churches. Though they themselves had prepared the readings, their souls were refreshed, and their sense of responsibility deepened by the rapt attention given by the people to the presentation of the readings on the care and education of our children and youth.

Aims of the Day

1. To bring to the attention of all the people and impress the encouraging facts that in the United States and Canada we now have (in round numbers) 450 church schools, 525 church-school teachers, and 8,500 church school pupils; that we have invested in facilities for these schools about \$150,000, and that to maintain them we are spending an average of more than \$10,000 a month the year round.

2. To lead us all to think more seriously over the fact that there are still not far from 8,000 Seventh-day Adventist children of church school age in this country who are not provided with the privileges of Christian education in schools of our own.

3. To bring before our minds afresh the special instruction that has been given us on the education of our children and youth, especially those of tender years, and embodying ideas like these:—

"The church does not realize the situation. She is sleeping on guard."

"Fathers and mothers must arouse and work as for life, or many of the youth will be forever lost."

"No amount of labor in this line [foreign fields] can excuse us for neglecting the education of our children and youth."

"The Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the Word of God is made the foundation of education."

"In the closing scenes of this earth's history many of these children and youth will astonish people by their witness to the truth, . . . a work in proclaiming the truth to the world that at that time cannot well be done by the older members of the church."

"Our church schools are ordained by God to prepare the children for this great work."

"In selecting teachers, we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry."

4. To enlighten our people on what our church schools are doing, and what is being done to build them up in strength; but especially what more needs to be done than we are doing; such as the following:—

Every church member, whether a parent or not, needs to conceive a new and practical interest in educating the children, the natural increase of the Lord's heritage; therefore let every church call a special meeting to study its own relation to this matter. If it has a school already, what can be done to increase its facilities and efficiency? If it has no school but has children, shall we start a school next autumn? If it has no school and no children, what can we do to help carry the school burden in other churches?

5. To present the very pressing need of two funds to strengthen the church school work: one to aid in the preparation of textbooks and manuals, worked out on principles of Christian education and adapted to denominational needs; the other to provide scholarships of fifty dollars each for the education and training of more and better teachers for our church schools. We want many young men and women to make church school teaching their life work. To all who will do this, we want to give the best chances possible to make thorough preparation, and to provide them the very best tools we can to work with.

What Shall We Do?

Now, brethren and sisters in the churches, what shall we do? We believe that these aims of our first Educational Sabbath are laudable and timely. This day was not appointed, nor the readings prepared, merely to fill in the time. We want *results*. We want to see a stir all along the line, prompted by the deep movings of the Spirit, to arouse and do our whole duty by our children. Jesus said, "Suffer little children to come unto me, and forbid them not." Shall we suffer them? or shall we forbid them?

W. E. H.

Education Day in Washington

THE following reports have been handed in by persons who were present at the services.

At the Takoma Park Church

Education Day was observed at the Takoma Park church with appropriate services. Brother E. R. Palmer, manager of the Review and Herald Publishing Association, presided, and offered fervent prayer for the blessing of heaven to rest upon our children and young people, and upon our educational work. The first readings were presented by Prof. J. L. Shaw, General Conference Educational Secretary. Prof. C. C. Lewis, principal of the Fireside Correspondence School, followed with the remaining readings. These readings made a strong presentation of what our church schools are doing, what is being done for them, and what remains to be done. Marked attention was given to the readings, and a deep impression was made.

At the Memorial Church

At the Sabbath morning service in Memorial Church, the program outlined in the magazine *Christian Education* was carried out. The readings were listened to with close attention as the cause of our children's education was earnestly pleaded by the readers. The church elder, Prof. M. E. Olsen, gave a stirring talk on what it means to conduct a successful church school, and urged the holding of parents' meetings once a month, and the frequent visiting of our church school in Takoma Park, where a number of children from Memorial Church attend. It is hoped that by another year this church may have a school of its own.

W. E. H.

College Notes

THE latest information we have shows the enrollment (above the eighth grade) in our colleges to be as follows:—

Union College	307
Walla Walla College	292
Emmanuel Missionary College	232
Pacific Union College	200
Mount Vernon College	180

This makes a total enrollment of 1,211.

Pacific Union College reports twenty-five young men preparing for the ministry, and Emmanuel Missionary College, twenty-five.

The calendar of Washington Missionary College for 1914-15 is now ready for distribution. It may be had by addressing the president, J. L. Shaw.

Pres. I. H. Evans, of the North American Division Conference, recently wrote: "I think we must urge and insist that our students persevere in school until they finish sixteen grades of work. It will do them good, and make them stronger men and women in every way."

Our second Educational Sabbath for 1914 will be observed in the interests of our colleges and academies. The date is August 8.

W. E. H.

TAKE the self-denial gayly and cheerfully, and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty.—
James Freeman Clarke.

News and Miscellany

Notes and clippings from the daily and weekly press

—A recent count of the automobiles of Berlin discloses the fact that the German kaiser owns twenty-six cars, all reserved for his exclusive and private use. Twenty are kept in Berlin or Potsdam and six at Corfu. In addition, one fitted as a kitchen accompanies him in the army maneuvers.

—England is offering \$25,000 for the aviator who makes the best time around that island's rim of 1,540 miles, driving an English make of engine; also \$50,000 for the first to cross to the United States. Between England and France alone the total amount to be won this year in cash prizes and business awards for aviation is not far short of \$500,000.

—A campaign, nation-wide in its scope, was launched recently in New York by Mrs. William K. Vanderbilt against the use of cocaine, morphine, heroin, and other drugs. It was stated in this connection by Dr. Jackson R. Campbell, who for twenty-seven years has been a physician in the New York Department of Correction, that there are fully 15,000 cocaine and morphine victims in the city of New York alone. One third of the crimes committed can be traced to the state of mind and body produced by the use of cocaine and morphine.

—Andrew Carnegie, on February 10, gave \$2,000,000, to be used through the churches, for the promotion of international peace. The income of the fund, about \$100,000 a year, will be expended by a board of twenty-nine trustees, representing all the leading religious denominations in the United States. This gift is, in addition to the \$10,000,000 foundation established by Mr. Carnegie on Dec. 14, 1910, "to hasten the abolition of international war." The announcement was made at the close of a luncheon at Mr. Carnegie's home, attended by the trustees of the new foundation. The trustees organized The Church Peace Union, which will be incorporated under the laws of New York State.

—The Swedish cabinet resigned February 10, and King Gustave summoned Baron Gerard Luis de Geer to form a new cabinet. Baron de Geer is governor of Kristianstad, and is a senator belonging to the moderate liberal party. The resignation of the cabinet was the result of acute differences of opinion between its members and the king as to the sovereign's right to give free expression publicly to his opinion in political matters without previously consulting the ministers. The cabinet held that as a constitutional monarch the king should not make political speeches without ascertaining beforehand if the cabinet approved the substance of them, and the king refused to submit to such restraint.

—Persian landowners, mostly partisans of the deposed shah, have been bribed by the czar's agents to cede their land to Russian colonists. Large land transactions have taken place on the northeastern frontier, near Mero, where a colony of retired Russian soldiers is being rapidly established. Russian immi-

grants are streaming in, and land is being bought for seventy-five cents an acre with funds mainly supplied by the government in St. Petersburg. Russia has responded to the world's protest against Muscovite aggression in Persia by withdrawing a part of the army of occupation, but she has adopted a more subtle and fundamental method of colonization for the establishment of Russian ascendancy in Persia.

— Heroin, a drug with effects as baleful as cocaine or morphine, has come under the ban of the federal postal authorities, who are endeavoring to stop the sale by mail of habit-forming preparations.

— The Brazilian government authorities, on March 5, proclaimed a state of siege in the cities of Rio de Janeiro, Niteroy, and Petropolis. This is to remain in force until March 31. The government's action is taken as a preventive measure against any possible troubles. Disturbances were feared from certain elements of the population as a result of the recent insurrection in the province of Ceara. A strict censorship was immediately established by the government on telegraphic communications, and all the troops were confined to barracks, in readiness for any eventualities.

— Hailed as the greatest living engineer, Col. George Washington Goethals, U. S. A., builder of the Panama Canal, was accorded an honor on March 4, at the ninth annual banquet of the National Geographic Society, that has been achieved by few men—the honor of receiving at the hands of the President of the United States a gold medal in recognition of his services to his country and the world. Gathered at the tables in the banquet hall of the New Willard hotel was one of the most distinguished assemblages ever seen in Washington, D. C. Colonel Goethals, as the guest of honor, was surrounded by the President and his Cabinet, members of the diplomatic corps, statesmen of Congress, army and navy officials, jurists, scientists, and many other notables of the national capital. Secretary of State Bryan was toastmaster.

— Printed books weighing in excess of eight ounces will be acceptable by parcel post after March 16. The term "book" is construed by the postal department as covering printed books of all kinds, including catalogues, check books, receipt books, and music books. Zone weights will apply as well as zone rates. The present third-class rate of one cent each two ounces or any fraction thereof applies to books weighing less than eight ounces. Much interest has been manifested in the application of the parcel post to mailing books. After the announcement that books would be acceptable it was discovered that a "book" is printed matter that is bound, while a pamphlet is not bound. That ruling would have kept from parcel post large catalogues, etc., while admitting small booklets, for catalogues, being unbound, would have to be classified as pamphlets. But the Post Office Department comes to the rescue with the explanation that when a pamphlet weighs eight ounces or more, it is a book; and, conversely, if a book weighs less than eight ounces it is not a book, but is third-class matter.

— What is expected to be one of the most momentous sessions ever held by the parliament of Great Britain began on February 10. There are not only the Home Rule and Welsh Disestablishment Bills, which come up for third passage and then become law despite anything the lords may do, but there is a great mass of other business which will compel the government to fight continuously to hold the confidence of the House of Commons. Threats of civil war were made openly on the floor of the House of Commons, which convened immediately after the king had read his "speech from the throne." In his address His Majesty emphasized the grave seriousness of the situation in Ulster growing out of the fight for the Home Rule Bill, and expressed his regret that the efforts to solve the Irish problem so far had proved unsuccessful. The Liberal Government, supported by a coalition of Liberal Labor members and Irish Nationalists, stands pledged to carry through this bill, which twice has been passed by the House of Commons only to be rejected by the House of Lords. The government possesses a sufficient majority to secure its passage a third time. Then when it is signed by the king it automatically becomes a law without the consent of the House of Lords. Until three years ago every attempt to carry through this measure was frustrated by the House of Lords, whose hereditary members are the mainstay of the conservative Unionist or Tory party. Lloyd-George's famous budget of 1909, which was bitterly fought by the upper house, marked the great turning point in modern English politics, and the parliament act forever broke the power of the reactionary lords by abolishing their absolute veto and thus opening the way to real democratic reforms.

— The acute Mexican situation created by General Villa's failure to account for the death of Benton, a British subject, in a manner satisfactory to this government, and his supercilious attitude toward our State Department's efforts to investigate the case, has been relieved by the Mexican general's more recent concession to Secretary Bryan's demands. Moreover, representations have been made to the Huerta government demanding reparation for the death of Vergara, an American citizen whose ranch was sacked and who himself was hanged by the federal troops. This demand being apparently ignored, on March 8 a troop of Texas rangers crossed the border, and recovered the body of the ranchman. This action may participate a crisis, but our government is seeking to make both factions feel that their security does not lie in its attitude toward either the federals or the constitutionalists. What the future may bring forth we do not know, but it must be conceded that thus far the President's idealistic policy of noninterference has been the only course that could have saved us from war and bloodshed. If persisted in, it may even yet win out against the sinister forces that have long sought intervention and would now welcome war. It is to be earnestly hoped that the peace policy thus begun can be carried to a successful conclusion, notwithstanding the general feeling that Mexico deserves to be rather severely chastised.

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*.

Business Notices

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

WANTED.—Able farm man, experienced preferred, in south Wisconsin. Must be Sabbath observer. A. H. Fessler, Sun Prairie, Wis.

WANTED.—A Sabbath keeper used to farm work to work on farm for seven or eight months, beginning about the first of March. Wages, \$30 per month. Address E. L. Ne-smith, Florence, S. Dak.

Lake Union Conference

NOTICE is hereby given that the seventh biennial session of the Lake Union Conference of Seventh-day Adventists will be held at Battle Creek, Mich., April 14-26, 1914, for the election of the usual officers, boards, and committees, and the transaction of any other business that may properly come before the conference.

ALLEN MOON, *President*;
A. N. ANDERSON, *Secretary*.

Study at Home

MANY young people are prevented from attending school by circumstances over which they have no control, but they need not despair; they should avail themselves of the opportunity afforded by the Fireside Correspondence School to keep up their studies until circumstances permit them to attend a resident school. One lady writes as follows: "I am enjoying my study (Bible doctrines) very much indeed, and I find that the message as outlined in the study is clearer to me than at any time during the ten years I

have been an Adventist. I thank you for urging me to start in when I did."

The Fireside Correspondence School has some thirty courses prepared, including history, Bible, English, Greek, Latin, commercial, and mothers' normal subjects. For further particulars address the principal, C. C. Lewis, Takoma Park, D. C.

Publications Wanted

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

Mrs. M. A. Tucker, Lawton, Okla. *Signs*.
Mrs. S. M. Housler, 1523 Eighth St., Santa Monica, Cal.

S. L. Stafford, Statesville, N. C. Continuous supply.

Jas. B. Ficklen, 510 West Altamaha St., Fitzgerald, Ga.

W. B. Jenkins, Box 65, Wildwood, Fla. Continuous supply.

Mrs. Blanche H. Gwynne, Marshall, Tex. Continuous supply.

Powers Wallace, Maysville, Okla. *Signs* (weekly and monthly), *Watchman*.

Miss Anna Hornung, 2121 Osage Ave., Louisville, Ky. Continuous supply.

Mrs. L. Symons, R. F. D. 1, Sterling, Mich. 1914 Temperance *Instructor*, *Signs*.

G. F. Knowlton, Mitchelton, Saskatchewan, Canada. All publications except *REVIEW*, *Watchman*, *Protestant*. Continuous supply.

E. J. Popplewell, Darlington, Mo. *Signs*, *Liberty*, *Watchman*, *Protestant Magazine*, and tracts.

Mrs. John Jones, Lock Box 412, Baxter Springs, Kans. All publications except *REVIEW*.

J. A. Young, R. F. D. 5, Box 152, Paducah, Ky. *Signs*, *Protestant*, *Liberty*, and *Watchman*.

Mrs. Hattie Wallace, Athens, Tenn., R. F. D. 7. Continuous supply of papers, magazines, and tracts.

Mrs. Irena E. Harrison, 131 Morrow St., Piqua, Ohio. Continuous supply of papers and tracts in all languages.

Pearl Marr, Medicine Lodge, Kans. *Signs* (monthly and weekly), *Watchman*, *Protestant Magazine*, *Liberty*, and tracts.

F. M. Cock, R. F. D. 1, Box 49, Harrison, Ark. Continuous supply of *Youth's Instructor*, *Little Friend*, *Watchman*, *Signs*.

Mrs. F. C. Webster, Rock Mart, Ga. Continuous supply of *Signs*, *Watchman*, *Protestant*, *Liberty*, *Youth's Instructor*, and tracts.

Mrs. U. Bender, 1821 South Fourth St., W., Missoula, Mont. *Signs*, *Watchman*, *Protestant Magazine*, *Liberty*, *Youth's Instructor*, *Life and Health*.

James Harvey, 1729 Grove St., Oakland, Cal. *Signs*, weekly and monthly, *Watchman*, *Liberty*, *Protestant*, *Life and Health*; also tracts and pamphlets. Continuous supply.

Obituaries

ENGLEMAN.—Mary Catherine Engleman, daughter of Mr. and Mrs. John F. Engleman, was born April 13, 1913, and died Jan. 31, 1914. Funeral services were conducted by the writer at the home, in Glenburnie, Md. The bereaved parents have the consolation of the Christian's hope.

ROSCOE T. BAER.

CLAUSEN.—Anders Clausen was born Sept. 13, 1823, in Denmark, and died in February, 1914, at his home in Rochelle, Ill. He was married to Sofiah Christina Jensen on Oct. 22, 1852, in Denmark. They came to America in 1866. Present truth came to them in 1890, and from that time until his death the deceased was a faithful member of the Seventh-day Adventist Church. His aged companion is left to mourn. Words of consolation were spoken by the writer from John 14:1-3.

J. M. BURDICK.

WEBBER.—Died at the home of M. H. Johnston, Bakers Mountain, N. C., Jan. 29, 1914, Mrs. Elizabeth Webber, aged 79 years. During the last eight years of her life she was a faithful Sabbath keeper, and the "blessed hope" sustained her during her last illness. Three daughters and one son survive. Services by the writer.

J. W. BEACH.

JOHNSON.—Christian Corig Johnson, a native of Christiania, Norway, died at Hayward, Cal., Jan. 10, 1914, aged 53 years, 2 months, and 10 days. He was united in marriage with Angelina Silva at San Francisco, Cal., Dec. 28, 1904. In 1909 Brother Johnson accepted this message and united with the Seventh-day Adventist Church at Hayward. His companion and a little girl of eight mourn their loss. Funeral services were conducted by Elder J. A. Stevens and the writer.

B. E. BEDDOE.

CONDART.—William Henry Condart was born in Sedalia, Mo., July 24, 1854, and died in Grants Pass, Oregon, Jan. 29, 1914. He was married May 24, 1875, to Miss Olive Mason. To this union were born three sons and one daughter. Having lost his companion through death, he was married on June 24, 1900, to Mrs. E. L. Daniels. Brother Condart accepted this message last summer, and was baptized into the faith at the close of the Southern Oregon camp meeting. He was dearly loved by all the church. His wife and children survive.

F. S. BUNCH.

RHOADS.—Jonas L. Rhoads was born near Birdsboro, Berks Co., Pa., Sept. 6, 1853, and died at his home in the same neighborhood Dec. 24, 1913. The deceased was a trusted man in both conference and church work. He frequently served on important committees, and at the time of his death was elder of the Reading church, which position he held for more than twenty years. He will be greatly missed. The writer, assisted by Elder Schweddat, conducted the funeral services at the family home. Our brother rests in hope, and we expect to meet him in the resurrection morning.

H. M. J. RICHARDS.

ARTRESS.—Henry Edward Artress was born at Oxfordshire, England, in the year 1833, and died at his home in Otter Lake, Mich., Feb. 7, 1914, aged 80 years, 5 months, and 7 days. At the age of twenty-one years he came to this country, and was married to Miss Caroline Robison in 1874. To this union were born six children, all of whom survive. During a series of meetings held in 1875 the deceased first heard present truth, but did not accept it until 1884, when he took his stand as the result of the labors of Elder Luther Warren. He was a faithful member of the church at Flint, Mich., for some years, but united with the company at Otter Lake when a church was organized there.

Mrs. FLOYD FISH.

HIGBY.—Sarra J. Conover was born June 15, 1834, near Constableville, Lewis Co., N. Y., and died Jan. 31, 1914. She was married to Jared S. Higby on May 1, 1850. To this union were born twelve children, seven of whom are still living. Twenty-one years ago she was called to lay her companion away to rest till the Life-giver shall come. In middle life she was converted, and joined the Methodist Church soon after. She learned of present truth through the labors of H. H. Wilcox and E. M. Plumb, and with three of her children united with the Seventh-day Adventist Church at Rome, N. Y. She remained a consistent member of that church until her death. After accepting the third angel's message she established the family altar and kept it up till the last. During her illness she was very patient. All was done for her that loving hands could do. She knew the end was near, and chose for her text, "I have fought a good fight, I have finished my course, I have kept the faith." The funeral was held in the Baptist church at Constableville, and she was laid to rest by the side of her husband. Words of comfort were spoken by the writer.

M. R. COON.

(Atlantic Union Gleaner, please copy)

WOODALL.—Addie Evelyn, beloved daughter of Mr. and Mrs. M. L. Woodall, was born May 15, 1911, and fell peacefully asleep Jan. 23, 1914, at Takoma Park, Md. Evelyn was loved by all who knew her, and her parents sorrow, but not as those who have no hope. Words of comfort were spoken by Elder F. M. Wilcox.

Mrs. M. L. WOODALL.

DETWILER.—Roberta Detwiler, the twelve-year-old daughter of Brother and Sister R. G. Detwiler, of Fairhill, Pa., died of diphtheria on Dec. 5, 1913. Elder V. Nutter conducted a short service at the grave where she was laid to rest the same day. The writer preached the funeral sermon on December 28, to a large audience. Roberta was an earnest Christian girl, and a good student in our church school. The bereaved parents are sustained during this severe trial by the blessed hope.

H. M. J. RICHARDS.

CLARKE.—Hollis Clarke was born in Ingham County, Michigan, May 16, 1844, and died at the home of his son, Dr. R. M. Clarke, in Covina, Cal., Feb. 13, 1914. He was united in marriage to Viola E. Curry in 1864. Four children, with their mother, mourn the loss of a loving, devoted husband and father. Brother Clarke accepted the third angel's message early in his married life, under the labors of Elder J. B. Frisbie, and for many years was elder of the church at Leslie, Mich. The last two years of his life were filled with pain, but his faith in his Redeemer never wavered. He rests in hope. Pastor W. W. Gatherwood of the Covina Baptist Church assisted the writer in the funeral services.

J. O. CORLISS.

GERMAN.—John A. German was born in Philadelphia, Pa., Nov. 29, 1837, and fell asleep in the blessed hope, at his home in Williamsport, Pa., Jan. 3, 1914. He was married to Miss Mary Kennedy Jan. 16, 1867, who, with their eight children, is left to mourn. The deceased embraced the third angel's message over twenty-six years ago. In health and during his last illness, the blessed hope was his joy and comfort. Brother German was superintendent of the Wild Wood Cemetery of Williamsport for over thirty-five years, and for some years had charge of the Battle Creek Sanitarium greenhouses, lawns, and floral decorations. He longed to see the work finished and Christ's kingdom come. To this end he always gave liberally to the cause, and was a faithful attendant at church services, in which he took an active part.

J. W. HIRLINGER.

The Advent Review and Sabbath Herald

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

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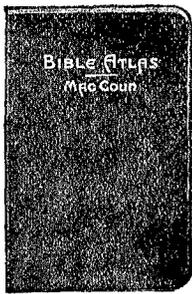
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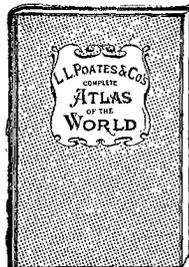
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This book contains the product of many years of Bible study. It was originally printed in the German language and has recently been translated into English. The titles of the various chapters will give an idea of the scope of the work:—

- The Reliable Source of Light
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- The Mystery of the Gospel
- The Mystery of Christ's Sufferings
- The Mystery of God Manifested in the Flesh
- The Mystery of the Kingdom of Heaven
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The illustrations used are original, and especially designed for this work. The book contains 352 pages. Price, \$1.25.

Review and Herald Publishing Association, Washington, D. C.

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WASHINGTON, D. C., MARCH 19, 1914

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LAST week, C. E. Moon and wife, of California, and Miss Jessie Butler, whose home is in North Carolina, sailed from New York for Porto Rico, in response to earnest pleas from that field for help. They spent the school year so far here at the seminary in earnest study, and go on prepared to do gospel medical missionary work on the island. A hearty welcome is assured them.

WE deeply regret to learn through others of the serious illness (due to a nervous breakdown) of Sister MacGuire, wife of Elder Meade MacGuire. This has necessitated Elder MacGuire's leaving his field work in connection with the North American Division Missionary Volunteer Department, and returning to his home in Loveland, Colo. We hope that the prayers of our readers will ascend for Sister MacGuire's speedy restoration to health.

A CABLEGRAM was received at the General Conference office Wednesday morning, March 11, from South Africa, announcing the sad news of the death of Sister Arthur Ingle, better known here as Miss Mary Cobban. At the time Miss Cobban accepted the call to South Africa, she was teaching in the Takoma Park church school, and her leaving caused a real heartfelt sorrow on the part of every pupil in her room, for she was dearly loved by all. The brief cablegram only announced that she had been seriously ill for some time and died March 8. The sorrowing mother and sister in the West, and brother, H. H. Cobban, connected with the North American Division Conference treasury here, will have the sympathy and prayers of all.

WE are pleased to note in the report from the Central China Mission, as published in this number, that of the 270 persons baptized in that field during 1913, three fourths came directly from the heathen world. This is an indication of the manner in which God is carrying this message to all nations and tongues.

THE Commissioners of the District of Columbia have reported to the House District Committee their official disapproval of eleven bills now before Congress. One of these was the Heflin Sunday Bill, prohibiting labor on buildings in the District on the first day of the week. The commissioners gave as their reason for the disapproval of this bill the fact that all such work is emergency labor, and therefore the bill would be against the public interest.

SHORTLY after reaching Cape Town, South Africa, Brother R. P. Robinson, who recently went out from the Seminary, was forced to go to the Cape Sanitarium. It developed that he was suffering from appendicitis, and Sabbath afternoon, January 31, he was operated on. It proved to be a very serious case, but when Brother W. B. White wrote, February 4, hope was entertained that Brother Robinson would make a good recovery.

ELDER W. G. KNEELAND passed through Washington Thursday of last week on his way to Panama, where he will connect with the West Caribbean Conference. At present his family will remain in West Virginia. The West Indian Union Conference is not a new field to Brother Kneeland, as he spent several years in labor there up until about four years ago. With renewed health and strength, he gladly turns toward this needy field once more, and is sure to receive a warm welcome.

THE Tsungwesi Mission, Eastern Rhodesia, South Africa, has been forced to pass through another trial, in that Brother and Sister Jewell, who accompanied Brother and Sister Sturdevant on their return from their furlough, to take the place made vacant by the death of Lynn Bowen, were compelled recently to go to the Cape Sanitarium for treatment. Brother Jewell was seized with an attack of rheumatism that did not yield to common treatment. It is hoped that by April they will be able to return to their work.

ALL will read with interest the report by Elder I. H. Evans, of the excellent meeting held in the Western Canadian Union Conference. The Lord's blessing is not confined to times or seasons or localities. Everywhere and on every occasion where the people of God open their hearts and reach out their hands to seek his blessing, he responds to their desires. Let those who are denied the privilege of communion with their brethren remember this. In our own homes, alone in our own closets with God, we may obtain the richness and fullness of his blessing.

A Word From Pitcairn Island

SEVERAL months ago Brother and Sister M. R. Adams, graduate nurses of the Sydney (Australia) Sanitarium, were sent to Pitcairn Island to engage in labor for the people there. Under date of September 6, they gave to the *Australasian Record* the following interesting account of their reception and first impressions of the conditions on that interesting island:—

"We were received warm-heartedly by every one on the island, and were made to feel at home and welcome. The day after we landed was Sabbath. We attended the meetings, and were able to form a little idea of the spiritual condition of the people.

"We are glad to report that the revival which took place here some time ago has made a lasting impression upon the minds and hearts of some of the people who professed conversion at that time. We were also greatly pleased to hear, from almost every one, words of appreciation for the faithful work done by Brother Carey, who remained so long with them, instructing them and assisting them in their every need.

"There is one thing that I must mention which impressed me greatly. It is in regard to the reverence shown for the house of God, and also the perfect order of the Sabbath school. I never before entered any church belonging to our denomination where such order and reverence are shown as in this little island church. All, both old and young, step in quietly and take their seats, and at the close of the service every one leaves the church before a word is spoken. All greeting and visiting are done outside.

"It did my heart good to hear the singing in the Sabbath school. I suppose there are over sixty children, and from the oldest to the youngest, all join in singing. Even the baby voices were heard, sometimes making a little discord. I am sure that no one would object, for Jesus said, 'Suffer the little children to come.' The kindergarten division is conducted in a very creditable manner. There are about twenty-five little ones, the oldest of whom is not more than five years of age. These are divided into classes, about four in each class. The leader makes just a brief review, and then spends a short time in teaching them to sing some little hymn.

"Most of the people attend church, although they are not all professed Christians. There are one hundred and sixty-five inhabitants, comprising thirty-seven families. Each family has a little plot of ground and a house. The houses are made of rough, unpolished timber, with thatched roofs. There are no fireplaces; therefore no chimneys. There are no shops from which to secure paint, so the houses are all the same color—that of the wood. But they are very snug and warm. Many of them do not have glass windows, only wooden shutters.

"A boat has just been sighted, and this may be my last chance for many months to write to you. The men are rushing about the island finding fowls, fruit, and produce to take off to the ship, in exchange for clothing, flour, kerosene, etc. You cannot form any idea of the isolation of this place. But God is not unmindful of it."

Let us pray for our brethren and sisters in this lonely island of the sea.