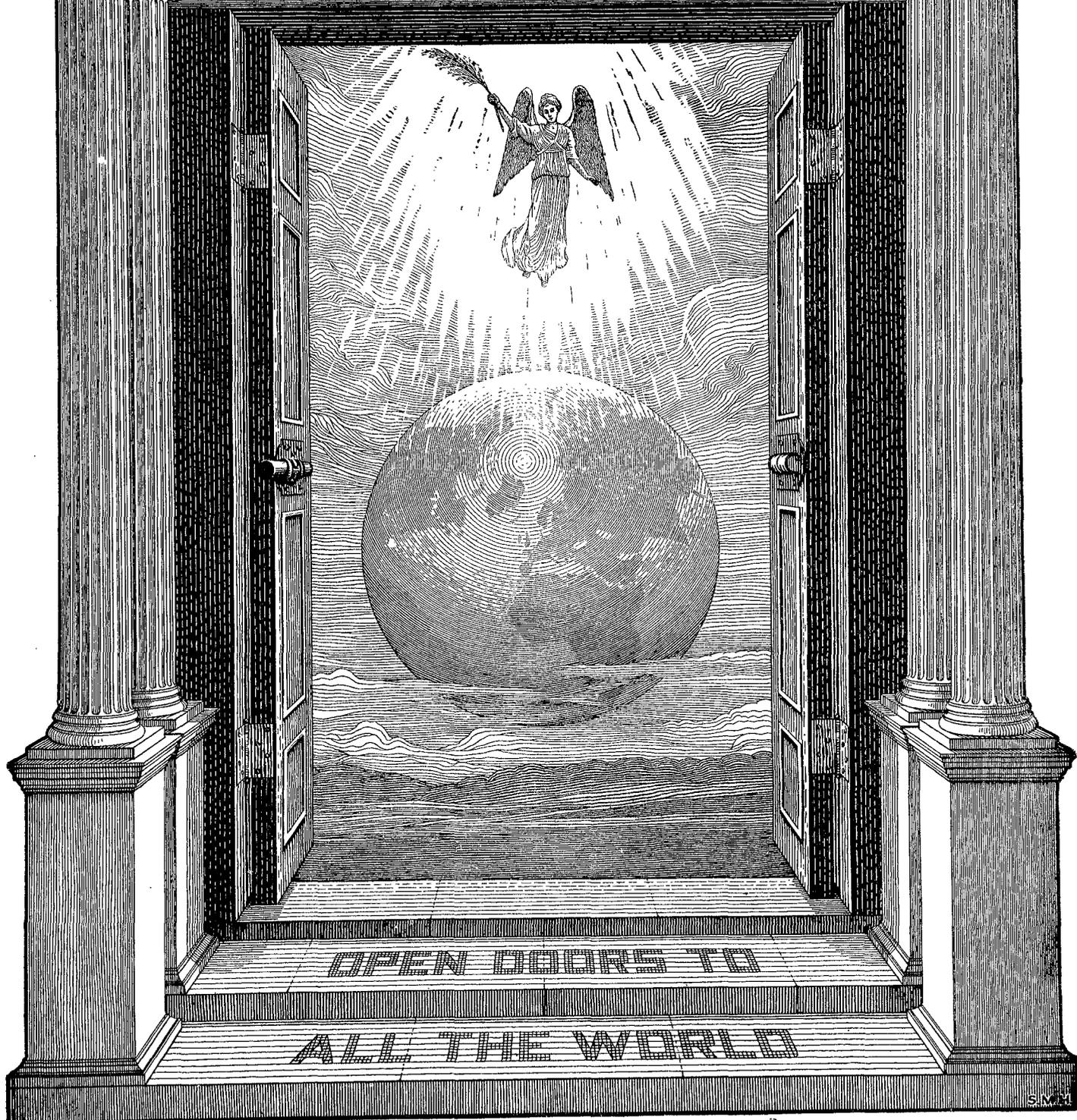


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PROF. H. A. FARRAR, dean of the State normal school, Castleton, Vt., writes: "I have for several years been a subscriber to *Liberty*. I consider the magazine an excellent one, and believe its mission is a great and far-reaching one."

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THROUGH the courtesy of the Southern California Tract Society, of Los Angeles, the great February *Protestant Magazine* has just been mailed to 503 Protestant and Catholic clergymen in that conference. Several other conferences are planning to do likewise.

"I WOULD not take \$1.00 each for those two articles in the new *Liberty* magazine," said a business man. He referred to "Daniel Webster's Oration on Religious Liberty" (page 53) and "James Madison on Ecclesiastical Monopolies and Government Chaplains" (page 55). Over 20 other strong features in that same number.

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JUST as the May number of the *Protestant Magazine* was ready to go to press, news came of the mobbing and kidnaping of Rev. Otis L. Spurgeon, head of the Knights of Luther, in Denver, Colo., by Roman Catholics. The forms were held up, and ten pages of the

Spurgeon story were substituted for into this great "Bible Burning," "Home other matter. You will thank us for Rule," and "Rome vs. Free Speech" delaying this number to get this matter number. Send \$2.00 for 50 copies.



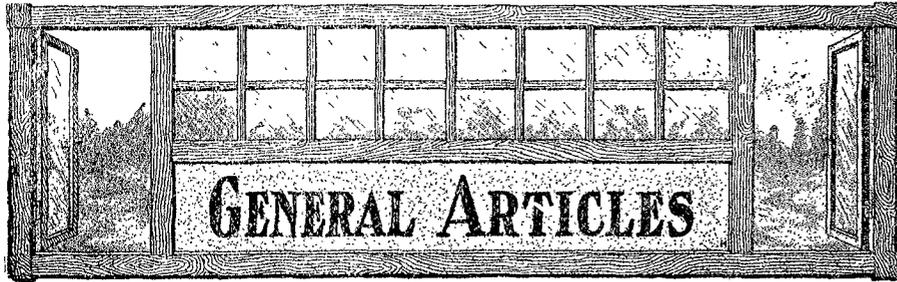
### LOOKING IN THE WRONG DIRECTION

The above is but one of several religious liberty and temperance cartoons and other striking features found in the new "Pilgrim Fathers," "Church Monopolies," "True Patriotism," and "Supreme Court Decisions" number of *Liberty* magazine, just off the press. The front cover shows the "Mayflower" under full sail—a beautiful design in two colors. Read Daniel Webster's great oration on "Religious Liberty," James Madison on "Ecclesiastical Monopolies and Government Chaplains;" also "Why I Changed Front on the Liquor Question," by Ex-Governor Patterson of Tennessee. Other interesting features: "Religion in the Public Schools"—"Patriotism; in What Does It Consist?"—"Judge Elliott of Baltimore on Sunday Laws"—"Congressional Hearing on Barbers' Sunday Bill"—"Illinois Supreme Court Decision on Unconstitutionality of Sunday Laws"—"Supreme Court of North Carolina on Sunday Laws"—"New York Supreme Court on Sunday Laws"—"Conservation of Our Natural Rights"—"Church and State," etc. **HELP TO EDUCATE THE PUBLIC BY CIRCULATING THIS NUMBER OF *Liberty* magazine! THREE WAYS TO HELP:** 1. Invest \$1.00 for five friends. For this amount we will send this magazine to five different addresses for one year. Your name may be one of the five. 2. Invest \$2.00 in ten yearly subscriptions. Send in a representative list of ten molders of public opinion in your State, city, or community, or your own name and nine others. 3. Act as our representative in your community. Send \$1.00 for 20 or \$2.00 for 50 copies. Sell 10 or 20 to get your money back. Sell or distribute the rest. Apply for agency particulars today. Over 12,000 new subscribers enrolled in three months! Let the good work go on! Address your tract society, or *Liberty Magazine*, Washington, D. C.

# The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

VOL. 91 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 23, 1914 No. 17



## Early Counsels on Medical Work—No. 4

### Blessings Through Prayer

MRS. E. G. WHITE

DEC. 4, 1865, my husband passed a restless night of suffering. I prayed by his bedside as usual, but the Lord was not pleased to send relief. My husband was troubled in mind. He thought that he might go down into the grave. He stated that death had no terrors for him. . . .

I felt intensely over the matter. I did not believe for a moment that my husband would die. But how was he to be inspired with faith to feel and say, "I shall not die, but live, and declare the works of the Lord"? That night was the most distressing I had experienced during his illness. I did not sleep, but pondered in regard to our future course. Previous to this night I had not thought of immediately leaving Dansville.

I saw that the courage, hope, and buoyancy of spirit which had sustained my husband were failing. I had been remarkably enabled to endure anxiety, and the care of him during his sickness. He was considerate of my health and strength; yet his case required constant care. I knew that no one at Dansville could take my place; and I had so long had the burden and care of his case that I could not leave for others that which I had regarded not only a duty but a privilege to do for my afflicted husband. I did not consider this a task; it was to me a privilege. I had been nearly all my life an invalid, and tenderly and patiently had my husband sympathized with, watched over, and cared for me when I was suffering. Now my turn had come to repay in a small measure the attention and kind offices I had received from him. And, again, I felt such a degree of the peace of God, and the consolation of his Spirit in the happy performance of my duty, that I could say from the heart that I would not ex-

change the blessings and the experience I had obtained during the past six months for those of the same length of time in any former period of my life.

I feared that I could not long endure being so much deprived of sleep. Taking treatment was an additional tax upon my strength; and if I failed, where would my husband drop? Who would care for him as I had done? . . .

My husband was losing flesh and strength every day. I thought of our large and convenient house at Battle Creek, with its high and airy rooms, and I asked myself, Would we not make more rapid progress toward health were we in our own home? I thought of the large reservoir of hot water upon our stove, ready for use at any time; of our immense cistern of soft water; our filter in the cellar, and our bathroom. But all these conveniences had but little weight in my mind compared with my anxiety to get my husband, while I could, among his tried brethren, who knew him, who had been benefited by his labors, and who were acquainted with the perseverance and zeal with which he had toiled to do the work of God, that he might be found at his post. His faithful brethren could sympathize with him, and help him by their prayers and faith.

I prayed God to guide me, and not suffer me to take one wrong step, but to give me wisdom to choose the right course. The more earnestly I prayed, the stronger was my conviction that I must take my husband among his brethren, even if we should again return to Dansville. It seemed advisable to take him to Rochester, thus trying the effect of the journey, and if this proved beneficial, to go still farther, even to Battle Creek, after a short stay at Rochester. . . .

In the morning Dr. Lay called, and I told him that unless there should be a decided improvement in the case of my husband in two or three weeks, at most, I should take him home. He answered,

"You cannot take him home; he is not able to endure such a journey." I answered, "I shall go; I shall take my husband by faith, relying upon God, and shall make Rochester my first point, tarry there a few days, and then go on to Detroit, and, if necessary, tarry there a few days to rest, and then go on to Battle Creek." This is the first intimation my husband had of my intentions. He said not a word. . . . That evening we packed our trunks, and before nine o'clock were all ready for an early start the next morning. . . .

During the three weeks that we were in Rochester, much of the time was spent in prayer. My husband proposed sending to Maine for Elder J. N. Andrews, to Olcott for Brother and Sister Lindsay, and to Roosevelt, requesting those who had faith in God and felt it their duty, to come and pray for him. These friends came in answer to his call, and for ten days we had special and earnest seasons of prayer. All who engaged in these seasons of prayer were greatly blessed. They felt a burden of prayer, not only for my husband, but in their own behalf. With brokenness of spirit, with their faces bathed in tears, these servants of God entreated that a deep work of grace might be wrought in their own hearts. Shouts of victory and praise to God ascended to heaven for a token of love and acceptance. I never enjoyed greater freedom in prayer. We had the assurance that our petitions were heard. We were often so refreshed with heavenly showers of grace that we could say, "My cup runneth over." We could weep and praise God for his rich salvation. . . .

Those who came from Roosevelt were soon obliged to return to their homes. Brother Andrews and Brother and Sister Lindsay remained. We continued our earnest supplications to Heaven. It seemed to be a struggle with the powers of darkness. Sometimes the trembling faith of my husband would grasp the promises of God, and sweet and precious was the victory then enjoyed. Then again his mind seemed depressed, and too weak to hold the victory he had gained.

Each season of prayer increased in interest, and all who took part felt blessed in their efforts to draw near to God, and to pray for my husband. Brother Andrews especially felt the burden of the case, and labored earnestly in faith, while the power of the Holy Spirit seemed to indite prayer. Every member

of our family consecrated himself anew to God. Our dear children united with us in this work of consecration. . . . I felt the assurance that we should come forth purified from the furnace of affliction.

Once, at the house of Brother Andrews, while engaged in a season of prayer, I felt like presenting my case to the Lord, entreating him to give me health of body and strength of mind. All present made my case a special subject of prayer. I felt a sweet peace and rest in God. A heavenly atmosphere pervaded the room. The Lord heard prayer in my behalf, and I found relief from physical ailments.

Christmas evening, as we were humbling ourselves before God and earnestly pleading for deliverance, the light of Heaven seemed to shine upon us, and I was wrapt in a vision of God's glory. It seemed that I was borne quickly from earth to heaven, where all was health, beauty, and glory. Strains of music fell upon my ear, melodious, perfect, and entrancing. I was permitted to enjoy this scene awhile before my attention was called to this dark world. Then my attention was called to things taking place upon this earth.\* . . .

My husband then proposed our returning to Battle Creek the next week. . . . We were prospered on our journey. . . . On the arrival of the train at Battle Creek, we were met by several of our faithful brethren, who received us gladly. . . . My husband rested well through the night. The next Sabbath, although feeble, he walked to the meetinghouse and spoke for about three quarters of an hour. We also attended the communion season in the evening. The Lord strengthened him as he walked out upon faith. . . .

I believed, without a doubt, in the perfect and entire restoration of my husband to health. The Lord is for us, praise his holy name! Although Satan tried to press us sore, yet help has been laid upon One that is mightier than he, and in the name of Jesus, our great Deliverer, we knew we should come off conquerors.

\* A portion of the instruction given during this memorable vision, urging the establishment of a health institution by the Seventh-day Adventist denomination, will be given in succeeding articles.

### The Greatest Attraction on the Journey

G. B. STARR

JESUS prayed that his followers might be with him where he was, that they might behold his glory which he had with the Father. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

Many see in the answer to this prayer a blessed journey with Christ to other worlds. In imagination they visit Ju-

pter, Saturn, and thousands of other worlds, and behold the glories of creation there displayed,—glories not seen in our little world, for each world has its special attractions; and so we talk of this journey and rejoice in anticipation of all that such a universe trip could bring, accentuated by the company of loved ones.

But to some the chief attraction of those glorious journeys will be Jesus himself, for "they are they which follow the Lamb whithersoever he goeth" (Rev. 14:4); and Jesus is better and more attractive than any world or anything else he ever made, and "the heavens are the work of his hands." Having Jesus to lead the way, having him to teach us, to point out the glories, and special attractions, being always with him, is the attraction of attractions, the joy of joys. He will lead us, he will fill us with continual joy. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:17.

Melrose, Mass.

### The Awakening of Nations

S. B. HORTON

If ever evidence was necessary to indicate that almost universal war would be waged against King Alcohol, this day and time furnishes that evidence. For many years the idea of prohibiting the manufacture and sale of intoxicating beverages has occupied a large place in the consideration of civic morals. The cause of temperance is now being given a great deal of consideration. It seems verily that the time has come to meet the issue squarely on its merits. It is not a time for parleying or quibbling. The issue is on; and, as temperance people, we have a duty we must not shirk.

This nation is being awakened as never before, and the work of noble women and patriotic laymen is being augmented by the activities of public officials. However, political leaders are not united in regard to prohibition, and the whisky question is coming to be looked upon by some as a curse to any political party which may assume parentage of it. Recently Secretary of the Navy Daniels issued an order which has stirred navy circles from center to circumference. The order reads as follows:—

"The use or introduction for drinking purposes of alcoholic liquors on board of any naval vessel, or within any navy yard or station, is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order."

This order goes into effect next July, and means a revolution in managing the United States Navy. The Secretary's order was based largely upon the recommendation of Surg.-Gen. W. C. Braisted, who pointed out that there "should not be on shipboard, with refer-

ence to intoxicants, one rule for officers and another and different rule for enlisted personnel," and called attention to the case of an officer dismissed from the service who "had never tasted intoxicating drinks until he did so in the wine mess on his cruises."

On March 25, Hon. Cato Sells, Commissioner of Indian Affairs, communicated to the employees in the Indian service an address to the conference of field supervisors which he had delivered on February 20, in which he said, in part:—

"I believe that the greatest present menace to the American Indian is whisky; it does more to destroy his constitution and invite the ravages of disease than anything else; it does more to demoralize him as a man, and frequently the women also. . . . If I say nothing more to you tonight that leaves an impression, let it be this one thought: Let us save the American Indian from the curse of whisky. . . .

"There is nothing that could induce me, since I have taken the oath of office as Commissioner of Indian Affairs, to touch a single drop of any sort of intoxicating liquor, and this regardless of my attitude on the prohibition question."

Congress appropriates \$100,000 a year for the suppression of the liquor traffic among the Indians. Referring to this fact, the Commissioner closes his letter with the admonition that "every employee in the Indian Service shall realize the tremendous importance of the liquor suppression work," and expresses the desire that "this letter be regarded as a personal communication to every employee," and treated seriously.

By the time this paper reaches most of its readers, there will have begun a series of hearings before the House and Senate Judiciary Committees on the subject of national prohibition provided for in pending joint resolutions before Congress. The House Committee began its hearings on the fifteenth and the Senate Committee on the sixteenth of the current month. What the outcome of these hearings will be is problematical, but it would seem that the attitude of two leading members of the national administration, as above referred to, would furnish ground for believing that the national legislators will not treat the subject with indifference.

From across the seas comes the news that Russia is making desperate efforts to rid herself of the liquor curse. The revenues of that nation are augmented by the sum of \$500,000,000 a year through the liquor traffic, and yet the czar is willing to devise some other method to pay the expenses of the government. He has recently issued an order prohibiting army commanders from following the time-honored custom of "raising a cup" to the health of the czar and the imperial family in front of the troops at the conclusion of parades and maneuvers. The reason given is that although the liquor traffic has furnished about one third of the entire revenue, the traffic "has proved a Frankenstein's

monster in sapping the vitality of the people by their debauchery through their drunkenness, which is the national vice of the Russian masses."

Scarcely a day passes by without some editorial reference to the moral and physical effect of the alcohol business. The increasing ratio of insanity furnishes a topic for the writer upon sociological problems. Nine American States have prohibition clauses in their constitutions,—Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, Tennessee, North Carolina, West Virginia. Illinois recently went "dry" throughout three fourths of its territory. Besides these, there are eighteen States in which a major portion of the people live in territory made dry by local option. It will require thirty-six States out of the forty-eight to pass a national prohibition amendment.

It would seem that our people should take an active part in accomplishing results which are admittedly desirable for the welfare of the home and the nation. Petitions asking for the passage of the joint resolutions now before Congress should be circulated for signatures and sent to your senator or representative in Congress. The brewery and saloon people are pouring in petitions against these resolutions every day. Surely, our duty is plain, and as Sister White has said, "by voice, vote, and pen" we should assist in bringing about results which will make for sobriety, life, liberty, and the pursuit of happiness.



### Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 24

A. G. DANIELLS

THE preceding article contained the most important parts of the Treaty of London, July 15, 1840, by which Turkey voluntarily surrendered her independence to the European powers. The preamble of the treaty states plainly the cause and the purpose of the treaty.

The cause was the difficulties existing between the sultan of Turkey and the pasha of Egypt,—“difficulties,” says the preamble, “which threaten with danger the integrity of the Ottoman Empire and the independence of the sultan’s throne.”

The purpose of the treaty as given in the preamble was that of “maintaining the integrity and independence of the Ottoman Empire, as a security of the peace of Europe.”

The sultan acknowledged his helplessness, and the dependence of Turkey upon the powers for a continuation of its existence. The powers responded to Turkey’s appeal for support, and by formal treaty took her affairs into their own hands and brought her conqueror to submission. The responsibility of maintaining the integrity and independence of Turkey assumed by the powers at that time and in that way has never been laid down.

The conditions of the treaty, briefly stated, were these:—

1. The administration or governorship of Egypt was to be given to Mehemet Ali, and to his descendants in a direct line for an indefinite period of time.

2. The governorship of Saint-Jean d’Acre and southern Syria was to be given to Mehemet Ali during his lifetime only.

3. These offers in their entirety, with the conditions attached, were to be accepted by Mehemet Ali within ten days after he received the treaty.

4. Should Mehemet Ali fail to accept these offers within ten days, all pertaining to Syria was to be withdrawn.

5. Ten days more were to be given Mehemet Ali in which to accept the hereditary rule of Egypt.

6. If at the end of this second period of ten days he had refused to accept that part of the treaty, all was to be withdrawn, and immediate steps were to be taken by the powers to deprive him of everything.

7. As soon as Turkey had signified her acceptance of the treaty, the naval fleets of England and Austria stationed in the Mediterranean were to be given orders to blockade all the ports on the Syrian coast, and thus prevent any further transport of Egyptian troops and arms.

Referring to this treaty, the *Morning Chronicle* (London) of Sept. 2, 1840, in a leading editorial clearly states the situation then existing, and the purpose of the treaty:—

“The English government has no selfish objects in view in agreeing with Russia, Austria, and Prussia to preserve the integrity of the Turkish Empire. Its policy was plain and obvious. Turkey must fall to pieces if Mehemet Ali be suffered to retain Syria as well as Egypt; and the dismemberment of Turkey must lead to a general war.”

#### The Execution of the Treaty

In view of the importance which we place upon the results that followed the making and the execution of this treaty, we ought clearly to understand its history. This we may trace in the daily press of the time. Of its conveyance to Turkey the *London Times* of Aug. 27, 1840, says:—

“The Marseilles journals of the 22d mention that the treaty of the 15th of July was brought to Constantinople by Mr. Moore, who reached that capital on the 3d inst., after delivering dispatches to Admiral Stopford on the way. They add that the admiral had been instructed to commence forthwith the operation of the blockade of the coasts of Egypt and Syria without waiting for the ratification of the treaty by the powers.”

Note the fact that Admiral Stopford, in charge of the English fleet, was given instructions to begin operations without delay.

The acceptance of the treaty by the Turkish cabinet is reported as follows:—

“CONSTANTINOPLE, Aug. 6, 1840.—The Ottoman ministry received on the 4th inst., by a courier, the official notice of a convention concluded on the 15th July, between the ministers of Austria,

Russia, Great Britain, and Prussia, and the minister of the Porte, relating to the affairs of Egypt.

“In consequence of this communication, a great council was held on the morning of the 6th inst., and the late ambassador to Austria, Rifat Bey, received orders to proceed immediately to Alexandria, in order to notify, in the name of the sultan, to the pasha of Egypt, the conditions under which, in conjunction with the four courts, the sultan has resolved to grant an amicable arrangement of the points now in dispute.

“Rifat Bey made immediate preparations to start to the place of his destination in a Turkish steamboat.”—*Austrian Observer, quoted by the Morning Chronicle* (London), Sept. 1, 1840.

Of the arrival of Rifat Bey with the treaty at Alexandria the *London Times* of Aug. 27, 1840, says:—

“Our intelligence from Constantinople brought by this conveyance comes down to the 7th inst. On that day Rifat Bey, moustechar of the department of foreign affairs, sailed for Alexandria in the ‘Tahiri Bahri’ steamer, accompanied by a secretary, a dragoman, and a numerous suite, for the purpose of notifying to Mehemet Ali the ultimatum of the conditions adopted by the representatives of the four powers in London relative to the solution of the Eastern Question. The mission of this envoy had been officially announced to the ambassadors of the five great powers on the 5th.”

“ALEXANDRIA, Aug. 16, 1840.—The arrival of Rifat Bey and Mr. Alison in the ‘Bair Tahir’ steamer from Constantinople, on the 11th inst., with the ultimatum of the four powers, produced a great sensation here. The pasha was absent at Damietta (it is believed on purpose to be out of the way at the moment when all eyes would naturally be turned on his, to read the fate of Egypt in their expression), and speculation was left to indulge itself at leisure; for all other occupation amongst the commercial portion of the inhabitants was virtually at an end.”—*Id.*, Sept. 4, 1840.

From this correspondence it will be seen that the treaty, or ultimatum, of the powers reached Alexandria August 11. But it was not presented to Mehemet Ali that day. He was absent from the city for the purpose, it appears, of avoiding the representatives of the various powers on their arrival. Rifat Bey and the consuls who accompanied him were placed in quarantine until Mehemet Ali’s return. The history continues as follows:—

“We have received from our correspondent at Alexandria, via Toulon, letters dated the 16th and 17th ult. [August]. They contain intelligence of considerable importance.

“On the 11th [August] Rifat Bey and M. Alison arrived in the ‘Bair Tahir’ steamer from Constantinople.”

“On the 16th Rifat Bey obtained free pratique, and the next day was admitted to an audience of the pasha. The exact

nature of Mehemet Ali's reply had not transpired, but he was understood to have told Rifat Bey that his answer had long since gone to Constantinople, and that he had no intention of altering the resolution he had previously formed."—*The Times (London), Sept. 4, 1840.*

"ALEXANDRIA, Aug. 17, 1840.—This communication was made to Mehemet Ali in the following manner:—

"The consuls representing England, Russia, Austria, and Prussia, attired in the richest costumes and preceded and followed by a numerous *cortège*, waited on the pasha to apprise him of the wishes of their respective courts. The latter, they said, enjoined them to demand the immediate submission of the pasha to the order of the sultan. The following is the substance of their speech:—

"Your Highness is allowed eleven days\* to consider whether it behooves you or not to accept Egypt and the pashalic of Saint-Jean d'Acre, the former as an hereditary possession, and the latter merely for life. If, after that period, you do not make known your decision, eleven days more\* shall be allowed to you to return an answer respecting Egypt, the pashalic of Acre being placed at the disposal of the Sublime Porte. Thus you will have to consider in the second period of eleven days, whether you wish or not to remain pasha of Egypt. If you come to no decision before the expiration of this delay, the powers, parties to the treaty, will take such measures as will secure the full rights of the sultan."—*Id., Sept. 5, 1840.*

These dispatches sent from Alexandria by the correspondents of the European papers give us information of value in this study. They show that the Turkish secretary and the consuls of the four powers arrived at Alexandria with the treaty Aug. 11, 1840; that Mehemet Ali was in Damietta at the time of their arrival, having left Alexandria, it was believed, to avoid meeting these representatives on their arrival; that they were all sent into quarantine until the 16th, the day Mehemet Ali returned to Alexandria; and that on the 17th of August these representatives had an audience with Mehemet Ali and placed the treaty in his hands, at the same time giving him such explanations and suggestions as they deemed necessary.



### The Remedy for the Church

A. C. ANDERSON

"JOHN came in the spirit and power of Elijah, to proclaim the first advent of Jesus. I was pointed down to the last days, and saw that John represented those who should go forth in the spirit and power of Elijah, to herald the day of wrath, and the second advent of Jesus." "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

John's diet and manner of dress were

a rebuke to the professed people of God in his day, who spent most of their time in preparation of garments for the outward adorning, and entirely forgot the inward adorning, which is in the sight of God of great price. Their manner of eating and drinking had been greatly perverted. The flesh which their fathers so exceedingly lusted after, they were now enjoying to the full. "He gave them their request; but sent leanness into their soul." "Now these things were our figures [see margin], to the intent we should not lust after evil things, as they also lusted." If John represented those who bear this message, why should not our manner of life and deportment be more like his in simplicity of dress and living? It is wonderful, when we think of it, what great light God is focusing upon this generation. Every ray of light given in ages past is refracted, or concentrated, on the Laodicean message. And we need every ray of light, in this awful spiritual darkness which is settling down upon the earth. It is just at this time that we are admonished: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60: 1, 2.

The servant of the Lord has told us: "If we would be wise, and use diligently, prayerfully, and thankfully the means whereby light and blessing are to come to God's people, no power upon earth would be able to withhold these gifts from us. But if we refuse God's means, we need not look for him to work a miracle to give us light and vigor and power; for this will never be done." God has indeed given us great light, and soon we shall have to give an account to him for the way we have treated the light sent. If ancient Israel was guilty of rejecting light sent to them by their prophets, how much more guilty are we? We are told that there is now the same falling away from our holy calling as God's peculiar people.

If we were truly converted, the desire for the things of this world would all be taken out of the heart. To be truly converted to the present truth, as revealed in the Bible and the Testimonies, means to live it. One must not only preach the truth to others, but he must live according to its teachings. If we really live the truth, we ourselves will know it and feel it; Satan will also know it; the angels will know it; and the unsaved around us will know it. Our lives will have an influence for good upon others; but all who have a mere profession are like salt that has lost its savor, good for nothing, but "to be trodden underfoot of men."

If we follow the Master, we must die to self; we cannot be self-shielding or self-seeking. We must "make not provision for the flesh, to fulfill the lusts thereof." The doctrine of Christ is not to gratify self, but to sacrifice. To shrink from the cross is to forfeit eter-

nal life. "If any man will come after me, let him deny himself, and take up his cross, and follow me." He who would follow Jesus must not only come out from the world and suffer its reproach and condemnation, but must die to self. Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." We must all do the same if we expect to obtain an incorruptible crown. God in love is rebuking the sin of this people through the spirit of prophecy; many of us have disregarded the instruction. The hearts of men are being tested. The ax is being laid unto the root of the tree. The question is, Will it produce "fruits answerable to amendment of life," or shall the tree be cut down?

The attacking forces must beat back the hordes of the enemy; the standard bearer in front must stand his ground, even if the troops retreat. Our Captain is shouting, "Bring the men up to the colors!" This is the work that devolves upon every faithful standard bearer,—to bring the men up to the colors. The Lord calls for whole-heartedness. We all know that the sin of many professing Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard.

Unless the watchman gives the trumpet a certain sound, the people do not prepare for battle. Unless we arise to a higher, holier state in our religious life, we will not be ready for the great crisis before us. God cannot pour out upon us his Spirit in the listless attitude in which we are at present. We are unprepared to cooperate with God. We are in a lukewarm condition, not awake to the situation, not realizing the threatening danger. There must be more spirituality, and a deeper consecration to God; we must feel now as never before the need of vigilance. We must have a zeal in the work that has never yet been reached. Great light has been given, and the Lord expects corresponding zeal, earnest faithfulness, and devotion on the part of his people.



If God is a vital reality to us, so that our life is in his life, and our will is his will, and with our hand we hold his hand, then we know that God will lead us, and help us, and bless us, and bring us at last through whatever sorrows into his light and joy perpetual. And that faith will interpret all the days of the new year, begun, continued, and ended in the name of God.—*George Hodges.*



THE spirit of prophecy says, "The work that lies nearest our church members is to become interested in the youth." How much interest are you taking in the children and youth in your church?



"CHARACTER is the backbone of true success."

\* The treaty says ten days.



WASHINGTON, D. C., APRIL 23, 1914

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

## Editorial

### "No Man Cared for My Soul"

THIS was the mournful cry which went up from the heart of David. He had been driven out from his father's house. Destitute, forsaken by his old-time friends, and accompanied by only a few companions, who, like himself, were in dire straits, he was driven from valley to valley and from mountain to mountain, pursued by the relentless hatred of Saul, who through jealousy sought to take his life.

On one of these occasions David and his men were so sorely pressed that they sought refuge in a cave. Saul and his men had chosen the same retreat for a rest. David's enemy was delivered into his hand, but even in the face of this advantage he maintained his loyalty to God; but the longing of his heart for fellowship and sympathy was expressed in these words: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul."

From how many burdened hearts has this cry gone up since the days of David! How many there are in the world today who have this conviction, even though they may not openly express their feelings! Among all classes in the world, in the church, and sometimes even in our own homes, discouraged ones are found. We are afforded the blessed privilege in the year to come to prove to our associates that some one has regard for their souls' welfare. Let us by our kindly attitude, by well-chosen words as occasion shall warrant, manifest our interest in the souls of those around us. On every side are hearts hungering for love, for a kind word, and for a sympathetic smile.

Among our daily associates we may find those who have never professed the name of Christ, who are waiting for some one to speak to them. We find members of our churches who have become discouraged and indifferent. They have ceased to attend meeting; they have come to feel that no one cares for their welfare. Let us call on these discouraged ones during the year to come. Let

us make it the earnest purpose of our lives to bring souls to Christ. Sometimes we feel a great burden for those in heathen darkness, and this is right; but let us remember those who need our help close at hand. While we manifest no less interest for the heathen, let us remember those at our very door who, if they are not saying it in words, are carrying the feeling in their heart, No one cares for my soul. F. M. W.

### The Call for Preaching Evangelists

At the great World Missionary Conference in Edinburgh serious attention was given to the tendency in all mission field work toward the tying up of missionaries in institutional work. At that time it was stated that "less than one half of the whole missionary staff in China is now engaged in direct evangelistic work." This had reference, of course, to the great body of missionary activity in China, where perhaps four thousand foreign missionaries were engaged in the service.

There is significance for us in this movement that is under way throughout the societies to turn the missionary forces to the preaching of the word. We know that the time has come for a quick work. The great missionary movement by all the societies is a work of preparation for the final advent message proclaiming the coming of the Lord. We see this everywhere. And we may well rejoice that the great missionary societies are endeavoring to turn more of their force to the preaching and spreading of the word among the people.

While this is being done, we ourselves must indeed appreciate as never before that it is the call of the hour to throw our own forces more and more generally into the preaching of the message among the masses of the people.

This is the call of our own mission committees in the fields. Our needy mission fields still repeat to us that they want preachers,—preachers with the conviction of the coming of the Lord and the love of souls in their hearts, who can learn languages and lead native associates, and push the preaching of this message among the unwarned millions. It is the call of the hour.

This call means that we must urge the young people in our schools—the strongest of them—to give more and more attention to preparation for the work of the ministry. It is the chief and most fruitful line of service. It is the work that is needed first of all, and most of all, in the great mission fields.

The pioneer of Manchuria, Dr. John Ross, now one of the aged veterans of the missionary army, not long since wrote to the *Missionary Record* of the

United Free Church of Scotland an appeal to the Scottish societies to send out preachers. He says:—

The history of Christian missions from the beginning to the present day proves that not the toilsome methods of human wisdom, whether educational or medical, have produced the great Christian movements among non-Christian peoples. These were the outcome of the simple, clear, convincing, earnest, and sympathetic preaching of the gospel. Not by the wisdom of the world, but by what the world has always called "the foolishness of preaching," have souls of men been attracted out of godless hopelessness into the light and life and joy of a God-filled existence.

Let the young men in our schools take to heart the call of our own leaders in the mission fields for preachers, and the strong note that is being sounded in the same key throughout all the missionary ranks. W. A. S.

### The Inconsistency of Protestantism

PROTESTANTS take as their basis of faith the Scriptures of Truth. They reject tradition, and profess to take the Bible, and the Bible alone, as their rule of faith and practice. Catholics, on the other hand, receive the traditions of the church as of equal authority with the Scriptures of Truth.

Are Protestants true to this position which they have assumed? Do the Protestant churches find authority for all their creeds and doctrines in the Scriptures of Truth? What about the practice of infant baptism, which is observed in many of the Protestant churches? Where in the Scriptures is there afforded authority for belief in the conscious state of the dead, and that death affords an immediate entrance to eternal glory? What warrant is there in the Word of God for sprinkling or pouring as a mode of baptism? Particularly, where can be found divine authority for the practice of the great Protestant church in the observance of the first day of the week as the Sabbath of the Lord?

Indeed, for these doctrines there is no Scriptural warrant. Tradition has played a very important part in their acceptance by the adherents of Protestantism. It was on this authority they were brought into the Church of Rome, and in the great split from Romanism in the Reformation of the sixteenth century, Protestantism never cleared itself from these Roman beliefs and traditions. The Catholic Church is not slow to recognize this weakness in the Protestant platform of faith. Repeatedly it has challenged the consistency of Protestants in professing to take the Bible, and the Bible only, as their rule of faith, while at the same time they go entirely contrary to the teaching of the Scriptures

with reference to some of these important doctrines.

The *Ecclesiastical Review* for February, 1914, a representative Catholic journal, contains an article by Walter Drum, S. J., on "Sunday Observance." In this, as many of his coreligionists have done in other papers, he charges Protestants with great inconsistency in professing to reject tradition while at the same time acknowledging its claims in the regard which they give to the Sunday institution. He declares:—

Protestants make much of the observance of the Sunday, and are sometimes sincerely and honestly shocked that we Catholics seem to make little of that same observance. It does not occur to our separated brethren that by their principle of faith—the Bible, the whole Bible, and nothing but the Bible—there is no Sunday observance of obligation at all. Christ abrogated the Mosaic law, "Remember that thou keep holy the Sabbath day" (Ex. 20:8); and, so far as the New Testament tells us, substituted no Lord's Day for the Sabbath,—no Sunday observance for Saturday observance. The logical thing for Protestants to do is not to keep holy either the Saturday or the Sunday. And yet they deem it their duty to keep the Sunday holy. Why?—Because the Catholic Church tells them to do so. They have no other reason.

This caustic writer suggests that in the early church there was a celebration of mass on Sunday on the part of the faithful, as instanced by the gathering of the disciples at Troas. He believes also that 1 Cor. 16:2 indicates that it was a custom of the Christians "to celebrate the sacred mysteries" of the church on this day, but adds:—

No more than this can we gather from the New Testament. It contains not a shred of a law to keep holy the Sunday. The substitution of a Sunday law for the Sabbath law is a purely ecclesiastical institution; the celebration of the Lord's Day was for several centuries a custom that was local, and not a universal law of the church. The reason of this universal law was to honor the day of the resurrection of Jesus. And yet, as late as 154 A. D., that same feast of the resurrection was rarely celebrated on a Sunday in the Oriental church.

The writer then proceeds to detail the steps by which the Passover came to be celebrated on Sunday. The idea of Sunday observance he claims, even down to the middle of the fifth century, was entirely disassociated with the idea of Sabbath keeping, and no claims for its observance were made in connection with the law of the ten commandments. He concludes his argument with the following statement:—

The observance of Sunday thus comes to be an ecclesiastical law entirely distinct from the divine law of Sabbath observance, the prescriptions of Gen. 2:2, 3, in regard to the Sabbath having nothing whatsoever to do with the law of the church about Sunday, the Lord's

Day. Catholics should observe the law of the church, not by the Old Testament observances of the Sabbath nor by the dictates of Protestants or of the Jews, but by the prescriptions of the church herself. The author of the Sunday law is the only one who has a right to interpret that law; and that author is the Catholic Church.

By what argument can the great Protestant church meet this charge of inconsistency? If Protestants admit the authority of Rome in the observance of a weekly rest day, should they not also admit the authority of that same church with respect to other church days and ordinances? Logically they are forced to do this, and practically they will do it in the days to come. Even now the great churches of Protestantism and the Roman Catholic Church are uniting to secure legislation for the enforcement of the Sunday sabbath; and this is only one of many points of contact in these great organizations, as will be seen in the future.

We cannot admit the premises of Rome without accepting her conclusions; and the man who in his religious faith accepts the claims of tradition as of equal authority with the Scriptures of Truth will finally come to receive them as of paramount authority. The spirit of true Protestantism rejects the whole fabric of superstition and tradition which has been created by the philosophy of the Roman Church.

True Protestantism will be found in these last days not deriding Romanism and at the same time accepting its traditions as a basis of Christian faith and practice, but standing consistently and squarely upon the Word of God alone, and sounding God's message for this generation against the worship of the beast symbolizing the papal system and the worship of the image to that beast, as represented in apostate Protestantism. Those only who do this are logically, intelligently, and consistently Protestants.

F. M. W.

### Rome's Claim on America

THE Roman Catholic Church claims America as hers by right of discovery; and claiming America as her rightful possession, she is throwing every power of her mighty organization into the work of making it hers in fact, by occupation and control.

This is the reason for the establishment of her missions to Protestants in the large cities. It is the reason why she is devoting so much attention to securing control of the great cities. It is also the reason why she is so strenuously fighting against the enactment of any law that would restrict immigration from those portions of Europe where ignorance rules and the Catholic Church is in control. For that reason she is

employing every effort to defeat the immigration bill now before Congress. That bill aims to exclude immigrants who are illiterate, who cannot read or write in some language. The immigrants from Roman Catholic countries are nearly all illiterate. To exclude the illiterate is to exclude about two thirds of the Roman Catholic immigrants. That would seriously interfere with Rome's project to gain control quickly of the American nation.

As Rome bases her right to America upon what she did to discover it, it is not amiss to inquire into the matter and see how much of a basis there is for such a claim.

In the first place, there is a real question as to whether Columbus was a Catholic. Some hold that he was a Jew, and produce weighty arguments to prove it. But that contention aside, we are at a loss to understand where Catholicism finds any substantial ground to stand upon in claiming America as hers by right of discovery. There was not in that church at that time any of the spirit of real research or discovery. He who brought forward a new idea was quite likely to pay for it with his life at the stake, or suffer in the gloomy dungeons provided by the Inquisition.

John Clark Ridpath, in his "History of the World," says of that time:—

It were perhaps useless to conjecture at what time and in what way this belief in the sphericity of the earth and in the existence of a new world beyond the waters became diffused in the minds of men. The spread of such an idea, as of all others tending to the betterment of mankind, was first among the radicals and disturbers of that torpid society which, in conjunction with a still more torpid church, held possession of Europe in the fourteenth century.—*Vol. V, page 162.*

The worst feature of the situation was not that the church was torpid,—even more torpid than society,—but that it refused to permit society to be aroused from its torpid condition. When it was a crime which might be punished with death for an individual to bring forward a new idea, or to discover and make known a new law of nature, it stands to reason that not much was being done in that direction. The less one knew, and the more subservient he was to all the dictates of the ecclesiastical hierarchy, the less likelihood was there of his being the victim of an *auto-da-fé*. Wherever any church has been wedded to the civil power, the brightest intellects have been snuffed out at the stake, or hidden away from the light of day in dungeon cells.

Columbus found little encouragement from either the church or the state of his day in his proposed expedition across the unknown sea. The populace took no interest in it, for they were the pitiable

victims of their deplorable environments. They laughed at Columbus as a fool or a dreamer. The church was opposed to the project, for it seemed to the superstitious priesthood to be an impious and preposterous notion. The state was incredulous, for it looked to the church for its instruction and enlightenment, and the church shuddered at the thought of such an undertaking.

When Columbus approached the rulers of Spain at Salamanca and laid the project before them, the king listened to him with indifference, and then turned him over to a council of priests. This body, says Ridpath (*Id.*, page 166), instead of considering the scientific possibility of the undertaking, sought to prove by the Scriptures the impiety of the project, and persuaded the king "that it was not becoming in great princes to engage in such a work."

By such experiences as this (for which the church was in every sense responsible) was Columbus buffeted for years, until at last Queen Isabella, against the counsels of both her consort and her priestly advisers, pledged her own jewels to insure the raising of the necessary means to outfit the "impious" expedition.

The expedition succeeded in spite of the opposition of the Roman Church; but the next year after the New World was found, Pope Alexander the Sixth "drew an imaginary line north and south, three hundred miles west of the Azores, and issued a papal bull giving all islands and countries west of that line to Spain. Henry VII of England was himself a Catholic, and he did not care to begin a conflict with his church by pressing his own claims to the newly found regions of the West. His son and successor, Henry VIII, at first adopted the same policy, and it was not until after the Reformation had been accomplished in England that the decision of the Pope came to be disregarded, and finally despised and laughed at."—*Id.*, page 183.

Note that at the first the church opposed the project. Then, when it succeeded, she assumed control and ownership, taking to herself the right to say whose should be the New World thus discovered in spite of her objections. As a result of that action of Pope Alexander the Sixth, the colonization of America was long delayed. Not until the English ceased to fear the anathemas of the Pope did they make serious endeavors to colonize the New World. And they would never have attempted it had it not been for the Reformation, which set so many of them free from the spiritual and temporal thralldom of the Papacy. One shudders to think what would have been the result to the New World had there never been any Refor-

mation. Not daring to brave the anathemas of the church, England would have kept to her own shores, and whatever civilization America would have known would have been of the Spanish colonial type, in humiliating subserviency to the papal system.

Upon no ground of discovery, reason, logic, or equity can Rome justly lay claim to America. She hindered its discovery, she hindered its colonization, she has attempted to lay claim to that upon which she has no title, and now she would seize upon that which has been accomplished in spite of her and make it a part of her possessions, to pander to her ambition and contribute to her coffers and her splendor.

C. M. S.

### North American Division Conference Executive Committee Meeting

SEVERAL meetings of the North American Division Executive Committee were held at Loma Linda, Cal., in connection with the board meeting of the medical college, March 25-29, 1914. The following recommendations of general interest were passed:—

#### Harvest Ingathering

*Voted*, That the rallying cry of the Harvest Ingathering campaign for 1914 be, "One hundred thousand dollars for missions."

#### Missionary Campaign

The following plan for a great missionary campaign was very carefully considered and adopted:—

Believing that the hour has come when our people must devote themselves most earnestly to the finishing of the work, and desiring that every Seventh-day Adventist in the North American Division Conference shall take an active part in getting the third angel's message before the people of this division, we recommend the following:—

1. That a special missionary campaign, beginning Oct. 1, 1914, and continuing until the following spring, be definitely planned for by all our people.

This does not mean that we are in any way to slacken our missionary work during the interval between the present time and the date set; but that due preparations be made so that when the special campaign begins, the entire working force of our people may be utilized to the best advantage.

We earnestly solicit the cooperation of all union, local, and church officers, and pray that the Spirit of God may move upon our people everywhere to unite in making this plan a mighty factor in the giving of the message to the people of this division.

As a working basis on which we may all unite, we suggest the following:—

a. That each church be organized into missionary bands with suitable department leaders.

b. That these bands carry forward cottage meetings, Bible studies, medical missionary work, missionary correspondence, the selling and lending of our small

books, and the distribution of tracts, pamphlets, periodicals, and magazines, and all other lines of missionary endeavor.

c. That we encourage every church member to engage daily in definite prayer for the salvation of some particular person or persons for whom the Lord may give a special burden.

d. That during the Sabbath services of the coming year we unite in prayer, beseeching the Lord's blessing upon the communities in which we live, praying that the Lord may lead souls to himself; and also for our ministry, that there may be a large ingathering of souls.

e. That we urge the home missionary secretaries in the territory of the North American Division Conference and the union and local conference executive committees to unite their efforts in effecting the organization of our churches into missionary bands, and to give definite instruction regarding field work.

2. That when possible, a suitable leader and organizer visit the churches, and set before them in detail the purpose and plans of our coming missionary campaign:—

a. By organizing the churches into missionary bands, and helping to select and instruct suitable leaders.

b. By carrying on a vigorous correspondence, keeping before the churches the importance and possibilities of this home missionary work.

c. By soliciting large clubs of the Campaign number of the *Signs of the Times*, endeavoring to reach the goal of not less than an average of two copies of the paper for each church member.

d. By encouraging the church to order in time so that a good supply of literature may be on hand for this work.

e. That monthly donations be taken from now until the campaign closes, in order that ample funds may be in hand to pay for our missionary literature.

f. That each person who is to canvass for our home workers' books, carefully study these books during the summer, so that he will be able to handle the same to advantage; and that special instruction be given by the home missionary secretaries on selling the small books.

g. That the following-named persons be appointed as a committee on literature, and that they be requested to give careful study to the special literature to be circulated during the missionary campaign: G. B. Thompson, Miss E. M. Graham, W. T. Knox, A. O. Tait, R. L. Pierce, I. A. Ford, W. A. Spicer, H. H. Hall, and F. M. Wilcox.

3. That our pioneer missionary paper, the *Signs of the Times*, be made a more active agent in our home missionary effort for the finishing of the work, as follows:—

a. That the publishers and editors plan for the contents of the paper to carry the third angel's message in its various phases twice a year.

b. That the six months' issue of the *Signs of the Times*, beginning Oct. 1, 1914, and ending March 1, 1915, be known in our correspondence as "The Home Missionary Series of the *Signs of the Times*."

c. That for this special Missionary Series, strong and forceful writers be secured from various parts of the field to present the truth through the columns of this paper in such a way as will appeal to the people.

d. That our work in the mission fields be written up and well illustrated in each issue of the paper, so that the people may be able to understand more fully the magnitude of the work we are doing.

e. That the publishers of the *Signs of the Times* make the club rate for six months of the Missionary Series 60 cents to our people.

f. That large clubs of the *Signs of the Times* be solicited from our churches by those in charge of the work, and that we make the goal for the circulation of this paper not less than an average of two copies a church member.

g. That in addition to the use of the mails, we organize our churches for effective house-to-house work, territory being assigned to individuals as in the book work.

h. That during the fall and winter a canvass be made of the territory where our missionary papers have been circulated, in order to secure annual subscriptions for them at the regular subscription price.

4. That in conferences where there are a large number of foreign-speaking people, and our foreign papers can be used to advantage, we recommend that they be circulated, and that the publishers be urged to prepare these papers with special reference to this campaign, filling these periodicals with live matter dealing with the vital principles of Christianity and the great fundamental doctrines of the third angel's message.

5. That we accept the generous offer made by the Pacific Press Publishing Association to donate to our foreign mission work the entire net gain on the *Signs of the Times*; and that we request them to distribute said profits to the respective conferences on a pro rata basis according to the number of the copies of the *Signs of the Times* and similar missionary papers printed in foreign tongues, taken in each local conference; said profits to be applied the same as other regular offerings on the raising of the definite weekly sum for missions according to the plan adopted by the denomination, it being understood that this gift from the Pacific Press Publishing Association is designed to augment the mission offerings of the conferences as long as the standard remains at fifteen cents a week. But if the standard is increased to twenty cents, the amounts apportioned are to assist in attaining this amount.

6. That this campaign be kept before our people by articles in the REVIEW AND HERALD and the *Church Officers' Gazette*, by correspondence, and by earnest talks at camp meetings and other public gatherings, in order that our people may be fully aroused to active missionary work during this coming campaign.

#### Temperance Special of the "Signs"

*Voted*, That we request the Pacific Press Publishing Association to issue a special Temperance number of the *Signs of the Times* for use in the temperance campaigns which are to be carried forward in various parts of the United States and Canada during the coming summer and autumn.

#### Danish-Norwegian Seminary

A request from the Danish-Norwegian Seminary Board to build an addition to their building was laid before the committee. The seminary is unable properly

to accommodate the students who are in attendance. The proposed addition is estimated to cost approximately \$8,500. The proposition of the seminary board is to build on a strictly cash basis, in harmony with the plan set forth by the General and North American Division Conferences, the money to be raised before the addition is built, and no debt to be incurred.

*Voted*, That we concur in the plans of the Danish-Norwegian Seminary Board in making this proposed addition, with the understanding that the money will be raised before the building is put up, and no debt be incurred.

#### Educational Secretary

Prof. J. L. Shaw having been elected president of the Washington Missionary College, and this necessitating the giving of his entire time to the building up of the college, instead of to the Department of Education, Prof. Frederick Griggs was appointed to fill the vacancy as educational secretary. It was also further recommended that Prof. W. E. Howell continue as assistant secretary of the department.

#### Exchange of Laborers

The following recommendations for the exchange of laborers were voted:—

1. That the North Pacific Union be requested to release Elder A. V. Cotton to labor in the Atlantic Union.

2. That the Southeastern Union be requested to release Elder R. T. Nash, of Florida, to labor in North Dakota.

3. That the Pacific Union be requested to release J. H. Behrens to connect with the North Carolina Conference as president.

4. That the request received from the president of the Broadview Seminary for Dr. S. Jespersen and wife to connect with the institution as teachers, be granted.

5. That we pay the transportation of David GuldbRANDSON and wife from Iceland to Winnipeg, to labor among the Icelandic people, and that we pay his salary until Dec. 31, 1914.

#### Educational Convention

The question of holding the convention of the Educational, Missionary Volunteer, and Sabbath School Departments voted at the last fall council, was given further consideration. Following so soon after the last General Conference and the recent union conference institutes and conferences, in which practically all the workers have been called together, it seemed that it would be impossible to send from the various unions at the present time such a delegation as should be sent to a convention of this character. After careful consideration it was—

*Voted*, That the proposed education, Missionary Volunteer, and Sabbath school convention be deferred for the present.

#### Fall Council

*Voted*, That the fall council of the North American Division Conference

Executive Committee be held at Takoma Park, D. C., Oct. 25 to Nov. 3, 1914.

#### Twenty-Cent-a-Week Fund

Consideration was given to the Twenty-cent-a-week Fund adopted at the last General Conference. It was recommended that the plan be adhered to by all our conferences, the plan being slightly modified in some particulars, as follows:—

The Twenty-cent-a-week Fund, twenty-five per cent of which is to apply on the institutional indebtedness, was recommended by the General Conference in open session, and the same policy was reaffirmed during the fall council, and it was voted that said policy should continue until the next session of the North American Division Conference; and,—

*Whereas*, this policy has been operative only from last July, and has not been given a sufficient test to determine whether we can find relief through it or not, we therefore recommend the following:—

1. That we continue this policy of twenty cents a week until the next session of the North American Division Conference, and that all union conferences unite in raising their full amount.

2. That in the distribution of the five cents a week per capita relief fund, we work on the following basis:—

a. That all funds be sent to the North American Division Conference treasurer.

b. That the full fifteen cents for foreign missions be paid monthly to the General Conference Treasury out of this Twenty-cent-a-week Fund.

c. That each union conference adopt such plans as it seems advisable in securing additional funds with which to liquidate its indebtedness.

d. That at the end of the year, that part of the five cents a week which may remain after making up any deficit, which may be in the whole field, in a full fifteen cents a week for foreign missions, shall be returned to the union conferences on a pro rata basis of the amounts received from each union above the fifteen cents a week.

e. That the proceeds received from the self-denial week appointed at the fall council,\* be returned to each conference, the same to be applied on institutional relief in the union conference.

G. B. THOMPSON, *Secretary*.



THERE is nothing so laborious as not to labor. Blessed is he who devotes his life to great and noble ends, and who forms his well-considered plans with deliberate wisdom.— *St. Augustine*.

\* The recommendation passed at the fall council was as follows: "That as a means of bringing special help in the campaign for lifting the burden of debt from our institutions, a self-denial week be appointed, and that all conference and institutional workers be asked to dedicate that week's salary to this purpose, in special token of the dedication of our hearts and lives to the work of rolling away the reproach of debt from the cause of God; and that we invite all our people to make that week a week of self-denial for the benefit of our institutions; and further, that the last week in May be the time for this united endeavor and consecration of life and service."

## Note and Comment

### The Private Armies of Capital

IN a book, "Violence and the Labor Movement," by Robert Hunter, recently issued by the Macmillan Company, it is charged that there are hundreds of detective agencies in the United States employing men by the hundreds or thousands, who "are to the money kings of today what mercenaries were to the medieval dukes and princes." One agency is said to employ constantly five thousand men, ready and competent to serve in any capacity desired in connection with labor troubles. Mr. Hunter deplores the ever-increasing commerce of these industrial soldiery as being "as great an evil as has ever afflicted any country at any time." He presents, according to the review of his book in the *Literary Digest* of April 4, this pen picture of conditions:—

You have only to call on the telephone any one of hundreds of "detective" agencies to obtain an assassin of the very choicest brand. You should not, of course, ask for a thief or a pickpocket or a murderer. You should ask for an operator or a special officer or a private detective. But, no matter what you ask for, you will get a man carefully selected for his skill in criminal work. You will obtain a man who can shoot straight, an agent who needs no troublesome explanations or detailed instructions. He will be an understanding person, who will comprehend very easily and quickly the nature of the work to be done. Trained in the ways of the underworld, the "detective" will undertake to see that the patron is successful in whatever mischief he wants done. He will steal the correspondence of a business rival, bribe his clerks, burn his factories, or incite a strike among his employees. He will dynamite his works, slug him or any one else, and, in case court work is necessary, he will obtain enough perjured evidence to accomplish almost any purpose whatsoever. There is, in fact, hardly any conceivable crime that the mercenaries supplied by the American mafia are not capable of committing. And, most important of all, no matter what the agents do, it is understood that they will be fully cared for by the mafia and protected all along the line by its able attorneys. This American mafia has its agents in every city and town in the country.

To convey an idea of the extent and profits of this line of work, Mr. Hunter offers the following figures:—

An agent operating in West Virginia and Colorado testified that he has employed as many as 5,000 men. Another agent has testified that he supplied in one strike as many as 1,000 men. Still another witness says that, in one of our great strikes, there were over 2,000 armed detectives employed, while several hundred more were scattered for secret service among the strikers. Mr. Leroy Scott, a few years ago, undertook to describe in the *World's Work* the ac-

tivities of one of the great strike-breaking agencies. He declared that the particular agency had 35,000 men enrolled, and that the head of the agency was in communication with 7,000 or 8,000 others. In one brief strike he supplied 5,000 men, and his income for handling that strike was equal to the annual salary of the President of the United States. This gives some idea of the immense profits that come to the manipulators of this commerce. In reality, they make enormous sums, which is clear from the fact that they pay their men from two dollars to three dollars a day, while they receive from the employers on an average of five dollars a day. Of course the profits of these agencies depend upon the number of men employed, and consequently the chief interest of these agencies is to get more and more of their men employed. An agency that can supply 1,000 men and make out of them \$2,000 a day is conducting an enormously profitable concern.

This is a startling revelation of conditions growing out of the struggle between capital and labor. What the future will reveal in this struggle only time will tell. We know this, that conditions will grow worse and worse, even as sin in general will increase, till the end of all things.

While it is possible that the statement in the first quotation may be overdrawn, yet the outcome of many trials, the ease with which many guilty persons escape justice, and the failure even to apprehend the perpetrators of many crimes, lend color to the picture drawn in the above quotation. But even if it is overdrawn, the widespread suspicion that those conditions exist, and the publication of such statements as facts, are hastening the day when the disastrous clash will come between these opposing forces.

### The Needs of Methodism

IN the *Northwestern Christian Advocate* for March 4, 1914, W. F. Oldham thus expresses the needs of the Methodist Church:—

O, my Methodism, which found me a careless, godless youth, a world's diameter from where I now stand, would God I could cause thee to hear the voice of the Son of man as he crieth, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; . . . and anoint thine eyes with eyesalve, that thou mayest see"! Then wouldst thou see that not great buildings and mighty institutions, not high scholarship nor proud gatherings of large numbers, not talks of a splendid past nor pride of ancestry, but having the spirit of devotion to God and a flaming zeal for the souls of men,—the abiding tokens of a clean heart filled with the Holy Ghost,—that in these are thy strength, thy promise for a better future, and the real grounds of hope for being trusted with a great program for a world's redemption.

Yet there are many, though generally of our humbler folk, who are called, have

heard, and accepted,—effectually called to be saints,—who know the cleansing blood, and wear "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it," that new best name of perfect love, and for these I am sure I speak when I say they want holiness. They want it in the pulpit. They want the deep, cleansing streams to flow up through their pastors' hearts, through their lips into the hearts of the listening congregations. They want these to flow through our editors' hearts and down through their pens till the pages of our official papers will be filled with the tender green grass upon which the flocks of God may feed. They want it in our schools and colleges and seminaries. They want that which has been the birthright of Methodist schools, not to be hidden from Methodist eyes or so muffled as not to be perceptible to Methodist ears.

### Back to the Bible

THIS is the cry sounded in a recent number of *Collier's Weekly*. Speaking of the tendency of the present day to depart from the Scriptures of Truth, and to obtain salvation in man-made ways, this journal says:—

Certain of our wise men of today have shaded away sin till it becomes an expression of temperament. They tell us that we sin because our grandfather sinned, and because our home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away forever the tears from our eyes. But they do not speak to human need. They leave the life blighted and the heart ashamed. They leave the sinning one to continue in despair. He does not ask that his sin shall be explained away. He wishes forgiveness and a fresh start. In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and his grief. And for this, too, they had the answer. . . .

Has the human heart changed under the wear of the centuries, so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-sufficing?

"The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished." Isa. 51:6.

FRANCE will spend more than \$5,000,000 for highway maintenance in 1914. Annually for ten years the same amount will be apportioned throughout the country for this purpose. The French roads bear heavier travel than those of the United States, because the motor touring season is longer there.



### Paper Work in Japan

W. D. BURDEN

THIS year we are holding a protracted institute for our workers in Japan. The institute began early in January and is being held here in Tokio. We had quite a supply of the *Owari No Fukuin* (our Japanese paper) on hand, and as we had been to considerable expense in getting out that New Year's number, we disliked to see the papers go to waste. We therefore proposed to the workers that we take two or three days and see if we could not make good use of them in the city. All entered heartily into the plan, and the results were quite gratifying. While the record would not be considered much in some other field, yet for this country we feel that it was very good.

Several of the workers were new, and it was their first attempt at selling papers. However, in a total of about 500 hours, 2,000 papers were sold, besides a number of books and tracts, and fifteen subscriptions were taken for the paper. The workers were able to find many persons who were longing for the joy and light which God and his truth alone can give. These the workers will visit from time to time as they have opportunity during the institute.

Our foreign workers also took part in this work as their time would allow, and this was an encouragement to the native workers. Brother Anderson, who arrived from the States only last fall and so could not speak much Japanese, was able to hold the record for large sales. I am sure every one who went out experienced a blessing, and we trust that the seeds of truth sown may yield a harvest of souls in the kingdom. May God hasten the day when all the honest in heart shall be sought out, and the faithful gathered and taken to the eternal kingdom of Christ.

Tokio.



### From the Dark Continent

W. B. WHITE

IT is now four months since our party landed in South Africa. A large number of brethren and sisters met us at the pier in Cape Town and extended to us a very hearty welcome. They have done all that was possible to make us feel at home among them. Elder W. S. Hyatt, the acting union conference president, had called the union committee together, and it was in session on our arrival. We were glad to meet all these brethren and sisters, who for years have been holding up the standard of truth in

this field, and were pleased to enter into their counsels.

Many years ago, when the writer was president of the Nebraska Conference, Elder W. S. Hyatt was president of the Kansas Conference. As our fields joined, we used frequently to attend each other's



PAPER WORKERS IN JAPAN

general meetings. I was glad to meet Brother Hyatt again after so many years, and to find him full of courage and faith in the message. I was also glad to meet Elder H. J. Edmed, president of the Cape Conference, whom I had previously met in America. Brethren W. H. Anderson and W. C. Walston, from the Barotseland and Solusi Missions, were also present, and we were glad to meet these earnest, tried missionaries. A very pleasant and profitable week was spent in committee work, and many plans were laid, which we trust may be for the furtherance of the work in this field. A very tender spirit prevailed in all our councils, and unity and love seemed to pervade every heart. How earnestly this spirit should be cultivated among us as a people, for the Holy Spirit cannot work where there is strife and contention.

Shortly after these meetings were over, the writer, in company with Elder Hyatt, started on a three-thousand-mile trip through South Africa, spending over a month visiting conferences and mission stations. Here I got my first glimpse of native life. We visited the Natal-Transvaal Conference, the Orange Free State Conference, and our mission stations at Maranatha, Spion Kop, Kolo, and Emmanuel, the last two being in Basutoland.

At all these stations we found a most

earnest spirit prevailing, and our missionaries hard at work in their labor of love for the natives. Among this class the need is great, and it is very difficult for one to appreciate the situation without seeing it. Here are millions of people sitting in the darkness of ignorance and superstition. They are kind-hearted, willing to be taught, and ready to hear, but are without education and the opportunity of acquiring it. A large proportion of the natives cannot even read their own language, and no matter how old they are they must be taught like children. In our schools are many who are well along in life, but who are earnestly studying, that some day they may be able to read the Bible. Women with

babies bound on their backs, and possibly one or two more at their sides, will come to our schools and study diligently, that perchance they may acquire a knowledge of the simplest primers. This great need on the part of the natives of Africa appeals to our missionaries, and they feel that they are debtors to these people to give them the light of God's truth that he has given us. This great need binds them to their work with bands of steel. In the past I have often wondered why our missionaries on furlough to the homeland should desire to hurry back to Africa, many times before taking a needed rest. I can see the situation clearer now. It is not because Africa is a more desirable place than the States in which to live, but the great need appeals to their hearts, and they simply cannot remain with those who have had so much light.

And God is blessing the work of our missionaries in bringing the light of truth to these natives. From the Maranatha Mission, on the borders of Kafirland, comes the news that eight have recently been baptized and united with us. At the Tsungwesi Mission, in southeastern Rhodesia, a class of twenty-six have recently given their hearts to God, and have been baptized. At Cape Town eight colored persons have given themselves to the Lord and followed him in baptism.

At all our stations there are many encouraging omens, and many are coming toward the light. These things encourage us to press forward with the message in the Dark Continent.

In Africa we have as yet a very meager native literature, which should be largely increased. We are now laying plans to issue "Steps to Christ" in the Sechuana, the language of Bechuanaland. Sister Eva Hankins is now engaged in writing a book on the "Coming of the Lord," and the events that will take place at that time. This will be printed in the Kafir, Zulu, and Sesuto. Other literature will be issued as we have means to go forward.

At this writing (February 20) we are in the midst of our summer. The days are quite warm, but the nights are cool and very agreeable. During the present summer all of South Africa has been in the grip of a terrible drought. The Orange Free State has felt it the worst, and it is not yet broken. A letter recently received from one of our faithful Dutch brethren, who is an extensive stock raiser, states that unless rain falls within the next month, he will be ruined, for all his cattle and other stock must die. He earnestly desires that we unite with him in prayer that the Lord may send rain to the thirsty earth. With plenty of rain, Africa would be a wonderfully productive country, one of the finest in the world; but droughts are one of its greatest drawbacks.

We have felt that while our brethren in America were so earnestly engaging in the Harvest Ingathering campaign, we here in this field must do what we could. This country had never taken part in this kind of work, but we ordered one thousand copies of the Ingathering REVIEW and thought we should make a beginning. The first paper given out in Africa brought to the mission treasury £1, or about five dollars. This we feel is a good start, and we trust a nice little sum may be brought in from these thousand papers. Next year we hope to do much more, and shall have our orders in early.

While we are doing a good deal in this country for the native, we must not forget our work for the Europeans. There is many a town and city in South Africa that has never yet heard the sound of the message. We greatly feel the need of strengthening our evangelical force of workers in this field, men who can go out into the cities and towns and bring to the English-speaking people, and the Dutch people as well, the knowledge of the present truth. Our constituency in this union should be largely increased. This would enable us to do much more for the cause of foreign missions.

We can truly say that all the workers in Africa are of good courage, and while the work is difficult here, we are not looking back with any special longing to the homeland. We feel that God is with us in our work, and our greatest ambition is so to labor that the work may be speedily finished in Africa. We

earnestly desire the prayers of our brethren and sisters in the home field.

We appreciate greatly all that you are doing for us in sending men and means to us, and we trust God will bless you as you try to assist us in the great work of carrying the message to the many tribes and tongues of this continent.



### The South American Union Conference

E. L. MAXWELL

THE regular session of the South American Union Conference was held in the city of Montevideo, Uruguay, in the comfortable little chapel that has been secured by the brethren of the Uruguay Mission. This chapel will accommodate about one hundred and fifty persons, and was well filled at the night services, many of the people of the city attending. Delegates were present from all parts of the field, though on account of the great distances, some missions did not send full delegations.

The session of the conference was preceded by a workers' meeting of one week. A number of the laborers were present, and we believe that all gained advantage from the Bible studies and from the lessons on methods of work.

In his opening address to the conference, the president reviewed the work of the past two years, showing a healthy increase in all branches, and giving some encouraging statistics of the tithes and offerings, literature sales, membership, and missionary efforts. But the most important matter mentioned was the great extent of the work yet to be done. One half the population of the continent is included in our field. It has great cities with their hundreds of thousands of unwarned souls, a rapidly increasing country population, a heavy immigration from Europe, and we have just begun to touch the work with our fingers. Only in Montevideo do we have a meetinghouse that is owned by our people. There must be chapels provided in all our great capitals. And we must work these cities.

It was shown that while several new workers had come during the two years, several had returned to their homeland, and two had fallen at their posts of duty. The need of other well-qualified workers is great.

Other reports dealt with the financial condition of the various institutions of the conference, and all are doing well, especially the sanitarium and publishing house. The work among the Indians around Lake Titicaca is also growing very rapidly, seventy-one being baptized at our mission there, just after the first of the present year.

Among the features of the meeting was the receipt of a gift from a gentleman not of our faith, of fifty pesos, Uruguayan (\$51.79 American), for the institutional work at Diamante. A brother who was in attendance at the meetings simply presented the need and the opportunity to give, and the gift was made. This was taken as an evidence

that we could very profitably inaugurate the Harvest Ingathering work in our own field, and a committee was selected to arrange this matter for the next autumn.

Another important move was to set off the countries of Bolivia, Ecuador, and Peru as a union mission under the supervision of the union conference.

A strong series of resolutions was passed looking to the arousing of all the church members in the matter of the home missionary work, and it was decided to make an earnest effort to double our membership in the next biennial term.

In addition to the laborers present from the local fields, we had the pleasure of welcoming among us Elders Spies, Lipke, and Meyer, of Brazil, and Brother H. H. Hall, of the Pacific Press. All these brethren took an active part in the work of the conference, and their efforts were much appreciated.

Elder J. W. Westphal, who has served the conference as its president since its organization, and who was superintendent of the field for several years before this, was unanimously reelected president for the incoming term.

The delegates returned to their homes filled with a more solemn sense of the work that is to be done, and praying that they may be used of God more than ever before, in the finishing of the work.

*Lima, Peru.*



### Burma

G. A. HAMILTON

SOME have written us regarding our work among the Karens. While it is true we came to India to answer the long-delayed call for workers among this people, yet so far we have not worked for the Karens, and in fact we shall not be in a Karen field for some months yet. We studied the language for a few months last year, but our work in Rangoon has been so heavy and other conditions have been such that we have not made much headway.

Brother Votaw had to go to Simla last spring, and some one had to take the English work in Rangoon. There was such an exodus of persons last year from Burma on account of the General Conference that it seemed impossible to arrange any other plan than to leave us here in Rangoon. We are still here, and shall be for some time.

Our biennial conference has just closed. Brother Salisbury was with us, and we had an excellent meeting. The outlook is bright for the future. With the opening of two new stations and treatment rooms for Rangoon, a new era is dawning for the Burmese work. The near future should see many converts in Burma. The country is being sown from north to south and from east to west with English and vernacular literature. On all sides people are becoming interested. Large numbers of Buddhists are studying the principles of our message. At a meeting for Burmese in the Ran-

goon church two weeks ago, about twenty Buddhist priests occupied the front seats. Burma is being rapidly filled with our doctrine. The day of great things is upon us in this land. How much we need the Spirit's power! The situation here constitutes a mighty appeal to us all for a deeper consecration of our all to God for service.

One significant sign is the feverish activity of the adversary. But if we are sometimes defeated in battle, in the name of our great Captain we must be victorious in war. It is a great privilege to be allowed to labor in a mission field. We would not turn back for all the world. We feel especially grateful for the excellent degree of health we have enjoyed since coming here.

While we were disappointed in not being able to go to the Karens, still we have enjoyed our work in Rangoon. I had the privilege of seeing eight accept the truth. I baptized them in the Royal Lakes. Two others are obeying, and will be baptized ere long. One of them is paying a tith of thirty-three rupees a month. We are all looking forward eagerly to the next general meeting.

Rangoon.



### Foreigners in America

L. L. CAVINESS

ONE finds himself continually astonished when he considers the number of foreigners in the United States. Certainly we as a people should awake and do much more for these persons of various nationalities who come to our country, thereby saving us the task of going to them. The following extract, translated from *Der Christliche Apologete* (Cincinnati), March 25, 1914, presents some interesting figures:—

"According to the last census there live within the border of the United States about 5,000,000 Germans, who were born in different lands in Europe. If we add to this the first generation of American-born Germans, we have almost 11,000,000 Germans. According to the same census, the foreign-born Germans constitute twenty-five per cent of all the foreign-born population in this country. . . . There come further in the course of each year 74,000 new German immigrants. . . . But that is not all. Something like fourteen per cent of the immigrant Hungarians use the German language. Also many of the Bohemians, Poles, and other Slavonic peoples can be easier reached through the German than through the English."

These figures show that over a tenth of the entire population of the United States are German-speaking. In order to deal fairly with this element, it should have over one tenth of our effort. It seems clearer than ever why God in his providence led to the establishment of a German school for the training of German workers. But there is much that can be done by the English-speaking people in circulating German literature among their German-speaking neighbors. Are you doing your share?



### Our Camp Meetings

D. H. KRESS, M. D.

IN their encampment while in the wilderness the children of Israel were instructed to keep everything pertaining to the camp orderly and scrupulously clean. Principles pertaining to their physical and spiritual well-being were urged upon them. Through their cheerful obedience to these, God purposed to make them the cleanest, healthiest, and morally the best people in the world. Through the favorable impressions they would make upon the nations about them, prejudice was to be removed, and the way prepared for the impartation of soul-saving truths. Moses said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. . . . Keep therefore and do them; for *this* is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

Not merely was the camp to be kept orderly and clean, but personal neatness and cleanliness were demanded of all who appeared before God. Before the people could approach God, the instruction was given to Moses, "Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes."

Through the pillar which led them by day and by night they were led to pitch the camp in the most healthful locations. The sanitary arrangements were to be kept perfect. Garbage and other refuse were not permitted to accumulate within the inclosure. The water supply was above suspicion. Their food and drink were simple and wholesome. All this was necessary to keep them in health, and was educational.

In these wise regulations we have before us an object lesson of what God desires every encampment of his people to be for all time. Sickness should seldom be seen at our camp meetings, and it would seldom be seen if this instruction was closely followed.

The following suggestions, if adhered to, will materially lessen sickness at these gatherings:—

In the first place, the camp should not be located in a marshy place where mosquitoes are likely to be numerous. Some very serious diseases are known to be conveyed by mosquitoes. It should not be located near barn yards or manure heaps, where flies are bred. Many diseases are conveyed through the medium of the fly. Flies should be shut out of the kitchen and the dining tent. This

may be done with netting. All garbage cans should be kept covered with a fine wire screen to prevent flies from entering to breed.

Toilets naturally attract flies. They should be some distance from the camp, and located on the opposite side of the camp from the dining tent and the kitchen. By ascertaining the direction of the prevailing winds, they can be located on the side opposite that from which the wind comes. The toilet should receive special attention. Flies may be practically excluded from it by having no cracks in the seats, the bottom boards banked with earth, and each seat covered with a hinged door. As a matter of modesty and respect for the aged, ministers, and visitors, there should be privacy by having separate compartments.

The water supply for the camp should be above suspicion. If it is not, the people should be informed of it, and instructed to boil all water used for drinking purposes.

The foods best adapted for camp meeting purposes are those that keep well in warm weather, such as shredded wheat biscuits, toasted wheat biscuits, puffed wheat, puffed rice, corn flakes, granose biscuits, crackers, and zwieback. By heating or by exposing to the hot sun, these may be made crisp, and then served with cream or milk. These foods, with nuts and fresh fruits of various kinds, should form the staple supplies. Other simple foods will be thought of by various ones, such as sandwiches.

The milk should always be sterilized. Raw celery, lettuce, and tomatoes are of value if scrupulously cleaned. Beans and boiled cabbage do not keep well in hot weather, and should therefore be used sparingly if at all. The same is true of nut preparations. The foods mentioned do not require much time to prepare, and will therefore greatly simplify the table service, and afford more time for devotion, etc. Butter does not keep well unless on ice. The less used at camp in hot weather, the better.

It is not wise, in order to save a few cents, to deprive yourself of comfort in your tent. Do not crowd together. Do not sleep on a bedtick merely thrown upon the ground. The bed draws dampness. Sore throat and bowel troubles are sometimes caused in this way. And, too, such a course makes it difficult to keep the tent neat. By crowding you deprive yourself of the good air you should have, and also of the privacy which every one needs at camp for secret prayer and meditation. Ministers espe-

cially need tents where there is privacy for devotion, and where they can converse and pray with those who appeal to them for help. Nothing is gained by crowding together as is sometimes done, and much is lost spiritually. The purpose of the camp has often been defeated by failing to recognize this. It does not pay to conduct affairs in a cheap way at a camp, if it works against the spiritual interests of those attending.

Ministers cannot rush for the dining tent as soon as the services are over. Demands are made upon them which frequently detain them. They should therefore not be required to stand in the bread line, waiting for their turn to be served. Precious time that should be employed more effectively for the spiritual interest of the camp is wasted in this way. It is best on this account to have special tables for all engaged in spiritual work at the camp meetings.

### Companionship

LEORA WARREN

COMPANIONS! What a volume of memories present themselves to us as we consider for a moment those with whom we have associated! Yes, there have been some especially near to us because they seemed to catch the ideas, the sentiments, the spirit of our life.

But what has been our guide in the choosing of companions? Have we sought the company of those who could lift us to a higher plane by their Christ-like example, by their refinement of speech and manner? or have we been content to go with the careless, unrefined world lover, whose thought and conversation are of matters of but little value? "Like the body, the mind derives its strength from the food it receives. It is broadened and elevated by pure, strengthening thoughts; it is narrowed and debased by thoughts that are of the earth earthly."

God places great stress upon the influence of association, even upon men and women. How much greater is its power on the developing mind and character of children and youth! The company they keep, to a great extent, will decide the question of their usefulness here and of their future destiny. Through contact with the irreligious, the pleasure-loving, we may lose the simplicity, the faith in God, the spirit of self-sacrifice, which Christian parents have cherished and guarded by careful instruction and earnest prayer.

Wherever we go we shall always find two classes,—those who seek to please God, and those whose influence will be cast on the side of the adversary. It has been truly said, "Show me your company and I will show you your character." We as young people often fail to realize how sensibly both our character and our reputation are affected by our choice of associates. As a stream partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become

tinctured with the character of the company in which they mingle.

By association with those who practice right doing, there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's Word. But should we never associate with those we consider uncultured and unchristian? We may: but we must be sure that we are the molding power, and not being molded to their likeness. We have only to look to our Pattern to find what the result of right influences may be on another. There was Peter, ever ready to speak for himself and others, uneducated, but one who could be taught. After three years and a half with the meek and lowly Jesus, he learned the lesson of humility, and was ready to follow his Master, to die for the sake of Christ.

There, also, were James and John, whom we think of as possessing those lovely traits of character, but who Christ said were "the sons of thunder." Yet John's heart was susceptible to the love of Jesus. He was eager to have a place close to his Saviour. By listening to his gentle words, his heart became softened, and how often we hear him admonishing us to love one another! O, the power of companionship!

In the life of Elisha we have another example of right company. He followed Elijah, doing faithfully the menial tasks assigned him, but ever breathing in the words that fell from the lips of his master. A higher position awaited him, because he chose to follow the man of God, rather than spend his time in gaining this world's pleasures and riches.

Do we desire to form correct habits? Then let us seek the company of those who are sound in morals, and whose aim tends to that which is good. "A good character is a capital of more value than gold or silver." "The youth who are in harmony with Christ, will choose companions who will help them in right doing, and will shun society that gives no aid in the development of right principles and noble purposes.

But a still higher companionship may be ours. "With the Word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal, as he speaks with men. As he studies and meditates upon the themes into which 'the angels desire to look,' he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to his words as when he taught on mountain and plain and sea. He may dwell in this world in the atmosphere of heaven, imparting to earth's sorrowing and tempted ones thoughts of hope and longings for holiness, himself coming closer and still closer into fellowship with the Unseen,—like him of old who walked with God,—drawing nearer and nearer to the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find him-

self no stranger. The voices that will greet him are the voices of the holy ones, who, unseen, were on earth his companions,—voices that here he learned to distinguish and to love. He who through the Word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship."

### Missionary Young People

MRS. C. S. COON

DEAR parents, did you ever stop and ask yourselves whether or not you could give one of your children to mission work in a foreign field? Young men and women, did you ever question your own hearts as to your willingness to answer the call of God for foreign service?

This question was brought to my mind very forcibly about two years ago. One day our mail brought a letter saying, "If one of your boys can pass a certain examination, he may be sent to the Foreign Mission Seminary to prepare for work in a foreign field." I felt quite sure that, with the limited advantages he had enjoyed in the way of education, he could not successfully pass the examination, and so dismissed the matter from my mind. But in the night I awoke asking myself, "If he should pass the test, could I, would I, let him go?"

I then imagined I saw him at the Seminary. It was easy to picture him there, for his father and I had sat in those very seats at young people's meeting during the preceding General Conference. I saw him in his classes day after day, week after week, and month after month, storing his mind with useful knowledge for his field of labor. I saw him as he finished his course, said the last good-by to classmates and teachers, and took the train for the port where a mighty ocean steamer was docked, making necessary preparation for a long voyage.

I saw our son gazing for the first time at the magnificent boat on which he was to take passage, with the Stars and Stripes floating from her mast. It seemed that his father and I were by his side as, with grip in hand, he went on board. We followed him from the office to his stateroom, and then to the deck. Then came the cry, "All ashore that are going ashore," and we said good-by. From the shore we saw him seated on the deck as the starting signal was given, the anchor weighed, ropes and gangplank drawn in, and all connection with the land severed.

As the majestic ship steamed out into the mighty deep, we could for a time distinguish our boy among the many who were waving farewell to friends on the shore, but finally the liner with its living freight appeared as only a speck against the horizon, and then was lost to view.

My imagination took me to the end of the voyage, and I saw our boy land on a foreign shore, where all was strange and new. Thoughts came to my mind of the treatment some of the early

missionaries received. Many of them were persecuted, driven from place to place, mobbed, killed, and some even eaten by those they were trying to help. Then came the thought of what our own missionaries are enduring, and of what might be the lot of our beloved boy. Again I asked myself the question, "Could I, would I, let him go?"

Then the scene changed and I beheld Jesus, the greatest missionary the world has ever seen. I saw him as it were in the bosom of his Father, surrounded by all the glory of heaven, with the vast retinue of holy angels ever delighting to do him homage; saw him as he offered himself a sacrifice for guilty man, that a lost world might be redeemed; saw him as he left the courts above and came to earth to make his soul an offering for sin. I traced the road from the manger to Calvary, and saw the Saviour hanging upon the cross, and imagined that I heard the roar of the earthquake that marked the end, as he cried, "It is finished." The Testimonies say that it was a struggle for the King of the universe to give his Son as a sacrifice, and yet "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When we think of everlasting life, a life that measures with the life of God, where there will be no sorrow, pain, or death, but where all will be joy and peace and happiness, are we not thankful for the love of God, which led him to make a sacrifice for us? In view of this, should we withhold even the dearest of our own from his service? Shall we not rather say, "Go, and tell the heathen who sit in darkness of the wonderful love of Jesus?" that they, too, may be brought to a saving knowledge of his grace, and with us enter into the city of God, tread the streets of gold, bow in adoration before the Saviour of mankind, and praise his name through all eternity.

◆ ◆ ◆  
 An infirmity of temper is popularly accounted a mere peccadillo, but not by those who suffer through it. A crabbed or peppery saint is immensely discounted, although otherwise he is a walking decalogue. A big pot of ointment is spoiled by a very small fly.—*W. L. Watkinson, D. D.*

◆ ◆ ◆  
 "THEN do not look disheartened  
 On the work you have to do,  
 And say that such a mighty task  
 You never can get through;  
 But just endeavor, day by day,  
 Another point to gain,  
 As soon as the mountain which you  
 feared  
 Will prove to be a plain."

◆ ◆ ◆  
 YESTERDAY is yours no longer; tomorrow may never be yours; but today is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.—*F. W. Farrar.*



### Work Among the Jews

ALTHOUGH it has been some time since we have reported the progress of the work among the Jewish people, we are glad to say that there have been some advancements made in this work during the past winter. While we should have been glad to do more than has been done, we are thankful to God that we see omens which indicate that the Spirit of the Lord is working upon the hearts of the Jews.

As a people, they are greatly divided in their religious views. Every man is a law unto himself. While the synagogues are uniting, while the newspapers are joining forces, while the Young Men's Hebrew Associations are combining, one needs but to read the Jewish publications to feel the influence of disintegration, and, from a religious viewpoint, there seems to be a strong tendency downward.

The rising generation is rapidly drifting away from everything Biblical and traditional. The orthodox Jews, those that remain, are crying out against the tendencies of the times, but the work of disintegration goes on. The reformed Jews are increasing in numbers; the orthodox Jews are decreasing; the younger class of Jews are breaking away almost altogether from things Jewish. One of the leading rabbis of the country in a recent address advocated the idea of doing away with the Yiddish, and substituting English for the vernacular of the Jews. Other rabbis are advocating marriages with the Gentiles, and it is surprising to note the number of Jews and Jewesses in our cities and towns who are married to Gentiles.

These conditions are not mere happenings; we believe that back of them all there is an overruling Providence. The Jew has come to see that there is something wrong with his religion. The last few decades have brought to him much information, and he has come to see that rabbinical Judaism is not true. He is in a condition to receive something different from what he has; but where can he get it? We are glad that the Lord never leaves a man unsatisfied who has an appetite for the truth.

Many letters have come to us this winter from different parts of the land telling of Jews who are interested in the truth or who have accepted the message, and from those who are inquiring for the ways of the Lord. It seems like a revelation to the Jew to learn about the Seventh-day Adventists, and when he hears our message, he is ready to tell his friends and neighbors.

Not long ago we learned of a Jewish family in Portland, Oregon, who was baptized into the truth. The father and husband wrote us a very encouraging letter, thanking God that he ever met Adventists. Not long since we learned of a young man in Chicago who accepted

the Saviour, and recently a Jew in Scranton, Pa., asked for prayers at one of our Sabbath meetings.

While holding meetings in New York during the absence of Elder Everson, I noticed a number of Jews in attendance. Some of them came ten and twelve miles to hear the message. At the close of the service one night, an appeal was made for the unconverted to give themselves to the Lord, and a young Jewish woman who had been an infidel, raised her hand for prayers.

We held an open-air meeting a while ago in East Boston, and after the meeting a young man followed us. He went with us several miles to attend our services, and since then he has been at the Good Tidings Home twice. He was to have been married to a young Jewish lady a short time ago, but the girl's people learned that he was not so strict in his Judaism as a Jew is expected to be. It was a question of giving up the truth he had learned or giving up his fiancée. He gave her up, and is now on his way to the kingdom. He was at the Good Tidings Home a short time ago, and just before he left I asked him what he was going to do with the truth. He replied, "I suppose I shall have to accept it." He put a dollar in the Sabbath school collection, and seems quite happy to be among this people.

There are several things necessary to make more rapid strides, we believe, in this work among the Jews. They should know more about us as a denomination. The quicker we can devise plans to make known to them the views of this denomination, the sooner they will be ready to listen to the pure gospel message for this time, and we are confident that this kind of educational work among the Jews will accomplish far more than thousands of dollars would accomplish in holding meetings in halls or missions or in other methods of work.

The Jew is bitterly prejudiced against Christianity, but he loves Moses and the prophets. He loves the law, and he loves the Sabbath. He loves the divinely ordained oracles of God. Although he feels that he cannot live up to his religion, and is rapidly losing it, he loves it when he hears others speak of it, and this is especially true if he hears it from a Gentile. But he will not go to church or to a hall to hear it. He feels that to go into a church is wrong, and he feels condemned when he goes into a hall to hear about Jesus; but he is willing to listen to some one who preaches about the Sabbath and the prophets and what the Lord told the prophets. But to the Jew the prophets have nothing to do with Jesus, and the law has nothing to do with Sunday. He hates and despises missionaries and missionary work, because of what has been done to him by those who claim to be followers of Jesus, and because these same professed fol-

lowers of Christ have largely repudiated the Old Testament.

It must be apparent, therefore, that if the Jew can be made to see that the Christian religion is associated with the Sabbath, and the Messiahship of Jesus with the law of God, they will mean much to him. If our dear people everywhere could only appreciate what this means to our work among the Jews, greater efforts would be put forth to make our views known to the Jewish people everywhere, and there would be an arousing on the part of the Jews to make further investigations into this truth. For this we are hoping and praying.

We need more literature to carry on our work, and we need more workers. Our workers need to study how to gain access to the hearts of the Jews, and we believe that many Jews would respond. May God hasten the day when we shall see hundreds of Jews coming to the light of the blessed message of present truth. We hope that our people will pray for the work and the workers among this people. We need your prayers and your cooperation in this branch of the work of the Lord.

Our people would be helped much if they would read the *Good Tidings of the Messiah*, which is published to help them reach the Jews. Send for sample copies to Good Tidings, Concord, Mass., or to your tract society. A year's subscription is only twenty-five cents. Get some Jewish literature, and give it to the Jews. They will read it, and some will find their way back to their own Messiah.

May the Lord help us all to remember these poor lost sheep of Israel, and help bring many back into the fold of Christ.

F. C. GILBERT.

### The Work in Savannah

I HAD the privilege of attending the colporteurs' institute for the colored people held in Savannah, Ga., March 13-23. I spent several days in this institute, and was very much pleased to note the interest taken in the book department by the members of the church. At the close of the institute, thirteen signed the contract for territory. Of these a goodly number will devote their whole time to this work. It seems to me that this is a good beginning. It was demonstrated beyond all doubt that the colored people can make a success of canvassing.

There are thirteen working bands in the church. The city has been divided into districts, and every district has a captain. If I remember correctly, in the aggregate there were three hundred Bible readings given, besides books sold and visits made. Fifty attended church who had been invited by these bands. The whole city is being covered by these workers. It is their intention to visit every home and conduct Bible readings. They seem to have a burden for the people. This plan of work is being introduced in all our churches, and I am sure will result in the addition of members.

The work for the colored people of the South was never on a better basis. It is thoroughly organized, and the territory is being worked systematically.

While the mission school work is not so prominent as it was in certain sections of the field a few years ago, the work as a whole is conducted in a more permanent way. We have not so many

mission schools, but we have more churches in our large cities, and church schools in connection with them as a rule.

In the Southeastern Union mission, the colored membership more than doubled during the last biennial period. The tithe during the same time increased \$4,983.11 over the previous biennial period. Progress was also made in other unions.

The Oakwood Manual Training School is having its most encouraging year. Workers are being trained to enter the field. Several will be graduated from the academic course. Taking everything into consideration, we feel encouraged because of what has been accomplished.

C. B. STEPHENSON.

### Bahama Islands

WE are told by Solomon that "a good report maketh the bones fat." It has been said, too, that the financial condition of a church is a good index of its spiritual condition, and as we feel that the financial report of this mission field is a good one, we pass it along to gladden the hearts of the readers of the REVIEW.

In this field we have but one church. Most of its nineteen members are fully established in all points of the faith. They love the third angel's message, and desire above all things else to see it go to all the world. This is shown by their faithfulness in tithing, and by their liberal offerings. While they are poor in this world's goods, they are laying up treasure in heaven.

A reference to the church treasurer's books shows the following: Tithe for 1913, \$656.61; Sabbath school offerings, \$409.09; Annual Offering, \$24.60; Harvest Ingathering, \$26.13; amount contributed to church expense, \$168.58; emergency fund, \$34.10.

In addition to this, the little company has taken upon itself the burden of erecting a house of worship, which will be finished in April. This property is valued at \$1,350. We have almost enough to complete the building, and hope to dedicate it free from debt.

As a result of the efforts of the past few months, several are keeping the Sabbath and becoming obedient to the other points of the faith as they learn them. These we hope to be able to receive into church fellowship soon.

In connection with our work here in Nassau, we are holding three meetings a week in Adelaide, a small settlement fourteen miles distant, on the opposite side of the island. The natives are very friendly and show great appreciation of the meetings. They are charcoal burners, and live in the most primitive manner. Very few can read or write. But as this "gospel of the kingdom" must go to all the world, it is due to them.

The Lord blesses us with health, and we find great enjoyment in his work.

JAS. H. SMITH.

### How to Study the Bible

THE Seventh-day Adventist minister should be the best informed on Bible subjects of any minister in the world. The times and the truth itself demand it. What may be said of the minister, applies with equal force to every Bible worker and to each lay member.

Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. "To search" does not mean to read occasionally or carelessly. Solomon says, "Incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:1-5.

Timothy, who had been instructed in the Scriptures from his youth up, was counseled by the apostle as follows: "Strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He then mentions Hymenæus and Philetus as examples of those who go off on a tangent, and make everything of one particular point. 2 Tim. 2:14-18. They evidently founded their argument on the fact that when Christ arose, he brought from the grave "many bodies of the saints which slept." Matt. 27:51-53. A more general knowledge of the Scriptures would have taught them the truth concerning the resurrection of the dead.

When Jesus walked with the disciples on their way to Emmaus, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:25-27. He compared scripture with scripture, and showed that, like an English navy rope, the red thread of the cross runs through every inspired book. God's mind gave it all.

Inspiration cannot be counterfeited so that the *spiritual* Bible student cannot detect the counterfeit. Each inspired writer gives the same truth in a little different setting. To divide the Word aright is to see a perfect harmony in the scriptures; not merely to believe them as a matter of fact, but to be able to show the harmony from the scriptures themselves. There are no abstract truths in the Bible. Each and every truth has one common center.

"All Scripture is given by inspiration of God, and is profitable" for four things: (1) "Doctrine;" (2) "reproof;" (3) "correction;" (4) "instruction in righteousness." 2 Tim. 3:16. A field of study is here presented that is inexhaustible. There is no place for the minister to rest satisfied with his attainments.

Before I went to India about twenty-five years ago, I thought I understood the Scriptures quite well. I could give the different lines of prophecy in Daniel and Revelation, explain the mark of the beast, prove the seventh-day Sabbath, and kindred truths; but as I became acquainted with experienced missionaries in that field and conversed with them, I soon found that they understood principles of Bible truth about which, it seemed to me, I knew nothing. Then and there I made up my mind that if the Lord spared my life a few years longer, I would be a more thorough Bible student.

The truth of God upon every point is like himself: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper

than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Job 11:7-9. There is an infinity in every expression God has ever used in his Word. God saw the end from the beginning; he spoke for all time, to meet men in all conditions. "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Eccl. 3:14. "There is no new thing under the sun." Eccl. 1:9. Men may truthfully say that they do not comprehend it; but it is true nevertheless.

God has given special messages at different times to meet men under special conditions; but each of those different messages is based on the eternal principles which are characteristic of God. This makes the Bible different from every other good book in the world. It bears the mark of infinity.

Truth continually unfolds; and the minister who has been graduated at some school, has his diploma in his pocket, and thinks he has a perfect knowledge of the Bible, needs to tarry at Jerusalem until he "be endued with power from on high." The more he gains in the knowledge of God, the more surely will he see that there is an infinity beyond. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

Whatever may be a minister's intellectual or literary acquirements, however many books he may have read for self-improvement, let him not for one moment think that he does not need to search the Scriptures daily for more light. *More light* will not overthrow old positions that have been dug out by earnest prayers and confirmed by the spirit of prophecy.

As a people, we are called to be students of prophecy. The third angel's message is not a new gospel, but it is the age-lasting gospel. It is a resetting of Bible truth, free from the error of tradition and the customs of the people. When ministers are at ease, satisfied with their present enlightenment, they can be assured that God is not with them. It is God's will that we should be ever moving forward, with increasing light shining upon God's Holy Word.

We are to be quickened according to the Word of God. "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:130. The word comes to us from the throne of God: "Ye must be born again," "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. . . . The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." John 3:7; 1 Peter 1:22-25. We need a daily supply of the unfolding truths of God's Word just as surely as we need a daily supply of food to nourish our bodies.

There is no book that throws more light on the study of the Old Testament than "Patriarchs and Prophets;" and none that unfolds the truths of the New Testament more than "The Desire of Ages." God has mercifully given these two books to aid us in the understanding of the Scriptures. Then shall we not become familiar with the truths developed in them?

"God will work a work in our day that but few anticipate. He will raise

up and exalt among us those who are taught rather by the unction of his Spirit than by the outward training of scientific institutions. These facilities are not to be despised nor condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that he is not dependent on the learned, self-important mortals."—*"Testimonies for the Church," Vol. V, page 82.*

The man healed at Gadara had never heard a sermon from the lips of Christ or the disciples. His soul thirsted for knowledge, and he desired to go with Jesus. When the crowd constrained Jesus to leave their coasts, the man was about to enter the boat, "howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee. . . . And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel." Mark 5:19, 20. There is nothing obtained from books that can take the place of genuine Christian experience.

S. N. HASKELL.



### Solusi Mission, Rhodesia

WE have had two years of partial drought, and it has been a setback to the country. We had good rains early in November, and every one thought we were going to have a good year; but we were soon disappointed, for dry weather set in, and we were obliged to put up our plows. For two months we waited for rain. The crops we were able to put in early were nearly ruined. The situation was a forcible reminder of the prophecy in Joel 1:16-20. We were very much perplexed, and day after day we presented our requests to God to send us the rain we needed. We feared that, in addition to the famine, our cattle would starve. The Lord heard our prayers, and we have recently had rain, and have been able to finish our plowing and planting, though of course it is very late. However, if we have a late season and plenty of rain from now on, we shall have a partial harvest. There is now enough feed for our stock, and all are looking well.

W. C. WALSTON.



### Campion Academy, Loveland, Colo.

THE hearts of the workers at Campion were made glad by a recent visitation of the Holy Spirit. The situation previously was a difficult one, owing to indifference on the part of many of the young people. Brother H. A. Vandeman, one of our young conference laborers, was asked to spend a few days with the school. Under his labors, together with those of the faculty, a spirit of prayer came upon all who were on the Lord's side. Meetings were held every evening for a week.

The special blessing of God attended the work; and at the students' prayer and social meeting on Friday evening, the Lord revealed himself in mighty power for the conversion of souls. This was in many respects a remarkable meeting. Some who were not willing to surrender to God, left the service in haste, and went to their rooms. But there was no rest for them. Earnest prayers were being offered for them, and the Spirit of God

was doing its office work upon their hearts. There was great rejoicing when, of their own accord, they returned to the place of meeting, and surrendered all to the Lord. Meanwhile the others were making confessions of past wrongs.

The meeting was twice dismissed, but many of the brethren and sisters who met with us did not leave. A very earnest prayer meeting was being conducted in an adjoining room, and few cared to leave. It was indeed good to be in a place hallowed by the special presence of God. The meeting was finally closed at about 1:30 A. M., and all felt that a great victory had been won. Souls that had been shackled by the enemy were set free. It was the writer's privilege to baptize twenty-two of these dear young people, many of whom we believe will become earnest workers for God.

From the reports of similar manifestations of the Spirit in other places, it seems that the latter rain is falling upon God's people, and that the time is not far distant when the Lord will finish this work. This is a serious, solemn time for all who recognize the day of their visitation. We have been told that in order to share the refreshing, we must obtain the victory. This means serious, earnest work in the battle with self; it means prayer and supplication, with the will on God's side, and his word in our hearts. It means that self must be subdued by the power of the Holy Spirit, and that Christ must take his rightful place in our hearts, thus enabling us to overcome all our tendencies to evil, and to perfect holiness in the fear of God. If we comply with the conditions, we shall receive the latter rain, which will prepare us for the trying times that are before the Lord's people. We are of good courage, and praise the Lord for all the blessings which he has bestowed upon us.

W. A. GOSMER.

## Missionary Volunteer Department

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

### Decay of the Home

THE following editorial appeared in the *Religious Telescope*, Feb. 26, 1913:—

"The home of today is not quite the same thing that it was thirty or even twenty years ago. To make such a suggestion is to run the risk of being labeled 'old-fashioned,' 'behind the times,' of being 'non-progressive,' which accusation, by the way, is supposed to carry with it especial contumely. But all the same, the home as an educator, as a character-forming institution, as a dwelling place, as a refuge against some of the ills of life, the stress, the fume, and the fret, is not held in such high esteem as formerly. One thing that is wanted is a renaissance of the home, of home life,—of all the sweet family and spiritual ties of the human circle; a belief in the potent power of human love and unselfishness as reflecting in some slight and imperfect measure the all-embracing love of God and the great and eternal sacrifice of his Son. From a renaissance of the home and home life might be

derived not a little impetus toward a renaissance of church life. At all events, the decay of the home is fraught with many dangers both to the church and to the state, the sum total of which only the years yet to be can show."

The home is the foundation of our young people's work, and no movement for the salvation of our youth can succeed, only as it succeeds in helping the home to save her children.

### Our Young People's Work \*

I BELIEVE we have made only a start in this young people's work. We have not reached the goal; but the start is a splendid one, and we do not want to let it slip away from us. We must grapple with this young people's work and make it a success.

One difficulty met with is the frequent changes made in the General, union, and local offices. This has been a great hindrance to the progress of this work. Still, the Young People's Department has done a splendid work. It is carrying heavy responsibilities, and I am interested in it because of the fact that it is trying to save our young people from going to the world and destruction. I believe with all my heart that it is an agency blessed of God to bring young people to a realization of the needs of the work; and by suggestions and by plans that are made, it is keeping them from drifting into the world and giving up the truth.

It is painful to think of the large number of young people who are continually drifting out of our churches and out into the world. The Young People's Department has collected statistics, and out of more than 13,000 young people in this denomination between the ages of ten and twenty-five years, only about 6,000 are Adventists and church members, and over 7,000 are not in the church nor baptized, nor make any profession of religion.

The Young People's Department has set itself the task of bringing into the church this year 1,500 of our young people. That does not seem like a great number, but it would be practically one fifth of the entire number from the ages of ten to twenty-five that are not now church members. If the Young People's Department should during this year accomplish its set object, it would be a splendid work. It would comfort many a father's and many a mother's heart to have something done for their children. The Young People's Department, with its officers and secretaries, is taking hold in a definite way and putting forth every effort to bring the truth before these young people, and to bring to bear upon them every possible influence to win them to Christ.

I believe this department needs the warmest sympathy and the most hearty cooperation of the union, the local, and the General Conference officers. I am sure it will have the influence of the officers of the North American Division Conference to the limit of their ability. We are anxious to save our young people from the world. When we do that, we help in many things. We fill up our schools, for one thing. Just as soon as this Young People's Department gets

\* A stenographic report of a talk given at the Pacific Union Conference meeting, March, 1914.

hold of a young man, it begins to agitate reading and study; and at least sixty per cent of the boys and girls who have read some of the books in the Missionary Volunteer Reading Course and taken some of the other work, want to go on and get an education. There are a good many of our young people in our colleges and academies as a result of the work of this department.

The year 1913 was far more successful in increasing our church membership than the year 1912; but take 1912 as a basis, and we find that it cost this denomination practically from \$900 to \$1,000 for every person added to the church membership. If we save 1,500 of our young people this year, figuring entirely from a financial standpoint, we actually save our tithe in this country.

You will argue, some of you, that it costs money to run this department. This is true. It does take money to run this department. I suppose it would take from \$50,000 to \$75,000 if every conference would put a man into the field and keep him at work, but we are not doing that. In many of our conferences the educational secretary and the young people's secretary is the same person. It is recommended that when a conference has 1,500 or more Sabbath keepers, it shall have a young people's secretary, and allow him his time to work in that department. Those conferences below that number shall have the Educational and Young People's Departments combined. Now, brethren, if we can save 1,500 of our children with an investment of \$40,000, which is about the present cost of running this department, I believe it will be an investment that will pay us better than any other.

I. H. EVANS.

### If She Can, Cannot the Young People in Your Church?

LAST week I received from a sixteen-year-old girl a neatly written paper giving some intelligent answers to the review questions on the book "From Exile to Overthrow." For the benefit of some who have been making excuses for not taking the Reading Course, I wish to tell you something of the busy life of this young girl as recently told me by a friend.

This energetic girl has worked hard under very great difficulties. She works regularly in a weaving mill. Living a long distance from the mill, and having to walk to and from work, she has to arise very early in the morning. With a mother in poor health, and younger children in the family, you can imagine some of the duties which would fall to the oldest daughter. Notwithstanding all this, she is faithfully observing the morning watch, and trying to commit the book of Romans to memory. Not satisfied with this, she is studying hard at night. She attends an arithmetic school two nights in the week, and is also trying to do some work in English. She kept her grammar, Morning Watch Calendar, and Bible at the mill, so that she might study during spare moments. Recently the superintendent asked her not to do this. She feels the loss of these moments for study. She has not given up her morning watch or her studies, but is improving her spare moments at night. We understand her father often tells her

she has not time to read. Many visitors at the home on Sundays make it impossible for her to study, so, in order that she may be alone, she has been invited to spend her Sunday afternoons in this friend's room. The girl is very anxious to attend one of our schools, where she can be fitted for better service, and is willing to work her way through if possible.

MRS. L. T. CRISLER.

THE Reading Courses are doing splendidly. Last year the Missionary Volunteer Department sent out more than twelve times as many Reading Course certificates as in 1908, and almost six times as many gift books as in 1912. Encourage your young people to complete the Reading Course before laying their books aside. The last assignments for the 1913-14 courses appear in the *Instructor* dated April 28.

MAY 2 is Young People's Day. Do not fail to observe it. See the program in the *REVIEW* of April 16.

## Publishing Department

N. Z. TOWN  
W. W. EASTMAN

General Secretary  
N. Am. Div. Secretary

### Something With Which to Fish for Souls

TRACTS are a valuable medium for spreading a knowledge of the truth, but they are not the only class of literature we have to use. We are called, as Peter was, to be fishers of men. All fish cannot be caught with the same bait, and all people cannot be reached with one kind of literature. Periodicals have an important place in our work.

"Our missionary paper [the *Signs of the Times*] is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to very many souls. . . . In the Christian world there are many starving for the bread of life. The *Signs of the Times*, laden with rich food, is a feast to many who are not of our faith. Our brethren do not all see and realize the importance of this paper; if they did, they would feel greater personal interest to circulate it everywhere. . . . If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work,—nothing worthy of their special interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth by scattering our publications."—*Missionary Work by Correspondence*, pages 1-3.

The work in many foreign countries was started by the mailing of copies of

the *Signs of the Times* to addresses obtained in various ways. Whole churches have been raised up in this and other countries through the circulation of periodicals. What is said in the above quotation from Mrs. E. G. White is equally true of other periodicals containing the truths of this message.

#### How to Use Periodicals

One excellent way to use the *Signs of the Times* weekly, and also other periodicals, is in a systematic house-to-house sale of them. The worker should first read the paper carefully, so as to get a knowledge of what it contains, and to pick out the selling points. The ability to do this will increase with practice. Before going out, he should pray earnestly that the Lord will send angels before him to open the hearts of the people to receive the paper. Work alone will not accomplish a great deal, neither will prayer alone do everything, but prayer and work will perform wonders.

Prepared in this way, the worker should go to his territory, and start with the first house in the first street, calling faithfully at every house, small and large. He should carry a notebook with him, in order to keep a record of his work. A good way to do this is: before starting out, let the worker head a page in the book with the name of the street where he intends to begin work, putting down at the left-hand side of the page the numbers, one on each line, if it is known how they run. This will leave the rest of the line for notes. If no one is at home, the word out may be put against that number. Empty houses should be noted. Where a paper is sold, that should be noted, and where one is refused. A moment or two between each call is sufficient to keep this record.

If a paper is refused one week, the worker should call again the following week, unless the refusal has been given in such a manner as to make it a lack of courtesy to call again. A simple, "No, we do not want that paper," leaves the worker free to offer another paper. Workers have been refused as many as four times by one person, and then have secured him as a regular buyer.

The worker should study ways of meeting the objections that may be made to buying the paper. He should prayerfully ponder over these objections, and think of ways in which they might have been met, so as to be ready for them the next time they are presented. If the worker is strongly tempted to miss a house or some houses for any reason, he may feel sure those are the very places where it is likely there are some honest souls. The only safe way is to call everywhere in the territory being worked.

Much of the worker's success will depend upon the real burden for souls which he feels. If he is selling papers because he feels a deep burden, an intense longing, to be the means of saving souls, those to whom he goes will feel the influence of this, because the Holy Spirit can work through such a person. The worker who goes forth with his heart filled with the Spirit of Christ will be an instrument in the Lord's hands for saving souls.

E. M. GRAHAM.



"HEARTS that feel and eyes that smile are the dearest gifts that Heaven supplies."

## Educational Department

J. L. SHAW  
W. E. HOWELL

General Secretary  
N. Am. Div. Asst. Secretary

### Emmanuel Missionary College Missionary Volunteer Society

THE work of the Young People's Missionary Volunteer Society of Emmanuel Missionary College is onward. We have an average attendance of one hundred and twenty-five, each of whom is anxious to do his part. The general feeling which permeates the college, that we are here for earnest work, is also manifest in our society.

On a recent Sabbath afternoon, a temperance program was rendered which was thought by some to be of sufficient worth to be repeated in the village of Berrien Springs near by. A series of meetings having been held there recently, it was thought that by this means any hard feelings toward our people that may have resulted from the meetings, would be softened. A village election, in which the temperance question was the main issue, was the means by which we secured the necessary permission. On Sunday, March 8, our society had the privilege of repeating its program in a union meeting of the churches, held in the Methodist Episcopal church, before an appreciative congregation.

The subject was taken up under three subheads; namely, "The Relation of the Liquor Traffic to Crime and Insanity," "The Cry From Desolate Homes," and "The Crusade Against the Liquor Traffic." A favorable impression was made, and we trust some prejudice broken down. An opening was secured for future activities, which we are hoping to take advantage of in the near future by giving a religious liberty program in the same place.

We are striving to make our programs practical, and so give time in each one for the experiences of those who have actually been doing something. On Sabbath, March 28, this practical feature consisted in the narration of experiences by a band of young women who had campaigned a city near by with the Temperance *Instructor*. If any one entertained any doubts as to whether these campaigners enjoyed their work, they were quickly dispelled by the earnest words and beaming faces of the workers. Each one expressed herself as happy to have had the privilege of taking part in this work, and ready to go again when opportunity offered.

Realizing that in order to hit the mark we must have an aim, the members of our society have individually pledged themselves to raise sufficient funds between now and the close of school to support a native evangelist in China for one year. One fourth of the entire amount was paid the first week.

Many of our number are, or are becoming, enthusiastic colporteurs, and are looking forward with much pleasure to a period of activity in the Master's vineyard during the coming summer. We are striving to make our school days as nearly ideal as possible, so that we may look back with pride when we shall have left the familiar corridors of the college.

H. B. LUNDQUIST.

### Teachers' Institutes

"If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct."

WHEN we find our tools becoming dulled, or perchance find that the newly purchased blade is far from keen, it is neither time nor effort misspent to grind and whet the edge until, razor-like, it cuts its way through with the least possible waste of energy.

Our younger teachers need the personal contact and influence of those of more experience. Oftentimes we who are older in the work find that our minds become dulled, and need the awakening, the inspiration, the sharpening, that comes from the interchange of thought, method, plans, devices, made possible in a properly conducted institute. Most of all, we need a new vision, a greatly enlarged, broadened, deepened vision, of what God demands of a Christian teacher.

For some years this work has been carried on in the Lake Union Conference. This year an institute was conducted in each of the seven conferences constituting this union. In every case, the conference president manifested his interest in the betterment of our schools by taking an active part. Out of nearly one hundred church-school teachers, only five failed to attend. Besides this, nearly all the academy teachers were in attendance at some one of these institutes. The president of Emmanuel Missionary College attended two, and the normal director four, of these gatherings.

So thoroughly converted have our people become to the idea of conducting these institutes that the teacher's salary and his traveling expenses are paid.

At several of these institutes, an exhibition of school work, largely industrial, was arranged.

The devotional hours were greatly appreciated, and several closed with a heart-searching consecration service.

Very interesting as well as instructive hours were those devoted to a roundtable discussion of perplexing school problems, and to the question box, which formed an important feature of each institute.

Special emphasis was placed upon such topics as,—

Consecration

Cooperation

The Teacher's Influence in the School, the Home, the Church

School Discipline

School Sanitation

Supervised Recreations

Special Methods and Devices

Some one has said: "It is a good thing, sometimes, for a man to climb up out of his rut, and take a look into the other man's rut." We are all likely to think our rut the best, the safest. But sometimes we discover that the other man is following a far better rut, or, to drop the figure, that another teacher has devised ways and means of conducting a school which are far superior to our own, while perhaps some of our plans are better than his. The institute brings together these teachers, each with his own ideals, and the result can but make for increased efficiency in our teachers and the betterment of our schools.

I speak from observation when I say emphatically, *The institute pays!*

CLIFFORD A. RUSSELL.

## News and Miscellany

Notes and clippings from the daily  
and weekly press

— Historic St. Augustine, the oldest city in the United States, on April 2 was swept by a \$500,000 fire that destroyed five tourists' hotels and burned records and curios dating back to the days of Spanish rule in the sixteenth century.

— The liquor bill passed recently by the Mississippi Legislature was signed by Governor Brewer on March 6. The bill, which goes into effect on May 6, provides that consumers of alcoholic liquors in the State shall be limited to one gallon of whisky and one case of beer, or other similar beverages, a month. It also provides that the consignee shall certify that the shipment is for personal use.

— According to a dispatch published in London, April 2, the skeleton of a person who had been apparently ten feet in height, has been found at Dysart, Louth County, Ireland. The skeleton was unearthed, together with that of two others supposed to have been buried in prehistoric times. Three persons had been interred in separate graves, all incased with stones. The skull of the giant measured eighteen inches from the crown of the head to the chin.

— Espionage is rampant in all parts of Europe, and nowhere more than in England at the present moment. The police have definite information that great naval ports, such as Portsmouth, Devonport, Chatham, Sheerness, and Rosyth, are infested with the agents of European powers. The closest watch is being made upon suspected persons, and a man and a woman have just been sentenced to five years' penal servitude each for being in possession of secret government documents. Simultaneously an official order has been issued to the effect that new code books are being served to the navy at a cost of several thousand dollars. This significant announcement is the direct outcome of the theft of a secret code signal book from the battleship "Queen."

— John Lind, former governor of Minnesota and for the past eight months the personal representative in Mexico of President Wilson, sailed from Vera Cruz on April 1, for Washington, aboard the presidential yacht "Mayflower." The announcement of Mr. Lind's prospective visit was made by President Wilson with the explanation that his envoy had requested a vacation and rest from his labors in a tropical climate, and that as soon as that had been obtained he would return to Mexico. The President said that Mr. Lind's departure for the United States should not be construed as a recall or forecasting any change of policy by the Washington government toward either faction in Mexico. No negotiations of any character were pending, the President added, between the Huerta government and the United States, and the recent conference between Senor Portillo y Rojas, Huerta's minister of foreign relations, and Mr. Lind had developed nothing tangible.

— A serious revolution has broken out on the Venezuelan frontier, near Morawhanna, capital of the northwest district of British Guiana. Four hundred and fifty rebels, according to the reports, have raided El Terror camp and are preparing to attack the village of San Jose.

— William Marconi, inventor of the wireless telegraph, announced in Rome, Italy, that he had decided to participate in the Italian section of the Panama-Pacific Exposition at San Francisco. He hopes to be able to communicate from the exposition by radiotelephony with all the States of the Union and Canada.

— Dr. Edward S. Holden, famous as an astronomer, scientist, and educator, and librarian of the United States Military Academy since 1902, died March 16, at the age of 68. He was graduated from West Point in 1870 as a lieutenant of engineers. From 1885 to 1888 he was president of the University of California, and for ten years after that director of the Lick Observatory. Dr. Holden was author of a score of books, most of them on astronomical subjects. His discoveries brought him recognition from many European scientific bodies.

— A document bearing the name of Woodrow Wilson arrived in Detroit March 18, which ought to have been signed by James Madison, President of the United States, 106 years ago. In 1808, George Hoffman cleared a claim of 287 acres of land and sent the patent to Washington to be signed by the President. For 106 years it lay in the government land office, while 26 administrations came and went, until it was dug up by some house-cleaning agent of President Wilson. It was signed at once and mailed to the office of the Detroit register of deeds.

— William of Wied, the German prince chosen by the European powers to be the first ruler of the new state of Albania, recently arrived at Durazo, the Adriatic city selected for his capital, and was cordially welcomed by the local authorities. He had devoted the weeks just preceding to official visits to Berlin, Vienna, Rome, London, Paris, and St. Petersburg, and is reported to have created a favorable impression as to his courage and ability—both are admittedly necessary. It is generally believed that he has undertaken a monumental task, for his new subjects are not used to a reign of law and order; there are diversities of religion and race, and local and tribal jealousies. Greece has agreed to the cession of Epirus, and the Greek premier, Venezelos, told the chamber of deputies at Athens that an Albanian state was necessary to preserve the balance of power in the Balkan Peninsula, thus removing what appeared to be the last international obstacle; but there still remains a domestic handicap in the way of Albanian harmony and progress. That handicap is the blood feud, which throttles the land to such an extent that ordinary human intercourse is difficult or impossible. The houses are virtually fortresses, and many men have not dared to leave them for years, food being brought to them by friends. Men cannot work safely in the fields, and tillage is left largely to the women, who are not included in the feuds. Brigandage is a profession to which no disgrace attaches.

— A church organ has recently been made in Belgium which is composed entirely of paper, the pipes being rolls of cardboard. The sound is sweet and powerful.

— A severe eruption of the volcano on Suwanose Island, south of Kyushu, Japan, began March 22. The flames rose 500 feet above the mouth of the crater. An expedition was sent to give relief to the 280 inhabitants of the island.

— Herman Bernstein, of the American Jewish Committee, says that since the public sentiment of the world has forced Russia to stop the work of massacre, another policy has been adopted by which illiteracy is to be enforced upon Jewish subjects. The doors of the public schools have been closed to them. Mr. Bernstein says that this is a blow at the root of the Jewish nation in order to disarm the future generation and crush the Jew by keeping him ignorant.

— After sixty years of continuous operation, the United States Express Company has decided to liquidate its business. The profits of the company have been declining rapidly since the establishment of the parcel post, and it has been thought best by prominent stockholders to dissolve the company. The first five months of the current fiscal year, the revenue of the company fell behind the preceding year to the extent of \$567,000, while its net income declined \$185,000.

— Tests made with food pills for the German army have resulted so satisfactorily that there is a strong possibility of their being adopted permanently. The pills cost but a third of a cent each, and for a twelve hours' march six pills were found to contain sufficient nourishment for one man. Army officials predict a great future for this form of concentrated food. Not only can the men be supplied with the chemical substances necessary to keep them in good condition, but valuable time is gained by the elimination of the cooking of food and the time consumed in eating it. Needless to say, the soldiers themselves are not in favor of the change.

### NOTICES AND APPOINTMENTS

#### Western Oregon Conference Association

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

By order of the board of trustees.

H. W. COTRELL, *President*;  
C. E. OLCOTT, *Secretary*.

#### Central California Conference Association

THE Central California Conference Association of Seventh-day Adventists will hold its second annual meeting in connection with the conference and camp meeting at Fresno, Cal., April 28 to May 10, 1914, for the purpose of electing a board of seven trustees, and of doing

such other business as may come before it. The first meeting of the association is called for Thursday, April 30, at 10 A. M. All delegates of the conference are members of the association.

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

### To St. Helena Sanitarium Nurses

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

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

### Business Notice

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

### Address Wanted

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

## Obituaries

DEVOSH.—George, infant son of George and Rosa Devosh, was born Sept. 23, 1913, and died March 15, 1914. The sorrowing parents are comforted by the hope of Christ's soon coming.  
W. W. STEBBINS.

REISWIG.—Hubert James, infant son of Elder and Mrs. J. J. Reiswig, was born April 15, 1913, and died March 14, 1914. The parents, one brother, and two sisters sorrow, but not as do those who have no hope. Words of consolation were spoken from Ps. 103: 13-15 and Jer. 31: 15-17.  
W. B. PAYNE.

MEIZER.—Died at Cambridge, Md., March 16, 1914, Augustus Henry Meizer, aged 89 years, 9 months, and 5 days. He was born in Germany June 11, 1824. Two sons and two daughters survive. The deceased was known by all to be an honest, industrious, kind-hearted man. The funeral services were conducted by the writer.  
L. E. FROOM.

McGEE.—Died at the Tolly Infirmary, Birmingham, Ala., March 6, 1914, Mrs. Maggie McGee, aged twenty-two years. She did not regain consciousness after a severe surgical operation. Her companion, two little girls, her parents, a brother, and a sister survive. The funeral services, which were largely attended, were conducted by the writer and Elder S. D. Hartwell.  
W. C. WALES.

THOMPSON.—Lillian Thompson, of Kokomo, Ind., was born in Vermilion County, Illinois, Feb. 7, 1872, and died at the home of her mother March 9, 1914. She united with the Seventh-day Adventist Church in New London, Ind., during her childhood, and remained a faithful Christian until claimed by death. Her sweet, cheerful, unassuming nature, combined with Christian meekness, endeared her to all friends and acquaintances. Her departure will be greatly felt in the community, the church, and her own home. Her aged and feeble mother, three brothers, and four sisters are left to mourn.  
THOS. F. HUBBARD.

DAY.—Melita Eveline Day was born in Colorado City, Colo., June 23, 1896, and died in Colorado Springs, Feb. 25, 1914. She was converted at an early age, and was a faithful member of the Colorado Springs Seventh-day Adventist Church for about six years. Sister Day was a regular attendant at the prayer meeting and other services of the church, being especially helpful in the Sabbath school. She was always cheerful, and will be greatly missed by all who knew her.  
M. A. ALTMAN.

BOYER.—William Edwin Boyer was born in February, 1858, at Fremont, Ohio. He was in Colorado Springs, Feb. 25, 1914. She was married Oct. 16, 1890, to Dora Greenman. Brother Boyer was a Christian from his youth, and in all his twenty-seven years of affliction his faith in God was an anchor to his soul. An invalid wife, an only child, two brothers, and four sisters deeply mourn, but they sorrow in hope. Pastor Dewey, of the Methodist Episcopal Church, assisted the writer in the funeral service.  
D. E. LINDSEY.

MONROE.—Isaac Monroe was born in Candor, N. Y., Aug. 31, 1851, and died at Owosso, Mich., March 13, 1914. When Brother Monroe was fourteen years of age his parents moved from New York to Corry, Pa., and in 1880 came to Michigan, settling at Hazelton. Here he accepted present truth in 1886, and for ten years served as elder of the Hazelton and Owosso churches. He is survived by his wife, four children, three brothers, and one sister. At the funeral service words of comfort were spoken from Job 23: 10, to a large and sympathetic gathering.  
WM. GUTHRIE.

HALL.—Guy Nestor Hall was born at Greatbend, Ohio, May 7, 1900, and died near New Brighton, Pa., Nov. 2, 1913. He loved to pray and often talked of the coming of Jesus and his home in the new earth. On account of the nature of the disease, it was not possible to hold a public service, but Pastor Wayne, of the Free Methodist Church, conducted a short service at the grave. Our home is sad and empty without him. No more do we hear his sweet voice in song or prayer; but we know that when the Life-giver comes our darling will return to us again from the land of the enemy.  
G. E. AND E. S. HALL.

HOLT.—Died at Norridgewock, Maine, Jan. 1, 1914, Amos Holt, aged sixty-six years. In 1869 Brother Holt was united in marriage with Miss Lorinda Putman, who died in 1870. Three years later he married Miss Etta M. Choate. To this union seven sons and three daughters were born, all of whom are living. Sister Etta Holt died in 1910, and in 1911 Brother Holt was married to Mrs. Julia Lesore. Brother Holt embraced the third angel's message more than forty years ago, and during his last sickness spoke freely of his trust and hope in God. His wife and children, an adopted daughter, four brothers, and two sisters are left to mourn.  
P. B. OSBORNE.

PENLAND.—Frankie D. Mimms was born in St. Augustine, Fla., Aug. 2, 1875, and died March 23, 1914, at the age of 38 years, 7 months, and 21 days. She was united in marriage to Wm. A. Penland, Aug. 11, 1908, spending the days of her married life in Jacksonville. She accepted Christ as a personal Saviour about eight years ago, and united with the Seventh-day Adventist Church of Jacksonville, Fla., remaining a faithful member of the same until her death. She laid down this life with a well-grounded hope in the soon coming of the Life-giver, when the bands of the grave shall be broken, and God shall manifest his power over the adversary, and set his faithful children free. She leaves a husband, a little girl two years old, a father, and two brothers to mourn their loss. Words of comfort were spoken by the writer, assisted by Elder Victor Thompson.  
W. H. SMITH.

ZACHARIAS.—Died March 15, 1914, at Weatherford, Okla., Jacob Zacharias. He was born in Russia, in 1847. In 1872 he was married to Miss Maggie Wall. Fourteen children were born to them, of whom twelve survive. Brother Zacharias came to America in 1881, settling in Marion County, Kans., where the family lived until 1903, when they removed to Oklahoma, locating near Weatherford. In early life Brother Zacharias gave his heart to God, and in 1896 accepted present truth. Funeral services were conducted in the English and German languages, the writer and Elder A. Loewen officiating. Then we laid him to rest to await the call of the Master.  
I. A. CRANE.

HALL.—Died at Shanghai, China, Ethel Janice Hall. She was born Sept. 3, 1913, and died Feb. 23, 1914. Janice was a beautiful baby, and was the sunshine of the home of our beloved Elder and Sister O. A. Hall. The funeral service was conducted by Elder R. C. Porter, assisted by the writer. Brother Porter spoke words of comfort from Rev. 14: 13-15 and Jer. 31: 15-17, to the sorrowing parents and friends. The cause of death was confluent smallpox. We laid her to rest in the Shanghai Municipal Cemetery to await the return of the Saviour, knowing that, although we cannot understand the cause of such events, our God is "too wise to err, to good to be unkind."  
F. A. ALLUM.

DAVIS.—Richard Davis was born in Franklin County, Vermont, Dec. 5, 1825, and died at the home of his daughter, in Durand, Mich., March 9, 1914. When he was eleven years of age, his parents moved to Quebec. In 1844 he experienced religion under the labors of Elder Josiah Litch, and, though bitterly disappointed that the Lord did not come as expected, he ever remained firm in the belief that his coming was near. In 1849 Brother Davis was married to Cornelia B. Marston. Six children were born to this union, five of whom survive. Brother Davis came to Michigan in 1861, and in 1872, as the result of a series of meetings conducted by Elders I. D. Van Horn and S. H. Lane, began the observance of the Sabbath of the fourth commandment. During the last few years of his life his mind became very feeble, but whenever prominent points of truth were mentioned, he seemed to arouse, and could quote a surprising amount of Scripture on various topics.  
C. H. KNIGHT.

## The Advent Review and Sabbath Herald

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

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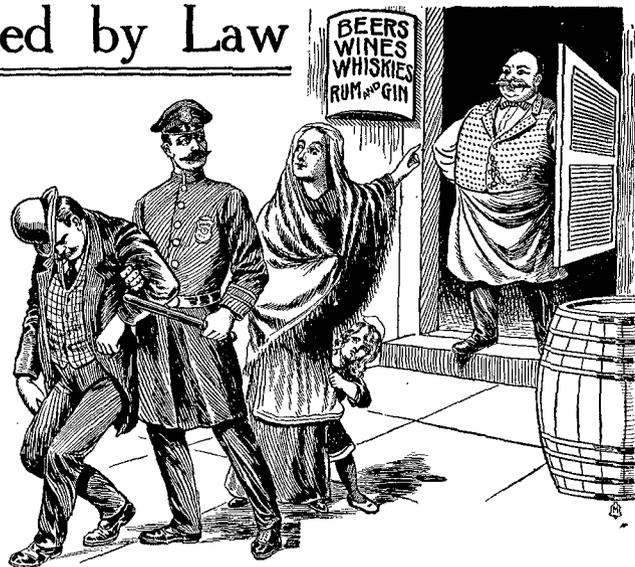
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## Tempted and Punished by Law

### *The Nation's Disgrace*

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WASHINGTON, D. C., APRIL 23, 1914

## CONTENTS

### GENERAL ARTICLES

Early Counsels on Medical Work — No. 4, <i>Mrs. E. G. White</i> .....	3
The Greatest Attraction on the Journey, <i>G. B. Starr</i> .....	4
The Awakening of Nations, <i>S. B. Horton</i> .....	4
Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44? — No. 24, <i>A. G. Daniells</i> ..	5
The Remedy for the Church, <i>A. C. Anderson</i> .....	6

### EDITORIAL

"No Man Cared for My Soul" — The Call for Preaching Evangelists — The Inconsistency of Protestantism — Rome's Claim on America — North American Division Conference Executive Committee Meeting .....	7-11
THE WORLD-WIDE FIELD .....	12-14
HOME AND HEALTH .....	14-16
THE FIELD WORK .....	16-18
MISSIONARY VOLUNTEER DEPARTMENT ..	18, 19
PUBLISHING DEPARTMENT .....	19, 20
EDUCATIONAL DEPARTMENT .....	20
NEWS AND MISCELLANY .....	21
MISCELLANEOUS .....	21, 22

THE last word from Elder D. C. Babcock, of West Africa, reported that he was leaving for Lagos, to open the new station in Nigeria, for which the European Division has been planning.

A REPORT that will soon appear, indicates that Elder J. C. and Mrs. Rogers, of Nyasaland, are on their way to open a mission in a new field in the region of the Tanganyika plateau, southwest of the lower end of Lake Tanganyika.

WE have been glad to greet in Washington Dr. Vahon Pampaiian, formerly of the Levant Union Mission. After ten years in the Caucasus and the Turkish Mission fields, the doctor has returned to America on account of Mrs. Pampaiian's health.

A LETTER from Elder R. C. Porter, of the Asiatic Division, brings the good news that by the appointment of a good number of new recruits to that field at the time of the last General Conference, it has been possible for the division to open six new mission fields during the last year.

THE Mission Board has a communication from Elder T. M. French, formerly of West Africa, reporting that he and Mrs. French are leaving for England, having accepted a call to evangelistic work in one of the conferences there. These workers have been taking a furlough in the Canary Islands, the health base for West Africa, and had expected to be compelled to return to America on account of Mrs. French's health. Brother French reports that he is glad to continue his service in the fields abroad.

"WITH the help that has been sent us from the homeland," Elder L. V. Finster writes from the Philippines, "we have been able to open missions in three new languages this year. Elder Roy Hay has gone to the Ilocano people, in northern Luzon; Elder E. M. Adams to the Iloilo-Visayan people, on the islands of Panay and Negros; and Dr. Carlos Fattebert and Brother Robert Stewart to the Cebu-Visayan people, on the island of Cebu." We assure our workers in the Philippines that we rejoice with them as the message enters these new language areas.

## The Soul-Winning Campaign

ONE of the most encouraging omens of certain success in this work is the spirit manifested throughout the ranks of this people to rise up and take hold with earnestness in the special soul-winning campaign recently inaugurated. It is bringing joy to the hearts of those who are doing the work, and already there are those rejoicing in the new-found truth who have come into the ranks as a result of this revival in the work of winning souls for Christ and his truth. Some have set their mark at one hundred souls during the year 1914, others at fifty. Is there any Seventh-day Adventist who will not work and pray to win *one* soul during the year?

If there are any among us who cannot set their standard this high, that fact ought to startle them into a vivid realization of their own danger. Satan would have each one of us feel, It is not necessary that I should enter this campaign. He would have us feel that we are secure; but feeling secure at this time is in truth the very lethargy of death.

With the close of the controversy so near at hand; with the forces of good and of evil in the last terrible grapple for mastery in this world; with all heaven looking on to see who of us will prove faithful and dependable; with the inexhaustible love of God now poured out in unstinted measure upon his people, surely we shall not prove recreant to our trust and turn our backs upon Heaven's commission to us. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60: 1.

WHILE the world is seething with discontent and turmoil, the angels, bearing the commission of the Almighty, are still holding the winds of strife, that they should not blow in their intensity upon the world until the servants of God have been sealed in their foreheads. When they cease to hold the winds of strife, when the bloodthirsty dogs of war have been unleashed to do their last terrible work, the work of this people will be practically at an end. Now is our time and opportunity. While the angels hold the winds, let us sow the world with the seeds of the message. That is what the winds are being held for, and the purpose of God will be accomplished — if not by you and me, then by some one else raised up to take our places and wear our crowns. God forbid that any of us who have known this truth should lose the promised reward by proving unfaithful to our trust.

## Religious Liberty in China

ACCORDING to a mandate recently promulgated by the president and other officials of China, the people of that country are still guaranteed religious liberty, although there is official recognition in the republic of the old heathen worship. In a recent number of the *New York Tribune*, we find the following statement with reference to the status of religious liberty in the new republic of China:—

"Religious liberty is observed throughout the world. Our republic is composed of five races,—Chinese, Manchus, Mongolians, Mohammedans, and Tibetans,—and their historical traditions differ. Their religious beliefs are difficult, therefore, to unify. It would not be easy to adopt a state religion, for such a step might be contrary to the wishes of the people.

"But sacrifices offered at the proper seasons to the ancient saints and sages as prescribed in the laws of the late Ching dynasty, did not touch the question of religion. Since they are not in conflict with a republican form of government, they should be continued as a token of respect on the part of the succeeding generations.

"It will become generally known that the ceremonies now prescribed are performed, and there is danger that the ceremonies will be construed as the beginning of the establishment of a national religion. It is therefore necessary to make known the principle which prompted the restoration of the ancient rites, and to state that they are in response to the wishes of the majority to express their reverence and veneration for the saints and sages and to preserve the traditions that have existed for thousands of years.

"The choice of religion is still left to the people. This is according to the liberty guaranteed by the constitution, and in accordance with the practice of the world. This order is issued to avert possible misunderstanding and suspicion."

This is the statement of a Chinaman in reference to his own country. In taking the position it has, that young and populous republic has taken a step far in advance of some nations that call themselves Christian and that boast of centuries of civilization. Would that China's position in this matter might shame the backward "Christian" nations into advancing at least as far as China has. If they would, then might China take another step out into the full light of religious liberty.

THE editor of the *REVIEW*, the manager and superintendent of the office, and heads of departments are now in Battle Creek, Mich., attending the annual meeting of the Review and Herald Publishing Association. The reports given at this meeting will show that the past year has been one of the most prosperous in the history of the institution. While a full report of this meeting will be published later, our subscribers will be glad of this much advance information in reference to the institution's success during the year 1913. We pray that the prospering hand of God may continue to be over the institution to insure its success in the great work God has given it to do.