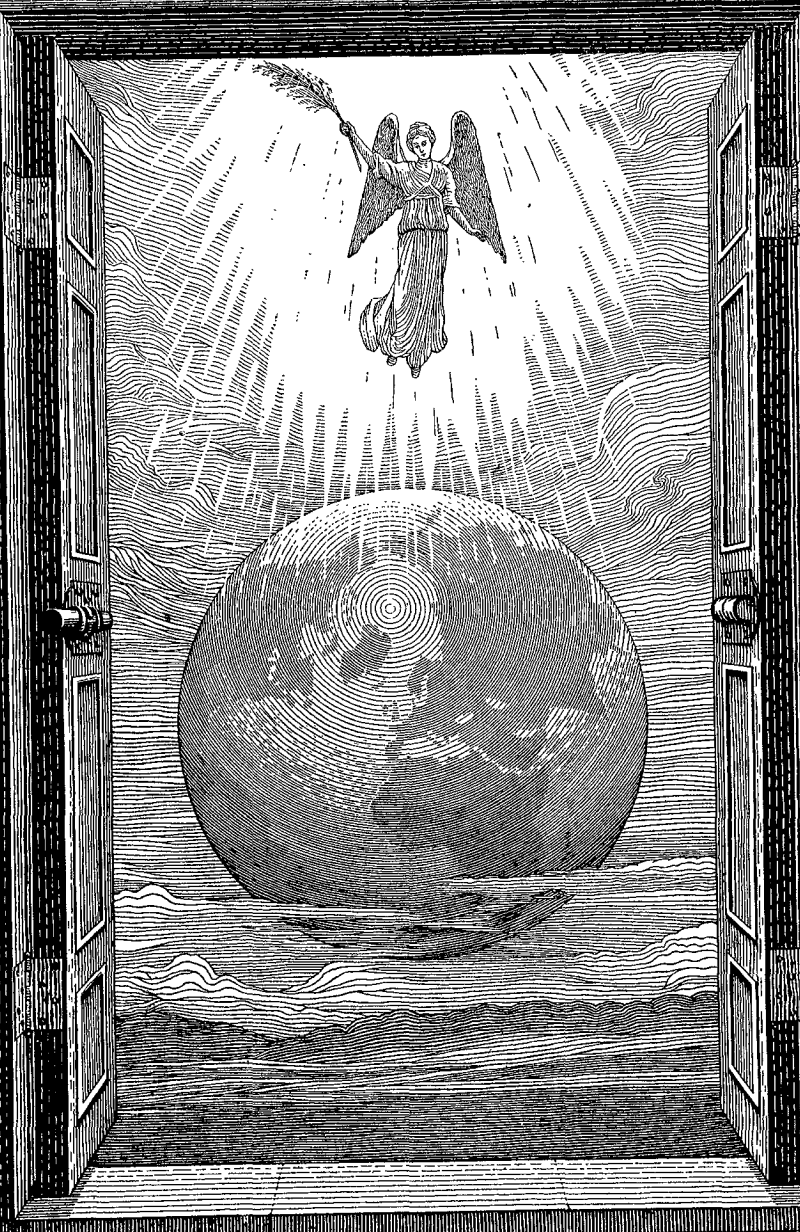


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**REVIEW AND HERALD**

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Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$2.95</b>
Watchman .....	1.00		
Worker .....	.50		
Regular Price .....	\$3.50		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$2.95</b>
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Liberty .....	.35		
Little Friend .....	.60		
Regular Price .....	\$3.45		

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Watchman .....	1.00		
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"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, JANUARY 8, 1914

No. 2



## Meditation on Jer. 31: 35-37

C. P. BOLLMAN

As RISES the sun in the morning bright,  
 So hope springs anew each day.  
 As we look afar from the mountain  
 height,  
 So faith sees the onward way.

The Lord has pledged to us day and  
 night,  
 Has given the shining sun,  
 That we may trust his infinite might,  
 Make ours the victory won.

O, what could even the Infinite do,  
 To give us a refuge sure,  
 That he has not done in his love so true?  
 Then rest in that love secure.

As the sun comes up in the morning  
 bright,  
 And nightly the stars shine out,  
 We will lovingly trust his wondrous  
 might,  
 And cast to the winds all doubt.  
 Nashville, Tenn.

## Power of United Prayer

J. FRANK TOLSON

"I SAY unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 19, 20. A careful study of this scripture will reveal wonderful possibilities for the children of God in united prayer. In fact, the possibilities are simply unlimited. "If two of you." Two is the human unit, as three is the divine unit. The man is not complete without the woman, nor the woman without the man. The two together make the human unit, as the three persons of the Godhead form the divine unit. But the prayer unit is not limited to two. The number is unlimited above two, but it takes at least two to form the unit.

"If two [or more] . . . shall agree." Agree is a music word. If there is perfect symphony in their hearts, if two or more shall make music in their hearts as touching anything, it touches a responsive chord in the Lord's heart. Is there any limit to that word anything? Have we any right to say it does not include this, or that, or the other thing? The only limit to the "anything" is the "I"—"where two or three are gathered together in my name, there am I in the midst of them." Is anything impossible with Christ? Listen! "All power is given unto me in heaven and in earth." "Heaven and earth shall pass away, but my word shall not pass away." He who has *all* power in heaven and earth is behind that promise.

Do we realize what that promise vouchsafes to us? Do we not realize that Omnipotence is behind that word? "There am I in the midst of them." If we shall "agree," if our hearts beat in unison with one another and with his great heart of love, it will make sweet music in his ears, and "it shall be done for them of my Father which is in heaven." What possibilities! What power is here vouchsafed to parents seeking the salvation of a wayward son or daughter! Infinite power is at their disposal; all heaven will vibrate in harmony with the music that is in their hearts, and mighty agencies will be set to work to reclaim the lost one.

But is there anything we can desire more than the triumph of the everlasting gospel, the finishing of God's work on earth, and the ushering in of the glorious kingdom where there will be no more sin, suffering, or sorrow? And do we not yearn for that fullness of the Spirit and power that will enable us to finish the work quickly and thus bring in the glorious day? And shall we not, with hearts beating in perfect unison, get together and claim, yes, and obtain, the fulfillment to the utmost of that glorious promise? Shall we not lay hold

on the arm of Omnipotence, and thus be enabled to accomplish a mighty work in the earth? There is wonderful power in individual prayer. "The effectual fervent prayer of a righteous man availeth much;" but there is simply unlimited power in corporate prayer: "If two [or more] of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For . . . there am I in the midst of them."

Salem, Oregon.

## The Fall of the House of Ahab

MRS. E. G. WHITE

THE evil influence that from the first Jezebel had exercised over Ahab continued during the later years of his life, and bore fruit in deeds of shame and violence such as have seldom been equaled in sacred history. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."

Naturally of a covetous disposition, Ahab, strengthened and sustained in wrongdoing by Jezebel, had followed the dictates of his evil heart until he was fully controlled by the spirit of selfishness. He could not brook any refusal of his wishes; he felt that the things he desired should by right be his.

Hard by the palace of the king was a vineyard belonging to Naboth, a Jezreelite. Ahab set his heart on possessing this vineyard, and he proposed to buy it or else to give in exchange for it another piece of land. "Give me thy vineyard," he said to Naboth, "that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money."

Naboth valued his vineyard highly because it had belonged to his fathers, and he refused to part with it. "The Lord forbid it me," he said to Ahab, "that I should give the inheritance of my fathers unto thee." According to the Levitical code, no land could be transferred permanently by sale or exchange; every one of the children of Israel must "keep himself to the inheritance of the tribe of his fathers."

Naboth's refusal made the selfish monarch ill. "Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had

spoken to him. . . . And he laid him down upon his bed, and turned away his face, and would eat no bread."

Jezebel soon learned the particulars, and indignant that any one should refuse the request of the king, she assured Ahab that he need no longer be sad. "Dost thou now govern the kingdom of Israel?" she said. "Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."

The king cared not by what means his wife accomplished the desired object, and Jezebel immediately proceeded to carry out her wicked purpose. She wrote letters in the name of the king, sealed them with his signet, and sent them to the elders and nobles of the city where Naboth dwelt, saying, "Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die."

The command was obeyed. "The men of his city, even the elders and the nobles . . . did as Jezebel had . . . written in the letters which she had sent unto them." Then Jezebel went to the king, and bade him arise and take the vineyard. And Ahab, heedless of consequences, blindly followed her counsel, and went down to take possession of the coveted property.

The king was not allowed to enjoy unrebuked that which he had gained by fraud and bloodshed. "The word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession?" And the Lord further instructed Elijah to pronounce upon Ahab a terrible judgment for his wicked course.

The prophet hastened to carry out the divine command. The guilty ruler, meeting the stern messenger of Jehovah face to face in the vineyard that had belonged to Naboth, gave voice to his startled fear in the words, "Hast thou found me, O mine enemy?"

Fearlessly the messenger of the Lord replied, "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity." No mercy was to be shown: the house of Ahab was to be utterly destroyed, "like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah," the Lord declared through his servant, "for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

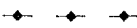
"And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."

When the king heard this fearful message, "he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

"And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."

Less than three years later, King Ahab met his death at the hands of the Syrians, and Ahaziah, his son, became his successor.

(To be continued)



### No More

FRANCIS MONROE BURG

"AND God saw everything that he had made, and, behold, it was very good." Gen. 1: 31. Alas, what a contrast to this description of man's Eden home are the conditions which we see in every part of the earth today! Instead of the fir tree we see the thorn. The brier is found where the myrtle tree should flourish.

The floodgates were opened when our parents in Eden put forth their hands in disobedience, and the earth is now deluged with woe and wickedness. The limitations of the human vocabulary forbid any attempt at describing the conditions that have resulted from this first transgression. Crimes, the recital of which would curdle the blood; sins so revolting that they would befoul the very pen used for their portrayal; woe, misery, and want, and cries of distress that rise to heaven itself; blight, decay, pestilence, and plague, a thousand other conditions that would exhaust the human language before the half were told, characterize our earthly abiding place and these times in which the "curse hath devoured the earth."

The wickedness that prevails in the earth is described in the Bible in the following words: "The earth also is defiled under the inhabitants thereof." Isa. 24: 5. "The press is full, the fats overflow; for their wickedness is great." Joel 3: 13. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13.

But note the following vision of the future given to the seer of Patmos: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." "Behold, I make all things new." Rev. 21: 1, 5. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. This whole scene is to be changed, "and there shall be

### No More

curse;" "for the former things are passed away." Rev. 22: 3; 21: 4. Who does not exult in the hope that God will some day renew the face of the earth and erase the dark blot of sin from this, the only orb of his vast creation that sin has cursed? Haste that day, cries the

longing soul, when, the curse forever removed, this earth will again shine in its beauty, as in the beginning when it was first given its place among the shining spheres! O, joyful prospect! O, blessed hope!

### No More

death! How the cruel enemy has stalked throughout our world, ruthlessly and heartlessly wielding his sickle, till his slain are absolutely numberless! Old and young alike have fallen victims to his cruelty. Family circles are broken, and the strongest ties known on earth are rent asunder. Wives are widowed; husbands are left to walk life's way alone; children are orphaned; brothers, sisters, are left to grieve over the graves of the departed. How long will the tyrant perpetrate his cruel ravages and spread his desolations? Thousands and ten thousands send up the cry to heaven, How long? How long?

The writer once stood before a snow-white casket. A fluffy pillow within held the head of one of the sweetest babes that ever, by its prattle, broke the silence of its home. Following this precious treasure down the aisle of the church were the grief-stricken parents, the father in his stalwart manhood seeking to control his pent-up emotions, and supporting by his strong arm the all but fainting wife and mother. Their only child, so tenderly cherished by them, had been torn from their hearts and home. Not a ray of light relieved the enshrouding gloom save that precious ray which, through the gates ajar, beams from the land of fadeless day. A few words spoken for their relief and comfort, and their assembled friends admonished to renew their hold on eternal things by faith, and the faded floweret was carried away and laid to rest.

After a time of loneliness in their little home, save as true life companions can comfort the heart cravings of each other, another precious babe, like a gift from above, came into their lives, bringing light like a morning sunbeam. Then another was given, and the two parent hearts were further lightened and cheered.

Alas, the heartless reaper came again into this humble home, and with two cruel strokes of his sickle, in almost immediate succession, made fatherless and motherless these tender baby boys. How fraught with danger are these years on earth! No adequate expression can be given to the sadness that is felt as the above picture from real life presents itself.

Thank God, death and destruction have heard of their doom. "The last enemy that shall be destroyed is death." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14. Let every believer in him who is the "resurrection and the life" join in the joyous refrain, "There shall be

No More

death, neither sorrow, nor crying." Reader, are your eyes so dimmed with tears that the blessed realities of that good land seem hidden from your vision? If you cannot see, for your blinding, bitter tears, listen to the comforting words of this man of God who has given an undimmed view of your "home over there:"—

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying." And Isaiah, the seer of the Old Testament, portrayed the same happy condition: "The voice of weeping shall no more be heard in her, nor the voice of crying."

The star of hope has arisen upon us, and its rays are piercing the darkness that enwraps the human family like a pall. Pallid faces are turning toward the light; and, rising above the wailing, everywhere is heard the song of hope and rejoicing that is born of faith in the promise.

"There are lonely hearts to cherish,  
While the days are going by;  
There are weary souls who perish,  
While the days are going by.  
If a smile we can renew,  
As our journey we pursue,—  
O, the good we all may do,  
While the days are going by!"

"There shall be

No More

... pain." What a cheering assurance! Who has not felt in his frail, mortal body the aches and pains that are common to man? It would be difficult to find any one who has not more or less added to the groans of men, till the volume drowns all mirth and song, and the world everywhere seems to be one great lazar house of suffering and misery. We might head the list with any one of the pains that rack these poor bodies, and write till the reader's heart would ache; and some of man's suffering and pain would not be included.

A pitiful example of human suffering was the case of a man in one of our cities who was mangled in a street car collision. Before death released him from his misery, he was confined to his bed for a year with suffering that it seemed impossible to relieve. One side of his body was freezing cold, as if exposed to a blizzard; the other side was hot, as if near a roaring furnace. Day after day, till the night of death dropped its curtain down, this patient sufferer endured this agony, sustained only by his trust in God and comforted by the sympathetic ministrations of his friends. This is one picture of an endless number that might be presented.

The groans and shrieks of a suffering world have reached unto heaven, and the cheering promise has come down from the lips of him who "took our infirmities and bare our sicknesses." "Neither shall there be any more pain: for the former things are passed away." Listen again to Isaiah's comforting promise: The inhabitant shall

No More

say, "I am sick." Such a condition as this is almost beyond our grasp. The plaintive sound reaches our ears from every direction, "I am sick." It comes from grandfather, from grandmother, from father, mother, brother, sister, and from the sweet, lisping babe. We become at once alarmed, and, lest delay add to the suffering that raised the cry, or possibly endanger the life of our loved one, we quickly resort to every recourse within our reach, perhaps calling the most skillful physician that can be secured, to bring relief to the afflicted. Alas, how often the best that we can do proves to be a futile attempt, and father, mother, wife, or child succumbs and falls; then our hearts are rent with grief.

A father was beginning to show signs of decline. Becoming alarmed, he resorted to every available means to check the ravages of the disease, the nature of which was all uncertain. After a few months, at the advice of his friends, he sought relief in traveling and change of climate. At last, despairing of ever recovering, he returned to his home and family to await the inevitable outcome.

I was often at his bedside to comfort him, and was with him and held his hand when only an occasional word could be caught as he spoke under his breath. He was praying for his dear children,—six of them,—soon to be fatherless. A little longer, and, though still breathing, all consciousness was gone, and the loving wife and clinging children waited and watched about the deathbed, longing, O, so intensely, for one more word, one more look of recognition! A return of consciousness for just an instant, and the last smile of this dying father, as he recognized his loved ones around him, was seen. O, the outbreak of grief! O, the sinking of loving hearts as the familiar look gave place again to the death-like stare! Just a little longer, and all was over.

Almost exhausted from weeks of watching, and almost dazed by the terrible shock of the last awful hours, the family, assisted by loving friends, withdrew to recover themselves before plans for the last sad rites were given thought. Till after the casket was lowered into the grave and the broken family returned to their lonely little home, I sought to comfort them. How the wails and wringing of hands caused my very soul to cry out for that day to come when such scenes as this will be forever past.

No more sickness! No more features drawn with pain! No more emaciated frames! No more the departure of youthful bloom from those that we love. O, could our minds grasp this cheering prospect! And while we wait for the fruition of the promise, we should do all that lies within our power to tell the glad news to this sorrowing, suffering world. Such a home as the blessed Book describes was given to man in the beginning, and would have been his forever had he remained true to his Maker. But he fell, and the curse then pronounced

upon him for his sin has "devoured the earth." But he who made the earth "to be inhabited" (Isa. 45:18) has promised the restitution of all things: "And thou, O tower of the flock, the stronghold of the daughter of Zion, to thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

From the prophet's pen we have the comforting and cheering words, "There shall be

No More

thence an infant of days." In that land of fadeless day we shall never witness the heart rendings as we have seen them here, when a precious little babe, like a sunbeam in the home, is rudely snatched from its mother's arms, and its cooing and its prattle suddenly hushed. Who ever saw a sadder and more heart-touching scene than one like this? Who has witnessed it without crying out in his very soul for the day to come when such scenes will be eternally banished? O may this promise of the prophet be like the rising of the day-star, to cheer the sad and weary pilgrims in life's journey with the hope of coming day!

Again this seer of the Old Testament pictures the cheering prospect to encourage the inhabitants of this stricken world: There shall be

No More

"an old man that hath not filled his days." No more infirmity, suffering, helplessness, or loneliness of old age! Thank God for this assurance! Scarcely a sadder scene presents itself here than the decrepit old man or the tottering grandmother, after years of toil and sorrow, leaning on a staff, reclining in an invalid chair, or confined to the bed, shut in by four walls, just waiting and almost longing for the release that death may bring.

I saw an aged paralytic who was confined to her chair for eleven long years, and from her lips often fell the sad and pitiful words, "Sweet rest by and by; sweet rest by and by."

No more old age with its infirmity! What a blessed promise to the travelers in this weary way! God is surely good to men to light up their journey with these precious promises.

As the prophet says, it is here the lot of the babe to die; though he lives for a hundred years, he must fall victim to the terrible enemy. "It is appointed unto men once to die." Heb. 9:27. "The living know that they shall die." Eccl. 9:5. And since all men are sinners, he who may live to be a hundred years old, dies accursed. But not so in the good land to come. Over there the redeemed "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:20-22.

Not the least comforting to those who have struggled through weary years here



is the promise in 2 Sam. 7: 10: "More-over I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move

No More"

A home of our own! We have been pilgrims here, with no certain habitation. We have been an afflicted and poor people, while our enemies have spread themselves like a green bay tree. Sometimes we were tempted to envy their prosperity, until we went into the sanctuary of God and saw their end. Ps. 73: 17.

No More

as beforetime, shall the enemies of God's people afflict them. He has "chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him."

When their pilgrimage is over, they will have a home of their own, not to be robbed and spoiled by death nor oppressed by foes, and shall "long enjoy the work of their hands."

Their enemies will be utterly destroyed, as Obadiah has said (verse 16); and the people of God shall inherit the possessions of those who so long oppressed them here. Verse 17.

No more while all the endless years  
Shall wing their age-enduring flight,

When fadeless day breaks o'er our world  
And no more come the shades of night,—

No more shall sin its ravage spread,  
And fill our world with countless dead;

No more the curse shall scourge the  
earth,  
As since transgression had its birth;

No more the pain of broken heart,  
When friend from friend is called to part;

No more "I'm sick," and no more pain,—  
That cry shall not be heard again;

No more a precious infant born  
And rudely from its parents torn;

No more a man bowed down with  
years,—  
Years full of sorrow, toil, and tears;

No more to plant while other hands  
May reap the fruitage of our lands;

No more to build and leave our all  
To others, while we, fainting, fall;

No more to move, fore'er and aye,—  
At home in peace through endless day;

No more by cruel foes oppressed,  
But in God's service finding rest.

Then, weary soul, bowed down with care  
And grief that seems too hard to bear,

Shout this refrain forevermore:  
No more, praise God, no more! no more!  
*Los Angeles, Cal.*

◆ ◆ ◆

ALL the strength and all the arts of men are measured by, and founded upon, their reverence for the passion and their guardianship of the purity of love.—  
*Carlyle.*

## Eating With Publicans and Sinners

MRS. IVA F. CADY

WE have heard about the caste system of India, where the customs of the people forbid their eating with or taking food from one of lower caste, even if they are starving, and we regard this as a deplorable condition. We also denounce the pride and religious bigotry of the Jews in the days of the apostles, which led them to refuse to eat with the Gentiles. But while the Christians of this enlightened age profess not to believe in the caste system, do they not sometimes have a way of acting that is quite similar to this which they condemn in others, though their method may not be called by the same name? Do you ever turn a cold shoulder to even your brother in the church and shun him because you have heard some evil report concerning him, or because you have heard that he spoke disparagingly of you? Perhaps you have gone so far as to refuse to eat at the same table with one whom you judge as a sinner.

We may be sure that it will be safe and right to follow the example of Christ in such matters, as well as in everything else. Though he was the Son of God, what did he do? We find that while he knew of the deceit and unfaithfulness of Judas, he ate of the Passover with him, sitting at the same table. Notice also the course he took as he mingled with the people. "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?" Matt. 9: 10, 11.

Because Jesus ate with publicans and sinners, the Pharisees condemned him, and accused him of being a friend of such people (Matt. 11: 19), in the sense of being one of them. Jesus answered them by saying, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Matt. 9: 12, 13.

There are professed Christian people who, like the Pharisees, choose to associate only with so-called respectable persons who have a high standing in society, while they look with disdain upon the poor or those who have a questionable reputation. Might not these same Pharisaical persons feel highly flattered if some corrupt and immoral king or great man of this earth should condescend to be friendly with them? Would they not overlook his wicked character, and consider it an honor to be called his friend? But sin is sin wherever it is found, and the wicked rich man is no better in the sight of God than is the wicked poor man. And we are told that if we have "respect to persons," we commit sin and are convicted of the law as transgressors.

We may have a refined taste, so that the rude, uncouth ways of the uncultured are distasteful to us, and we turn from them in disgust. The sins of criminals and outcasts may appear very black to us; but while we abhor the sin, we should at the same time love the sinner, because Jesus loves him and died just as much to save him as to save us. It is such as these that we are to "save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Jude 23. If sin appears bad to us, how much worse must it be regarded by Christ, the sinless one! And yet he mingled freely with all classes, even with the most degraded, and improved every opportunity of helping such by feeding them when hungry, healing their sicknesses, and pointing out to them the way of life. His conversation with the Samaritan woman at the well, with the woman taken in the act of adultery, with Simon the Pharisee and Mary Magdalene when she washed his feet with her tears and wiped them with the hair of her head; with Zacchæus the publican, with the man in the country of the Gadarenes out of whom he cast the unclean spirits,—these and many other instances show that Christ was not a respecter of persons, but that he labored to save both high and low, rich and poor, not making any difference between them.

The parable of the lost sheep was given to show the loving care that we should have for the straying ones, and the diligent efforts we should put forth to bring them back into the fold. Luke 15: 2-7. Let us so cherish the Spirit of Christ and labor for the backsliders as we shall wish we had when we stand before God to give an account of our stewardship. If they will repent and turn to him, the Lord will receive them; for he says, "Return, ye backsliding children, and I will heal your backslidings." Jer. 3: 22. And if Christ accepts them and casts their sins behind his back, should not we be willing to do the same?

Though we are to put forth every legitimate effort to save sinners, we are not to throw ourselves in the way of temptation by joining with them in their worldly pleasures, or by yoking up with them as bosom friends or boon companions. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11. We do not need to lower our standard of holiness and purity and descend to their level, but by our example we must seek to lift them up to a higher plane. We can never help them by keeping entirely away from them, or by passing them coldly by without recognition when we meet them on the street. We must show them that we have an interest in their welfare, that we love them and care for their souls; then we may hope to win them to Christ. But if we have the spirit of the Pharisee, who thanked the Lord because he was better than other men, we are sure to manifest that spirit, and such a spirit is so unlike Christ that it can never draw souls to him.

*College Place, Wash.*

**Selfishness**

CHARLES THOMPSON

SELFISHNESS is ruinous to the human soul. It is unchristlike, and must be overcome by those who are followers of the Saviour. Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Following the path of selfishness leads away from God. Lucifer, a light bearer in heaven, followed it, and it turned him into Satan. Judas, one of the twelve chosen apostles, cherished it, and lost his position and his life here and hereafter.

Jesus warns against it in Luke 12: 15. He says: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Then follows a parable of a man who was selfish. He lived for self, he talked to himself concerning himself, and planned wholly for himself, and lost his soul. This illustration is the foundation for the admonition given above.

We have another selfish character brought to view in the Bible. In 3 John 9 we read: "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not." John was a beloved disciple chosen of God and ordained to bear responsibility in connection with his church upon earth. Seeing dangers threatening the church and being absent from them, he addressed a letter to them. But Diotrephes took the liberty to sidetrack it. The reason given is, "He loveth to have the preeminence." He did not propose that any one should address the church but himself. He felt that he knew what the church needed. Then there were doubtless those who did not care to hear from any one but Diotrephes, and he, feeding upon this, took the preeminence.

This is the only mention we have of Diotrephes. He was evidently not the chosen leader of the church. We have no account of his being so. John addresses himself to Gaius, the well-beloved in the truth. But Diotrephes, who presumed to soar above and over all, ignores all rank, and as a self-opinionated and self-appointed leader, takes the pre-eminence.

He not only ignored John's letter, but he prated against him with malicious words. Maliciousness is defined to be mischievous intentions; wrongful and done intentionally without just cause. Malice is a twin sister of envy, and envy is connected with selfishness.

Diotrephes endeavored to injure John's influence with the church in his absence. He did not receive him or his letter, and forbade them that would. Thus we see he assumed to control the mind and dictate the actions of the brethren; and those who would dare to go contrary to his opinion, he took steps to eliminate not only from official position, but from the church itself. Immediately following the description of Diotrephes, the disciple admonishes the

beloved to "follow not that which is evil."

May the Lord ever keep his children humble. He that humbleth himself shall be exalted, and he that exalteth himself shall be abased. Let us bear one another's burdens, and so fulfill the law of Christ, who taught us that in all things whatsoever we would that men should do unto us we should do even so unto them. May the Lord deliver us all from ourselves.

*Minneapolis, Minn.*



**"A Little Child Shall Lead Them"**

H. S. ANDERSON

MANY are the ways by which our dear Heavenly Father seeks to arrest the attention of the subjects of his grace, and to attract them away from themselves to the eternal riches in Christ.

Very often he uses the weakest instruments in disarming the mighty, and by the revelation of his matchless love he leads the soul captive, and binds the hearts of the children of men to his bosom with cords that ever bitter persecution, poverty, suffering, or death cannot sever. Being transformed by his power, they become willing, and love to serve their beloved Master and to bear his cross, because he has wooed them to himself by his grace, and they follow in his steps.

The following incident will show how God can and does use little children to do a work which sometimes seems impossible for the older ones to accomplish. It was at the recent encampment, a little girl seven years of age, whose mother was a member of the Methodist Church, had come to the camp meeting with her aunt, a believing sister.

The girl's mother knew something of the truths for this time, but decided to maintain her present affiliation with her church, and was thus kept from making the investigations of God's Word that would have enabled her to see the light which God has caused to shine upon our path at this time.

The little girl's father being confined by severe illness, it devolved upon the mother to meet the stern necessities of life by working early and late to win bread for herself and her three small children. Thus it usually happened that when Sabbath came, the children attended Sabbath school with their aunt; and as a result of their study of God's Word and the example of believers, the children came to love and reverence the Lord's Sabbath. As the time for the encampment drew near, the mother, as usual, was invited to attend, but with no definite promise as a result.

The day came when the great camp was in session, and as time passed by, small companies met for special prayer to God for loved ones and friends, among whom was this little girl's aunt praying that her sister might be led to come to the camp; and she was rewarded of God, for toward the close of the meet-

ings the sister-mother came to the tent.

We now come to the very interesting part. It was in the evening, bedtime for the little one. The mother, hearing a voice with which she was so well acquainted, stepped over to the curtain to listen. It was her little girl praying her usual prayer of thanksgiving to God, and interceding for his watch care for the night. But she had found a sweet peace in keeping God's Sabbath, and not being content to share it alone, she prayed, "Dear Father, help my mamma to accept the truth." It was these words, the natural longing of a heart touched by the Spirit of God, that burned their way into the inmost soul of the unsuspected listener, her own dear mother. That prayer was registered in heaven, for later when the plea was made at the big tent that men should lay down their arms of rebellion, and take up the cross, this mother yielded to the call of God's Spirit, and is now rejoicing in a new-found experience and hope, which is manifest by a willingness to make the sacrifices called for by the Word of God as the natural result of a life renewed by the Spirit and grace of Christ.

Truly "there is a God in heaven who does things," and well may we sing,—

"Not to the strong is the battle,  
Not to the swift is the race,  
Yet to the true and the faithful  
Victory is promised through grace."  
"And a little child shall lead them."  
Isa. 11: 6.



**Setting a Good Example**

E. V. BENEDICT

EVERY day we live we are setting examples, be they good or bad, that others are prone to follow.

These examples are the footprints which we leave behind us in our progress along the sands of the river of time.

By setting good examples we benefit not only ourselves, but also others who may follow in our footsteps. How important, then, that our footprints lead only where we should be glad as well as proud to have others follow!

To preach morality is a very good thing; but to practice what we preach, and to teach by setting good examples, are still better. Naturally we are all more or less inclined to do the preaching and at the same time prone to let the other fellow do the practicing; though to be most effective the preaching and the practicing must go hand in hand.

The preacher and the farmer alike are learning to practice just what they preach and teach. Often by the right kind of practice a real good thing may be suggested which will carry more weight and influence for good than any amount of mere talk. And, in fact, there are times and places when it would be best for us all to do a little practicing before we begin to preach. The moral is, Set a good example.

*Traverse City, Mich.*



WASHINGTON, D. C., JANUARY 8, 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

### An Individual Soul Winning Campaign for 1914

God has opened before us a new year. It ought to be to every Seventh-day Adventist the most important year of his life. We are one year nearer the finishing of the work, the close of probation, the judgment, and the coming of our Lord.

What can we do to make this year the most blessed year of our experience and the most glorious year in the history of this message? We can set for ourselves the definite aim of winning at least one soul for Christ and for his cause. Let every member of this denomination make this his aim for this new year. We love this cause, we love the message committed to us, we love the souls for whom Christ died. And now to us who own him as our Saviour, he has committed the work of bearing his final witness to the last generation of men.

Can God expect less of us than that we win one soul for him during the year? If each Seventh-day Adventist will take that as his or her aim, laboring and praying earnestly to that end, we shall double our membership within the year. Such a consummation would bring joy to each individual in the denomination, and to heaven itself. And if we, by God's help, can do that during 1914, we can do it again in 1915, and so on till the work is finished.

There is absolutely nothing impossible or visionary about the proposition.

To double our denominational membership within the year means only that each member shall win one soul to the truth in twelve months. Is that impossible with all heaven interested in our success and with the unlimited power of God behind us? — Surely not. It is possible, and if possible, should it be considered unreasonable for us to set it as our aim?

When Jesus commissioned his disciples to go "into all the world, and preach the gospel to every creature," he was not speaking to ministers only. He was speaking to every individual

member of his church. It is true that each individual Christian cannot go into all parts of the world to carry the gospel in person. But he can carry the gospel to all parts of the earth without going in person. He can carry it there by his letters and by the printed page he sends. The great commission is therefore to every individual that has accepted Christ as his Saviour. It is to me who write these words, and it is to you who read them. When God looks upon the record of our lives, he will look for fruit — for souls saved through our instrumentality. If we have no such fruit to show in the record of our life work, it is certain that we shall be classed among the barren, unfruitful, and unprofitable.

When salvation came to us and we accepted it, all heaven was rejoiced; but it was not in God's purpose that it should stop with us. There is no such thing as stagnant Christianity. Health-giving water always flows. The lamp that is fulfilling the purpose for which it was made is the lamp that shines. It is God's purpose that each soul to whom the light of truth comes shall pass it on to another, and that other to another, and so on. We love the truth; but do we ever think what it would mean to us if the one who brought us the truth had done as so many of us are doing, and had not passed it on? We would still be in the world, and perhaps of the world.

But if the denomination, as a band of individual workers, will move forward in unbroken rank in this matter, the year 1914 will be the most glorious year in the history of this message. We accepted the truth with glad hearts and rejoice in it today. Others will receive it as gladly as we and rejoice in it also.

Let us consider for a moment what this will mean. We have been struggling with our institutional and denominational debts. We have found ourselves face to face with a perplexing situation; with a depleted treasury; with as many missionaries in the field as we can support; and have actually found it necessary to put a brake on the wheels of progress in all our mission fields lest we should incur debts that would swamp us. In the effort to relieve the financial situation, we have tried to spring the Fifteen-cent-a-week Fund to twenty cents a week, and have been only partially successful. But if every member of the denomination will determine at once that he will be a part of the new program, the financial problem will solve itself automatically.

That means more than a mere matter of finance. It means that the entire organization will spring free from its handicap and go forward not only to fill present openings, but to invite new ones. And we shall always find God ahead of

us. Then, instead of having something behind us holding us back, we shall cut loose from that and have something ahead of us drawing us on.

If we take up this work now and carry it through to success, it will mean the doubling of all our receipts. There will be twice as much tithe turned in to our treasuries, twice as much Sabbath school contributions, twice as much for foreign missions, twice as much for home work, twice as many to support the cause, twice as many to enter our schools to prepare for the work, twice as many to draw from for foreign mission recruits, and twice as much to support the work at home and abroad. It will mean also the doubling of the work of all our institutions. This will be most quickly noticeable in our publishing houses; but our sanitariums and our schools will also know of it without delay. But it will mean more than this. It will mean that soon the work will be finished, and our blessed Lord will come.

#### How Shall We Go About It?

In the first place, every person who reads these lines should become a center for the propagation of the idea, and should agitate the program among his associates, and go to work at once to put the program into operation. Every conference officer should adopt it, and pass it on to every minister in the conference; every minister should adopt it, and faithfully set it before every individual member with whom he comes in contact, and before every church he visits. Every church elder should adopt it, and by example and precept and influence secure its adoption by every member of his church. Every school should adopt it, and leave no effort untried until every converted attendant is doing his part. Every sanitarium and every publishing house should adopt it, and seek to induce every member of its company of employees to enter wholeheartedly into the campaign.

We have done much missionary work in the past, but a great deal of it has been done in a more or less haphazard manner. In this campaign we set before ourselves the definite aim of at least one soul for this message during the next twelve months. We will work for that, we will pray for that, and we will hold on for it until we get it. We will have to make more than one person the object of our endeavors, and we will have to follow up our work with earnestness and with much prayer. But if we do, God will give us the victory, and we shall have souls for our hire. Let no one fall back in the harness now. Whoever does so may know that to just that extent he is interfering with the success of the whole undertaking. But whoever, in this matter, comes up to the



help of the Lord may have the satisfaction of knowing that the success of the undertaking is due in part to him.

One soul for this message during 1914! No one will say that is too many. May God depend on you to do your part? What do you say? c. m. s.

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**How God's Providence Guided**

It is a wonderful work that the Lord is doing among the Indians of our Lake Titicaca Indian mission. In that wild region, the cradle of the ancient Inca Indian peoples, scores have yielded fully to the truth, and hundreds are recognizing the power in the message for this time.

Our station is at Plateria, a little beyond the town of Chaucuito, on the southern shore of the lake, on the Peruvian side. It was a strange providence that carried the seeds of truth into that far region. Years ago an Indian lad of this high Andean village, Camacho by name, was taken from his home to act as servant to a Peruvian family in the town of Moquegua. While there he learned to read the Spanish language, and some time later returned to his home country. Desiring to help his wholly illiterate people, he opened a school there by the lakeside. About this time Camacho became the possessor of a Bible, and then some copies of our South American missionary paper came into his hands through a friend in the city of Puno.

Soon after, Camacho was rejoicing in the light of the gospel, and was teaching it in his school. So great was the interest among the Indians in the way of salvation that the priests were stirred up to stop the teacher's work. They got the authorities to put Camacho in the jail at Chaucuito; but in a little time his friends secured his release.

About this time our brethren in Peru came in touch with the Indian teacher by correspondence. Elder A. N. Allen tells how our Peruvian workers met this brother:—

In December, 1909, in company with Elder W. R. Pohle, I visited Puno, the Peruvian port on Lake Titicaca. Having had correspondence with Camacho, and knowing that he had quite a following among the Indians interested in the gospel, we made every effort to secure animals to ride out to his home, some twenty-five miles distant. But all our efforts to obtain animals failed. Then we tried to send a message telling of our presence in Puno, and asking for an interview. In this we were no more successful. Feeling that we could not leave without seeing Camacho, we made it a special subject of prayer that night, praying earnestly that God would overrule in the matter, and in some way bring it about that we might meet this Indian brother.

Next day, about noon, while still we waited on our quest, word came to us

that the Indian Camacho had come into Puno. We found him; and after talking with him for some time regarding his experiences, and the way the truth had come to him, I told Camacho that without doubt God had chosen him as an instrument for introducing the gospel among his people.

Then he related to us a dream that he had had the previous night—the night of our prayer season. It was this that had caused him to come to Puno. He said that in his dream he was in Puno, and there he met two strangers, foreigners; these men, in the dream, had told him that he was to teach the gospel to his race.

This direct answer to prayer and the evident spirit of the man, encouraged Brethren Allen and Pohle to believe that God had indeed begun a good work among the remnant of the old Inca race, those "children of the sun," whose empire was overthrown by the Spanish conquerors under Pizarro. And so it has proved. Brother Camacho later attended an institute in Lima, and has been a trusted helper to Brother F. A. Stahl and others in the Indian work. That work—as far as converts are concerned—has now grown to be probably the largest missionary enterprise among the Indians in South America, though our workers have been few and our resources so small. It shows how truly God's hand is guiding in spreading the advent message through the darkest and most out-of-the-way places of the earth.

Where human resources fall short, the living God is able to supply the means; and he is doing it before our eyes continually. w. a. s.

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**What Experience Awaits Us?**

WHAT experience awaits the Seventh-day Adventist Church in coming months? What experience awaits the individual members of the church? What experience awaits you, dear reader?

For a long time this people have been expecting the coming of the Lord. In this hope many have grown old and gray. For the promulgation of this hope many have given their fortunes and their lives. It must be acknowledged, and that, too, with thankfulness to God, that all this sacrifice and toil has not been in vain. From a small and feeble beginning several decades ago, this movement has increased in volume and power until the message of the second advent has encircled the earth. Missionary stations have been planted in practically every land, and the sound of this message has gone out to all the world. There have grown up in connection with this forward movement a splendid organization and large and influential institutions.

Has this movement reached the zenith of its power? Do we now see in its operations all that we may expect to

see?—No, indeed! For many years the adherents of this movement have confidently looked forward to the time when there would come to this people a mighty revelation of heavenly power which would give a new impetus to the third angel's message, and which would enable it to do that which it never can hope to do without such divine unction. Rev. 18:1-4.

Never has the need of this heavenly refreshing been sensed so deeply as at the present time. As never before in the history of this denomination we face tremendous issues. The last few years have created conditions in the church and situations in the field which cannot be met by human power. Those who recognize the trend of events and all that is involved in the general situation appreciate as never before that a time has been reached when there must come a new revelation of God in order to complete the work which is to be done. In this situation organization alone is powerless. Human planning and devising and ingenuity are of no avail. The measure of the blessing of God which has been enjoyed in the past will not suffice. A new experience must come to this church and to the individual members of this church.

How shall this vital connection with divine power be made in our experience? Do we need to convince God of our great need? Is it necessary to persuade him in order that he may bless us?—Nay, verily. All heaven is waiting to bestow the necessary grace and strength.

Prayer is the great key which opens the door of heaven's blessings,—humble and submissive, earnest and prevailing prayer. It was this experience on the part of the early disciples that led to the Pentecostal occasion. In accordance with Christ's instruction they waited in Jerusalem for the promise of the fuller outpouring of the Spirit before going out to take part in the gospel proclamation.

As the disciples waited for the fulfillment of the promise, they humbled their hearts in true repentance, and confessed their unbelief. . . . The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. . . . Putting away all differences, all desire for supremacy, they came close together in Christian fellowship. They came nearer and nearer to God. . . . Those days of preparation were days of deep heart searching. The disciples felt their spiritual need, and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had proclaimed.—"Acts of the Apostles."

This experience of the first-century believers will be duplicated in connection with this closing work. Of those who will obtain this blessing the servant of the Lord says:—

I saw some with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over his people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances.

These earnest prayers will bring the long-looked-for blessing. Of this same company the servant of the Lord bears further witness:—

I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

Of their experience in the sounding of the loud cry this testimony is borne:—

Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry.

The servant of the Lord declares that some "did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones." See "Early Writings," chapters entitled "The Shaking" and "The Loud Cry."

This is the experience which awaits the faithful children of God. This is the power which will attend this movement in coming days. Dear reader, will this experience be your experience? Will you be found among those who will seek by the putting away of sin, by banishing all spirit of envy, malice, and discord, to obtain the blessing promised? Will you seek earnestly for this blessing till it is obtained, or will you be among the careless and indifferent? All heaven desires you to seek and to obtain.

We believe that great things await this people in the future. Bright experiences are before them. Already our brethren from different parts of the field tell of the gracious refreshing from the presence of the Lord in connection with the recent week of prayer services. Pentecostal seasons were experienced, sinners were converted, the sick were healed, and God manifested himself graciously to his praying children. These experiences will be duplicated many times before the message closes.

Dear reader, what will be your experience? Where will you stand? To which company will you belong? It will be a personal work, an individual experience. Although Noah, Daniel, and Job were in the land, they could deliver only their own souls in that day. We cannot enter heaven through the experience of our brethren. We must seek and find for ourselves; and this is the blessed privilege which God grants to each one of his children.

F. M. W.

### A Spiritual Revival in Progress

WITH the psalmist we can say, "God is my King of old, working salvation in the midst of the earth." Ps. 74:12. A deep religious revival and reformation are in progress among our people. Sin is being made to appear exceeding sinful, and in the name of the Lord it is being renounced. Hearts are being given a hunger and a thirst for the righteousness of God, and it is being laid hold of by faith in the Lord Jesus Christ. A full surrender of the whole life—heart, body, time, talents, and means—is being made to God for the finishing of his work in the earth.

It is difficult to tell just when and how this revival began; but it is here, and there is great rejoicing over the glorious results it is producing. It seems to have begun in the very earnest appeals of the spirit of prophecy during 1909 in behalf of the millions of lost souls in the great cities.

In response to these appeals a convention of our city workers in the East was held in New York City in July, 1910. Our study, in this convention, of the city problem revealed to us that we were utterly unprepared for the great work

to which we were called. This led to the appointment of a day of fasting and prayer for help from God. It also led to the decision to hold a ministerial institute for the workers in the Atlantic and Columbia Union Conferences. From this came the ministerial institute movement that has been going on during the last three years.

These institutes have been far more to our ministers and Bible workers than conventions for the study of our message and of the most successful methods of work. They have been attended by deep conviction of the sinfulness of sin, by deep repentance, by the renunciation of sin, and by the surrender of the life to God. In these institutes ministers and other gospel workers have not hesitated to do exactly what they teach all sinners they must do to get right with the Lord. In this they have found pardon, cleansing, righteousness, peace, and power.

And now this experience is being extended to the teachers and students in our academies and colleges and to our dear people in the churches. A revival is in progress. A new vision of things is being given to many. A new life and a new experience are coming to men and women who fear God. The latter rain is falling upon those who are earnestly praying for the showers of blessing.

Here are a few statements from some who are receiving help. A physician in one of our sanitariums writes:—

We have had a most wonderful week of prayer here. Some of us who felt that we were really enjoying the blessing and favor of the Lord were especially led to take longer strides and do deeper work, and the Lord has not disappointed us. As a family, I believe we have never had a week like it, so many have come out with real victory, and somehow we all feel that this is different from any previous experience, that it really is an evidence that the Lord is doing a special work for his people now, that his work may be finished quickly. I can assure you that my heart is in this work until it is finished, and my faith in the message and all that that involves grows brighter every day.

The president of the Atlantic Union Conference says:—

The Lord has certainly gone before us, and I have never witnessed anything like it before. We have arisen at four-thirty nearly every morning in order to call together for study and prayer all members of the sanitarium faculty, and often we have not been able to close these meetings until well toward noon. Besides this, several meetings have been held each day with the family, and between times we have done personal work and prayed for the sick, and they are being healed. Then, in the evening, we have scattered out to meet with the different churches and companies in and around Boston.

Our meetings with the sanitarium faculty have been seasons that will not soon

be forgotten. One by one, we got a vision of ourselves according to Rev. 3:14-22. Deep repentance and heart-broken confessions followed. None of us had witnessed anything like it before. We must be in the times to which we have looked forward so long.

One peculiar feature of the meetings is the absence of emotionalism. Our experiences are best described in the chapter on the "Shaking Time," in "Early Writings." A most solemn conviction seems to be resting on every one who is earnestly seeking God that we have now come to the finishing of the work, and that the message calls for an entire consecration of ourselves to God and his work.

The movement that began with the institute and union conference is genuine. It is not merely a revival, but it is a reformation, and it has in it all the features and elements of a sane and solid work, such as is foretold in the Scriptures and in the spirit of prophecy.

I haven't a doubt but that a great wave of spiritual power and blessing is sweeping over the East and that what we are witnessing is the beginning of the great outpouring of the Spirit in the latter rain for the speedy finishing of the work.

A minister writes:—

The Spirit of God is calling upon us all to die a greater death to self, to surrender self for a complete crucifixion, to get off the last shred of self-righteousness, pride of opinion, and self-justification in all its forms, which leads to severe criticism of others, and receive in our hearts, instead, warm, deep love for God and our brethren. We do not feel like thinking of past mistakes and failures now, nor of knowing any man after the flesh. We have new men in our midst, newly inspired and newly anointed for their work. The sword of the Spirit has a new edge to it, and I wish you were here to share with us and know by experience what I am writing.

The Spirit of God seems to be emphasizing the fact that the coming of the Lord is drawing very near, and that now is the time to arouse and finish the work. The word finish sounds wonderfully sweet in our ears. We have long worked at the work and in the work, but now to feel the inspiration of "finishing" the work is a new and precious experience.

Wonderful victories are being won over inherited and cultivated tendencies to sin. The same power to deliver from sin that attended the first proclamation of righteousness by faith is attending it now. Men and women are shouting victory over the breaking of chains that have long held them in cruel bondage. O, I wish you could hear the shout of the King in our camp!

The institute just held in Graysville for the workers of the Southeastern Union Conference was a great meeting. On our arrival we found a remarkable movement in progress among the students of the academy. Some idea of this glorious revival can be gathered from the report given by Elder L. A. Hoopes on another page. It should be read by all. Words cannot express the value of such a spiritual awakening and transformation as are now taking place in the hearts of our young people. This change

must come to all of us, it is the greatest need of the world today; nothing can take its place.

And now let all pray for a personal share in this movement. This good work must go on until all sin is renounced, and the whole life is surrendered to God. Then the Lord will fill us with his Spirit, and use us for the speedy finishing of his work.

A. G. DANIELLS.

## Note and Comment

### A Great Mission Field

THERE is a great field for missionary work among nominal Christians who do not now make a practice of regularly attending church services. This is the view taken by *Zion's Herald* of Dec. 24, 1913. It is stated that "there are thirty thousand nominally Protestant persons in the city of Lowell, Mass., who never or very seldom attend church. . . . The exceedingly significant thing about these figures is that they far outnumber those who are now counted as the regular attendants." And these conditions, the editor claims, are not found among foreigners, but among those who have been brought up in Protestant families, and who naturally turn to Protestant churches for whatever spiritual ministry they receive. "The field—the legitimate field—of Protestantism in this section of the country is literally white unto harvest. For every man, woman, and child who attends church, there is another and more on the outside to be reached."



### The Influence of Football

IN the *Standard* of Dec. 27, 1913, Wallace N. Stearns, a college man, brings serious charges against this national game in its influence on student life. He claims that it transforms men into machines, leading them to "play the game" under any and all conditions, regardless of danger to life or health:—

The game as now played transforms a man into a machine. The day of the game may bring rain, hail, snow, or tornado. That game must be played. A streak of yellow is most to be dreaded, and more than one lad has gone to his death rather than incur the suspicion of being yellow. It is worthy of being learned that we should "hit the line hard," but to prepare a head-on collision of two sausage grinders is no better, and far less refined, than the medieval tournament, or even the German student duel. The latter maims and disfigures; it does not cripple nor dig a premature grave. The number of victims of American football already mounts up into the hundreds, enough, in fact, to provide casualties for a South American revolution. This is not emotion nor a spasm of reform, but a statement of figures.

He charges further that the game

fosters the betting spirit among students:—

College football has ceased to be a sport, and has become a betting occasion. On a recent occasion a heavy ground rendered a game a mere wallow in the mud. The fans howled for another game, were loud in their denunciations, called loudly against the yellow streak—because college faculties thought that time had come to study, and that study is the chief end of a college. Who were the fans?—Men with bets on the game, who were anxious to win. Their interest in the game was an interest in the securities they hoped to win. The barber's shop, the lobby, the street corner, and wherever men and boys were wont to gather were *de facto* meeting places for putting up and arranging chances. Racing books and pools are forbidden; why should boys and young men, and even girls, banter and bet, and publicly, though it be even in entire good humor?

The game depletes physical energy and leads to a lowering of class standards:—

Every leading game brings on a period of unrest. The teacher feels interest in study slackening, there is a growing quiver of excitement, to be followed after the game by a more or less complete relaxation or a bedlam of triumph. Two or three days prior to the game and as many days after are practically useless, because attention is essential to study and classroom work. The heart is with the treasure, the thought follows the interest, and attention is dead.

There is just so much vitality in a man's body. Strenuous practice and grueling play must be followed by listless recitations, drowsy evenings, and sleepy nights. Every teacher has the annual problem of the football player—extra hours, low marks, and of students half tugged, half carried, through the fall examinations. The boy's will is good; he is not deprived. But his vigor has been burned up in the game.



EVERY American warship became a school ship with the advent of the new year. Secretary of the Navy Daniels promulgated an order putting into effect his new educational system in the navy January 1, and thereafter for an hour and a quarter each afternoon every enlisted man on the warships will be engaged in self-improvement under the watchful eyes of his commanding officer. Commissioned, warrant, and petty officers will be designated to act as pedagogues. Enlisted men now taking correspondence courses with outside institutions will receive assistance and encouragement, and those chief petty officers who are seeking promotion to warrant rank and the warrant officers who are trying for commissions will be formed into classes for special instruction to encourage those who are ambitious. Every detail of this plan has been worked out, and the order expresses the hope that the men will fully appreciate the zealous interest of their officers, so that there will be increased efficiency in the fleet in all practical directions.



### Pioneering in Panama

B. E. CONNERLY

THE missionary in Panama early discovers peculiarities which distinguish this field from all others; but no country is more needy, or more ready to be worked, or more thrilling with interest for the gospel worker. Panama's romantic past, its unique physical features, its social caste, discriminating economics, and low standard of morality, all combine to create conditions which the gospel alone can counteract.

While the Panamanos are, theoretically, Christian, in practice they come far short of exemplifying the true principles of Christianity. Though they boast of the fact that on the isthmus was erected the first church edifice of the Western Hemisphere, yet after four hundred years of untrammelled freedom in every phase of isthmian ethics, the progeny of that ecclesiastical order know practically nothing of the gospel, and it is only the faintest minority of this people who have ever read from God's Holy Word.

A full century before the Pilgrims landed at Plymouth Rock, Panama was organized into a Roman Catholic diocese by order of Pope Leo X. It is well known that the early Spanish bishops proscribed the Bible, and we testify that the element of time has made no change; the bishop of Panama and all his lieutenants still exercise all possible vigilance to prevent the entrance of the Word of God and of those who promulgate it.

In this report we speak only of our work among the native Panamanos in the interior provinces. While we have always enjoyed our work among the multitudes employed in the work of digging the great canal, our real Pauline experiences have been gained while working in the virgin districts remote from the Canal Zone.

We always have good experiences in our trips through the country. We carry Bibles, Testaments, Gospels, "Coming King," "Steps to Christ," "Christ Our Saviour," hymn books, and tracts, all in Spanish. The country districts are too sparsely settled to work, so we travel from city to city on horseback or in ox-carts. The roads in the dry season are passable, but in the wet season they are beyond description.

Recent earthquakes on the isthmus have done more to open the way for the Bible and Bible workers than has our missionary strategy for half a score of years. The people are poor, illiterate, and superstitious, but they are ready to

talk of the Bible and to purchase it and other religious books when opportunity affords.

The priests oppose our work everywhere and spoil an otherwise ideal field for missionary work. They do all in their power to prevent the purchase of religious books, or if purchased, will cause the books to be burned, or to be returned with the request that the money be refunded. The presence of the Word

### Swatow Mission, China

W. F. HILLS

OUR hearts are cheered as we see the evidences of God's power working in behalf of this dear people. Within the last two months we have opened two new stations, with a membership of over sixty persons. Among these are two evangelists. Both have had several years' experience in the ministry and give promise of being good, strong helpers in this work of giving the message to the people here.

We now have twelve outstations, besides the main work here in Swatow. At present we have eight evangelists and two teachers. We have strong hopes in the future of twelve boys whom we are now sending to Elder B. L. Anderson's school at Amoy. These boys are our best, and we expect them to come back



SWATOW MISSION WORKERS

Elder W. F. Hills of the Swatow (China) Mission, an evangelist, and boys who are in training for ministerial work.

of God among them sometimes excites their most intense anger and animates their worst passions. Their magistrates have lamented in our hearing the impotency of the laws, forced upon them by the North Americans, to deal with us as they think we deserve. One mayor regretted that their old-time laws were not now in force whereby Protestant books could be confiscated and publicly burned. He advised all who had purchased books to return them, and promised that if we did not at once return the money we should be imprisoned. In two different places the priests claimed as a base of their opposition to the Bible that it taught the seventh-day Sabbath, which the church had changed to Sunday, and that they did not want the people confused. Such opposition has most naturally brought us to the plainest teaching of the advent message and the Sabbath truth. Latin America must hear the truth, and the dawning of a better day for her peoples is at hand.

to us equipped for good, faithful service. Our hearts were made sad when we had to say good-by to our boys. We have no school here for them, so were thankful that Brother Anderson made room for them. They have to learn another dialect there, and we must get along without them this year, but we are hoping and praying to God that next year we may have them at home.

I have longed for the day to come when I could have a nice company of boys around me, such as Brother Anderson has at Amoy. I think that the most pleasant scene I have looked upon in China was Elder Anderson surrounded by his boys who have been in training for several years. These boys are now entering the ministry, and I know that our brother finds comfort and rest when he turns from the trying and hard work to look upon the boys who are now ready to help him in the work. While I desired greatly to keep our boys with us this year, yet I have nothing to complain of.

We hope, however, that we may soon be able to open a small school here.

In Swatow we have not been inconvenienced very much by the war. But the enemy has thought to wage war upon us in another way. Portions of D. M. Canright's book have been translated and scattered everywhere; but, as usual, it has only advertised the truth in new regions. So many letters were coming to us daily inquiring concerning these things, that Pastor Ang, our evangelist, could not answer them in detail. He therefore sent out an invitation for the interested ones to come to the chapel to study. As a result, our interest has more than doubled. Several have stepped out

building, we need the chapel first. At our committee meeting which is soon to convene at Hongkong I hope to see plans laid to supply at least a part of our needs in this particular. Pray for us that we may be faithful, and that God may continue to protect his work, which we are sure he will do if we trust him.

### A New Conference

GUY DALE

THIS year's conference session for the Roumanian field convened here in Bukharest Nov. 13-16, 1913. It was the largest and in all respects the best meeting we ever had in this interesting and

dred francs in cash and pledges was raised, and the work was completed at the close of the Sabbath when the sum was increased to over seventeen hundred, while the Sabbath school donations for missions amounted to one hundred and fifty-one francs.

The services of the Sabbath were especially blessed of God. At the close of Brother Boettcher's sermon in the forenoon, thirty-six came forward, giving themselves to the Lord for the first time, and expressing their desire to become fellow pilgrims with us to the heavenly city. In the afternoon Brother S. Demetrescu was ordained to the ministry, and a church elder and a deacon were set apart to their offices for the Ployeschi church. The occasion was one of solemnity and great blessing. This gives us now three ordained Roumanian ministers here.

We have three churches in the city of Bukharest,—the North, the Central, and the South (or German church),—each with its own place of meeting. The workers' and conference meetings were held in the North and in the Central church halls, while the Sabbath and the Sunday forenoon, as well as the Thursday, Friday, and Sabbath evening services (lectures for the public), were in the beautiful Transylvania Hall, near the center of the city.

These lectures for the general public were illustrated with lantern slides, and the hall, which would accommodate about six hundred, was packed to overflowing by interested listeners, some of whom were men high in civil and ecclesiastical life. The doorkeepers were two brightly uniformed *gendarmes* sent by the city government to preserve order. The first two lectures were delivered by Brethren Paulini and Demetrescu in the language of the country, while Brother Boettcher delivered the third in German, it being interpreted into Roumanian by Brother Paulini.

Sunday forenoon was given to the young people's society, and we must confess that we were never in a more interesting youth's meeting. The participants gave ample evidence of hard work, of developed talent, and of a real missionary spirit. Among the singers were several members of a Seventh-day Adventist gypsy family, for whom the message has done much. They were also in the choir that sang at the beginning and at the close of each lecture,—a choir which harmoniously did its work without any visible leadership. As the large hall was otherwise occupied, we held the Sunday evening meetings in our local church halls, which were well filled.

We shall never forget the kind hospitality of the brethren, and we trust that the coming year may prove by far the best they have ever had. We feel that our people in all parts of the world will be pleased to remember in prayer this most recently organized European conference, with its seven million inhabitants, who must hear the gospel of the kingdom before Matt. 24: 14 can be fulfilled.



MRS. W. F. HILLS AND THE GIRLS' DAY SCHOOL AT SWATOW, CHINA

into full obedience. These are from other missions, of course; for it is there that the opposition did its work. We have calls coming from all over our district, and cannot begin to answer them all.

The picture of our girls' school, which I am sending, with the one of our boys, which was taken the day before they left for school, will show you what was accomplished the first year the school was operated. Mrs. Hills had studied the language only a short time when she opened this school. We had to trust God fully in this undertaking, and the results were very gratifying. Her two assistants are excellent girls, and this is truly a case where God went before to prepare the way. These girls are loyal Seventh-day Adventists, and one of them we are preparing to send to Shanghai to attend our new school which is to be opened in December. We want her to have a year's training. We are sorry to let her go for so long, but we feel that it will pay.

At our last general meeting we baptized seventeen. Others who desired baptism were asked to study awhile before taking part in that ordinance. We have rented the largest room we could find for our chapel, and have had to turn away about two hundred for lack of room. These were not merely persons who were curious to attend, but were really seekers after truth, and some of them were our own people. We feel sure that when the brethren learn of our real need of a house of worship here, they will lose no time in supplying the necessary funds. As badly as we need a school

rapidly developing land. Great thoroughness and much care were used in preparing the way for the conference, and our brethren were successful in securing legal permission for holding three public lectures, the first permission of this sort ever granted us in Roumania.

The conference was remarkable for the spirit of brotherly love and unity manifested in all business transactions, for the missionary zeal shown in the accomplishment of the work before us, and for the liberality displayed in supporting the message in the "regions beyond."

A two days' workers and church officers' institute led up to the conference proper. The instruction of J. T. Boettcher, J. F. Huenergardt, and H. Boex, the visiting brethren, was very timely and much appreciated. Church organization and finance and our tract society and colporteur work received attention.

On November 13, the thirteen churches of the field were organized into the Roumanian Conference, with a membership of four hundred and fifteen. Brother P. R. Paulini was unanimously chosen president. The Roumanian brethren have loyally supported the cause, and constitute the strongest field, financially, in the Danube Union. The conference bids fair to be self-supporting from the first, and the steady growth shown in the face of much persecution gives reason for encouragement as to the future development of the cause in this land.

Friday morning, in the business meeting, the attention of the delegation was directed especially to the ten-cent-a-week plan for the support of foreign missions, and in a short time about fourteen hun-





## Teach Me to Pray

MRS. MARY H. WILLIAMS

As Christ's disciples to him came,  
Were taught to ask in his dear name,  
The loving Father's care to claim;  
So longingly my heart doth say,  
"Teach me, O Lord, to pray."

Help me to seek, with humble heart,  
To find in secret place apart,  
Or e'en in city's crowded mart,  
A Bethel by the way;  
There teach me how to pray.

Help me to bring an off'ring meet,—  
A contrite heart, with love replete  
For all mankind. Forgiveness sweet  
I know doth pave the way,  
And make it possible to pray.

Help me to ask aright, to gain  
A firmer trust. I would attain  
To nobler heights, else all in vain  
The victory of today.  
In perfect faith teach me to pray.

Help me another's needs to see,  
And plead with importunity  
That I thine almoner may be  
To cheer the fainting on their way.  
With greater love teach me to pray.

As harvest fields more golden grow,  
Thy Spirit, Lord, on me bestow.  
May thy compassion through me flow  
With burning zeal for souls. Today,  
Lord of the harvest, help me pray.

Teach me to say, "Not as I will;"  
With patience wait on thee. Instill  
This lesson in my heart until  
My *all* at thy dear feet I lay;  
Then shall I learn to pray.

Charles City, Iowa.

## Quackery and How to Avoid It

J. E. FROOM, M. D.

WE do not fully appreciate the blessings intrusted to this people in the various phases of Bible truth which we have espoused. Take, for instance, the tithing system, with its equal and universal distribution of burdens, adapted as it is to the feeblest beginnings, and perfectly meeting the needs of every degree of growth and expansion. The Bible system of finance, with its attendant spiritual blessings, is a delight to its adherents and a marvel to onlookers. Another illustration is the system of Christian education, with its benefits resulting in absolute proportion to the extent that we engage in it, throwing about our youth many and greatly needed safeguards. And there is the publishing and colporteur work, by which this denomination does a larger volume of aggressive missionary work than any other church in existence.

Then one of our most conspicuous

blessings is embraced in the system of healthful living. Our observance of the simple laws of health is bearing fruit in the greatly improved rising generation. It would offer a most interesting field for calculation to estimate the amount of debility, sickness, suffering, and expense which we as a denomination escape by dressing simply; by appreciating the importance of physiological exercise, ventilation, wholesome diet, and the care of the skin; by excluding the use of coffee, tea, tobacco, alcoholic drinks, patent medicines, and questionable amusements. Perhaps we ourselves can hardly believe the total amount of cash saved annually by this people as the direct result of our adopting the better ways of living taught by the Seventh-day Adventists. Certainly these things have an important bearing on the constant and ever-increasing contributions which we willingly make toward evangelistic work. It is a fact of no small significance that this small and not wealthy denomination, without any special or undue effort, contributed over \$2,700,000 cash during the last year for evangelistic and missionary work. While these facts are very encouraging, we are sure that the benefits will aggregate far more as we more generally and intelligently adopt the plan of simple living.

We are not likely to overestimate the importance of healthful living; the danger is rather that its fundamentals will be overlooked because of their being inexpensive and simple.

The medical profession has made wonderful strides in gaining a knowledge of the structure of the human body, the chemistry of foods, the subject of nutrition, and the causes of disease, both bacterial and functional; the exact information concerning the blood, its circulation, and the means by which the white blood cells combat disease; the pathological changes made in the organs and tissues by disease; the recognition of various germs, their mode of attack, and the characteristic diseases produced by different germs; the exhaustive and exact methods of diagnosis; and the wonderful achievements of modern surgery,—all this information tends to make medicine an exact science. The practice of medicine as it is now carried on lessens the superstitious regard for physicians, and gives more protection from the false and conceited claims of quacks. The medical profession demands diagnostic ability of its members, and surely the laity who pay for medical services have a right to expect a fair degree of skill to discover what ails a

patient before a self-asserted healer begins to treat a sick person and to demand pay for his services.

It is certainly not proceeding intelligently to decide that a person has kidney trouble merely because he has a pain in his back, or appendicitis because he has a pain in his front, or bladder trouble because the urine is irritating. It is necessary and entirely possible to decide whether the trouble is with the bladder or with the kidneys; and if the latter, to know which kidney is diseased, or whether both of them are involved. With all the ability that physicians may acquire by study and by experience, intelligent patients go to them realizing their limitations. But what shall we conclude of persons who have one cure for every ailment? And by the way, that is one test by which you may tell a quack. Be afraid of a person who claims to cure all diseases, from cancer to corns. Look out for your pocketbook and for your life when you talk with one who undertakes to treat all sick persons alike. It does not make any difference what the remedy is, whether it is fasting and work, or feeding and rest, or sweats, herbs, some Chinese medicine, or a secret recipe for a salve, or whether he treats by absent treatment or by reading Mrs. Eddy's book to you.

Your health is more under your own control than it is under the control of any doctor in the world. You should eat well-prepared and properly combined wholesome food at regular hours; drink plenty of good water; dress healthfully; have good ventilation; practice deep breathing; get plenty of sunshine; exercise and bathe regularly; practice temperance (i. e., real, intelligent moderation in your work and in your private life as well as in eating and drinking); and maintain unlimited confidence in God's love and care for you and yours. These simple and inexpensive rules and practices should be carried out intelligently. They will do more to keep you in health than barrels of drugs. And if through inheritance, accident, or abuses you have caused injury to any of your organs or disturbed their function, surgical or remedial help from a physician may be necessary to start you on the road to health. Then the use of natural means which God has placed within our reach will prove to be the most permanent aids in restoring you to the best degree of health that it is possible for you to secure. Take hold of these things hopefully, and ask God's blessing on your use of them.

If you have an ailment which will not yield to your efforts nor the efforts of an intelligent physician, I consider it your privilege to follow the instruction in the fifth chapter of James, and ask God to glorify his name by doing for you what you and human skill cannot do. But some one asks, Why not ask God in the first place to heal the sick? — Because if God should heal us promptly every time we asked it, most of us would become careless in regard to the relation of cause and effect to the law of sowing

and reaping. The Scripture says that "by the sadness of the countenance the heart is made better." Many times I think that pain and sickness help us to think straight and to have more respect for God's laws.

Some may ask why I practice medicine when I hold such views. In the first place, caring for the sick affords a splendid chance to direct the minds of individuals to Christ as one tries to relieve their suffering. It affords splendid opportunity to educate persons concerning God's laws, and to dissipate superstition by showing them how to cooperate with God in maintaining a pure quality of blood and by using natural agencies to increase the elimination of waste matter from the blood and to improve the circulation. Do not be afraid to lend your influence in this way. God's blessing will attend your efforts, and "in watering others, your own souls will be watered."



### Which Was the Brute?

ON the same day these two stories were printed: Two men were driving along a road. Two racing automobiles came flying abreast down behind. The men in the carriage pulled out to one side, but one of the automobiles struck the carriage, knocked the horse down, threw the men out, killing one and injuring the other. Neither the driver of the automobile nor his companion with whom he was racing stopped to see if any one was hurt, nor to render aid if needed.

The other story was from Great Notch, N. J. A farmer, Mr. Hodgkins, was driving home from Montclair in the evening. When about a half mile from his home the wagon hit an obstruction in the road with such force as to throw the farmer out. Hodgkins's head struck against a small boulder, and he lost consciousness. About ten o'clock that night Mrs. Hodgkins and her daughter heard the wagon coming into the yard, and ran to the door to greet Hodgkins. The horse did not go toward the barn, but turned around the grassplot in front of the farmhouse and pulled up opposite the front door. Rover, the dog, jumped down from the seat of the wagon, and, jumping on Mrs. Hodgkins, began to bark, running out toward the gate and back again. This he did a number of times.

Taking lanterns, Mrs. Hodgkins and her daughter got in the wagon, trusting to the dog to take them to his master. As they neared the place where he lay, Rover jumped from the wagon. The women found Hodgkins lying on the ground where he had fallen, and beside him was the dog whining and licking a small cut on the farmer's face. The two women put Hodgkins into the wagon and drove home. After restoratives had been administered, Hodgkins was not much the worse for his experience. It is entirely unnecessary to ask the question which is at the head of this article.—*Watchman.*



### Maryland and Delaware

As the year draws to a close, it seems perfectly natural to look back over the past to see what has been accomplished. In a few paragraphs I shall state some evidences of progress which has come through the Spirit of God using faithful workers both of the conference and of the churches (for there are those who are not in the employ of the conference whom we are pleased to recognize as workers) as instruments for bringing light and blessing to those living in the territory of the Chesapeake Conference.

During the past year evangelistic efforts were conducted in the cities of Baltimore, Wilmington, and Frederick, some of our largest cities, and meetings have been held in halls in Cumberland, Hagerstown, and Smithsburg, and in cities and towns where we have church buildings. The Lord has blessed his servants in the presentation of the word, so that fully one hundred have been converted and are now walking in the light. Most of these have been baptized, and are giving of their means to help extend the work. One new church has been organized at Frederick, where Elder S. T. Shadel took up the work last July. Sister Carrol, a Bible worker, and Elder Shadel and his family compose the working force there.

The way has opened for the erection of several church buildings this year, and five have already been dedicated to the cause of the third angel's message. The work has steadily advanced in cities where these memorials for the truth have been erected, and the erection of these memorials, I believe, figures to quite an extent in the great problem of getting our message before the masses in our large cities. Of course we are to use good judgment and plan wisely so as not to incur indebtedness, which tends to discouragement.

With all the burdens of providing houses of worship, our people have given nobly to the cause, both in tithes and in offerings. The tithe for 1912 was \$9,282.20; and for 1913, \$10,550, a gain of \$1,267.80. The mission offerings have been the best in the history of the work in this field. We are hoping that when the returns are all in, we shall find that we have met our share of the Twenty-cent-a-week Fund. The book sales have increased over the previous year to the amount of \$1,221.80. An institute for canvassers will soon be in progress, when we expect to gather recruits for a greater missionary campaign.

Owing to the increased race prejudice, we have been compelled to conduct our camp meetings and conference sessions separately. Our white brethren and sisters attend the camp meetings, and then during the year a special meeting for the colored brethren is held in some central place where all can come together. At this meeting the policy of

the conference and resolutions are considered and adopted, so that there is harmony among all, and the most earnest desire on the part of all to see the work move forward. The work among the colored people is onward, and we have three growing churches, one of which paid into the conference more than six hundred dollars, which is more than was given by all the colored constituency of the conference three years ago.

The week of prayer proved a great blessing to our people here. The Lord wrought mightily in the hearts of many. In one of our meetings on the last Sabbath of the week of prayer, ten persons gave themselves to the Lord and requested baptism. This good news reached our office by telephone, and we all rejoiced to see the workings of the power of God.

Many other items of interest could be mentioned concerning the work here in the East which I may give some other time. We are of good courage in the Lord; and while we see a great need, we also see the Lord going before us, and this helps when the battle goes hard. We have our problems and are not without trials, but with the help of the Lord we hope to come off more than conquerors. God's hand is in this movement; he is "able to do exceeding abundantly above all that we ask or think." We desire to prove faithful and see the work close in triumph.

ROSCOE T. BAER.



### A Blessed Experience

#### The Week of Prayer at Graysville, Tenn.

We have long talked about the "latter rain," the "refreshing." For years we have been saying that God would visit his people with mighty power. It has been likened to Pentecost, only it would be with a greater manifestation of the Holy Spirit. No one could foresee just how he would come, but there was an inward consciousness that there was need of a mighty revival of power in our own lives, and that if we kept abreast with God's opening providences for the dissemination of the last message of mercy, this revival must not long be delayed. "May not this present week of prayer be the expected time?"

#### Preparation for the Visit

There were a number of things which, combined, showed that the Spirit of God and holy angels were making preparation and arrangements for the most glorious visitation of mercy that had ever been witnessed in Graysville. The conference president and church officials planned a definite revival in connection with the church and the school. The young people formed a number of prayer bands. The question of prayer bands extended to the adults, then the small

children took it up. Special hours for the readings and for prayer were set apart, and services held in the church each evening, and in the school chapel each day.

#### The Visit

At last the set time for the visit came. Through the preaching of the word was the announcement that he had come. The heavenly Visitor had come, and what a benediction it was! Unworthy though we were, yet we did not wish to flee, for he had come with such tender mercy and compassion. The Week of Prayer Readings were well timed for such a visitation. They all breathed forth the necessity of a consecration of every faculty of mind and body and means. Everything in the universe foretells a mighty work to be accomplished by his living agencies. Another, a mightier Pentecost, is soon to fall on God's people.

The conviction of the Holy Spirit had more to do in moving hearts than all else. It was this life-giving agency of the all-powerful Word that stirred even the hardest heart. No one could doubt his presence. "The Comforter has come," was uttered by more than one. He actually had come to visit his people. There was no mistaking this fact. A heavenly Guest had come. Some of the last work of the judgment was about to be unfolded so that we could see ourselves as we really are before it is forever too late.

#### How We Were Affected

When the straight message was sounded in our ears, we were pricked to our hearts. It was the best evidence that the Comforter had come, for we were convicted of sin. This is the first work of the Comforter, the Holy Spirit. All were affected, some one way, and some another way. Some, at first, felt rebellious, their hearts seemed to get hard and unimpressible; then the tender, subduing influence of the Spirit would soften and tender their hearts, and lead them to yield to his earnest entreaties. The experience was an unutterable longing to extend the invitation to others. Miracles of grace were wrought. Most unlikely subjects were immediately transformed into active missionaries to win their associates to Christ. The prayer bands became like just so many life-saving crews on a stormy sea. Not one was satisfied until the last soul was rescued. Never in the history of Graysville has there been such an experience. Hour after hour and day after day this pleading was continued until the soul yielded to the entreaties of the Spirit. Just as soon as one would yield, he, too, would join the ranks of earnest workers.

The work of the children was specially noticeable. They had their prayer bands. They had long lists of names of the unconverted. Every day they would meet for earnest prayer, that God's Spirit would move upon these hard hearts. How gratifying it was to them to check name after name of those who had yielded to the earnest entreaties, until the last one on their list had yielded. The almost universal testimony was, "God has answered my prayers."

We have seen a great many revivals, we have seen entire staffs of institutions moved in a revival; but never had we seen such a fierce conflict with the enemy

as has been experienced here, and such a universal turning to the Lord in active service in behalf of the unconverted. Our heavenly Visitor honored our faith.

More than twenty gave their names for baptism, and were baptized on Sabbath afternoon. Others are seriously contemplating this step.

The week of prayer has ended, but the work goes on. The conflict is a fierce one, and many who had a bright experience at the first are having the trial of their lives. But our heavenly Visitor is the captain of our salvation, and is leading us on to still greater victories.

The blessing was recognized by a universal testimony of praise. Many of the adults offered to give up their business and engage in some part of the Lord's cause. The revival still continues, and as the union conference takes up the work, we expect to see greater victories. We all praise the Lord for what he has done and is doing among us.

L. A. HOOPES.

#### Looking Forward

L. D. SANTEE

THE shining skies blaze as a sea of glory,  
The bending heavens seem to beckon me.

With sin and storms the earth is wan and hoary,

With wars and crimes untold her fields are gory;

The serpent leaves his trail on land and sea;

And evermore the whole creation groaneth,

Waiting the coming glory yet to be.

O that some white-winged angel from the highest

Would fold his pinions in our lower sphere,

And teach us that the ones to God the highest,

Each faithful one that in his closet sigheth,

Shall have reward when Jesus shall appear;

That even now the dawn of life immortal  
That ushers in the endless day is near;

That Christ shall come in clouds of untold splendor,

Surrounded by the shining angel throng;

That with a love most catholic and tender,

For every cross a recompense will render,

And bear his own up to the land of song,

Who wait a surcease of all earthly sorrow,

A sweet forgetfulness of pain and wrong.

Sweeter than islands in some tropic ocean,

The headlands bright of paradise shall gleam;

My faith looks up, and with a deep emotion

My heart ascends to God with prayer's devotion,

And of my glad new home rejoices and dreams,

Where friends enjoy a sweet communion ever,

And love flows on in one eternal stream.

O shining stars in midnight's concave swinging,

Soon through your midst shall come the saints' Desire!

The righteous will ascend with joy and singing,

Taken by angels where sweet harps are ringing,

While earth melts in her crucible of fire.

Our faith, our love, is to his promise clinging;

Only to do his will do we aspire.

Moline, Ill.

#### Progress in the Pacific Union Conference

I AM glad to be able to report progress in all departments of our work in the Pacific Union Conference. The camp meetings of the past summer were, in some ways at least, the best we ever held. The last one closed November 23. This was held at Phoenix, Ariz., and was a very successful meeting. It was not a large gathering, as we do not have a large constituency in Arizona as yet, but the Lord was very manifestly present, and there were evident tokens of progress in the work.

The attendance of our people has been the best this summer that we have ever had at our camp meetings. Probably the largest camp meeting that we have had for many years was held in Los Angeles in August. There were about five hundred tents pitched on the ground, and perhaps twenty-five hundred believers encamped. It seemed very much like the General Conference, as far as numbers were concerned. While this was a very large meeting, and hence difficult to handle, it was a very profitable one for the work in this part of the field. Our membership in Southern California is growing quite rapidly. The Lord is greatly blessing the efforts of the laborers.

This is also true in the California Conference. Perhaps the largest meeting that we have held in the Pacific Union Conference was the one at San Jose following our camp meeting in that city. Between sixty and seventy have accepted the truth as a direct result of the summer's effort there, and the brethren are now planning to erect a large church suitable for the increased congregation. In both the California and Southern California Conferences where evangelistic efforts have been held splendid results have followed.

It really seems that the Lord is visiting us with his Holy Spirit, and there are evident signs of the beginning of the latter rain. I feel confident that our people generally are enjoying a better Christian experience than ever before. They seem to be awaking to a realization of the times in which we are living, and I sincerely hope that we may see fulfilled the word given us in Volume IX of the Testimonies, where the servant of the Lord saw a great reformatory movement among God's people.

The Northern California Conference is enjoying much of the Lord's blessing, as is also the Central California Conference. A foundation is now being laid in Utah for a larger work than we have ever seen before. While that field is a very difficult one, we are not at all discouraged, but believe sincerely that the

Lord has a people in that State, and we hope to be able to reach many in the near future, and thus build up a strong work.

Our educational work is also prospering. The college is enjoying a much larger attendance this year than ever before. We have about two hundred and fifty students enrolled in the various grades. Between fifty and sixty of these are in the collegiate department. A number of our young men are definitely preparing for the ministry, and are giving evidence of a call to that sacred work. The academies at Lodi and Fernando are also enjoying a good patronage this year, and a good spiritual atmosphere pervades the schools.

An intermediate school has been established at Phoenix, Ariz., and about sixty students are in attendance. This gives promise of becoming a great help to the work in that field. It is not wholly confined to the English language. We are planning to bring some of our Mexican young people to that school, and train them there for field work. Some will pass on to our higher schools after completing the course in that school. We hope in this way to develop some strong workers for the Mexican people.

Our church schools are enjoying prosperity. Their numbers have materially increased this year. Altogether, we are of good courage in our education work.

The medical school is also prospering. Our sanitariums are enjoying better patronage this year than they did last, and we have hopes of financial prosperity. Best of all, the Lord is blessing in these institutions in bringing the light of truth to many patients, and it is our great desire to see this department of our work continually grow in power and influence among the people. We have a large class of nurses who are preparing for work in the various fields. Many are deeply devoted to the work of the third angel's message.

Without attempting to enter into the detail of all the various departments of our work, I may say that the Lord is blessing in our efforts to get the printed page into the homes of the people. He is also blessing our young people, and they are being awakened to the necessity of taking a more earnest and active part in the work of this message. Our Sabbath schools are growing in interest, and are becoming important factors in raising funds for the mission work. Our conferences are doing all in their power to raise their quota of the Twenty-cent-a-week Fund.

We rejoice in the assurance that we are now homeward bound, and shall soon enter the port of eternal rest.

E. E. ANDROSS.



### Post-Office Sunday-Closing Law Under Fire

DURING the Sixty-second Congress, a rider was attached to the post-office appropriation bill (H. R. 21279) providing for the closing on Sunday of first- and second-class post offices. It was the opinion of certain members of that Congress that Sunday closing would bring economic results to the postal service as well as "rest" to its employees. This view was expressed in the Senate report, (Report No. 955, July 23, 1912), as the following excerpt therefrom indicates:—

"It has been suggested by some that the provision be changed so as to permit the delivery of mail for one hour or for delivery of mail through boxes on Sunday, but on a moment's reflection it will be readily apparent that the delivery of any portion of the mail for any portion of the day necessitates handling and distributing the entire mail, and, consequently, *the employment of a considerable number of clerks, thus defeating the purpose to be accomplished.*"

After a year's trial of compulsory Sunday closing, the Post-office Department presents facts and figures showing that neither economy nor rest has been secured by the arrangement imposed by Congress. The First Assistant Postmaster-General, Mr. Roper, in his report to the present session of the Sixty-third Congress, maintains that the Sunday law impairs the efficiency of the service, saying, in part:—

"The enforcement of this law, particularly the latter clause, not only adds largely to the cost of the service, but materially lessens its efficiency. Mails are received and dispatched at practically all first- and second-class offices on Sundays, and during certain hours this necessitates the employment of at least a part of the force. Under the law these employees must be granted compensatory time on one of the six succeeding days. Owing to the constant fluctuation in the postal business, this legal requirement works materially to the detriment of the service. For instance, during the very busy periods, especially between October and May, in order to prevent an undue accumulation of mail in post-offices, it is necessary to require a considerable number of the employees to report for duty each Sunday. The granting of compensatory time to these employees during the succeeding week when the condition of the work urgently demands their presence, and to employ inexperienced substitutes in their places, results in a serious impairment of the efficiency of the force. The granting of compensatory time in New York City alone deprives that office of the services of about one hundred and ninety clerks on every week day during the busy periods.

"The department believes it would be in the interest of both the service and the employees to amend the law so as to provide for the granting of compensatory time for Sunday work when the employees can be most conveniently excused from duty."

The present Sunday-closing law is the first favorable response by Congress to a campaign inaugurated more than a century ago for Sunday closing. Jan. 4, 1811, a petition was presented to the Eleventh Congress by the synod of Pittsburgh, asking for the altering of post-office and post-roads regulations so as to provide for compulsory cessation of the service on Sunday. This petition was referred to Postmaster-General Gideon Granger, who reported that "from the peculiar phraseology of the ninth section of said act (April 30, 1810), it is doubted whether he be warranted by law in limiting the right of the citizens to demand their letters to one hour on the Sabbath."

Postmaster-General R. J. Meigs, Jr., reporting Jan. 16, 1815, to the Thirteenth Congress on a similar petition, said, among other things:—

"The usage of transporting the mails

on the Sabbath is coeval with the Constitution of the United States, and a prohibition of that usage will be first considered."

By the Twentieth Congress, members of Congress began to protest against that character of legislation very strongly. Col. R. M. Johnson, of Kentucky, who was chairman of Senate and House committees on post offices and post roads in the Twentieth and Twenty-first Congresses, took decided grounds against religious legislation, the feature he said others saw in the proposed Sunday-closing laws. From these memorable reports we present a few thoughts:—

"It should, however, be kept in mind that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."

"With these different religious views, the committee are of opinion that Congress cannot interfere. It is not the legitimate province of the legislature to determine what religion is true, or what false.

"If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

"Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."

"If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political, and not for religious, purposes."

"If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow, involving the dearest rights of all—the rights of conscience.

"It is perhaps fortunate for our country that the proposition should have been made at this early period while the spirit of the Revolution yet exists in full vigor."—*American State Papers,* pages 234, 236, 237, 239, 244, 250, 253.

At the time the present Sunday-closing arrangement was in the Senate Committee, repeated attempts were made to secure a hearing on the part of those who could have pointed to the exigencies which have arisen, as set forth in Mr. Roper's report, but the committee, of which Senator Jonathan Bourne was chairman, did not view with favor the application therefor.

The thing for Congress to do is to keep within the beaten path of a pa-

triotic ancestry, which refused to turn the course of our country from a civil to a quasi religious affair. Sunday observance by compulsion of civil law has always proved unsatisfactory, and can meet with no other result, because such legislation antagonizes and repudiates the principles of civil and religious liberty.

S. B. HORTON.

**Field Notes**

THE new church building at Ford's Store, Md., was dedicated a few weeks ago.

THE recent tent effort in Richmond, Va., has resulted in fifteen new Sabbath-keepers.

THE baptism of five persons in the Juniata River, in eastern Pennsylvania, is reported by Elder A. R. Bell.

ON a recent Sabbath twenty-three persons were baptized by Elder O. F. Butcher in the South Lancaster (Mass.) church.

**Publishing Department**

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

**The Summary**

OUR summary this month is a reminder that we cannot slacken our efforts if we are to continue our upward progress. The summary is a good one, but the book sales show a falling off from the corresponding month last year. The periodical sales also show a decrease. This falling off is in both the home and foreign fields. We are glad to note that six of the unions in the North American field show a gain over November of last year, and a few of the foreign fields also show a gain.

As we enter upon the new year, shall we not make stronger efforts than ever before to increase the circulation of the printed page in every field? Cannot every worker improve upon the record made during 1913? We have great reason to be encouraged in this branch of the work. Reports are continually reaching us of persons' accepting the truth through the printed page. Let us take courage and press forward more vigorously than ever before.

**Interesting Experiences in the Mexican Revolution**

THE following word comes from Brother C. P. Martin, written on board the battleship "Rhode Island," in Tampico harbor, December 16:—

"Some one has said that 'variety is the spice of life.' If this is so, then we are still enjoying(?) some of the spices that belong to life. Long since you doubtless heard of the rebel attack on Tampico. The two New Mexican boys and I were there and had about one half of the town canvassed and many orders to deliver. We could not get away. Trains kept coming in from San Luis, and offers were made to get

**Colporteurs' Summary for November, 1913**

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
<b>ATLANTIC</b>							
Maine	6	212	\$ 180.35	\$ 46.75	1575	\$ 157.50	\$ 91.00
N. New England	5	187	178.76	524.94	314	31.40	46.40
Massachusetts	8	215	283.18	286.77	1656	165.60	106.00
S. New England	7	204	311.18	289.35	1625	162.50	125.50
New York	13	365	358.65	1558.80	171	17.10	78.50
W. New York	7	334	264.45	187.30	260	26.00	125.00
Gr. New York	11	516	541.50	1025.54	4300	430.00	274.50
Totals	57	2033	2118.07	3919.45	9901	990.10	846.90
<b>COLUMBIA</b>							
Ohio	26	2072	2380.95	1020.90	1862	186.20	414.80
West Virginia	7	674	534.20	580.55	187	18.70	1.50
Virginia	9	405	376.55	41.00	896	89.60	123.10
Chesapeake	5	393	491.25	815.90	595	59.50	87.50
E. Pennsylvania	8	493	514.90	961.60	838	83.80	125.50
W. Pennsylvania	9	708	940.16	1226.20	1110	111.00	109.00
New Jersey	8	755	577.45	455.50	1817	181.70	99.20
Dist. of Columbia	9	550	713.90	295.00	535	53.50	77.50
Totals	81	6050	6529.36	5396.65	7840	784.00	1038.10
<b>LAKE</b>							
E. Michigan	10	578	442.15	290.20	3083	308.30	218.40
W. Michigan	4	283	181.10	167.80	230	23.00	30.50
N. Michigan	4	96	57.35	375.50	355	35.50	14.00
Wisconsin	2	199	179.80	339.60	397	39.70	152.50
N. Illinois	4	348	242.10	415.70	2295	229.50	225.40
S. Illinois	11	1230	1272.75	1113.35	80	8.00	74.20
Indiana	17	1352	1286.75	177.00	315	31.50	133.70
Totals	52	4086	3662.00	2879.15	6755	675.50	848.70
<b>EASTERN CANADIAN</b>							
Ontario	3	233	252.82	234.20	546	54.60	90.00
Quebec	1	110	119.87	.....	70	7.00	50.00
Maritime	3	140	134.95	81.00	100	10.00	.....
Newfoundland	..	.....	.....	111.25	100	10.00	.....
Totals	7	483	507.64	426.45	816	81.60	140.00
<b>SOUTHERN</b>							
Louisiana	17	1005	762.10	464.40	235	23.50	65.50
Alabama	16	1278	756.55	921.00	425	42.50	45.00
Kentucky	14	1076	1127.70	841.00	1210	121.00	124.10
Mississippi	22	1952	925.65	2735.55	215	21.50	57.50
Tennessee River	13	1487	885.75	1470.25	847	84.70	166.60
Totals	82	6798	4457.75	6432.20	2932	293.20	458.70
<b>SOUTHEASTERN</b>							
Cumberland	11	992	665.05	1167.17	145	14.50	15.50
Georgia	11	702	324.20	967.45	1480	148.00	204.50
North Carolina	14	1367	1069.50	1141.90	791	79.10	63.50
South Carolina	15	1362	974.80	397.00	762	76.20	30.50
Florida	5	203	192.00	1063.15	277	27.70	25.50
Totals	56	4626	3225.55	4736.67	3455	345.50	429.50
<b>SOUTHWESTERN</b>							
Arkansas	16	1061	617.40	830.37	117	11.70	32.50
Oklahoma	29	2089	855.63	602.35	635	63.50	31.30
W. Texas	3	110	39.00	390.30	.....	.....	.....
S. Texas	7	482	458.35	1393.67	395	39.50	90.70
N. Texas	16	878	534.10	308.80	247	24.70	6.10
New Mexico	4	335	616.00	497.30	265	26.50	20.00
Totals	75	4955	3120.48	4022.79	1659	165.90	180.60
<b>CENTRAL</b>							
N. Missouri	6	184	360.20	190.50	1369	136.90	151.50
S. Missouri	12	567	1195.05	424.45	190	19.00	152.60
E. Colorado	24	700	645.70	419.90	600	60.00	80.00
W. Colorado	7	205	244.05	282.30	185	18.50	2.50
Nebraska	2	114	232.10	441.55	550	55.00	211.10
Wyoming	1	79	121.15	.....	.....	.....	3.50
E. Kansas	..	.....	.....	.....	232	23.20	114.90
W. Kansas	15	512	560.70	384.30	790	79.00	50.50
St. Louis Mis.	..	.....	.....	.....	.....	.....	.....
Totals	67	2361	3358.95	2143.00	3916	391.60	766.60
<b>NORTHERN</b>							
Iowa	3	355	1434.85	566.69	3368	336.80	264.60
Minnesota	6	.....	201.55	413.65	1400	140.00	318.50
North Dakota	..	.....	.....	.....	445	44.50	17.50
South Dakota	2	25	84.30	30.00	732	73.20	11.60
Totals	11	380	1720.70	1010.34	5945	594.50	612.20



UNIONS	Books				Periodicals		
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
<b>PACIFIC</b>							
California	..	....	\$.....	\$.....	2306	\$ 230.60	\$.....
N. Cal.-Nev.	5	311	491.30	372.95	240	24.00	50.30
Arizona	..	....	.....	81.00	200	20.00	.....
S. California	25	667	877.05	1316.45	7100	710.00	205.20
Utah	..	....	.....	198.85	95	9.50	2.50
Gen. California	4	77	111.90	140.15	300	30.00	52.20
California Coast	14	274	250.30	232.60	350	35.00	151.50
Totals	48	1329	1730.55	2342.00	10591	1059.10	461.70
<b>NORTH PACIFIC</b>							
W. Washington	9	216	326.70	381.30	1800	180.00	236.20
Upper Columbia	8	361	958.20	948.05	450	45.00	39.00
W. Oregon	7	337	333.10	707.15	1125	112.50	231.80
S. Idaho	4	89	300.55	102.90	175	17.50	28.70
Montana	7	80	263.00	.....	405	40.50	84.00
S. Oregon	6	101	158.85	135.75	380	38.00	16.00
Totals	41	1184	2340.40	2275.15	4335	433.50	635.70
<b>WEST CANADIAN</b>							
Alberta	..	....	276.40	.....	615	61.50	230.00
Manitoba	..	....	61.82	.....	460	46.00	.....
British Columbia	..	....	128.70	.....	2360	236.00	32.10
Saskatchewan	..	....	337.96	.....	1140	114.00	35.50
Totals	..	....	804.88	.....	4575	457.50	297.60
Subscription lists	.....				27670	2767.00	3184.00
Foreign and miscellaneous	.....				9961	996.10	975.20
<b>FOREIGN UNION CONFERENCES AND MISSIONS</b>							
British	51	5262	2669.51	1955.05	146405	2970.80	2833.07
Australasian	67	4562	9459.16	12852.11	.....	2387.25	1909.66
South African	12	1230	1539.24	750.07	.....	.....	52.85
Indian	21	2873	668.26	491.38	.....	.....	56.78
Scandinavian	105	14302	5542.73	5513.30	2449	130.16	332.46
E. German	95	9552	2896.50	13585.10	52825	1203.92	10265.20
W. German	100	9332	2975.04	.....	85142	2221.53	.....
Danube	32	3069	754.05	.....	4154	.....	.....
Gen. European	99	10998	3654.22	.....	26076	689.27	.....
Russian	29	.....	2757.26	1573.48	.....	25.75	.....
Siberian	4	.....	404.89	206.23	.....	.....	.....
Latin	7	763	759.11	866.46	5883	141.36	188.05
Mexican	2	97	110.37	.....	12902	547.28	.....
Porto Rico	3	.....	207.45	60.00	.....	129.40	118.01
Cuba	6	256	578.00	1029.50	.....	.....	26.60
West Caribbean	5	.....	761.31	.....	1329	132.90	.....
Philippine Islands	1	80	298.93	472.28	.....	5.49	.....
Levant	6	375	40.73	139.11	.....	.....	.....
Korean	..	....	35.53	.....	2237	55.92	.....
South American	28	1532	2700.00	1707.31	.....	296.80	77.21
Japan	10	1120	9.86	.....	2016	62.17	.....
Brazil	32	.....	1551.20	639.64	.....	.....	.....
Totals, foreign	715	65403	\$40373.35	\$41841.02	341418	\$11000.00	\$15859.89
Totals, N. Am.	577	34285	33576.33	35583.85	100351	10035.10	10875.50
Grand totals	1292	99688	\$73949.68	\$77424.87	441769	\$21035.10	\$26735.39

**Comparative Book Summary**

	1908	1909	1910	1911	1912	1913
Jan. ....	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88
Feb. ....	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12
March ..	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42
April ...	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45
May ....	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01
June ...	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38	139,217.06
July ....	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74
Aug. ...	66,946.38	71,652.97	91,145.11	91,810.46	103,165.60	111,660.64
Sept. ...	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70	73,732.12
Oct. ....	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07	84,013.90
Nov. ...	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68
Dec. ...	39,873.18	45,759.73	54,663.93	58,386.24	57,291.91	.....
Totals	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	.....

**Comparative Summary of American Periodicals**

	1910	1911	1912	1913		1910	1911	1912	1913
Jan.*	89462	122202	121666	177080	Aug.	152520	215773	183119	153849
Feb.	116198	99234	144257	201659	Sept.	120020	135179	173077	127017
March	132165	244003	207529	166499	Oct.	116157	164537	587830	126562
April	183981	192757	189498	152088	Nov.	102795	110326	108755	100351
May	174886	141204	162220	166465	Dec.	99137	98541	111199	.....
June	193727	145025	163120	156550					
July	222146	197582	191937	176772	Totals,	1703194	1866363	2344207	.....

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

one out, but the commander refused to let any trains depart until Friday morning, and then, with no announcement, began to sell tickets to San Luis. Brother Ring and I learned of it, and he caught the train. Brother Carrasco, not hearing of it in time, could not go, so I concluded to stay with him.

"Friday evening all consuls, through the North American consul, ordered all foreigners to go aboard the cruiser 'Tacoma.' I easily secured a pass for Brother Carrasco. We went down to the docks about 8 P. M., and two hours later were transferred to the little gunboat 'Wheeling,' which had just come in. We were then brought down the river, and at 1:30 A. M., Sabbath morning were placed on the battleships in the Gulf. (I was sorry our flight was on the Sabbath.) There are between four hundred and five hundred of us on battleships here in the harbor. We all have offers to be carried to New York or Vera Cruz or to stay here. I understand the New York boat is crowded. Nearly every one on board the ship expects to stay, I among the rest.

"If Tampico is not taken, all the good orders I have on my list can be delivered. I can land today or tomorrow. The Lord is wonderfully blessing us, and I believe that he is leading."

**The Home Missionary Motto and Aim for 1914**

A DEFINITE aim always aids in the accomplishment of any work. Therefore we have adopted for the motto for the Home Missionary Department for 1914, "Every Sabbath keeper an active worker," and for the aim, "Every Sabbath keeper to bring at least one soul to Christ during 1914."

We may draw a lesson from the experience of the children of Israel during their travels in the wilderness. They were guided by the pillar of cloud. When it moved they were to move. They did not need to go back to be left behind; it was sufficient for them to stand still. The cloud would pass on, and they would be left behind. They did not even need to stand still. If they traveled slowly, not keeping pace with the cloud, they would soon be left farther and farther behind.

It is so in this message. We have come to the days when the third angel's message is moving rapidly. We do not need to backslide to be left behind, out of touch with God and his work. If we move forward slowly and reluctantly, the message will soon be far beyond us, and we shall not have shared in the blessings that have been given to those who have traveled with it.

We are living in the time when this message is to be finished. Everything about us shows this. It is impossible to take up any daily paper without finding in it some fulfillment of the signs which tell that the coming of the Lord is at the door. We also see evidences that the end is near in the dealings of the Lord with his people.

The recent Atlantic Union Conference was truly a Pentecostal meeting. The experiences in putting away wrongs, in drawing together in brotherly love and unity, in healing, in seeking the Lord, were beyond description. Since this meeting closed, the good work is going on, and the Lord is pouring blessings on

his people. Similar reports are coming from other places. We are evidently in a time of great revival, of preparation for speedily finishing the work. But a time of revival also means a time of scattering, for it will leave every one either better or worse, according as he relates himself to it. The Lord's call is a call to consecration and to work. Only as a hearty and loyal response is made to the Lord's call may we receive the special blessings he is giving to prepare his people to stand through these last days.

In view of these things, is it too much to suggest that every Sabbath keeper work and pray for the salvation of at least one soul in one year? It is by no means an impossible thing, for if we pray with persevering faith, and work in the power of the Lord, we can accomplish great things. Think of the joy that would fill our hearts if, at the end of 1914, each of us could have at least one soul to present to the Master. If such a year's work did not finish this message, it would be a very long step in that direction.

In order to reach our aim we shall have to work definitely and systematically. We should sow as much seed as we possibly can, as not all may bring forth fruit. We should pray for the seed we sow, that the Lord will cause it to take root in some honest heart. As soon as we see signs of interest in any one for whom we are working, we should begin to pray definitely for him by name, while continuing to work for him. In this work we may claim the Saviour's promise, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14. It is the persevering prayer of faith, together with persistent effort, that will gain the victory.

As we see the possibility of finishing the work in a short time, should not joy fill our hearts? Should we not, one and all, do our utmost to reach this aim of at least one soul brought to the truth in 1914?

E. M. GRAHAM.

### Comparative Summary for Foreign Periodicals

JANUARY, 1912, 457,122 copies, value \$11,248.02; 1913, 402,908 copies, value \$10,301.63.

February, 1912, 384,735 copies, value \$9,671.61; 1913, 394,257 copies, value \$12,342.06.

March, 1912, 378,416 copies, value \$10,170; 1913, 395,933 copies, value \$12,987.49.

April, 1912, 358,150 copies, value \$9,540.85; 1913, 630,998 copies, value \$17,795.92.

May, 1912, 383,087 copies, value \$14,418.45; 1913, 481,712 copies, value \$15,547.70.

June, 1912, 353,606 copies, value \$11,583.20; 1913, 331,775 copies, value \$13,610.33.

July, 1912, 369,898 copies, value \$12,774.73; 1913, 335,770 copies, value \$10,831.02.

August, 1912, 346,928 copies, value \$10,831.40; 1913, 313,746 copies, value \$9,987.06.

September, 1912, 332,948 copies, value \$10,889.11; 1913, 285,257 copies, value \$9,537.95.

October, 1912, 379,837 copies, value \$12,255.77; 1913, 303,818 copies, value \$9,824.08.

November, 1912, 507,894 copies, value \$15,859.89; 1913, 341,418 copies, value \$11,000.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### The Tennessee Trial

WE thought our people would be interested to learn some of the particulars of the prosecution of Brother J. S. Rooker, at Waverly, Tenn., for violation of the Sunday law. The trial occurred on Tuesday, December 16. As previously reported, the court convicted Brother Rooker and fined him one dollar.

Hon. Cyrus Simmons, of Knoxville, Tenn., was the attorney for the defendant, and Attorney-General Bowman prosecuted the case on behalf of the State of Tennessee. It was a long, hard battle, lasting three hours, and the jury deliberated for another hour before they could come to an agreement. Every inch of the ground was contested; but by the special help of the Lord the truth and religious liberty principles were ably advocated and defended by Brother Simmons. Every one present, except the attorney-general, was ready to admit that we had the truth on our side and produced the ablest arguments during the trial.

There were about ten lawyers present, and they admitted to us that we had the best of the argument even though the law was against us. They said they never knew there was so much involved in the Sunday question, and that they were going to read up on the subject and do all they could to repeal or change the law if they ever got a chance at it. Six of the jurymen with whom we had conversation afterward, agreed it was a bad law, and that our people ought to enjoy equal protection with those of other faiths in the State of Tennessee. Eight of the jurymen cast their votes to acquit on the first ballot. But the others insisted that they were under oath to uphold the Sunday law, and with this argument the rest were finally persuaded to cast their votes also for conviction.

The courthouse was well filled with spectators. The deepest interest was manifested, and it was very evident from the remarks that were made the following evening that we had the hearts and sympathies of "the common people."

The February number of the *Watchman* will give the full details of the trial, and we trust it will be given a wide circulation not only in Tennessee, but throughout the whole country. The *Liberty* magazine for the first quarter of this year also gives an interesting account of this and former trials in Tennessee.

As soon as the court had convened and the indictment was read, Attorney Simmons attempted to induce the court to accept a demurrer which he had prepared against the indictment, and made a motion to quash the case, but the court overruled the demurrer.

Court: "I think the indictment

charges the offense sufficiently to put the defendant on no exception in view of our statutes and in view of liberal interpretation of preceding cases. The demurrer will be overruled. All the questions following the first ground of demurrer have been settled by the supreme court of Tennessee, and they are not open to controversy so far as this court is concerned."

Mr. Simmons: "I have a manuscript of description on second grounds for a demurrer."

Court: "When rendered?"

Mr. Simmons: "In 1899, on the ground that the Sunday law is obsolete, openly and universally violated. It is after the style of this case. It covers the violation of every Sunday statute for the purpose of paying penalty under statutes. The construction of the statute came under the ruling of the court and later this decision by the court of civil appeals was affirmed by the supreme court of the Knoxville division."

Court: "I would not follow court of civil appeal against supreme court of the State of Tennessee."

Mr. Simmons: "This case was that of a man running a restaurant in Knoxville, and conducting a little fruit stand in the suburbs of the city, which he kept open selling fruits, etc., on Sunday. The court held that he was not amenable to the statutes because he was not pursuing his ordinary avocation of life. His business was to run a restaurant in Knoxville, and this did not come within the definition of the statute."

Court: "You need not proceed further, my ruling is that that action did not come within the province of the statute. I must overrule your demurrer on second grounds."

Mr. Simmons: "Your Honor, in support of the ground for a justifiable reason for a demurrer I wish to present two special pleas. These special pleas are based on the rights of the individual concerning his religious belief and the free exercise of his conscience as set forth in the bill of rights in Tennessee."

Court: "You need not read any further. I cannot set aside the decision of the supreme court. The supreme court in the Parker case, as recorded in '16 Lea,' has given a judicial decision in which the religious belief and the rights of conscience as set forth by Mr. Parker were overruled and held as not sufficient ground to exempt from the observance of the Sunday law of Tennessee. Your pleas would not be persuasive in the face of the supreme court decision. I do not care to hear anything further on the demurrer. It is not necessary to consume time on matters which have been decided by higher authority. I could not override the decision of the supreme court. I am firmly bound by what the supreme court has done. As a lawyer, you know that as a judge of an inferior court I am bound by the decisions of the supreme court, otherwise I am subject to impeachment. As far as any question of conscience is concerned, it is not necessary to consume time upon that proposition. Are you ready for trial?"

After this preliminary argument the trial began in real earnest. It was a nerve-racking experience from beginning to end. It was very apparent after this experience that we were at the mercy of the court, that an inexorable

## News and Miscellany

Notes and clippings from the daily  
and weekly press

law held us in its grip, and that the most sacred guaranties of the rights of conscience and religious belief as set forth in both national and State constitutions counted for nothing in the face of a judicial decision of a State supreme court, rendered by one man on the bench who was evidently biased by his own religious convictions when he rendered his decision in the Parker case,—one of our brethren who was formerly convicted for the same offense.

One of the peculiar features of the case was that each of the prosecuting witnesses, and the neighbor who indicted Brother Rooker, admitted that they had occasionally worked on Sundays, even to the hoeing of corn, for which they were prosecuting the defendant, but that they had not done it within a year, and so they did not violate the law, as it had to be within a year from date of the indictment to be a violation of the law. Moreover, none of the witnesses except Brother Rooker's own son had seen him at work on Sunday at any time. They had merely seen him pass along the road to his fields, which were three miles from any public road. Yet they convicted him on the ground that his work on Sunday was a public nuisance and set a bad example before the public in that it corrupted public morals.

Evidence was also produced that many of the defendant's neighbors worked regularly on Sunday, cutting wood, rafting logs, fishing, cultivating fields, shelling corn, etc., all prohibited under the Sunday law; but because they did not do these things on religious grounds, the law was so construed by the court as to exempt them from its penalty. But when the statute is called into question on the plea of the rights of conscience and religious convictions, then the Sunday law must be upheld according to the decision of the court. Conscientious convictions must be set aside, and the penalty must be inflicted.

The most interesting features of the trial were the speeches of the attorney-general, those of the attorney for the defense, and the charge of the judge to the jury. These will be found in the issue of the *Liberty* magazine for the first quarter of 1914.

One thing that impressed us very much was the fact that the law of Tennessee is so constructed in reference to the penalty for Sunday violations that the State can collect the fine and costs if a person is worth more than \$2,000; and the individual has no option in the matter. For a succession of violations, the court can impose any fine in its discretion. This shows us plainly that the time is not far distant when our property may be confiscated. Now is the time to use our means in the cause of God.

C. S. L.

A MOTHER sought the pardon of her son from the first Napoleon. The emperor said it was his second offense, and justice demanded his death. "I don't ask for justice," said the mother, "I plead for mercy." "But," said the emperor, "he does not deserve mercy." "Sire," cried the mother, "it would not be mercy if he deserved it, and mercy is all I ask for." "Well, then," said Napoleon, "I will have mercy." And her son was saved. It is only by the exercise of his great mercy—treating us better than we deserve—that God can save us.

—It is reported that Enrique Gero-stieta, minister of justice, will become president of Mexico early in 1914, and that General Huerta will take the field against the rebels.

—Real estate has reached a record price in Philadelphia, Pa. A lot in the city, 74 x 100 feet in size, was recently sold for \$2,350,000, making the price paid equivalent to \$307 a square foot.

—Nine lives and a property loss amounting to millions of dollars were the toll taken by a great wind-and-rain storm which swept the Atlantic coast and the region about New York City on December 26.

—Nearly half a hundred cities in the United States had community Christmas trees by way of celebrating December 25, last year. Washington, D. C., was included in this list for the first time. The celebration was held on the plaza in front of the Capitol building.

—Seventy-two persons, mostly children, were killed on Christmas eve in Calumet, Mich., when a cry of fire caused a panic in a crowded hall where the wives and daughters of the copper mine strikers had arranged a Christmas celebration. Seven hundred miners and their wives were there to see the children receive their presents.

—On Tuesday of the week ending December 27, an American reporter, Frederick Burlingham, descended to the floor of the crater of the volcano Vesuvius. At a depth of 1,212 feet in the heart of the mountain, he took motion pictures of boiling lava while the volcano was active. Scientists had declared this feat impossible, so great is the danger from sulphur and acid fumes.

—The British are choice of their historic monuments, and correspondingly expert in their preservation. Sir Isaac Newton's house, which had been condemned to demolition, commended itself to the preservation societies; and, being unable to save the house on its site, they took it to pieces, brick by brick, and board by board, to rebuild elsewhere when a suitable place can be chosen. Every detail of its construction, from the tiles to the floor boards, was marked and numbered, and a plan of the structure was recorded by a prominent firm of London architects. The building has thus been packed away, and it is announced that its more important rooms will be set up again at the manor house in 1914 for a special Newton and Burney exhibition.

—The death of Emperor Menelik of Abyssinia was officially reported from Addis Abeba on December 22. He has been reported dead on many occasions, but this is the first time an official announcement has been published. Emperor Menelik was born at Ankober on July 17, 1844. He was a son of Haeli Melicoth, king of Shoa, and was reputed a direct descendant of the queen of Sheba and King Solomon. Menelik became famous chiefly in connection with the war between Abyssinia and Italy,

when he organized an army of 70,000 men and defeated the Italians, dictating his own terms of peace. The heir to the throne, Prince Lidj Jeassu, is only twenty-one years of age. He is said to possess great intelligence, and speaks English, French, and German. He was chosen several years ago by Menelik himself as heir apparent. The late monarch is said to have possessed a private fortune of \$25,000,000.

—Fresh eruptions have caused further destruction of life among the natives of the island of Ambrim, in the New Hebrides group. Dip Point, on the western coast of the island, has been buried beneath a heavy fall of cinders, and many of its inhabitants are missing. Two local steamers rescued 1,300 natives. No Europeans nor Americans have been injured or killed.

### NOTICES AND APPOINTMENTS

#### Western Canadian Union Conference

THE third biennial session of the Western Canadian Union Conference has been appointed to meet at Lacombe, Alberta, Feb. 11-22, 1914, to elect officers for the next union conference term, and to transact such other business as may properly be considered by the delegates at that time.

In connection with this meeting, there will be held a ministerial institute and a colporteurs' convention. Instruction will be given in Sabbath school, home missionary, and young people's work, also for the help of church officers.

This will doubtless be the most important meeting ever called by this people in this field since the organization of our work here. It is hoped that our people will attend as far as reasonable at this time of year.

H. S. SHAW, *President*;  
A. H. BRIGHAM, *Secretary*.



#### International Publishing Association

THE eleventh annual meeting of the membership of the International Publishing Association will be held at College View, Nebr., beginning Friday, Jan. 9, 1914, at 10 A. M., for the election of a board of trustees for the ensuing year, and for the transaction of other business that may come before the meeting.

The members of this association are the executive committees of the General Conference, the Central Union Conference, the Northern Union Conference, and the Southwestern Union Conference; the board of trustees and counselors of the International Publishing Association; and the editors of the foreign periodicals published by the International Publishing Association. A large representation of the membership is desired at this meeting.

E. T. RUSSELL, *President*;  
G. W. ERFURTH, *Secretary*.



#### Northern Union Conference

THE Northern Union Conference will hold its sixth biennial session in the First Unitarian Church on Eighth Street and Mary Place, in the city of Minneapolis, Minn., Jan. 27 to Feb. 8, 1914. Each conference in the union is entitled to one delegate and an additional delegate for each one hundred and fifty members. The first seven days of the conference will be a gospel workers' institute, and the remaining five days will be devoted to the transaction of conference business. Let all interested take notice and prepare accordingly.

CHAS. THOMPSON, *President*;  
W. H. EDWARDS, *Secretary*.

### Northern Union Conference Association

THE constituency of the Northern Union Conference Association of Seventh-day Adventists, Incorporated, is hereby called to hold its biennial session in connection with the meeting of the Northern Union Conference, unincorporated, in the First Unitarian Church on Eighth Street and Mary Place, in the city of Minneapolis, Minn., Jan. 27 to Feb. 8, 1914. The first meeting of the association will be held Wednesday, February 4, at 10 A. M.

CHAS. THOMPSON, *President*;  
W. H. EDWARDS, *Secretary*.

### General Meeting for Colored Believers

At a recent meeting of the Chesapeake Conference Committee it was decided to have a general meeting for our colored brethren and sisters in this conference. The meeting will be held in the Third Seventh-day Adventist Church, 1901 Druid Hill Ave., corner Roberts Street, Baltimore, Md., Jan. 14-18, 1914. The first meeting will be held Wednesday, at 7:30 P. M.

Arrangements have been made for those coming from a distance, so that accommodations can be promised to all who will send in their names. Board and lodging will be given free to delegates from churches to this meeting. Traveling fares will be paid by those coming to the meeting, which will be the only expense.

Besides our own conference workers, there will be representatives from our union conference. The meetings will be full of valuable instruction, and it is hoped that our colored brethren will avail themselves of this splendid opportunity of having a part in the first meeting of this kind ever conducted in this conference.

Our department secretaries will be in attendance to render help in the lines of work they represent. Let all plan to attend the meeting. The times demand that we press together and seek the Lord for help in bringing the light of truth to the 245,000 colored people in our field. All who plan to come should write to Brother G. P. Rodgers, 1901 Druid Hill Ave., corner Roberts Street, Baltimore, Md.  
R. T. BAER.

### Carpet Rags

THE Oakwood Manual Training School has recently put a first-class loom in operation, and we shall be much pleased to receive from our brethren donations of good, clean rags, suitable for tearing up and using for carpet; also old ingrain carpet that can be cut up into strips and made into rugs. Prepaid freight will be highly appreciated. Address Oakwood Manual Training School, Huntsville, Ala.

### Publications Wanted

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

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

Jessie M. Robbins, 4944 Lowell Blvd., Denver, Colo. *Watchman and Life and Health*.

## Obituaries

### Camillo Jose Pereira

IT becomes our sad duty to chronicle the death of one of our highly esteemed and efficient native fellow workers, Brother Camillo Jose Pereira. During more than twenty years of missionary effort in Brazil, this is only the second time that we have had to send word that a worker has fallen in death at his post of duty. This certainly indicates that

missionary work in Brazil is not so dangerous to life as many have supposed, and as it is in some other countries. The first case was that of Brother Blumhofer, a canvasser in Rio de Janeiro, who died in 1903; and now death takes from us Brother Camillo, who died in Bahia a short time ago. Brother Camillo identified himself with this people under the labors of the writer in 1905. Being encouraged to take part in the work, he at first did what he could in his spare hours, but finally abandoned his trade as a mason, and devoted his whole time and energy to the proclamation of the third angel's message. Since his conversion he has been a diligent and devoted Bible student. In his desire to be able fully to inform himself, he soon gained a fair knowledge of the English language, that he might have access to our English literature. Thus he became well informed in regard to the truth. For some time past Brother Camillo had been failing in health, but no one thought that his end was so near. As he had grown rapidly worse in the last few weeks, he was finally persuaded to have a medical examination. This revealed the fact that the dread disease tuberculosis had marked him for its victim, and he died very soon after. The deceased was a faithful, efficient, untiring worker, and in his death the East Brazil Mission has lost one of its best workers. But whereas he sleeps, his works do follow him. Brother Camillo's wife having died some years ago, he leaves of his own family only a little son to mourn his departure. He was about forty years of age. Happy will be the day when death shall be no more, and when the Lord's sleeping children shall all come again from the land of the enemy.

F. W. SPIES.

KRUSE.—Alma Josephine Kruse was born Feb. 20, 1904, and died at the home of her parents in Dunbar, Nebr., Dec. 19, 1913, aged 9 years, 9 months, and 29 days. Alma was a dutiful child, of a bright, sunny disposition, and beloved by all who knew her. She bore her sickness with patience, and was not afraid to die, believing that God had accepted her as one of his little children. She loved the Sabbath school. Her parents, one brother, and two sisters are left to mourn. The funeral services were conducted by the writer, assisted by the Presbyterian pastor. J. S. HART.

ROBBINS.—Zelma Arletta Newlan was born near Lovington, Ill., Dec. 19, 1886, and fell asleep at the home of her parents Oct. 8, 1913. She was baptized at the age of thirteen years, and united with the Seventh-day Adventist Church at Lovington. On Oct. 13, 1907, the deceased was married to E. J. Robbins. She was patient and cheerful throughout her long illness. Her husband, one son, parents, one sister, and one brother mourn their loss. We know that our loved one sleeps in Jesus. Elder A. J. Clark preached the funeral sermon.

ARLETTA E. NEWLAN.

HUBBELL.—Jennie L. Hubbell was born at Amherst, N. Y., Sept. 30, 1852, and died at Lansing, Mich., Nov. 20, 1913, aged 61 years, 1 month, and 20 days. Thirty years ago the deceased united with the Seventh-day Adventist Church at Ovid, Mich., remaining a faithful member until her death. About seventeen years ago her health began to fail, and for the last ten years of her life she was a constant sufferer. Through it all she was patient and hopeful, and fell asleep in the hope of eternal life. Her death is mourned by a husband, one sister, and many friends.

E. I. BEEBE.

BAILEY.—Harriet L. Beers was born in Sullivan County, New York, July 24, 1833, and died at Bunker Hill, Mich., Nov. 28, 1913. The family moved to Michigan when she was but a child, and settled on a part of the farm where her death occurred. The deceased was married to George P. Bailey in 1854. To this union nine children were born, five of whom survive. Sister Bailey accepted present truth in 1863, and was one of the charter members of the church then organized near their home. Later Brother and Sister Bailey donated land

and erected a church building. Their home was always open to our laborers and visiting brethren, and our sister was truly a mother in Israel. Words of consolation were spoken by the writer from Rev. 14:13.

C. N. SANDERS.

PAUL.—Hamilton Paul was born in Allegheny, Pa., Feb. 4, 1848. He was the son of James and Nancy Hamilton Paul, who, with their family, came to Washington County, Iowa, in 1859, and settled in Oregon Township, where both parents died. The deceased was married in September, 1869, to Jennie Steen. Two children were born to them, both of whom died in infancy. The wife and mother, with one adopted child, survives. Brother Paul accepted present truth about the year 1873. From that time until his death he was a faithful member of the church, and fell asleep with the assurance that he to whom his life had been given would call him forth in the resurrection morning. Our brother was a man of upright character and strong religious beliefs, having the respect and confidence of all who knew him.

W. C. HANKINS.

HOYT.—L. B. Hoyt was born Oct. 1, 1841, in Magog, Canada, and died in Fresno, Cal., Oct. 23, 1913. At the age of seventeen he, with the rest of his father's family, left Canada to seek his fortune in the new country that was being thrown open to the public in the States. They settled in northeastern Iowa. A few years later, he, with his parents, began to keep the Sabbath, and fully embraced the doctrines held by Seventh-day Adventists. Brother Hoyt was an ardent believer, and took pleasure in trying to do everything a Christian should to please his Lord. He had a great desire to work for the salvation of others. For years he labored hard selling our message-filled books, but failing health and strength compelled him to retire to a quiet life. It seemed that his cup of sorrow was full. Death took his wife and children from him, leaving only a granddaughter, with whom he made his home during his last years. But through all the years of sorrow he held fast to the Lord, and died in the blessed hope of a part in the first resurrection. His only remaining close relatives are a brother, Dr. O. N. Hoyt, a sister, Mrs. A. G. Daniells, and a granddaughter, Mrs. Ona Quigley. The funeral services were conducted by Elder J. H. Behrens, who, with other kind Christian friends, laid him away in the Fresno cemetery to rest until the Life-giver calls him to a new and happier life.

A. G. DANIELLS.

## The Advent Review and Sabbath Herald

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

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General Church Paper of the Seventh-day Adventists

Terms: In Advance  
One Year.....\$2.00 Six Months.....\$1.00  
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REVIEW AND HERALD  
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

**THE WORK  
AND  
THE WORKERS**

THE entire January edition of *Life and Health* was sold out by January 1—a very popular number.

OUR editions of *Life and Health* so overlap that it is generally easier to furnish the *next number* in a hurry than to print another edition of the old number.

THE entire January edition of the *Protestant Magazine* was exhausted by January 1. Yet we had printed 8,068 copies over and above our subscription list, for our agents and for new subscriptions.

THE February or "Clothing and Health" number of *Life and Health* is now ready. It will be sent to all who are still ordering the January issue. It is a beauty, and very practical.

WE have just gone to press with a *second edition* of the January *Protestant Magazine*, as we anticipate a large demand for this "Pan-American Mass," "Lying Constitution," and "Mr. Bryan and Rome" number. The October, November, and December, 1913, numbers *free* with all 1914 subscriptions at \$1.00, *while they last!*

S. A. PULIS, church librarian, Newburgh, N. Y., writes: "Please find enclosed money order for \$9.00 for 30 special holiday subscriptions for the *Protestant Magazine* for six months, beginning with the January number." Then follow the names of thirty Newburgh clergymen. Let every librarian send in a good list like this to the conference tract society office at once.

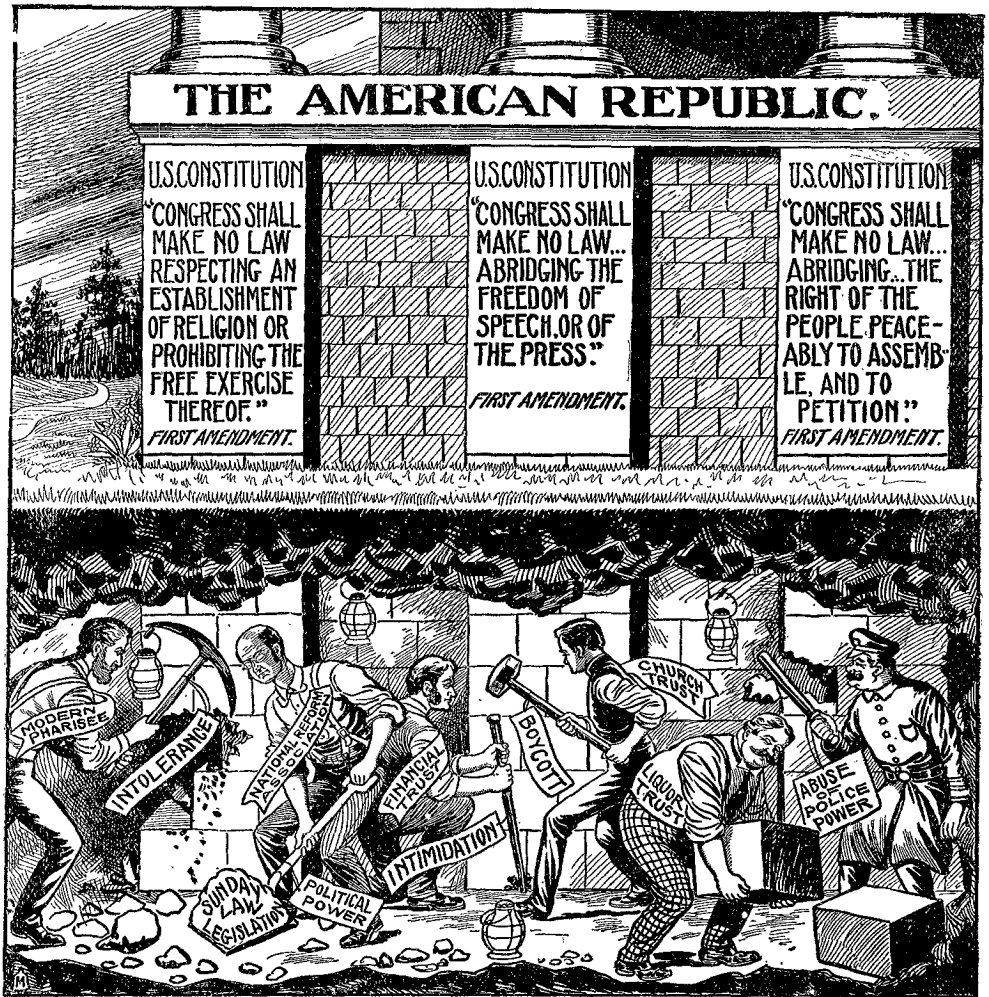
BROTHER A. F. HARRISON, general field missionary agent for the Southwestern Union Conference, does not ask *others* to do what he does not do himself. He writes: "I feel that I must drop you a few lines to congratulate you on the December ["Idolatry of the Mass"] number of the *Protestant*. It is the finest number that I have ever read. You strike out from the shoulder, and you strike hard. So I got stirred, and although I am rushed almost to death with my work, and have to leave in the morning to hold an institute at Oklahoma City, I took the time this forenoon to run out and take advantage of your special offer to send this grand journal six months in clubs, for 30 cents each. Enclosed you will find \$3.00 for 10 six-month subscriptions. May the Lord bless you. Keep right on with your good work. The people appreciate the *Protestant Magazine*." Have you sent in your ten subscriptions at the special price? Secure them today.

DR. T. J. EVANS, medical superintendent of the Loma Linda (Cal). Sanitarium, writes: "In one of my parlor lectures a short time ago, I took your journal, *Life and Health*, and read extracts from it. At the close of the lecture two men gave me the money for a year's subscription. I think this is a good plan, as the patients appreciate it and many

word for it? Ten six-month subscriptions, only \$3.00—regular price, \$5.00.

THOSE who have placed orders for the "Thomas Jefferson" and "Temperance Memorial" number of *Liberty* (First Quarter, 1914) will please be patient a few days longer. Unforeseen circumstances have delayed its publication.

**Undermining the Foundations**



**THE SAPPERS AND MINERS AT WORK**

"We want state and religion, and we are going to have it."—Jonathan Edwards, D. D.  
 "Congress must establish a standard of religion, or admit anything called religion."—Prof. C. A. Blanchard.  
 "This nation must have a religion of its own, and a worship of its own."—Christian Statesman.  
 "We made a mistake in the first place in not founding our government upon the Christian religion."—J. S. McGaw.  
 "The object of this society shall be . . . to secure such an amendment to the Constitution of the United States as will . . . place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."—Article II, National Reform Constitution.  
 "If the American republic is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation [separation of church and state], and the acceptance of the Catholic principle by the American people."—Catholic World, September, 1871.

**Above Striking Cartoon Is Found on Current "Liberty" Cover**

Every number of *Liberty* magazine hits the mark! It puts a new hole in the old church-and-state-union target. The current or "America" number is being viciously attacked by both Romanism and National Reformism. The *Catholic Standard and Times* of November 15 devotes a 28-inch editorial to an attack upon three of its articles, and the *Christian Statesman* for November, official organ of the National Reform Association, devotes four of its editorial pages to an attack upon one article. If you say so, we will begin YOUR list of subscriptions with this "America" number. Sample copy, 10 cents. One year (four numbers), 35 cents. Place five of your friends or town officials on the subscription list for one year for only \$1.00, or 20 cents each. Send \$1.00 for 20 or \$2.00 for 50 copies. Sell or give them away.

subscribe. This gives them something permanent and a reference for future time." Will not other physicians who appreciate this magazine speak a good

BROTHER E. L. RICHMOND, superintendent of our publishing house, assures us that the February cover for *Life and Health* excels even the January cover.



