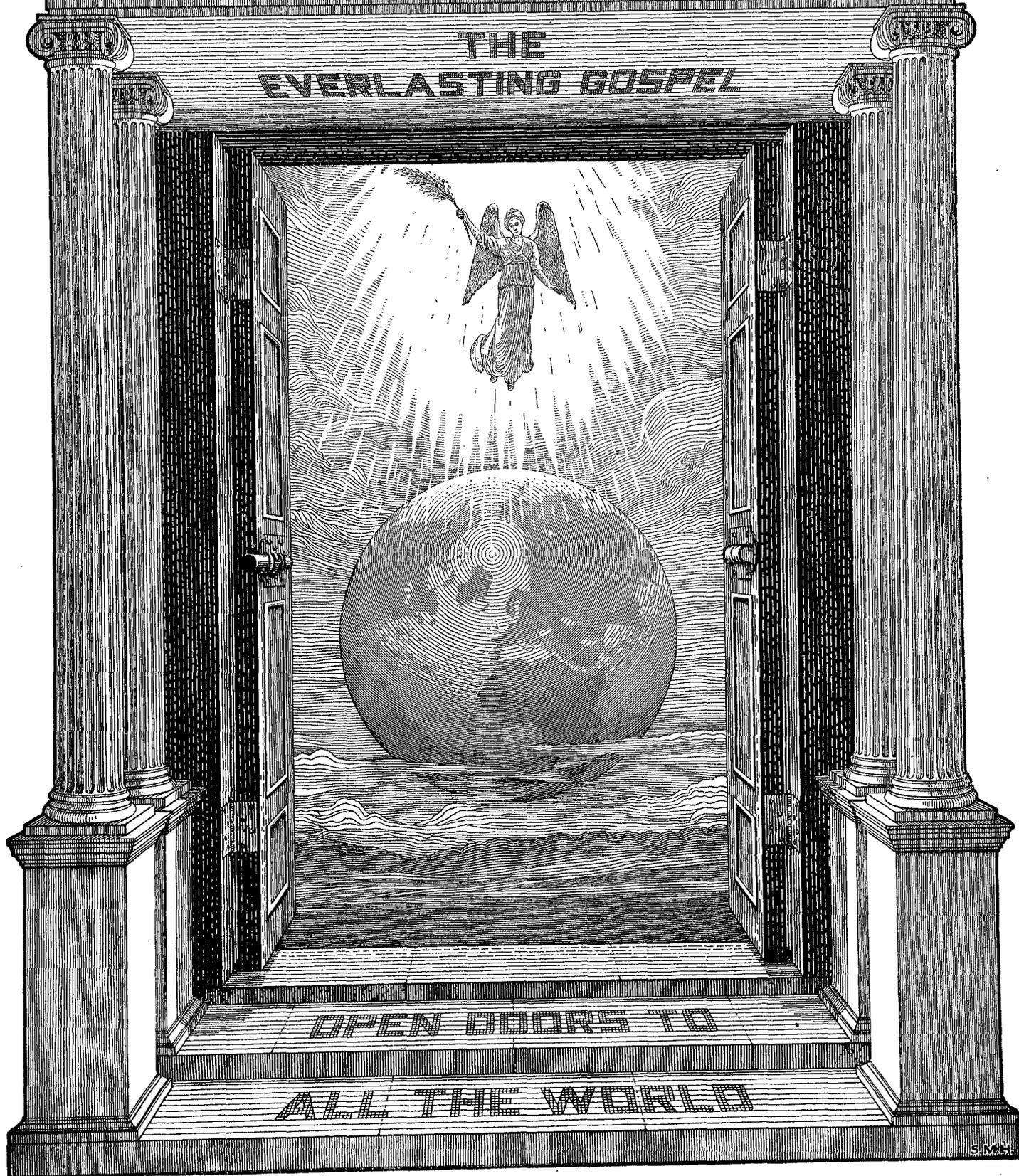


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**REVIEW AND HERALD**

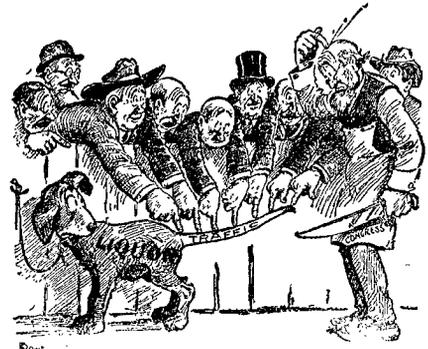
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Nos. 5 and 6 are taken from the revised edition of "History of the Sabbath."

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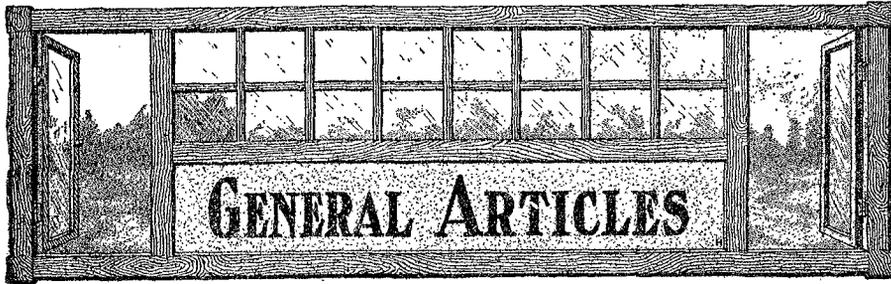
# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

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

VOL 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 22, 1914

No. 4



## His Love and Mine

VICTOR BRICKEY

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter 1: 8.

WHY should I love one whom I have not seen? Why should I rejoice with joy unspeakable? Why should I place confidence and hope in this Jesus? What has he done that should inspire confidence? These natural eyes have never seen him; these arms of flesh have never embraced him; yet believing, I am able to rejoice with joy unspeakable in his love.

I love him because he first loved me. I may not now see him with these natural eyes, but believing, I see him lay aside his riches and glory and honor with the King of the universe, and the worship and adoration of the angels, to come down here to this world darkened by sin, full of perplexity, worry, and heartaches, that he might learn to be a merciful and faithful high priest, and lift me above the sin of this world and lead me to God.

How can I help but love him? He might have remained with his Father in glory. He was a great king, yet he came down here to be my servant. His was a life of hardship and toil, tramping from one city to another, helping those in need, persuading men everywhere to turn to God. They persecuted him. They reviled and mocked him. They smote him. They spit in his face. They put thorns on his brow, and pressed them into the flesh, sending the blood trickling down his face. They condemned him as a traitor to the government, and whipped him till he was so weak he could scarcely walk.

What a scene for heaven to behold! Its King being whipped by mortal men. At last they took him out and actually nailed him fast to a wooden cross. There he gave up his life for my sins:

and though I have not seen him, yet believing, I love him for his love to me; and I rejoice because he is risen again and I am saved by his life. I rejoice because he said: "I go to prepare a place for you. And . . . I will come again, and receive you unto myself; that where I am, there ye may be also." And he says again: "Surely I come quickly." Because of my love for him, I long to see his face and be with him. My heart cries out, "Even so, come, Lord Jesus."

Pueblo, Colo.

## The Sabbath Universal

R. H. BROCK

THE Holy Scriptures very forcibly teach that the seventh-day Sabbath, made at creation, is of universal application, and that the whole world is under perpetual obligation to observe it. In the very beginning the Sabbath was made, and sanctified, or set apart for holy use. God blessed the seventh day; he blessed it for man, that on that day above any other day of the week man might receive rich blessings, and in return honor his Creator. In grateful praise man would say, "Bless the Lord, O my soul, and forget not all his benefits."

In Ex. 31: 16 the Sabbath is called a perpetual covenant. It is a perpetual reminder of God's rest. The only reason given in all the Bible for the origin and existence of the Sabbath is that God rested upon that day. It is God's rest day. It belongs to God only. It is the Lord's day. "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28.

At Sinai God said, "The seventh day is [present tense] the Sabbath of the Lord." Some eight hundred years later we hear him say, "For thus saith the Lord unto the eunuchs that keep my Sabbaths." Isa. 56: 4. In Isa. 58: 13 (608 B. C.) God says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day."

Christ says, "The Son of man is Lord also of the Sabbath." Mark 2: 28. The apostle John says, "I was in the Spirit on the Lord's day." Rev. 1: 10. Thus from Genesis to Revelation the Lord claims one day. He calls it "the Sabbath of the Lord," "my Sabbaths," "my holy day," "the Lord's day."

The apostle, in Heb. 4: 4, says, "And God did rest the seventh day from all his works."

As the Sabbath is a memorial of the Creator's rest at creation, a monument erected in honor to him who created all things, it is evident that all created intelligences ought to render the utmost respect to this most sacred and holy institution made for man. The slightest disrespect by any living being to this blessed and holy day would be equally disrespectful to him who made it.

Not one of God's intelligent creatures is excused from rendering to him all honor, glory, and praise, in time or eternity. "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Eccl. 3: 14.

Before the law was given on Mt. Sinai, the children of Israel were reprimanded by the Lord for disregarding the Sabbath. Ex. 16: 27, 28. The apostle Paul argues that the law was in existence before it was written at Sinai. He says, "For until the law sin was in the world: but sin is not imputed when there is no law" (Rom. 5: 13); "for where no law is, there is no transgression [or sin]." Rom. 4: 15. But sin did exist. Sin was imputed, and transgressors were punished for sin. Hence there was a law. The sin of Sodom was grievous, and God destroyed both the city and its inhabitants seven hundred years before Sinai.

In Noah's time "God saw that the wickedness of man was great in the earth." Gen. 6: 5. Wickedness is lawlessness. Why were the antediluvians condemned and destroyed with a flood? "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Verse 12. Noah was a just man, a "preacher of righteousness." "All thy commandments are righteousness." Ps. 119: 172.

Jesus said, "The Sabbath was made for man." No man can add to God's word nor take from it.

Lake City, Fla.

## The Bands of Orion

ELIZA H. MORTON

ORION, king of constellations, fair,  
"O, who can loose thy bands?" O,  
who can stay

Thy course? A group, a family, thou  
art,

Bound by a chain invisible, and all  
Thy bands are strong. Pleiades knows  
them well.

United stars! O mighty power in space!  
The puny arm of man cannot dissolve  
Thy rolling suns, nor start one little  
world

From out its orbit path. 'Tis God, and  
God

Alone, who holds the stars within their  
course,

And he would also hold his church  
adown

The path of time by influences sweet,  
And make its members shine as stars.  
The God

Who cares for whirling suns will care  
for us.

"Deep calleth unto deep" within thy  
sky,—

A cavern vast in space, a shining way,  
A nebula, an opening beyond, and depths  
The human mind can ne'er, no, ne'er ex-  
plore,

A corridor of glory bright, star-lined,  
Leading to where?—To God's own  
throne afar,

Round which the circling suns revolve,  
through which

God's voice shall sound when time shall  
be no more.

O star-decked path of pearly light! The  
one,

The very one, through which our Sav-  
iour swept

When he ascended to his Father's throne,  
And angels sang, "Lift up your heads,  
O gates!

O, be ye lifted up, ye doors, and let  
The King of glory in, the mighty Lord!"  
And back the question came, "The King,  
who is

The King of glory, who?" And all the  
stars

Replied, "The Lord of hosts, he is the  
King."

And in the days not far, that King will  
come

Adown that corridor, in glory clad.  
Eternal radiance from the throne will  
gleam,

And stars will wheel and shine and  
voices sing,

"O death, where is thy sting? O grave,  
where is

Thy victory?" For all the dead in  
Christ

Will rise, and with their Lord and living  
saints

Ascend, straight up that shining way,  
into

The palace of the King; while angels  
chant,

"Lift up your heads, ye gates! O lift  
them up,

Ye everlasting doors, and let the King  
Of glory in!" "Who is the King of  
glory, who?"

And all the starry throng respond, "The  
Lord

Of hosts, he is the King of glory. He  
Is strong and mighty. He is King of  
all."

And through Orion's starry depths of  
light

To earth will come a city fair when all  
The years millennial above have closed,  
The thousand years by prophets long  
foretold.

Jerusalem,—Jerusalem, with gates  
Of pearl and streets of gold,—our hearts  
cry out

For thee. Thy glory shimmers even now  
Through nebula in space, and now we  
hear,

Or seem to hear, the song that Christ  
is King.

And he will be our King, if we obey  
His word. O Saviour, come! O,  
quickly come!



## The Fall of the House of Ahab

(Concluded)

MRS. E. G. WHITE

AHAZIAH "died according to the word  
of the Lord which Elijah had spoken." As he had no son, he was succeeded by Jehoram, his brother, who reigned twelve years. Throughout these years his mother, Jezebel, was still living, and she continued to exercise a baleful influence over the affairs of the nation. Idolatrous customs were still practiced by many of the people. Jehoram himself "wrought evil in the sight of the Lord; but not like his father and like his mother: for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom."

It was during Jehoram's reign over Israel that Jehoshaphat died, and Jehoshaphat's son, also named Jehoram, ascended the throne of the kingdom of Judah. By his marriage with the daughter of Ahab and Jezebel, Jehoram of Judah was closely related to the king of Israel; and in his reign he followed after Baal, "like as did the house of Ahab." "Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto."

The king of Judah was not permitted to continue his terrible apostasy unrepented. The prophet Elijah had not yet been translated, and he could not remain silent while the kingdom of Judah was pursuing the same course that had brought the northern kingdom to the verge of ruin. The prophet sent to Jehoram of Judah a written communication, in which the wicked king read the awful words:—

"Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; and thou shalt have great sickness."

In fulfillment of this prophecy, "the Lord stirred up against Jehoram the

spirit of the Philistines, and of the Arabians, that were near the Ethiopians: and they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz [Ahaziah, Azariah], the youngest of his sons.

"And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, . . . he died of sore diseases." "And Ahaziah [Jehoahaz] his son reigned in his stead."

Jehoram the son of Ahab was still reigning in the kingdom of Israel when his nephew, Ahaziah, came to the throne of Judah. Ahaziah ruled only one year, and during this time, influenced by his mother, Athaliah, "his counselor to do wickedly," "he walked in the way of the house of Ahab, and did evil in the sight of the Lord." Jezebel, his grandmother, was still living, and he allied himself boldly with Jehoram of Israel, his uncle.

Ahaziah of Judah soon met a tragic end. The surviving members of "the house of Ahab" were indeed "his counselors after the death of his father to his destruction." While Ahaziah was visiting his uncle at Jezreel, the prophet Elisha was divinely directed to send one of the sons of the prophets to Ramoth Gilead to anoint Jehu king of Israel. The combined forces of Judah and Israel were at that time engaged in a military campaign against the Syrians at Ramoth Gilead. Jehoram had been wounded in battle, and had returned to Jezreel, leaving Jehu in charge of the royal armies.

In anointing Jehu, the messenger of Elisha declared, "I have anointed thee king over the people of the Lord, even over Israel." And then he solemnly charged Jehu with a special commission from heaven. "Thou shalt smite the house of Ahab thy master," the Lord declared through his messenger, "that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish."

After he had been proclaimed king by the army, Jehu hastened to Jezreel, where he began his work of execution on those who had deliberately chosen to continue in sin and to lead others into sin. Jehoram of Israel, Ahaziah of Judah, and Jezebel the queen mother, with "all that remained of the house of Ahab in Jezreel, and all his kinsfolks, and his priests," were slain. "All the prophets of Baal, all his servants, and all his priests" dwelling at the center of Baal worship near Samaria, were put to the sword. The idolatrous images were broken down and burned, and the temple of Baal was laid in ruins. "Thus Jehu destroyed Baal out of Israel."

Tidings of this general execution reached Athaliah, Jezebel's daughter, who still occupied a commanding position in the kingdom of Judah. When she saw

that her son, the king of Judah, was dead, "she arose and destroyed all the seed royal of the house of Judah." In this massacre all the descendants of David who were eligible to the throne were destroyed, save one, a babe named Joash, whom the wife of Jehoiada the high priest hid within the precincts of the temple. For six years the child remained hidden, while "Athaliah reigned over the land."

At the end of this time, "the Levites and all Judah" united with Jehoiada the high priest in crowning and anointing the child, Joash, and acclaiming him their king. "And they clapped their hands, and said, God save the king."

"Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord." "And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets."

"Athaliah rent her clothes, and cried, Treason, Treason." But Jehoiada commanded the officers to lay hold of Athaliah and all her followers, and lead them out of the temple to a place of execution, where they were slain.

Thus perished the last member of the house of Ahab. The terrible evil that had been wrought through his alliance with Jezebel, continued till the last of his descendants. Even in the land of Judah, where the worship of the true God had never been set aside, Athaliah had succeeded in seducing many. Immediately after the execution of the impenitent queen, "all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars."

A reformation followed. Those who took part in acclaiming Joash king had solemnly covenanted "that they should be the Lord's people." And now that the evil influence of the daughter of Jezebel had been removed from the kingdom of Judah, and the priests of Baal had been slain and their temple destroyed, "all the people of the land rejoiced: and the city was in quiet."

## Annual Feasts and Annual Sabbaths—No. 2

O. A. JOHNSON

It might be well to consider briefly the daily sacrifices and the offerings for the weekly Sabbath before considering the annual sabbaths.

The daily sacrifice consisted of a lamb. A meat and a drink offering were also brought in the morning, at the third hour, which corresponds to our nine o'clock. A similar sacrifice was brought in the afternoon, about the ninth hour, or about three o'clock according to our present mode of computing time. See Num. 28:2-8; also "The Temple," by Edersheim, pages 143, 144.

On the Sabbath two lambs were offered in the morning and two in the evening, with their meat and drink offerings. Num. 28:9, 10.

The showbread was prepared by the priests and placed on the table of showbread every Sabbath. The old bread was eaten in the holy place, "but only by such priests as were in a state of Levitical purity." Lev. 24:5-7; 1 Chron. 9:32; 1 Sam. 21:6; "The Temple," pages 184-188.

There were seven annual sabbaths which God appointed Israel to observe in a religious manner with holy convocations and sacrifices, and on these days "servile work" was forbidden. These annual sabbaths occurred on specified days in the different months, and hence fell on different days of the week from year to year, like Christmas and New Year's Day in our time.

### The First Annual Sabbath

corresponded to the first day of the feast of the Passover, and fell on the *fifteenth day* of the first month, Abib, or Nisan. "On the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the *first day* ye shall have an holy convocation: ye shall do no servile work therein." Lev. 23:6, 7. The special offerings for this day are definitely described in Num. 28:16-23.

There was a special "festive offering," called *Chagigah*, which was brought on this day, and which was termed *Pesach*, or Passover. On this Edersheim remarks as follows: "Both the Old Testament and Jewish writings show that the term *Pesach*, or Passover, was applied not only to the paschal lamb, but to all the Passover sacrifices, especially to what was called the *Chagigah*, or festive offering. . . . The *Chagigah* was brought on the first festive paschal day."—"Life and Times of Jesus," Vol. II, pages 567, 568. It is this *Chagigah*, or Passover, that is referred to in John 18:28. See "Life and Times of Jesus," pages 566, 567, and notes; "The Temple," page 218.

On the *sixteenth day* of Abib, the day following the first annual, or first Passover, sabbath, "a sheaf of the first fruits" was waved by the priest "before the Lord." Lev. 23:9-14. See "The Temple," pages 256-259.

When this second paschal day fell on the weekly Sabbath, then this Sabbath was called "an high day," just the same as if the first Passover sabbath had fallen on the seventh-day Sabbath. John 19:31. See "Life and Times of Jesus," Vol. II, page 613.

### The Second Annual Sabbath

came on the twenty-first day of Abib. It was the last day of the Passover feast. No servile work was permitted on this day; on it Israel was to have a holy convocation, and special offerings were brought to the Lord. Lev. 23:7, 8; Num. 28:24, 25. While servile work was forbidden on these annual sabbaths, yet they were allowed to prepare that which they "must eat." Ex. 12:16.

### The Third Annual Sabbath

was the Feast of Weeks, or the feast of harvest, and is called Pentecost in the New Testament. Ex. 23:16; Acts 2:1. This yearly sabbath corresponded to the Feast of Pentecost. It fell on the fiftieth day, seven full weeks and one day, from the sixteenth of Abib, the day on which the wave sheaf was brought to the Lord. This sixteenth day was always counted as the first, and Pentecost, the fiftieth day, came always on the sixth day of Sivan, the third month of the Jewish ecclesiastical year. Lev. 23:15-21; Deut. 16:9, 10. On this day servile work was forbidden; upon it the Israelites were to bring special offerings to the Lord and have a holy convocation. Num. 28:26-31.

### The Fourth Annual Sabbath

came "on the first day of the seventh month, Tisri," of the ecclesiastical year, but it was the first month of the civil year from creation; hence this day was the New Year's Day, "the commemoration of the creation of the world." See "Selections From the Talmud," by H. Polano, page 335. On this day servile work was prohibited, and Israel was to have a holy convocation on it and bring various offerings to the Lord. Lev. 23:24, 25; Num. 29:1-6. "During the whole of New Year's Day, trumpets and horns were blown in Jerusalem from morning to evening."—"The Temple," pages 297, 298. See Lev. 23:24.

The following remark on the "New Year's Day" is from the Talmud: "On New Year's Day *three books* were opened,—that of life, for those whose works had been good; another of death, for those who had been thoroughly evil; and a third, intermediate, for those whose case was to be decided on the Day of Atonement (ten days after New Year), the delay being granted for repentance, or otherwise, after which their names would be finally entered either in the book of life or in that of death."—"The Temple," page 296.

### The Fifth Annual Sabbath

was the Day of Atonement, and it fell on the tenth of the seventh month, or Tisri. This was the most sacred of all the annual sabbaths; hence work of every description was forbidden on it. On this day a final atonement was made in the sanctuary by removing, or cleansing it from, all sins transferred to it during the year through the sin offering. On this day the Israelites were to afflict their souls by fasting and prayer. The special sacrifices and services for this day are clearly set forth in Leviticus 16 and Num. 29:7-11.

The following from Rabbi Eleazer concerning the Day of Atonement is of interest: "On this great and tearful day the angel Sarnal finds no blots, no sins, on Israel." Thus he addresses the Most High: "'O Sovereign Lord, upon the earth this day one nation pure and innocent exists. Even as the angels is Israel on this Atonement Day. As peace exists in heaven, so rests it now upon this people, praying to thy holy name.' God

hears this testimony of his angel, and pardons all his people's sins."—*Selections From the Talmud*, pages 348, 349.

#### The Sixth Annual Sabbath

corresponded to the first day of the Feast of Tabernacles, and came on the fifteenth day of the seventh month.

#### The Seventh Annual Sabbath

fell on the twenty-second day of the same month, and closed the Feast of Tabernacles. Israel was to have holy convocations on these days, and servile work was forbidden on them. Various kinds of offerings were brought to the Lord upon these days, as well as on the intervening days. Lev. 23: 34-39; Num. 29: 12-38.

#### Annual Sabbaths Versus the Weekly Sabbath

Now it is important to observe that these annual sabbaths differ from the weekly Sabbath in the following particulars:—

1. The weekly Sabbath, the seventh day, was instituted at creation before the fall, while these seven annual sabbaths were instituted after the fall, at the time of the exodus, over twenty-five hundred years after creation.

2. God rested on the seventh day and blessed and sanctified it, while he did not rest upon these annual sabbaths, neither did he bless and sanctify them as he did the weekly Sabbath.

3. The command to observe the seventh day is a part of the moral law (Ex. 20: 3-17), while the commands to observe these annual sabbaths are only a part of the ceremonial law, called the law of Moses. Lev. 23: 5-39.

4. The Bible states plainly that these annual sabbaths and feasts were "beside the Sabbaths of the Lord." Verse 38.

5. The weekly Sabbath was instituted before the fall, and will therefore exist throughout all eternity on the new earth (Isa. 66: 22, 23); while the annual sabbaths and annual feasts were set apart for days on which to bring special offerings to the Lord, hence they ceased when the sacrificial law ceased at the cross. Dan. 9: 27; Heb. 9: 9, 10; 10: 1; Col. 2: 14-17.

Walla Walla (Wash.) College.



PHILIP GIDDINGS

THAT is cross as well as plus. We grow in grace and in the knowledge of the Lord by cross planting.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12: 24. "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1: 3, 4. "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope;

and hope maketh not ashamed." Rom. 5: 3-5.

We grow in Him only as we are planted in him, for the "likeness of his resurrection" is the fruit of the seed which had root "in the likeness of his death." Rom. 6: 5; Phil. 3: 10. "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14: 27.

That negative horizontal minus (—) must go athwart the perpendicular (|) to make +. The crossbeam to form addition is subtraction. No cross, no disciple; for the certificate of discipleship must be certified daily by discipline. No submission, no mission. No cross, no plus; for they are of one. Olivet's base (Gethsemane) that witnessed the thrice bitter cup was that same Olivet's top that saw his triumphal ascent. Luke 22: 39; Acts 1: 12. And when he shall come again with "all the saints," of all the places of the renewed earth "his feet shall stand in that day upon the mount of Olives" first of all.

Where you have sown your bitterest tears for the Master, there you will reap your sweetest joy with him.

"Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca [weeping] make it a well [place of springs]; the rain also filleth the pools. They go from strength to strength." Ps. 84: 5-7.

Baca's briny tears evaporated are what sunshine is analyzed into, love's prismatic promise.

Your trials are the examinations through which you must pass to higher standards.

Your crosses are your pluses.



### A Lesson in Courtesy

A YOUNG man recently visited this city to secure an important position, for which he had been recommended by influential friends. The car in which he found a seat was soon crowded. Immediately in front of him stood a woman old enough to be his grandmother. She bumped against him once or twice, to his evident annoyance. Then an old gentleman got up and beckoned her to take his seat. This ended the first chapter.

The next morning the young man prepared for his call at his hoped-for new place of business. The president of the company turned to meet him with a smile when his name was announced, but the smile faded, and the face which greeted him was stern. "Yes," they had "had letters," they "had thought favorably of him, but ——" and the interview ended.

One of his friends called on the president for an explanation. He was told the story of the old lady in the car. "But," he said, "I don't see that this concern has a right to dictate to its employees that they must give their seats to women in public conveyances." "It does not dictate," said the president, "but the man for this place must have peculiar characteristics. He must be courteous and considerate and helpful and patient and cheerful. A young man of twenty-

five who can let a woman of seventy stand while he sits, has not the disposition necessary to fill this position."—*A Cincinnati paper*.



### Some Personal Experiences—

#### No. 2

A. T. ROBINSON

THE writer had spent two years in South Africa. At that time a conference had been organized in Cape Colony. In Cape Town the conference office and church building had been erected, also Claremont Union College building, and the sanitarium and the orphanage at Plumstead. About this time complications arose in connection with our work, bringing us face to face with a crisis which threatened disruption and disaster to our organized work.

As the time approached when this crisis must be met, the members of the conference executive committee, after prayerfully studying the situation, decided upon a definite course of action and pledged one another to stand together firmly for what was believed to be the right course.

Just at the time when our perplexity was the greatest, I received a personal letter from Sister White, written in Australia. This letter, which had been twenty-four days coming to me, pointed out certain mistakes which I was in danger of making, and counseled me how to avoid such mistakes. At the bottom of this letter, which was written in Sister White's own handwriting, a postscript stated that what was written in the letter was copied from her diary which was written seven years before. She stated that she did not know why it had not been sent to me before, but that she felt impressed to send it to me then. I had not written to Sister White for several months, and had never written her a word concerning difficulties in connection with our work in South Africa, nor had I received a personal letter from her for more than two years.

After Mrs. Robinson and I had read this letter over several times, I read it to one of my associates in the work, who remarked that if Sister White had been all through the controversy which had developed among our people, she could not have given counsel that would more clearly apply to the situation which we were facing.

To follow the counsel given in this letter it was necessary to entirely change the plans which had been laid. This course was followed, with the result that it brought unity of action and a spirit of love and Christian fellowship, instead of strife and division.

While I had never doubted that through the spirit of prophecy the Lord was giving instruction to this people, yet this experience brought to me a joy and peace such as I had seldom before enjoyed. I felt to praise the Lord that he had opened a channel through which he could speak to his children who are earnestly trying to find the right way.

College View, Nebr.



WASHINGTON, D. C., JANUARY 22, 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

### Holding Our Ground

THE last few weeks have brought great blessings to this people. A general spiritual revival appears to be in progress. From every quarter reports come of blessings received during the week of prayer just passed. What will be the effect of these blessings upon this year's experience? Will the ground gained be held, or shall we be driven from the field in defeat by the great adversary, as we have been many times in the past? In too many instances this has been the aftermath of revival efforts. The Lord has come near to his people. His tender, melting Spirit has been felt in their hearts. Peace and joy have come into their lives. But, content with this measure of blessing and reaching out for nothing beyond, the believers have settled down satisfied, and largely ceased their efforts for a deeper and growing experience. The result has been a reaction. Often the reaction has left them in worse condition than they were before.

Of all times in the world when the children of God need to be on their guard is the period immediately following some great victory in the Lord. It was in such a time that Elijah lost his courage and fled before the threat of Jezebel. But this reaction is not necessary. How may it be prevented? What safeguards may the Christian employ to prevent this relapse? The apostle Paul answers this inquiry. To the believers at Colosse he writes: "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, established in the faith, as ye have been taught, abounding therein with thanksgiving."

As we obtained the heavenly blessing during the week of prayer, in the same manner we are to retain that blessing. It came to us as the result of earnest prayer, of confession of sin, of consecration of heart and life, of receiving as the personal messages of God to our souls the promises of his Word. In this manner we are to walk in him. In other words, we are to carry with us through-

out the year the spirit of the week of prayer. Every day is to be a day of prayer, the whole year a year of prayer. This experience will result in rooting us and building us in him, and stablishing us in the faith.

In his epistle to the church at Rome the apostle points out in other words the way this experience may be obtained:—

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

In the week of prayer services we made God a consecration for the forgiveness of sin and for the Spirit's infilling. The Spirit was not bestowed merely for the purpose of filling our hearts with joy. To rest in this measure of blessing is to rest in an experience based largely upon feeling and emotion. Work is the true complement of faith. The true complement of consecration for forgiveness and the Spirit's infilling is consecration for service. Indeed, this is the great purpose for which the Lord bestows his blessing upon his people. It is that they may carry to other hearts the joy and peace which they have found, and it is only as our brethren and sisters find in this consecrated service the exercise of their faith that they will be enabled to retain the blessing which has come to them.

What an opportunity for consecrated service does the world afford! On every hand are souls hungering for God. They may not know it. Unrest and disquietude fill their minds; they are dissatisfied with their environment, with their fellows, with themselves. They long for something, they know not what. To these needy ones we may become ministers of heavenly light and joy.

We may become during 1914 God's helping hand. We may become his messengers. We may become his voice in the world, speaking the words of life which he desires to impart. God today is looking for consecrated ears and tongues and feet and hands,—ears to hear his bidding; tongues to proclaim his messages of mercy; feet to run errands for him; hands to minister his grace. He gives to us the privilege of yielding our "members as instruments of righteousness unto God."

At least one soul for Christ during the year to come should be the burden of every heart. Form a praying list of those who need your help. Carry a burden of soul for particular individuals. Daily present their cases before God; and as you pray, work for their salvation, persistently but tactfully, seeking

such approaches to their souls as opportunity affords.

Jacob's great victory at the brook Jabbok gave him power to prevail with God and with men. In consequence he was given the name Israel. This victory should be ours. Consecrating ourselves unreservedly to God for his Spirit's infilling for service, we may gain in prevailing prayer the victory over the power of the evil one in our own lives. And this prevailing power with God, this fresh daily touch with the Infinite, will give us power with our fellows as we labor to bring them to the Lord Jesus. It is this experience which will enable us to hold the ground we have already gained, and to follow up our advantage with even greater victories. Asking and believing, appropriating heaven's blessings to our own needs and then passing them on to others, will make this growing experience possible. F. M. W.



### Review of Our Unentered Countries—No. 1

#### Independent and Semi-independent Nations

How many countries now remain in which we have no representatives of the definite message of Revelation 14? This is a question often asked by those whose hopes are bound up in the sounding of the last message as a witness to every nation.

It is not easy to answer in a precise way just how many fields are as yet untouched by our work; so much depends upon how the matter is understood. We are in China, for instance; that is one of the entered fields. But of the eighteen provinces, we are in less than half. And while India is fairly listed as "entered," there are great provinces and native states and many tongues still lying in the regions beyond our working boundaries.

One significant change has come about, however, with the continual progress of the advent movement: whereas formerly the shorter task was to list the fields entered, now it is easier to name the unentered lands.

Of distinct and independent countries as yet unentered by our work, there are now really very few. We would list them as follows, with their populations:—

Afghanistan (Asia) .....	5,900,000
Abyssinia (Africa).....	8,000,000
Siam (Asia) .....	8,117,000
Colombia (South America)..	5,475,000
Salvador (Central America)..	1,006,848
Montenegro (Balkan State)..	500,000

Total population .....

28,998,848  
It is not a long list, nor a heavy population; and the lines of our work are being pushed very close to some of these countries.

With a work already started amid

great difficulties in Servia, but nevertheless winning a foothold, we shall hear one of these days that our European brethren have crossed into Montenegro. The language is generally the same; the religion that of the Greek Catholic faith, the same as throughout the Balkans.

Elder A. J. Haysmer, of the West Indian Union, has recently reported a plan for the opening of work in Colombia in the near future. Elder B. E. Connerly, of Panama City, volunteers to make the pioneer effort with our Spanish books and papers; and Colombia may be taken off the unentered list by the time this is read. The state religion is Roman Catholic, but by the constitution other forms are permitted so far as considered to be "not contrary to Christian morals nor to the law."

Our Abyssinian mission is at Asmara, capital of the Italian Red Sea colony of Eritrea. Close to the Abyssinian border and working among the Abyssinians, this mission must some day find a way into that long-closed land of Ethiopia.

The Asiatic Division has its eyes upon Siam, the little kingdom south of China, and but for the urgent need of strengthening the forces in China and other parts to care for interests already raised up, workers would have been appointed to Siam this year. Transient colporteur effort has placed some of our books in Bangkok. The people are Buddhists.

The one country in this list of independent nations that seems very far beyond us is Afghanistan, northwest of India. It is the buffer state between Russia, Turkestan, and India, and is peopled by fanatically Mohammedan tribesmen. It supplies a part of the great problem of the evangelization of the Moslem peoples.

Semi-independent countries, still unentered by us, may be listed as follows:—

Tibet (Central Asia) . . . . .	5,000,000
Nepal (north of India) . . . . .	5,000,000
Arabia and Yemen . . . . .	1,150,000
Mongolia (Central Asia) . . . . .	4,000,000
Morocco (North Africa) . . . . .	5,000,000
Liberia . . . . .	1,500,000

Total population . . . . . 21,650,000

Tibet and Mongolia are part of our Asiatic Division territory, nominally a part of the Chinese field, though recently Mongolia has declared its independence, under supposed Russian protection. Tibet is still "the great closed land" to missionary enterprise. Aside from work by Bible society colporteurs, very little has been done by missions in Mongolia, only one or two stations being reported.

Nepal, a kingdom in the Himalayas, is within the boundaries of the India Mission territory. Its people, Gurkhas, are closely related to the Tibetans, and like that people, they have shut out missions. The seed sowing by Bible translation is going on, however, and there

are signs of a breaking down of barriers.

Arabia is solidly Mohammedan, and our nearest approach to it is in Syria and Mesopotamia. The British colony of Aden, on its southwestern coast, under the government of Bombay, India, may yet be an open door. Morocco, in north Africa, likewise a Mohammedan state, came under the French protectorate by the treaty of 1912. Our nearest approach to it is the work at Oran, Algeria, not far from the Morocco border. Far round the African coast, to the southward, is the republic of Liberia, which is not developing, apparently, as vigorously as the colonies under the European powers.

The largest number of well-defined regions on our unentered list is found in the colonial possessions or protectorates of the European powers. The outline of these must be deferred to another article.

One thing is apparent in this list of independent and semi-independent countries, with their fifty millions of people, untouched by our work: they are nearly all lands in which little or nothing has been done by any missionary societies. The Bible societies, the vanguard of the missionary advance, are sowing the seed of the Word more or less through these regions; and while we are getting a foothold in more accessible regions, the providence of God, we may be sure, is preparing the way for the sound of the gospel message to pass through these lands swiftly in the times before us.

W. A. S.

### ◆ ◆ ◆ Preparing for a Quick Work

THERE are unmistakable indications in all the nations of earth that the chief Reaper in the soul harvest of the world is preparing to do a quick work; we might even say, to apply the finishing strokes to the quick work which he is now doing.

A spirit of awakening is manifest in all parts of the world. Lands that have been held in mental and spiritual darkness for centuries, to whose people the Word of God has been forbidden and has been maligned as a most deadly poison, are bursting the shackles that have held them, and are opening the way for the spread of evangelical truth and the circulation of the Bible among the people. In lands that for centuries have been cursed by devil worship and by ancestor worship, the Word of God is hunting out jewels of whose worth there is no possible computation.

At the same time, at home as well as abroad, we are seeing indisputable evidence of the mighty workings of our God. While he searches the heights and depths of this world to find honest souls who have never heard his message, he does not leave uncared for those who

have long owned their fealty to him and have sought to extend the borders of his kingdom. Real victories of faith are being won in the homeland, and this is putting new courage into the hearts of the workers abroad, and stimulating them to greater endeavors.

Within the last few months there have come to our attention most striking evidences of this awakening in other lands, which can be accounted for only upon the basis that God is in very deed putting his hand into the affairs of this world to ripen them off for the last great harvest.

Japanese educators and officials, dissatisfied with what their system of education is doing for the youth of that country in the way of producing the highest elements of character, have been earnestly investigating Christian Sunday schools. It is even proposed to take action against those who have been actively opposing such schools in Japan, so that the Sunday school may have a fair chance. An official invitation has been extended to the World's Sunday School Association to hold its next meeting in Tokio. There is also a growing interest manifested in Bible study on the part of public officials and students in the higher schools. Mr. Frank L. Brown says:—

Christianity is being tested and weighed and watched by a large number who are dissatisfied with the old religions and are feeling the need for a spiritual tonic to the nation.

Rev. James H. Franklin, secretary of the American Baptist Foreign Mission Society, who has recently made a tour of Asia, has an interesting article in the January number of the *Missionary Review of the World* concerning conditions in the nations of that continent. He finds that ninety-five per cent of the children of Japan of school age are in school. High schools, colleges, and real universities are being developed. One of the latter has 5,000 students, another in the same city has 8,000, and still another 9,000. And these students and their professors are earnestly looking into the Christian religion to ascertain if it is what Japan has been looking for. An educated Japanese made the declaration to Dr. Franklin:—

Japan may not accept Western ecclesiastical forms; we may not accept the theological systems of the West; but the principles of Christianity are sure to triumph, they are sure of ultimate acceptance in Japan.

Another declared to him that "the leaven of Christianity has already accomplished much in the empire." Dr. Franklin declares that "every missionary might be recalled from Japan, and leading men and numerous students would go on studying Christianity," because, "as surely as we are here, Christianity has been planted there."

Speaking of China, the same writer says: "China can never get back to the old ways." Lord William Gascoyne-Cecil, of England, writing of China, says:—

Now they are breaking up the old idol temples, the old heathen festivals of the seasons are dying quickly, and China will soon be without a religion, unless she becomes Christian. She is becoming Christian, but she still needs our help. . . . Nine tenths of the men who are leading this revolution have had their inspiration from American mission schools, with the result that America has a great moral position in China. . . . All the leading young men went to the American missions and not to the English. Now we are doing a little, but still we are far behind America, and the real future of China depends on the American-trained Chinese.

At the conclusion of a series of meetings conducted by Dr. John R. Mott in the city of Canton, "800 students of the Canton schools became inquirers, and signed cards on which they promised to read the New Testament and to pray every day and to follow the teachings of Christ as far as reason and conscience commended his teachings as true." Dr. Franklin remarks: "The mission school occupies a large place in the present day in China. Every mission academy or college that I visited is turning away students." They have not room for all who apply.

An important development in both China and Japan is that native Christians, educated in the mission schools, are now occupying responsible positions as leaders in the evangelization of their own countrymen.

The writer above quoted, in speaking of the idea of denominational federation in these mission fields, says:—

There is no widespread demand for a union which means a surrender of conviction. It is understood that each denomination must sound forth what it believes to be its God-given message.

Many of these people who have accepted Christ have had their baptism of fire, and have proved themselves as truly martyrs to the cause of Christ as any who went to the stake in the days of the Inquisition. Thirteen years ago one native who is now a pastor lost wife and children, father and mother, brothers and sisters, these all choosing death rather than denial of the Lord who bought them. Two hundred members of that native Christian congregation sealed their faith with their blood, and now sleep, martyrs to the cause of Christ. Thirty thousand such martyrs closed their life history during that antipagan upheaval in China thirteen years ago, because Christ was dearer to them than life. And now what do we see?—The most wonderful national transformation in the history of the world; and China is

open as never before to the gospel of the kingdom.

In Korea also the wonderful leaven of the gospel is at work leavening the lump; and Korea, in her turn, has begun to take part in the work of sending abroad the gospel. She is now supporting a missionary in a neglected portion of China.

In South America one striking development follows close upon the heels of another. During the past year there have been formidable strikes of student bodies in Santiago and Valparaiso, Chile, as a protest against the presence in Chile of the papal nuncio. They hoped by this action to induce the government to send the Pope's special representative out of the country. In addition to this, a vast body of the populace, estimated at 50,000, met in the capital and petitioned the president of Chile to expel the nuncio. There seems to be an increasing feeling of revolt against the ecclesiastical system that has held them in mental and spiritual slavery for so many generations. But as it was in France, so it is becoming now in Chile; when they turn away from Romanism, they are quite likely to turn away from religion, because of what they have seen in the only religion they have known.

A missionary from Chile writes:—

The students are in revolt again, and they are having nightly celebrations and meetings of protest against the government, which has bowed submissively to Rome and exculpated the internuncio. This time their slogan is "*La separacion de la iglesia del estado*" [The separation of the church from the state]. . . . The young men and young women of tomorrow have begun a crusade in favor of liberty.

With that separation will come greater liberty for the promulgation of the gospel and the circulation and study of the Bible.

The legislature of Peru has struck a blow against the Roman Church, and therefore in favor of liberty, in voting to amend the constitution so that evangelical Christianity shall not be debarred from that country.

In other countries of South America steps have been taken debarring the Roman Church from some of the exclusive privileges she has held so long to the disadvantage of the gospel and the detriment of the people. These developments all look one way: they indicate greater liberty in the promulgation of the gospel in those countries so long held in the chains of spiritual darkness.

The *Missionary Review of the World*, in an editorial item concerning Portugal, says that missionaries report an unusual willingness to hear the gospel on the part of the people. Evangelistic meetings conducted in the theaters are drawing large and attentive audiences. Theater managers refuse remuneration

for the use of the buildings, and at the close of the meetings Bibles and New Testaments are eagerly bought, and religious tracts gratefully received.

We might continue this, but space forbids. But what does this world-wide awakening mean? It is the hand of God at work. The power from above is stirring up the world to set its house in order to receive the messengers of the gospel. God himself is opening the way, and it is time for his people to be pressing in. We must not call a halt now. The devil would like to see us so weighted down and burdened with debts that we could not enter the doors that God has fairly wrenched off their hinges for us. Let us to the work now,—every member a soul winner,—every member pledged to win at least one soul before the year goes out.

C. M. S.

### Southern Union Conference

THE regular biennial session of the Southern Union Conference was held in the Fatherland Street church, Nashville, Jan. 2-11, 1914. Practically all the laborers in the union were in attendance at the meeting. The brethren and sisters residing in the city did all they could to entertain us, and made us all feel welcome while we were in Nashville.

With the exception of a meeting of the Southern Publishing Association, held the first day, the first six days of the meeting were devoted exclusively to a ministerial institute. Elders I. H. Evans and W. W. Eastman, Prof. C. L. Benson, and the writer carried the burden of this work. All deeply regretted that Elder A. G. Daniells was hindered by illness from being with us.

The same blessed Spirit which was breathed upon us at previous institutes was present at this meeting. The very first service was characterized by a most earnest spirit on the part of all the laborers, and a deep searching of heart. The Spirit of God took control of every heart. The conviction deepened each day, and all were led to humble their hearts in the presence of the power and majesty of God, and to seek most earnestly for a cleansing of heart, and a fuller consecration to the work. The appeal to all to arise and finish the work given us to do, found a ready response in every heart. A burden for souls seized us, and all felt greatly reproved for their feeble efforts and barren results in bringing souls to Christ. All felt that as laborers in the vineyard of the Lord, ordained to preach the gospel, it was incumbent upon them to be soul winners. Some expressed themselves publicly as having decided either to be more fruitful in soul winning or to step aside and give place to those who could be. Others said they had, after prayerful con-

sideration, set it as their goal to bring at least one hundred souls to Christ in 1914. Others said they had decided on fifty. The conviction seemed to take hold upon the workers that if all would surrender themselves wholly to God, and take hold of his promises, a thousand souls might be brought to Christ in the Southern Union during 1914. With this glorious purpose in view, all the workers went forth from the meeting to awaken every member in every church, and enlist all in the most vigorous and determined soul-winning campaign ever launched since the message entered the Southland.

We are encouraged to believe that a new and glorious era has dawned in the work of God. The Master will never disappoint those who go forth to wage a relentless warfare against sin and to win lost souls to Christ. *This is the only mission of the church.* That time seems to have begun which the servant of the Lord saw, when doors were thrown open everywhere to the message, and thousands were seen going forth to proclaim the truth everywhere. Truly, as the prophet has said, "As soon as Zion travailed, she brought forth her children." Isa. 66:8.

To finish the work in this generation, already hoary with age, is a work which only God can do. But he can, and he will finish the work through human instrumentalities. It is for us, as workers, not only to go forth and compel people to come in from the highways and byways of sin, but to arouse our churches to pray and work for souls, and thus quickly finish the work. The thought that the work of God will close in the Southland first of all, seemed an additional incentive to diligence and consecration in this field. We believe the Lord will not pass by the earnest prayers for the anointing of the Holy Spirit to preach the message, which ascended to his throne from this meeting, and that all will be encouraged by seeing more souls brought to Christ.

The business part of the conference was characterized with the utmost unity, and occupied less than three days. The reports from the different conferences and departments were of an encouraging character. The work is growing. Some of the conferences have raised their full quota of the Twenty-cent-a-week Fund, and none is very far behind. There has been an increase in tithe in the union, as well as encouraging results in bringing people into the truth. Elder S. E. Wight was unanimously reelected president. Gaylord H. Curtis was elected secretary and treasurer. The other officers chosen were largely the same as for the previous term.

During the time of the conference the colored laborers held evening services in

their church. The Lord greatly blessed their efforts, and about twenty souls were brought into the church as a result.

The closing meeting on Sabbath afternoon consisted of a social service. The testimonies borne told of victory, a new vision of the work of God, and renewed hope and courage. Following this meeting, Elder Evans and I left for College View, to be present at the opening of the institute and conference in the Central Union Conference.

G. B. THOMPSON.

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## Note and Comment

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### Tardiness in Church Attendance

THE editor of the *Watchman-Examiner* of Jan. 1, 1914, contrasts the promptness in attendance at religious services in the Old World with the habitual tardiness in church attendance in America. He says:—

This tardiness in church attendance is one of the besetting sins of American Christians. In England and Scotland the churches are generally full when the preacher enters the pulpit. But throughout America half the congregation arrives after the service begins. When tardiness is the result of accident or of circumstances which cannot be controlled, it is excusable, and no one should absent himself from church simply because he cannot reach the church at the hour for the opening of the service. We are convinced, however, that for the universal habit of tardiness there is absolutely no excuse. It is due to indolence, shiftlessness, and poor management of family affairs. Habitually to interrupt the worship of God shows lack of reverence for the house of God, and, as an exhibition of bad manners, it should be considered an evidence of poor breeding. Alas, it is often the best bred and the most cultured of our people who are thus irreverent and ill mannered. In our hearts we realize that these good people are guilty only of thoughtlessness. Let them turn over a new leaf with the new year. If pastors are too timid about promoting this reform in their own churches, let them simply republish this paragraph in their church calendar.

We commend this good counsel to some of the habitually tardy members of the Seventh-day Adventist Church. A good resolution to form at the beginning of this new year would be to be on time at every service in the house of God.

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### Secularizing the Church

UNDER the heading "The Signs of Protestant Decay," a writer in the *Lutheran* of Dec. 18, 1913, speaks of the strong secularizing influences which are now in operation in the professed Christian church. Of the cause of the weakness of the church he says:—

The cause of the impotency of the church is to be found within its ranks. The outside forces may retard its progress, but that which is destroying the

church's influence and makes its efforts in part or altogether ineffective, is the present-day tendency to secularize it from within. This is often done to gain the patronage the commercial spirit of the age demands.

He points out some of the ways in which this secular spirit is gripping the church. The church is catering to the world. It employs methods of advertising and admits into the church entertainments of a purely worldly character.

The large majority of churches in each of seven different Protestant denominations in a representative city of 60,000 inhabitants in the State of New York is in most part supported by fairs, plays, suppers, and special sales, and with few exceptions the local church buildings are used as the salesroom or showroom. In one instance a very large church's main auditorium has been utilized as a forum, where, by well-advertised speakers, civic topics and others have been discussed to the fancy of the business and professional man who disclaims any wish to adhere more closely to the gospel of the Bible.

Notwithstanding these efforts of the church to cater to the tastes of the general public, there is a continually lowering attendance at religious worship. Concluding, this writer declares that— the church has only herself to blame. She may condemn the principle, but she retains the practice, and just so long her work will be hindered, her influence ineffective, and her very life destroyed.

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### Religious Liberty in Australia

THE Victoria parliament (Australia) is struggling with the problem of compulsory religious instruction in the public schools. Australia has its National Reformers, in fact if not in name, and they are insisting that the state shall teach religion to the school children. These people had been demanding the referendum on this matter, but the parliament, by a majority of seven votes, refused to submit this question to the people in the form of a referendum. The minister of public instruction, Sir Alexander Peacock, in an able speech against the referendum, said, among other things:—

There can be no coercion in religious matters. Absolute religious freedom must prevail. . . . It is the primary duty of the churches of the various denominations to teach the children of their adherents the tenets of their own faith. The state now offers proper facilities for doing so. And it is the duty of the parents to supplement the work of the churches and their Sunday schools by familiarizing the children with the faith in which they are born. The non-descript teaching of Scripture proposed can never take the place of the church and parents. You cannot compromise on matters of religion.

Let me now briefly define what I consider to be the duty of a state in which public opinion is so strongly divided on a question of this kind.

The state must be just to all, and to be just to all it must be neutral. If the

government is to be really free and just to all, the state can have no religion, and recognize no conscience in religious matters. It must be purely secular, recognizing no religion, no sects. It must not even be tolerant. It must be absolutely neutral. The state is the people, and as the people have many beliefs, widely and vitally divergent, it must be creedless. Its duty begins and ends in the administration of civil affairs. . . . Religion of any kind is not a function with which the state can interfere. When it acts, it can only act for the whole. Religious liberty is paramount over all things. The consciences of the people are above human laws; and religious beliefs, being matters of conscience, are not to be assailed. If a majority of the people attempt to force its belief on the schools, the root of religious liberty is struck at.

While these are true Protestant principles, and ought to be upheld by Protestants everywhere, the peculiar feature of the incident is that the organ of the Roman Catholic Church is found to be in harmony with them, while professed Protestants, members of the Scripture Instruction Campaign Council, are clamoring for the referendum in this matter, that, as the *Australasian Signs of the Times* remarks, they "may settle a religious controversy by majority vote." They are now proposing to elect legislators who will give them what they desire in this matter. The glamour of civil power blinds the eyes of many professed Christians to the inconsistency and un-Christlikeness of such demands and such a course.



**Remember the Sabbath Day**

COMMENTING upon the use of the word remember in connection with the fourth commandment, Henry T. Scholl, D. D., in the *Christian Observer* of Dec. 24, 1913, says:—

The use of "remember," in connection with the fourth commandment, "implies that the weekly rest day was not a new institution." It was observed before Sinai was reached. "The Sabbath," says H. Clay Trumbull, "was a recognized institution long before the days of Moses. Traces of its strict observance in the ancestral home of Abraham are disclosed in the Assyrian records unearthed in these later days."



ON the night of January 10, the Mexican federal army evacuated Ojinaga, the majority crossing the boundary into Texas, and surrendering to the Americans. Columns of rebel cavalry are scouring the surrounding country, rounding up fleeing federals. Twenty-eight hundred fugitive soldiers and about 1,500 civilian refugees are in custody of the United States Army border patrol. The Japanese have landed an armed guard from their battle cruiser, "Idzuma" for the protection of Japan's legation at Mexico City. The incident is known to be the cause of much anxiety to the State, War, and Navy Departments.



**Shanghai, China**

K. H. WOOD

EARLY in September, Brother F. E. Stafford and the writer began to lay plans for conducting a series of meetings in Shanghai. After some difficulty, we were successful in securing for this purpose a commodious foreign building on one of the main streets of the city.

As is the custom in China when open-

the smoke in which they work. Again, a trio of Buddhist priests may take their place among the hearers. They do not seem certain that they are in just the right place at a Christian meeting, but are perhaps interested to hear of a power above men, spirits, or demons. Then, there are a number of coolies, with their long queues, who sit during the entire service with their caps on. However, the majority of those who attend are



CLASS STUDYING THE MESSAGE IN THE GREAT ROOM IN RENTED CHAPEL, SHANGHAI

ing a business meeting or meetings of any kind, we decorated the outside of the chapel with evergreen and flowers, and the inside with bamboo branches.

Posters and window cards advertising the services were scattered over a large portion of the city. We also hired a man to carry a large flag through the streets announcing the coming meetings.

"The Chapel of the Great Warning" was the name given our hall, and this alone drew many curious hearers, as the events of the recent rebellion in China were still fresh in the minds of the people.

From the first, the meetings have been well attended, and many times standing room has been at a premium after some two hundred persons have been seated.

No doubt our congregation would be quite interesting to our friends in the homeland, as it is composed of nearly all classes of Chinese. On the front seat may be seen two or three little blacksmith boys, with faces as black as

well-educated business men or of the teacher class, and many show marked interest in the truths presented.

We have adopted the plan of distributing cards among those who seem interested. On these they write their names and addresses, and by this signify their desire to learn more of this great warning message which is going to all the world. This gives an opportunity for us to visit them, and to follow up the interest. Many who made their start in the Christian life by signing these cards have attended the services regularly, and are now coming to the Sabbath meetings.

We have set apart the Friday evening meetings for interested inquirers only, and at every such service there are good testimonies and prayers offered, thanking God that this great truth has been given them.

One evening each week is used for a general prayer and social service, and it is encouraging to hear those who only

a short time ago knew nothing of Christ, now praising his name for the great sacrifice he made that they might have eternal life.

There has also been a good attendance at the Sunday afternoon service for English-speaking Chinese. This service is followed by a stereopticon lecture in the evening, on the Signs of the Times, Life of Christ, or some other subject that can be well illustrated. This meeting seems to renew the interest for the following week; and at the present writing, after six weeks' meetings, we have many encouraging omens, some in new Sabbath keepers, and others in those who are intensely interested, but who need



CHAPEL IN SHANGHAI WHERE MEETINGS WERE HELD;  
ALSO GROUP OF WORKERS CONDUCTING THEM

more instruction as to just what a Christian's life should be in this world of sin.

Although there is much for encouragement, there are also many forces working to hinder our efforts. We have encountered much antichristian influence from those who pose as Christian societies and teachers.

A young man brought us a Bible study prepared by one of these societies, and asked for some explanations. We did not wonder that he was somewhat confused, for in this study the name of Christ was included with the names of Buddha, Mohammed, and Confucius as "the four holy men whom God has used to reveal himself to men." In this, one may see the same commingling of paganism and Christianity as that which gave the world the Sunday rest day in the time of Constantine, in lieu of the Sabbath of the Lord.

It is truly a pity that, when there is an opportunity to give the pure gospel to this people, it should not be presented in such a manner as to leave no doubt in their minds as to what is Christianity and what is heathenism.

When we look about us and see the great amount of work to be done, and the few workers to do it, we feel to pray that more of our young men and women may realize their duty toward this benighted race, and help in giving it the gospel before the day of opportunity is past and it will be forever too late.

## In the Theiss-Save Mission

GUY DAIL

THIS evening we successfully closed the second annual session of the Theiss-Save Mission, held here in the fine city of Temesvar, Hungary, November 19-23. At the beginning, difficulty was experienced in securing permission from the city government for the meeting and the accompanying lectures that had been somewhat prematurely announced by the printers' posting up our large handbills too soon. The officials at first refused to accord us the right of assembling (the larger number of the people are Roman Catholic), and we were plainly told that there were already enough "sects" in the town. Our brethren replied, however, that this question had nothing whatever to do with the matter, inasmuch as the Hungarian law allows perfect religious liberty; and by the successful interposition of one of the leading aldermen in our behalf, the necessary permission was granted at the last moment. For this we all thanked God.

The lectures

were held in the most beautiful hall of the city. The strangers in attendance represented the higher classes; government officials, military officers, clergymen, one of the city editors, and students being in the audience. The interest awakened will be followed up by a series of lectures.

Most of our one hundred and seventy-six believers in the Theiss-Save field are Servians. Servia itself is a part of the territory in this mission. We were pleased to welcome several members of our Belgrade church, and were sorry that military restrictions prevented the coming of our brethren from the interior of Servia. There were also quite a number of Roumanians, Hungarians, and Germans at the conference. The proceedings of the meeting had to be held in these four languages,—Servian, Roumanian, German, and Hungarian. The message shows its power by the peace and unity it has brought to these believers who belong to such conflicting nationalities.

There has been hard work performed by the one ordained minister, three evangelists, and four Bible workers assisting Supt. R. Schillinger in scattering present truth among the four millions living within the borders of their field. There were six baptized at the meeting, making fifty-one thus received since Jan. 1, 1913.

Sabbath was the great day of the conference. The brethren had already given evidence of their love for the message

by raising one thousand and four crowns for missions before voting on the resolution supporting the ten-cent-a-week plan. Brother Boettcher spoke on the cleansing of the leprosy of sin, and the Spirit of God sent conviction to the hearts of believers and friends, and a number renewed their consecration to the Lord, and others gave their hearts to the Master for the first time.

Brethren Huenergardt, Boex, and Braun were on the ground from abroad, to assist Elder Boettcher and the local workers in making the conference a success. The canvassing work especially has made great strides here, and the financial condition of the field has very materially strengthened since last year.

At the meeting one worker received telegraphic word of the death of his wife, who had been ill with consumption for two years, and another worker was handed a dispatch to report for army service. This man had formerly become an American citizen, but because of his love for the message, had renounced his rights as an American, and had again been enrolled among his own native countrymen, supposing that he would be free from the military service; however, immediately on being summoned, he left the conference and reported to his regiment for duty,—a practical illustration of the method we all ought to employ in entering the army of Jehovah, to endure hardness as good soldiers of Jesus Christ, the Captain of our salvation. We expect the coming year to be far better than any the Theiss-Save Mission has had. May God grant it.

## A Moon Festival Celebration

JAMES E. SHULTZ

THE middle of September we experienced our first heathen festival celebration in China. The occasion was the celebration of the festival of the new moon. It is usually a very joyous occasion; especially is this the case in the autumn, as it is also the harvest season of the year. But at this time, just as the celebration began, the moon suffered a total eclipse. It was a very peculiar eclipse as witnessed here, bringing vividly to mind the prophecies of the Word concerning the darkening of the sun and the turning of the moon into blood before that great and memorable day of the Lord.

Immediately the scene of mirth became one of perplexity. Incantations were chanted, gongs clanged, trumpets were blown, and the endless succession of exploding firecrackers made weird the night with one vast bedlam. Tradition teaches that an eclipse is occasioned by the appearance of a mammoth dog which makes its way through the heavens and seizes the moon in an effort to devour it. Should the effort be successful, the world would be without a moon; hence their anxiety to frighten the animal away, which they seek to accomplish by the medley I have described. And this is still believed by a majority of China's

millions today, despite the fact that China boasts herself a republic.

As I stood contemplating the scene, I could but reflect upon the need of a people whose heart longings seek expression in such crude ways. I conceived that Simim was confessing her deplorable lack, and appealing for protection against an evil day that shall try men's souls. Truly this is a needy people, a people ready to perish. Our prayer is that God's blessing may be

On each Sabbath they march in a body with their teachers nearly a mile through the town to our chapel, and people are often heard to remark how well those children, who are all vegetarians, look. Because of this, Mrs. Bruce has had requests from parents not of our faith who wish to send pupils, but with two or three exceptions she has had to refuse on account of lack of room.

Besides the regular subjects taught in the school, we have also classes in Urdu

### The Espirito Santo General Meeting

F. W. SPIES

ACCORDING to previous appointment, the general meeting for the state of Espirito Santo, Brazil, was held November 4-9, at Serro Pellado.

Elder Henry Meyer, Brother Jacob Peters and wife, and the writer reached Victoria, the capital of the state, as early as October 22. This gave sufficient time



INSTRUCTORS AND PUPILS IN OUR ENGLISH SCHOOL AT MUSSOORIE

ours as we endeavor to exalt the Christ before those who are perishing.

### Our English School in India

H. R. SALISBURY

I HAVE just returned to Lucknow from a visit to our English school in the Mussoorie hill station. The school has been in operation three years. The first year it had eleven pupils, last year twenty-two, and this year forty-five. The building is far too small, so that the past year we have rented a building near our own school for the boys, and even then I found the girls' building so crowded that Mrs. Bruce, the head mistress, and several girls were obliged to sleep on the porch for want of room. Next year I fear they will be even more crowded, as many applications are coming in. The school is a great blessing to our missionaries, for they are able to keep their children with them in India and give them a Christian education in a most healthful location.

Mussoorie, where our school is located, is one of the largest hill stations in India where Europeans go during the hot months of the year. Here the children spend the entire hot season in school in the mountains away from the great heat of the plains. The school year is from March to November, so the pupils can spend the winter months on the plains, giving them a delightful climate the year round. I never saw a healthier, more contented company of boys and girls.

(Hindustani), the lingua franca of India. The teacher of Urdu (the second from the right in the photograph, seated beside the head mistress) is a Mohammedan, Mohammed Bashier Alla Khan, who has taken so great an interest in our school that he has sent his sons to us, knowing that the principles of Christian education enter into all our class work. Even his wife, who, being a Mohammedan woman, was in purdah (veiled) and not allowed to be seen, showed her friendliness by preparing a dinner of an abundance of most excellent food and sending it to us while I was visiting the school. We watch hopefully these signs of friendship, believing they are the beginnings of God's answer to our prayers that many from Islam may be led to accept the Saviour of mankind.

I am glad we have this school, and glad for the prosperity that has attended its work, for it is not the will of God that while we are striving in this land of great spiritual darkness to bring those to Christ who are afar off, we should neglect those who are within our own gates.

Most of all, I wish the happiness of a contented spirit, the calm rapture of being able to accept life's crosses without bitterness and its crowns without vanity, greeting each new day with a cheer, believing in the Father's house at the end of the road, and his rewarding smile. This is the beatitude of the Christian.—  
*George Clark Peck.*

to move Brother Peters's baggage, which had to be done on muleback, to Serro Pellado, where he and Sister Peters went to take charge of the school. Arriving thus early also permitted us to visit the members of the Santa Maria church, as well as the Manteigo company and the believers scattered along the small stream Laranja da Terra.

At the beginning of the general meeting on November 4, a goodly number of brethren had arrived, and the tent, 20 x 45 ft., which the brethren had themselves made and nicely decorated for the occasion, was well filled.

During each day of the meeting a study on some important topic was given in the morning. In the afternoon, papers were read on various topics relating to church, Sabbath school, missionary, and young people's work, and after the reading of the papers the subject was given over to general discussion. In the evening a sermon setting forth some important feature of our truth closed the day's program.

The days of the meeting were certainly days of blessing to the brethren who were assembled at Serro Pellado, and especially was this true of the Sabbath. Many who had grown cold and indifferent consecrated themselves anew to the Master, and also a few who had given up the truth made a new start. Some confessed definite sins, and all seemed to desire to get nearer to the Lord and to be ready for his coming.

After the Sabbath afternoon meeting

Elder Meyer buried six persons with their Master in baptism, and these, with six or seven others who were already baptized, brought the membership of the Serro Pellado church up to eighty-four, which makes this church the largest one we have in Brazil at this time.

During our stay, Brother Peters, assisted by Elder Meyer, organized a church school with thirty-four pupils; and a number of the grown young people also planned to take special studies in order better to fit themselves for life's duties. A young people's society was organized. We trust Brother and Sister Peters's coming will be a source of strength to the work in the entire state of Espirito Santo, and especially to the youth.

During the general meeting we learned that a number of brethren had recently come to Espirito Santo from Germany, as immigrants. On my way back to Sao Paulo I passed through the section where they were said to reside. While yet four miles distant from where they lived, I met one of their number, and from him learned that there were nine families in the Guander district. I succeeded in getting all together for a meeting on the evening of November 11, and organized them into a church of twenty-two members. Brother Koppe, who was formerly elder of the Essen (Germany) church, was elected elder. And of the twenty-two members, thirteen had formerly been members of the Essen church. May the Lord bless these brethren as they come to a new country to make it their home.

My visit to Espirito Santo at this time was made after an absence of almost three years, and I was certainly glad to meet once more these dear brethren with whom I had spent many a blessed hour.

At Serro Pellado Elder Meyer and I separated, I returning to Sao Paulo, he, accompanied by Brother C. C. Specht, going on to the Theophilo Ottoni church, where Brother and Sister Specht are expected to do a work similar to what Brother and Sister Peters are doing in Serro Pellado. May the Lord abundantly bless them and make them a blessing is my prayer.

The missionaries who recently arrived in Brazil are of good courage, and are hard at work studying the language. They hope soon to be able to engage in active work. Looking at the prospect before us, we are of good courage, and expect great things for Brazil in the near future.



A GENTLEMAN is a rarer thing than some of us think. Who of us can point out many such in this circle — men whose aims are generous, whose truth is constant and elevated; who can look the world honestly in the face, with an equal manly sympathy for the great and the small? We all know a hundred whose coats are well made, and a score who have excellent manners; but of gentlemen, how many? — *Thackeray*.



## How to Escape Influenza

A. B. OLSEN, M. D., D. P. H.

THERE are three facts of vital importance with regard to influenza which very few recognize.

The first fact of supreme importance is that influenza is a very serious disorder; and if we take into consideration, as we ought, the disastrous after results that frequently follow, we must look upon influenza as a comparatively fatal disease.

The second vital fact is that influenza is a typical germ disease, and that it is both contagious and infectious, and therefore readily spreads from man to man.

The third and perhaps most important fact of all is that fresh air and the outdoor life are the best preventives and antidotes for influenza.

### A Serious Disease

Not until people begin to recognize the serious and even grave character of influenza shall we be able to accomplish much in diminishing its mortality. There is every reason to believe that influenza is quite as "catching" as smallpox or scarlet fever, and infinitely more so than typhoid. Nevertheless, practically no effort is ever made to isolate the patient, as would be done in a smallpox case, and thus protect the family, the relatives, the friends, and the public generally from the contagion.

Influenza is at the present time one of the most prevalent, if not the most prevalent, of winter epidemics, and the toll of deaths which can be traced directly or indirectly to influenza is a very large one, much larger than is ever appreciated by the public. According to Dr. M. K. Robinson, M. O. H., the deaths in Dover, England, from influenza for the first quarter of 1913 amounted to just over eleven per cent of the total mortality, or more than one in ten.

### Bacillus of Influenza

Influenza is an acute infection caused by a specific microbe called the bacillus of influenza, which chiefly attacks the respiratory passages, causing the well-known local symptoms of a very hard cold. But there are also numerous constitutional symptoms which are due to the distribution by the blood of the poisons generated by the germs. It is this grave poisoning which accounts for the extreme prostration and the severe aches and pains from which the patient suffers.

### Isolation

All persons coming in contact with a patient suffering from influenza are extremely liable to catch the disease; and

the spread of influenza through the household, through the school, or through the office or workshop, or in other places where people gather daily, is a common occurrence. The only efficient method of controlling the epidemics of influenza is to isolate the patient from the earliest stage of the attack. Just as soon as the head becomes congested and there is sneezing and a general feeling of languor or *malaise*, or other symptoms of the disorder develop, the patient should promptly return home, go to his bedroom, get into bed, and remain in the room for a period of ten or twelve days, or until the symptoms of the infection have passed. Such treatment is not only wise for the sake of the family and the community, but equally advantageous to the patient, who has a far better chance for a complete recovery than if he attempts to drag around a day or two and tries to keep at work. Complete rest in a well-ventilated room with an abundance of fresh air, plain feeding, and good nursing, affords the best chance of escaping from the grave disorders which are prone to follow an attack of influenza.

### The Treatment

Little more needs to be done for the patient than providing the necessary quiet and rest and nursing. A cleansing enema should be given before the patient is put to bed, and repeated daily as long as is necessary. The bed should be warm, and a hot bottle provided if the feet are cold. Daily tepid or warm baths are soothing, and assist in alleviating pain. Hot fomentations and hot packs bring the greatest relief from the intense aching, and may be given as often as necessary. The patient should also be encouraged to drink water freely. Sponging with tepid water or equal parts of alcohol and water serves to refresh the patient and ameliorate the fever.

The diet should be light, and should consist largely of fruit juices, baked apples, stewed fruits, and also fresh fruit, especially oranges, grapes, and melon pears and apples. Cereal gruels and other preparations may be taken, as well as stale bread, zwieback, and plain biscuits. Albumen water, Metchnikoff soured milk, and plain egg-nogs are nutritious and easily digested.

### The Best Antidote

We cannot sufficiently emphasize the importance of providing an abundance of fresh air. Those who would escape influenza must cultivate the fresh-air life, and live in the fresh air constantly whether outdoors or not. This means the freest ventilation possible, and the ever-

open window. There is little danger of taking influenza when out for a tramp in the country or for a row on the sea or the lake, for in the fresh air the microbes are readily dispersed. Fresh air is also of the greatest importance in the sick room, and whether a fire is required or not, the windows must be kept wide open. This does not mean placing the patient in a draft, or in some other way causing a chill, which might bring on bronchitis, pneumonia, or other mischief.

**Hotbeds of Infection**

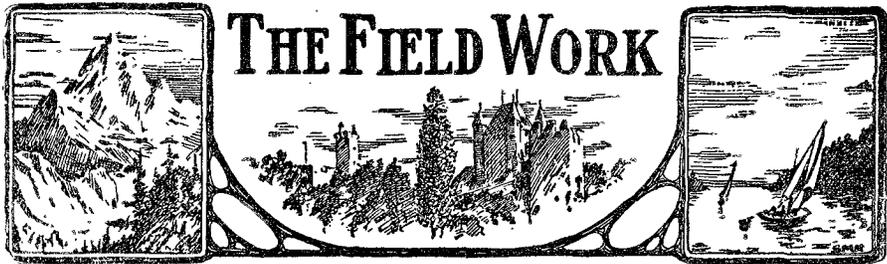
But the foul air of close-ventilated or ill-ventilated rooms should be avoided as you would the plague. All overcrowded living rooms, offices, and workshops are simply hotbeds of infection, not only for influenza, but for the common cold, consumption, and many other contagious diseases. The germ-laden, musty, and dusty atmosphere of the average church, chapel, hall, theater, variety house, and cinematograph show, and similar public places of congregation, is always a serious menace to health, and thousands have caught colds, influenza, bronchitis, pneumonia, consumption, or some other infection from visiting these places. If the public would protest against the foul, vitiated air of so many of these public meeting places by remaining away, the authorities concerned would soon provide the necessary ventilation, and would also take care to see that the hall or church or chapel was thoroughly renovated with fresh air before every gathering.

**Bracing Effects of Cold Air**

Winter is the bracing season of the year, and the majority of people ought to experience an increase of health and strength in the cold weather. If the proper precautions were taken with regard to equable clothing, protection from the damp and wet, and the provision of an abundance of fresh air, we should find winter the healthiest season of the year, and the cold would become a real tonic which would serve to brace us up and invigorate us for the rest of the year. The cold, fresh air is nature's greatest and best tonic, and those who would increase their vitality and fortify themselves against disease should take deep drafts of the cold fresh air daily, and many times a day.



ONE has truly said: "In the duty of self-discipline I could never train and temper my own spirit if I had not within me One who is himself the director of my soul. I could never curb my own willfulness, if I had not One who is the governor of my will, who besets me behind and before, and lays his hand upon me, to humble me and to prove me and to make me poor in spirit and pure in heart. The task of self-culture would be hopeless, we should despair of the spiritual fabric unless it had a divine architect, unless we could say concerning the house of character that its builder and maker is God."



**Revival and Reformation at South Lancaster**

THE last meeting of a series which continued for ten days with the church at South Lancaster, was held on Sabbath afternoon, January 3. From the very beginning these meetings were of an entirely unusual character. While there was freedom from excitement and impulsiveness, a deep sense of God's presence and of the demands of the times in which we are living rested upon those present. These were indeed solemn assemblies. Conviction took possession of strong men who had stood unmoved for years. Heartfelt confessions were made, with corresponding reformations in the life.

One backslider who for ten years had refused to bow and offer prayer to God, and who had fully determined to give himself to this world and his business, was reclaimed. He has made wrongs right as far as is in his power, and the Spirit of God has come into his life and home. He and his wife have dedicated themselves and all their possessions to God. It is an inspiration to hear the testimony of this man.

Another brother, who was once a laborer in the cause, but who, through offense and discouragements, had given up all hope of eternal life, refused to attend religious meetings, and said he wanted nothing further to do with Seventh-day Adventists, was sought out and invited to "come and see." He came to the meeting. At the first service he appeared to feel out of place, but at the next one the Spirit of God rested upon him, as with tears and a broken and contrite spirit he made his confession.

It is difficult to explain these meetings; they were so much out of the ordinary. The work done went deep, and was not of a superficial nature. The victories gained carried with them in a peculiar sense the assurance of permanency.

At one of the closing meetings, fully thirty confessed their unfaithfulness in the payment of tithes. When the question was asked in regard to how many were neglecting to live up to the best light they had on the principles of health and felt under conviction because of it, and wished to confess and make reform, scores arose. It was a heart-searching time. Every one went about the work of sweeping the rubbish from the heart in a calm, deliberate, and businesslike manner. Considerable house-to-house labor was done, and prayers were offered for the physically and spiritually afflicted in these homes.

At the young people's consecration meeting on Sabbath afternoon, when the invitation was extended for those who desired the baptism of the Holy Spirit for service to come forward, almost the entire congregation arose to press toward the altar. Possibly not more than

a dozen were left on the back seats. It was a most impressive scene. The baptism of the Holy Spirit was earnestly sought by mothers for patient, cheerful service in their homes; by teachers for efficiency in their teaching. A deep conviction was felt that the time had come for a united forward movement in God's work.

This church is returning to her first love. We shall expect to see her first works. The hearts of parents are in a special manner turning toward their unsaved children. This movement resulted from the giving of the message addressed to the Laodicean church: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

Night after night this message was dwelt upon. At first the people sat quietly, seeming to feel that this message did not apply in any special sense to them. But as new features were brought out, and the standard of true piety as revealed in the life of Christ was dwelt upon, the feeling came: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

It has been demonstrated that there is vitality in this message. We must have a knowledge of ourselves, a knowledge that will lead to contrition of soul, before we shall feel the need of pardon. We must understand our danger, or we shall not flee to the Refuge. This knowledge must come through the message to the Laodicean church, since no man can of himself understand his errors. "We must behold Christ. It is ignorance of him that makes men so uplifted in their own righteousness. When we contemplate his purity and excellence, we shall see our own weakness and poverty and defects as they are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner." "At every advance step in Christian experience our repentance will deepen. We shall make the apostle's confession our own: 'I know that in me (that is, in my flesh,) dwelleth no

good thing,' and 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'"

We are told that "it was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the promised blessing and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." "If we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door."

Everywhere earnest prayers should ascend to God for the baptism of the Spirit. A new and richer experience awaits the praying ones.

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

### The Work in Italy

It has been my privilege during the past year to baptize thirteen new believers in this land of the Papacy. One has been received by letter, making fourteen members gained this last year.

It was a blessed occasion last week in Pisa when we saw over ten thousand persons gathered on the bank of Arno River to witness a baptismal service. Among them were many priests. And while I was baptizing, Brother Lippolis spoke to that large gathering from a boat, concerning our work. It was a splendid afternoon, and we were glad to witness for God to such a large audience.

The week before, a scene something like this took place on the bank of the same Arno River in Florence, where I baptized a French teacher of languages in an international school of languages in Florence.

I have encouraging reports from our workers in Naples, Gravina, Genoa, and other places. Our courage is as good as ever. We ask the readers of the REVIEW to remember the work and the workers in Italy in their prayers.

L. ZECCHETTO.

### Pennsylvania

HUNTINGDON.—The recent week of prayer will long be remembered by the church at this place as a time of special blessing and refreshing from the Lord. On the previous Sabbath a preparatory service was held, at which the necessity of a personal preparation for the coming week was emphasized. No member wished to be the means of withholding the blessings within our reach, and as we prayed we claimed the promises of God.

During the first two meetings of the prayer season the enemy was very much in evidence. As the second meeting was

dismissed, the brethren were asked to remain for prayer and a special season of seeking the Lord, in view of our great need. We pleaded with God to direct us and help us in doing his will in order that the blessings which we felt sure he was longing to give might be ours. He was pleased to answer our prayers, and from that time forward the meetings were an encouragement and inspiration to many. Sins were confessed, wrongs made right, indifferent ones aroused, and the young people, realizing their need of divine help, reconsecrated their lives to the Lord's service.

Brethren, let us remember that God has a purpose in giving us special blessings at this time. He is endeavoring to fit us to labor for the salvation of the lost. When we reflect the character of God, those with whom we come in contact will long to know more of Jesus. We give thanks to the Father above, who giveth us the victory.

FRANK W. DANGHENBAUGH.

### Emmanuel Mission, Basutoland

BROTHER DE BEER and family arrived last April, and we do appreciate their help. They live in two rooms of the mission house, while we occupy the other two; but a house for them is now well under way. Since they arrived, we have conducted two series of "lantern" meetings in villages not far away. Some were interested, but none definitely accepted Christ. Yet we are not discouraged, for we know well that the Basutos have heard the gospel for sixty years, and are very hardened. But we are determined to sow the seed faithfully and leave results with God, relying on his promises. In a few days we expect to begin another series of meetings; in fact, we intend to conduct meetings most of the time. I am fitting up a small wagon to serve as a "home" for the one who is away holding the meetings. Brother de Beer and I will change about in our evangelistic work.

Old Chief Jonathan is still as friendly as ever, and often tells his people how lazy they are, and calls attention to the way we work on the mission. We hope he will increase the mission site sooner or later. I should like to report oftener the interesting things which we meet and observe from week to week; but it is a weakness of mine to plant and prune trees, do carpentry and mason-work, and the many duties of this kind of life, and leave reporting for others.

Next year we expect to see this mission well equipped for full work. Then we hope to have less temporal work to do, and more time to work for souls.

This mission is now registered as a government nursery (vine); so we may sell vines anywhere in the union. We find some sale for them.

H. C. OLMSTEAD.

### Jamaica

THE ingathering service in behalf of the Linstead church building, and in which the Riversdale and the Linstead brethren cooperated, took place Sunday, December 7. The efforts of these brethren deserve the highest commendation. The occasion was one long to be remembered, and those who were not privileged to be present certainly missed a great spiritual treat.

The children, under the charge of Sister Randle, nobly acted their part. The attendance from the outside was large. Never before had the community witnessed a religious meeting in which such marked order was observed. The program was well arranged. The singing was of a high quality. Especially should mention be made of the rendering of a song entitled "Rock of Ages," by Elders Keslake and Fletcher, and Sisters Haysmer, Raley, and Fletcher. Its effect on the writer, and doubtless on the audience, was like the effectual breathings of a fervent and holy prayer. It soothed and exhilarated the mind, and at the same time added solemnity to the occasion.

Three meetings constituted the day's proceedings,—the first, a preaching service at 11 A. M., when Elder Keslake delivered an inspiring discourse; the second, at 3 P. M., presided over by Brother F. H. Raley, at which time the program was rendered; and the third, at 7 P. M., another preaching service, conducted by the writer. The organizing and planning for this meeting were done by Brother Fletcher; and a word of praise is due for the way in which the whole affair was arranged. These meetings have been a spiritual uplift to those present. We hope that they will also prove a financial success, and that ere long a humble house of worship will be erected there. The brethren offered willingly of their fruits, etc., and the audiences were quite liberal in their donations.

H. LOUIE MIGNOTT.

### The Harvest Ingathering Some More Personal Experience

I HAVE NOW nearly finished my work with the Harvest Ingathering REVIEW in our town. I have a small portion yet to canvass, and then my work for this special paper and its purpose for 1913 will be finished. I have distributed over three hundred copies of the paper, and when finished shall have thirty-five dollars or forty dollars for the missions. This required some self-denial and hard work. I often came home with weary legs and an empty stomach, but with a happy heart. The joy of my Lord has been my strength. I had many good visits, seasons of prayer, and Bible studies with families. Of course, all did not receive me kindly nor help me in my work. For these I felt sorry, prayed for them, and went on to find others who would take an interest and help in our work of giving the gospel to all the world in this generation.

After many years of observation and personal experience, I find that one of the most valuable and essential qualifications for a missionary is a pair of good sound legs. In order to be a successful fisher of men, the missionary must do as a fisher of fish does, go where the fish are.

What the church and the world need today are men who not only can preach and teach publicly, but can and will go out and teach, as Paul did, "from house to house." The only successful way to teach the people the gospel message for today, in the cities and towns of this or other lands, is by wise, kindly personal efforts in their homes, in connection, if possible, with public preaching of the word of God. I am thankful I can still have a small part in this work.

**A Blessing for 1914 and All Succeeding Years**

"The Lord bless thee, and keep thee:  
The Lord make his face shine upon thee,  
and be gracious unto thee:  
The Lord lift up his countenance upon  
thee, and give thee peace."

Num. 6: 24-26.

The Lord bless thee:

How shall he bless thee?  
With the gladness that knoweth no decay,  
With the riches that cannot pass away,  
With the sunshine that makes an endless  
day—

Thus, may he bless thee,

And keep thee:

How shall he keep thee?  
With the all-covering shadow of his  
wings,  
With the strong love that guards from  
evil things,  
With the sure power that safe to glory  
brings—

Thus may he keep thee!

I wish the above blessings for all my  
dear brethren and sisters in the church  
of God, especially those who may know  
me personally and the ministry which I  
have received of the Lord Jesus.

DANIEL NETTLETON.

## Missionary Volunteer Department

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

### Secretaryship as a Life Work —No. 1

For the Christian young man or woman, no hour is more critical than that in which he determines his life calling. His life is his most precious possession: yet it is not his; it belongs to his Lord, and he is to give an account of it as of a sacred trust. Only a few short years are his for its investment. How shall he make them tell with the greatest power in order that he may realize the largest possible returns? What supreme opportunity is presented in the surroundings he is called upon to face? At the very threshold of life these great questions confront him. Well may he pause before the doors that are opening to him, to inquire which among them promises the greatest returns upon the investment he is to make of his life's powers.

No work, however universally desirable, offers a life work to every young person. But it may be said without reservation that for some the secretaryship fulfills the essential requirements to a very marked degree.

Let us consider the secretaryship of the Missionary Volunteer work as a life work. This is a specialized ministry to young people, for young people. We shall study,—

1. The relation of this work to the development of the Missionary Volunteer movement, and the opportunities which it affords for a career of surpassing usefulness in the service of God.

2. The growth of this office and its various characteristics.

3. The kind of men and women needed to fill it,—their qualifications and characteristics.

4. The preparation which a person ought to make in order to render the best possible service.

First, let us consider the relation of this work to the development of the Missionary Volunteer movement, and the opportunities which it offers for a career of usefulness in the service of God.

The secretary is to the movement what a general is to the army, a teacher to the school, a cashier to the bank, a pastor to the church. His relation to the development of the movement is vital. He is its administrative officer. The influence and advancement of the movement are limited only by the consecration and ability of the men and women in charge.

The question arises, Does the Missionary Volunteer movement afford opportunities commensurate with its demands? The secretaryship offers a broad range of activity. The secretary is walled in by no narrow ground of duty. His activities are as varied as the human need. The secretary is not restricted to a single field. He holds a unique position with reference to every young person, every father and mother, every worker, every young people's society, and every church in his field. It is his privilege to serve them all at their point of greatest need. He is a specialist on young people's problems. By counsel, by inspiring leaders, by organizing, he may multiply manyfold the influences of his life.

"It is a holy thing," said Disraeli, "to see a state saved by its youth;" but it is still more impressive to us to see our youth filled with a passion to give their lives to spread the third angel's message. The church is only beginning to realize the great possibilities of childhood and youth. The energy necessary to secure the cooperation of an adult advanced in years will kindle the enthusiasm of a score of young people. The plan that enlists and sets the youth to work tells for victory. "In youth the heart is like wax in its impressibility, like bronze in its retentiveness." The majority of conversions occur between the ages of twelve and twenty. According to statistics, the year of most frequent conversions for girls is the sixteenth, while most boys are converted in their seventeenth year. As these years pass, the prospects decrease, and after twenty-two very few become Christians, as over ninety per cent of the members of the different Protestant churches in America were converted before they reached their twenty-third year. Less than five per cent of those who leave college unconverted ever become Christians; while only two per cent of the people of the United States who reach twenty-three years of age unconverted ever give their hearts to God.

If we admit the preceding facts, shall we not recognize youth as the harvest time of souls? For during this period the foundations of a Christian life are laid, the student life is determined, and the trend for greater usefulness is established.

Rev. Steven H. Tyng says: "The devil would never ask anything more of a minister than to have him feel that his mission was chiefly to the grown-up members of his congregation, while some one else was to look after the children."

Dr. Judson says: "The key to the hard problem of evangelization lies in the puny hand of the little child."

"The importance of work for children cannot be overemphasized. The school-boys of Bourges, in the early French Revolution, bore a flag displaying in shining letters the words, 'Tremble, tyrants; we shall grow up.' O that these words, 'We shall grow up,' would ever ring in our churches. They will grow up and make tremble the enemy of our God, or grow up and make us tremble. The Romanists are wont to say, 'Give us the child until he is ten years old, and you may do what you can with him after that.' Trebonius, the instructor of Martin Luther, always uncovered his head in the presence of any of his boys. He was accustomed to say, 'Who can tell what man may yet rise up amid these youth? There may be among them those who shall be learned doctors, sages, nay, princes of the empire.' Even then there was before him the great leader of the Reformation, that 'solitary monk that shook the world.' The children must increasingly receive the attention, thought, and care of the church."

Because of the vast possibilities of our dear boys and girls, the secretary should leave no stone unturned to become an authority on the best methods of reaching and cultivating this part of the field. He should study how to reach the youth of all ages from the kindergarten age to the young manhood and womanhood. The child of today is a man tomorrow.

Psychologists claim that the impulses and instincts ripen in a certain order, and if the proper incentives are applied at the seasonable periods, the character can be shaped and molded for a life of usefulness; but if neglected, oftentimes the impulse dies out, and our most earnest efforts meet with no response.

In this day of specialists and trained workers, religious instruction cannot hold its own unless here, too, are found specialists; and in no field are trained, studious, consecrated workers needed more than in working for our children and youth. Adaptation is the secret of all success in this work; but adaptation is possible only to the extent that we understand our young people.

A mechanic will spend months studying and working that he may become perfectly acquainted with the delicate mechanism of an engine before he will attempt to operate it; but perhaps that same man will spend only fifteen minutes or half an hour preparing to instruct a child, giving no thought to the delicate organism upon which he is to work.

Many of our young people are leaving our ranks today and enlisting in the world, not because of our lack of interest in them, but because we are woefully void of knowledge as to how best to adapt ourselves and methods to them, so that their interests will be aroused and their cooperation secured.

The secretary has, or may have, the confidence of the majority of the young people in his conference. The secretary may penetrate, if he will, the outer crust that encases the normal boy and girl and makes them misunderstood and unappreciated; he may draw aside the curtain and look behind the screen, there to find the hungry boy and girl waiting to be understood and sympathized with. What a privilege to stand by the side of a

young man during the critical formative years of his life, with the facilities for helping him through the storm and stress period when he is up on the mountain top today and down in the valley tomorrow. One day he desires to be a physician, the next an electrical engineer, the next a farmer. One day he is sure every one understands him, and everything is moving along all right; the next day he is positive no one understands, he hasn't a friend on earth, he doesn't understand himself, and wonders why he was born. At this strenuous period the young people's secretary may possess his confidence. To understand him is to win him. Who will attempt to measure the possibilities of such a relationship? Is it worth doing?

C. L. B.

### The Morning Watch

HAVE you seen the calendar for 1914? It has been so arranged that one who follows the daily readings will complete the New Testament, and will learn 365 verses from that portion of the Word of God. The calendar also contains a number of spiritual gems selected from the "Testimonies for the Church" and from other excellent books. The other features of the calendar that have been found helpful are retained.

Dear reader, will you not now secure one of these calendars and form the habit of the morning watch? My personal experience during past years, and especially during the last year, as I have endeavored to learn every day's portion of Scripture, has been very encouraging. I know God blesses the one who daily hides a portion of his Word in his heart with an ever-broadening view of his power to save.

Our youth need to develop steadfastness; our young people need to develop steadfastness; in fact, there is need for development in steadfastness by every one of our people.

Fathers and mothers, will you not, in the fear of God, institute the morning watch hour in your home? Use the morning worship; have all in the family take part in the Scripture reading; learn and review the verses for each day; make a little Bible school of the sacred morning worship hour for the next twelve months, and see what wonderful results God will give in turning your hearts to your children, and the hearts of your children to you.

Calendars may be secured from your tract society. Price, five cents each.

M. B. VAN KIRK.

DURING 1913, 135 persons became Attainment members, 700 Reading Course certificates were issued, and 93 gift books were sent to persons holding three Reading Course certificates. We are grateful for the increased interest manifested in our Reading Course work.

THE Morning Watch Calendars are going rapidly. The first edition of 35,000 fairly melted away, and another small edition has been ordered.

OLD friends, old scenes, will lovelier be  
As more of heaven in each we see;  
Some softening gleam of love and prayer,  
Shall dawn on every cross and care.

— John Keble.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### Another Sunday Bill Before Congress

THERE are three Sunday bills now before Congress,—the Johnston Sunday Bill, S. 752, a bill requiring in the District of Columbia "the proper observance of Sunday as a day of rest;" the Heflin Sunday Bill, H. R. 9674, "a bill prohibiting labor on buildings, and so forth, in the District of Columbia on the Sabbath day;" and Mr. Keating's Sunday bill, H. R. 7826, "a bill to provide for the closing of barber shops in the District of Columbia on Sunday." The last-named Sunday bill reads as follows:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this act it shall be unlawful for any person to open, or allow to be opened, or carry on business in, any barber shop or place where the business of shaving, hair cutting, shampooing, or the like shall be conducted, on Sunday in the District of Columbia; and any person or persons who shall violate the provisions of this act, upon conviction shall pay a fine of not exceeding \$20, or in default thereof be imprisoned not exceeding sixty days, and for a second offense shall be imprisoned not exceeding sixty days."

Petitions of protest have been forwarded to all the church elders in the United States concerning the first two bills mentioned, and they have been asked to see that the blank spaces are filled with names and sent in to their respective representatives in both houses of Congress. We wish to request all who have not yet forwarded these petitions to Congress to insert also at the end of the petition against "H. R. 9674" the following: "H. R. 7826." This will call special attention to this new bill as the protests are recorded and referred to the committee.

We wish to thank our people for their hearty cooperation and ready response in this campaign. The forces are lining up on the other side as never before. Heretofore, the Catholics were not very cooperative with the Protestants in securing Sunday legislation and Sunday law enforcement; but during the last four months the Catholic societies twice have passed resolutions urging their people everywhere to cooperate with the forces which introduced Sunday bills in our legislatures and in Congress, and to aid in stricter enforcement of the existing Sunday laws now on the statute books.

This is very significant. When both Protestants and Catholics begin to rally their forces in behalf of Sunday legislation, it is high time that we bestir ourselves and do all we can to stay the flood of persecution which will soon break forth.

We trust that our people everywhere in the United States and Canada will remember Religious Liberty Day, February 28, when the annual offering is taken to carry forward the religious lib-

erty work for the year 1914 in the local union, and North American Division conferences. Each of these conferences is to receive one third of the annual offering, in order that it may carry forward this line of work in its respective field.

Our aggressive work has been greatly hindered during the past year because of a lack of funds. We trust that every one who is a lover of liberty and longs to see these precious principles prevail will dedicate at least one dollar to this work for the year 1914. Plan for this beforehand, as the annual religious liberty offering is the only means we have with which to carry on this work for a whole year. Let us make it a dollar offering, and those who have been blessed in a special way during the past year should make it a five- or ten-dollar offering. The church elders will provide a good religious liberty program for the day.

C. S. L.

## Educational Department

J. L. SHAW

General Secretary

W. E. HOWELL

N. Am. Div. Asst. Secretary

### Ministerial Reading Course

THERE is a growing desire on the part of the ministry for self-improvement. The Lord is stirring the hearts of his servants to attain greater efficiency in his work.

There is a great work before us. The message of present truth must go to the high and the low, to the rich and the poor, to the pagan and the Mohanmedan. All the cultivated ability of all our ministry and believers in the truth is required for the finishing of the work. We are publishing three testimonials selected from several scores of letters received from workers who express a desire to take the Ministerial Reading Course. A young minister writes:—

"I received your letter, also the leaflet describing the Ministerial Reading Course. I believe this reading course will be a great help to workers, especially to beginners, like myself. I sincerely hope the time will soon come when we shall have a paper published especially for the benefit of our workers. As it is now, we cannot use anything from our church papers to present to the people, lest it be something which has already been studied by the majority of the hearers."

An older minister writes:—

"I am inclosing my entrance blank for the Ministerial Reading Course, which I trust will be helpful in building up a stronger ministry. I have felt for a long time that something of this kind should be started, and have done some reading along that line myself. I hope to be able to encourage others to start the work, and shall be pleased to have the opportunity to speak from personal knowledge of the value of the course.

"I believe it would be a good plan to require a certain amount of such work, with proper examinations, for every candidate for ordination. I think we have lost much so far in our work by not placing more emphasis on the value of proper study of methods in our work

as ministers. I shall be pleased to do all I can to cooperate with the plans of the Educational Department in this matter."

The following is written by the president of a conference:—

"I hasten to inclose my order for the first book in the Reading Course. I have long since recognized the need of better qualified laborers, and wish myself to have every advantage to gain a better preparation for the work.

"I humbly join in this study, hoping thereby to have my vision broadened and my ability strengthened. Also, I consider it honorable and dutiful to 'study' to show myself 'approved unto God, a workman that needeth not to be ashamed."

"In this enlightened and progressive age, city, village, and country labor demands better qualified workers than in former years. And to successfully meet the issues, guide the people in their search for truth, and maintain a position that will receive the respect of the ministry, church folk, and the thinking public, it becomes necessary for us to study and to accept most cheerfully any suggestions that will place us at better advantage before the public, and enable us to better represent the truth and honor God.

"Thinking that the studies will cover the special points which I might mention, I will defer writing about them for the present. Yet it may be helpful to suggest one thing which has been of great value to me in my reading and study,—making notes, references, classified connections, etc., in a notebook, for the purpose of bringing under associated heads and topics those references that enable one to get a better conception of the theme. I keep my notes and references in alphabetical order, indexed for quick reference, thus enabling me to find the points wanted from time to time very quickly. I value the marking of a book that is my own for emphasis and reference. But *urge* a carefulness in marking which will leave the page with a neat, clean appearance. Another reason that I have for making references is that it teaches one to watch for these helpful points, and, too, it often makes a point clearer to place in its connection a reference to another on the same thought. It opens and magnifies the idea.

"I trust that all our workers will esteem this a privilege, profitable to the ministry, helpful to the church, bringing confidence to the worker and the people."

J. L. S.

### How to Become a Member of the Ministerial Reading Course

ANY worker desiring to take the Ministerial Reading Course may do so by writing to the Educational Department of the General Conference, Takoma Park, D. C., giving his name and address for registry, and sending \$1.65 in payment for the first book.

On completion of a book, the reader will be asked to report to the Educational Department the fact that he has completed the book, and will be encouraged to report his estimate of it, and its practical value in his work. To such as comply with this condition, a small certificate in card form will be granted by the Educational Department of the General Conference. The course is open to ministers,

Bible workers, and all having evangelistic work in view.

All the reader is asked for the privilege of the course is to comply with the conditions and pay for the books, which will be furnished at the lowest possible price. The book "Preparing to Preach" has 455 pages, and is bound in a substantial cloth binding. The publishers retail the same at \$2, but we are able to furnish it to the readers of the Ministerial Course for \$1.65. All orders and drafts should be made payable to the General Conference.

Address General Conference Department of Education, Takoma Park, Washington, D. C.



### Church School Thrift

THIS seems to me a fitting title under which to present some very interesting facts that have come trooping in recently through my correspondence. Anything that spells achievement and progress in the care of our children in the elementary grades ought to inspire the heart of every parent and worker with courage.

There is an upward movement in the efficiency of our church schools, which in the not distant future will surprise some who have been faint-hearted about their success. Church schools are here to stay. Their staying qualities are growing stronger year by year. In due time it will be made apparent to all that they constitute a solid buttress to stay up the very foundation of our denominational enterprises. There is no feature of our educational work in respect to which we watch our department correspondence more eagerly for evidences of thrift than the church school work, and we have been more than usually gratified of late.

One very refreshing report, because unsolicited, very definite, and bearing the marks of earnest work among the schools, came in the other day from B. L. Howe, educational superintendent of the Western Oregon Conference. After two years of service in that field, he is able to report as follows (title mine):—

#### A Work That Cannot Fail

"It is an inspiration to be connected with a work that cannot fail. Our church school work has not 'attained,' neither is it yet 'perfect,' but it is pressing on toward the 'mark.' The mark is, 'All the children in.'

"At the beginning of the school year 1911-12, we had eight church schools in our conference, and one family school. These together enrolled 195 pupils. Now we have eighteen schools and a German evening school. Including the twelve pupils in the German school, we have 487 enrolled this year. Two years ago, ten teachers did the work. This year, twenty-four are employed.

"It is very encouraging to note the steady improvement in the quality of the work done. Although we are compelled by circumstances to employ some new teachers each year, we are getting a better grade of work. The summer school is no mean factor in helping our teachers to become more efficient. When the teacher's Christian experience is maintained at even, high tide, the class work ranks best.

"Nearly all our schools are conducting Junior Missionary Volunteer Societies.

One school met the morning of December 24 to hold a prayer meeting. Those attending, brought what they called a 'pound offering.' The pupils, together with their teacher, took this offering to a needy widow. The story of their experience at the home of the poor washer-woman is quite touching.

"Several of our schools have taken up the work with the educational journal. One ordered thirty for the first month, another placed an order for six for six months, and a third is taking sixteen for six months. These are all small schools, having an enrollment of from fifteen to eighteen. Five schools have each obtained the required number of subscriptions, and have sent in to secure the globe premium.

"One school board has set a pace that we should rejoice to see all others follow. A few weeks ago when we were with them, they secured a full case of large wall maps and a set of large history charts.

"One teacher, in sending in her report, said: 'School is just fine. We had such a good time during the week of prayer! We are of good courage.' Another writes: 'I have the best school. It would be hard to find better girls than mine. I want our school to be a success all through the year.'"

One good feature of this report is the balance of work it represents. The quality of teaching is improving. The schools are organized into Junior Volunteer Societies. They are selling single copies of the educational journal in the vicinity. Needed apparatus is being supplied. The teachers are pursuing the reading course. More than this, in a series of institutes among the churches, covering five weeks, the superintendent was accompanied by the conference president, and two or three other conference workers — a strong point for the schools.

#### Other Signs of Thrift

A statistical report from Superintendent Wolfskill, of the California Conference, shows a growth in church school enrollment from 349 to 456 in a little over two years.

Oklahoma Conference has 22 teachers at work this winter. A club of ten copies of the educational journal was sent in by Miss Garrett, the superintendent, not long ago.

From South Dakota Miss Du Bois reports an enrollment of 106, and three parent-teachers. All her schools are organized into Junior Volunteer Societies, and all her teachers are taking the reading course.

West Michigan, Northern Illinois, Indiana, and New Jersey Conferences report all their schools working on the Junior Volunteer plan, and their teachers taking the reading course.

Ohio reports an enrollment of 193 in 18 schools, 11 of which have Junior Volunteer Societies. One little band of six raised \$20 for missions last quarter.

Space requires me to stop here, but the story is far from being told. Pray, reader, pray earnestly, for our faithful teachers and superintendents.

W. E. H.



"UNLESS our hearts go out to the people, we shall never reach their hearts. We may talk to them forever, but unless we have this loving sympathy we might as well be silent."

## Publishing Department

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

### Methods for Missionary Work

In order to work to the best advantage, it is necessary to know the most effective methods for presenting the truth by means of the printed page. In many instances families are divided in religious sentiment, the wife being a believer and the husband a nonbeliever. In a case of this kind, if the believer is tactful, a most effective missionary work may be done, resulting in the conversion of the man or woman for whom the labor is performed. Without presenting the literature directly to the individual if it is known to be obnoxious, it may be left on a table, sideboard, or desk, and it is almost certain to be looked over by the one who would not deign to handle it if it were handed to him directly.

#### Tracts

Persons living in towns or cities where there are street cars may hand tracts direct to some of the occupants, or may quietly place a tract or a pamphlet on a seat or window casing of the car. This will no doubt be picked up by the next person who occupies the seat. If not going far on the car, the person will almost invariably put the tract in his pocket for future reference, carry it to his home, and at a convenient season give it a thorough reading. This is considered a very effective method of tract distribution, and results have followed its use.

#### Visiting Stores

When going to a store to select some needed article, a tract may be placed on the counter without asking permission of any one. If some customer does not find it, the attendant will come across it when rearranging the stock. Some one will get it, and it will not be necessary to solicit a promise to read it. This solicitation, in many instances, is noneffective, and serves almost always to arouse a suspicion that you have some design on the individual. Leave a tract with your groceryman, coal dealer, or milkman, and with every one with whom you deal, and give one to the tramp who calls for a meal. He also has a soul to save.

#### By Mail

Every personal letter written should contain a tract, unless there is good reason why it should not. If the person to whom you are writing is disposed to be religious, no offense will be taken when a tract is found inclosed with a letter. Your friends will be interested to know something of your faith, and will no doubt imbibe some of the good things contained in the topic treated in the tract.

#### Reading Racks

A reading rack may be put up in a railway station, country grocery store, and at other places where persons are compelled to congregate. This should be kept supplied with good literature, tracts and periodicals being best suited for this purpose. It is surprising how quickly the rack will need to be filled again.

#### Family Bible Teacher

Visiting from house to house with the Family Bible Teacher is a very effective method of work. Few persons will refuse these lessons, and many seem to be hungry for them. If the worker establishes a route and visits the patrons each week, the full number of lessons will give almost all the doctrinal points usually presented in a course of tent meetings.

#### Periodical Work

Selling periodicals has become a standard business, and a large number of persons find in this work a means of livelihood, while doing very effective missionary work. *Life and Health*, *Liberty*, *Signs of the Times* (weekly and monthly), the *Watchman*, and the *Protestant Magazine* are each being used for this purpose. Some workers sell from door to door, others sell on the streets and in business houses. The street work is particularly good on Saturday nights. The racks in the stations and in other prominent places should be kept supplied. Tactful persons may place these publications regularly in libraries and reading rooms. Regular visits may be made to hospitals and other public and benevolent institutions. Taking subscriptions is an important feature of this work, as it places the papers, for a period of time, in the hands of those who have given the subscriptions. It has been demonstrated that a large percentage of persons coming into the truth have been influenced by our periodicals and in many instances have been convicted by these alone.

#### Missionary Correspondence

Periodicals and tracts may be very effectively used in correspondence with relatives and friends, or with any one to whom we may have the privilege of writing. The Apples of Gold Library fits an ordinary envelope, and the numbers of this library present a wide range of topics. Missionary correspondence may be carried on with persons whose names have been furnished by the State secretary or by canvassers.

#### Bible Readings and Cottage Meetings

A number of persons may be associated together to conduct Bible readings or cottage meetings in their own homes and in the homes of those who manifest an interest in the literature which has been sent them. Four persons or more should attend the cottage meetings to give needed assistance in singing and prayer, and to help the one having the meeting in charge. The very best results may be expected from these meetings, as many persons have been brought into the truth in consequence of attending these gatherings. In conducting Bible readings the workers have opportunity for great personal development, and one of the best results of the meetings is the preparation of workers for the ministry and for other lines of personal work.

#### Earning Money for Missions

This is a work in which the entire family may have a part. The children may cultivate missionary gardens; the mothers may keep missionary chickens and bees; city people may sell papers and small books, giving the profits to the mission work; many persons may do plain sewing, or make useful articles of fancy work for sale.

#### Christian Help Work

Every one should be able to give simple treatments and should be ready to assist the sick and relieve distress where possible. This work may often precede cottage meetings or work with the Family Bible Teacher. While helping poor people opportunity is given to teach them how to help themselves.

Every one having a desire to do something for the advancement of our work should fit into one of these methods. A wide range is given so that an excuse cannot well be accepted. Let us renew our consecration, and put into practice some of the methods here suggested. A great deal depends on those who are leaders, as the rank and file of the churches will usually lay hold of the plans suggested, and follow along just as far as the leader will go with them; and in order to keep our home workers continually inspired and filled with zeal, it will be found necessary for the leaders to show that they themselves are not lacking in this particular. If we do not make an endeavor for our home missionary work on a par with that being made for the book and evangelistic work, we shall come short of realizing the responsibilities that have been laid upon us. May God bless in giving us wisdom to recognize our opportunities, so that in the great day when the Master reckons with his servants, we may hear the "Well done, thou good and faithful servant."—*Selected.*

## News and Miscellany

Notes and clippings from the daily and weekly press

— Charitable gifts in the United States during the last twelve months amounted to \$80,135,476. This amount was given at the rate of \$2.61 for every tick of the clock, according to a recent compilation.

— To regulate street traffic in Chicago, experimental tests have recently been made with a semaphore signal at street crossings. This device resembles that used in railway service. It is operated by the policeman on duty at the dangerous point, and can be seen fully a block away.

— The library of John Rogers, a Boston merchant, has been sold at auction, and some of the American books brought high prices. The highest price was \$3,000, which was given for a first edition of William C. Bryant's "Embargo." The next highest price was \$1,100, which was given for William Bradford's copy of the *Quaker Item*. William Bradford was the first printer in New York City.

— Figures of the world's wheat production were issued by the International Institute of Agriculture at Rome, Italy, on December 20. The report covers the principal countries of the Northern Hemisphere, and is as follows: All wheat produced, 3,569,000,000 bushels, being 8.9 per cent more than last year; all rye, 1,828,000,000 bushels, 1 per cent less than last year; barley, 1,524,000,000 bushels, 7.7 per cent more than last year. The total production of sugar beets was 54,992,000 short tons, 2.5 per cent more than last year.

**NOTICES AND APPOINTMENTS**

**North Pacific Union Conference**

THE fourth biennial session of the North Pacific Union Conference, also a ministerial institute, will be held at College Place, Wash., February 25 to March 8. Elders A. G. Daniels, I. H. Evans, G. B. Thompson, and other laborers are expected to be with us. It is earnestly hoped that all the laborers in this union will make an earnest effort to attend this meeting. C. W. FLAIZ, *President*.

**North Pacific Union Conference Association**

THE biennial meeting of the North Pacific Union Conference Association of Seventh-day Adventists will convene at College Place, Wash., March 2, at 11 A. M. This meeting is held for the election of officers and the transaction of such other business as may properly come before it. C. W. FLAIZ, *President*.

**Bible Wanted**

ELDER CLARENCE SANTEE, Loma Linda, Cal., desires to secure a Bible (new or secondhand) printed by George E. Eyre and William Spottiswoode, London, minion type, Fcp., 8vo. Refs., references following verses. State number of verses on first page, and price of Bible.

**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.

**Contents of the February "Signs"**

"THE Outlook for 1914," by the editor—A careful study of conditions throughout the world, from a fulfilling prophecy standpoint.  
 "World-Wide Gospel Opportunity," by W. A. Spicer—Open doors to all nations; the message in this generation.  
 "Conditions in Our Cities," by A. O. Tait—One example; no exception; a type of many; what it means.  
 "Short Paths to Wealth," by A. O. Tait—One hundred million in forty-nine years.  
 "When Will Christ Come?" by the editor—When the gospel has been fully proclaimed in this generation; wonderful facts.  
 "How We May Accept Christ," by William Covert—The steps by which one becomes a Christian in the Biblical way.  
 "Our Daily Poison Dose," by William H. Addis—Birth rate decreasing; insanity increasing; large quantities of poison consumed.  
 "What Is the Sanctuary?" by Mrs. E. G. White—The earthly temple a type of the heavenly.  
 "Evolution That Does Not Evolve," symposium—Scientific evidence that a so-called factor of evolution fails; nature requires a Creator.  
 "God's Eternal Purpose in Christ," by T. E. Bowen—The contest for man's soul; how God will end the reign of sin.  
 "Fraud or Familiar Spirits," by F. M. Wilcox—Great scientists witnessing for Spiritualism; what they fail to discover regarding it.  
 "World-Wide Apostasy From God," by the editor—A startling disregard of the word of the Lord; a dumb following after tradition and commandments of men.  
 "Selected Fragments," two pages of uplifting seed thoughts.

"The Open Glory," by a Christian astronomer—The marvelous nebula in Orion; the open space into regions more glorious. Usual prices. Order of your tract society.

**Publications Wanted**

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

R. A. Lovell, 513 Union Ave., Knoxville, Tenn.

P. W. Paulson, 26 South Desplaines St., Chicago, Ill.

Mrs. C. F. Reed, Richland, Mo. *Signs, Instructor, Little Friend*.

Mrs. F. R. May, Box 145, Bartlesville, Okla. *Continuous supply*.

Mrs. James Swingle, Box 4, Ariel, Pa. *Papers (except Review) and tracts*.

Frank Rowe, 3753 A St., San Diego, Cal. *Tracts and any of our publications except the REVIEW*.

S. L. Stafford, Statesville, N. C. *Magazines, Signs (weekly), Instructor, Little Friend, and tracts*.

Bert Heacock, Daytona, Fla. *Continuous supply of Signs, Watchman, Liberty, Life and Health, Instructor, and tracts*.

Mrs. Pearl Ferguson, R. F. D. 1, Box 1, Bartlesville, Okla. *Signs (weekly and monthly), Life and Health, Watchman, Liberty, Instructor, and tracts*.

Mr. G. H. A. Beermann, R. F. D., Mountain Home Box, Clatskanie, Oregon. *Signs, Watchman, Instructor, Protestant, Liberty, Life and Health, and tracts*.

**Obituaries**

HOFFMAN.—Infant son of Elder B. P. and Florence Hoffman died at Tokio, Japan, Dec. 12, 1913. We laid him to rest by the side of Elder W. C. Grainger, to await the morn of the resurrection. W. D. BURDEN.

HOLMES.—Died in Hopland, Cal., Nov. 11, 1913, Carolyn G. Holmes, of Oakland, Cal., aged 51 years. She was a native of Sturgeon, Mich. Her faith in the Saviour and her hope of eternal life were sure and steadfast to the end. HELEN W. MARTIN.

EARLEY.—Mrs. I. C. Earley, aged 40 years, died Dec. 22, 1913. She received a knowledge of present truth through the efforts of the writer, and for many years was an earnest Christian. A husband, one son, three sisters, and two brothers are left to mourn, but they sorrow not as those who have no hope. MRS. I. W. HAYWOOD.

SOWERS.—Died at Winthrop, Ark., Nov. 29, 1913, Brother P. C. Sowers. He was born in Greene County, Pennsylvania, Dec. 16, 1838. On July 25, 1865, he was married to Amanda I. Tanner. Two children were born to this union, both of whom survive. In 1904 Brother Sowers was married to Mrs. Martha C. Bough. She was laid to rest a short time before the death of her husband. C. J. DART.

DOWNES.—Mrs. W. C. Downes, *nee* Strapp, was born in New York in the year 1873, and died at her home, in Bayport, L. I., Dec. 4, 1913. In 1904 Elder L. H. Proctor held a series of meetings in her home town, and the deceased embraced the third angel's message. From that time until her death she took an active part in the Lord's work. At the time of her death she was secretary of the Sabbath school. She is survived by her husband and four children. Their sorrow over the loss of a devoted wife and mother is softened by the hope of a reunion on the resurrection morning. The funeral services were conducted by a Congregational minister. J. L. McELHANY.

—After all his tribulations in America, due to efforts to have him extradited, Zelaya, ex-president of Nicaragua, has embarked for Europe. He expects to find a permanent home on his estate in Spain. Zelaya's departure is in accordance with an agreement between his counsel and the Nicaraguan government, which caused his arrest.

—"Mother" Mary Jones, widely known as a prominent labor leader, was recently deported from Trinidad, Colo., by the State militia. She has been very active in creating the present coal strike situation in Colorado, and recently marched at the head of several thousand strikers, through the streets of Denver, to the State Capitol in protest against mine conditions.

—Harry K. Thaw shot and killed Stanford White in New York City, June 25, 1906. He was adjudged insane by the courts, and consigned to Matteawan asylum. Late in the summer of 1913 he succeeded in escaping, and was arrested in Canada. He has since been fighting for his freedom, and on January 11 was declared sane by the court at Concord, N. H. He will probably be released on bail.

—When the nonmagnetic yacht "Carnegie" dropped anchor at Brooklyn, N. Y., recently, concluding a voyage which lasted more than three years, the gigantic task undertaken by the Carnegie Institution of Washington eight years ago to make a complete magnetic survey of the globe was two thirds accomplished. Virtually all the data gathered in nearly 150,000 miles of voyaging is in the hands of hydrographers, and much of it now is in use by shipmasters of the seven seas.

—The Hamburg-American Line, one of the richest steamship companies in the world, is willing to establish a coastwise service between Boston, New York, and other Atlantic ports through the Panama Canal to South American points, if the American public is friendly to the project. It will invest a capital of \$15,000,000 for this purpose, providing half or the whole as needed; man the ships with American officers; register under the American flag; and become a part of the American merchant marine.

—Statistics that have just been completed at Washington reveal the fact that the national debts of the world aggregate \$42,000,000,000. Ten years ago the amount was about \$32,000,000,000, and forty years ago it was but a little more than \$20,000,000,000—having doubled in four decades. The largest national debt is that of the republic of France, a total of \$6,284,000,000. The next largest is that of the United Kingdom, including British India, a total of \$4,961,000,000. Germany lacks less than \$50,000,000 of this total, the debt of the empire and of the German states totaling \$4,914,000,000. Russia owes \$4,553,000,000; Austria-Hungary, \$3,753,000,000; Italy, \$2,707,000,000; Spain, \$1,815,000,000; Japan, \$1,242,000,000; and down at the foot of the list of great powers is the United States, with \$1,028,000,000. But if the nations of the world owe much, they also own much; for their annual revenues total \$12,179,000,000, and their annual expenditures, \$12,308,000,000.

ANDERSON.—Mrs. Mercy Anderson died at the home of her son in Chicago, Ill., Dec. 27, 1913, aged 77 years, 10 months, and 2 days. She was born near Kingston, Canada, in 1836. In 1882 she connected with the Seventh-day Adventist denomination, and remained faithful to the last. She died hoping for a part in the first resurrection. Sister Anderson is survived by five sons and one daughter.  
EDW. A. PIPER.

MALCOM.—John Malcom was born in Canada, Sept. 25, 1846, and died at Boulder, Colo., Jan. 1, 1914. He was a Civil War veteran, a member of Company K, One Hundred and Forty-Sixth Illinois Volunteer Infantry. The deceased became a Christian early in life, and for several years before his death was a faithful Seventh-day Adventist. Two sons, two daughters, four sisters, and two brothers survive.  
M. A. ALTMAN.

GOWEN.—Mrs. M. L. Gowen was born near Hornell, N. Y., Sept. 29, 1836, and died at the home of her son in North Loup, Nebr., Dec. 29, 1913. During her youth she spent some time in Wisconsin, and in 1858 was married to John B. Gowen. They settled in Minnesota, but later removed to Nebraska, where the light of present truth came to them. The deceased was a loyal Christian. The funeral services were conducted in the Seventh-day Baptist church by Pastor George B. Shaw.  
H. I. COX.

MCCOMAS.—Lester Jesse McComas, son of Charles D. and Laura A. McComas, was born April 3, 1898, and died Dec. 11, 1913. When thirteen years old, while attending Hill Agricultural Academy, he was baptized and united with the Seventh-day Adventist Church at Portis, Kans. Besides his parents, two brothers and three sisters are left to mourn. His short life was one of devotion to duty and right. His one desire seemed to be that he should always represent consistently the will of the Saviour whose name he professed.  
N. T. SUTTON.

SAUNDERS.—O. H. Saunders was born in Salem, Mass., Feb. 19, 1843. He was married to Alice B. Allen May 23, 1866. To this union fifteen children were born, of whom nine survive. In 1881 Brother Saunders accepted present truth under the labors of Elder S. B. Whitney. During all the following years his confidence in the blessed hope was firm. Especially during the last few years of his life he strove to make his calling and election sure, and we feel confident that he sleeps in Jesus. He was a kind father, a devoted husband, and a good neighbor.  
S. T. HARE.

HILL.—Z. M. Hill was born May 9, 1843, and died Dec. 22, 1913. At the age of twenty-one he came to Kansas, and in the year 1874 was united in marriage with Mary E. Shearer. Six children were born to them, of whom only three survive. The wife, three sisters, and three brothers also mourn. About twenty-six years ago the deceased united with the Seventh-day Adventist Church, and until the end endeavored to be a consistent Christian. Brother Hill was one of the pioneer settlers in Kansas, taking up a homestead in Osborne County in 1870. Among many liberal gifts to the cause of God, he gave the forty acres of land upon which Hill Agricultural Academy is located.  
N. T. SUTTON.

NETTLINGHAM.—Died at Oxford, Kans., July 25, 1913, Alfred Nettlingham, aged 76 years. Brother Nettlingham embraced the third angel's message under the labors of Elders R. F. Andrews and T. M. Steward, in 1870. He became one of the charter members of the Sheridan (Ill.) church, and served as elder of the same for some years. Some time before his removal to Kansas increasing deafness compelled his retirement from active service, but until the last he did what he could to hasten the final triumph of the cause he loved. Seven children, one sister, and a large circle of more distant relatives and friends look with hope to the resurrection morning. Services were conducted by Dr. A. A. John.  
ANNA HIBBEN.

PRESTON.—Brother R. R. Preston died at Wichita, Kans., Dec. 24, 1913. He was born near Freehold, N. J., Feb. 25, 1845. While living in Galena, Kans., he accepted present truth. He fell asleep trusting in the Saviour. Words of comfort were spoken at the funeral service by the writer. Text, 2 Sam. 14:14.  
JOHN S. YATES.

BRYANT.—Jeanette R. Bryant, wife of J. H. Bryant, was born Dec. 26, 1869, and passed away after a lingering illness, Dec. 21, 1913. She is survived by a husband and two children. For the past six years the family has resided at Twin Falls, Idaho, where a large circle of friends are left to mourn. The deceased was a firm believer in the soon coming of Christ, and expressed her faith in the resurrection. All who knew her loved her.  
J. L. C.

MACIVER.—Annie McLean MacIver, born on the Island of Mull, Scotland, in January, 1844, fell asleep in the hope of the first resurrection, at Oakland, Cal., Dec. 9, 1913. The deceased accepted present truth in New Zealand in the year 1888, under the labors of Elder Robert Hare. In 1894 the family came to California on the "Pitcairn." Associated with her companion in his grief are four daughters, also two sisters in Scotland.  
B. E. BEDDOE.

COOPER.—Mrs. Jennie J. Cooper was born in Loudon County, Tennessee, Sept. 1, 1865, and died at her home in Lenox, Tenn., Dec. 26, 1913. Six years ago she united with the Seventh-day Adventist Church. She was generous in her support of the cause of God, and was an earnest, faithful Christian. She fell asleep with the bright hope of a part in the first resurrection. A son and a daughter, with many kindred and friends, are left to mourn.  
J. B. LOCKEN.

COLLINS.—Martha M. Collins was born near Dawson, Ga., April 3, 1843, and fell asleep in Jesus at Rome, Ga., Jan. 5, 1914. Sister Collins was confirmed in the light of the third angel's message in 1898, under the labors of Elder J. O. Johnston, and remained a loyal follower of present truth until her decease. Our sister was most highly esteemed by all who knew her, and a very large congregation not of our faith attended the funeral services at her home. Three daughters and three sons mourn the loss of a loving mother. Words of comfort and exhortation were spoken by the writer.  
PERCIVAL J. LAIRD.

HASTINGS.—[I am inclosing an obituary notice of the wife of H. L. Hastings, deceased. I think the REVIEW ought to notice this, as Sister Hastings kept the Sabbath for many years before her death. She was our guest here at the Sanitarium (Melrose, Mass.) at two different times during the last two years, and expressed her love for every point of present truth. She believed the prophecies of the third angel's message as we do, but at her advanced age did not seem to feel quite free about taking her stand with us publicly.—G. B. STARR.] Mrs. Harriet Barnett Hastings, for many years prominent in relief, mission, and religious work in this country, died at her home in Goshen, at the age of 85 years. She was a native of Moretown, Vt., where her parents died while she was quite young, causing her to be placed in the care of a guardian. On Oct. 12, 1853, she was married to Horace L. Hastings, of Boston, and from that time was identified with religious work. The young couple started in at once to hold tent and open-air meetings and to publish tracts of a religious character. They established missions and issued many books, one of which, "The Inspiration of the Bible," was translated into many languages. This reached a circulation of more than three million copies, and was characterized by the late Lord Shaftesbury as "the most important essay of modern times." In 1865 Mr. and Mrs. Hastings established the *Christian*, to which Mrs. Hastings contributed up to within a few weeks of her death. Immediately after the Civil War, Mrs. Hastings, with a small company of workers, went South and took up mission work among the Negroes and poor white

people. She established several schools, supplied clothing to the destitute, opened relief stations, and laid foundations for educating Negroes. Shortly after 1872 she withdrew from the Southern field and devoted herself to rescue work in Boston, paying especial attention to the welfare of orphans and the saving of young girls. She was identified with the Woman's Christian Temperance Union, and wrote several pamphlets for publication. An account of her activity is embodied in her book "Pebbles from the Path of a Pilgrim," a series of episodes in her life. The last fifteen years she lived in Goshen.

OSBORN.—Jesse Thomas Osborn was born in Auglaize County, Ohio, Dec. 13, 1858. He died at his home, in Wayne County, Ohio, Dec. 25, 1913, aged 55 years and 12 days. Brother Osborn was a faithful member of the Rows Seventh-day Adventist Church, and those who knew him well speak highly of his Christian experience. Of his near relatives, a faithful wife, two sons, one daughter, one brother, and two sisters survive. Words of comfort were spoken from Matt. 5:4.  
E. K. SLADE.

MILLER.—Olive Ellen Miller was born Dec. 4, 1842, in Franklin County, Ohio, and died Dec. 27, 1913, at the home of her daughter, in Bozeman, Mont. In 1867 she was united in marriage with Martin V. Miller. Their three children survive. Sister Miller embraced present truth some twenty-six years ago, under the labors of Elders R. C. Horton and F. I. Richardson, in the State of Michigan. She was an earnest Christian, and ardently hoped for the soon coming of Jesus. She was laid to rest by the side of her husband.  
L. B. RAGSDALE.

WHEELAND.—Harvey Edgar Wheeland was born near Columbus, Ohio, April 30, 1848, and died at Ottawa, Kans., April 9, 1913, aged 64 years, 11 months, and 9 days. When he was a child, his parents moved to Illinois, where he grew to manhood. At the age of twenty-three he was married to Ollie Stevens. They made their home in Missouri, where their only child, a daughter, was born. Some time after the death of his first wife, Brother Wheeland was united in marriage with Miss Ruth Cline. In 1888 the deceased settled in Ottawa, where he spent the remainder of his life. He embraced the faith held by Seventh-day Adventists in 1885, and was faithful until death, going to his rest with the hope of eternal life. His companion and six children survive.  
W. H. CLARK.

## The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE  
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General Church Paper of the Seventh-day  
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Terms: in Advance  
One Year.....\$2.00 Six Months.....\$1.00  
Three Months.....\$ .50

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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**

OVER 12,000 new subscriptions have been added to the *Liberty* list during the past three months.

THE beautiful February or "Clothing and Health" number of *Life and Health* is selling rapidly. It is full of good things. Order today.

THE wife of a member of the Washington (D. C.) Court No. 1 of the Guardians of Liberty recently sold 50 copies of the January *Protestant Magazine* with ease.

THE latest applicant for agency for the *Protestant Magazine* is one of the officers of the United Protestant Association of Maryland, with headquarters in Baltimore.

THE February or "Great Protestant Mass Meeting" and "Roman Mask Put On Again" number of the *Protestant Magazine* is now ready. Single copy, 10 cents; \$1.00 for 20 or \$2.00 for 50 copies.

A COMPLETE set of cloth-bound volumes of the *Protestant Magazine* (gilt titles) for the years 1909-13 inclusive, may be had for \$5.00, postpaid. The 1913 volume sells for \$2.00, postpaid, or \$1.75 net, postage extra.

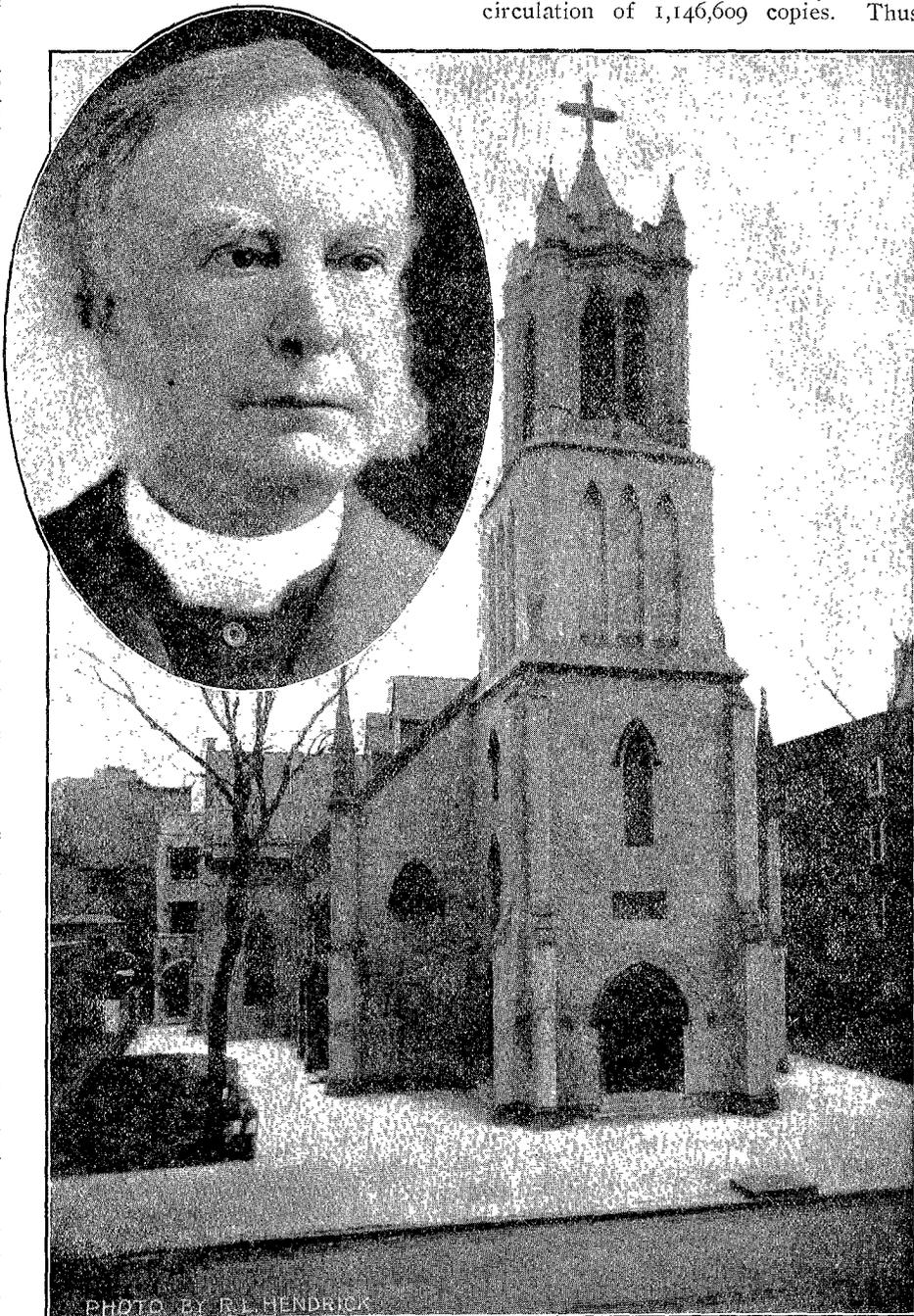
EVERY number of *Liberty* hits the mark. It puts a new hole in the church-and-state-union target. Place ten of your friends or your town officials on the subscription list for one year for only \$2.00. Do it now! We can furnish the names and addresses of all the attorneys in the United States and the Canada.

A PARTIAL list of the striking contents of the "Thomas Jefferson," "Religious Persecution," and "National Prohibition" number of *Liberty* will be of interest: "More Religious Persecution in Tennessee," "Mr. Bryan on Religious Freedom," "Jefferson, Apostle of Individual Freedom," "Is This a Christian Nation?" "Merits of the American Constitution," "Influence of the Gospel on Social and Political Life," "President Wilson and Speaker Clark on American Liberty," "Labor Federation Opposed to Sunday Laws," "Prohibition Joint Resolution Now Before Congress," a large center two-page panoramic picture of "The Greatest Personal Petition Ever Presented to the Congress of the United States," etc. This number is well illustrated. Order a supply today. Send \$1.00 for 20 or \$2.00 for 50 copies, postpaid.

DR. HENRY K. CARROLL, the well-known government statistician, has been secured by the Federal Council of the Churches of Christ in America as their Washington (D. C.) office secretary. This Federal Council represents some 31 denominations, or 30,000,000 Protestants. Its headquarters will be "near the Capitol." According to the *Washington Star* of December 13, this office will be the "Protestant lobby," which "will

watch legislation which pertains to religion." One of the items on the program of this council is the enactment of a weekly rest-day law by Congress and the State legislatures. The current "Thomas Jefferson," "Religious Persecution," and "National Prohibi-

THROUGH the courtesy of Mr. Marvin Brown, associate editor of the *Menace*, of Aurora, Mo., the manager of the *Protestant Magazine* contributed a two-column write-up of the "Great Protestant Mass Meeting" and "Dr. R. H. McKim and a Great Magazine" to the January 3 issue of that weekly, with a circulation of 1,146,609 copies. Thus



Portrait by Buck, Washington, D. C.

**Dr. R. H. McKim and the P. E. Church of the Epiphany, Washington, D. C.**

It was in this large church that the great "overflow meeting" was held following the "Great Protestant Mass Meeting" in the New National Theater, Washington, D. C., Sunday, December 14, from which two thousand people were turned away. The February or "Great Protestant Mass Meeting" and "Roman Mask Put On Again" number of the *Protestant Magazine* is now ready. It contains Dr. McKim's two speeches, "Why We Are Protestants; Reasons for the Separation From Rome" and "America the Chief ( heir of the Reformation," in full. A veritable arsenal of Protestant ammunition for offensive as well as defensive warfare with politico-ecclesiastical Romanism in all lands! All arguments are fortified with official Roman Catholic utterances that cannot be questioned nor evaded. THIS NUMBER'S "PICTURE SECTION" AND CONTENTS WILL APPEAL TO CLERGYMEN AND MEN OF INFLUENCE EVERYWHERE. GET THEIR TRIAL SUBSCRIPTIONS FOR FOUR MONTHS FOR ONLY 25 CENTS. OR SEND THE MAGAZINE TO FIVE DIFFERENT PERSONS FOR SIX MONTHS FOR ONLY \$1.50—REGULAR PRICE, \$2.50. YOUR CHURCH OR Y. P. M. V. S. COULD EASILY RAISE \$9.00 TO SEND IT TO 30 CLERGYMEN FOR SIX MONTHS, AS THE NEWBURGH (N. Y.) CHURCH DID RECENTLY. Send \$1.00 for 20 or \$2.00 for 50 copies of this epoch-making February number. Sell or give them away.

tion" number of *Liberty* (First Quarter, 1914) is a good antidote for all Sunday or other religious legislation. Send \$1.00 for 20 or \$2.00 for 50 copies today. over five million readers have been put in touch with the *Protestant Magazine*, and as a result, hundreds of subscriptions and orders are pouring into our office.



WASHINGTON, D. C., JANUARY 22, 1914

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LAST week Elder N. Z. Town, secretary of the General Conference Publishing Department, sailed for the West Indies. He will spend several weeks attending institutes in the interests of the book work in Porto Rico and Cuba.



THE General Conference desires to secure the services of two experienced lady stenographers for the work at Takoma Park. Application should be made to W. T. KNOX, stating the experience and ability of applicant and giving references.



FROM Australia comes the word that a young Fijian worker, Mitieli Nakasamai, and his wife had arrived from Fiji en route to New Guinea, to connect with that mission. They reported that others in the Fijian school at Buresala were ready to volunteer for the mission fields. "We are counting on our young people in Fiji," Elder J. E. Fulton writes; "they are making us good workers."



PARTICULAR attention should be directed to the excellent article in the Publishing department this week, suggesting ways and means by which Christian work may be carried forward. All our readers can find a little time or opportunity to engage in some one of these lines of work. No matter how busy we may be or what may be our circumstances or environment, we may hand out a tract, we may send a paper through the mails, we may write a missionary letter, we may pray for those in need, we may do *something* to help those outside of Christ. We hope that every one will read this article, and that every reader, if he has not already done so, will enter upon definite missionary service of some kind. We shall live in Christ during this year only as we labor in his service. Faith without works is dead.

## "Songs for the King's Business"

THIS splendid song book is once more in print. The book will be furnished at the same price as formerly; namely, 40 cents postpaid. The orders should be sent to your tract society office.

## The 1914 Year Book

MATTER for the 1914 Year Book is now in type, and the publication will be issued very soon. If conference secretaries and others will report to the undersigned recent changes which have been made in directories, the proper corrections will be made. These corrections must be reported within a few days.

H. E. ROGERS,  
Statistical Secretary.

## To Church Elders

HAVE you ever determined how many of the members of your church are subscribers to our general church paper, the REVIEW AND HERALD? Just now, at the beginning of the new year, would it not be an excellent thing for you to agitate this matter in your church, speaking in the public congregation of the value of the REVIEW, and of the blessing it will prove to every one, and then follow up this effort with personal work in the homes of your people? Try this plan, and watch the development of the good results which will follow this wider diffusion of the excellent instruction, and of the thrilling reports of progress which the REVIEW contains from week to week.

In a recent letter Elder W. J. Stone, president of the Virginia Conference, expresses this estimate of the value of our church paper:—

"I wish that we could place the REVIEW in the home of every Seventh-day Adventist in this denomination, and that it would be eagerly read by all. I am sure that this would cause a great awakening among our people in general. It is too bad that all do not have the stirring articles that come out in the REVIEW from week to week. I wish that in some way we could organize a thorough canvass of all our churches throughout the North American Division Conference, and double the subscriptions for the REVIEW."

## Mission Offerings for 1913

FINAL returns for 1913 on offerings for our foreign missions and for relief of our institutions, are now being received from the union conferences of North America. Thus far these are of a very encouraging character. The Canadian, Western Canadian, Southeastern, and Northern Unions all report that their full assignment of offerings for the year, on both the fifteen- and the twenty-cent basis, has been realized by them, and something over. We hope to be able to give a full report in the next issue of the REVIEW. W. T. KNOX.

## Ministerial Reading Course

THE Ministerial Reading Course is meeting with an encouraging beginning. Pioneers and leading men in the cause are sending in their names for registration. The book "Preparing to Preach" is a work of unusual merit. While all may not agree with every statement in the book, yet we all need to study how to present the truth in a more effective manner, and Dr. Breed's book is extremely helpful. The course is open to ministers and all other gospel workers.

We are publishing in the Educational department of this issue extracts from letters of workers joining the Reading Course. They tell of their desires for self-improvement and their pleasure in becoming members of the Ministerial Reading Course. We also tell our readers again how to become members of the Reading Course.

All communications should be addressed to the General Conference Educational Department, Takoma Park, Washington, D. C. J. L. SHAW.



THE sixth annual session of the Southern Publishing Association was held recently in connection with the Southern Union Conference in Nashville, Tenn. In the organization of the new board, Elder S. E. Wight was chosen president; L. A. Smith, vice-president; M. F. Knox, secretary and treasurer; and R. L. Pierce, general manager and manager of the book department. This releases Brother R. Hook, Jr., who has been general manager of the association for several years, to take the treasurership of the Review and Herald Publishing Association, which was tendered him some weeks ago. Of his separation from the publishing work in Nashville, the *Southern Union Worker* says: "It is needless to say that there is a feeling of sincere regret on the part of the office and factory force in parting with Brother Hook, and we believe that the prayers and best wishes of the entire South will follow him to his new field of labor." In entering upon his work with the Review and Herald Publishing Association, Brother Hook will receive a warm welcome. The association is glad that it is able to secure his services for the responsible work he will take up. Brother Hook came to Washington this week, and will enter at once upon his new duties.



IN the report on page 15, of the continued revival work at South Lancaster, the statement is made that scores felt convicted of sin because of their neglect to live up to the light they had received on the principles of health. This sin, with others, was confessed to God in order that the way might be prepared for him to come in with the fullness of his blessing. We wonder how many others there are connected with this movement who before they stand clear before God and receive the outpouring of his Holy Spirit must make similar acknowledgments in the matter of healthful living. Let every reader begin today to search his heart and compare his life with the Scriptures of Truth and with the instruction which has come to this people through the Testimonies of the Spirit. Doing this, many things will be found which must be put away in order that the King may come in and take full possession of his own.