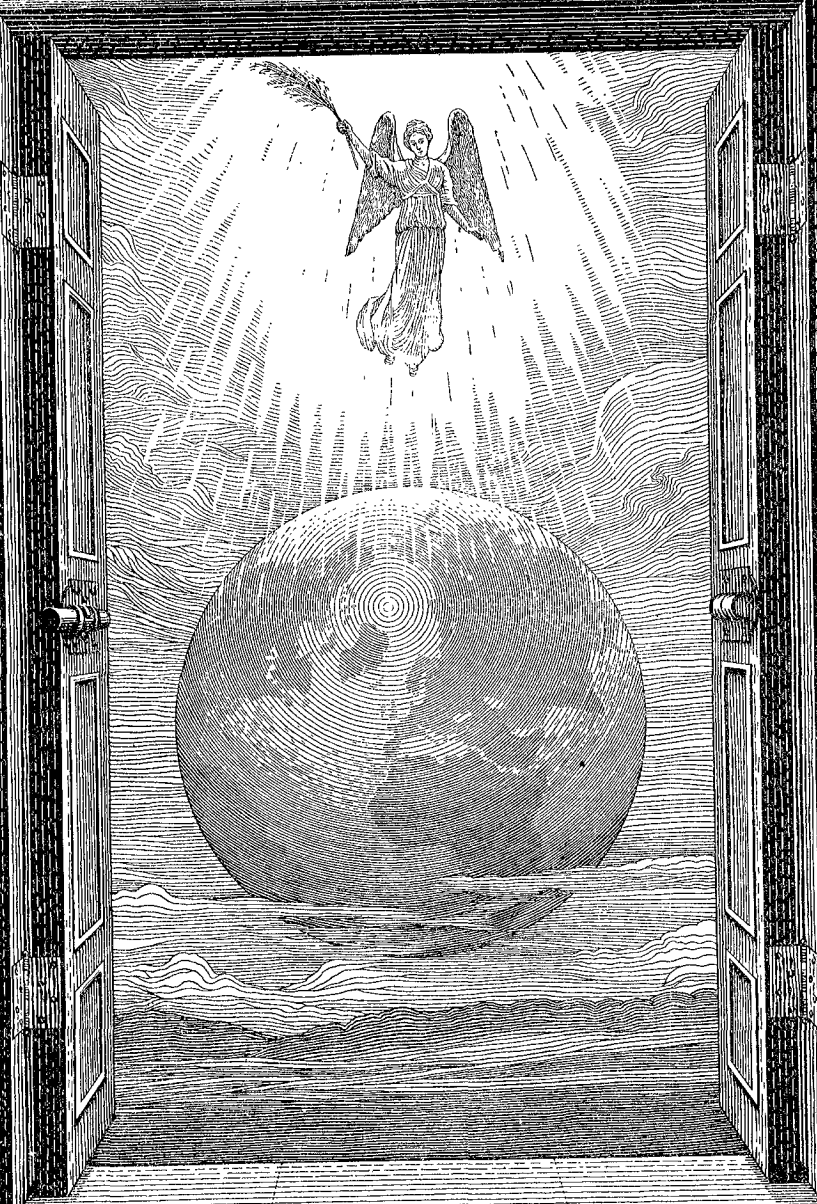


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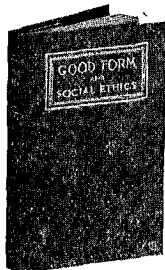
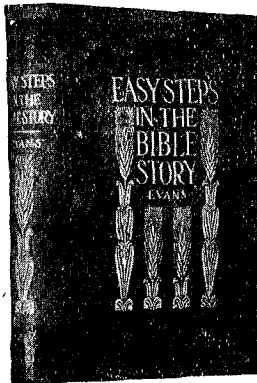
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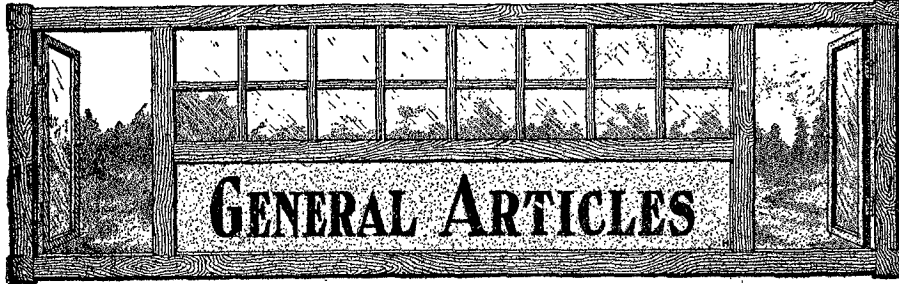
# The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

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VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 29, 1914

No. 5



## A New Year's Prayer

AVIS I. WIGGINS

ANOTHER year has swiftly flown,  
 A new one now doth claim its place;  
 And ere we soil its pure, white page,  
 We plead, O Father, for thy grace.

In the bright year that now has gone,  
 Thy guiding hand has led the way;  
 And thine unfailing mercies, Lord,  
 Have crowned us day by day.

Yet as we gaze upon the past,  
 Its leaves are marred by sin;  
 We feel defeated in the strife  
 With foes without and fears within:

So, Lord, within the early hours  
 Of this new year, so pure, so bright,  
 We beg that thou wilt hold our hands,  
 And guide our faltering steps aright.

Help us, O Lord, in joy or grief,  
 Within thy love to dwell,  
 Content to know what'er befalls  
 Thou doest all things well.

O kindle in our hearts, dear Lord,  
 Thy holy flame of love,  
 And may we spend each passing day  
 In pointing souls above!

Now help us so to dedicate  
 Our every power to thee  
 That all with whom we daily meet  
 Thy saving truth shall see.

So may we labor for thee, Lord,  
 Till years no more shall be,  
 Till we shall greet our blessed Christ  
 To spend with him eternity.



## "Destroyed for Lack of Knowledge"

MRS. E. G. WHITE

FOR more than half a century after the death of Elisha, the kings of Israel continued to abuse the most sacred rites of the Hebrew economy, and to violate the laws of Jehovah. God had made his people the depositaries of his grace; but

losing sight of this purpose, they "dealt treacherously against the Lord" and with one another. It was a time of violence and bloodshed. King after king was assassinated to make way for others ambitious to rule. "They have set up kings," the Lord declared, "but not by me: they have made princes, and I knew it not." Hosea 8: 4. Every principle of justice was set aside, until king and people were held in contempt by the surrounding nations.

Ever since the rending of the kingdom, the Israelites had been sowing the wind; now they were to reap the whirlwind. "Ye have plowed wickedness," the Lord declared, "ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, . . . in a morning shall the king of Israel utterly be cut off." Hosea 10: 13-15.

Of the tribe of Ephraim, a leader in apostasy among the ten tribes, the Lord said: "Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not." "Israel hath cast off the thing that is good," declared the prophet. Hosea 7: 9; 8: 3. "Broken in judgment" (Hosea 5: 11), unable to discern the sure result of continued apostasy, the ten tribes were soon to be "wanderers among the nations."

There were in Israel those who realized that unless they strengthened their position politically, they would be unable to regain the prestige they had had among the nations. But instead of turning away from those practices which had brought weakness to the kingdom, they continued in iniquity, flattering themselves that when occasion arose, they would gain the power they needed by allying themselves with the heathen. "When Ephraim saw his sickness," the prophet declared, "then went Ephraim

to the Assyrian." Hosea 5: 13. "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." Hosea 7: 11. "They do make a covenant with the Assyrians."

Sinful and rebellious though the children of Israel had been, the Lord had ever regarded them with compassion, and by every possible means had tried to win them back to himself. "When Israel was a child," the Lord declared, "then I loved him, and called my son out of Egypt." Hosea 11: 1. He had led his chosen ones into the promised land, and established them there that they might be a blessing to the whole earth. "I taught Ephraim also to go, taking them by their arms," he declared, "but they knew not that I healed them. I drew them with cords of a man, with bands of love." Verses 1-3. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." Verse 8.

The Lord had rebuked Israel for their evil doing and had pleaded with them to mend their ways. "I have also spoken by the prophets," he said, "and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12: 10. Through the prophet that appeared to Jeroboam before the altar at Bethel, through Elijah and Elisha, through Amos and Hosea, God had repeatedly set before Israel the sure result of disobedience. But notwithstanding reproof and entreaty, Israel sank lower and lower in apostasy. "Israel slideth back as a backsliding heifer," the Lord declared. Hosea 4: 16. "My people are bent to backsliding from me." Hosea 11: 7.

There were times when the judgments of heaven fell heavily on the rebellious people. "Therefore have I hewed them by the prophets," God declared; "I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me." Hosea 6: 5-7.

"Hear the word of the Lord, ye children of Israel," the prophet Hosea boldly commanded: "Seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so

they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings." Hosea 4:1-9.

The iniquity prevailing in Israel during the last half century before the Assyrian captivity, was similar to that which prevailed in the days of Noah, and which has prevailed in every age when men have rejected God and given themselves wholly to evil doing. Always the exaltation of nature above the God of nature, the worship of the creature instead of the Creator, has resulted in the grossest evils. When the people of Israel paid to the images of Baal and of Ashtoreth, symbolizing the forces of nature, the homage due to God alone, they severed their connection with all that is uplifting and ennobling, and fell an easy prey to temptation. The defenses of the soul broken down, the misguided worshipers had no barrier against sin.

In the first chapter of the epistle to the Romans, the apostle Paul gives a startling picture of the debasing influence of creature worship. Of those who "changed the truth of God into a lie, and worshiped and served the creature more than the Creator," he writes:—

"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

"Wherefore God also gave them . . . over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." The restraints of God's word and his Spirit rejected, there were no depths of sin too low for them to reach.

Thus it was with Israel. Those who might have stood as spiritual leaders among the nations, having set aside the statutes of God, fell a helpless prey to the evil passions of the human heart. Their times were marked by oppression, gross injustice, luxury and extravagance, riotous feasting and drunkenness, licentiousness and debauchery. "They hate him that rebuketh in the gate," Amos declared, "and they abhor him that speaketh uprightly." "They afflict the just, they take a bribe, and they turn aside the poor in the gate from their

right." Amos 5:10, 12. These transgressors "sold the righteous for silver, and the poor for a pair of shoes."

"Ye . . . turn judgment to worm-wood, and leave off righteousness in the earth," the prophet declared. Amos 5:7. "Ye have turned judgment into gall, and the fruit of righteousness into hemlock: ye which rejoice in a thing of naught." Amos 6:12, 13. Filled with indignation, the prophet addressed them as those who "cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, . . . that drink wine in bowls, and . . . are not grieved for the affliction of Joseph." Amos 6:3-6.

Among all classes of society, shameless drunkenness prevailed. "In the day of our king," declared Hosea, "the princes have made him sick with bottles of wine." Hosea 7:5. "Wine and new wine take away the heart." Hosea 4:11. Amos testified, "Ye gave the Nazarites wine to drink." Among women as well as men there were those who invited others to unite with them in revelry, saying, "Bring, and let us drink." Amos 4:1.

The land was filled with violence. Gilead was "a city of them that work iniquity," and was "polluted with blood." Hosea 6:8. Through his messenger, the Lord testified against Israel: "They commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They are all adulterers." Hosea 7:1-4.

(To be continued)

## Motives in Missionary Work

J. N. ANDERSON

MOTIVE is the spring of all human action. The character of the motive determines the character of the act. The deeper, the holier, the mightier the motive, the more permanent, the greater in spiritual value, is the action that results from that motive.

There are in the foreign mission fields today about twenty-five thousand men and women who have left their homes and relatives and become permanent residents in alien lands among alien peoples and amid trying climatic conditions. Of that number over six hundred have gone forth from our denominational ranks. In the case of many in this large army, they have gone forth deliberately into lands where they are not only subjected to privations and hardships, but where positive dangers in the form of deadly fevers, cholera, smallpox, the plague, and the like, beset them on every side.

Why do these go forth? What impelling impulse moves them? What motive is so mighty and so abiding as to send them forth and keep them steadfast for years in those foreign lands? This great

missionary enterprise upon which we have entered with so much urgency and on which we are virtually staking our all as a people, must have some mighty motive as its mainspring of action. What, then, is it that moves the missionary?

### The Natural Motive

The first motive that impels to missionary action may be called the natural motive. It is natural, not in the sense that it is found in the heart of the unregenerate man, but rather that it is natural to, and of the very essence of, the mind and heart of the one who has received the divine life. "Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver." "To be saved is to become in heart a savior." The very life of God is a life that goes forth and gives itself, that is, it is essentially missionary. According to the law of the spiritual, it is natural for the converted heart to communicate the blessing it holds in its own possession. Like any other life, the spiritual life must not only receive, it must also give forth. That is a fixed law of the spiritual life. The church or the individual that will not and does not go forth with a message of peace to bless others, is doomed to lose its or his own spiritual life. To deny the cause of missions is to deny our own spiritual experience. The missionary impulse, the desire to impart salvation to others, is just as truly of the very essence of the spiritual life as is prayer, the desire to commune with God.

It is a most interesting and a well-attested fact in history that great religious revivals issue in correspondingly great missionary endeavors, both at home and abroad. Witness the experiences under King Josiah (2 Chronicles 34, 35), the coming of the Spirit at Pentecost (Acts 2), and the great revival at Antioch (Acts 13). This same truth is illustrated in the case of Andrew, who, when he had found the Saviour, at once carried the message to his own brother, Peter, saying, "We have found the Messiah." It is seen in the case of Paul, who said, "Woe is unto me, if I preach not the gospel," and who also said, "The love of Christ constraineth us." The spiritual life must give forth itself; it does so instinctively. And hence it is true that every mission epoch, traced to its source, is simply the result of some fresh religious experience.

### Sympathy for the Lost

The second missionary motive is that of sympathy, or concern, for the lost. To the first man God said, "Where art thou?" To the first brother he said, "Where is Abel thy brother?" No one lives to himself. The Bible, from first to last, insists that every one who knows the Lord is responsible to every other man who knows him not. With the great increase of knowledge of the entire world that has come to us in recent times, it is morally impossible for a truly converted heart to remain indiffer-



ent to the physical suffering, the sin, the misery, and the spiritual destitution of the millions in heathen darkness. We see this truth illustrated in the life of our Lord, who came to "seek and to save that which was lost," who was "moved with compassion" as he beheld the multitudes in their sad condition, and "wept" in the presence of the world's sorrow and grief.

Like their Master, many missionaries are deeply moved by a profound compassion for the suffering masses who are without hope and without God in the world of heathen darkness. And once they are in the foreign field, their hearts are wrung with continual compassion in the presence of a veritable sea of suffering and misery, the vast majority of which they are unable to relieve. Indeed, what Christian heart is not moved at the thought of the terrible, blighting curse, manifested in a thousand ways, that rests on the heathen peoples? We have truth, we have light, we have salvation; how can we refuse to them the light of life?

#### The Gospel Commission

The third great motive that impels to missionary action is the unrepealed and unrepealable command of the risen Saviour. The very circumstances in which the command was given were significant. Jesus had just risen from the dead, and he was about to ascend to the Father to receive power to bestow on those to whom had been committed the carrying of his gospel. This meeting at which he gave this command had been appointed and fully arranged for before his death. See Matt. 28:7, 10, 16; Mark 16:7. Compare Matt. 28:18-20; Acts 1:8, 9; Luke 24:50. This word of command is no other than that of our divine Lord and Master, whose authority is final. This in itself would be sufficient on which to rest the entire basis of all missionary work.

It is well to remember that this command of the Saviour is not something separate and apart from himself which he put upon his followers. Jesus was and still is the very incarnation of the missionary idea. He is the embodiment of all missionary motives, impulses, and activities. And when he gave that command to us, it was simply a fuller and further revelation of himself and the Father's divine purpose. At every step in his earthly ministry our Saviour was the great missionary giving his life for the world; and when he ascended, he could do no other than leave with us this command and beget in us this same passion. Back of this command is not only the life of our Lord, but the very mind and eternal purpose of God himself. This command of Christ to go and preach his gospel is as vital and as binding as the first commandment of the decalogue, and to turn away from it is to deny the whole meaning of the infinite sacrifice of our Saviour. Thus in a very important sense our own salvation depends on our being obedient to the command, "Go ye therefore."

#### Christ's Soon Coming

To us as a people the belief in the nearness of Christ's coming is a powerful missionary motive. With the conviction that human history and probation are soon to close, we cannot be other than highly sensitive to the awful doom that awaits a godless and impenitent world. As surely as we believe that the sin of the entire race is soon to receive the full measure of God's just retribution, so surely must we be mightily moved to go forth and solemnly warn the unsaved world.

Embedded in this same conviction of God's impending judgment is the living desire found in the heart of the believer that the time may speedily come when the perfect state shall be realized in which God's will shall be supreme in the earth as it is in heaven. This, too, is a missionary motive impelling us to go forth and preach the gospel of the kingdom, that not only may "the end come," but the *beginning* of eternal righteousness and peace—the kingdom of our Lord and of his Christ.

Passing over other missionary motives of minor importance, not to say human and worldly, such as the strictly humanitarian impulse, the intense desire for mere denominational success, the ambition to make a good showing for personal ends, etc., it must, in the last analysis, be said that the great central missionary motive, the source and spring of every true missionary impulse, is the Lord Jesus Christ himself in all the fullness of his being. That unseen power that moves the true missionary to the fields of heathen darkness and binds his heart in ever-increasing love and tenderness to the darkened souls, is not merely the guilt or the peril of the heathen world, nor the abiding command of Christ, nor even the intense desire to bring honor to our God, who has redeemed us through his Son,—it is not any one of these nor all of them together that suffice to move and sustain the missionary, but the very Lord of the harvest himself, the author and finisher of missions.

*Washington Missionary College.*



### Some Personal Experiences — No. 3

A. T. ROBINSON

SOON after the writer arrived in Australia, in 1898, the Australasian Union Conference Executive Committee spent some days in counsel concerning the work in its field. Plans were laid for the holding of camp meetings in some of the colonies. Considerable study was given to the matter of advertising the camp meetings. It was decided to advertise quite widely in the daily papers several weeks before the meetings were to be held. Sister E. G. White was present when this decision was arrived at, and we all felt that the wisest plans had been decided upon.

The next morning Sister White called the brethren together and stated that her

mind had been exercised during the night season concerning our camp meeting work. She was reminded that the matter had been previously opened to her, and that she had written upon it. She then read to us for more than two hours from manuscript. What she read was afterward published in "Testimonies for the Church," Vol. VI, pages 31-86. I quote from pages 35, 36, one paragraph read to us which she had written months before that counsel meeting: "As we were preparing to hold a camp meeting near a large city where our people were but little known, I seemed one night to be in an assembly met for consultation as to the work to be done before the meeting. It was proposed to make large efforts, and to incur heavy expense for distributing notices and papers. Arrangements were being made to do this, when One who is wise in counsel, said: 'Set your tents, begin your meetings, then advertise; and more will be accomplished.'"

It should be carefully noted by the reader that the "assembly met for consultation" which Sister White "seemed one night to be in," was held months after she "seemed" to be in it, and after she had written out the fifty-six pages in Volume VI already referred to, which she read to the "assembly" when she was really present in body.

The camp meeting which we were preparing to hold near a large city where our people were but little known, was the meeting held in Balaclava, a suburb of Melbourne. Our wisely laid plans were abandoned, and we followed this counsel from the Lord. Great crowds of people came to the meeting night after night, and on the Sunday night when the meeting was to close, the large tent was packed, a score or more of persons were seated on the ends of the rostrum, the standing room in the tent was occupied, and a tier of people eight feet deep was standing around the outside.

Just as Elder A. G. Daniells was about to step to the platform to preach the closing sermon, a gentleman stepped up to him and said, "Do you know that you people are making a great mistake in closing this meeting tonight? The people of Melbourne are just beginning to get stirred over this camp meeting." Elder Daniells said to him, "My friend, do you think that many people feel that way about it?" "I am certain they do," was the reply. Elder Daniells, at the close of a powerful discourse, told the congregation what the gentleman had said to him, and called for an expression to see if that sentiment was very widely cherished. From that vast audience of people a great sea of hands went up. Elder Daniells turned to the ministers seated on the platform and said, "Well, brethren, I shall take the liberty of making an announcement;" and he told that congregation that the camp meeting would be continued through another week and over the next Sunday.

The attendance during the following week fully vindicated the wisdom of the

move, and the meeting closed the following Sunday night, with the announcement that the large tent would be pitched nearer the city and the meetings continued the next evening. Meetings were continued in the tent for three months, with the gratifying result that over eighty persons took their stand for the truth, making one of the strongest churches in Australia.

College View, Nebr.

### Annual Feasts and Annual Sabbaths—No. 3

O. A. JOHNSON

THE whole sacrificial law of the Old Testament, including the new moons, annual feasts, and annual sabbaths, were but types and shadows of "Christ our Passover," who was "sacrificed for us." All these therefore ceased when Christ died on the cross. Heb. 9:9, 10; 10:1; Col. 2:14-17; 1 Cor. 5:7.

Now since there have been various opinions concerning the day and date of Christ's crucifixion, it will be in place to study this subject in the light of the New Testament, to find out when Christ was crucified and when he arose from the dead.

#### Six Days Before the Passover

"Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead." John 12:1. Jesus was now on his way to Jerusalem to attend the Passover, which began six days after his arrival in Bethany. Previously, on the same day, he had dined with Zaccheus in Jericho. Luke 19:1-6. "It was the eve of the Sabbath, and that night and the next day were sacred." But Jesus must have arrived at Bethany before three o'clock on that Friday afternoon, "for it was the rule to have three hours' rest before the Sabbath began, at six."—*Geikie's "Life of Christ," small edition, chap. 55, page 659, par. 1.* Another authority says that Jesus "reached Bethany only six days before the Passover," and that "he would rest over the Sabbath at Bethany."—*"Desire of Ages," large edition, chap. 62, page 557, par. 3.* Another well-informed and reliable writer speaks as follows: "Jesus had arrived at Bethany six days before the Passover; that is, on a Friday. The day after was the Sabbath."—*"The Life and Times of Jesus the Messiah," by Edersheim, Vol. II, page 357.* From the above it is evident that Christ came to Bethany on

#### Friday, the Sixth Day

before the Passover.

"Six days before the Passover, Jesus stopped at the house of Lazarus in Bethany. . . . Crowds of people passed on to the city, bearing the tidings that Jesus was on his way to the feast, and that he would rest over the Sabbath at Bethany."—*"Spirit of Prophecy," Vol. II, page 372.* No other conclusion can be drawn from this statement than that the day on which Jesus rested at the home of Lazarus in Bethany was

#### The Sabbath, the Fifth Day

before the Passover.

"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." John 12:12, 13. The people who went out to meet Jesus, must have learned from the disciples whom Jesus had sent into Jerusalem for the colt on which he proposed to ride into the city, that he intended to enter Jerusalem on that day; hence their procession of welcome. Luke 19:30-38. Thus "on the first day of the week, Jesus resumed his journey to Jerusalem to join in the feast of the Passover."—*"Spirit of Prophecy," Vol. II, page 383.* Hence "it was on the first day of the week that Christ made his triumphal entry into Jerusalem."—*"Desire of Ages," chap. 63, page 569, par. 3.* This day on which Christ made his royal entry into Jerusalem is called "Palm Sunday." See Edersheim's "Life of Christ," Vol. II, page 363.

"Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve." Mark 11:11.

From the facts stated above there can be no question that the day on which Christ rode into Jerusalem was the first day of the week, or

#### Sunday, the Fourth Day

before the Passover.

"On the morrow, when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever." Mark 11:12-14. "And presently the fig tree withered away." Matt. 21:19. "It was very early on the morning of the second day in Passion Week (Monday), when Jesus, with his disciples, left Bethany."—*Edersheim's "Life of Christ," Vol. II, page 374.* This last week of Christ's ministry on earth, including his crucifixion, is called the "Passion Week."

Jesus entered the temple, and cleansed it by driving out the buyers, sellers, and money changers, after which he healed many who came to him in the temple. The chief priests and the scribes were grieved because of his wonderful works, and because the children praised him. "And he left them, and went out of the city into Bethany; and he lodged there." Matt. 21:17. "In the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives." Luke 21:37.

From the evidence thus far considered, it is apparent that

#### Monday Must Be the Third Day

before the Passover,—the day on which he cursed the fig tree and cleansed the temple.

The next day, Tuesday, he entered the city again. "And in the morning, as they passed by, they saw the fig tree dried up from the roots." "And they come again to Jerusalem." Mark 11:20, 27. During this day he taught in the temple, answered various questions propounded to him, and also denounced the Jews for their hypocrisy. See Matt. 21:20-46 and chapters 22, 23. See also parallel chapters in the other Gospels. "It was the last day of Christ's teaching in the temple." "Slowly and regretfully Christ left forever the precincts of the temple."—*"Desire of Ages," pages 610, 626.*

As he was leaving the temple, the disciples called his attention to this building, to its great stones, etc. But he told them that it would be utterly destroyed. He then went out with them to the mount of Olives, and there sat down to view the city once more in the glory of the setting sun. He then and there answered the question of the disciples as to when the city would be destroyed, and what signs would indicate his coming and the end of the world. See Matthew 24.

It was "two days before the Passover, when Christ had for the last time departed from the temple," and gone out "with his disciples to the mount of Olives, and seated himself with them upon a grassy slope overlooking the city."—*"Great Controversy," edition 1888, page 23.* Both Matthew and Mark state definitely that these things took place "two days" before the "Passover," or "unleavened bread." Matt. 26:1, 2; Mark 14:1. All this agrees with John, for according to his Gospel, as we have already seen, this day must be

#### Tuesday, the Second Day

before the feast of the Passover.

"We are not told how Jesus spent Wednesday." "He apparently stayed in privacy, awaiting the coming day."—*Geikie's "Life of Christ," page 707.* "He would refresh himself, gather himself up for the terrible conflict before him;" hence "he passed that day of rest and preparation in quiet retirement with his disciples."—*Edersheim's "Life of Christ," pages 468, 469.*

We have already seen that according to John 12:1, the first of the six days occurred on Friday; the last of the six would therefore fall on the following Wednesday. We have also seen that, according to Matt. 26:2 and Mark 14:1, Tuesday was the second day before the Passover; hence, according to these three Gospels

#### Wednesday Must Have Been the First Day

before the feast of the Passover. Now since Wednesday was the first day before this feast, according to Matthew, Mark, and John, it incontrovertibly follows, according to these same authorities, that Thursday must be "that day of unleavened bread, when the Passover must be killed." Luke 22:7. Further evidence will be given in the next article to prove that this day of unleavened bread was Thursday, the fourteenth day of Abib, and that Christ was crucified on the following Friday, the fifteenth day of Abib.



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## Editorial

### The Present Situation and Our Opportunity

NEVER in our history as a people has there existed a time possessing such grand opportunities for advancing the kingdom of God as may be found today. This particular time is unique in the history of our work, and for that matter, in the history of the world. Old-time controversies have been revived. The forces of good and evil stand face to face for the final conflict. On the one hand, the principles represented by the "beast" of Revelation 13 are rapidly gaining the ascendancy. Opposing these principles in the providence of God is a world-wide agitation which is appealing to many people.

Never, since the days of papal domination, have the times appeared so propitious for the papal power of Rome as in the days in which we live. Particularly is this true in Protestant lands. Stealthily and determinedly, openly and covertly, with pomp and pageantry, and at the same time silently and insidiously, has the papal system been promoting and advancing its own interests and designs among the nations of men. Before Protestants were awake to her purposes, Rome had intrenched herself in the strongholds of the nations. Her emissaries and agents occupy many leading positions in the educational and political life of the people. Sanguine of the ultimate success of her plans and purposes, she has become bold and outspoken. She is boasting of her power and of her progress.

At these bold assumptions the Protestant world has taken alarm. Particularly is this true in the United States. An almost spontaneous protest has arisen from every quarter of the country against the designs of the Roman Church. Patriotic societies have been organized to safeguard the Constitutional liberties of the people against Rome's maneuvering. Lecturers have taken the field. Publications voicing this protest are being widely circulated. The Protestant ministry has been aroused; mass

meetings of protest have been held; and the Protestant church has joined in the chorus of earnest protestation against the efforts of Rome to secure for herself official recognition, and privileges which are accorded to no other denomination.

This feeling is deep-seated. It is not a passing sentiment. The wave of agitation is still rising. Everywhere the Protestant world is awakening to the dangers which threaten it. Much of this agitation, of course, arises from partisan feeling, but comparatively few recognize the relation of this question to the closing work of the gospel.

This situation affords us as a denomination such an opportunity as we have never had before. We recognize that this very condition of things is a fulfillment of the prophetic word. Upon us rests the duty, and to us is accorded the privilege, of making the people acquainted with the true bearing of these questions. The willingness of men everywhere to read literature relating to the subject should serve to arouse us as never before to give the warning message which God has committed to us.

Nor are we wholly unprepared to meet this demand. In the good providence of the Lord this movement is provided with a wealth of literature bearing upon this very condition of affairs. Our missionary journals, the *Signs of the Times* (weekly and monthly) and the *Watchman*, can be used with excellent effect. No one can read these journals for several issues without understanding something of what these things mean. But particularly should liberal use be made of the *Protestant Magazine* and of *Liberty*; also of the Protestant and the Religious Liberty Leaflets. These publications will acquaint the people with the meaning of these vital questions. These excellent journals, dealing with these specific features of the truth for today, should be scattered by the thousands of copies. The *Protestant Magazine* at the present time should have a circulation of one hundred thousand copies in this country. Already men and women are identifying themselves with this movement as the result of reading this magazine. *Liberty* should be circulated as generously.

It is to be regretted that some of our people, in place of using the excellent literature which deals with these questions in their proper setting, have turned to outside publications, to sensational journals, largely religio-political in their character, and unfairly partisan as well as personal in their zeal. We do not question but that these journals may accomplish good; and if we had nothing better to circulate, it might be well for us to aid in their circulation rather than to remain indifferent in view of the crisis

upon us. But when there has been prepared to our hand literature which deals with these great issues in a proper spirit, and in a dignified and Christian manner discusses these questions in their true setting and in their relation to the prophecies of the Word of God, it surely is to these journals that we should turn.

This controversy involves great and far-reaching principles. We are to deal with the principles rather than indulge in personalities. We cannot afford to array ourselves against Romanists as such. We have no fight to make against the members of the Roman Catholic Church. Their souls should be as precious in our sight as the souls of any of our fellows, and we should relate ourselves to this controversy in that dignified, Christian manner which will win to the truth our Catholic neighbors, instead of embittering them against the denomination we represent and the principles we hold.

Let us be careful to avoid the partisan spirit which is actuating many of the opponents of Romanism today. Nor can we afford to be classified with this partisan opposition. The wild, emotional, and partisan spirit which manifests itself in impassioned address, in the use of strong language and invectives against Romanism; which applauds the utterance of personal charge and thrust against some of the advocates of that church,—this spirit is foreign to the quiet, dignified spirit of the Master, and to the spirit in which this gospel should be given to the world. Seventh-day Adventists should not pose as anti-Romanists. They should stand before the world as the ambassadors of God, as the messengers of the gospel of peace and good will and salvation to all mankind.

We earnestly urge our people to recognize this wonderful opportunity which in the providence of God has opened before them. Let our church officers now rally their members; let our ministers everywhere sound the call to action. Our danger as a people is in missing our opportunity. God has given to us a knowledge of the truth for this very time, for this very situation, for this very issue before us. Shall we meet his purpose? The curse of God anciently rested upon Meroz because its people failed to come up to the help of the Lord against the mighty. Judges 5:23. May heaven grant that the curse of Meroz shall not rest upon this people, but that it shall be said of us, They have done what they could. Who will recognize the opportunity which heaven has opened before us, and who will step into the opening to do the work that God wants done in sounding abroad his warning message for this day and generation?

F. M. W.

### Power From the Wrong Source

IN spite of the fact that the American government stands upon the principle of the separation of the church from the state, the federated churches have deliberately adopted a plan which contemplates nothing else than the use of the power and influence of the state in the furtherance of the church's aims. In the very making of that plan, the Federal Council of the Churches acknowledged its own lack of power; and the laying of the plan was in reality a declaration of purpose to secure from a material source the power denied them by the Holy Author of their religion. Their purpose is more than simply to compel lawmakers to heed and respect their wishes. It is to compel lawmakers to yield to their demands, and, in yielding, to put the power of the state at their command. In other words, the spiritual power they lack will be made up for by having the state under their control and using its power to accomplish their aims.

For years this combination of churches has worked and prayed for a Sunday law for the District of Columbia. From thousands of pulpits fervent prayers have been addressed to heaven year after year, and yet the law has not been passed. Either Jehovah has not heard, or, hearing, he has not been pleased with the request, and it has been denied.

But now the Federal Council is determined to have what they want whether God wants them to have it or not. They have not been able to get it from God, and now they will get it without him—they will compel the state to give it to them, and give it whether it wants to or not. It is a most dangerous thing to insist upon having something that God has denied us. The records of God's dealings with his people show that more than once he has permitted his people to have what they demanded because they persisted in their demand, and would have it even against his will; but in every case it has spelled disaster. And so will it prove in this case if finally the federated churches succeed in getting the state to answer the prayers which Jehovah refused to answer.

In the January issue of the *Christian Union Quarterly*, Rev. Chas. S. Macfarland has an article on "The Federal Unity of the Churches," in which occurs this striking paragraph:—

Over against these divided and oftentimes conflicting forces we witnessed the problems of the new social order. The foes of that order were all united, and the divided churches were facing federated vice, federated saloons, united political corruption, cooperative human exploitation, and these all bound together in one great federation of commercialized iniquity. Labor was federated. Capital was federated. They were girded for the conflict, and were awaiting the voice

of the church. Problems of social justice were piteously beseeching, and we stood with shame on our faces, bewildered and confused because our divided spiritual authority was not equal to our human sympathy. We saw that, because of the divided moral forces of the church, we were losing our civic virtue, our sabbath, our temperate ways, as well as our temperance laws, our sons, our daughters. The rich were leaving us for their degrading revelries, and the poor were leaving us because we had not moral power enough to restrain an industry that devoured widows' houses and bound heavy burdens upon the people grievous to be borne.

What is this but a plain abandonment of the ways of the gospel, and a shaping of the course of the church after the ways adopted by the world for the accomplishing of worldly aims? Labor was federated, capital was federated, vice was federated—and the church must follow their example and federate also. And why must it do this?—Because the church was lacking in "moral power." But the church's source of moral power is not in federated labor nor in federated capital nor in federated vice. God has given the church a higher and purer source of power than that. "Ye shall receive power, after that the Holy Ghost is come upon you." This acknowledgment of a lack of power is an acknowledgment of a lack of the indwelling presence and direction of the Holy Spirit; and that lack can never be supplied by following the tactics of federated labor, federated capital, or federated vice. When Christians go onto the devil's own ground to fight him with his own weapons, they are sure to lose.

The need of God's people is not now, nor has it ever been, an aping of the ways of the world, nor power and force in worldly affairs. God has never promised his church power to compel men or nations to do what they do not choose to do. He has never commissioned his church to force the state or the individual to accept his law and make it the rule of government or of life. The subjects of God's kingdom must be subjects by choice, never by compulsion.

Dr. Macfarland speaks of the shamefacedness and confusion and bewilderment of the churches because of their divided spiritual authority. Then the plan of the federated churches is that, through the securing of greater material power, there shall be a united spiritual authority. Woe worth the day when that condition comes into the professed church of Christ. The world groaned under that awful burden all through the Dark Ages. Spiritual authority was what Rome claimed and exercised during that fearful period, the most dismal and bloody in the history of the world.

What can the church want of spiritual

authority, except to exercise it? And when we find the federated churches of the world exercising spiritual authority in the world again, we shall find again the conditions that made the Papacy what it was; and when we have that, what have we but the Papacy over again? And the Papacy over again is the "image of the beast." Is it not significant that this movement to unite the churches and reinstate spiritual authority had its inception in the United States, and is laying its plans to create here that image of other days?

Such declarations as the above show us that we have not been wrong in the interpretation of prophecy, and they show us also the gradual development of the conditions we have so long predicted. There can be no question that we are in the days of the closing of the controversy. And this should cause each Seventh-day Adventist to ask himself whether or not he is just where God wants him to be, and is doing the work God wants him to do.

C. M. S.



### Review of Our Unentered Countries—No. 2

#### Colonial Possessions of Europe in Africa

A LARGE list of unentered countries is provided by the colonial possessions and protectorates of European powers. The planting of our work in all the countries of Europe (save little Montenegro), and the development there of the strong and vigorously growing European Division Conference, together with the building up of the union conferences in South Africa and Australasia, have provided natural bases from which to push the work into these still unentered colonial countries.

Reviewing these countries by continents, we begin with Africa. The partition of Africa within the last twenty-five years, and the development of settled government and means of communication over so large a portion of its area, have made highways for the missionary advance in every part.

The countries under British administration in which we know of no representative of the advent message, with estimated population, are as follows:—

Uganda .....	2,843,000
Zanzibar .....	115,000
Somaliland .....	300,000
Bechuanaland .....	125,000
Swaziland .....	99,000
Northern Nigeria .....	9,269,000
Anglo-Egyptian Sudan .....	2,600,000

Total population .....

15,351,000

Southern Nigeria, with its seven millions, would have been on this list a few weeks ago; but during the recent visit of Elder L. R. Conradi to West Africa, it was arranged for Elder D. C. Babcock



to pioneer the way in this colony. Our work is under way in regions close to all the countries named here, except Somaliland, on the Gulf of Aden, east of Abyssinia.

Of German possessions unentered, there are but a few, all on the west coast:—

Togo .....	1,000,000
Kamerun .....	2,720,000
Southwest Africa .....	82,000

Total population ..... 3,802,000

The largest portion of Africa has fallen to the French republic, though it is the Sahara Desert that bulks largest in the area. France is developing its possessions, however, and even the Sahara is not altogether the barren region once pictured. The French colonies unentered are:—

French Kongo .....	10,000,000
West Africa and Sahara ..	11,000,000
Tunis .....	1,923,000
Madagascar .....	3,104,000
Somali Coast .....	208,000

Total population ..... 26,235,000

Other countries altogether beyond us in Africa are:—

Belgian Kongo .....	15,000,000
Portuguese Angola .....	4,119,000
Portuguese East Africa ..	3,120,000
Portuguese Guinea .....	820,000
Cape Verde Islands .....	147,000
Tripoli (Italian) .....	1,000,000
Italian Somaliland .....	300,000

Total population ..... 24,506,000

We do have, however, a Portuguese brother and his family in Angola, West Africa, doing what they can while engaged in business, and earnestly calling for a mission to be opened in that region.

Though usually counted with Continental Europe, we must keep in mind the Madeira Islands, belonging to Portugal, and Malta, a British naval base, islands off the African coast as yet unvisited by our work.

Interested as we are in every point of light that stands for this third angel's message, we were glad some months ago to hear that a representative of the message, a French sister, is on the island of Mauritius, in the Indian Ocean, east of Madagascar; and we know that the European Division is endeavoring even now to shape plans for placing its first worker in Madagascar.

These unentered countries of Africa represent a total of about seventy million souls, toward whose lands we must press in our prayers and our efforts, with our trust in the Lord, who is able to do things beyond all that we can ask or think.

The opening of Africa is one of the marvels of our own time. Our own work began there in 1885, in the call of some who had found the Sabbath truth, in South Africa, and in 1887 our first workers landed at Cape Town. A few

years later the first steps were taken toward entering the vast field of native Africa. From those very times, we have seen the hand of Providence opening the doors and laying the highways of access. In the first paragraph of a work entitled "The Opening Up of Africa," published in 1911, Sir H. H. Johnston said:—

Why does special interest attach to what is styled in colloquial speech "the opening up of Africa"?—Because only twenty-five years ago Europe and civilized America were very slightly acquainted with the greater part of the geography, peoples, and products of Africa; . . . yet nevertheless since 1885 African discovery has proceeded at a rate so astonishing that there is nothing quite comparable to it in the history of human civilization.

Surely we should be blind indeed did we not see that the Lord has been preparing the way for the light of his Word and the sound of the closing message to penetrate Africa in these very last days. He who has so wondrously wrought in the beginning of the good work in Africa can finish and cut short his work for that dark continent in his own good time and way.

Of further unentered fields in Asia and other parts, we must speak in another article.

W. A. S.

### The President at Mass

THE attendance of President Wilson at the Thanksgiving mass held at St. Patrick's Church in Washington, in November, has called forth numerous comments from the religious press. The *Watchman-Examiner* (Baptist) of Dec. 11, 1913, says:—

For several years the President of the United States and members of his Cabinet have attended services in a Roman Catholic church on Thanksgiving Day. After inveigling the President into attending these services by making the day an occasion for rejoicing over the pleasant relations existing between the United States and the South American republics, our Catholic friends are making capital of the presence of the President, going so far as to declare that this proves ours to be a Roman Catholic country. The Protestant ministers of Washington have made a ringing protest against the trickery of the whole procedure, and we gladly publish their protest elsewhere in this issue.

The leading Methodist paper of the United States, the *Christian Advocate*, feels that the faintest approach of political Romanism should be resisted:—

We shall doubtless be accused of bigotry by all who are partisans of Rome, and by many who refuse to peer beneath the surface of events and are incorrigibly optimistic in the face of any alarm. It will be said that we have exaggerated a mere trifle into a thing of portentous magnitude. Nevertheless, a slight piercing of the dike may let in the whole flood. It is the part of wisdom

to resist the faintest approach of political Romanism to the strongholds of our national life. It will save trouble to begin now. The secular press for obvious reasons will not sound this warning. The religious press, in the interest of political liberty, must bear the obloquy of performing this unpleasant duty.

The *Northwestern Christian Advocate* of December 24 declares:—

It is a matter of deep regret that the President permitted himself to be blinded to the real principle at stake. Having yielded once, he will find it increasingly difficult to decline the invitation which will be made next year—and pressed if occasion demands; but it should be the duty of every citizen who appreciates the situation to so impress him that he will refuse to further entangle himself in the toils of Romanism.

The *New York Weekly Witness* of December 3 believes that in its endeavors to secure recognition by government officials the Roman Church is overreaching itself, and while it feels that there is "not the slightest danger that this country will ever submit knowingly to priestly dominion," "it may be a good thing for the country that the Roman Church is showing its hand in political intrigue." Of the attendance of President Wilson and Mr. Bryan at the Thanksgiving services, the editor declares:—

But from a religious point of view, we were very sorry to see that President Wilson and Mr. Bryan attended high mass. Mr. Taft had done the same thing, but he is a Unitarian, and could scarcely be expected to know better. Wilson and Bryan are both Presbyterians, and they disgraced their religion by taking part in an idolatrous service—the worship of a wafer as the body of Christ. Their act was very blameworthy also from a political point of view, because it was an attempt to give official recognition to a service which they had no authority to recognize officially.

Nor are the papers of the President's own church silent with reference to the evil which may grow out of his attendance at this mass. The *Christian Observer* (Presbyterian), in its issue of December 3, gives the protest presented by the Protestant ministers of Washington against the efforts of the Roman Church to secure for this service official recognition, and in its comments thereon says:—

This is one of the spectacular, shrewd methods that the Roman Catholic Church uses to keep its own organization prominently before the people. What right has a church of the Lord Jesus Christ to make use of the officials of the government, in their official capacity, to further its own ends? The rector of St. Patrick's Church in Washington attempts to obscure the issue by pleading that this is a celebration which has for its object peace and good will to men, and states that it is intended to bring together prominent men of the American republics for the purpose of fostering

friendly sentiments among them. Here is the ever-present Jesuitical argument, "The end justifies the means," upon which the hierarchy of Rome has established itself. . . . No Protestant church would have the temerity to attempt to gain such recognition of itself from official sources. And if, perchance, one of the Protestant churches should make the attempt, Rome would be the first to "howl" against it. By this act the Church of Rome overreaches all the bounds of propriety and Christian humility. It seeks to use the strong arm of the national government for its own aggrandizement.

The *Continent* (Presbyterian), published in New York, is quite sanguine in its belief that since President Wilson has by this act of courtesy shown his friendliness to the Roman Church, next year will find him attending either the Thanksgiving service of his own or that of some other Protestant church. Regarding the principle involved, the editor states:—

But the President has, we trust, observed in the protests reaching him, a note deeper and more sober than this, and much more worthy of his attention. The jealousy which the Protestant ministers of Washington expressed was, as the *Continent* understands it, not jealousy of the Catholic rector in Catholic St. Patrick's, but jealousy for the American principle of government impartiality among churches. . . . Having already proved by his presence at this one Thanksgiving service that he realizes himself the President quite as much of Catholic as of Protestant Americans, and having shown perfect respect to Catholic worship, Mr. Wilson will no doubt next year quietly choose for himself some Thanksgiving service which represents his own personal preference in religious custom. That will end all this talk of the "official Thanksgiving," and everybody will be as happy as before.

In a later number, January 1, the *Continent* declares, with reference to the Protestant mass meeting held in the city of Washington:—

The Protestants of Washington City have done recently what Protestants of other cities ought to do—held a theater mass meeting under the joint auspices of all locally represented Protestant denominations, where in a forcible address the crowds attending were told just why Protestantism exists in the Christian world, and what it stands for.

The United States of late has heard a great deal too much of fierce and even slanderous denunciation of Roman Catholics, and far too little of the reasons why the majority of Christians in this country are not Roman Catholics. The roar and noise of maledictions hailing down on the head of the Pope persuade the public of nothing except that the all too familiar spirit of religious intolerance has been stirred up again. And the reaction is more likely to incline popular opinion toward Catholicism than away from it. But the calm and candid statement of why the Reformers reformed—and why Protestant churches still refuse to admit the Pope's authority—will command public attention and public sympathy, for the Protestant idea of

liberty, fairly stated, is an idea inbred in the American bone, and never more potent in American sensibilities than right now.

This is the kind of speech that Dr. McKim made in Washington on the occasion alluded to, and a multitude heard him with lively appreciation. Moreover, the daily press gave prominent space to reprinting the gist of his reasons on "Why Are We Protestants?" as it never would have given to reasons why other folks should not be Catholics. This is, besides, the kind of religious argumentation that loyalty most sanctions. It is really a shame to men and women who have entered into the heritage of Calvin and Luther and Knox that they so seldom exhibit appreciation of the mighty idea for which these men lived and so many martyrs died—the faith that every man for himself, peasant layman as well as lordly prelate, may come to God direct and receive the Holy Spirit without a priest's intervention. Strangely enough, men who boast in liberty from political lordships do not seem to realize what they have been delivered from in the way of ancient religious tyranny.

The feeling of alarm over the aggressiveness of the Roman Church is by no means confined to the Protestant ministers of Washington, nor to the Seventh-day Adventist denomination. There is going on at the present time a country-wide agitation over the question, and there is hardly a religious journal of any Protestant church but that in some degree voices this uneasiness, and sounds to its readers a note of alarm.

This agitation is in God's order. This controversy involves mighty principles. God has committed to Seventh-day Adventists great light with reference to the meaning of these things. Let us be faithful in taking advantage of this widespread interest to place in the hands of the people the literature which will give them a knowledge of the prophecies of the Scriptures, and of the times we have now reached in the history of the world.



### Our Real Objective

"As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. At the close of his earthly ministry, as Christ was about to leave the world, he thus indicated his purpose to leave as his representatives those who by his teaching had been gathered around him. These were, by the help of his Spirit, to continue and complete the work he had begun.

The great purpose that brought the Saviour from his heavenly home to earth was "to seek and to save that which was lost;" to restore to the Father that of which his kingdom had been despoiled by sin. That work will not be completed until in the great gathering day the Saviour presents before the throne of God, gathered from this world of sin, "a great multitude, which no man could

number, of all nations, and kindreds, and people, and tongues, . . . clothed with white robes, and palms in their hands." Rev. 7:9.

As an earnest of its final accomplishment, he at his ascension led with him a great multitude of captives, snatched from the prison house of Satan. While no longer here in his visible person, yet he still continues through his people to plead with sinners to turn from error to truth, from darkness to light. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

In the fifteenth chapter of John, Christ likens himself to a fruitful vine, and his children to the branches. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:1-4. While, doubtless, the fruitfulness of the abiding branches is to be applied to the fruits of the Spirit, yet it is also evident that they must partake of the life-bearing and saving quality of the fruitful vine.

It is said that among the great throng of the redeemed there will be found no starless crowns. Reconciling sinners to God is the exalted work to which God has called every redeemed soul, and the reward of such will be commensurate with the work performed. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. No one need feel that he is unequal to this work. Of ourselves we are, but every godly life devoted to faithful, active service for Christ will be used by him to exert an influence upon other lives.

This denomination has by systematic effort along well-developed plans, accomplished satisfactory results in many features of its work. This is noticeable, especially in the distribution of our literature, our educational and young people's work, and the financing of our evangelical work in home and foreign lands. These lines of work all have as their objective the saving of souls. Are we, however, in our relationship to these enterprises, engaged in that personal effort for the saving of men that the Lord calls for? If we are in the world as Christ was in the world, "to seek and to save that which was lost," we surely must make our efforts less general and more definite. In other words, every Seventh-day Adventist, having a living connection with Christ, should always be pos-

sessed with a definite burden for the soul of some one.

While the growth of the denomination has been going steadily forward, yet the increase in membership in North America has not been what it should have been. The statistical report for the quarter ended Sept. 30, 1913, which appears on page 12 of this paper, shows baptisms for the quarter numbering 1,807, giving a membership in America of 66,434, a gain that certainly is not in keeping with the outlay and effort of the denomination. For a number of years the heavy percentage of gain in membership of the denomination has been found in countries other than the United States. Would not God be pleased to honor the endeavor of his people in America, if now, without regard to the work and accomplishments of minister, Bible worker, or colporteur, we should begin to importune him to use us for the salvation of men, and our supplications have as a definite aim the securing for him during this year of at least one convert for every present member? To accomplish such an undertaking as this, would, under God's prospering hand, be no impossible task.

If we would but "repent, and do the first works," if the same zeal, and labor, and patience were ours today that characterized the early service of this people, a wonderful transformation would take place. We have a literature rich in the truths of God, and all can have some part in distributing it. Many could, by planning, find time to devote to Bible study with their neighbors and friends. Such efforts, blessed by the Lord, will surely bring forth fruit.

In view of the fact that the King's business requireth haste, we should all now, individually, give ourselves with the same earnestness that has attended our efforts in raising funds, and in other campaigns, to the one great, overshadowing work of securing converts for God, in order that the number may speedily be made up that are finally to stand before his throne, having the name of the Father written on their foreheads.

W. T. KNOX.

### The European Situation

ACCORDING to newspaper reports, political affairs in Europe are far from reassuring. The reports declare:—

While it is, of course, too early to predict what the new year will bring, especially as practically all the parliaments of Europe are still enjoying their Christmas vacation, there are plenty of ominous clouds in all corners of the political sky.

The hope that the end of the Balkan war would at least temporarily settle the Balkan question as far as the remainder of Europe is concerned, has utterly failed. It may even be said that peace has brought up a number of difficulties

which could not be foreseen. The Balkan settlement has really satisfied nobody, least of all, Turkey.

Austria is dissatisfied with the loss of her influence in Bulgaria and with the increased power of Servia. Russia, still furious because Germany has a new opportunity to organize the Turkish army, is doing everything to stir up anti-German feelings in France, though it is evident that on this point Germany must and will remain firm. The Turkish people gave the German Gen. Von Sanders a most cordial reception, and the Turkish government declares itself unable to understand why Russia and France should object to a German general reorganizing the Turkish army, as long as French officers have long been doing the same for the Greek army.

There is a rapidly increasing fear and distrust of Russia in Turkey, and the tone of the press is exceedingly bitter.

The situation in Albania is much more grave than is generally known or officially acknowledged by the European powers, according to authoritative information gathered in diplomatic circles last week. The various governments are directing all their efforts to prevent a fresh outbreak of war in the Balkans.

Tension is said to have reached such a point that Germany has proposed joint Austrian and Italian military intervention in Albania.

The suggested intervention is the reason why Italy and Austria have recently concentrated their warships along the Albanian coast. Both nations, however, hesitate to follow German advice.

### Quarterly Statistical Report

[North American Division

At the last session of the General Conference, consideration was given to the matter of statistical reports, and it was voted that in the future such reports be prepared quarterly. Certain changes in the report were authorized, and new blanks sent out in conformity therewith. The first returns secured under the new arrangement are those for the quarter ended Sept. 30, 1913. These reports are for the North American Division Conference, and the figures, appearing on the next page, present a splendid showing.

This being the first report secured on this basis, some items were not reported by the secretaries of local conferences, and others were incompletely given, as will be seen by reference to the table. In two cases (British Columbia and Newfoundland) no reports were received, making it necessary to estimate the figures. Many of the secretaries promise more complete returns when the plan of quarterly reporting is more fully in operation.

The last report issued prior to this was for Dec. 31, 1912, nine months ago. The gain indicated, therefore, is for nine months. A study of the table shows a splendid increase in many of the items. Note, for instance, that the increase in the number of churches is forty-nine, the

present number being 1,978. The gain in church members is 2,569, the number of church members now being 66,434. A very gratifying feature is the fact that the total number of persons baptized during the three months ended September 30, was 1,807. The increase in the number of ordained ministers is 33, and in ministers, licentiates, and missionary licentiates, 134. The total number of workers of these three classes in the North American Division Conference now stands at 1,486, as against 1,352 nine months ago.

Splendid results are also shown in the matter of funds. Take one item as an illustration: The per capita contributions from the Sabbath schools in this division are one-third greater than they were for the preceding year. And for 1912 they were much higher than they ever were before. Thirty-five additional Sabbath schools have been organized, with 713 more in attendance. The total enrollment now stands at 68,314. The per capita of tithe is also higher than for 1912.

Progress is certainly the one watchword in this cause. Wherever the banner of truth is planted, there it remains, drawing others to its folds.

H. E. ROGERS,  
Statistical Secretary.

### "A Moment in the Morning"

You haven't time? O, yes, but this is very important! The moment in question really holds the key to your success in the Christian life. "No prayer, no Bible study, means a life of *no power*; little prayer, little Bible study, means a life of *little power*; much prayer and much Bible study means a life of *much power*,"—a life which will bring wanderers into the fold of the Good Shepherd. Yes, surely you want this power, but if you would win others you must keep in close touch with heaven. Then resolve to observe the morning watch. Plan for a few quiet moments of meditation and prayer and Bible study before you begin the busy day. Work your plan regularly. Get the morning watch habit. It will be a strong link in your "character cable." It will give you courage and strength for present duties. It will help you to keep in constant communion with our great High Priest, who "ever liveth to make intercession" for us.

THE February number of the *Protestant* contains a report of the Washington Protestant mass meeting, with the speech of Dr. McKim. This is an excellent number for circulation at this particular time. See that your neighbors have this number. It will open their eyes to the great peril now threatening their liberties.







## Kolo (Basutoland) Mission

E. C. SILSBEE

PERHAPS a word from Kolo would not be out of place. For some months past we have had quite a good spiritual interest among some of the older students in the mission school, and recently there has been considerable interest among a number of the young men in the surrounding villages.

One young man who is the son of a chief and himself a petty chief is very much interested in the truth, and comes weekly for Bible studies, besides coming regularly to Sabbath school and church. The strong drink habit is the principal barrier which holds him from asking for baptism at once.

Another young man who is the son of a chief and quite well-to-do and who is a teacher in another mission school, is also taking Bible studies occasionally, and is quite interested; we are very hopeful that he will accept the truth in the near future. He is an intelligent young man, and would make a good worker in Basutoland.

Another teacher in still another mission school, with his friend, is also taking Bible studies, and wonders at the plainness of the Scriptures regarding the different points of faith.

We are giving from ten to fifty treatments a month, including simple-remedy treatments; most of these are given by Mrs. Silsbee. This department of the work is not without its encouragement, even though the work is quite taxing at times. Last week a man came for medicine for a friend, then asked for a Bible study on several points of present truth. He had heard of the studies we have been having with some of his neighbors. He seemed well pleased with the study, and voluntarily promised that he would come again.

We were greatly pleased and spiritually refreshed by the visit of Pastors W. B. White and W. S. Hyatt last Sabbath. The little mission church was crowded to its utmost capacity, only a few of the audience being children. Among those present were no less than four prominent chiefs in this district, and many more so-called petty chiefs and sons of chiefs. We were also glad that a number of teachers in other mission schools were present to hear the presentation of the truth from these *baruti ba baholo*, or chief missionaries. It is seldom we can get these native chiefs to come to meeting, and so we were glad for this opportunity to invite them to this special service, and more glad to see them come.

The Spirit of the Lord was present and helped both the ministers to give a simple, plain, and effective gospel message, and impressed it upon the hearts of the people, as was proved by the grateful expressions heard from many at the close of the meeting.

The manual work on the mission, while not extensive, is used of the Lord as an object lesson to the people in industry, as well as to show them the true Sabbath by example. Recently we were working in the garden on Sunday, and a visiting chief who was staying at a near-by village saw us, and inquired at once of the local chief why we were doing it, upon which the local chief brought him over to get an answer from us. This we gave him from the Scriptures, and he seemed quite fully satisfied. A little later, however, a friend of this visiting chief came to Brother Lazarus and sternly demanded of him his reasons for such conduct as working on Sunday. He also received his answer calmly from the Scriptures. Answers to similar questions on other points were sternly demanded by this imperative chief, until finally the answers were given him in the authority and name of Jehovah our God, Ruler of the universe. "Very well," said the chief, "then if you have the truth of Jehovah from his Word, why do you not come and teach the people of my villages?"

Pray for us that the word of Jehovah may soon be taught in every village in Basutoland.



## In the North Hungarian Mission

GUY DAIL

At the close of our general meeting in Temesvar, Brethren J. T. Boettcher and J. T. Huenergardt and I started for Kassa, where the first annual session of the North Hungarian Mission field had been appointed, November 27-30. *En route*, Brother Boettcher spent Monday night with the believers and friends at Gyula, while Brother Huenergardt and I visited our Slovakian church at Bekes-Csaba.

It was at the Arad meeting, in 1904, that the first convert from among this nationality was baptized into the third angel's message—a modest but courageous young woman, who afterward became a missionary nurse, and acted a leading part in establishing our nurses' home at Kassa, which did good pioneering work in raising up our church there.

The deacon of the Bekes-Csaba church met us at the station. He took us to his home, where we were refreshed with bread and honey. The brother had done

much to spread the truth among his people. He was formerly in correspondence with Mr. Tolstoi, the famous Russian author. Glad, indeed, were we to see the change wrought by the message in the homes, environment, and ambitions of our Slovakian brethren, which are in marked contrast to the cottages, surroundings, and desires of their neighbors. There was a good, full, attentive house at the evening meeting, and we left this place with feelings of real gratitude for the privilege granted us of being permitted to witness the evidences of the triumphs of the gospel for these last days among this people.

There were about fifty of our people together at the Kassa conference, more than half the membership of the North Hungarian field. Although this was the smallest of our local gatherings in the Danube Union Conference, yet it was in some ways the very best. Especially remarkable was the spirit of self-sacrifice and liberality we found there, not only when the needs of our world-wide field were presented, but also throughout the entire meeting, for people kept bringing their gifts, just as the children of Israel contributed for the erection of the tabernacle, until at last twelve hundred and thirty-two crowns were given for missions. In addition to that, after Brother Huenergardt had compared our world-wide system of Sabbath school donations to many rivulets uniting to form the mighty Danube, forty-one crowns made up our first general meeting Sabbath school donation in this field.

In the Sabbath morning preaching service, the Spirit gave freedom to Brother Boettcher. All reconsecrated themselves to God. Three publicly manifested their desire to unite with us. All felt the need of putting on the wedding garment, referred to in Brother Boettcher's remarks.

The evening lectures, which were held in a large hall not far from the railway station, were well attended.

One incident reminded us again of the cost entailed upon God's people in carrying on his work: for Sabbath morning Elder Boettcher and I visited the large cemetery on the hill overlooking the valley and the historic city of Kassa, and there a brother pointed out to us the grave of Sister Lydia Brefin, our nurse, who also aided in establishing the Kassa church, and who we trust will soon hear the voice of the Archangel calling her and all who have labored for the Master with like devotion, to their immortal reward.

We were glad to greet some of our Russian brethren at the meeting, true-hearted men who have had to endure much persecution in Hungary on account of their religious belief. But they were of excellent courage, and felt that the suicide of their most relentless persecutor—a priest who had killed himself within the walls of his own church—had been utilized of the Lord for the mitigation of their sufferings, for, since this happened, the members of the community have shown respect and even outward

courtesy to their formerly persecuted neighbors, evidently coming to look upon the Seventh-day Adventists with a certain degree of favor and good will. The

present. Nearly one third of those in attendance had first heard of the truth through the printed page that had been scattered by the canvassers.



Photo by C. L. Butterfield

NEW DISPENSARY AT SOONAN

way now seems open for more aggressive missionary work in the neighborhood.

The North Hungarian Mission has had its separate existence for about eleven months, being cut off from the Middle Hungarian field from Jan. 1, 1913. The first three quarters' report shows thirty-one gained by baptism and

missionary work during the winter months. In this way we believe that many others will be brought into the truth.

Forty-nine believers were baptized at the meeting, and a church of fifty members was organized here at our headquarters, known as the Dok Jong Kore church, which is the name of the

meeting one hundred yens' worth of tracts was sold to those attending, which will be distributed during the winter months. Six were baptized and united with God's remnant people.

It was a four-day meeting, and the various subjects presented showed the time in which we are living and the great work before us of quickly giving the message to our neighbors and friends. To assist in this work, bundles of tracts on present truth had been prepared at reduced prices, and sixty-five yens' worth was purchased by those present, to use in

All hearts were made especially glad at this meeting in Soonan, as it was the occasion of the dedication of the new chapel that had been built this past summer. The chapel is in the school building between the recitation rooms for the boys and the rooms for the girls. It is the largest assembly room that we have in Korea, having seating capacity for about three hundred. This building, and the ladies' dormitory, with rooms for Miss May Scott, who is in charge of the girls' school, and the new dispensary, greatly improve the appearance of Soonan hill. But that is not all. These buildings stand as memorials to the truth in this great heathen field, and for the finishing of this rapidly closing work. They were built from the Thirteenth Sabbath Offering of the first quarter of 1913; and I am sure that if all those who had a part in that offering could see and realize the great help that it has brought to the work here, they would praise God for the opportunity that had been theirs.

At the Soonan meeting God came near to his people. Many confessions were made, and wrongs were made right. There was a seeking after God that we have not seen before. We believe that the message is going in this field from this on with greater speed than ever before.

Tomorrow, in company with Brother H. M. Lee, of Soonan, I shall start for Wonsan, on the east coast, to assist in a general meeting for that part of the field. We are all well and enjoying our work.

## Haiti, West Indies

ALBERT F. PRIEGER

SINCE my last report to the REVIEW I have visited twelve churches and companies. In July I visited Grande Riviere, where we have our largest church. The next day I started for Beau Joint, a little settlement on the top of one of the high mountains, and, strange to say, right on the peak the brethren leveled the ground and are building a little church. While there, I organized the

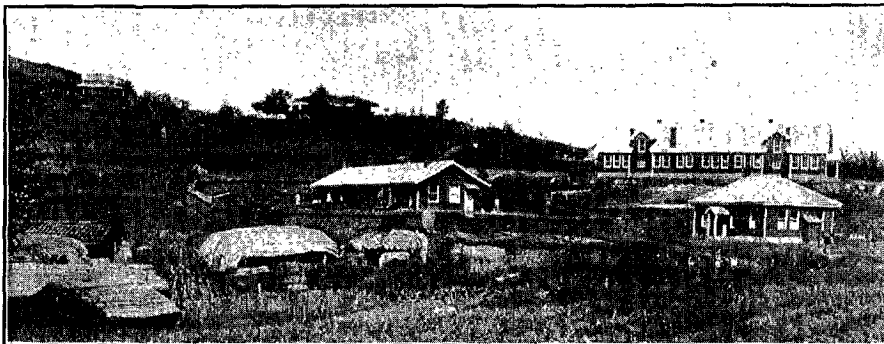


Photo by C. L. Butterfield

GENERAL VIEW OF BUILDINGS AT SOONAN, KOREA

vote, bringing up the membership to ninety-six. There has been a good, vigorous increase in the financial strength of the field, and the canvassing work has made substantial progress.

We wish for Brother Fr. Kessel, the superintendent of the field, and his associate laborers (there are eight of these) a very successful year in their labors among the seven churches we have here, and in behalf of the four million Hungarians, Germans, Slovaks, and Ruthenians in their territory.

Budapest.

## New Buildings at Soonan, Korea

C. L. BUTTERFIELD

DURING the month of October we held two general meetings in Korea. The first was at Seoul. We began work in the city of Seoul four years ago and at that time we had no believers in central Korea, where Seoul is located. Outside of the city we have done, even to the present time, almost no work at all, yet at this meeting there were one hundred

district where we are located, just outside of the east gate of the city. Including the members of the church in the city, we now have a little over one hundred members in central Korea, and we hope that this number will be greatly increased in the near future.

The second meeting was held at Soonan, in northern Korea. It was not far from Soonan that the work first started in Korea, about nine years ago. Among the two hundred attending that meeting it seemed good to meet some of those who were among the first here to accept the truth, and to hear their testimonies of courage and of joy as they saw how the message is going. At that



Photo by C. L. Butterfield

SOONAN (KOREA) SCHOOL BUILDING AND CHAPEL

The right end is the girls' school; the left end is for the boys. The six windows at left of right dormer window, belong to the chapel.

company into a church of thirty-three members. A Sabbath school and a Y. P. M. V. Society were also organized.

Our next visit was at Trou, where I baptized one candidate, who left the Roman Catholic Church. This fact enraged the priest to such an extent that he went to the place of baptism, and concealed himself near by, and while one of our native missionaries was delivering the sermon and speaking of the nearness of the coming of the Lord, the priest could control himself no longer. He burst forth in a dreadful denunciation, claiming that Christ would not dare to return to this earth, and that we are false prophets. As most of the congregation were Catholics, the people dispersed in every direction, calling, "The father, the father." But when they saw how we stood our ground, they returned. The priest went on his way grumbling and murmuring, being completely defeated in his arguments. We had no more trouble at that place.

My next visit was at Limonade, where I found a number of candidates; but as they were not fully instructed, the baptism was deferred. I returned to Cape Haitien, and a few days later my wife and I, with the interpreter, went on a small sailboat to Port de Paix, where we remained about two weeks, and I baptized nine believers. We rode seventy-five miles overland on our return home, visiting some of our brethren at Limbe and other places.

From August 30 to September 6 we held an institute for church and Sabbath school officers. The Lord came near in these meetings, and we were much pleased to see the earnestness with which the brethren received the instruction given. About two hundred of our brethren and sisters attended from all parts of this country, some traveling on foot and some on horseback seventy or eighty miles. At the close of the meetings seven were rebaptized, also nineteen new candidates.

From Grande Riviere we started for the interior, visiting a number of places on the way to Hincha, a town near the Santo Domingo border, where several Protestant churches have been unsuccessful in their efforts to gain a foothold. One of our native laborers held a course of meetings there, and as a result I have baptized six and organized a Sabbath school.

During the last half of 1913, ninety-nine names have been added to the different churches and companies. We now have thirteen canvassers in the field selling our books and tracts. One young man baptized only a few months ago, left Haiti for Oakwood School, at Huntsville, Ala. He is not able to speak a word of English, but through the assistance of kind brethren he arrived safely at his destination. He is the first fruit, but before another year has passed we expect, by the blessing of the Lord, there will be several more students in that school from this place. We still request the prayers of our brethren and sisters in the homeland.



### A Thousand Years of Rest

L. D. SANTEE

"And they lived and reigned with Christ a thousand years." Rev. 20:4.

For the Saviour their lives were given;  
They said, "Let his will be done."  
They were true to the One in heaven;  
They have fought with the "beast,"  
and won;  
And now, in the realm of gladness,  
That country where all are blest,  
They have laid aside all sadness,  
For a thousand years of rest.

They were loyal to him who called them,  
They gave their lives for his word;  
And now, where no ills befall them,  
They reign with their risen Lord.  
To him was their worship given,  
To him were their sins confessed,  
And they enter the joys of heaven  
For a thousand years of rest.

In the beauty of life immortal,  
Where death' cannot reach them more,  
They cross through the pearly portal  
To their home on the shining shore,  
Where lilies of peace are twining,  
And no heart is with woe oppressed,  
Heaven's radiant light is shining,  
For a thousand years of rest.

They dwell with Christ in his beauty,  
In a region all free from pain;  
Their lives have been true to duty,  
And they'll never die again.  
Friends will meet no more to sever,  
And their joy none can molest;  
Ushers in the glad forever  
With a thousand years of rest.

*Moline, Ill.*

### Notes of Victory From the Boston Field

DURING the past week we have been holding meetings with the Boston churches and at Melrose. We are glad to report that these services have been characterized by the same deep, transforming power of the Holy Spirit that has been witnessed in all the meetings that have been held in this vicinity since the close of the ministerial institute.

A series of four evening meetings was held in one of the leading churches in Boston, where serious differences had existed between brethren for two years. From the very beginning, the Spirit of God was present in every service. The last meeting did not close until nearly midnight, but victories were won that resulted in bringing a spirit of love and unity among the brethren in two churches.

The following Sabbath a beautiful service was held with this company, in which every one in the church came forward when a call was made for those who wished to make an entire consecration to God and to pray for the outpour-

ing of the Spirit in the latter rain. We all felt that it was one of the sweetest and most joyful meetings we had ever attended.

In the afternoon we met with our people in Tremont Temple, and the same power attended the preaching of the word, and scores came forward to seek power for obedience and for service. One young man, a Catholic who had not been in church for two years, with his wife arose and gave himself to God, coming forward with others. It was nearly six o'clock in the evening when this meeting closed, and every one seemed to be joyful and happy. It was a new experience to many. Dr. Kress read from the one hundred and twenty-sixth psalm: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongues with singing." Extracts were also read from the chapter in "Early Writings" on the shaking time, where a description is given of those who obtained the victory, calling forth from them the "deepest gratitude, and holy, sacred joy."

At the Friday night meeting of the Melrose sanitarium family every one in the assembly room came forward, and all knelt while effectual prayer was offered to God for the baptism of the Holy Spirit. It was wonderfully inspiring to listen to the heartfelt confessions and testimonies of the doctors, managers, nurses, and all the helpers, and then to see them all bow together in earnest prayer.

There has been no sermonizing in the meetings that have been held. Short talks have usually been given first, based on Rev. 3:14-22 and on the chapter in "Early Writings" on the shaking time. From these statements it would seem that the straight testimony called forth by the counsel of the True Witness to the Laodiceans is the message at this time to God's people. This message has an effect upon the heart of the receiver, and deep repentance and reformation follow. When by repentance and confession sin is put away and forgiven, there comes upon the believers a great hungering and thirsting for the Spirit of God to keep them from falling back into their old sins, and to give them power to go forth and tell to others what great things God has done for them. This is, we believe, as it should be.

The lives of the apostles, before and after Pentecost, have been studied with a new interest. It has seemed to us that when we have put away all known sins, and have unconditionally surrendered our lives to God for service, we should pray as earnestly for the outpouring of the latter rain as the disciples prayed for the former rain upon the day of Pentecost. "After the outpouring of the Holy Spirit thousands were converted. Angels that excel in strength, clothed with the brightness of heaven, came to the

help of the church, and swept back the forces of Satan. The work of the Spirit is not limited to apostolic days; it is not confined to any church, large or small. The field of his ministration is the world. 'He will convince the world of sin, and of righteousness, and of judgment.' The Spirit of God, as it comes into the heart by faith, is the beginning of life eternal. What promise is less fulfilled in the church than that of the endowment of the Holy Spirit? HEREIN IS OUR GREATEST NEED. Let the spirit of controversy be put away, and let us seek for the living testimony of the Spirit of God."—*Special Testimony*.

"With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. We could then approach the mercy seat, and, seeing the bow of promise, kneel with contrite hearts and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We should take it by force as did Jacob. Then our message would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need, and we should not be denied. The truth would be expressed by life and character and by lips touched with the living coal from off God's altar."—*Mrs. E. G. White, in Review, Feb. 14, 1899.*

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

### The Southern Union Conference

THE seventh biennial session of the Southern Union Conference was held in the Memorial Church in Nashville, Tenn., January 2-11. This church building was purchased a few years ago with money given by our people in response to a general call through the REVIEW AND HERALD. It has been a great help to the work in Nashville, and furnishes an ideal place in which to hold such general gatherings as the one just closed.

The brethren and sisters of the Nashville church welcomed all the workers to their homes for lodging and breakfast, and a cafeteria was conducted in the basement of the church by the managers of the Nashville Sanitarium Food Factory, where were served good, hygienic meals. This arrangement enabled all to remain at the church from 9 A. M. to 9 P. M., this time being quite fully occupied by general and department meetings.

A ministerial institute was conducted during the first six days of the meeting. The instruction given in all lines was very practical, and met a hearty response from all present. In the first meeting Elder I. H. Evans gave some very startling figures showing a lack of fruit from the labors of the workers in this cause. While our numbers have increased, the amount of our numerical net gain seems far below what it should be in view of the money expended and the efforts put forth. These facts stirred all present, and prepared our hearts for the earnest call to prayer made by Elder Thompson in the hour that followed.

This meeting sounded the keynote for the entire session. Hearts were made tender as our unproductiveness was recalled, and the power necessary for the finishing of the work was earnestly sought. In the consecration meetings all

the laborers responded. A firm conviction was freely expressed that success in soul winning must attend our labors, or we shall not be content to continue to consume the funds supplied by our loyal brethren for the work of God. We can surely look for greater power to attend the labors of the workers in this Southland, as a result of the firmer hold on God obtained by his servants during these meetings.

Truly the Lord visited his people at this time, and the workers have returned to their fields with renewed courage, and we believe with renewed power. We may confidently expect to see the result of this meeting in increased fruit from the labors of our workers in the Southern Union Conference.

R. W. PARMELE.

### All for a Purpose

THE art of printing was brought to its present high state of perfection at this time for a specific purpose. It was no chance occurrence. The great Jehovah had in mind the needs and the times.

He saw his children, few in number, as compared with those to whom they were to proclaim his message; his hundreds of ministers, too, but far too few to reach the masses in ignorance of his plans for their future; and his churches, too scattered to accomplish all that is demanded in such a gigantic undertaking. He saw his missionaries in vast foreign fields of teeming millions, unable to cope with the enormous problems that confront them; and the great cities, with their seething masses, whose lives seem too strenuous for them to listen to the living speaker. He saw armies of young people, not trained for preaching, but real Gideons and Jonathans, when armed with proper weapons; and his children, willing and anxious to do something in enlightening the world as to his soon coming and the glorious triumph of his kingdom, but timid of action and slow of speech.

He saw it all, and knew that every believer, high and low, rich and poor, old and young, would need help; would need a coworker,—something that every one could cooperate with; something that could supply the lack in number, in speech, and in activity; something that would equip all as living preachers of talent and power.

He saw it all, and brought forth the printed page by the million. And now our most intelligent speakers can, in a few minutes, speak the word; the press, in a few minutes more, puts it in the hands of our people in printed form, and they for only a few cents can place the words of life in the homes of the people. What an agency!

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—*"Testimonies for the Church," Vol. IX, page 61.*

"Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher."—*Id., page 62.*

"Our books and papers are to be brought before the notice of the people;

the gospel of present truth is to be given to our cities without delay."—*Id., page 63.*

"When we follow plans of the Lord's devising, we are 'laborers together with God.'"—*Id., page 86.*

"And one of the principal agencies he has ordained for our use is the printed page. In our schools and sanitariums, in our home churches, and particularly in our annual camp meetings, we must learn to make a wise use of this precious agency."—*Id., page 87.*

"Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Id., page 123.*

"Our publishing work was established by the direction of God and under his special supervision. It was designed to accomplish a specific purpose."—*Id., Vol. VII, page 138.*

Let us value this precious agency, and plan a large place for it in quickly closing up the work given us to do.

G. C. HOSKINS.

### Using the Newspapers in the Southern Union Conference

THE meeting of the Southern Union Conference held in Nashville, Tenn., January 1-11, was widely advertised through the two large daily newspapers published in that city. Beginning with the opening day of the ministerial institute and continuing on until the last Sabbath of the meeting, daily reports were furnished to the newspapers, and the editors of each very gladly published them.

During the institute, efforts were centered on giving extracts of the studies on "The Call to the Ministry," in daily reports, and the papers published practically everything contributed to them. The excellent thoughts and advice given in these studies certainly attracted the attention of the editors, as was evidenced by the prominent headings placed on them. It is impossible even to surmise how many thousands of residents of Nashville read these articles, and who can tell how many will eventually be among those redeemed as the result of the reports of these studies printed in the newspapers?

Reports of the business sessions, in which were incorporated particulars from the reports given by the president, secretary-treasurer, secretaries of the different departments, and conference presidents, were also given prominent space. Notices announcing the holding of the meeting were published in the various States in the union conference, according to statements to this effect given by workers from these States. Extracts of the report given by presidents of the local conferences were also sent to leading newspapers in these States.

The brethren in the Southern Union Conference are enthusiastic over the possibilities of spreading the message through the newspapers, and the press department, with Elder C. P. Bollman as secretary, was established during the session. Many words of encouragement were heard from workers who have been using the papers for the reporting of sermons during tent meetings, and also from others who reported the camp meet-



ings last season. They all told of the courteous treatment they received from the editors, and said they appreciated the importance of this medium as an aid in sounding the gospel warning in this generation. They expressed their determination to use this effective agency at every opportunity. W. L. BURGAN.

## 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. 2

THE special service of bringing fifty or sixty thousand young people of this denomination to Christ and enlisting their energies in his cause demands picked men and women. It calls for the best in heart and brain our denomination affords. It does not ask for a multitude, but it does ask for the best.

The secretary multiplies himself a hundredfold, and substitutes for one personal worker many hundred. However eager he may be to work personally, shall one with the gifts of leadership leave hundreds helpless and ineffective because he wishes to gratify himself? The purpose of our organization is to multiply effective personal work. Take, for example, the secretary of our board of foreign missions, Elder W. A. Spicer. He spent some years in India, and would enjoy spending his life and energy in service for the Master there. But this same zeal, wedded to administrative capacity, enables him to recruit a whole army of missionaries. If this is not Christian activity, what is it? Instead of being at the front bearing the heat and burdens of the day, he is exchanging the burdens of a single life for the burdens of hundreds of lives. The secretary elongates himself to the foreign field hundreds of times.

Then we turn next to the growth and characteristics of the secretarial office. The secretaryship is still a new calling, and is subject to rapid development. Its motto is, "Grow or go." The essential elements of growth are all here. The secretary must study if he proposes to meet his problems. His mind is kept alert as he comes in daily contact with the keenest minds among the young people. His sympathies are drawn upon by the experiences he is called upon to share,—the struggles, the successes, and the failures that he witnesses all about him.

One prime requisite demanded of the secretary is that he be a religious leader. He exhibits this quality chiefly as an administrator and executive, but it is for the primary purpose of extending Christ's kingdom among the young people. The chief function of the minister is preaching, the chief work of the teacher is that of instruction, the chief purpose of the Missionary Volunteer secretary is administration. His aim is to organize young people for work, also to bring to bear upon them those influences and forces which will help them spiritually, mentally, and physically. He is

to do this both personally and through an organization.

The secretary is to enlist the young people of his conference in self-improvement, in religious meetings, in Bible study, in personal work,—not only for the children of Seventh-day Adventist parents, but for those not of our faith,—and in missionary effort at home and abroad. To do this successfully it is imperative that he understand the religious life and characteristics of young people.

The way a young person spends his leisure time usually determines his character and usefulness in life. The greater part of Seventh-day Adventist young people do not attend our denominational schools. Many of these, and also of the class who do, leave school by the time they are fourteen years of age, and need opportunity for further study. The secretary should know the laws of the mind, and should understand the mental life of young people. Through interesting them in our schools, in the Reading Courses, and in the Standard of Attainment, he has a great opportunity to make better and more successful church workers of the young people.

He should be able to meet young people and the public generally in a tactful and cordial way. Effectiveness as a public speaker is also desirable in the leadership of meetings, in presenting new lines of work to the church or to the young people's society, and in public addresses at conventions, and on other public occasions. The secretary who has the faculty of a promoter will find opportunity for every ability. No man has ever been able to say that he has outgrown this work.

Considering the field of this office, can we not say that it has grown to be one of the most important functions of the church, and that the church will never give up the idea of specialized, thoroughly trained officers, who devote their entire time to enlisting and setting to work young people?

The next division which we are called upon to discuss is the kind of men needed to fill the office of the secretaryship—their qualifications and characteristics. In the secretaryship there is room for a career of unsurpassed usefulness. The best young people the denomination can produce are demanded. This work offers opportunities for the religious zeal of the minister, the enterprise of the business man, and the quality of versatility necessary in administrative work of the college president. No man has yet engaged in this work who was too good or too great for his calling. Here the Christian young man has opportunity for the exercise of all his best qualities. The secretaryship does not call for a large number of men, but it is exceedingly difficult to find the right kind.

#### Type of Men Needed in This Calling

That the secretary must possess genuine Christian character cannot be emphasized too much. The Saviour must be real to him; and the Master's goal, of living for the one purpose of blessing others, must be revealed in unselfish and loving service. Executive ability—the power to bring things to pass—is essential. In this calling, opportunities hedge one in. He has a new work, an untried field, tremendous forces to harness and to direct in channels of activity while beset with tremendous odds. He should

possess leadership and skill in handling young people. He should also be a man of vision—a seer. To these essentials let him add all the graces of body, mind, and spirit that natural endowment or attainment may bestow upon him. No man has yet brought to the secretaryship qualifications so high or so varied that he has not had ample opportunity to use them all.

The young person who wishes to enter this office ought in some way to show adaptation for it. He should have developed some leadership in Christian work among his associates in the young people's society, in the Sabbath school, in college, or in the church. He ought to have enough business experience to show that he has aptitude for business affairs. He must be a man of sterling worth and earnest Christian experience, an alert, up-to-date, twentieth century young man, with enough of vision to see in this new field an opportunity for great usefulness. He may come from the city, the country, the college, the store, the business office, the factory, or from other professions, but he must have the qualities which bring things to pass, the Christian life and the force of character to make him effective in leadership. The secretaryship invites to a strenuous life for the Saviour the best young people that our church can produce.

A young person who is to enter this work ought to have a real love for it, to feel that it is his opportunity; and if God opens the way, he ought to enter it with courage and a deep joy.

If we are to enter the open doors of opportunity into the religious life of young people, some things are necessary from a psychological standpoint. The secretary's life is a strenuous one, and in order to stand the pressure, a sound body is necessary. Alertness is a necessity. If one is to deal with young people in their spiritual natures, he must be alert. If he is to conduct religious meetings, devise plans, and start campaigns with bright, earnest young people, he must be in physical tone.

Another requisite for the secretary's improvement of the movement's opportunity in the religious life of young people is optimism and courage. The witty Frenchman said that the fate of nations was often determined by the digestion or indigestion of a prime minister. We might say the fate of religious meetings, of missionary campaigns, and of young people's conventions is often determined by the condition of the secretary's stomach. Of what avail are the open doors into the religious life of young people if there is no buoyancy or sanguineness on the part of the young people's secretary about entering them? Unless there is the spirit which says, "Be of good cheer," and, "Let us go up at once, and possess it; for we are well able to overcome it," of what use will be these magnificent openings that God has put before us? C. L. B.

THE next general Standard of Attainment test will be held in March. How many young people in your community will take the test in one or both subjects?

THE Missionary Volunteer Reading Course records for 1913 are very encouraging. The department issued nearly seven hundred Reading Course

certificates, and sent out ninety-three gift books to persons holding three certificates.



THE Temperance *Instructor* comes out early in February. Encourage your young people to work hard for the circulation of this excellent paper. Use this weapon to help drive out of your community the liquor traffic, that merciless destroyer of American homes.

## Publishing Department

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

### Selling "Practical Guide" in Spain

OUR brethren in Spain are rejoicing over the addition of "Practical Guide" to their list of Spanish literature. This book has been translated and published in Barcelona. It is bound in cloth, half morocco, and morocco, to correspond with our English subscription books. The bindings are very attractive, and the work on the book has been well done. The book sells in Spain for \$2, \$3, and \$4, according to the binding.

Concerning the first efforts of the colporteurs with this new book, Brother John Brown, the general agent, writes that he secured an order from the governor of the province, also a recommendation from the archbishop to the priests in the Catholic seminary of the town, which enabled him to take several orders among these priests to head his list. He also secured a recommendation from two of the leading physicians of the city, and was successful in taking orders from eight other physicians, besides securing a good list of orders from many of the business men of the town. One day he took thirteen orders for the book, and one of his native workers took ten orders. During the first week they sold 1,000 pesetas' worth, or \$200 North American currency. Brother Brown says:—

"God is blessing us notwithstanding the fact that we started with this book in one of the most fanatical, proud, and ignorant provinces of Spain. One proud, ignorant fellow said he was going to kill me. He grabbed a club and swung it into the air to strike me, but just then God stayed his arm while I escaped through the door."

Let us remember the colporteurs in old Spain.



### Progress in Haiti

BROTHER ALBERT F. PRIEGER, who is in charge of the work in the Haitian Mission field, writes as follows concerning the progress of the work on the island of Haiti:—

"We have now been here over a year, and have not seen another white Seventh-day Adventist since landing, and in fact, very few white people at all. Our believers are all natives, but we are really proud of them. They are poor, but full of courage to finish the work. The following figures will give an idea of what is being done. Last

year we had 4 churches, with 146 members; 7 companies, with 57 members; and 1 church building. This year we have 8 churches, with 245 members; 7 companies, with 52 members; 3 church buildings and 6 lots. You can see by this that the work here is not standing still.

"Last year we had no canvassers. This year we have thirteen,—six young men and seven young women. As I could not speak the French, I gave them the best instruction I could through an interpreter. Our sales thus far for the year amount to \$550.03. They have sold mostly tracts and small books. I never before saw colporteurs stick to their work as nobly as do these. All the work has to be done on foot, traveling over hills and mountains, and through streams and valleys. In the president's palace they sold fourteen books and over one dollar's worth of tracts.

"We also have nine Missionary Volunteer Societies and thirteen Sabbath schools, of which my wife has charge.

"Our greatest need at the present time is a good French-speaking field agent,—one who can give these brethren the proper instruction, one who has had a real experience in the work, and is not afraid to labor for the colored man. He should be able to show these brethren how to do the work, and also to instruct our sisters in selling literature.

"In a little while Haiti will have workers to send to other places where French is spoken,—to Madagascar, Algiers, Martinique, Guadeloupe, etc. I sincerely hope that a young man may be found who knows the French language, and is willing to take up the work here where the need is so great."



### Workers Wanted

THE following earnest words from C. E. Eldridge, written in 1890, are as applicable today as at that time:—

"The great demand of the hour is for willing, consecrated laborers in every part of the whitened field. The canvassing work opens up a field so vast in its domain that we fail to comprehend its magnitude. We have barely entered upon the borders of this yet unexplored territory, but the results have been such as to give us a faint idea of future possibilities. As we survey the field and take into consideration its possibilities, we can only exclaim, 'Where are the reapers?' While many have entered the field as bright examples of sacrifice and devotion, faith and works, many others should enlist in the good work of placing our books in the homes of all.

"We want those who have their hearts in the work, those who believe that time is short, who see a great work to be accomplished and but little time in which to do it. We want those who feel that the salvation of those around them is of greater value than anything else, who know what is right, and who have a determination to do it, let come what will. This is the kind of material we want, and which we believe can be worked up into first-class canvassers. If there are any who have not entered the canvassing field on account of not being experienced canvassers, let them delay no longer, but make their wants known to their church elder or district director, who will see that proper instructions are given them."

### God Cares for the Seed Sown

BROTHER CHARLES DEGERING, the secretary and treasurer of the West Caribbean Conference, sends the following encouraging experience, which shows how the Lord cares for the seeds of truth which are sown in honest hearts:—

"About three months ago I was conducting a class in the church, using the Family Bible Teacher as our textbook. A visitor came in one evening. I invited him to return, and he promised to do so, saying he would bring a book with him which he thought was the same as the one I was using. The next evening he returned with a well-worn copy of 'Helps to Bible Study,' which he had purchased in Cuba a number of years ago, just as he was about to unite with a church which observes the first day of the week as the Sabbath. He told his brethren what he had just learned in the book, and persisted that he was right; so they rejected him. Since then he has been looking for a people who keep the Sabbath. Today he has found them, and is rejoicing in the third angel's message. He had previously heard of our people, but did not understand how it was they began Sabbath at sunset; so he was slow to accept their teaching until I explained to him the time of beginning the Sabbath."



### Success in Mexico Notwithstanding the Revolution

ELDER G. W. CAVINESS sends the following note from Mexico, which shows that the Lord can prosper his work notwithstanding unfavorable conditions:—

"The colporteurs continue to have good success. The three young men who are working in Tampico write that during the last week they have averaged over \$105 worth of orders each. This work has been done mostly by native Mexicans who have recently begun to canvass. Brother Green, who is now on the isthmus, is also having good success. Last month we sent to him over \$2,000 worth of books. Brother Schulz is selling back numbers of the periodicals, and it is wonderful the success he is having. Every week we receive splendid orders from him.

"The work is succeeding as well this year as in years past, if not better. This seems especially manifest when we take into account the few workers we have and the unsettled conditions of the country. We do not know what may happen here, but up to the present we have not seen anything sufficiently alarming to cause us to leave the country. We are still trusting that God will arrange matters in such a way that his work may not be hindered."



### How One Church Has Worked

A CHURCH elder gives the following account of the work done by his church during the last two years:—

"There was a church membership of sixteen, but only a few resident members. We held a meeting with three members present, and decided that nothing could be done with so little interest. But after the meeting was dismissed, I called on a young man who was acquainted with the city, and told him that if he would go with me we would call on some of the people, and find out if they

wanted to learn about the truth. We soon found an opportunity for holding Bible readings, and the questions which were asked made it necessary for me to study. We soon had requests for Bible studies from all parts of the city. For eight months I held an average of six Bible readings every week. We had to go ahead in this work, as we could get no minister. When the minister did finally come, he had the privilege of taking eighteen new members into the church.

"I felt that I could not do the work, but the conference president said that when I had done all I could, the Lord would do the rest. I found it so. On Sunday morning the young people who had accepted the truth would go out and invite others to the meeting which we began to hold every Sunday night. The congregation rapidly grew, until it was necessary to take a larger hall. I saw that the members must have something to do; so we ordered magazines, and put young and old to work. We were soon selling 1,400 copies a month.

"Later, we organized the workers into missionary bands. Each had its leader. It was his business to see that the work was thoroughly done. We held our general meeting on Thursday evening. We had no time to get up a program, but we did not need it. We could not confine our meetings to an hour.

"The greater part of the work was done by the lay members. Those who have come into the truth have come in as working members. The Lord blessed the movement. We did not have a minister but we had the truth. About forty members have been added in two years through the efforts of the local church."

Here is a church which has grown from a membership of sixteen to fifty-six in two years, and that because an elder had the spirit of service to the Lord in his heart.

If every elder would get this burden for souls, and would in like manner be a true leader to the church, what a wonderful growth in church membership we should see in the year! The Lord is anxiously waiting to bless, and every church may have this same rich experience if the members will work in the same way.

Notice the expression, "Those who have come into the truth have come in as working members." This is as it should be. Every soul who accepts the truth should at once begin to work for others, and should continue to do so. We are in the time of the finishing of the work, and the help of every one is required. Shall not every church follow this good example, and at least double its membership in the year 1914?

E. M. GRAHAM.

### What One Christian Endured

DR. JONES tells the story of a Korean searcher after truth who came from a distance, spent three days and nights conferring with him about Christ, and was finally baptized. On reaching home, he confessed his new faith without reserve. The clan of which he was the head listened to his story with intense indignation. In view of this opposition, he offered to resign his position and property to any one they should elect in his stead; but as he was the only heir and in the necessary line of ancestor

worship, this was rejected. There was more discussion and rising anger, until one of the most bitter struck him in the face. At this the fury of the clan broke loose upon him. He was beaten to the ground, stamped upon, and left terribly injured.

When Dr. Jones heard of it, he hurried to his relief and found him suffering from internal hemorrhages. Being asked about his experience, the sick man said: "This is the way my Lord went. I am glad he has honored me by allowing me to follow him." When told by the doctors that he might not live long, he exclaimed, "Then what is left of my life shall be given my Lord!" He got a cartful of books, returned to the district where he had been so bitterly handled, and spent three years in colportage work. At the end of that time he was taken with a sudden hemorrhage and fell asleep in Jesus. *Eleven churches had been founded by him in the brief ministry of three years.—Missionary Review.*

## Medical Missionary Department

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

### Congressional Prohibition Speeches

Two very interesting and valuable speeches were recently made in Congress on the subject of temperance and prohibition. These are in print, and are available to any one who desires them, without cost. They are well worth having for personal reading and for use with others.

Write the Hon. R. P. Hobson, House of Representatives, Washington, D. C., for speech delivered Dec. 11, 1913, and the Hon. Morris Sheppard, Senate Office, Washington, D. C., for speech delivered Dec. 10, 1913. L. A. H.

### Kansas and Prohibition

THE following quotation is from the speech of Senator Thompson. The facts showing the material benefit of temperance are worth repeating, and are given here so that all may have them:—

"As this is a question in which Kansas has had longer and better experience than any other State in the Union, I desire to say a few words in support of the resolution.

"We have had State-wide prohibition as a part of the Kansas State constitution longer than has existed in any other State in the Union. [The senator forgot that Maine passed its prohibitory law in 1854, and has never repealed it.—Ed.] The Kansas Legislature in 1879 voted by joint resolution to submit to a vote of the people an amendment to the State constitution forever prohibiting the manufacture and sale of intoxicating liquors, except for medicinal and scientific purposes. This amendment was adopted by the people at the general election in 1880. During the thirty-three years since that time the law has not been repealed, nor has the constitutional amendment on which it is based been resubmitted to the people for their affirmation or rejection.

If there is any one question which is permanently settled in the minds of the people of Kansas, it is the prohibition question. In my judgment, the question will never again be submitted to the people or seriously attempted to be resubmitted by any organization, political or otherwise. If it should be resubmitted, prohibition would carry by a larger vote than any other proposition that could be presented to the people of Kansas. It has been entirely eliminated from politics, and the people are practically a unit on the question of retaining it as the fundamental law of the State. After this long trial and experience with the law, fully ninety per cent of the people would vote for its continuance, and are favorable to its extension throughout the nation. Our firm stand for the law is proof of the strength of character of our citizens, and a constant example in practical reform to all the States of the nation.

"The closing of the saloons and joints in the State has had a most excellent effect upon the morals as well as the material interests of the people of the State, so much so that no one with the best interests of the people and the State at heart desires to go back to the old order of things under the saloon. Among the most beneficial results of the operation of the law are better homes, happier and wealthier families, higher standards of education and intelligence, and a large reduction in crime. These are the natural and inevitable results of prohibition wherever effectively enforced. But the best result of all is in the fact that of the half million boys and girls in Kansas, only a very small proportion have ever seen an open saloon. Children are growing to manhood and womanhood without the temptation or evil influence of the saloon.

"During the thirty-three years of prohibition the illiteracy of our people has been reduced from 49 per cent to 2 per cent, and this trifling amount is almost entirely among the foreign element in the mining section of the southeast. With 105 counties in the State, 87 of them have no insane, 54 have no feeble-minded, 96 have no inebriates, and what few there are come from the cities which defied the law until recent years. There is only 1 pauper to every 3,000 population, and there are 38 county poor farms which have no inmates. In July, 1911, 53 county jails were empty, and 65 counties had no prisoners serving sentence. Since the establishment of prohibition the population of Kansas has increased more than any of the surrounding States, and her wealth has increased until it has become the richest State in the Union per capita. Although we suffered one of the worst droughts in the history of the State last summer, recent statements from the banks show that in the 930 State banks there is on deposit belonging to the people of Kansas about \$120,000,000, and on deposit in the 213 national banks about \$90,000,000, making a total of \$210,000,000, or about \$123 for every man, woman, and child in the State.

"Until 1909 Kansas permitted drug stores to sell whisky and other intoxicating liquors for medicinal purposes. This privilege was grossly abused, and the State legislature, in 1909, passed a law prohibiting the sale of intoxicating liquor for any purpose whatever. The State bank deposits of the State, which

had theretofore been gaining gradually only about a million dollars a year, made a sudden increase of \$14,000,000, or from \$83,000,000 to \$97,000,000 at that time. In addition to this, the increase in wealth within the past ten years has been at the rate of \$120,000,000 a year. The assessed valuation of property for taxation is sufficient to give every man, woman, and child in the State \$1,700, while the average wealth in the nation is only about \$1,200. Is it not reasonable to believe and fair to say that thirty-three years of prohibition has had something to do with this grand result?"

## Educational Department

J. L. SHAW  
W. E. HOWELL

General Secretary  
N. Am. Div. Asst. Secretary

### The Ministerial Reading Course

#### The Reading for January

BEFORE taking up the assigned reading for February, it would be well for the members of the Reading Course to review the sections covered in January. This can be done in a systematic manner by going over the outlines which precede each section. This will doubtless lead to the rereading of various paragraphs in different sections in order to refresh the mind as to important points which may have been forgotten.

The reading for January brought before us in a forcible manner the work of the gospel minister. God has seen fit to save men by the "foolishness of preaching," and he chooses as his agents human instrumentalities. Christ began his work by preaching. He said, in his first recorded public utterance after his baptism, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." His commission to his disciples was, "Go ye into all the world, and preach the gospel to every creature." The apostles regarded the ministry as their heaven-appointed work. Pentecost had its beginnings in preaching, and three thousand were converted in a day. The advancement of Christianity during the first centuries was largely due to preaching.

It was when men stopped preaching that the church lost power. During the Dark Ages the preacher became priest, giving his attention to the ceremonies of the church rather than to the ministry of the word, and darkness came upon the church. Not until Luther and his associates broke forth into the preaching of the word did the Reformation come. Preaching is God's way of saving men; and it has been, and will continue to be, the chief method of advancing the kingdom of God. The advent movement began and has developed under the personal ministry of the word, and it will end when with a loud cry the three angels' messages are preached to every nation, and tongue, and people.

To be called to a work of so great importance and responsibility should lead his servants to grasp after every spiritual and intellectual qualification which will make them better fitted for the work to which they are called. The Ministerial Reading Course is designed as a small means to that end. Like

soldiers making ready for battle, we are in constant need of training. Higher standards of efficiency are to be kept constantly in view.

The following instruction is given in "Gospel Workers," pages 282-284:—

"The work of the Christian laborer is not light nor unimportant. He has a high vocation, from which his whole future life must take its mold and coloring. He who gives himself to so sacred a work should bend all his energies to its accomplishment. He should aim high; he will never reach a higher standard than that which he aims to attain. He cannot diffuse light until he has first received it. He must be a learner before he can have sufficient experience and wisdom to become a teacher, able to open the Scriptures to those who are in darkness. If God has called men to be laborers together with him, it is equally certain that he has called them to make the best possible preparation to rightly represent the sacred, elevating truths of his Word.

"Those who desire to give themselves to the work of God, should receive an education and training for the work, that they may be prepared to engage in it intelligently. No one should feel that he can step at once upon the upper rounds of the ladder; those who would succeed must begin at the first round, and climb upward step by step. Opportunities and privileges are granted them for improvement, and they should make every effort in their power to learn how they may do the work of God acceptably.

"Wherever our ministers shall labor, in Europe or in America, they should seek to arouse the youth to prepare for active service in God's great field of battle. All who claim to be the servants of Christ have a work to do for him. The very name of servant conveys the idea of hire, work, responsibility. God has intrusted to every one powers to be employed in his service. He has given to each his work, and he requires that every faculty shall be improved to his glory. . . .

"There ought to be connected with our schools the best possible facilities for the preparation of laborers for both home and foreign fields. There should also be in our larger churches special training schools for young men and women, to fit them to become workers for God. And far more attention should be given by our ministers to the matter of assisting and educating younger laborers."

#### Reading Schedule for February

The reading schedule for February comprises the following sections in Part I of "Preparing to Preach":—

- VI. The Introduction.
- VII. Sermon Body.
- VIII. The Conclusion.
- IX. Materials.
- X. Ministerial Senility.
- XI. Originality.
- XII. Instruction.

Several of the important essentials in sermon building are considered in February's reading. In addition to the reading during the month, we shall add such collateral notes and quotations from week to week in this department of the paper as may seem helpful. The Bible and Testimonies provide much instruction for the gospel worker. Books written by earnest Christian ministers, many of them masters in the art of preaching, have also contributed much to the field

of homiletics. We shall draw such material from these as may seem advisable. Ministering brethren who may have suggestions which they think will be helpful to others, are invited to send the same to the Educational Department of the General Conference.

#### INTRODUCTION

The first section in the reading for February is on the introduction to a sermon. A short, interesting introduction is usually advisable. On this, Dr. Johnson, in "The Ideal Ministry," says:—

"The demand for it [the introduction] is based in the nature of the human mind, which is so constituted that it does not like to be bolted upon suddenly and abruptly, either in manner or in speech. Ordinarily, it prefers to be led up to the subject, as spring introduces the summer, or dawn the day.

"The preacher comes to the pulpit aglow with his theme. It has been on his heart, and has come to be 'a fire in the bones.' He would kindle that fire in his hearers. But the hearer may be conditioned in indifference and need quickening, or in ignorance and need enlightening, or in prejudice and need conciliating. In any event the introduction should be kept *exclusively* to the one design of preparing the mind of the hearer to receive the truth. And this design will be accomplished in one or more of these three ways: by awakening interest, by helping to understand, by disarming of prejudice. These three exhaust the methods by which the design of the introduction may be secured."

Introductions may be drawn from the text, the theme under consideration, or the circumstances of the occasion. The introduction should be short, only such material appearing in it as will in a natural way lead to the sermon proper. Speaking of what should not appear in an introduction, Dr. Johnson says:—

"Should the preacher ever make *himself* the occasion of the introduction? (1) Never should an unwelcome truth be preceded by assurance of the purity of the preacher's motives. His life should testify to that. (2) Never should it be preceded by apologies for its presentation, as if he and the Lord were put to the necessity of asking the hearer's pardon for the disagreeable message. (3) Almost never, perhaps *never*, should an introduction refer to personal embarrassment, or unfitness of physical condition, or want of proper preparation. And this for two reasons: first, such an introduction is apt to grow into a habit, and so to grow insincere. If the preacher consents to appear at all, let him do his best to forget, and to make his hearers forget, any real or supposed personal unfitness. But the second reason leaves no hinge nor loop to hang a doubt on. Who can question that *advertising one's deficiency is the surest way of impairing one's efficiency?*"

Of the important qualities of an introduction we quote further from the same author:—

"(a) *Pertinency*. This is first and fundamental; the quality of strict relevancy and fitness. Everything in the introduction should be pertinent alike to the theme and the occasion. Its thought should have near relation to the theme, so as to introduce it; but it should be distinct from the theme, so as not to anticipate it. Strictly, an introduction



should fit one sermon, and no other. If made up of vague commonplaces, it may answer for almost any sermon, and be equally worthless wherever put. . . .

“(b) *Simplicity*. This is opposed to everything ambitious in manner or matter—in style or thought. The porch should have neither the strength nor the beauty of the main building; and therefore should not be elaborate in structure or ornamentation.

“Simplicity in the introduction requires, first, that it contain only one prominent thought. If this thought introduces the theme, there is no need of another. Why a vestibule to a vestibule?”

“Simplicity in the introduction requires, secondly, that the introduction be *unimpassioned*. If the preacher is aroused, the audience is not. If both audience and preacher are aflame, as they may be on emergent occasion, no introduction is necessary. But an *unimpassioned* introduction need not be trite and tame, enunciating only dull, insipid commonplaces; for this is not the opposite of passion. Let freshness and vivacity and vividness keep the preacher from mere platitudes and threadbare generalities in his opening words. Simplicity is not in these. But a highly wrought introduction will promise too much for the subsequent performance. If the preacher strike twelve when he begins, there is no more that he can do.” J. L. S.

### Southern Training School

THE week of prayer brought great blessings to the Southern Training School. On Sabbath the reading was given at the church, but the week-day readings were held at the school at the time of the chapel exercises.

Revival meetings were held each night, and the whole church attended these. From the first, it was felt that the Lord had great blessings in store for us, and that he would hear and answer the many prayers ascending from more than a dozen prayer bands organized among the students of the school.

Early in the week young people began to consecrate their lives for better service, and some for the first time; but on Wednesday the reading and the consecration service lasted from the chapel period at 9:15 A. M. until 1 P. M. On Thursday the same experience came. Confessions were made, earnest prayers were offered, and those who fully turned to God began to work for others. The most noticeable thought in the testimonies was the rejoicing because of answered prayers. The most noticeable characteristic of the experiences was that of beginning to work for others as soon as victory was felt in the life.

The night meetings at the church, and the day meetings in the school, supplemented each other, and the result was a complete victory for almost all our young people. The hearts of the members of the faculty, and of all the workers connected with the effort, were made to rejoice greatly, and yet to feel solemn for the responsibilities of carrying the work of grace forward until each one should become strong and well established.

The future prospect for workers is very bright, and the delegates in attendance at the union conference immediately following the week of prayer, felt to rejoice in the thought that in the near future, recruits having a deep Christian

experience and hearts burdened for the work in this field, will go out into the work from the Southern Training School. C. L. STONE.

## Religious Liberty Department

C. S. LONGCRE

N. Am. Div. Secretary

### Petition Work

It was very gratifying to hear thirteen petitions against Sunday legislation read to Congress on January 12, the day when Congress reconvened. Every day since, the *Congressional Record* has printed from six to a dozen petitions against the three Sunday bills now before Congress. One of the senators from Florida had the whole petition, protest, bill, and arguments printed in the *Congressional Record*. Some of the Washington newspapers have made favorable mention of the great opposition there is to these Sunday bills, and have alluded to the petitions of protest which are coming into Congress from all parts of the country.

Let us keep up the good work. Every day it opens its sessions Congress is having its attention called to a false sabbath, and to the dangers of religious legislation. Send these petitions to your own senators and representatives in Congress. Do not send them to us, as many are doing. It will have a much better effect if you send them direct to the men who represent your district in the Senate and House of Representatives than it will for you to send them to us and have us send them to these men.

Dr. Henry King Carroll, the religious statistician of the United States, has been appointed by the Federal Council of the Churches of Christ in America as their representative in dealing with Congressmen, and has been urged to use his good office and all the influence back of it to secure a Sunday law for the District of Columbia. At their recent convention held in Baltimore, one of the leaders said, in substance:—

“The Sunday laws are the right arm of our movement. The capital of the nation has no Sunday law. As the capital goes, so will the nation go. If we fail in the District of Columbia, our efforts will be neutralized throughout the States. We must spare no efforts to get a Sunday rest bill through Congress for the District of Columbia, and then it will be easier work to get further legislation along these lines.”

The eyes of these reformers are now turned on Washington and Congress; and if they can only get Congress to step over the line and open the door for religious legislation, then the future will be under their control, and the floodgates will be opened for more drastic religious legislation.

We are thankful for the cooperation of our people throughout the field, and for the earnest spirit with which they are taking hold of this petition work. The final day of judgment alone will reveal all the good that has been accomplished in this work. Let us not allow an opportunity to pass unimproved. We are in critical times, and we must be on our guard. C. S. L.

## News and Miscellany

Notes and clippings from the daily and weekly press

—For the first time in the history of the government of New York City, a woman is to be appointed to the mayor's cabinet. Dr. Katherine B. Davis is slated for the office of commissioner of corrections. This will virtually give her control of all reform work for boys and girls within her jurisdiction.

—The mammoth plants of the International Distilling Company and the United States Industrial Alcohol Company at New Orleans, La., were destroyed by fire recently, with a loss of \$1,000,000. Firemen fighting the blaze faced an impossible task on account of the scores of explosions of alcohol tanks.

—A serious railway strike has been on in the Transvaal and the Orange Free State, South Africa. Early in January every man in the Bloemfontein workshops laid down his tools and walked out. The railroad yards and stations were under a guard of armed police and contingents of the Citizen Defense Force. Martial law was proclaimed in several cities, and the government declared its intention to fight to the finish the Trades Federation, which ordered the strike. The strikers set off dynamite under three crowded passenger trains manned by nonunion men, but providentially no lives were lost.

—No one knows how many have lost their lives as a result of the terrible seismic disturbances in Japan. There has been great loss of life and enormous property damage. The city of Kago-shima is destroyed as a result of the eruption of Aukara-Jima, and the tidal wave which followed. This was a city of 70,000, a large portion of whom lost their lives. Mt. Kirishima Yama, thirty miles north of Kagoshima, is in a state of violent eruption. Mt. Asama, in central Japan, has begun to erupt. The state of the public mind cannot be described. Notwithstanding the fact that 10,000,000 Japanese in the northern islands are near starvation as a result of famine, this has been forgotten in the new calamity that has overwhelmed the kingdom. To add to the terror of the night, great forest fires are reported to have been set by the molten lava from the volcanoes, and it is thought that many of those who succeeded in getting away from actual harm from the flying rocks and lava, have been trapped by the blazing forests.

—Negotiations between the United States and Colombia for a settlement of the controversy growing out of the independence of Panama, and the loss of Colombian territory through what is claimed to have been the connivance of this country, have been brought to a conclusion satisfactory to both governments. The draft of a treaty has been concluded whereby the United States agrees as a matter of courtesy to pay to the Colombian government the sum of \$25,000,000. During the Taft administration Secretary Knox negotiated a treaty in which the monetary consideration was fixed at \$23,000,000, but the Colombian authorities refused to accept it, and insisted

that the whole subject be submitted to arbitration. This government declined absolutely to consider the question of arbitration at any stage of the proceedings.

## NOTICES AND APPOINTMENTS

### 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*.

### The District of Columbia Conference Association

THE sixth annual session of the District of Columbia Conference Association of Seventh-day Adventists will convene in Memorial Church, corner Twelfth and M Streets, Washington, D. C., at 10 A. M., Monday, Feb. 16, 1914, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

R. E. HARTER, *President*;  
A. J. BRISTOL, *Secretary*.

### The District of Columbia Conference

THE sixth annual meeting of the District of Columbia Conference of Seventh-day Adventists will be held Feb. 15, 1914, at Memorial Church, corner of Twelfth and M Streets, Washington, D. C. The election of the conference officers and various other matters of interest to every loyal Seventh-day Adventist will come before the meeting. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for every ten members. The first session will be held February 15, at 9:30 A. M.

R. E. HARTER, *President*;  
A. J. BRISTOL, *Secretary*.

### Business Notice

FOR SALE.—Wishing to take up Southern work, will sell to good Seventh-day Adventist nurses (man and wife) or to physician good-paying small sanitarium and treatment rooms. Excellent chance for the right persons. References required. Might give part time if desired. First Street Sanitarium, Jackson, Mich.

### Addresses Wanted

THE Boulder (Colo.) church is anxious to learn the whereabouts of Andrew Tietz, Veggo Toppenberg, and Mrs. Naomi Worth. This information should be sent to Mrs. F. W. Alcorn, 805 Maxwell Ave., Boulder, Colo.

### Publications Wanted

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

- L. A. Robinson, R. F. D. 1, Claremont, N. C.  
Mrs. M. M. Clark, Box 421, Dallas, S. Dak.  
James Harvey, 1729 Grove St., Oakland, Cal.  
W. T. Sanborn, Tofield, Alberta, Canada. Continuous supply.  
W. B. Jenkins, Box 65, Wildwood, Fla. *Review*, *Signs*, and *Watchman*.  
E. F. Peterson, 705 Easterday Ave., Sault Ste. Marie, Mich. *Signs*, *Liberty*, *Watchman*, *Protestant Magazine*, and tracts.

## Obituaries

ROLLINS.—Pearl B. Simpson-Rollins was born in London, Ky., Nov. 14, 1892, and died at Houston, Tex., Jan. 4, 1914, aged 21 years, 1 month, and 20 days. Two small children, her parents, four brothers, and five sisters are left to mourn. Interment took place at Knoxville, Tenn. Funeral services were conducted in the Lonsdale Baptist church by the writer, assisted by Pastor J. E. Shipe.

C. R. MAGOON.

ZINN.—George William Zinn was born in Bates County, Missouri, Nov. 3, 1879, and died near Cedardale, Okla., Dec. 2, 1913, aged 34 years and 1 month. He accepted present truth in July, 1912, and was baptized the following year. An earnest Bible student, he fell asleep with the bright hope of a part in the first resurrection. He is survived by a father, mother, and three brothers. Words of consolation were spoken by the writer from Job 19:25, 26.

R. W. SUFFICOL.

MOSSE.—Triphena Osborn was born in 1851, and died Jan. 9, 1914, aged 62 years. Some thirty-seven years ago she accepted the third angel's message through the labors of Elder O. F. Guilford. For forty-four years she faithfully did her part as the wife of John N. Mosse. The funeral services were held near Locust Point, Ohio. The deceased is mourned by many relatives, friends, and neighbors, and will be greatly missed by the little company of Sabbath keepers at Locust Point.

D. E. LINDSEY.

SNYDER.—Died near Coquille, Oregon, Dec. 16, 1913, A. H. Snyder, aged 83 years and 6 months. The deceased was born in Bedford County, Pennsylvania. At the age of forty-two years he came West, crossing the plains with his family by team, and settled at Myrtle Point, Oregon, in 1873, where he resided until his death. Brother Snyder loved the third angel's message, and fell asleep in the blessed hope. Funeral services were conducted by the writer, assisted by the pastor of the United Brethren Church.

T. G. BUNCH.

WALKER.—George P. Walker was born in Hutton Township, Illinois, Nov. 9, 1836, and died in Charleston, Ill., Dec. 10, 1913. He was the eldest of ten children, of whom five survive. When a young man Brother Walker became a Christian. He was married on Dec. 31, 1857, to Rhoda J. Cartwright. Five children were born to them, of whom four are left to mourn. When the Civil War broke out, he enlisted in the One Hundred and Twenty-Third Illinois Regiment, and for three years faithfully served his country. Some twenty years ago the deceased retired from active life. In 1894 the light of present truth came to him through his oldest son. He united with the Charleston church, and for many years served as deacon of the same.

JOHN E. HANSON.

HERSUM.—Mrs. Alice H. Hersum, wife of Elder S. J. Hersum, of Richmond, Maine, died Jan. 11, 1914, aged 77 years and 14 days. Sister Hersum was born in Mercer, Maine, in 1835. She embraced the truth in 1865 under the labors of Elder M. E. Cornell, and married Elder Hersum in 1870. By her first husband, John D. Goodrich, she had one child, who was living with his mother when she died. Sister Hersum, in company with her husband, was a faithful laborer in the cause of present truth. About thirty years ago, they settled in Portland, Maine, and began house-to-house labor, Sister Hersum taking over one hundred subscriptions for the *Signs of the Times*. Quite a company at that time embraced the truth under their labors. Afterward they labored in Newfoundland, where they established a church and built a meetinghouse as the fruit of their labors. In 1898, while in Newfoundland, they were quarantined on account of smallpox, Sister Hersum, with others, being vaccinated, and from that time her health began to fail until she died at her home in Richmond, Maine. Her husband,

son, and two sisters are left to mourn, but they mourn not without hope. She peacefully sleeps in the bright hope of the resurrection of the just at the appearing of our Lord and Saviour Jesus Christ. Remarks were made by the writer at the funeral to a circle of friends and neighbors. She was beloved by all who knew her.

S. N. HASKELL.

PADEN.—Joseph C. Paden was born at Ickesburg, Pa., Feb. 6, 1870, and fell asleep in Jesus at Hagerstown, Md., Dec. 22, 1913. The deceased united with the Hagerstown Seventh-day Adventist Church about ten years ago, and remained a consistent, faithful member of the same until his death. He spent some time in the canvassing work, from which he reluctantly retired, a few months ago, because of failing health. His wife and one child, a mother, five brothers, and three sisters are left to mourn, but they sorrow in hope. The funeral services were conducted by the writer, assisted by Brother Hugh Peden.

S. T. SHADEL.

HENSLEY.—Hattie Hensley, wife of S. B. Hensley, was born in Pennsylvania, Oct. 17, 1868, and died Dec. 7, 1913, aged 45 years, 2 months, and 20 days. Brother and Sister Hensley were united in marriage in 1896. The husband, an aged mother, one sister, and one brother survive. It can be said of the deceased that she was a devoted wife and an earnest Christian. She spent much of her time in canvassing for our literature and caring for the needy. Sister Hensley accepted the faith held by Seventh-day Adventists in early years, and was a faithful member of that church until the day of her death. She fell asleep in Jesus with the hope of soon living in that land where death and suffering will be no more.

N. T. SUTTON.

PLANT.—Tabitha Henry was born in Muskingum County, Ohio, May 7, 1824, and died near Berryton, Kans., Sept. 5, 1913, aged 89 years, 3 months, and 28 days. In 1843 she was married to Daniel A. Plant (deceased). Four children were given to them, of whom two are left to mourn. Sister Plant became a resident of Kansas in 1865, and the greater part of her life after that time was spent in the vicinity of Topeka. She embraced the third angel's message under the labors of Elder R. J. Lawrence in 1870, and became a charter member of the Big Springs Seventh-day Adventist Church, the first organization in that part of the conference. Her membership was later transferred to the Topeka Church. She was a faithful and consistent Christian.

W. H. CLARK.

## The Advent Review and Sabbath Herald

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

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WASHINGTON, D. C., JANUARY 29, 1914

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WE learn of the arrival in New York of Brother Henry Tonjes, who has been engaged for some years in the book work in southern Brazil. He will engage in the work among foreign-speaking peoples in Greater New York.

In a recent letter Elder F. W. Spies, of Brazil, speaks as follows of the growth of the Brazilian publishing work: "In 1911 we sold about \$7,000 worth of books, in 1912 over \$10,000, and this year [1913] I expect our sales will reach \$15,000." This is a good word from that Catholic country.

L. V. FINSTER reports the opening of permanent work on the island of Luzon, Philippine Islands, made possible by new recruits, Brother Hay and family, locating there permanently, to study the language of the Ilocano people. He tells of baptizing ten believers at Binacayan early in December, fruitage of the labors of a native evangelist.

LAST week Elder Geo. W. Casebeer and family arrived in Washington from Idaho, on their return journey to South America. Their furlough has been spent in work and rest. After a little time at Takoma Park, they will proceed to Buenos Aires, Argentina, Elder Casebeer having been assigned to the work in that great city.

In a letter from St. Petersburg, Russia, Elder O. E. Reinke, of the East Russian Union, reports that the Russian paper *Blagaja West* (Message of Grace) is doing a good work. Twenty thousand of a missionary special have been circulated. "In St. Petersburg," he says, "we have three churches, having a membership of 150. Before the month will have closed, there will be a fourth church organized, our first German church. The city is built on a group of islands, and we plan that each church on its separate island shall be a true lighthouse and watchtower."

God's special overruling providence was again recently manifested in the protection of his servants. Elder O. Staubert, wife, and child, also Brother and Sister Oster (Sister Oster is the daughter of Brother and Sister W. B. White, now in South Africa), had their arrangements all made to leave Hamburg, Germany, on a certain train, for their field of labor in Persia. The passport papers of one of the brethren being delayed, it was made necessary at the last minute for them to change their plans and take a later train. This first train was wrecked, forty-five persons being killed and many others injured. Truly it means something to be protected by the Lord. In these days of peril by land and sea, to him who trusts in God how comforting is the promise, "He shall cover thee with his feathers, and under his wings shalt thou trust."

To Our Workers

DURING this current year the REVIEW AND HERALD should be placed in the home of every member of the Seventh-day Adventist Church. Our brethren and sisters need the help which the REVIEW can give. Some of our ministers are determined that this shall be done, as far as their field of operation is concerned. Will you unite your efforts with theirs in extending the circulation of our church journal? Elder W. H. Thurston, president of the Wisconsin Conference, says:—

"I believe the REVIEW should be in every home. It should head the list of our periodicals. I am giving it attention wherever I go, and I am pleased to say that the paper is filled with interesting matter. Every week there is something that the churches ought to have. It seems to me that the REVIEW grows better as the years go by. I assure you of my interest in the good old REVIEW."

The Next Thirteenth Sabbath Offering

As an emergency fund, the Thirteenth Sabbath Offering has no equal. Every call made to the Sabbath school in behalf of these special enterprises has been nobly met.

The object to which we are called upon to give on March 28, the first thirteenth Sabbath of the year, is the Training School for Native Workers at Shanghai. That the message must be given in China largely by Chinese workers is conceded by all. We can never send enough missionaries into that field to carry the light to all China. The quickest way, in fact the only way, to do this work is to have a school where the Chinese may be trained by our missionaries so they can carry the truth to the uttermost part of that great empire. The training school will be one of the most essential factors in finishing the work in China. The call is for \$15,000. We can raise it if each one does his best.

Pray for the work in China. Plan to give liberally in the Sabbath school on March 28.

MRS. L. FLORA PLUMMER,  
Gen. Conf. S. S. Secretary.

THE Washington Herald and the Post for January 21 contain write-ups of the closing of the doors of the Washington Foreign Mission Seminary the twentieth instant, that the students might engage in a day's canvass of the city of Washington for the February number of the Protestant Magazine. This issue contains two speeches by Rev. R. H. McKim, the chief speaker at the union Protestant service in the New National Theater, last month, entitled "Why We Are Protestants," and "America Chief Heir of the Reformation," both of which are national, and world-wide even, in their importance, covering in full, as they do, the great controversy now on between the principles of Bible Protestantism and Roman Catholicism. The District of Columbia Conference is planning to place from 5,000 to 10,000 copies of this number among the residents of Washington. Thus far the total sales have amounted to over two thousand copies, and the campaign is to continue until March 1. Look for a full report of this great campaign in next week's REVIEW. Unsolicited on our part, the editor of the Washington Times published on the church page of his issue for January 17 an article headed "Dr. McKim's Speech Attracts Attention," in which he urged all to buy the February number of the Protestant Magazine, mentioning the magazine by name twice. Will not our conference officers, schools, and church officers unite in inaugurating similar campaigns in their respective localities? Now is a most opportune time to circulate our truth-filled literature, and to draw to our standard the honest in heart everywhere who are beginning to see the dangers confronting our liberties from the aggressions of Romanism.

SPEAKING words of thankfulness for the new dispensary building at Soonan, Korea, Dr. Riley Russell adds: "A few weeks ago a patient, a nice, clean fellow, accepted the truth; and about a week ago a woman brought an all-but-dying man to the dispensary and said, 'I am not a believer; but this my son is dying, and I hoped that by bringing him here he might believe on Jesus and be saved.' He lived but two days, but in that time gave his heart to God and passed away in peace."

NOTWITHSTANDING the troublous times in Mexico, the little workers' organ for that field, *El Campo Mexicano*, continues to come to us regularly, filled with reports from evangelists and colporteurs in the field. It has been a busy time for the staff in the printing office and the Mexico City headquarters generally, and the workers will welcome the additional help already appointed, but still waiting at the Foreign Mission Seminary for more favorable conditions for entering Mexico.

FROM Asmara, our mission on the border of Abyssinia, greetings come from Brother Steiner, sending at the same time a copy of a hand-written, then cyclostyled leaflet, entitled "The End of All Things." This tract will go into closed Abyssinia, and we feel sure will find its way to honest hearts waiting for the message of Christ's coming in that land of darkness and superstition.