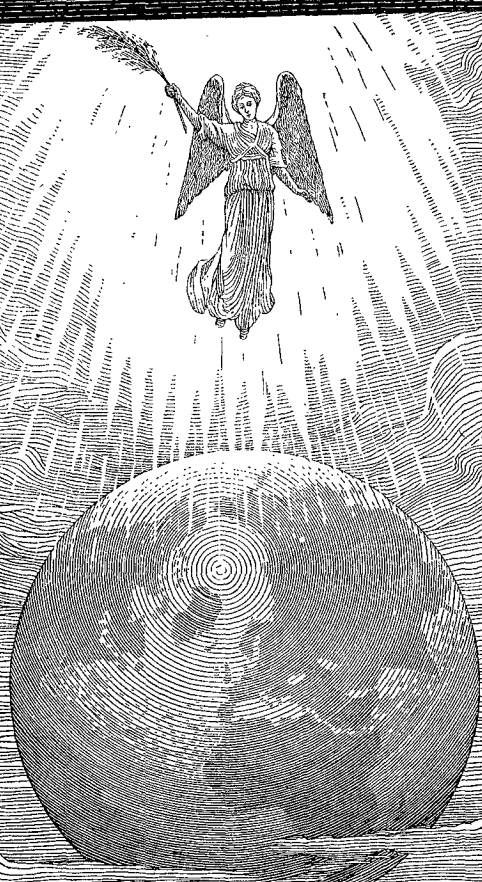


THE ADVENT SABBATH  
**REVIEW AND HERALD**

THE  
EVERLASTING GOSPEL



OPEN DOORS TO  
ALL THE WORLD

## THE WORK AND THE WORKERS

"RUSH 250 February *Protestant* to our address," wires the Louisiana Tract Society. Western Oregon Missionary Society also telegraphs for a supply.

SECOND large edition of the February or "Great Protestant Mass Meeting" number of the *Protestant Magazine* is NOW READY. Holding forms! Keep it up!

TWICE within a week the manager of the Washington, D. C., branch of the Associated Press has telephoned to Brother A. J. S. Bourdeau, manager of the *Protestant Magazine*, asking for advance information concerning the next or March number of the magazine.

HONORABLE LLOYD - GEORGE, British minister of the exchequer, recently had placed in his hands a copy of the January number of the *Protestant Magazine*. Our agent, a foreign missionary, writes: "It interested him greatly. I may see him on his return." By request we withhold the name of our agent, and also the place of this occurrence.

ELDER G. A. STEVENS sold 27 copies of the February *Protestant Magazine* on the two top floors of one office building on Pennsylvania Avenue, Washington, D. C., January 20. Brother H. F. Brown, a student, sold 100 copies January 19, and 106 copies the next day. He sold 17 copies to one man, and 7 to another. It sells readily.

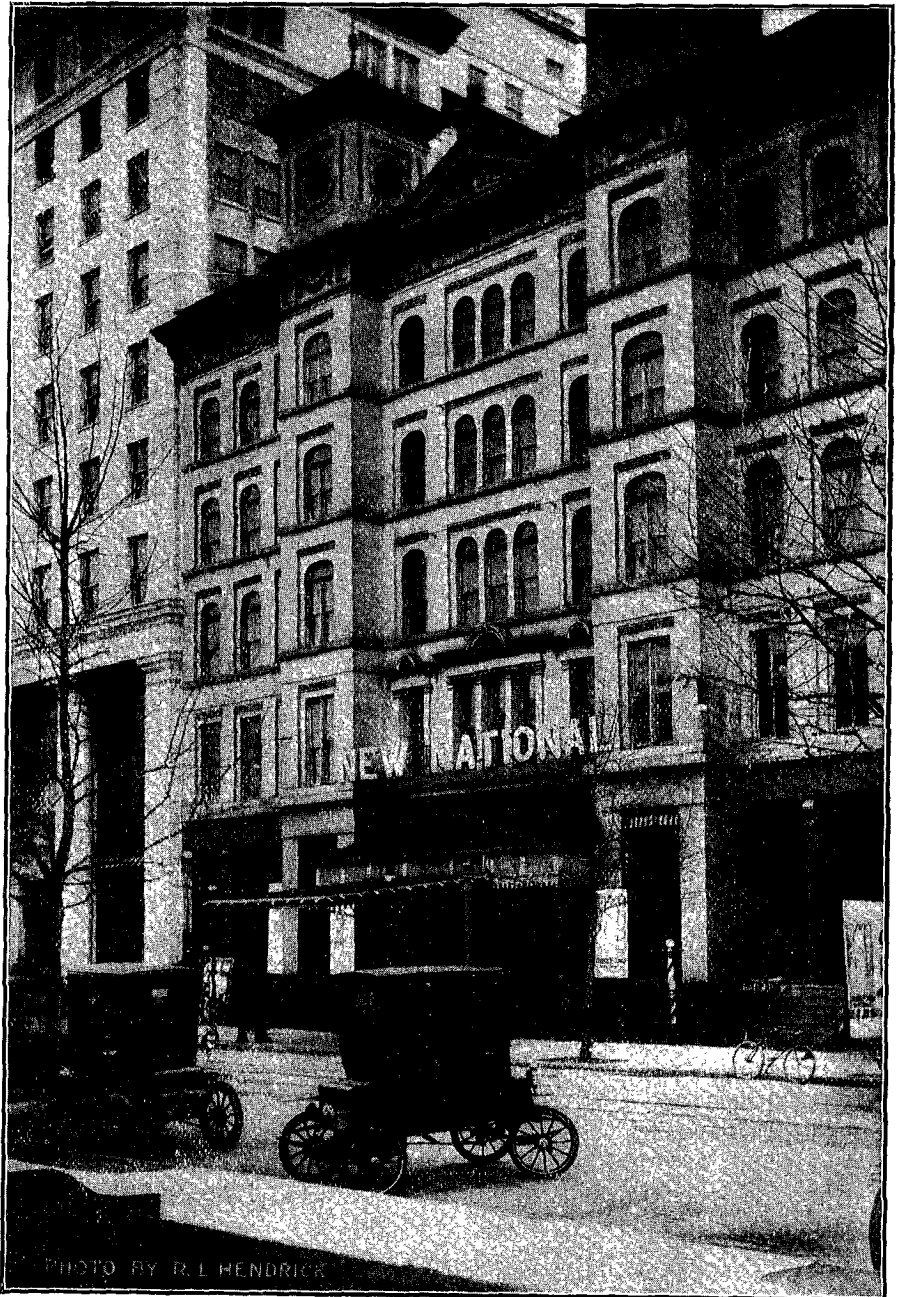
ELDER W. H. THURSTON, president of the Wisconsin Conference, writes: "Please send me at once 10 copies of the *Protestant Magazine*, to Milton Junction, Wis. Charge to Wisconsin Tract Society. I shall try to get some subscriptions here. We are to hold a general meeting here January 29 to February 1. You may also send me 15 copies to Green Bay, Wis., for use in our general meeting there, February 4-8."

ELDER H. A. WEAVER, religious liberty secretary of the Ohio Conference, telegraphs as follows from Columbus, Ohio: "Big doings anti-Catholic circles. Expect to sell thousand or more *Protestant Magazine*. Want thousand back numbers, free distribution, to advertise. What can you do for us?" Back numbers are as scarce as current issues. We could spare him only 500 of the February number and 300 back numbers. Wired back: "Great Protestant revival everywhere. Swamped with orders. Rushing second large edition."

ELDER A. R. SANDBORN, president of the New Jersey Conference, and Brother H. A. May, the tract society secretary, recently attended a meeting of the Mercer County Federation of Patriotic Fraternities. Brother May writes: "We were given a few minutes in which to present the *Protestant Magazine*. Elder Sandborn gave a short canvass, and then we started to pass the magazines. There were about 75 persons in the room, and we left 73 copies there. All seemed

anxious to get the magazine. We were not over ten minutes in disposing of these 73 copies. I sent 25 copies of the January number to one of our workers in a little country town, and just got word from him this morning that they went 'like tinder in a furnace.'

and Mrs. C. E. Moon, students, sold 85 copies in one day; Miss B. M. Fleming, 56 copies. Brother C. V. Leach, the conference field missionary agent, reports 10 copies sold the first hour. Walter Nelson reports 47 sold; Mr. Harter, 46; another student, 60; another, 48;



**The New National Theater, Washington, D. C., in Which the Great Protestant Mass Meeting Was Held**

Above is one of the four striking pictures found in the "Picture Section" of the February *Protestant Magazine*. We have named this number the "Great Protestant Mass Meeting" and "Roman Mask Put On Again" number. The FIRST LARGE EDITION IS ALREADY EXHAUSTED, AND A SECOND LARGE EDITION IS ON THE PRESSES. ORDERS ARE RUSHING IN BY NIGHT LETTERS AND TELEGRAMS! It contains Dr. McKim's two speeches, "Why We Are Protestants; Reasons for the Separation 'From Rome'" and "America the Chief Heir of the Reformation," in full. A veritable arsenal of Protestant ammunition for offensive as well as defensive warfare with politico-ecclesiastical Romanism in all lands! All arguments are fortified with official Roman Catholic utterances that cannot be questioned nor evaded. THIS NUMBER'S "PICTURE SECTION" AND CONTENTS WILL APPEAL TO CLERGYMEN AND MEN OF INFLUENCE EVERYWHERE. GET THEIR TRIAL SUBSCRIPTIONS FOR FOUR MONTHS FOR ONLY 25 CENTS, OR SEND THE MAGAZINE TO FIVE DIFFERENT PERSONS FOR SIX MONTHS FOR ONLY \$1.50 — REGULAR PRICE, \$2.50. YOUR CHURCH OR Y. P. M. V. S. CAN EASILY RAISE \$9.00 TO SEND IT TO 30 CLERGYMEN FOR SIX MONTHS, AS THE NEWBURGH (N. Y.) CHURCH DID RECENTLY. Send \$1.00 for 20 or \$2.00 for 50 copies of this epoch-making February number. Sell or give them away.

In the Washington, D. C., campaign, Mrs. M. V. Nowlin, a Bible worker, sold 41 copies of the February *Protestant Magazine* in one office building. Mr. another, 25 in one office building; another, 63; and the returns are still coming in. These records and many others show that this magazine can be sold.

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

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 5, 1914

No. 6



## The Sluggard Soul

F. FREDERICK BLISS

AH, my soul, thy sluggard habits  
 Shame the reason Heaven-given!  
 Hear'st thou not the roll of chariots  
 Glory-bent and angel-driven?  
 Wake! and lift thine eyes once heaven-  
 ward;  
 See the gleaming portents there!  
 Are not signs of Christ's returning  
 Word-illuminated everywhere?

Ah, my soul, hast thou forgotten  
 Pledges plighted erstwhile years —  
 Now in ruin many lying,  
 Mid thy penitential tears?  
 Weep, ah, weep, till heart, clean broken,  
 Pleads the Great Physician's touch;  
 Till the work is wrought in fullness  
 Thou art needing, O so much!

Ah, my soul, the heavenly Pleader  
 Woos thee gently, nor in vain,  
 For thou feelest now the rapture  
 Of the wistful, heavenly strain;  
 And the gleam of pearly portals  
 Of the city, seen ajar,  
 Fix thy gaze with eager longing  
 On the bright and morning Star.

## Thoughts for the New Year

MRS. C. O. HALL

"Leaving those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

If we are walking with God, the past, with its mistakes and failures, is placed under the blood, and today comes the promise to our hearts, "From this day will I bless you." Haggai 2: 19. This is a promise that will extend through the year, for at all times we can hear his voice still saying, "From this day."

"For ye have not passed this way heretofore." Joshua 3: 4. A veil hides the future from our eyes. What awaits us we know not; whether sickness or health, success or disappointment, life or death, is known only to him. But

the promise rings out just the same, "From this day will I bless you."

"O, blissful lack of wisdom!  
 'Tis blessed not to know:  
 He holds me with his own right hand,  
 And will not let me go.

"So on I go — not knowing,  
 I would not if I might:  
 I'd rather walk in the dark with God  
 Than go alone in the light."

But looking into the future, the cry goes out from our hearts, as it did from that of Moses: "If thy presence go not with me, carry us not up hence." Moses feared to proceed without divine guidance, and so ought we. How can we face the future, with all its snares and pitfalls, its sorrows and trials, without an arm of strength to lean upon? But, as God went with Moses through the wilderness, and supported and strengthened him, so he says to us, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." And again: "As thy days, so shalt thy strength be." O, blessed word of God! How it thrills our hearts as we remember that his promises are all for us.

Not a sparrow falls to the ground without our Father's notice, and we are of more value than many sparrows. So let us encourage our hearts in God this year. Be strong and very courageous. Face the devil with all his arts and wiles, knowing that our God is greater than all who can be arrayed against us. Arise, daughter of Zion! Shake off thy fears. Friends may fail; riches may take wings and fly away; reputation may be lost; churches may go; and our faith in mankind may be shaken; but God is the same yesterday, today, and forever. Glory be to his precious name. He never leaves nor forsakes us, and if he is for us, who can be against us? Unless we choose to separate ourselves from him, nothing can sever us from the Saviour — "neither death, nor life, nor angels, nor principalities, nor powers, nor things present,

nor things to come, nor height, nor depth, nor any other creature." If we could see ourselves in the light of eternity, how we should praise God for all the testings and trials which we have had!

May we, on the threshold of this new year, leave the things that are behind, and press forward with stronger faith and purpose to live for him.

Providence, R. I.

## Destroyed for Lack of Knowledge

MRS. E. G. WHITE

FULL of significance are the words of the prophet, "Like people, like priest." Hosea 4: 9. The idolatrous priests were leaders in crime. "As troops of robbers wait for a man, so the company of priests murder in the way by consent." Hosea 6: 9. "Blood toucheth blood." Verse 2. God's message to the murderous priests was: "Hear ye this, O priests, . . . for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. And the revolvers are profound to make slaughter, though I have been a rebuker of them all." Hosea 5: 1, 2. Everywhere violence and crime reigned supreme.

Such was the result that had followed the setting up of the "two calves of gold" (1 Kings 12: 28) by Jeroboam. "This thing became a sin" (verse 30), and led to the introduction of grosser forms of idolatry, until nearly all the inhabitants of the land gave themselves up to the alluring practices of nature worship.

Forgetting their Maker, Israel "deeply corrupted themselves. . . . They went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved." Hosea 9: 9, 10. "They sacrificed unto Baalim, and burned incense to graven images." Hosea 11: 2. The idolatry that they practiced called for the abandonment of every uplifting and ennobling principle.

The prophets Hosea and Amos continued to lift their voices in solemn protest against evil. The transgressors were given many opportunities to repent. "I will not execute the fierceness of mine anger," the Lord promised, "I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee." Verse 9.

"Sow to yourselves in righteousness, reap in mercy," Hosea pleaded; "break

up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12. "Turn thou to thy God: keep mercy and judgment, and wait on thy God continually." Hosea 12:6. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity: . . . say unto him, Take away all iniquity, and receive us graciously: . . . for in thee the fatherless findeth mercy." Hosea 14:1-3.

"Come, and let us return unto the Lord," the prophet entreated; "for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:1-3.

"O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee?" Hosea 13:9, 10.

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." Hosea 14:4-9.

Through Amos the message of the Lord to Israel was: "Seek ye me, and ye shall live: but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to naught. Seek the Lord, and ye shall live. . . . Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Amos 5:4-8.

"Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." Verses 14, 15.

But by far the greater number of those who heard these invitations, refused to profit by them. So contrary to the evil desires of the impenitent were the words of one of God's messengers, that the idolatrous priest at Bethel sent to the ruler in Israel, saying, "Amos hath

conspired against thee in the midst of the house of Israel: the land is not able to bear all his words." Amos 7:10. And through Hosea the Lord declared: "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria." Hosea 7:1. "The pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this." Verse 10.

From generation to generation the Lord bore with his wayward children, until he could do no more for them. "O Ephraim," he cried, "what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." Hosea 6:4.

The evils that had overspread the land and permeated all classes of society, had become incurable, and upon Israel was pronounced the dread sentence, "Ephraim is joined to idols: let him alone." Hosea 4:17. "The days of visitation are come, the days of recompense are come; Israel shall know it." Hosea 9:7. "They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." Hosea 13:3.

"Thy calf, O Samaria, hath cast thee off: mine anger is kindled against them: how long will it be ere they attain to innocency? for from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces." Hosea 8:5, 6. "The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to King Jareb." Hosea 10:5, 6.

Through Amos also the Lord clearly revealed his purpose to bring judgments upon his impenitent people: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" Amos 3:1-6, 8.

"Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they

know not to do right, saith the Lord, who store up violence and robbery in their palaces. Therefore thus saith the Lord God; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled." Verses 9-11.

"In the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." Verses 14, 15.

"Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts." Amos 5:27.

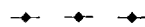
"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" "Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein." "Behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness." Amos 6:1, 7, 8, 14.

"The Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt." Amos 9:5.

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Verses 8-10.

"Because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4:12.

*(To be concluded)*



## The Spirit of the Christian

O. B. KUHN

"EXCEPT a man be born again, he cannot see the kingdom of God," much less enter in. The disciples of the Lord in their early ministry, in an unconverted condition, did not see the principles of the kingdom. James and John saw one casting out devils in the name of Jesus, and forbade him because he was not identified with them in their teaching. "He followeth not with us." While they thought they had the Lord's honor in mind, they were actually guarding their own reputation and honor.

Because some were rude, discourteous, and inhospitable to their Saviour, James and John said to him, "Wilt thou that we command fire to come down from heaven, and consume them?" His answer, "Ye know not what manner of spirit ye are of," shows that the disposition of the disciples to hurt and destroy was evidence that they possessed the spirit of Satan. "For the Son of man is not come to destroy men's lives, but to save them."

Peter endeavored to defend the Lord and himself with the sword. This act revealed an assertive but not a truly courageous character. A little later he defended the Lord in a cowardly manner.

Such a spirit manifested in the lives of the disciples indicated the aggressiveness of the human heart, but not the progressiveness of the regenerated life.

The Saviour's ministry to the afflicted and the spiritual interpretation of his work given in his discourses revealed the principles of his kingdom,—love, mercy, forgiveness, humility, faith, sympathy, etc. The decision of the judgment will be based upon these. Isa. 58:3-14; Matt. 25:31-46.

Washington (D. C.) Sanitarium.

## Annual Feasts and Annual Sabbaths—No. 4

### Date of Christ's Crucifixion

O. A. JOHNSON

IN the last article it was briefly shown that Thursday of the Passion Week was the day on which the paschal lamb "must be killed." Further evidence will now be given to prove that this lamb was killed and all leaven was put out of the houses on this Thursday, and that this very day was the fourteenth day of Abib.

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?" The disciples followed his directions, "and they made ready the Passover. Now when the even was come, he sat down with the twelve." Matt. 26:17, 20, 21. Mark's testimony reads as follows: "And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?" "And in the evening he cometh with the twelve," and they "did eat." Mark 14:12, 17, 18. Luke's testimony reads thus: "Then came the day of unleavened bread, when the Passover must be killed." "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer." Luke 22:7, 14, 15.

The three evangelists just quoted agree that this day on which the Passover lamb was killed, was the first day of the feast of unleavened bread, or of the Passover. It has also been proved that this particular day fell in this year on Thursday. (See previous article.)

Now the Scriptures teach definitely

that "the fourteenth day of the first month is the Passover of the Lord" (Num. 28:16); and that "the children of Israel . . . kept the Passover on the fourteenth day of the month at even in the plains of Jericho." Joshua 5:10. All leaven was put out of their houses on this same day; for we read, "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." Ex. 12:18.

Concerning the killing of the Passover lamb we read as follows: "Ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening ["between the two evenings," margin]." Ex. 12:6. In the time of Christ the lamb was slain between the ninth and the eleventh hour, or between three and five o'clock in the afternoon. See Josephus's "Wars," book 6, chap. 9, sec. 3; "The Temple," by Edersheim, pages 211, 222, 223; "Practical Lessons," by Gilbert, page 234.

Some claim that Christ "held the paschal supper a day in advance of that observed by the rest of the Jewish world—a supposition not only inconsistent with the plain language of the synoptics [the Gospels of Matthew, Mark, and Luke], but impossible, since the paschal lamb could not have been offered in the temple, and, therefore, no paschal supper held, out of regular time."—"Life and Times of Jesus," by Edersheim, Vol. II, page 482. The following on this subject is to the point:—

"On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the Passover lamb had been slain, Christ, having eaten the Passover with his disciples, instituted the feast which was to commemorate his own death."—"Great Controversy," page 399.

From the above testimony it is evident that the first day of the feast, when the Passover lamb was slain, in the year of Christ's crucifixion fell on

#### Thursday, the Fourteenth Day

of the first month, Abib, or Nisan.

After the lamb had been slain, flayed, etc., it was to be roasted with fire, and thereafter eaten in the "night." Ex. 12:6-8. "The Pascha is not eaten but during the night, nor yet later than the middle of the night."—"Life and Times of Jesus," Vol. II, page 482. We read that in "the same night in which he was betrayed," Jesus instituted the Lord's Supper, after having eaten the Passover; and this proves that Jesus ate his last Passover with his disciples on the night following the day, Thursday, on which the lamb was slain. Luke 22:7, 14-20; 1 Cor. 11:23. See also "Spirit of Prophecy," Vol. III, page 89.

But since day begins and ends in the evening, at sunset, according to the Bible (Lev. 23:32; Deut. 16:6) the Passover lamb must have been eaten on the night preceding the fifteenth, hence really on the fifteenth day of this month; for the fourteenth day ended at sunset. Now

since Christ was crucified on the day following the night in which he ate the Passover, and since that night was the first part of the fifteenth day of Abib, therefore Christ was crucified on the fifteenth day of the first month. "He himself was the true paschal lamb, and on the day the Passover was eaten, he was to be sacrificed."—"Desire of Ages," page 642.

No other conclusion can be drawn from the above than that Jesus was crucified on

#### Friday, the Fifteenth Day of Abib

For fear of "an uproar among the people" on the feast day, the Jews postponed the arrest of Christ until night, and proceeded immediately to try him; and before the multitude was aware of it, they had secured his condemnation. He was crucified about nine o'clock Friday morning, and died about three o'clock in the afternoon, at the time of the evening sacrifice. Matt. 26:5, 46-48, 57-59; 27:1, 2, 24-26; Mark 15:34-37.

"When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. . . . With intense interest the people were looking on. But the earth trembles and quakes; for the Lord himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. . . . All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son."—"Id.," page 756.

This lamb, which escaped, was to have been offered at the regular daily evening sacrifice; but it was not the paschal lamb, for that had been killed on the previous afternoon. Num. 28:23. Each "Israelite," not the priest, "slew for himself" his own paschal lamb. See Ex. 12:6; "The Temple," page 223.

From certain expressions in the Gospel according to John, some have thought that Jesus ate his last paschal lamb one day before the time, that is, on the thirteenth instead of the fourteenth of Abib. But there is no real ground for such a theory. On this point Edersheim remarks as follows: "At the outset we may dismiss as unworthy of serious discussion the theory, either that our Lord had observed the paschal supper at another than the regular time for it, or that St. John meant to intimate that he had partaken of it on the thirteenth instead of the fourteenth of Nisan. To such violent hypotheses, which are wholly uncalled for, there is this one conclusive answer, that, except on the evening of the fourteenth of Nisan, no paschal lamb could have been offered in the temple, and therefore no paschal supper celebrated in Jerusalem."—"The Temple," page 245.

In John 18:28 we read that those who brought Jesus "early" Friday morning "unto the hall of judgment" "went not into the judgment hall lest they should be defiled; but that they might eat the Passover." Some claim that "the Passover" here mentioned must mean the Passover lamb. But this cannot refer to the eating of the Passover lamb; for it had been eaten on the night previous. Again, the defilement here spoken of would not have prevented them from eating the Passover lamb on the night following, Friday; for that uncleanness would end at sunset. Lev. 22:6, 7.

From Num. 28:16-23 we learn that there were special offerings to be presented on the fifteenth day of Nisan after the Passover had been eaten on the previous night. See also Deut. 16:2. Compare 2 Chron. 30:24; 35:8, 9.

There was a special "festive offering" called *Chagigah*, and this "*Chagigah* for the fifteenth of Nisan was obligatory;" but it "might not be offered by any person who had contracted Levitical defilement. It was on this ground that, when the Jews led 'Jesus from Caiaphas unto the hall of judgment,' they themselves went not into the judgment hall, lest they should be defiled, but that they might 'eat the Passover,' *Chagigah*."—*Id.*, pages 218, 219, 252. For a full discussion on this subject, read the Appendix to "The Temple," by Edersheim, pages 395-399.

The feast of the Passover lasted seven days. The first day of this feast fell on the fifteenth day of the first month, and it was a day for "an holy convocation," on which no "servile work" might be done. Lev. 23:5-7. Nevertheless that "which every man must eat, that only may be done." Ex. 12:16. "It was permitted to prepare the necessary articles of food on the fifteenth of Nisan."—"The Temple," page 226. So while this Passover sabbath fell on Friday, yet that day could be called the preparation before the weekly Sabbath. Luke 23:54-56.

From the fact that the Sabbath that followed the crucifixion of Christ is called "an high day" (John 19:31), it has been thought by some that it must have been so called because the first Passover sabbath and the weekly Sabbath came together. But while the weekly Sabbath might be called "an high day" for that reason, yet it was evidently in this case called "an high day" because of the offering of the special wave sheaf on the day following the first Passover sabbath. The wave sheaf was always offered on the sixteenth of Nisan, which fell in this year on the weekly Sabbath. "The Sabbath about to open was a 'high day'—it was both a Sabbath and the second paschal day, which was regarded as in every respect equally sacred with the first,—nay, more so, since the so-called wave sheaf was then offered to the Lord."—"Life and Times of Jesus," Vol. II, page 613.

Adam Clarke, in his comment on John 19:31, says: "That Sabbath day was an high day" "because that was the day on

which the sheaf of the first fruits was offered according to the command." See Lev. 23:10, 11.

Now no other conclusion can be drawn from the evidence thus far presented than that Christ was crucified on

Friday, the Fifteenth Day of the First Month, Abib, or Nisan

and that this Friday was the first sabbath in the feast of the Passover.

When we consider the time and the manner in which Christ was tried, condemned, and crucified, it can truly be said that "the Sanhedrin violated not only the law of God, but grossly outraged every ordinance of their own traditions."—"The Temple," page 254.

Since the above proves positively that Christ was crucified on Friday, the hypothesis, held by some, that he was crucified on Wednesday or on Thursday, must be forever dismissed from our minds as untenable.

Walla Walla (Wash.) College.

### Some Personal Experiences— No. 4

A. T. ROBINSON

WHILE laboring in Australia, there came a time when the manager of the Echo Publishing Company was notified by the police department that a complaint had been filed by some people against us for running the factory on Sunday, and that we should have to comply with the city ordinance in the matter.

A meeting of the board of managers was called. The writer, who was a member of the board, took the position that while we have a God-given right to work on Sunday, that right carries with it the Christian principle of compromising certain individual rights, in the interest of peace and for the good of our neighbors; that if we stood out against the authorities in this matter, it would result in raising prejudice against us in the minds of honest persons, and would cut off the ears of the very ones for whom we desired to labor. When the matter came to a test, five of the seven members of the board held to the position that to close the factory on Sunday would compromise the principles of the message touching our views concerning the "mark of the beast."

The board, by majority vote, having decided to meet the issue and abide by the consequences, the factory ran as usual on the following Sunday. The manager was again notified, and another board meeting was called, which resulted as did the one before. This program was repeated, the third and final notice being served on the manager. The officer stated that the persons who first entered complaint were threatening to prosecute him for nonenforcement of the law, and said that if our factory was run again on Sunday, he would be compelled, against his personal wishes, to take action. Our board was again called together, and spent several hours in earnest prayer to God for guidance in this trying time. That meeting lasted till a

late hour at night, with the decision of the board still to meet the issue that was being forced upon us.

At that time Sister White and her attendants were staying in our family, in one of the suburbs of Melbourne. The hour being late when I returned home, the family had retired. I shall give in some detail a conversation which took place at the breakfast table the following morning. Sister White remarked to me, "You were out late last night?" "Yes," I replied. Later she asked, "Did you have a meeting last night?" "Yes," I said, "we had a meeting of the Echo board." A little later she asked, "What was your meeting about?" I then related to her, at some length, the situation which we were facing. She replied, "I am not surprised at these things. This matter has been opened to me, and I have written upon it." I then asked her if she would be willing to meet with our board and give us the benefit of her counsel. She expressed her willingness so to do, and I arranged for such a meeting. The matter was again discussed by the members of the board, Sister White sitting and listening in silence. Finally she was asked if she had any counsel for us, and to our distress she replied that she did not. A little later she said, "I feel perplexed in reference to this matter. I have had light upon it, and have written upon it, but my writing is in Cooranbong, New South Wales." Cooranbong is five hundred and fifty miles from where we were. Sister White sent a telegram to Miss Sarah Peck, who had charge of her manuscripts, and in a few days she received a copy of what she had written months before on the question at issue.

This Testimony, which she read to the board, instructed us that we should not compel the authorities to force this issue upon us, and thus prevent the very work that we were commissioned to do for the people. We were counseled to steal a march on the enemy, who was seeking to hinder and destroy our work, by yielding to the demands of the authorities, and to let the office employees give that day to missionary work in scattering our literature among the people. This counsel was followed by the board of managers, with results which brought joy and gladness to all our hearts.

At our morning family worship hour we were then reading by course in the book of Jeremiah, and on the morning following the meeting at which Sister White read the Testimony, the chapter read was the twenty-ninth. As the seventh verse was read, Sister White remarked, "Brother Robinson, do you see it in that verse?" I read the verse again and said, "Yes, Sister White, I see it clearly in that verse." The verse reads as follows: "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

"NOTHING great was ever achieved without enthusiasm."



WASHINGTON, D. C., FEBRUARY 5, 1914

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## Editorial

### The Harvest Is the End

THE message God gave to Adam looked forward to a time when the end of human existence would come; when mortality would give place to immortality; when the record of sin would be written up and finished; when Satan and all his followers would be destroyed, never to be any more; when Christ's work in the earth would reach its full fruition; and when the earth, purged from every taint and stain of sin, would be again under the dominion of man. Every move which God inspired his faithful representatives to undertake had that ultimate consideration in view. The whole Book of God is an unfoldment of that purpose; and it is no accident that the last book in the Bible is a plain revelation of that long-purposed consummation.

Type in the old dispensation has met antitype in the new. The figures and shadows of Israel's sanctuary and the patriarchal services were wonderful object lessons of God's purpose and his plans that were to run through all time and carry the results of their workings into eternity.

Then came He in whom types met antitype, in whom shadows met substance, who translated even the law of God into living characters, and gave a living meaning to ceremonies that were stiff with age and cumbered with tradition. In his teachings we have frequent reference to the harvest, and there is no veiled meaning in his words. We hear him declaring to his immediate followers, and to us through them: "The harvest is the end of the world." His healing of disease was but a foretaste or a harbinger of the day when all the redeemed of earth, loosed from all their infirmities, healed of all their sicknesses, comforted for all their sorrows, would step into the kingdom of eternal joy, to go no more out forever. His raising of the dead to life was but a demonstration of what he will do for his faithful followers when he shall descend, and "with the voice of the Archangel, and

with the trump of God" (1 Thess. 4:16), wake the sleeping saints from the sleep of death to the glorious sunrise of God's everlasting day.

He tells of the sowing, but he never forgets the harvest; for in that harvest "he shall see of the travail of his soul, and shall be satisfied." At one time we find him sitting in a boat on the sea, teaching a "very great multitude" the parable of the sower. His own interpretation of the parable is that "the sower soweth the word." Mark 4:14. It is a parable of the work that he himself was doing, and that he was to commission his followers to do after him. Again he says, "So is the kingdom of God, as if a man should cast seed upon the earth. . . . But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." Verses 26-29.

All Christ's true followers have been sowers; they have been sowing the word of God. But no man sows without thinking of the harvest. Every sowing has its harvest. Wherever Christ's followers have gone with the gospel message, that parable has been working out. Souls have been gathered into the fold of Christ's visible body on earth; but that is not the reaping to which Christ refers; for he says, "The harvest is the end of the world; and the reapers are the angels." Matt. 13:39. So this parable of the sower looks through and works through to that consummation—the end of the world.

And the Saviour teaches the same thing without a parable. He says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This is a declaration, in the plainest of language, of the same truth that runs through the parable of the sower. It comprehends all the work done from the days of Christ to our day, and from our day on to that day when Christ himself shall come to reward both saint and sinner. It looks down through the centuries of time to the end of time.

We have the same thought in the Revelation, in the inspired declaration concerning the work of the three messages. That other angel that was to fly through the midst of heaven with the "everlasting gospel" (Rev. 14:6) was to carry his message to "every nation, and kindred, and tongue, and people." Two angels follow, each with its specific message to proclaim. The completeness with which that work was to be done shows beyond doubt that it is the fulfillment of the Saviour's words quoted from Matt. 24:14. When that work was done, the Saviour declared the end would come. So immediately following the

proclamation of these three messages (Rev. 14:6-10) the heavens reveal that spectacle toward which men and angels have looked since the days of Adam's expulsion from Eden. It is the coming of the King. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Verses 14-16.

While the language is figurative, the event of which it speaks is a literal and a tremendous event. The sickle in the hand of the Son of God when he comes upon that cloud is, undoubtedly, the angels of God. They are under his control, carrying out his will. We read: "They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31. This is in perfect harmony with that text already quoted which declares that "the reapers are the angels."

This world has seen nearly two thousand years of the sowing and planting of the gospel. If our Saviour's words mean anything at all, they mean that the sowing will one day cease and the day of harvest arrive, and that day is "the end of the world." Beyond that there is no sowing; that closes all gospel effort. What we have not done before that time, we can never do. Sorrow for neglected opportunities will accomplish nothing. Now is the day of sowing; but how many of us are sowing? How many of us know that we have actually won some soul or souls to Christ? Some do, but many do not. Can God say to us, "Well done, thou good and faithful servant," if the records show no single soul saved through our instrumentality? It should be the chief question of our lives; for our eternal destiny depends upon what God is able to say of us in that day. None of us want our names among those of the unprofitable servants. But that matter no one can settle for us. Our own course determines it.

Have you decided yet to join the number who are determined to win at least one soul for Christ during the year 1914? Can we do less and still be counted faithful? Let every soul among us swing into the full stride of this message during this year, and have the satisfaction of knowing we have won some one for Christ and his truth. When each member has done his part, the year's close will mark a long step toward the completion of the work.

C. M. S.

### An Individual Experience

THERE will be wrought out in each Christian character an individual experience. To every overcomer there will be given a "white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17. The new name stands for the experience of the overcomer, and no one else, not having had that experience, can understand the meaning and significance of the name.

God deals with us as individual units, and not as a great family. Like a wise and discerning physician, he treats every soul as may be demanded by the peculiar temperament, conditions, environment, heredity, and characteristics of each case. Let us not, then, mourn because our experience does not measure up in our judgment with the experience of another. Let us not grieve because there has not come to us some blessing which has descended upon our brethren. There may have come to us even a greater blessing, but in our blindness we fail to recognize it.

We hear of some great revival which has come to some of the people of God. We earnestly pray for the same refreshing to descend upon us, and perhaps we have our minds settled as to just how the blessing will come, and in what way God will reveal himself to our souls. The Lord hears our cry for help, but he recognizes that we need a different experience. In place of seasons of melting, holy joy, perhaps we need to learn trust in the darkness. Instead of being carried along on a wave of feeling, perhaps God sees that we need to come to the place where we shall serve him from principle and conviction, without the feeling. Possibly we look for the blessing to come through human agency. We feel that God must work through certain channels, whereas the Lord wants us to realize that we must reach out by living personal faith, and take hold of him just where we are, independent of human aid.

We may be deprived of the revival service, we may be without the ministry of the living preacher, but nothing can shut us out from the presence of the blessed Master. We may find him wherever we are. He will enter today by his blessed Spirit the humble abode of the poor; he will stand by the bedside of the afflicted; he will fill the open, outstretched hands and satisfy the longing heart as readily as he did two thousand years ago.

Dear reader, wherever you are, recognize this blessed fact.

The REVIEW family takes in believers in every part of the earth, persons living under all manner of conditions. Some are connected with our large

churches and enjoy exceptional advantages. Others are associated with little country churches, and still others are isolated and alone, off on the wide prairies, back among the hills and mountains, living oftentimes in the midst of opposition and unbelief. God sees every one just where he is. He takes note of your daily walk, of your desires, of your heart longings. In your loneliness and solitude it is your blessed privilege to reach out and place your hand in the strong and mighty grasp of the blessed Master. He desires to enter into your life, to make up the lack of human Christian fellowship. His blessed promise is, "Lo, I am with you always, even unto the end of the world." Lean hard upon him; make him your staff and stay, and believe that if you commit to him your ways, he will work out in your character building that individual experience which will entitle you to the new name which he will bestow at his coming.

F. M. W.

### Review of Our Unentered Countries—No. 3

#### Asiatic Colonies and Protectorates and Other Regions Beyond

WHILE half the world lives in Asia, and it was the last continent entered by our work, it does not supply so large and populous a list of unentered fields as Africa. This is because China and India are classified as entered. So they are, indeed, and we thank God for the foothold gained; but in our review of entered and unentered fields we must not forget that we are but fairly getting into these two vast empires,—over half the provinces beyond us in China, and many languages as yet unreached in India.

Of European protectorates and colonies in Asia, we still have to put down the following as lands where not a Seventh-day Adventist missionary is found:—

Baluchistan .....	834,000
Sikhim (Himalayas) .....	87,000
Bhutan (Himalayas) .....	250,000
Ceylon .....	3,592,000
Federated Malay States .....	1,036,000
Other Malay states .....	720,000
French Indo-China .....	16,300,000
German New Guinea .....	531,000
Dutch New Guinea .....	200,000
Celebes, Moluccas, and Timor Archipelago (Dutch East Indies) .....	2,080,000

Total population .....25,630,000

While Ceylon is here listed as unentered, some work was done in that populous island years ago, and we doubtless have some believers there; and the same can be said of the Federated Malay States; but we know of no permanent work going forward in these fields. Aside from Ceylon, which is an old mis-

sion field, there has been little missionary effort by any of the societies among the peoples in this list.

In the island world of the South Seas, the following principal groups are, we think, untouched:—

Bismarck (German) .....	188,000
Solomon (British) .....	150,000
Caroline, Ladrone, and Marshall (German) .....	70,000
Ellice (British) .....	3,000
Gilbert (British) .....	26,000

Besides these are numerous other scattered collections of islets in Polynesia and Melanesia, which we must leave unnamed. The Andaman and Nicobar Islands (26,000), in the Indian Ocean; the Bahrein Islands (90,000), in the Persian Gulf; and Cyprus (274,000), in the Mediterranean, all under British administration, should not be omitted, as they scarcely belong geographically with any of our entered territories. The French island of Reunion (in the Indian Ocean) has 173,000 souls.

Martinique (182,000), in the West Indies, has never been visited by our workers, as far as we know. That is the island where thirty thousand people lost their lives within the space of a few moments by the eruption of Mt. Pelee. Still it lies beyond our effort, though the West Indian Union is working among these French islands of the Eastern Caribbean. French Guiana (27,000), and Dutch Guiana, or Surinam (86,000), have no workers, as also the Dutch island of Curacao, off the Venezuela coast (54,000). A million and a half souls are numbered among these miscellaneous fields and islands that still are waiting.

Last of all, we put down Greenland (13,000) in our list of unentered territory; for with the commission to go into all the world with the definite advent message of Revelation 14, we must recognize the call of every land, "from Greenland's icy mountains" to every shore of the southernmost seas.

Altogether, in the countries named in these three articles as regions beyond our farthest bounds, we have a population of 146,666,000 souls. Putting these countries and islands with the untouched provinces in lands where a beginning has been made, the unentered field stretching before us seems indeed vast, and the harvest great. Looking only at our own resources and the shortness of time, we might say, How is the task to be quickly accomplished? But looking at God's resources and his almighty power, pledged to work with the human agencies, every heart must be filled with courage. He is able. He will lead the way. His command to enlarge our borders and to redouble our efforts has with it assurance that the task set us is not too great:—



"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame." Isa. 54:2-4.

It is God's work, and his eyes are upon all the desolate places of the earth. Every unentered land is a challenge to prayer, and a call to press the missionary cause forward in the name of the Lord.

W. A. S.

### The Federal Council of the Churches

WHAT constitutes the real object of the Federal Council of the Churches? Is its aim the spiritual regeneration of humanity, or is it seeking merely the social uplift of mankind? Is it seeking the betterment of men and women in Christ's way, or purely by modern methods of social service? These are some of the questions discussed by Rev. A. W. Pitzer, D. D., LL. D., in the *Presbyterian of the South* for January 14. Reviewing the official document of the council, "A Statement of Principles," Dr. Pitzer declares:—

The most remarkable thing in this official statement is that the name of our Lord Jesus Christ is not mentioned even once. Any philanthropist or humanitarian, no matter what religion he professed, could accept and "stand with" the council for these "sixteen principles."

Of these principles, I note, "Equal Rights," "Uniform Divorce Laws," "Abolition of Child Labor," "Prevention of Poverty," "Conservation of Health," "Old Age Pension," "Reduction of Hours of Labor," "A Living Wage," and the "Equitable Division of the Product of Industry."

The statement of these principles does not differ materially from the statement of the principles of some of the great political parties now in the field. Dr. Pitzer justly observes:—

With this schedule of work for the Federal Council, it is obvious that there was no room at the Baltimore meeting for the Lord Christ, and hence no mention of his name.

In the leaflet issued by the council, entitled "Social Service Catechism," the following question and answer are given: "What is meant by social salvation?" Answer, "The deliverance of society from disease, poverty, crime, and misery." Of this, Dr. Pitzer says:—

This statement is at variance with the uniform teaching of the Bible touching "man's estate of sin and misery;" and if we expect "deliverance" to come through the Federal Council, no child of Adam's race will live to see it; the deliverance must come not from man, but by the direct act and interposition of God himself.

For the Presbyterian Church of the South, Dr. Pitzer seriously questions the benefits of this council. He declares:—

For members of the council I have esteem, and many of them are my dear friends; but when the council undertakes to reconstruct human society, to eliminate all the evils of man's sinful estate, to prepare this present world for man's eternal home, then I am forced to withstand them to their face, and tell them that God declared plainly that this world and all its works shall be burned up, that tares will abound and grow with the wheat until the end of the age, and that the Lord himself will come down to this earth for the salvation of his people and the destruction of his enemies. The church will not give him the kingdom, but he in person will set up a kingdom and give it to the "little flock" here on this earth, when he shall make all things not better, but new.

Modern methods will not improve upon the plans followed by Christ and his apostles in bringing the world to God. With many of the principles of the council we are in hearty accord. We believe in equal rights, in uniform divorce laws, in the conservation of health, in a living wage, and in some of the other measures recommended by the council; but when the church of Christ leaves off the preaching of the gospel, or sidetracks it in an effort to better the human family by the advocacy of these reforms, it surely has departed in a large measure from the teaching and practice of the Lord Jesus.

These conditions of society doubtless appealed to the heart of the Lord when he was on earth, but over and above the need of the "reduction of hours of labor," of "a living wage," of "the equal division of the products of industry," etc., stands the needs of the human soul. Christ taught that the life is more than the meat, and that though men may destroy the body, the destiny of the soul rests with God. He sought the conversion of the individuals,—not the masses,—and he recognized that this transformation must be wrought by a power from above, and not through humanitarian efforts.

Recognizing the grand truth that true religious reforms spring from a union of the human with the divine, and that with the souls of men converted to God, these other conditions would be largely adjusted, we believe that the right way for the church of Christ in the twentieth century to accomplish the regeneration of society is to strike at the fountain-head of all social evils, as found in the unregenerate heart of mankind. The same money and the same effort expended in reaching individual sinners would accomplish far more in the eternal salvation of souls, and far more, we believe, in the adjustment of social and industrial conditions, than will be accomplished by the program of the Fed-

eral Council of the Churches with the gospel sidetracked or entirely ignored. Well does Dr. Pitzer conclude his review of the principles of this council by declaring: "Regeneration is better than reform; conversion is better than culture; salvation from sin is better than social service." So say we.

F. M. W.

### Mission and Relief Funds

HEREWITH are submitted reports of receipts of the mission and relief funds by the General Conference treasury. The first report is for the six months ended Dec. 31, 1913, and is based on twenty cents a week per member, and shows that seven union conferences have met the requirement of the plan, and have paid in excess \$26,069.94; that thirty-nine of the seventy-nine local conferences of North America made satisfactory records. The five unions that failed in attaining the standard, show a combined shortage of \$27,632.90, the total receipts from all conferences being \$330,077.44, leaving a shortage for the six months of \$1,562.96.

The second table gives the result for the entire year, the first six months having been upon the basis of fifteen cents a week per member, the last six months on a twenty-cent basis, making the average requirement per member for the year, \$9.10, which, if fully realized, would have yielded \$580,370.70. Only four unions, however, reached the standard,—the Eastern and the Western Canadian, the Southeastern, and the Northern. These four paid into the treasury \$13,271.78 in excess of the required amount. The other unions fell short to the extent of \$92,287.17, the total result being, receipts, \$500,824.46, leaving a net shortage for the year of \$79,015.39. Inasmuch as this shortage is within \$1,500 of the amount of the shortage for the first six months of the year, it shows very plainly the necessity of our putting forth greater effort in the first of the year. Our extra efforts during the closing part of the year have been entirely consumed in the loss that had been created in the earlier part.

Taking it altogether, however, the reports contain much to encourage us. This is especially so in the excellent records of some of the Western conferences that have suffered so severely from drought, but we cannot but greatly regret that all the conferences were not able to make a favorable report. The combined shortage of those thus failing, amounting to \$104,000, would have meant much to our training schools and sanitariums. What has been accomplished should, however, be an encouragement to us to take up our task for 1914 with a determination to succeed this year.

W. T. Knox.

## Statement of Twenty-Cent-a-Week Fund for Six Months Ending Dec. 31, 1913

CONFERENCES	Member- ship	Amt. at \$5.20 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
<b>ATLANTIC UNION</b>							
Central New England	1192	\$ 6198.40	\$ 7514.80	\$	\$ 1316.40	\$	\$
Greater New York	1051	5465.20	5838.25		373.05		
Maine	430	2236.00	1930.14	305.86			
New York	712	3702.40	3514.19	188.21			
Northern New England	474	2464.80	3266.76		801.96		
Southern New England	481	2501.20	2945.20		444.00		
Western New York	800	4160.00	4828.94		668.94		
Totals	5140	26728.00	29838.28	494.07	3604.35		3110.28
<b>CANADIAN UNION</b>							
Maritime	270	1404.00	1926.66		522.66		
Ontario	531	2761.20	3140.00		378.80		
Quebec	160	832.00	812.30	19.70			
Newfoundland	55	286.00	310.94		24.94		
Totals	1016	5283.20	6189.90	19.70	926.40		906.70
<b>CENTRAL UNION</b>							
Colorado	1736	9027.20	6011.89	3015.31			
East Kansas	1210	6292.00	4507.75	1784.25			
Nebraska	2188	11377.60	12493.59		1115.99		
North Missouri	632	3286.40	3210.64	75.76			
Southern Missouri	729	3790.80	3752.41	38.39			
Western Colorado	405	2106.00	2636.13		530.13		
West Kansas	826	4295.20	4209.34	85.86			
Wyoming	474	2464.80	3665.04		1200.24		
St. Louis Mission	192	998.40		998.40			
Totals	8392	43638.40	40486.79	5997.97	2846.36	3151.61	
<b>COLUMBIA UNION</b>							
Chesapeake	562	2922.40	3114.99		192.59		
District of Columbia	795	4234.00	4569.70		435.70		
Eastern Pennsylvania	1132	5886.40	7757.96		1871.56		
New Jersey	682	3546.40	3639.33		92.93		
Ohio	2100	10920.00	14290.72		3370.72		
Virginia	470	2444.00	2274.11	169.89			
West Pennsylvania	735	3822.00	4839.37		1017.37		
West Virginia	172	894.40	1378.32		483.92		
Totals	6648	34569.60	41864.50	169.89	7464.79		7294.90
<b>LAKE UNION</b>							
East Michigan	1817	9448.40	6930.13	2518.27			
Indiana	1815	9438.00	7489.19	1948.81			
Northern Illinois	1348	7009.60	7114.63		105.03		
North Michigan	857	4456.40	3405.64	1050.76			
Southern Illinois	608	3161.60	3382.86		221.26		
West Michigan	2376	12355.20	10675.27	1679.93			
Wisconsin	2658	13821.60	8121.15	5700.45			
Totals	11479	59690.80	47118.87	12898.22	326.29	12571.93	
<b>NORTHERN UNION</b>							
Iowa	2448	12729.60	15894.68		3165.08		
Minnesota	1550	8060.00	9938.49		1878.49		
North Dakota	1205	6266.00	7934.14		1668.14		
South Dakota	899	4674.80	5382.67		707.87		
Totals	6102	31730.40	39149.98		7419.58		7419.58
<b>NORTH PACIFIC UNION</b>							
Montana	412	2142.40	3053.21		910.81		
Southern Idaho	646	3359.20	2711.38	647.82			
Southern Oregon	549	2854.80	2032.48	822.32			
Upper Columbia	1828	9505.60	11524.95		2019.35		
Western Oregon	1625	8450.00	10063.73		1613.73		
Western Washington	1463	7607.60	7293.41	314.19			
Alaska	3	15.60	21.50		5.90		
Totals	6526	33935.20	36700.66	1784.33	4549.79		2765.46
<b>PACIFIC UNION</b>							
Nevada Mission			212.90		212.90		
Arizona	274	1424.80	1318.57	106.23			
California	2573	13379.60	13763.91		384.31		
Southern California	3300	17160.00	17432.60		272.60		
Utah	205	1066.00	764.26	301.74			
Central California	1090	5668.00	4415.43	1252.57			
California-Nevada	1143	5943.60	4993.20	950.40			
Totals	8585	44642.00	42900.87	2610.94	869.81	1741.13	
<b>SOUTHEASTERN UNION</b>							
Cumberland	517	2688.40	2350.45	337.95			
Florida	700	3640.00	3976.88		336.88		

CONFERENCES	Member-ship	per member Amt. at \$5.20	Received Amount	Amount Short	Amount Over	Net Amount Short	Net Amount Over
Georgia .....	354	\$ 1840.80	\$ 2232.88	\$	\$ 392.08	\$	\$
North Carolina .....	404	2100.80	1745.79	355.01			
South Carolina .....	233	1211.60	1379.08		167.48		
Bahama Mission .....							
<b>Totals .....</b>	<b>2208</b>	<b>11481.60</b>	<b>11685.08</b>	<b>692.96</b>	<b>896.44</b>		<b>203.48</b>
<b>SOUTHERN UNION</b>							
Alabama .....	195	1014.00	1412.74		398.74		
Kentucky .....	196	1019.20	1382.85		363.65		
Louisiana .....	267	1388.40	1173.13	215.27			
Mississippi .....	157	816.40	976.66		160.26		
Tennessee River .....	550	2860.00	2611.18	248.82			
Southern Union Mission...	605	3146.00	1463.48	1682.52			
<b>Totals .....</b>	<b>1970</b>	<b>10244.00</b>	<b>9020.04</b>	<b>2146.61</b>	<b>922.65</b>	<b>1223.96</b>	
<b>SOUTHWESTERN UNION</b>							
Arkansas .....	405	2106.00	1302.01	803.99			
New Mexico .....	261	1357.20	1030.95	326.25			
North Texas .....	1380	7176.00	3832.14	3343.86			
Oklahoma .....	1854	9640.80	6703.70	2937.10			
South Texas .....	270	1404.00	1570.38		166.38		
West Texas .....	340	1768.00	666.55	1101.45			
Southwestern Union Mis....	115	598.00		598.00			
<b>Totals .....</b>	<b>4625</b>	<b>24050.00</b>	<b>15105.73</b>	<b>9110.65</b>	<b>166.38</b>	<b>8944.27</b>	
<b>WESTERN CANADIAN UNION</b>							
Alberta .....	425	2210.00	3884.40		1674.40		
British Columbia .....	336	1747.20	1591.12	156.08			
Manitoba .....	204	1060.80	1232.95		172.15		
Saskatchewan .....	121	629.20	3090.17		2460.97		
<b>Totals .....</b>	<b>1086</b>	<b>5647.20</b>	<b>9798.64</b>	<b>156.08</b>	<b>4307.52</b>		<b>4151.44</b>
<b>Summary</b>							
<b>UNIONS</b>							
Atlantic .....	5140	26728.00	29838.28	494.07	3604.35		3110.28
Canadian .....	1016	5283.20	6189.90	19.70	926.40		906.70
Central .....	8392	43638.40	40486.79	5997.97	2846.36	3151.61	
Columbia .....	6648	34569.60	41864.50	169.89	7464.79		7294.90
Lake .....	11479	59690.80	47118.87	12898.22	326.29	12571.93	
Northern .....	6102	31730.40	39149.98		7419.58		7419.58
North Pacific .....	6526	33935.20	36700.66	1784.33	4549.79		2765.46
Pacific .....	8585	44642.00	42900.87	2610.94	869.81	1741.13	
Southeastern .....	2208	11481.60	11685.08	692.96	896.44		203.48
Southern .....	1970	10244.00	9020.04	2146.61	922.65	1223.96	
Southwestern .....	4625	24050.00	15105.73	9110.65	166.38	8944.27	
Western Canadian .....	1086	5647.20	9798.64	156.08	4307.52		4151.44
Miscellaneous .....			218.10		218.10		218.10
<b>Totals .....</b>	<b>63777</b>	<b>\$331640.40</b>	<b>\$330077.44</b>	<b>\$36081.42</b>	<b>\$34519.46</b>	<b>\$27632.90</b>	<b>\$26069.94</b>
						<b>Net short</b>	<b>\$1562.96</b>

**Statement of Twenty- and Fifteen-Cent-a-Week Funds Combined for Year Ending Dec. 31, 1913**

CONFERENCES	Member-ship	Amt. at \$9.10 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
<b>ATLANTIC UNION</b>							
Central New England .....	1192	\$ 10847.20	\$ 10621.14	\$ 226.06	\$	\$	\$
Greater New England .....	1051	9564.10	9113.51	338.04			
Maine .....	430	3913.00	2888.51	1024.49			
New York .....	712	6479.20	5186.05	1293.15			
Northern New England....	474	4313.40	4318.40		5.00		
Southern New England....	481	4377.10	4251.86	125.24			
Western New York .....	800	7280.00	6898.55	381.45			
<b>Totals .....</b>	<b>5140</b>	<b>46774.00</b>	<b>43278.02</b>	<b>3388.43</b>	<b>5.00</b>	<b>3383.43</b>	
<b>CANADIAN UNION</b>							
Maritime .....	270	2457.00	2459.00		2.00		
Ontario .....	531	4832.10	4834.10		2.00		
Quebec .....	160	1456.00	1197.58	258.42			
Newfoundland .....	55	500.50	773.59		273.09		
<b>Totals .....</b>	<b>1016</b>	<b>9245.60</b>	<b>9264.27</b>	<b>258.42</b>	<b>277.09</b>		<b>18.67</b>
<b>CENTRAL UNION</b>							
Colorado .....	1736	15797.60	9370.25	6427.35			
East Kansas .....	1210	11011.00	6891.27	4119.73			
Nebraska .....	2188	19910.80	24430.95		4520.15		
North Missouri .....	632	5751.20	4496.24	1254.96			
Southern Missouri .....	729	6633.90	5936.94	696.96			
Western Colorado .....	405	3685.50	3259.60	425.90			
West Kansas .....	826	7516.60	6660.73	855.87			
Wyoming .....	474	4313.40	4759.05		445.65		
St. Louis Mission .....	192	1747.20		1747.20			
<b>Totals .....</b>	<b>8392</b>	<b>76367.20</b>	<b>65805.03</b>	<b>15527.97</b>	<b>4965.80</b>	<b>10562.17</b>	

CONFERENCES	Member- ship	Amt. at \$9.10 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
<b>COLUMBIA UNION</b>							
Chesapeake .....	562	\$ 5114.20	\$ 4409.11	\$ 705.09	\$	\$	\$
District of Columbia .....	795	7234.50	6237.24	997.26			
Eastern Pennsylvania .....	1132	10301.20	10532.50		231.30		
New Jersey .....	682	6206.20	5462.22	743.98			
Ohio .....	2100	19110.00	19378.96		268.96		
Virginia .....	470	4277.00	3005.16	1271.84			
West Pennsylvania .....	735	6688.50	6479.35		209.15		
West Virginia .....	172	1565.20	1793.64		228.44		
Totals .....	6648	60496.80	57298.18	3718.17	937.85	2780.32	
<b>LAKE UNION</b>							
East Michigan .....	1817	16534.70	10734.04	5800.66			
Indiana .....	1815	16516.50	9941.15	6575.35			
Northern Illinois .....	1348	12266.80	10037.24	2229.56			
North Michigan .....	857	7798.70	4409.64	3389.06			
Southern Illinois .....	608	5532.80	4736.10	796.70			
West Michigan .....	2376	21621.60	15530.35	6091.25			
Wisconsin .....	2658	24187.80	13843.89	10343.91			
Totals .....	11479	104458.90	69232.41	35226.49		35226.49	
<b>NORTHERN UNION</b>							
Iowa .....	2448	22276.80	22359.30		82.50		
Minnesota .....	1550	14105.00	14856.16		751.16		
North Dakota .....	1205	10965.50	11014.53		49.03		
South Dakota .....	899	8180.90	8369.42		188.52		
Totals .....	6102	55528.20	56599.41		1071.21		1071.21
<b>NORTH PACIFIC UNION</b>							
Montana .....	412	3749.20	5.04		5.04		
Southern Idaho .....	646	5878.60	4608.40		859.20		
Southern Oregon .....	549	4995.90	3689.01	2189.59			
Upper Columbia .....	1828	16634.80	3330.87	1665.03			
Western Oregon .....	1625	14787.50	14336.16	2298.64			
Western Washington .....	1463	13313.30	18340.67		3553.17		
Alaska .....	3	27.30	10279.51	3033.79			
Totals .....	6526	59386.60	54611.16	9192.85	4417.41	4775.44	
<b>PACIFIC UNION</b>							
Nevada Mission .....			212.90				
Arizona .....	274	2493.40	1832.42	660.98	212.90		
California .....	2573	23414.30	19362.76	4051.54			
Southern California .....	3300	30030.00	27223.17	2806.83			
Utah .....	205	1865.50	1102.42	763.08			
Central California .....	1090	9919.00	6947.58	2971.42			
California-Nevada .....	1143	10401.30	9008.19	1393.11			
Totals .....	8585	78123.50	65689.44	12646.96	212.90	12434.06	
<b>SOUTHEASTERN UNION</b>							
Cumberland .....	517	4704.70	4215.83	488.87			
Florida .....	700	6370.00	6817.45		447.45		
Georgia .....	354	3221.40	4028.81		807.41		
North Carolina .....	404	3676.40	3042.40	634.00			
South Carolina .....	233	2120.30	2148.82		28.52		
Bahama Mission .....							
Totals .....	2208	20092.80	20253.31	1122.87	1283.38		160.51
<b>SOUTHERN UNION</b>							
Alabama .....	195	1774.50	.15				
Kentucky .....	196	1783.60	1760.42	14.08			
Louisiana .....	267	2429.70	1696.60	87.00			
Mississippi .....	157	1428.70	2132.37	297.33			
Tennessee River .....	550	5005.00	1705.33		276.63		
Southern Union Mission .....	605	5505.50	3760.64	1244.36			
Totals .....	1970	17927.00	2190.27	3315.23	276.78	4681.22	
<b>SOUTHWESTERN UNION</b>							
Arkansas .....	405	3685.50	2161.40	1524.10			
New Mexico .....	261	2375.10	2131.14	243.96			
North Texas .....	1380	12558.00	5647.21	6910.79			
Oklahoma .....	1854	16871.40	10150.57	6720.83			
South Texas .....	270	2457.00	2623.39		166.39		
West Texas .....	340	3094.00	929.75	2164.25			
Southwestern Union Mis. ....	115	1046.50		1046.50			
Totals .....	4625	42087.50	23643.46	18610.43	166.39	18444.04	
<b>WESTERN CANADIAN UNION</b>							
Alberta .....	425	3867.50	5709.12		1841.62		
British Columbia .....	336	3057.60	3253.46		195.86		
Manitoba .....	204	1856.40	2637.78		781.38		

CONFERENCES	Member-ship	Amt. at \$9.10 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
Saskatchewan .....	121	\$ 1101.10	\$ 5160.54	\$	\$ 4059.44	\$	\$
Totals .....	1086	9882.60	16760.90		6878.30		6878.30
<b>Summary</b>							
UNIONS							
Atlantic .....	5140	46774.00	43278.02	3388.43	5.00	3383.43	
Canadian .....	1016	9245.60	9264.27	258.42	277.09		18.67
Central .....	8392	76367.20	65805.03	15527.97	4965.80	10562.17	
Columbia .....	6648	60496.80	57298.18	3718.17	937.85	2780.32	
Lake .....	11479	104458.90	69232.41	35226.49		35226.49	
Northern .....	6102	55528.20	56599.41		1071.21		1071.21
North Pacific .....	6526	59386.60	54611.16	9192.85	4417.41	4775.44	
Pacific .....	8585	78123.50	65689.44	12646.96	212.90	12434.06	
Southeastern .....	2208	20092.80	20253.31	1122.87	1283.38		160.51
Southern .....	1970	17927.00	13245.78	4958.00	276.78	4681.22	
Southwestern .....	4625	42087.50	23643.46	18610.43	166.39	18444.04	
Western Canadian .....	1086	9882.60	16760.90		6878.30		6878.30
Miscellaneous .....			5143.09		5143.09		5143.09
Totals .....	63777	\$580370.70	\$500824.46	\$104650.59	\$25635.20	\$92287.17	\$13271.78
						Net short	\$79015.39

**The Day of His Power**

IN one of David's beautiful psalms he gave utterance to these words: "Thy people shall be willing in the day of thy power." This would lead us to believe that at certain times God's providences go before his people in a special way, and that his power is manifested in a definite and marked manner. His dealings with his people of old indicate that this has been his way of working from the beginning.

When Noah was called to warn his generation of the impending flood, God had a definite time in mind when the fountains of the deep would be broken up and engulf the world.

Calling Abraham from the East, the Lord entered into a solemn covenant with him that his seed should be as the stars of heaven, and that in him all nations of the earth should be blessed. Further, he said: "Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; . . . and afterward shall they come out with great substance."

Stephen seemed to recognize the definiteness in the purpose and time of God's work, as he commented on this experience in Egypt. "When the time of the promise drew nigh, which God had sworn to Abraham," he declared, the Lord saw the affliction of his people, and raised up Moses to deliver them. The same recognition of God's purposes and plans is seen in Paul's brief statement concerning the first advent of Christ: "But when the fullness of the time was come, God sent forth his Son."

When John the Baptist proclaimed himself a "voice" crying in the wilderness and preparing the way for Christ to work, the Lord gave him favor with the people, thus opening the way for Christ to fulfill his mission, which, hun-

dreds of years before, had been set for a very definite time.

The nations were prepared for the message of justification through faith in Jesus Christ, as preached by Martin Luther, when he threw off the shackles of the Papacy. Likewise in the great advent movement of 1840-44, the Lord had prepared hearts to receive the warning message given to the world at that time. More than human power accompanied the preaching of the first angel's message; with great rapidity it spread from land to land, and thousands were aroused to prepare for their Lord's coming. In twelve years, from the smallest beginning it had swept on and on, warning individuals, communities, and multitudes of the near approach of the end of time.

With all this evidence before us, we must conclude that God has appointed times when his power is especially manifested, and when it may be expected that his Spirit will work mightily. Also that when the time is ripe for a certain movement, he will prepare his people, making them ready and willing to receive his instruction and to do his work.

The present time is the most momentous and solemn in human history. The last message of mercy is being proclaimed to a dying world; every nation, kindred, tongue, and people are to receive the warning that the hour of God's judgment has come, and that soon the Son of man will appear in the clouds of heaven to receive to himself those who believe on his name. Surely it would be reasonable to expect the power of God to rest upon his messengers and his people at this time in a special way. And as if in answer to the expectation, we see many indications that this is the day of his power. On every hand events in both the secular and the religious world point to the finishing of the work.

The doors of remote nations are being opened wide to receive the gospel. During the last few decades, international transportation has been greatly extended and simplified, and at the present time the connection between foreign countries and our own is such as to make us feel that we are one great family. Communication between the nations has become a daily affair; telegraph and cable lines bring the news of the world to our very doors; the art of printing has been developed and perfected, and the number of those able to read the printed page has been greatly increased. All these things facilitate the spread of the gospel to every people.

The promise that the people of God shall be willing in the day of his power, seems to be actually fulfilling before our eyes. By their desire to do better service for God, by their missionary zeal, and by their liberal donations, it would seem that his people are willing. In every institute that has been held thus far the workers and others have gladly given themselves fully to God and to his service.

By the promise of God we are warranted in expecting his power to be especially manifested in our churches and in individuals at this very time. "Ask ye of the Lord rain in the time of the latter rain," is his instruction, and the promise is sure: "The Lord shall . . . give them showers of rain." Now that we are in the time of the latter rain, let us not only ask the Lord for rain, but let us also expect that he will answer our petition.

I. H. EVANS.

ACCORDING to the *Northwestern Christian Advocate* of January 7, the total gain of the Methodist Episcopal Church in its world-wide ministrations for the last year amounted to 139,739. This is declared to be "exceptionally good when compared with other years."



### "A Brand Plucked Out of the Burning"

W. R. FRENCH

JUST at the close of our morning worship, a Bengali widow convert to Christianity came into our room and said that a young girl had come to her desiring to accept Christianity, and asked if I should like to see her and talk with her. I told her I should, and asked her to bring the girl into our room. When the girl came in, trembling with fright, I saw before me a young Hindu woman of high caste. She was eighteen years old, and had lived with her husband for eight years. She had now run away from him, and had gone to the house of her aunt with a desire to be a Christian. I afterward learned from her husband that this aunt had frequented his house and instructed his wife, and that he repents of having allowed her to do so. The girl was terrified, fearing that her husband would pursue her and drag her away to his house. If this was done, she knew only too well what would be the result. He would beat her, or perhaps make away with her in some secret way, if she chose to remain firm in her decision to become a Christian. This latter thing has been done many times by the high caste Hindus of India.

To assure her, I told her to have no fears, and that as long as she was in our compound we would not allow him to drag her away by force. She begged to be sent away from Calcutta to one of our mission stations, so she would be out of his reach. Hindu women look up to their husbands as lords, and if they are beaten, they in most cases suffer in silence; therefore some husbands take advantage of this and treat their girl wives very cruelly. She related to me how her husband squandered his wages, and sometimes cruelly treated her. He had, at times when she was beseeching him to leave off his evil associates and bad habits, kicked her away (Bengali people have a custom of falling before one whom they wish to entreat, and holding his feet). Repeated actions of this kind had alienated his wife's affections.

I did not send her away at once, but decided to let her remain, while I would study the matter and learn what could be done legally in such cases. Her husband, finding out her whereabouts, followed her up and stood just outside the gate of the compound, displaying his anger, but did not dare to enter. I went down to the gate and talked with him, and was able to see that he was determined to leave no stone unturned in an effort to regain his wife. I sent him

away, but he returned after three days accompanied by a Hindu friend and a European lawyer. The lawyer told me his business and explained that we were not allowed to detain the woman in confinement without her consent, but that if she would come before us all as wit-



A YOUNG WIFE OF INDIA RENOUNCING HINDUISM

nesses, and say in the presence of her husband that she was staying of her own free will and did not want to live with him longer, she could be free to do as she chose. (This was because of her age. If by chance she had been less than eighteen years of age, this privilege would have been denied her, and her husband could have legally forced her to go to his house.) I called one of our brethren and the girl, and in the presence of her husband, in spite of his entreaties,—she knew they were covering his real feelings,—she told him and us that she

had left him because of his ill treatment, and that now she wished to renounce Hinduism and become a Christian.

Four days later the police inspector called at my house and showed me a deposition by the husband, which had been filed before the magistrate, against the aunt of the girl and myself, in which the husband deposed that his wife had been taken from his house by unfair means and detained in confinement contrary to her will. The police inspector interviewed the girl in my presence and took her deposition, in which she is now on record in the court as having renounced her husband in favor of Christianity. She, however, has told her husband that if he will renounce heathenism and his evil habits and associates and become a Christian, she is willing to live with him. He is now studying hard with our missionary and learning Christianity. We can only hope that in this case the wife's fidelity may be the means of winning the husband also.

Now that everything is settled beyond the danger of legal proceedings, the girl has been sent with one of our lady missionaries to a mission station, to be taught the way of salvation more fully, so that she can be accepted into full fellowship of the church.

Is not this a brand plucked from the burning? Pray that many more such souls may be won for Christ in this dark land.

### Guadalajara, Mexico

GRACE WHITE

At the recent meeting of the conference committee I was sent to Guadalajara to see what I could do in evangelical work in this city where our work was started in Mexico. We have a nice little chapel, but a very small congregation. These few members are of good courage, and are fervently praying for laborers to be sent into this harvest field. The week of prayer was a season we felt did us good. The attendance by our people was almost perfect, and there were nearly always interested visitors. The last Sabbath the offering was about seventy pesos.

We have treatment rooms in the same block in which the chapel is located. There is a fair amount of patronage, considering that no attempt is made to get patients, as there is no one to look after them. Dr. Alice Swayze is able to be there only two or three hours in the mornings, and there is only one nurse, a Mexican woman, who is quite efficient, and who has stayed by the work very faithfully.

The people like the water treatments because they can see the good results so soon, and they recommend them to others. From what I have seen, I am sure that a good doctor with two proficient nurses—a man and a woman—would soon have all he could do. And it would pay financially, too, for these people almost invariably bring the price of the treatment. The results I long to see, however, are the opportunities that

would come to give the truth to them.

Although this is a very strong Catholic place, yet those who have been helped are ready to listen to those who help them. I go to the treatment rooms several times a week, and I have thus had chances to visit with some and to give out tracts, and am even giving Bible readings to one patient. One man told me he would like to learn to cure the people, for he feels such a longing to help them. He is a Christian and seems sincere. He comes to our meetings occasionally, and we hope to get him to study our literature. At present he is teaching in a neighborhood town, and comes to Guadalajara only when in need of treatments. The town where he is seems to be malarial, and doubtless he sees much suffering. Thus it appears there would be plenty of openings to give the message if only we had "the entering wedge."

When I think of the many in the homeland who might "come over into" Mexico "and help us," when I think of there being only one minister in all this republic who can marry and baptize, and of the people who desire those rites,—and, because of lack of laborers, some of them die without having their souls carried out,—then I wonder how long it will be until our prayers for help will be answered.

There is need of ministers, canvassers, doctors, nurses, Bible workers, and teachers in all parts of this country. It is true, conditions are rather unsettled in some places, but as yet none of our people have suffered because of these things, nor have we felt that the Lord would have us move to easier places. The work must be done though the times are "troublous." We can see how God is protecting his work and favoring his workers. The message must be given to this people also. We know there are honest hearts in Mexico, those who long for the truth, and we feel sure they will be given the chance to obey it. Who wants to share in the work that he may have a right to the reward? Who will say, "Here am I; send me"?

◆ ◆ ◆  
**Little Foxes**

MRS. MARY H. WILLIAMS

I PLANTED me a vineyard fair  
In a sacred place apart;  
I had wealth of fragrant blossoms rare,  
But, alas! no bounteous fruitage there,  
In this garden of my heart.

Then I pondered o'er a sage's line,  
"Of the little foxes beware!"  
As the little foxes spoil the vine,  
So little faults spoil this garden mine,  
Though I've digged and watered with care.

If I fight for drops of the latter rain  
To revive the languishing vine,  
Will the quickening sap flow back again,  
And the Spirit's fruit full growth attain  
For the vintage of rare wine?

Lord, help me now to hedge about  
This vineyard, and make it fair  
With purpling fruit; for I have no doubt  
The little foxes may be kept out  
By the strong, high wall of prayer.



**Noon-Hour Prayer**

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

THE text for the following words of comfort and courage is found in Ps. 55:22:—

"Child of my love, lean hard,  
And let me feel the pressure of thy care.  
I knew thy burden, child, I shaped it;  
Poised it in mine own hand; made no proportion  
In its weight to thine unaided strength.  
For even as I laid it on, I said,  
'I shall be near, and while he leans on me,

This burden shall be mine, not his;  
So shall I keep my child within the circling arms  
Of mine own love.' Here lay it down,  
nor fear

To impose it on a shoulder which upholds  
The government of worlds. Yet closer come:  
Thou art not near enough. I would embrace thy care,  
So I might feel my child reposing on my breast.  
Thou lovest me: I knew it! Doubt not then:  
But, loving me, lean hard."

**Requests for Prayer**

7. A sister in Oregon, afflicted with an incurable disease, desires prayer for healing.

8. An aged, afflicted New York sister, who is homeless and obliged to work for food and shelter, is losing her eyesight. She begs us to plead with God earnestly in her behalf.

9. From Wisconsin a friend writes asking prayer for her father, brother, and a cousin, who are under the curse of drink.

10. A sister in the State of Washington, with five children, whose husband is an unbeliever, desires prayer that God will bless her in her isolation, giving her physical strength and spiritual power to train her children for him.

11. A Texas sister, unable to walk, desires prayer for healing.

◆ ◆ ◆  
**The House That McGovern Built**

RECENTLY I attended an auction sale of real estate, and while viewing a piece of property that was under the auctioneer's hammer, was impressed by the effect of a simple statement that the auctioneer made when he was about to let his hammer fall for the third time. He had succeeded in raising the bids until the five-thousand-dollar mark was reached, but that seemed to be the limit. "Gentlemen," said the auctioneer,

raising his hammer for the third time, "I am offered but five thousand dollars for this house,—a house built by Henry McGovern; who will give me fifty-five hundred?"

A gentleman nodded in the affirmative. "Fifty-five hundred I have; give me six thousand."

Another gentleman motioned to the auctioneer.

"Six thousand I have; give me sixty-five hundred."

The former bidder nodded again.

"Sixty-five hundred I have; give me seven thousand."

"It was strange what a jump the bidding took when the auctioneer mentioned the builder," I remarked to a bystander, as the crowd broke up.

"You must be a stranger about here," said the gentleman. "McGovern has a great reputation as a builder, and justly so. If he builds a house, you can be sure that honest work has been put into it from the cellar to the ridgepole."

Seventeen hundred dollars for conscientious work! McGovern, were he to learn of it, might well feel proud of his reputation.

A few days later I learned more of McGovern, the contractor. A carpenter had come to him well recommended as an efficient workman. The first day that he worked for McGovern, the latter stepped up behind him and arrested his arm as he was about to drive home a nail.

"What are you using that split piece of joist for?"

"The boarding will cover it up," said the carpenter.

McGovern took out his notebook and wrote a few words. "Take this to the office and get a week's pay," he said. "I can't afford to keep you any longer."—*Wellspring.*

◆ ◆ ◆  
"SAFETY lies in service. Whoever forgets his fellow men in study of himself — in watching his physical or spiritual pulse, his own emotions, hopes, hurts, or fears — is on the sure road to uselessness if not to insanity. We are here to work out our salvation; not alone to receive it, but to work it out into other lives for the good of the world around us."

◆ ◆ ◆  
THIS is the blessed life — not anxious to see far in front; not careful about the next step; not eager to choose the path; not weighted with the heavy responsibilities of the future; but quietly following behind the Shepherd, *one step at a time.*—*Rev. F. B. Meyer.*



## Jehovah, Jesus

ARTHUR W. SPAULDING

My song shall bless thee, great I AM,  
 Creator mighty, suffering Lamb:  
 Thou ever wast, and ever art,  
 And ever shalt be, time untold;  
 And yet thou stoop'st with loving heart,  
 With boundless love, us to enfold.  
 And ever shall the wonder ring,  
 While all thy power and love we sing,  
 Jehovah, Jesus.

In majesty and glory bright  
 Thou reignest o'er the orbs of light;  
 Afar thy reins of power are flung,  
 Where mortal mind is lost in space;  
 And all the sons of joy have sung  
 At each new record of thy grace,  
 As world on world, with newborn voice,  
 Bade them anew in thee rejoice,  
 Creator, Jesus.

Yet when thy least creation rose  
 To heights of follies and of woes,  
 The lowest depths thou didst descend:  
 On sacrificial altar laid,  
 Didst give thy life his life to mend,  
 And heal the breach his folly made.  
 From death to life in thee restored,  
 We hail thee now our loving Lord,  
 Redeemer, Jesus.

As thou hast been, so thou shalt be,  
 The Master of eternity;  
 From time unknown to time untold,  
 Of might and grace the perfect sum;  
 Thy people's sure defense of old,  
 Thy people's triumph yet to come.  
 Forever one, world without end,  
 Thou our Creator and our Friend,  
 Jehovah, Jesus.  
 Hendersonville, N. C.

## A Rare Opportunity in Michigan

HOWELL.—Not often is a congregation brought to one's door or home, but such has been our experience this past summer. We could not go to the people, so God brought them to us, a company of fourteen Mexican laborers.

Help being scarce, a contractor doing some work for our town, imported these Mexican workmen, who, being ignorant of English, presented an opportunity which we determined to improve. Having a small stock of Spanish papers on hand, we visited their place of abode, and left the papers, after conversing with them a short time in their own language.

The second Sunday after their arrival I held my first religious service with them at their quarters, and for several weeks past have had them come to our home for the meeting. Seven Sundays we have met together, and seven times they have had the opportunity of listening to God's message of love, freed from tradition's errors, and we hope that they will have a few more times to hear it before their departure.

The enemy of all righteousness has by no means been idle. He saw that they were becoming interested, and, taking advantage of a national weakness, used his agents to make them acquainted with the fact that intoxicating liquors could be obtained in Toledo, Ohio, by going there on a Sunday excursion; and through whisky, something not openly obtainable in this county, our work for them has been much hindered. Nevertheless, we trust that some seeds of truth may still be planted that will produce fruit for the kingdom of God.

Our plan for the few remaining weeks is to explain some of the prophecies of Daniel and the Revelation to them. During our nearly ten years' residence among Spanish-speaking people, we always found that the prophecies would catch and hold the attention where all else would fail, and we trust that God will still give us an opportunity to press upon their minds the great truth that in Christ, and in him alone, there is salvation from sin.

FRANK C. KELLEY.

## Protestantism and Romanism Uniting

SIGNS of the times indicate that the image of the beast is rapidly being formed in this country. The making of this image is primarily the work of apostate Protestantism. As it becomes more and more like its model, Protestants come to be more and more in harmony with the principles and purposes of the papal power.

Protestants oppose Rome, but it is a feeble opposition. There are reasons for this weakness on their part. Protestants want civil recognition and protection for certain of their religious beliefs. Catholics are strong in numbers and organization, and they are also committed to the principle of the union of church and state; thus Rome becomes a ready and powerful ally in the securing of all demands of this character.

A recent development illustrating this combination of forces, is seen in the demand by the churches for an increase in the number of navy chaplains. Both Catholics and Protestants indorse government support of chaplains, though it is a distinct departure from the principles incorporated in the First Amendment to the federal Constitution.

The secretary of the Federal Council of the Churches of Christ in America has sent out an official statement, under date of Jan. 21, 1914. This is termed "important, for immediate publication." The name of Henry K. Carroll, associate secretary, Washington, D. C., who was recently appointed by the Federal Council to locate in the city and maintain a Protestant lobby, is seen upon the letterhead.

The thirty-one Protestant denomina-

tions forming the Federal Council may individually repudiate Romanism in a general way; they may oppose certain of its dogmas; but when a matter of common interest and desire is sought, they will readily join hands with their enemy to secure it. In his circular letter the secretary says:—

"Protestant and Roman Catholic forces are united in the effort to obtain additional chaplains for the United States Navy, and at the recent hearing before the House Committee on Naval Affairs at Washington a delegation of religious leaders was led by Rev. Charles S. Macfarland, secretary of the Federal Council, and Rev. L. J. O'Hern, representing Cardinal Gibbons and the Roman Catholic archbishops, in support of a measure adopted by the Federal Council which provides for a chaplain on each battleship."

The secretary further recommends:—

"The chairman of the House Committee on Naval Affairs is Lemuel P. Padgett, of Tennessee; and the chairman of the Senate Committee is B. R. Tillman, of South Carolina; and it would greatly strengthen the situation if the pastors and members of the churches would communicate with them in support of the measure."

There are now three Sunday bills before Congress. These are favored by both Catholics and Protestants. It will be only a question of time when Sunday will be especially protected by civil law. This will be brought about through the influence of this same combination of religious forces. Seventh-day Adventists have long been looking for this time, which will open up the last great epoch for God's people. Now is the opportune moment to labor. True principles of gospel and civil liberty must be given to the people.

Secretary Macfarland realizes that their measure can be strengthened by petitions and letters. For years we have known that such work has had a wholesome influence upon those of our lawmakers who have been appealed to in favor of religious liberty. Shall we not continue to send in the petitions sent out by our various departments?

C. E. HOLMES.

## How God Is Working

ABOUT three years ago an Abyssinian Sabbath keeper, in passing through Virginia, stopped and held meetings in a colored settlement at Thelma. As the result of his efforts, seventy-five or one hundred began the observance of the seventh-day Sabbath.

When this man left the place, the company, not being organized and having no leader, began to diminish in numbers. Many of them drifted back into Sunday keeping, but a few have continued to observe the Lord's Sabbath; and these, learning of the World's Conference to be held at Washington, D. C., last spring, sent one of their number to Washington, asking that some one be sent to give them further light upon the Bible.

Last July I visited them, and held a few meetings. The labor was greatly appreciated. Later, I sent a colored minister there, who held meetings for ten days, but could not remain longer on account of the tent season. A few weeks later, another colored minister visited them, and held a few meetings. All



these efforts helped to strengthen them in the faith.

Last November, Elder J. B. Mallory went there to hold a regular series of meetings, and after six weeks of instruction they felt that they were ready to be organized into a Seventh-day Adventist church. They had given up the use of tobacco, and were ready to walk in all the light of God's Word.

On Sabbath, December 27, I again visited these brethren and sisters for the purpose of organizing a church. I found that quite a perceptible change had been wrought. While they were greatly rejoicing in the new-found faith, the emotional spirit that seemed to move them when I first visited them, had largely disappeared; and a sane, intelligent company of worshipers, just like our older brethren and sisters, had gathered to be organized into a church of Seventh-day Adventists.

After presenting the principal doctrines of our faith and ascertaining that they were in full harmony upon all points and with one another, a church of twenty-three members, all adults, was organized, and a full corps of officers elected.

This company has its own church building, fully paid for, and most of the members own their homes. Elder Mallory will remain for a time to more fully establish them in the faith.

A church school has been started, with Miss Harris, who was educated at Oakwood, as teacher, and the work there is in an encouraging condition. We believe others will soon be added to their numbers. Remember this company in your prayers.

W. J. STONE.

### How the Truth Came to Me

WHEN the work started in England, Elder S. N. Haskell invited the brethren in America to subscribe enough money to send over there fifty copies of our dear old *Signs*, for free distribution. My mother accepted the message these papers brought, and later my sister and I joined her in the observance of the Sabbath. Others of our family have taken their stand for the truth, and the children and grandchildren are giving their lives to the proclamation of the message.

I hope this may meet the eye of some one who donated to that fund for the distribution of literature. Soon the working and waiting will be over, and we shall clasp hands in the kingdom of God.

CAROLINE RANDOLPH.

### Let Us Do Our Part

TRULY the fields are white for harvest, and the laborers are few; but how thankful we are for the few willing hearts that are sacrificing home comforts to answer the call in the far-off fields!

While some are returning to the field to resume their labor, others are making their first trip abroad. Let us pray for them all, but especially for those who are going for the first time to undertake the special work to which the Master has called them.

There is something else our workers need, and that is money. We must pray for means. Let us give generously of what the Lord has intrusted to our care; and if we do not have money laid up in earthly banks, let us go to our heavenly

Banker, who owns all the gold and silver and whose workmanship we are, for God says in his Word, "Ask, and ye shall receive." He certainly will answer our prayer by giving us what is needed.

Let us not disappoint the faithful workers who stand ready to go, but who must wait for means to come into the treasury before they can reach their respective fields. Let us not stop with providing their transportation, but let us give to supply their needs in the field. I am sure we all want a part in this work. Let us claim the blessing which God wants us to have. Let us make ourselves acquainted with these missionaries, and correspond with them. It will cheer their hearts and lighten their burdens. May God bless this work, is my prayer.

MRS. C. C. CIRCLE.

### What One Church Did

SOME twenty years ago we enlisted in the work of the Lord, and during this time our splendid church paper, the *REVIEW AND HERALD*, has never missed its weekly visit to our home, bringing to us comfort and cheer. We read it from cover to cover, and should surely miss the encouraging reports from our workers throughout the world-wide field.

A little over two years ago we left the Iowa Conference, where we had labored for eighteen years, and crossed the Missouri River, settling in Omaha, Nebr. We have enjoyed our labors here, and through the blessing of the Lord about seventy persons have united with the Seventh-day Adventist Church in this place, and a number are now waiting for baptism.

In addition to our church and field work, we have conducted, on a small scale, a Bible training school for city Bible workers. There have been associated with us some noble young men and women, and much of our success is due to their untiring efforts. The members of the Omaha church also have helped us materially.

Our Missionary Volunteer Society is doing splendid work. We have excellent meetings, and meet each week to send out fifty copies of the *Signs of the Times* to relatives and friends not of our faith. We are giving these young people the same Bible training that we give our field workers, and they gladly enter with us into a vigorous soul-saving campaign.

We wish especially, however, to report our Harvest Ingathering work for the encouragement of the *REVIEW* family. During the 1911 campaign we set our stakes for not less than one hundred dollars. We passed this goal so quickly that we decided to make it two hundred dollars; and when we finished our work, the total amount raised was two hundred and fifty dollars. When we entered the 1912 campaign, we set our goal for three hundred dollars, but we raised over three hundred and fifty. Then we asked, "What shall we do for the 1913 campaign?" From many earnest hearts came the answer, "Five hundred dollars our goal for next year." But in making this reply, our people did not count on the terrible tornado that swept over Omaha on March 23, 1913. The residents of the city were solicited for aid in behalf of the sufferers, for rebuilding churches and charitable institutions, and for every conceivable purpose, until we felt that it would be almost a crime to

mention foreign missions in Omaha. A faithful sister in our church, the best solicitor we had, was injured in the wreckage of a home where she was visiting at the time of the storm.

However, in face of all seeming hindrances, our members met, and by faith ordered twenty-five hundred copies of the *Harvest Ingathering REVIEW*. We said nothing about a goal; we just worked and prayed. When the time came for our Harvest Ingathering program, the church was crowded. The Lord worked upon hearts, and at the close of the exercises by the children we had a testimony meeting, for which no human being had planned. As our people rose to speak, each one ended his testimony by laying before the Lord a thank offering; for though most of our people live in the part of the city through which the tornado passed, not an Adventist home was wrecked, not a life lost nor a business broken up among our people. The neat little house where we meet to worship God stands as a monument to the watch care of our Heavenly Father. When the service closed, late in the afternoon, we had passed our five-hundred-dollar mark. Three hundred dollars was collected with the Missions number of the *REVIEW*, and the remainder came as our Harvest Ingathering thank offering. Truly God answers prayer, and seeming difficulties are only stepping-stones to success.

G. R. HAWKINS,  
E. FLO HAWKINS.

### Maryland

BALTIMORE.—The first convention of the colored churches of the Chesapeake Conference was held in the new church at Baltimore, Wednesday night, January 14. The meeting was opened with an address by the president of the conference, Elder R. T. Baer. Services were held all day during the convention, beginning at 7:30 each morning. Elder T. H. Branch, of Philadelphia; Elder F. H. Seeney, of our own conference; Elder J. M. Campbell, of Washington; and the writer constituted the help for the daily services. All the convention sessions were presided over by Elder Baer, and the resolutions passed will appear in the *Union Visitor* and the *Gospel Herald*. There are four churches in this conference, and three of them had delegates present. The good reports of the work in their localities brought from all words of praise to the Lord for his blessings.

The colored churches in this conference are not large, but their liberality to the cause of God shows that they have the work at heart. With a total membership of about one hundred, these believers have given in the past twelve months about seventeen hundred dollars. The money raised for home work added to this makes a total of about twenty-five hundred dollars. Although the church at Dover, Del., was not represented by any delegate, yet the members there are working faithfully to do their best to send the gospel to all the world in this generation. The needs of the colored people are great and urgent. In this large field of 275,000 of these people, with only two workers to labor for them, it is quite a problem to know how to reach them all.

During the convention Dr. H. N.

Sisco and Dr. Bourdeau-Sisco, with a trained nurse, gave a splendid medical lecture and demonstration, which all greatly enjoyed. Excellent services were conducted by Elder Campbell on Friday night. Elder Branch preached the sermon Sabbath morning. At the last service Sunday night the church was filled, and the Spirit of the Lord came very near as Elder Seeney gave a stirring talk on the seven last plagues.

A Sabbath school convention was held Sabbath morning, and a young people's convention in the afternoon. The members of the first church visited these meetings, and greatly enjoyed them. Good papers were read and discussed, and with solos, duets, quartets, and speeches, a profitable afternoon was spent. As the result of all the meetings, we expect to see souls brought to Christ. At the close of the convention, those attending said it was the best meeting they had ever attended, and all were sorry when it was over.

We believe that we shall have an encouraging report to give to the readers of this paper at the close of this year's work among the colored people in this conference; for all present pledged themselves to a deeper consecration in the service of God. We expect great things from the Lord.

GUSTAVUS P. RODGERS.

## 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. 3

#### Intellectual Conditions of Religious Leadership

WE come next to consider the intellectual conditions of leadership. The secretary must be a *student*. Less than this he cannot be.

First, he needs to be a student in order to command the respect of those whom he seeks to lead or influence. I have heard contrasts drawn between two secretaries, the one of meager, and the other of full, mental equipment, in which it was stated that the man of meager equipment reached the hearts of young people more effectively because he did not know too much, and was therefore more like themselves. Other things being equal, it would seem as if the impression made upon young people by a secretary whose mind is well stored and well directed would be deeper and more permanent than that of a secretary who had not risen above their average intellectual level.

A second reason why the secretary, if he is to be a leader in religious work, needs to be a student is that his mind may be kept flexible, discriminating, and appropriating,—flexible, to appreciate the religious viewpoint of others; discriminating, to detect their errors; and appropriating, to adopt and assimilate that which is good and pass it along to others. We read with pity of the poor fanatic of India who thrusts his hand above his head and makes a vow

that he will never take it down again. His arm becomes rigid; in time he cannot use it. But what is that to the intellectual rigidity of the human mind when an individual voluntarily shuts himself off from imbibing God's truth, from enlarging his mental capacity by reading, observation, and counsel, and his mind becomes a machine?

Mr. Darwin records his own experience bearing on this point: "Up to the age of thirty, poetry gave me great pleasure, pictures and music gave me great delight. But now for many years I cannot endure to read a line of poetry. I have also almost lost my taste for pictures and music." What Mr. Darwin did with a part of his brain you and I can do with ours, thus shutting ourselves out from a sympathetic touch with our intelligent fellow associates, and from the power to help mold those less intelligent.

A third reason why the secretary should be a student is that by reading he may keep in touch with the best methods to enter the open door of opportunity into the religious lives of young people. There are hundreds of men, students of human nature, who are studying the best and most successful methods of reaching men. Through the printed page we can learn from these men. To illustrate, take the work for children and young people. Too often we have moved along in our self-appointed way, attempting to cut down the coat of the father to fit the son, supposing that the methods that had been successful with men of forty would be as successful with a boy of fifteen. Meanwhile in educational circles new and better methods were being brought to light for training the boy. The price of such knowledge is hard work.

Recently I read of a physician who had attained a leading position in medical circles of New York. That busy man, carrying forward his work under the pressure of the metropolitan life, in addition to studying his cases and reading medical journals and magazines, gives four hours a day to a close study of the most recent books on medical science and to original work in his own laboratory. This means for him exclusion from social enjoyment, but it means leadership among physicians who are interested in man's physical life. Should this not arouse us to renewed activity in a careful study of practical methods to find avenues into the religious life of our young people?

A fourth reason for the student habit is the relation of mental culture to executive ability. Professor James, in "Talks to Teachers," defines "an uneducated person as one who is non-plused by all but the most habitual situations." On the contrary, he says, "One who is educated is able practically to extricate himself by means of the examples with which his memory is stored, and of the abstract conceptions which he has acquired, from circumstances in which he never was placed before. Education, in short, cannot be better described than by calling it the organization of acquired habits of conduct and tendencies to behavior."

If Professor James's definition is true, a study of books causes a man's horizon to recede as he views the problems of life, and frequently furnishes examples of the best methods to solve problems.

A fifth reason for the secretary's acquiring studious habits is this: Other things being equal, intelligent men appreciate the Scriptures more keenly. I do not forget the great spiritual insight of many so-called ignorant persons, but that does not mean that we must be ignorant to understand the Scriptures, or that because of our ignorance we shall have greater spiritual insight. You remember the two men who quarreled over the interpretation of a scripture; one finally said, "The Lord has no use for your learning," while the other replied, "I know it, but he has less use for your ignorance."

The secretary must be a student if he would sound the depths of truth, otherwise it may be said of him, as Henry Moore said to Southey when asked why he could not write the life of John Wesley: "Sir, the well is deep, and there is nothing to draw with." The secretary who is not a man of student habits is committing intellectual suicide. Ole Bull is reported once to have said, "If I quit practicing on my violin for a day, I notice the difference; if I quit for two days, my friends notice the difference; if I quit for a week, everybody notices the difference." May it not be said of the secretary who fails to maintain his mental development, that soon he will recognize it, a little later his closest associates will recognize it, and finally it will be recognized by those to whom he stands as a religious leader?

A sixth reason why the secretary should be a student is that in order to render the best possible service the best preparation must be made. Any young person looking forward to the secretaryship as a life work should have as much preliminary general education as he can acquire. He should be the equal in culture and training of any young person he may meet. The Y. M. C. A. requires a full college course as preparation for association service.

The prospective secretary may do much in a specific way while in college to prepare himself for this life work. That he should participate actively in the work of the young people's society and the band work goes without saying. A faithful performance of committee service, the leadership of prayer bands, the daily study of the Bible as a life habit, the cultivation of a genuine interest in men, which seeks to enlist them in Christian life and service,—these things would at once suggest themselves as training elements of wider application than to student life alone. He should endeavor to become, while in college, what he must be after he leaves it, "All things to all men."

It is necessary for the secretary to study the habits, lives, and characteristics of young people and children. This means a study of physiology in order to know the body, of psychology and literature in order to know the mind, of sociology in order to understand the social nature, and religious pedagogy in order to sympathize intelligently with young people and to be able to help them solve the great problems which confront our youth.

The secretary must also devote time to personal culture. The reasons for this are numerous. Those for whom he works are keen to detect shallowness, and very free to expose it. Again, a new and growing work, like the work

for our young people, demands men who can create, men who see visions; and narrow, ignorant men do not possess these characteristics. To reach the head of his profession, the secretary must spend much time in hard study, not only along the lines of young people's problems, but along a general line that will enable him to converse freely and intelligently with the ordinary church member or high school student.

To the man with the enthusiasm of youth spurring him on to begin life's battles, and with a sense of the great opportunities offered in the Missionary Volunteer movement, this may appear a long road to travel before entering upon his life work. But if the man with no higher purpose than to serve his own ends will put years into his preparation, should not the man who wishes to be of service to God and his fellow men through the medium of the Missionary Volunteer movement, be willing to devote the necessary time and energy to securing an equipment, which, however complete, will be taxed to the utmost by the demands that will be made upon it?

The French proverb says, "Man is young as long as he grows," and we might add, The secretary is useful as long as he grows; and if, like our Saviour, he grows in wisdom and in stature and in favor with God and man, there need never come to him any questions as to his approaching the "dead line" or the age limit.

C. L. B.

## Educational Department

J. L. SHAW . . . . . General Secretary  
W. E. HOWELL . . . . . N. Am. Div. Asst. Secretary

### Ministerial Reading Course

#### Reading Schedule for February

THE Reading Course for February includes 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.

#### The Value of Prayer

The value of prayer in the preparation of a sermon cannot be overestimated. The minister should be much in secret prayer. It is in communion with God that, as a messenger, he receives the message from God. We are living in an age of great intensity and activity, and one of the chief dangers of the Lord's servant today is the many forms of activity in the church, keeping the worker from the hours of prayer and meditation so necessary to a successful ministry. In "Pastoral and Personal Evangelism," by Dr. Goodell, we read:—

"Before one undertakes actual evangelistic work there must be thorough preparation. The first preparation is that wrought by prayer.

"It is of the utmost importance for Christian people to have clear ideas concerning prayer, that they may neither minimize its power nor charge God foolishly. The most of the men who have

moved this world toward God were men of prayer. If we turn to the Word of God, there stands Abraham interceding for the worldly Lot, and Jacob wrestling with the angel till the break of day. There is Moses praying for his people, and Elijah opening and shutting the gates of heaven by the leverage of prayer. The psalms themselves are little more than communion and petition with accompanying ascriptions of praise for answered prayer. Here is the Master for himself, the greatest of all examples, spending whole nights in wilderness and mountain, transformed by prayer, that he may be transfigured through faith. As Dr. Watson says, 'One remembers in modern times the multitude of believing men who have wrought marvels by prayer; how the more Martin Luther had to do, the more he prayed; how Cromwell on his deathbed interceded for God's cause and God's people in the finest prayer ever offered by a patriot; how it is written of the "Saints of the Covenant" in Scotland that they lived "praying and preaching" and that they died "praying and fighting." What possessed those men that they undertook no work till they had first met with God, that they turned unto him in every hour of defeat, that they carried to his feet the trophies of their victories?'

Of the purpose of prayer, the same author says:—

"The great purpose in prayer is that we may change eyes with God, that we may lay down our plans at his feet, and receive instead his perfect will. Jesus himself becomes our example in the garden of Gethsemane. Under the spell of prayer the cry, 'Let this cup pass,' changes to, 'Thy will be done.' . . .

"What is the agony of Gethsemane if a man can get out of it a victory like that? Many of us are not insistent in our prayers. We pray and run away. We do not wait to see if God is not handing down some great gift for us. Manton, the old Puritan preacher, quaintly says, 'Foolish boys that knock at a door in wantonness will not stay till somebody cometh to open to them; but a man that hath business will knock and knock again until his call is answered.' When we use our telephones, we are not content until we hear the voice of the one we seek. There are many who undertake to talk with God, but they hang up the receiver before the answer comes. Wait until there is an answer from the responsive heavens; wait until there is borne in upon your soul the fact of God's abiding love and care for you. Then you can arise from your knees and go forty days, if necessary, in the strength of that revelation of the heart of God.

"The value of prayer in evangelistic work would be hard to overestimate. Nothing is so productive of that indefinable power which is felt better than described, but which gives unspeakable unction to the proclamation of the truth. But we are persuaded that many utterly misapprehend the part which prayer is to play in the prosecution of revival work. They seem to think that one has only to retire to his study and spend his time in supplication before God, and that in answer to that supplication a strange spirit will pervade the community, hardened men will grow tender, and those who have never gone to the house of the Lord will be constrained to turn their

faces thither. We would not for a moment deny that miracles of grace are wrought through prayer, but we are persuaded out of our experience that prayer will be unavailing unless we go out ourselves to answer, at least in part, our own petitions."

#### Sermon Plans

Henry Ward Beecher says of conventional plans in sermon building:—

"Much of the effectiveness of a discourse, as well as the ease and pleasure of delivering it, depends upon the plan. Let me earnestly caution you against the sterile, conventional, regulation plans that are laid down in the books, and are frequently taught in the seminaries. There is no one proper plan. You are not like a bullet mold, made to run bullets of the one unvarying shape. It is quietly assumed by the teachers of formal sermonizing that a sermon is to be unfolded from the interior, or from the nature of the truth with which it deals. That this is one element, and often the chief element, that determines the form of the sermon, is true; but it also is true that the object to be gained by preaching a sermon at all will have as much influence in giving it proper plan as will the nature of the truth handled, perhaps even more. Nay, if but one or the other could be adopted, that habit of working which shapes one's sermons from the necessities of the minds to which it is addressed is the more natural, the safer, and the more effective."

#### Great Sermons

Among the many helpful suggestions to Yale students, Mr. Beecher gave the following caution on the subject of "great" sermons:—

"The themes you will handle are often of transcendent greatness. There will be times continually recurring in which you will feel earnestly the need of great power; but the ambition of constructing great sermons is guilty and foolish in no ordinary degree. I do not set out to do that thing. Sermons that are truly great come of themselves. They spring from sources deeper than vanity or ambition.

"When the hand of the Lord is laid upon the heart, and its energies are aroused under a divine inspiration, there may then be given forth mighty thoughts in burning words, and from the formative power of this inward truth the outward form may be generated, perfect, as is the language of a poem. Perhaps I should have said *show* sermons, rather than *great* sermons,—sermons adapted to create surprise, admiration, and praise, sermons as full of curiosities as a peddler's pack, which the proud owners are accustomed to take in all their exchanges and travelings as their especial delight and reliance. Often they are baptized with fanciful names. There is the 'Dew Upon the Grass' sermon, and the 'Trumpet' sermon, and the sermon of the 'Fleece,' and the 'Dove and Eagle' sermon, and so on. Such discourses are relied upon to give men their reputation. To construct such sermons, men oftentimes labor night and day, and gather into them all the scraps, ingenuities, and glittering illustrations of a lifetime. They are the pride and the joy of the preacher's heart; but they bear the same relation to a truly great sermon as a kaleidoscope, full of glittering bits of glass, bears to a telescope, which unveils the glory of the stellar universe. These

are the Nebuchadnezzar sermons, over which the vain preacher stands, saying, 'Is not this great Babylon, that I have builded for the house of the kingdom by the might of my power, and for the honor of my majesty?' Would to God that these preachers, like Nebuchadnezzar, might go to grass for a time, if, like him, they would return sane and humble!" J. L. S.

## Publishing Department

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

### Comparative Summary for Foreign Periodicals

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

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

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

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

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

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

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

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

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

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

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

December, 1912, 528,293 copies, value \$12,848.09; 1913, 390,458 copies, value \$11,808.12.

### Mexico

#### Victory Among Both Federals and Rebels

WHILE the warring factions in Mexico are still carrying on their civil strife and keeping the country in a turmoil, our colporteurs are quietly at work, going in and out among both federals and rebels, successfully scattering the books and periodicals containing the last warning message. Writing from the south of Mexico, Brother J. A. P. Green, the general agent, says:—

"The war seems to be the only subject of conversation among the natives, but we love to talk to them of better things. It will require something more than wars and revolutions to take away the desire of the colporteur to carry on his work. Some of our boys may have to go aboard Admiral Fletcher's flagship for four or five days while the cannons are pouring their volleys into the city of Tampico, but when it is over, back to the work they will go.

### Colporteurs' Summary for December, 1913

UNIONS	AGTS.	HRS.	Books		Periodicals		
			VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
<b>ATLANTIC</b>							
Maine	5	109	\$ 87.60	\$ 63.15	810	\$ 81.00	\$ 91.00
N. New England	11	210	249.00	205.83	252	25.20	46.40
Massachusetts	9	403	399.05	225.85	1775	177.50	172.50
S. New England	4	224	184.05	.....	1124	112.40	87.50
New York	10	345	341.75	573.55	645	64.50	124.70
W. New York	10	392	368.91	119.05	239	23.90	197.80
Gr. New York	16	692	739.64	321.19	5900	590.00	428.50
Totals	65	2375	2370.00	1508.62	10745	1074.50	1148.40
<b>COLUMBIA</b>							
Ohio	25	2061	1596.60	479.25	1629	162.90	389.70
West Virginia	7	773	923.90	471.05	139	13.90	11.50
Chesapeake	6	369	284.00	333.05	382	38.20	52.00
E. Pennsylvania	7	565	429.90	674.10	467	46.70	235.10
W. Pennsylvania	5	589	631.96	766.51	621	62.10	120.10
New Jersey	7	495	446.10	448.85	1990	199.00	120.10
Dist. of Columbia	7	454	259.95	181.30	526	52.60	131.80
Virginia	11	400	161.05	23.00	862	86.20	86.50
Totals	75	5706	4733.46	3377.11	6616	661.60	1146.80
<b>LAKE UNION</b>							
E. Michigan	7	459	235.48	355.25	3680	368.00	170.30
W. Michigan	5	455	213.20	79.75	261	26.10	61.90
N. Michigan	7	244	105.55	148.40	280	28.00	41.00
Wisconsin	2	178	130.90	168.35	750	75.00	142.50
N. Illinois	2	149	54.35	293.40	5235	523.50	280.00
S. Illinois	10	1012	791.08	477.40	101	10.10	62.50
Indiana	13	897	602.65	191.00	585	58.50	29.60
Totals	46	3394	2133.21	1713.55	10892	1089.20	787.80
<b>EASTERN CANADIAN</b>							
Ontario	2	....	492.25	127.25	736	73.60	121.70
Quebec	3	....	185.90	.....	200	20.00	65.00
Maritime	3	....	128.50	.....	10	1.00	.50
Newfoundland	..	....	.....	12.75	90	9.00	.....
Totals	8	....	806.65	140.00	1036	103.60	187.20
<b>SOUTHERN</b>							
Louisiana	18	1117	658.25	103.25	280	28.00	45.00
Alabama	8	552	318.50	477.25	375	37.50	44.40
Kentucky	12	671	504.00	352.75	1060	106.00	111.00
Mississippi	12	958	596.20	322.85	490	49.00	45.20
Tennessee River	8	729	485.00	251.45	510	51.00	194.70
Totals	58	4027	2561.95	1507.55	2715	271.50	440.30
<b>SOUTHEASTERN</b>							
Cumberland	8	454	130.30	271.00	60	6.00	35.00
Georgia	9	700	441.50	485.80	1035	103.50	240.50
North Carolina	11	1039	694.35	431.35	750	75.00	162.50
South Carolina	12	1169	817.86	307.50	860	86.00	27.00
Florida	7	510	684.89	421.53	210	21.00	37.00
Totals	47	3872	2768.90	1917.18	2915	291.50	502.00
<b>SOUTHWESTERN</b>							
Arkansas	16	280	611.05	531.70	177	17.70	9.50
Oklahoma	24	471	380.75	488.20	712	71.20	75.50
W. Texas	6	111	89.20	74.65	60	6.00	.....
S. Texas	12	534	217.50	244.20	525	52.50	39.40
N. Texas	14	513	226.25	145.75	175	17.50	27.50
New Mexico	4	126	38.60	388.55	250	25.00	37.50
Totals	76	2035	1563.35	1873.05	1899	189.90	189.40
<b>CENTRAL</b>							
N. Missouri	11	334	529.65	.....	1181	118.10	15.40
S. Missouri	12	603	988.95	384.60	514	51.40	14.50
E. Colorado	..	....	.....	351.25	665	66.50	86.00
W. Colorado	..	....	.....	387.00	317	31.70	8.50
Nebraska	10	213	239.65	110.80	950	95.00	204.00
Wyoming	..	....	.....	.....	.....	.....	60.00
E. Kansas	..	....	.....	374.20	260	26.00	77.50
W. Kansas	20	367	379.30	412.60	456	45.60	70.00
Totals	53	1570	2137.55	2020.45	4343	434.30	535.90
<b>NORTHERN</b>							
Iowa	..	....	.....	224.10	4948	494.80	348.20
Minnesota	6	230	264.00	66.00	2908	290.80	153.00
North Dakota	11	451	759.98	.....	682	68.20	15.50
South Dakota	2	25	84.30	.....	123	12.30	46.00
Totals	19	725	1108.28	290.10	8661	866.10	562.70

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE	VALUE	NO. COP.	VALUE	VALUE
			1913	1912		1913	1912
<b>PACIFIC</b>							
California	18	228	\$ 102.25	\$.....	1565	\$ 156.50	\$.....
N. Cal.-Nev.	14	197	226.80	1015.35	479	47.90	45.10
Arizona	4	185	163.25	1065.00	....	.....	1.00
S. California	29	407	657.65	863.55	1841	184.10	240.70
Utah	..	....	.....	41.00	140	14.00	1.50
Gen. California	21	205	678.55	753.30	805	80.50	29.20
California Coast	..	....	.....	285.80	307	30.70	174.30
<b>Totals</b>	<b>86</b>	<b>1222</b>	<b>1828.50</b>	<b>4024.00</b>	<b>5137</b>	<b>513.70</b>	<b>491.80</b>
<b>NORTH PACIFIC</b>							
W. Washington	17	....	256.07	191.50	2150	215.00	304.60
Upper Columbia	4	81	156.60	846.05	270	27.00	35.00
W. Oregon	13	199	182.25	523.20	925	92.50	307.80
S. Idaho	..	....	.....	.....	360	36.00	35.20
Montana	10	....	185.27	158.95	1025	102.50	50.00
S. Oregon	6	55	127.75	132.70	187	18.70	27.00
<b>Totals</b>	<b>50</b>	<b>335</b>	<b>897.94</b>	<b>1852.40</b>	<b>4917</b>	<b>491.70</b>	<b>759.60</b>
<b>WEST CANADIAN</b>							
Alberta	..	....	267.90	.....	125	12.50	166.00
Manitoba	..	....	75.56	.....	620	62.00	5.50
British Columbia	4	151	254.53	.....	3210	321.00	16.50
Saskatchewan	..	....	141.04	.....	240	24.00	33.80
<b>Totals</b>	<b>4</b>	<b>151</b>	<b>739.03</b>	<b>.....</b>	<b>4195</b>	<b>419.50</b>	<b>221.80</b>
Subscription lists					27806	2780.60	3183.50
Foreign and miscellaneous					7627	762.70	962.70
<b>FOREIGN UNION CONFERENCES AND MISSIONS</b>							
Philippine Islands	..	....	.....	375.70	....	.....	.....
British	51	4054	1908.05	2428.36	185126	3776.81	1135.24
Australasian	77	5248	9841.68	7564.83	....	2121.03	2103.92
South African	11	1131	1845.48	1522.60	788	50.82	78.52
Indian	18	2701	592.66	511.60	....	.....	.....
Scandinavian	91	10605	4542.27	3251.38	5802	365.19	266.59
E. German	95	8148	2420.24	.....	65780	1587.69	8149.20
W. German	106	8922	2873.98	13987.00	86326	2209.50	.....
Danube	33	3072	868.59	.....	3658	.....	.....
Gen. European	97	9835	3116.79	.....	21613	674.05	.....
Russian	22	....	1362.40	1156.05	....	29.78	.....
Siberian	2	....	236.07	77.36	....	.....	.....
Latin	8	799	550.85	1029.23	7001	216.04	173.61
Mexican	2	226	535.00	.....	7750	361.96	387.56
Porto Rico	2	....	290.40	83.70	....	4.88	131.35
Cuba	5	180	370.25	1054.00	....	17.27	43.60
W. Caribbean	5	....	570.42	.....	2345	175.70	.....
E. Caribbean	1	....	348.50	.....	....	.....	.....
Levant	9	542	41.83	92.14	....	.....	.....
Korean	..	....	4.12	.....	2842	71.05	.....
South American	13	626	1440.55	2506.10	36	99.05	236.89
Japan	8	1049	14.27	.....	1391	47.30	.....
Brazil	9	....	1249.30	1427.85	....	.....	.....
Canary Islands	1	....	1067.40	.....	....	.....	.....
China	..	....	.....	.....	....	.....	141.61
<b>Totals, foreign</b>	<b>666</b>	<b>57138</b>	<b>36091.10</b>	<b>37067.90</b>	<b>390458</b>	<b>11808.12</b>	<b>12848.09</b>
<b>Totals, N. Am.</b>	<b>587</b>	<b>25412</b>	<b>23648.82</b>	<b>20224.01</b>	<b>99504</b>	<b>9950.40</b>	<b>11119.90</b>
<b>Grand totals</b>	<b>1253</b>	<b>82550</b>	<b>\$59739.92</b>	<b>\$57291.91</b>	<b>489962</b>	<b>\$21758.52</b>	<b>\$23967.99</b>

**Comparative Book Summary**

	1908	1909	1910	1911	1912	1913
Jan. ....	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88
Feb. ....	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12
March ..	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42
April ...	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45
May ....	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01
June ...	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38	139,217.06
July ...	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74
Aug. ...	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64
Sept. ...	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70	73,732.12
Oct. ....	62,719.91	52,669.91	62,461.13	81,367.89	70,219.07	84,013.90
Nov. ...	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68
Dec. ...	39,873.18	45,759.73	54,663.93	58,386.24	57,291.91	59,739.92
<b>Totals</b>	<b>\$681,794.24</b>	<b>\$775,741.18</b>	<b>\$849,140.76</b>	<b>\$976,218.80</b>	<b>\$1,017,684.13</b>	<b>\$1,051,766.94</b>

**Comparative Summary of American Periodicals**

	1910	1911	1912	1913	1910	1911	1912	1913	
Jan.*	89462	122202	121666	177080	Aug.	152520	215773	183119	153849
Feb.	116198	99234	144257	201659	Sept.	120020	135179	173077	127017
March	132165	244003	207529	166499	Oct.	116157	164537	587830	126562
April	183981	142757	189488	152088	Nov.	102795	110326	108755	100351
May	174886	141204	162220	166465	Dec.	99137	98541	111199	99504
June	193727	145025	163120	156550					
July	222146	197582	191937	176772	<b>T's,</b>	<b>1703194</b>	<b>1866363</b>	<b>2344207</b>	<b>1804396</b>

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

"Two of us are working here in the southern part of Mexico, where rumors of revolution were also thick, but just at present everything is quiet. In Puerto, Mexico, in 100 hours we took \$597 worth of orders and delivered \$413 worth of books. In the next town we sold 173 pesos' worth of books in three days.

"There is no such thing as defeat in this work. We have had enough here to discourage ten men, but thanks be to God for what he has wrought. I must tell you how the prominent men in the city have helped in this work. Even the governor assisted me, as he canvassed the governor-general and took his order for me. Following is a list of officials who have taken our book:—

- "The military governor
- "General secretary of the governor
- "Private secretary of the governor
- "Lieutenant governor
- "General treasurer of the government
- "Director general of public works
- "Chief of police
- "Secretary of police department
- "Inspector of schools
- "Two magistrates

"With this list we had easy sailing. The business men were very enthusiastic. One of them had heard about the book, and immediately said, when we called, 'I want one in the best binding.' He then took my book, saying, 'Wait a minute,' and went out. He soon returned and said, 'I will take five in the best binding.' It is very encouraging to be able to sit still and let the people sell our books for us."

**News and Miscellany**

Notes and clippings from the daily and weekly press

— On January 24 the Alaskan railroad bill passed the Senate. This authorizes the construction, at a cost not to exceed \$40,000,000, of a government-owned railroad in Alaska.

— It is generally believed that President Huerta of Mexico will soon either resign or be forced to leave the capital. In either event, it is reported that 3,000 American marines are ready to land and proceed to Mexico City. This force will not only protect Americans and foreigners from massacre, but guard the city from attack by Villa and his rebel troops. With Huerta eliminated from affairs, it is believed the United States government, to avert a continuance of present troubles, will not permit any man named by Huerta as his successor. A fair election will be guaranteed.

— Surrounded by troops and coast artillery, Miss Fern Hobbs, secretary to Governor West of Oregon, has closed all saloons at Copperfield. Martial law was declared and saloon keepers were given a few hours to ship every quart of liquor and their saloon fixtures out of the county. There was great excitement when Miss Hobbs demanded the resignations of all members of the city council and other city officials on the ground that they had violated the ordinances regulating saloons. Her demand was refused, and Governor West's representative at once ordered Col. B. K. Lawton, superintendent of the State penitentiary, to declare martial law.

— It is estimated that the Protestant churches of America gave over \$16,000,000 for the cause of foreign missions last year.

— Mr. and Mrs. Francis B. Sayre, the White House bridal couple, arrived in Washington last week, returning from a two-month honeymoon in Europe. They will spend a short time with the President's family before taking up their residence in Williamstown, Mass.

— On January 24 London was reported to be in the throes of the greatest industrial crisis the city has faced in many years, with every indication that the situation would become more acute. More than 200,000 men were out on strike in a dispute involving the coal drivers' and building trades' unions. The coal men seized the psychological moment to strike, for the city was in the grip of one of the most severe cold spells of the winter. The resulting shortage of fuel caused much suffering in the poorer sections of the city.

— Henry Ford, of the Ford Motor Company, of Detroit, Mich., a plant employing over 20,000 men, has announced his decision to divide a ten-million-dollar annual bonus among the employees of the firm. Beginning January 12 and continuing monthly, the wages of all men more than twenty-two years of age were doubled, regardless of the length of time they had served the corporation. The working day has been shortened to eight hours. This decision to create a system of profit sharing among their workmen has brought a storm of protest from industrial leaders, and is branded as "an economic mistake."

— Lord Strathcona and Mount Royal, high commissioner for Canada, died January 21. His life spanned nearly a century, and his active career a full three quarters. In his eighteenth year, as Donald Smith, he sailed from Scotland for Canada. His first years in Canada were those of an adventurous youth in what was then a real wilderness. Later he bent his energies toward opening up the West, and he is credited with having pressed the Canadian Pacific Railway to completion across the continent. He also had political experience as a member of the Manitoba legislature and the Dominion parliament for many years.

— A semicontractual agreement among sixteen European nations not to participate officially in international exhibitions except at three-year intervals, beginning October, 1912, was reached by representatives of these governments at a meeting in Berlin, Oct. 8-14, 1913, according to information made public recently. The American government was represented only unofficially at this meeting, and did not become one of the signatory nations. A copy of the document of agreement—the original is in possession of the French government—has been placed in the hands of the State Department. The understanding, known in Europe as the Berlin agreement, is the sole basis for the recent reputed anti-American contract apparently manifesting itself in a refusal to give official recognition to the Panama-Pacific Exposition at San Francisco, according to the opinion of the American peace committee.

## NOTICES AND APPOINTMENTS

### 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*.



### Southwestern Union Conference

THE next session of the Southwestern Union Conference will be held in Keene, Tex., April 1-12, 1914.

G. F. WATSON, *President*;  
C. E. SMITH, *Secretary*.



### 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 "Watchman"

(Religious Liberty Number)

THE *Watchman* for February, now ready, is one of the best numbers of this magazine ever printed. The cover design is simple yet striking, and will be highly prized because of its excellent portraits of Washington, "the Father of his Country," and Lincoln, "the Preserver of his Country."

From the original, second-page poem, "Liberty," to the closing words of appeal, on page 95, every article rings true as tried steel to the fundamental principles of the gospel and of soul liberty.

The editorials of this month—"Man in the Place of God," "Liberty of Conscience in Tennessee" (the Rooker trial at Waverly), "Italy's Bolt From the Blue," and "The Rights of Man"—are especially able and striking.

The Outlook, our General Articles, Washington Correspondence, and Things Here and There, are all of absorbing interest. In short, the February *Watchman* is brimful of good things and abounds in selling points.

Order at once through your tract society.



### The "Watchman" for March

SOME of the leading articles to be found in this issue are as follows:—

Is the World Growing Better?  
Some Signs of the Times.  
Nation-Wide Prohibition.

The Other Side of Death.  
Italy's Bolt From the Blue (Concluded).  
Revelation 11: The Kingdom at Hand.  
Rapid Increase of Cigarette Smoking Among Women.

Another War Predicted.  
Aggressive Mormonism.  
A New Catholic Federation.  
The Blessings(?) of Militarism.  
The Wages of Sin.  
The Return of the Jews.  
The Change of the Sabbath.  
The Mystery of Godliness.  
The Mystery of Iniquity.

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### Business Notices

WANTED.—Four men to work at cement work with a mixer, and to dig for cement culverts. Steady work and good wages. No one but Adventists need apply. Address C. M. Cox, R. F. D. 4, Chariton, Iowa.

WANTED.—Good, strong woman for general housework (in the country). Salary four to five dollars a week to right party. Must be Sabbath keeper. References exchanged. R. Fennell, Elkridge, Md.

"BEYOND THE SHADOW," a booklet of poems (96 pages) by Miss Pearl Waggoner, can be procured in dark-brown paper binding for 45 cents; green cloth, 75 cents; undressed leather, \$1.25. Address the author, Hinsdale, Ill.



### Address Wanted

WILL any one knowing the whereabouts of Laura Lund, who accepted the truth at the last General Conference, kindly send her address to her cousin, H. M. Lund, Box 245, Christiania, Norway?



### Publications Wanted

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

Miss Mac Sudduth, Stonewall, Ga. Continuous supply.

M. C. Strachan, Coconut Grove, Dade Co., Fla. *Signs, Watchman*, and *REVIEW*.

Mrs. H. J. Groves, 18 Tallman St., Bath, Maine. *Instructor, Signs* (weekly and monthly), *Protestant Magazine, Bible Training School*, and *Watchman*.

## The Advent Review and Sabbath Herald

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so thoroughly exposes this legalized outlaw in every phase of its work, it cannot fail to win thousands away from its support, bondage, and destruction. Who will help us place the Instructor in the homes of all the people?

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10. OUR PARADISE HOME - - -	.15	.09

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

At the beginning of the winter season, when the evenings are getting long, the time is very opportune for circulating these splendid new publications among your friends and neighbors. Notice the special price in quantities, shipped by freight. Our churches should order from their librarians, and thus get them at the cheapest price.

REVIEW AND HERALD PUBLISHING ASSN., Washington, D. C.  
ORDER OF YOUR TRACT SOCIETY



WASHINGTON, D. C., FEBRUARY 5, 1914

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THE February number of the *Protestant Magazine* should be read by every Seventh-day Adventist. It contains important matter.

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

THIS week Brother W. M. and Mrs. Crothers, of Michigan, are sailing for Jamaica, West Indies, having spent a few days in Washington on their way eastward. While going to that field at their own charges, to seek a climate more favorable for Brother Crothers's health, these workers hope to find many opportunities for missionary service.

AFTER years of faithful, untiring service as president of the Central Union Conference, Elder E. T. Russell, at the recent meeting of the union, retired from the presidency to a much-needed and well-earned rest. Elder R. A. Underwood, president of the West Pennsylvania Conference, was elected to the presidency of the Central Union Conference.

ON a post card from Jerusalem, Brother Ludwig Krug writes: "A French airman the other afternoon landed in the road to Bethlehem, just outside of Jerusalem. It is the first time that Jerusalem has seen an aeroplane. Thousands of people crowded to the landing place to see the flying machine, and the usually quiet city was in a fever of excitement. Next day the flier took his departure, flying in the direction of Bethlehem on the way to Cairo." Newspaper readers will already have heard of this incident. It certainly affords a contrast of the new and the old, this modern flying machine in the roadways of old Jerusalem.

IN a letter to this Office, Brother J. J. Wessels, manager of the St. Helena Sanitarium, says: "We have just decided to erect a new building between the hospital and the main building, which we hope to have completed early in the present year."

THIS week Miss Mimi Scharffenberg was booked to sail from San Francisco for Japan and Korea, returning from the furlough which brought her to the last General Conference. We are sure that many prayers will follow her back to the field, where her services have been so helpful in winning souls to the Lord.

Twenty Thousand Subscribers

THE REVIEW AND HERALD ought to possess a subscription list of twenty thousand as the least conservative estimate. It already possesses three fourths of this number. Will you be one of fifteen thousand readers to secure the additional five thousand subscribers during the year to come? Learn by inquiry who among the members of your church are regular subscribers to the paper. You will then be able understandingly to begin a campaign in behalf of our church paper. Tell your brethren and sisters the blessings which have come to you through its ministry.

Elder H. M. Kelley, of the Northern Illinois Conference, says of the REVIEW AND HERALD:—

"I am sure there is no paper printed today that fills its place more perfectly than the good old REVIEW. It bears a weekly message of faith and courage to our people everywhere. The REVIEW points the way, and they follow on to success. It is the voice of the church speaking to the church and for the church. For its continued success I shall work and pray."

Dear reader, will you not do the same? If every one will unite with Brother Kelley in this earnest purpose, the next few months will witness a large addition to our subscription list.

FROM the *Central Union Outlook* we note that Dr. L. A. Sutter, of Boulder, Colo., has been chosen medical superintendent of the Kansas Sanitarium, at Wichita, Kans. Since Dr. Sutter's graduation he has spent one year taking post-graduate work in the General Hospital of Massachusetts, near Boston, and at the Bellevue Hospital, in New York City.

IN a letter from Elder O. Montgomery, president of the Southeastern Union Conference, he says: "We certainly have great reason to rejoice and to praise our Heavenly Father for the rich blessings he has bestowed upon our part of the field this last year. The Grayville meeting was certainly a season of refreshing and of drawing near to God. Every worker returned to his field with a broader vision, with a new consecration to God, and with a purpose to finish the work in this generation."

Writing for the "Review"

WE greatly appreciate the excellent articles which we receive from our workers throughout the field for the columns of the REVIEW. These we acknowledge and place in our files, to be used as soon as our space will permit. We are glad also to receive from our workers reports of their labor. A record of what God is doing in the salvation of souls always proves an encouragement to the entire church.

We are sure, however, that we are not making an unusual or an unreasonable request in asking that the articles and reports which are sent for publication in the REVIEW be prepared especially for the columns of our church journal.

Many of our readers have both the REVIEW and their local paper. It is an injustice to them to have articles duplicated in the two papers.

Then, too, the space in our church journal is necessarily limited. We run each week from eight to ten general departments. We can devote only two or three pages in each issue to reports from the field, and about the same amount of space to general articles. It does not seem consistent for us to duplicate in the REVIEW articles which have already been printed, while we have in our files excellent contributions awaiting space for publication.

There are times when the editors of the REVIEW feel justified in reproducing reports of important meetings which have already appeared in print, but they have access to these reports in the various denominational papers which come to their desk. After the publication of articles in our general church paper, we have no objection to their use in any paper in the world.

IN a recent letter Elder W. H. Thurston, president of the Wisconsin Conference, says this regarding the results of 1913: "I am pleased to say that the year 1913 closed very satisfactorily with us, and we received the largest tithe for the month of December, I think, that we have ever received in one month. Our offerings for missions were better than for the year before; and while we did not reach the goal, we are thankful for the increase over the previous year. This is very encouraging, for it shows that the people are becoming more willing as they realize that we are in the days of the Lord's power. The message is being finished, and the people have a mind to give. We feel greatly encouraged as we enter the new year, and are hoping and praying for greater results this year than ever before."

IN a letter to the Mission Board, Elder J. E. Fulton, of Australia, reports the receipt of a letter from Pitcairn Island telling of special blessings there in their meetings. "The people here are trying to help one another as never before," the letter said. Ships had not been calling frequently. Elder Fulton adds: "They have a little house to which they bring their arrowroot, fungus, corn, dried bananas, etc., but as they have not had opportunity of disposing of the tithe to passing vessels, much of it has spoiled; and yet the people bring in the tithe. Certainly this shows faithfulness on their part."