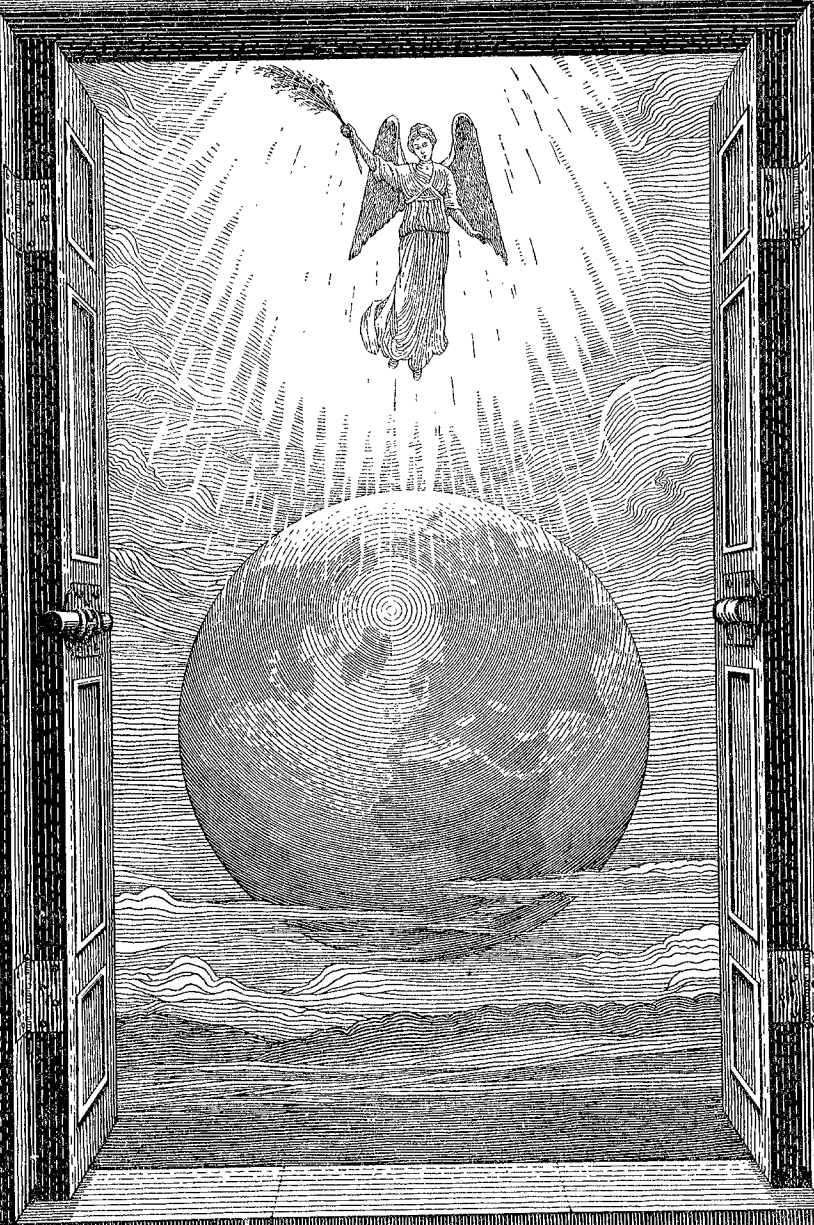


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

THE WORK AND THE WORKERS

THE first order from the Washington (D. C.) Sanitarium for the March *Life and Health* calls for 2,500 copies. Have you seen this number?

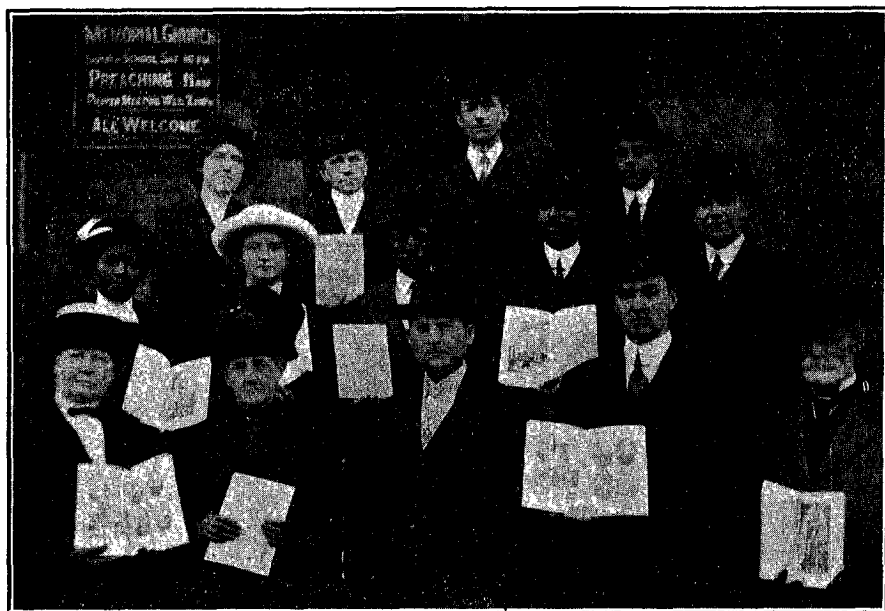
THIRD large edition of the February *Protestant Magazine* now ready! Please get your orders in early. Holding forms for a fourth edition!

ELDER H. C. HARTWELL, president of the Massachusetts Conference, writes to ask that we reserve at least 2,000 copies of the February *Protestant* to be mailed to every Protestant clergyman in Massachusetts. He says: "Be sure to have enough on hand."

A FEW of the records made by the various local conferences in the sale of the February *Protestant* up to February 10 will be of interest: District of Columbia, 3,905 copies; Ohio, 1,497; East Michigan, 1,105; New Jersey, 1,020; Eastern Pennsylvania, 1,010; West Pennsylvania, 611.

my return," said the woman. And she tells the manager of the *Protestant Magazine* that her name has never been off the list since that time, and never will!

THERE will be an enormous demand for the March *Protestant*, owing to the fact that it will contain a photograph of President Wilson's letter to our editor in regard to Mr. Tumulty, his Catholic private secretary; also "Miss Columbia and the Pope"—a two-page cartoon from *Puck*; photographs of Roman Catholic Church lottery tickets for "free masses," several strong articles on "Jesuit Principles Up to Date," etc.



District of Columbia Conference Officers and Workers Engaged in the Washington (D. C.) "Protestant Magazine" Campaign

Up to February 10, 3,905 copies of the great February or "Protestant Mass Meeting" and "Roman Mask Put On Again" number of the *Protestant Magazine* had been circulated in the District of Columbia Conference. The work is still progressing, and many interesting experiences are developing from a systematic canvass of Washington and surrounding territory. Numerous lists of subscriptions are being received from those to whom the conference workers and the Washington Missionary College students have sold the magazine. As a result of the sales on the street in front of the United States Treasury, a great interest was awakened among these government employees, as may be seen from the following post card received from a newsboy: "F Street entrance, Treasury. Would you kindly send me 25 of those *Protestant Magazines*? I am a newsboy at the Treasury Department door, F Street entrance, and I have had enormous call for the magazine. I found some, but I had to pay 10 cents apiece for them. You can put me down for an order for 50 every month—maybe more. Hope to receive them today. People here are ready for me to get busy. Yours respectfully, Coombs, or 'Shorty,' at F Street entrance to the Treasury." LET OUR CONFERENCES, SCHOOLS, AND CHURCH OFFICERS EVERYWHERE INAUGURATE CAMPAIGNS TO INTRODUCE THIS AND FOLLOWING NUMBERS OF THIS MAGAZINE TO CLERGYMEN AND MEN OF INFLUENCE EVERYWHERE. GET THEIR TRIAL SUBSCRIPTIONS FOR FOUR MONTHS FOR ONLY 25 CENTS. SEND THE MAGAZINE TO FIVE DIFFERENT PERSONS FOR SIX MONTHS FOR ONLY \$1.50—REGULAR PRICE, \$2.50. Send \$1.00 for 20 or \$2.00 for 50 copies. Sell or give them away. Address all orders to your conference tract society or Protestant Magazine, Washington, D. C.

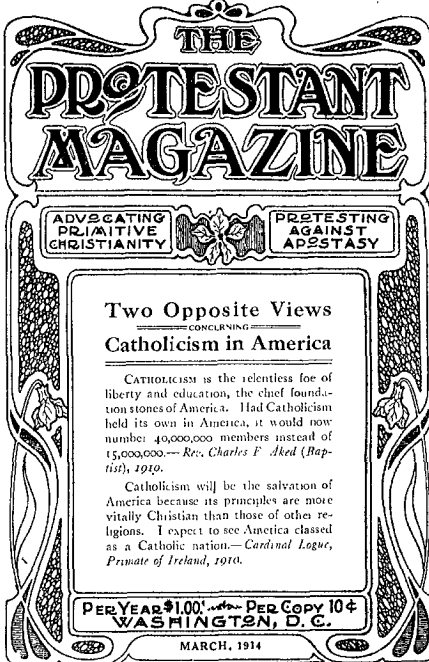
THE beautiful March or "What I Know About Rearing the Baby" number of *Life and Health* is now ready. Beautiful Niagara Falls cover design in three colors—the grandest and most inspiring cover we have ever printed.

Up to February 10 the conferences in the Columbia Union had disposed of 8,520 copies of the February *Protestant*; the Lake Union conferences, 2,239. These figures do not, of course, include the many long lists of subscriptions received from these territories.

D. NICOLA, business manager of the Attleboro (Mass.) Sanitarium, writes for terms on one hundred yearly subscriptions for both *Protestant Magazine* and *Liberty*, the publishers to send a personal letter to each of the 100 friends to whom he orders the magazines to be sent for 1914. If a few other sanitarium managers indulge in this excellent missionary idea, we shall have to add to our force of stenographers.

A LEADING attorney of Rock Valley, Iowa, writes: "Recently I became a subscriber to your *Protestant Magazine*. It cost me only \$1.00. Not for \$10.00 would I have missed your February issue containing the wonderful address of Rev. R. H. McKim. I have read every word of it, portions of it two or three times over. No wonder the vast audience insisted on his continuing longer this masterly address. What now? Is this wonderful address to go no farther than the confines of Washington, D. C.?"

"You are a Protestant lady, are you not?" said a six-foot New York policeman to the financial secretary of the American Federation of Patriotic Societies, Washington, D. C., as he was helping her across Broadway. "Yes, indeed," said she. "Do you read the *Protestant Magazine*?" was his rejoinder. "No; where is it published?" answered the lady. "In Washington, D. C.," said the officer. "Why, that's where I live! I'll subscribe at once upon



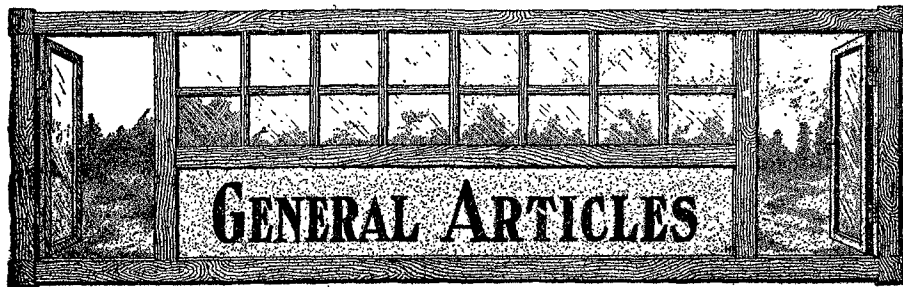
DURING the past two weeks our magazine department has enrolled 97 new *Protestant Magazine* agents, besides 62 new subscription agents; 25 new *Life and Health* agents, and 18 new *Liberty* agents, besides 16 new subscription agents.

SAMUEL H. RANCK, librarian of the Grand Rapids (Mich.) Public Library, advertising "over 150,000 books and 800 current periodicals" and "38 branches and stations," writes: "Mr. A. J. S. Bourdeau, circulation manager *Liberty* magazine, Washington, D. C. Dear Sir: We have been receiving recent issues of *Liberty*, and therefore take it that you have placed this library on your complimentary mailing list, for which please accept our thanks, on behalf of the Board of Library Commissioners. We are very glad to be remembered in this way." For \$1.90 we will send *Life and Health*, *Liberty*, and the *Protestant Magazine* for one year to any public library. Regular price, \$2.35.

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

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

VOL. 91 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 19, 1914 No. 8



A Door of Hope

MRS. E. G. WHITE

IN the terrible judgments brought upon the ten tribes, the Lord had a wise and merciful purpose. That which he could no longer accomplish through them in the land of their fathers, he would seek to accomplish by scattering them among the heathen. His plan for his people must be fulfilled; and in the afflictions brought upon Israel, he was preparing the way for his glory to be revealed to the nations of earth. Not all who were carried captive were wholly impenitent. Among them were some who humbled themselves before God, and who sought for pardon and peace; and these were numbered as "sons of the living God." Hosea 1: 10.

God's favor toward Israel had always been conditional on their obedience. At the foot of Sinai, the hosts of Israel had entered into covenant relation with God as his "peculiar treasure . . . above all people." Ex. 19: 5. They were to be to him "a kingdom of priests, and an holy nation." Solemnly they had promised to follow in the path of obedience. "All that the Lord hath spoken we will do," they said. And when, a few days afterward, God's law was spoken from Sinai, and additional instruction in the form of statutes and judgments was communicated through Moses, the Israelites with one voice again promised, "All the words which the Lord hath said will we do." Ex. 24: 3. At the ratification of the covenant, the people once more united in declaring, "All that the Lord hath said will we do, and be obedient." Verse 7. God had chosen Israel as his people, and they had chosen him as their King.

Near the close of the wilderness wandering, the conditions of the covenant were repeated. At Baal-peor, on the very borders of the Promised Land, many had fallen a prey to subtle temptation. Those who had remained faithful

now renewed their vows of allegiance. Through Moses they were instructed concerning the temptations that would assail them in the future; and they were earnestly exhorted to remain separate from the surrounding nations, and to worship God alone.

"Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day.

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

The Israelites were specially charged not to lose sight of the commandments of God, in obedience to which they would find strength and blessing. "Take heed to thyself, and keep thy soul diligently," was the word of the Lord to them through Moses, "lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

The awe-inspiring scenes connected

with the giving of the law at Sinai were never to be forgotten. "Ye came near," the Israelites were reminded, "and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it."

The Israelites were about to possess a land where idolatry had reigned supreme; and they were warned not to follow after the gods of the heathen. "Take ye . . . good heed unto yourselves," was the counsel given; "for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, . . . and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God."

Moses was inspired to utter a prophecy outlining the sure result of apostasy. Plainly he traced the evils that would result from a departure from the statutes of Jehovah. Calling heaven and earth to witness against the people, he declared that if, after having dwelt long in the Land of Promise, they should introduce things which thine eyes have seen, and to graven images, and should refuse to return to the worship of the true God, the anger of the Lord would be aroused, and they would be carried away captive and scattered among the heathen. "Ye shall soon utterly perish," he warned them, "from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord

shall scatter you among the nations, . . . whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell."

This prophecy, fulfilled in part in the time of the judges of Israel, met a more complete and terrible fulfillment in the captivity of Israel in Assyria and of Judah in Babylon. During the passing centuries, from generation to generation, Satan made repeated attempts to cause Israel to forget "the commandments, the statutes, and the judgments" (Deut. 6:1) that they had promised to keep forever; for he knew that if he could only lead Israel to forget God, and to "walk after other gods, and serve them, and worship them," the chosen nation would surely perish. Deut. 8:19. But the enemy of all souls had not taken into account the long-suffering of Him who "will by no means clear the guilty," yet whose glory it is to be "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. Despite the efforts of Satan to thwart God's purpose for his chosen people, yet even in some of the darkest hours of Israel's history, when it seemed as if the forces of evil were about to gain the victory, the Lord graciously revealed himself. He spread before Israel the things that were for their welfare as a nation. "I have written to him the great things of my law," he declared of Israel through Hosea, "but they were counted as a strange thing." Hosea 8:12. "I taught Ephraim also to go," he declared, "taking them by their arms; but they knew not that I healed them." Hosea 11:3. Tenderly the Lord dealt with them, instructing them by his prophets, line upon line, and precept upon precept.

(To be concluded)

Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 18

A. G. DANIELLS

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Dan. 11:44.

No sooner had Turkey succeeded in reestablishing undisputed sovereignty in the south in 1825 than the battle ground was transferred to the east and the north.

"War between Russia and Turkey broke out in 1828, each accusing the other of not having observed the Treaty of Bukharest. . . . A careful plan of campaign had been prepared. Turkey was to be attacked on all sides, by land and sea. Immediately after the declaration of war, Prince Wittgenstein placed himself at the head of an army of 150,000 men, and, on the seventh of May, crossed the [River] Pruth in three columns."

"Paskevitch was instructed to make

an incursion from the Caucasus into the Asiatic [eastern] dominions of Turkey, so as to draw away her forces from Europe. Prince Menshikoff, with a separate detachment, was to take Anapa, and Admiral Geig, with the Black Sea fleet, was to silence the forts on the Bulgarian and Roumelian and other eastern coasts; while Admiral Heyden, with the squadron which was in the archipelago, was to close the Dardanelles so as to prevent reinforcements coming from Egypt to Constantinople."—*A History of Russia From Peter the Great to Nicholas II,* by W. R. Morfill, pages 367, 368.

Alarmed and angered by Russia's extensive plans for the invasion of her dominions, Turkey went "forth with great fury to destroy, and utterly to make away many."

"Acting as he did on the defensive in Europe, the sultan meant to strike a vigorous blow in Asia. At the very beginning of the war he ordered the seraskier of Erzerum with an army of 40,000 men to make incursions in various directions upon Russian territory beyond the Caucasus. . . . The Mussulman provinces, roused by the instructions sent by the sultan, only awaited the arrival of the Turks, their coreligionists, to rise against the Russians *en masse*. Everywhere was agitation and everywhere treason."

"We must not forget the kind of man of whom we are writing. One of the most sanguinary of Turkish sultans, Mahmud has left a terrible reputation for his recklessness of human life. . . . For Erzerum a new seraskier was appointed, with unlimited powers. Hahki Pasha, a commander of known skill and bravery, was also sent to assist him. He was commissioned to arm 200,000 men in Anatolia."—*Id.*, pages 367-375.

Sir Edward Creasy, in an interesting and instructive account of this conflict between Russia and Turkey, says:—

"Though Russia was nominally at peace with all the world (her Persian war having ended by a convention in November), she was calling out new levies of conscripts, concentrating troops in Bessarabia, and collecting military stores and transports in her harbors in the Black Sea, in readiness for an invasion of the Ottoman dominion."

"Convinced that his great enemy intended to attack him in the spring [of 1828], the sultan took the bold step of being the first to declare war; . . . and he called on all Mussulmans to show again the determined valor with which the Ottomans had in ancient times established in the world the true religion, and to resist the foe whose object was to annihilate Islam and tread the people of Mohammed underfoot."

"In the ensuing war the vigor shown by Mahmud astonished both friends and foes. Russia employed in the first campaign about 100,000 of all arms in European [northern] Turkey. . . . A far less spirited resistance on the part of the Turks was expected than that which was actually encountered."

"The artillery force was numerous and loyal, and the armed Turkish inhabitants of the towns which the enemy assailed, showed as usual, the greatest spirit of self-defense, and contributed greatly to the prolongation of the war, which was (in its first campaign, at least) principally a war of sieges."

"At the close of the European campaign, the position of the combatants was such that, in the words of the ablest military critic of the war (Von Moltke), 'If we consider the enormous sacrifices the war cost the Russians in 1828, it is difficult to say whether they or the Turks won or lost. It remained for a second campaign to decide the value of the first.'"

"The general feeling (especially in Austria) was that Russia had been overrated, that the sultan was unexpectedly powerful, and that the war was likely to be prolonged without any heavy catastrophe to the Turkish Empire. Russia herself felt keenly the need of recovering her prestige by more signal success in another campaign, which she resolved to make a decisive one."

"Accordingly, in 1829, more numerous and better-appointed forces crossed the Danube, and they were led by Marshal Diebitsch. 'He besieged one fortress, and fought one battle [says Von Moltke]; but this brought him into the very heart of the hostile empire. He arrived there followed by the shadow of an army, but with the reputation of irresistible success.' . . . He continued to impose upon the terrified enemy by the appearance of strength, and by well-simulated confidence and rapidly increasing weakness, and the deepest and most serious alarm."

"The only alternatives for Diebitsch were to obtain a peace, or to be destroyed; and in order to obtain peace, it was necessary to keep up the boldest semblance of waging war."

"Even the European ambassadors of Pera [European quarter of Constantinople] believed that Diebitsch was at the head of 60,000 efficient troops; and they joined the sultan's ministers in urging him to save the empire from total destruction, by negotiating instantly with the Russian general, and obtaining peace at almost any sacrifice. Mahmud is said long to have resisted their pusillanimous advice; and well would it have been for him and his empire if a single friend had then been near him to support his sovereign with manly counsel. At length the sultan yielded to the importunities of all around him."

"The whole current of the world's history would have been changed . . . if a single messenger of truth from Adrianople could have been heard in the divan, or at Pera, in the August of 1829; or, if Sultan Mahmud, in happy obstinacy, had resisted a little longer the solicitations of those who urged on him 'Peace, Peace,' when there should have been no peace."—*History of the Ottoman Turks,* by Sir Edward Creasy, pages 512, 521.

Results

The Russian forces were in the end successful. Those prosecuting the attack on the European territory in the north succeeded in taking the city of Adrianople, only one hundred and twenty-five miles from the sultan's capital. The army sent to the Asiatic territory in the East extended their conquests from the Black Sea on the Caucasus to the city of Erzerum, the capital of Turkomania. With General Diebitsch in possession of Adrianople, and General Paskevitch in possession of Erzerum, Turkey was helpless; "the two generals would doubtless have joined hands in Constantinople but for the efforts of diplomacy and the fear of a general conflagration. . . . Austria was ready to send her troops to the help of the Turks, and the English also seemed likely to declare for the vanquished. It was therefore necessary to come to a halt." But Turkey, "once so formidable, was henceforth at the mercy of her northern neighbor, the principal instrument of her decay."—*Historian's History of the World*, Vol. XVII, pages 544, 545.

"This war, the most disastrous in its consequences in which Turkey had yet been engaged, was terminated by the Treaty of Adrianople. . . . In the course of her hostilities with Turkey in Asia, Russia had developed new and extensive projects of future conquest. . . . Thus Russia, by a long series of hostilities and intrigues, had not only conquered a large extent of the European and Asiatic territories of Turkey, but brought about the actual separation of Greece, and attempted the virtual separation of Servia, Moldavia, and Wallachia from the Ottoman Empire; had contemplated the occupation of Bagdad, and extended her secret connections to that pashalic and to the mountain of Kurdistan."—*History of Russia*, by A. W. Kelly, Vol. II, pages 352-354.

"Russia had everything to lose and nothing to gain by a European war. It had reduced Turkey to submission, and might fairly hope to maintain its ascendancy at Constantinople during coming years without making any of those great territorial changes which would have given its rivals a pretext for intervening on the sultan's behalf. Under the guise of a generous forbearance, the czar extricated himself from a dangerous position with credit and advantage. As much had been won as could be maintained without hazard; and on the fourteenth of September peace was concluded in Adrianople."—*History of Modern Europe*, by C. A. Fyffe, page 343.

"By the Peace of Adrianople, Sept. 14, 1829, Turkey recovered Moldavia and Wallachia and all the towns which Russia had taken in Bulgaria and Roumelia. Moldavia was to have an independent administration and free trade; Russia was to have free commerce throughout the Ottoman Empire and with all nations at peace with Turkey, and free navigation of the Black Sea. Turkey also agreed to pay a war in-

demnity, besides an indemnification for the losses of Russian subjects, and to acknowledge the independence of Greece."—*Library of Universal History*, Vol. IX, page 2777.

As stated by Kelly, this war was "the most disastrous in its consequences in which Turkey had yet been engaged." The victories gained by Russia in the Treaty of Adrianople were permanent. They placed her in a position to maintain an "ascendancy at Constantinople during coming years," and to develop "new and extensive projects of future conquest" in the Turkish Empire.

It was at this time and in this way that there began a series of invasions and conquests in the eastern and northern parts of the empire that have "troubled" the government of Turkey and caused it to "go forth with great fury to destroy" its enemies. But all the way along it has suffered defeat in battle, the loss of a large portion of its territory, and the loss of its independence as a world power. Gradual dissolution has been going on, and will continue until "he shall come to his end."

Annual Feasts and Annual Sabbaths—No. 6

Day and Date of Christ's Crucifixion

O. A. JOHNSON

FOR greater perspicuity and for convenient reference, a summary of the articles on "Annual Feasts and Annual Sabbaths" will here be presented.

Three Annual Feasts

At the time of the exodus, God instituted three annual festivals for Israel to observe, as follows:—

The *first* was the feast of the Passover, from the fifteenth to the twenty-first in the month Abib, or Nisan. Ex. 12: 13-15; 13: 4, 6, 7; 23: 14, 15.

The *second* was the Feast of Weeks, or Pentecost. This feast came seven weeks and one day, or fifty days, after the first Passover sabbath, and it fell on the sixth day of the third month, or on the sixth day of Sivan. Ex. 23: 16; Lev. 23: 15, 16; Deut. 16: 16.

The *third* was the Feast of Tabernacles; it continued seven days, closing, however, on the eighth day. This feast came in the seventh month, Tisri, from the fifteenth to the twenty-second day of this month. Ex. 23: 16, 17; Lev. 23: 34-39.

Seven Annual Sabbaths

The *first* day of the paschal feast, or the fifteenth of Abib, was an annual sabbath. Ex. 12: 16; Lev. 23: 6, 7.

The last day of this paschal feast was the *second* annual sabbath, and it fell on the twenty-first day of Abib. Ex. 12: 16; Lev. 23: 8.

The *third* annual sabbath corresponded to the day of Pentecost, on the sixth day of Sivan. Lev. 23: 15, 16, 21; Acts 2: 1.

The *fourth* annual sabbath was the first day of the old civil year, and came on the first day of the seventh month of the ecclesiastical year; this month was called Tisri. Lev. 23: 23-25.

The *fifth* annual sabbath was the most important of all the annual sabbaths; for it was the Day of Atonement, and it came on the tenth day of the seventh month. Lev. 23: 27-32.

The *sixth* annual sabbath corresponded to the first day of the Feast of Tabernacles, and it came on the fifteenth day of the seventh month. Lev. 23: 34, 39.

The *seventh* and last annual sabbath corresponded to the last day of the Feast of Tabernacles, and it fell on the twenty-second day of the seventh month, or Tisri. Lev. 23: 39.

These three annual feasts and seven annual sabbaths were separate from the weekly Sabbath; for they were "*beside the Sabbaths of the Lord*." Lev. 23: 37, 38.

All these yearly feasts and sabbaths were especially set apart for various kinds of offerings and sacrifices, hence they ceased to be obligatory when the sacrificial system ceased at the cross. Lev. 23: 37; Num. 29: 39; Heb. 9: 1, 9, 10; 10: 1, 2; Col. 2: 14-17.

Six Days Before the Passover. John 12: 1

The sixth day before the Passover was Friday,* Abib 8, 31 A. D.

The fifth day before the Passover was Sabbath, Abib 9, 31 A. D.

The fourth day before the Passover was Sunday, Abib 10, 31 A. D.

The third day before the Passover was Monday, Abib 11, 31 A. D.

The second day before the Passover was Tuesday, Abib 12, 31 A. D.

The first day before the Passover was Wednesday, Abib 13, 31 A. D.

The paschal lamb was killed on Thursday, Abib 14, 31 A. D.

Christ was crucified on Friday, Abib 15, 31 A. D.

Christ lay in the grave on Sabbath, Abib 16, 31 A. D.

Christ arose on Sunday, Abib 17, 31 A. D.

The day of Pentecost fell on Saturday, Sivan 6, 31 A. D.

The Jewish year consisted of twelve months with alternating 30 and 29 days, making 354 days instead of 365. "But as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating; the *spring* month sometimes falling in the middle of *winter*, it became necessary to accommodate the lunar to the solar year, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years."—*Horne's Introduction*, Vol. II, part 2, chap. 4, sec. 5, par. 4.

* See "Desire of Ages," chap. 62, par. 3. For year, date of month, and day of week in year of Christ's crucifixion, see "Ancient Hebrew Solar Cycle," table "m," in "All Past Time," by J. B. Dumbleby, pages 56, 95.



WASHINGTON, D. C., FEBRUARY 19, 1914

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

Editorial

The Call for Preachers of the Word

A Note for Young Men in Our Schools

THE situation pressing upon us in all the mission fields of the world, as well as in the home fields, constitutes a constant call to young men finishing their work in our training schools to consider whether the Lord by his Spirit and his providences is not calling for the dedication of their lives to the work of the ministry. It is an unmistakable fact, which appears every week in our correspondence with the mission fields, that the opening of the gates of entrance and the establishing of a foothold in the various countries demand the coming of more preachers of the message for this time.

In every land it is the preaching of the word of the living God in the terms of the third angel's message that brings out Sabbath keepers and raises up churches, and builds the training schools, the printing houses, and other institutional helps in the new fields. They all spring up from the preaching of the word. And now with the beginnings made, and the barriers down, the insistent call is for more evangelists to sound the message far and near among the masses of the people. It is still by what inspiration, quoting the criticism of the worldly, calls "the foolishness of preaching," that souls are won from darkness to light, and the cause of God pressed forward into new regions.

To meet this demand, an ever-increasing number of consecrated young men from the training schools must surely be found dedicating their lives to the ministry of the word of God.

We were struck with the emphasis given to this matter of the need of more evangelistic work in the mission fields at a recent conference of officers of all the Protestant missionary societies in North America, held at Garden City, Long Island. The leaders of these missionary societies certainly struck the evangelical and evangelistic note constantly in discussion of the needs of the fields and of the problem of missionary prepara-

tion. We quote a few paragraphs from the report of the committee on preparation of ordained missionaries. The committee had been working for two years on its report, gathering data from all lands. Speaking of the call for the dedication of service to foreign missions in this generation, and of the special need of preaching evangelists, the report says:—

The greatest need of reinforcements is not now for the auxiliary methods of work, though wise use should be made of them, but for direct country evangelization, and combination should be made wherever possible in educational and other forms of work in order to release as many missionaries as possible for direct evangelistic work.

The general conviction in these large missionary societies is that the tendency has been away from evangelistic work among the masses to institutional effort. The call is to swing the forces out again into the old-style evangelistic service that laid the foundations and built up the auxiliary agencies. Again the report appeals directly to young men in the schools to consider seriously whether the Lord does not call them to give their lives to the mission fields and to the ministry:—

The time has evidently come, not only to say to young men who have definitely decided to give their lives to medical or educational work or other similar forms of service at home, that they should consider whether the foreign field does not at this time offer them the largest field of service, but also to urge earnestly upon all young men who are not yet irrevocably committed to such forms of service that the present greatest need abroad is for trained evangelistic leadership, and that the loudest call is for reinforcements of thoroughly prepared ordained men.

Here is another statement from the same report:—

When young men are making their choice of the forms of action they are to pursue, it is just to press upon them these considerations which our correspondents have advanced, and also to direct them to the example of the most powerful and successful missionary who ever gave his life to the propagation of Christianity in other lands. What method did Paul pursue? He directly assailed his problems. He took his living gospel and went with it confidently out upon human life. In city and town and country he preached Christ. . . . He was forever on the watch for likely young men whom he bound to Christ and to his own missionary ideals, and whom he carefully trained in the most powerful of all schools, the school of his own blazing personal companionship. His ambition was to push out the bounds of the church to the rim of the world, to reach the unreached. . . . The committee has set forth with deep sympathy and general agreement these arguments for a larger preponderance of ordained men engaged in the most direct, aggressive, and comprehensive evangelistic work. And we would press these arguments

with all our power upon the attention of our young men. At the same time, we recognize, as our correspondents have done, the large and increasing place for other workers, and desire to guard against any unnecessary comparisons which might discourage young men who are not intending to enter the ministry from considering the claim of the foreign field.

As we have said, the call from our own mission fields sounds more urgently than ever this same cry for evangelists to go with this message to every tongue and people in the lands now opening before us. The educational and medical missionary and publishing institutional centers will of course increase with the growing work; but in the first place, and ever as the chief agency, must be the ministry of the word. Our fields are calling for help. The home conferences are ever ready to give of their best in response to the call of need from the yet more destitute mission fields. Sometimes a home conference feels itself hardly pressed indeed as it yields up soul-winning evangelists whose labors might most profitably be retained at home. But there is never an unwillingness to let the help go when the far fields call. The Lord is surely calling by his providence and by his Spirit for consecrated, thoroughly equipped young people to dedicate their lives to the ministry, and to shape their school work to this end.

W. A. S.

Church Unity

THE greatest question now before the Federal Council of the Churches is how to bring all the churches of the country into one organization, under one control. They do not themselves understand how it is to be brought about, but there seems to be a general agreement that in some way the problem will be worked out. At the national council of the Congregational Church held some weeks ago in Kansas City, Mo., Rev. Dr. Huckel, of Toledo, Ohio, spoke as follows concerning this great aim of the churches:—

The wisest method of church unity is consolidation—an organic unity on terms of equality, with the preservation of the valuable points in each community, allowing all desired diversity in worship and work. Such a consolidation would lead to a great national church, the United Church of the United States, a part of the united church throughout the world.

For years our denomination has been looking for the development in this country of an organization or body which would be in reality what this proposition shadows forth. Some day this nation will "speak" on a religious question to settle a religious controversy. That speaking will not be done by a lot of independent, unharmonious organizations uttering their independent pur-

poses; but there will be some religious organization that will speak the religious ultimatum of the nation to all who are out of harmony with the organization's purpose. The organization will speak for the nation in religious matters. What could better and more perfectly fill the requirement than the proposed "United Church of the United States"? It is to be noted also that the proposed religious organization is to be a part of a larger organization, the United Church of the World. Such a body or organization would completely fulfill the requirement for some organization that will be able to cause "the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13: 12.

When we see plans actually being laid for such an organization as that prophecy demands, we know that we are not far from the culmination of this work. That being true, we know also that the time for active labor is short, and that what is to be done by us as individuals in winning souls for Christ and this truth must be done quickly.

C. M. S.

The Double Life

It is a terrible thing to live a double life. To profess one thing before our fellows, to live among our acquaintances as one actuated by pure purposes, while at the same time the heart is controlled by the basest motives, and the individual guilty of secret sins which would ostracize him in the eyes of Christian men and women,—this sham of a life, this hypocritical pretense, is a travesty on religion and a dishonor to God and to his cause. There are many in the world today who are living just such lives as this.

It is only as those individuals awaken to a sense of their true condition that they can recover themselves from the snare into which they have fallen. But God's power is able to snatch even these as brands from the burning. His love reaches out to save the vilest sinner. There is no depth of sin to which his mercy and compassion will not penetrate.

Some, in the awakened consciousness of sin, fear to return to God, believing that they have passed the boundaries of his mercy. This is Satan's further effort to fasten them forever in his toils. In the sense of awakened guilt and consciousness of wrongdoing, God is bidding the soul to return to him. Says the Saviour: "No man can come to me, except the Father which hath sent me draw him." No heart senses its sinfulness except as the Spirit of God creates this consciousness, and the very fact that God sends his Spirit to convict of sin is of itself an evidence that he is reach-

ing out after the sinner's restoration. God does not create in the human soul impulses for a better life in order that he may mock the sinner as he turns for a way of escape. He does not inspire the asking of bread in order that he may give a stone. To "every one that thirsteth" he extends the invitation, "Come ye to the waters;" and to him who stands penniless and without worth or merit of his own, to him "that hath no money," he says, "Come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isa. 55: 1. And the Saviour promises, "Him that cometh to me I will in no wise cast out." John 6: 37.

Poor sinner, this word is for you. You may have wandered far from the Father's house; you may have spent the portion bestowed upon you in riotous living; your association even may have been with the swine of the field, but the Father's heart yearns for you still. "Come, come," is the word he gives you. "Come unto me, all ye that labor and are heavy-laden." "Come thou with us, and we will do thee good." "The Spirit and the bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

If you will come to him with all your heart, if you will throw yourself at the feet of Jesus just as you are, defiled, helpless, unclean, he will take you and cleanse you from sin by his own divine power. He will put within your heart his own life, and he will give you strength to stand, for "he is able also to save them to the uttermost that come unto God by him." Heb. 7: 25. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. He "is able to do exceeding abundantly above all that we ask or think." Eph. 3: 20. But there must be on our part a willing mind, a renunciation of sin. Our will must be placed on the side of God's will. We must yield ourselves to him, and let him come in and take possession of our lives. Let us take with us words, and turn again to the Lord.

F. M. W.

Modern Necromancy

NECROMANCY is defined by Webster to be "pretended communication with the dead." It was a familiar practice among the nations of the ancient world, and had a standing even in the courts of kings, where its exponents and teachers were revered and honored as the wise men of earth. See Dan. 2: 2.

It led to ancestor worship, hero worship, and to the deification of the dead. Later when the church of Christ had departed from its simplicity, and become

corrupted by the false doctrines and practices of the heathen, necromancy found many devotees among professed Christians.

During the last century there has been a revival of this ancient belief. Under the names of spiritism, occultism, psychical research, etc., it has made rapid advancement.

A recent number of the *Chronicle* contains an interesting article on this subject, describing some of the experiments of a "psychical expert," Mr. Rampert, and giving his estimate of the influence exerted and the fruit borne by this system of error. Mr. Rampert formerly was an English clergyman. He early began investigations into spirit phenomena. He was a close student of the experiments conducted by Sir William Crookes, the late Professor Lombroso, the late Professor James of Harvard, and other leading authorities. "There is no man in this country," declares the *Chronicle*, "who is more steeped in the whole practice and philosophy of Spiritualism." He is therefore competent to speak of the manifestations of modern necromancy. We are indebted to the *New York Times* of February 1 for his statements as published in the London paper.

Of the widespread influence of this evil system, Mr. Rampert declares:—

Apart from that encouragement [the recent utterances of Sir Oliver Lodge] there has been during recent years an immense amount of spiritualistic proselytizing under the guise of higher thought, theosophy, and other forms of belief which endeavor to establish communication with the spirit world.

All classes of society have been induced to dabble with these mysteries. Among the intellectuals there are thousands of men and women who, after abandoning Christianity, have, in the search for some kind of spiritual life, which is an essential craving of the human heart, plunged into the dark labyrinths of occult science with little knowledge and less discretion. Society women and shopgirls, scientists and city clerks, clergymen in large numbers, and young men with a smattering of self-taught culture are indulging in séances, crystal gazing, table turning, automatic writing, and the invocation of spirits by one means and another, to an extent which is incredible to those who, so far, have not come within this sphere of influence.

Of Mr. Rampert's own experience the *Times* says:—

Mr. Rampert was present at many séances, where all the usual "phenomena" occurred—such as musical instruments played without visible agency, materialization of forms and faces, recognized by those present as in the likeness of dead friends or relatives, and flowers or fruits brought into the rooms in spite of locked doors. On one occasion a lot of lilies were deposited in a room which had been thoroughly searched and locked against all intruders,

and the spirits asserted through the medium that they had been plucked from a neighboring greenhouse. The party instantly searched, and saw, truly enough, where the flowers had been broken off their stems.

This writer offers the following interesting explanation of spirit materialization:—

In New York Mr. Rampert himself was photographed, and upon the plate being developed he saw his portrait surrounded by vague faces which he recognized as belonging to people, living and dead, with whom he had been closely related. But one curious fact struck him. Among the faces was one in the likeness of a woman whom he had known many years before at Beckenham. But it was a portrait of her in her young womanhood, as he had then seen her, and not changed by the time that had passed. It was obvious that in some mysterious way the plate had produced the images not of the actual faces, but only as they were remembered in the subconsciousness of Mr. Rampert himself.

It was this, among scores of other experiences, which led Mr. Rampert to believe that the spirits of the dead are not actually materialized, but that the spirits of evil draw upon the subconsciousness or subliminal self of those who call upon them, and use the knowledge so gained to imitate the personality of the departed. Spiritualists, he says, have utterly failed to prove identity. The spirits are able to give some facts relating to a deceased person with whom they claim identity. But these are generally of a superficial and trivial character, and are apparently gathered from the minds of the experimenters themselves.

As a result of his investigations this authority on Spiritualism has become thoroughly convinced that the influence of the system is evil, and only evil. While admitting its extraordinary phenomena, "Mr. Rampert denounces the practice of Spiritualism as belonging essentially to the 'black art.'"

Throughout the whole of his experience, he says, he obtained proofs that the character of these spirits is immoral and of blighting influence upon their victims.

Although for a time they dictate high moral principles to those who indulge in automatic writing, they invariably degenerate into sinister, blasphemous, or obscene suggestions. They throw out hints that morality is a matter of conventionality, that certain instincts are implanted in us in order to be gratified. They suggest to women who have lost their husbands that these men will become materialized in other forms, and that they may indulge in free love with certain individuals without sin. Mr. Rampert asserts that he has known many women ruined utterly in body and soul by these debasing immoralities urged upon them when their will power has been destroyed by opening the doors of their mind to evil suggestion.

Concrete examples of this demoralizing influence are cited:—

In one case the wife of an eminent professor in New York was obsessed

by the habit of automatic writing, and wandered forth into the streets in her nightgown to seek the man who, she was told, was her true affinity.

Another case investigated by Mr. Rampert is described in the victim's own words. Having got in touch with a spirit which impersonated a dead friend, "I asked for tests of identity. But all were false; nothing but lies were told." For a time the spirit tried to avoid giving definite proofs of identity by cajolery and vague explanations. "Then I said, 'I am tired of humbug and of being deceived. I am not a fool. You are not R——. You don't love me; you always seek to lead me wrong. . . . You are a devil.' The pencil was gripped in my hand with superhuman force, and I could not unloose my hand. It wrote the most vile language and the most terrible curses. It was just a thunderstorm of hatred and obscenity."

Of the harvest which many of the devotees of Spiritualism are reaping and of the terrible danger to the human family which its extension affords, it is declared:—

Mr. Rampert says the end of these experiments is in hundreds of cases the sanatorium or the asylum. Yet, in spite of the frightful danger to the nation, there is no attempt to check the propaganda of Spiritualists who, even though they may be inspired by high motives or by scientific ideals, are inducing men and women to adopt a passivity of mind which opens the mystical doors of the soul to the evil spirits who prey upon weak-willed men and women, sapping their ethical and physical health, and driving them into vice and lunacy and moral death.

Fittingly do the Scriptures of Truth represent this work of evil spirits as one of the great, overmastering delusions of the last days. By the working of miracles it will seek to enforce its claims. It will go out to the kings of the earth, stirring them up to battle and conflict. Read Rev. 13: 14; 16: 13, 14.

That it is doing this evil work even men of the world recognize. Let us pray that from among its followers may be found many who will recognize its evil source, and before it is too late turn from its subtle, hypnotic power. And let us who recognize by the revelations of the prophetic word its evil character and the leading part it is to play in the final controversy between truth and error sound abroad the warning, seeking to recover those who have been taken captive by its snares, and saving others from coming under the power of its deadly destroying influence.

F. M. W.

Wanting More Liberty

A DISPATCH from Rome contains this expression from the Pope: "I hope before I die to see peace between the church and the state." Two speeches by Italian senators in the congress at Milan were the occasion for this expression of the Pope's hope. The speech of one of these senators is said to have

done more to close the breach between the Vatican and the Italian government than anything that had taken place since the law of guaranties was promulgated. One of these senators, Count Della Torres, "insisted that the Catholics of Italy were loyal to the constitution, and asked more than the complete liberty of the church 'within her own sphere.'"

Rome's demand in this particular is as old as her history. She has always wanted complete liberty "within her own sphere," and then complete liberty in any other sphere upon which her desires might be centered. When complete liberty was granted her by the Italian government "within her own sphere," and complete liberty to dominate over the Italian government was denied her by that government, the breach was made. As "Rome never changes," that breach will not be closed until the Roman Church is granted what she demands—"more than the complete liberty of the church 'within her own sphere.'"

The Pope could heal the breach at any time by merely agreeing to accept the situation as it is; to accept "complete liberty 'within her own sphere,'" as all the church can of right claim, and all she needs. But the Roman Church will not do this. She must have more liberty than that. She must have and exercise the right of interfering in matters of state, of dictating to rulers, of countermanding decrees of the government, of absolving subjects from allegiance to their rightful rulers, of deposing emperors, kings, and presidents when they will not yield to her domination; in short, of being an international censor of legislation and an overlord over all kings and countries.

The Pope believes that he is beginning to see signs of a return of the former conditions; and with the developments that are now taking place in England and America, and with Roman senators arguing for the liberty of the church in things outside her sphere, we believe there is tangible reason for his optimism. Rome's boldness and activity in the political affairs of the American government give a slight but unmistakable hint of what she will be doing and demanding in a few years when she has secured a little firmer grip on the reins of national and State governments. Men of the world see that a crisis is approaching in these matters, and tremble for the results.

We who have known for years that such a crisis is impending, and see the machinery now in operation to bring it about, have no excuse for listlessness or indifference toward such developments. There should be such zeal and earnestness as have never before been seen in the proclamation of this truth by voice, by pen, by the circulation of literature,

and by personal missionary endeavor. There is a great work to be done; the fields are white for the harvest; and, as in days of old, the laborers are pitifully few.

God is not depending upon ministers alone, or canvassers alone, or upon any other class. The demands of the hour call for every member to be an active worker; and the final rewards will be meted out upon that basis. "Well done, good and faithful servant," will not be said to any who have been depending upon others to do the work. The "servant" serves; and the "faithful servant" serves faithfully. God is going to say that to some one, to a few; if he says it to you, it will be because you have done the work. That church which is now wanting more liberty in things outside her sphere, and that combination of churches which is now seeking for dominance in national and State affairs, are drifting toward a coalition of forces which will, with each new year, make more difficult the proclamation of the message, and the circulation of the literature which contains it. We have yet a little time. May God grant that each of us shall improve it to the best possible advantage, and when the work is done, receive the "Well done" from the lips of him who loved us and gave himself for us.

C. M. S.

Note and Comment

Affairs in Mexico

PRESIDENT WILSON, by an executive order dated February 2, removed all restrictions against the exportation of munitions of war into Mexico from the United States, placing the contending elements there on a basis of equality with respect to the purchase of firearms and supplies in this country. The executive order emphasized the desire of the United States to be in the same position of neutrality toward the contending factions in Mexico as are the other powers.

The long-expected uprising against Provisional President Huerta began during the night of February 6. The garrison in Guadeloupe, a suburb of Mexico City, revolted and marched on the national palace. Loyal troops rushed to the scene, patrols were established along the principal streets, and machine guns mounted on roofs. It is hinted that Felix Diaz, the man who by the seizure of the *ciudadela* last February paved the way for the overturning of the Madero administration, is behind a secret movement to overthrow his former friend and ally, Huerta. General Blanquet and the provisional president have immured themselves in the national palace under heavy guard, and are taking every pos-

sible precaution against any military *coup d'état*.

It is reported that a decree is awaiting Huerta's signature doubling duties on all imports from the United States. The Mexican government has commandeered virtually the entire oil-fuel supply at Vera Cruz, for the operation of its railroad. Considerable fear is entertained that the railroads operated by the government will soon be without fuel, and that Mexico City, on this account will be cut off from railway communication with the port of Vera Cruz.



A Note of Warning

IN the *Christian Observer* (Presbyterian) of January 21 an editorial note of warning is sounded against what might be called the proposed Christian lobby at Washington. The editor had in mind the appointment of Dr. H. K. Carroll by the Federal Council of the Churches as associate secretary of the council, with offices in Washington, and referred to the intimation printed broadcast that Dr. Carroll was to act in the same capacity for the united Protestant churches that the Roman Catholic apostolic delegate acts for the Roman Catholic Church. The editor fears that in making such an appointment the Federal Council would be "committing a blunder in the matter of the relation of church and state," and believes that an earnest protest should be made against the appointment of an official charged with such a duty. He says: "The church must be true to the trust imposed upon her by her divine Lord." The writer seems to see clearly that whenever church and state are joined, either in name or in fact without the name, the rights of the King are jeopardized, and freedom of evangelical action is circumscribed and hindered. Would that there were many more voices warning and protesting against the on-sweeping movement toward a union of religion and the state.



Call to a Prophetic Conference

TWELVE prominent ministers, representing various denominations, have issued a call for a prophetic conference, to be held at the Moody Bible Institute, Chicago, Ill., February 24-27. The call expresses the conviction that "the times demand another testimony to the doctrine of the premillennial coming of our Lord and Saviour Jesus Christ." It declares that—

the occasion will be used for students of prophecy to give prominence to neglected truths; to employ the true principles of Scripture interpretation; to warn against present-day apostasy; to awaken slumbering Christians; to present the most majestic of all motives for world-wide evangelism; to call attention

to the doctrine of "last things" as a bulwark against the skepticism of modern theology; and to bring into closer fellowship all those who "love his appearing."

In publishing this call of the conference, the *Sunday School Times* of January 17 declares:—

There are evidences of a quickening interest in the subject which was the great "blessed hope" of New Testament Christians, and which is the blessed hope held out to this earth since our Lord ascended and sent us his Holy Spirit,—the hope of his personal return. The subject is being treated again in recent books, some of which are shortly to be reviewed in these columns; and Bible conferences held in different parts of our country, without conscious cooperation, have been presenting afresh the Scriptural truth of Christ's coming. And now comes a formal call to a conference intended to bring together those who would unite in prayerful and reverent consideration of this great hope of the ages.

The conviction that events of a startling character are soon to take place is taking fast hold upon the minds of thousands throughout the world. This we believe is in God's order. It affords to this people the opportunity to present to those whose minds are thus awakened the prophecies of the Scriptures of Truth relating to these times in which we live. God is awakening the world to listen to his message of truth for this generation. Let us recognize his opening providence, and sow the seed as he prepares the soil for its reception.



"I Came Not to Destroy"

THERE has recently been sent us a copy of the teachers' edition of the "Illustrated Studies on the International Lessons" for the second quarter of 1912. The commentary on the lesson scripture contained in Matt. 25:26 (page 40) declares with reference to the law:—

Many feared, and perhaps some hoped, that Jesus would do away with the old law altogether. Knowing this thought, Jesus took this occasion to say plainly that he by no means wanted to destroy the law of God; it is based on eternal principles of right and can never be destroyed; but he would himself fulfill the law perfectly, and help the people to fulfill it as he did. He strongly condemns any who break, or teach others to break, God's law, and commends those who keep it. Jesus' disciples must be even better than the Pharisees, for they must keep God's law from the heart. And then he took up some of the laws, one by one, and showed how by this new law sin is to be killed at its very root. Speaking of the law "Thou shalt not kill," Jesus told his hearers that this forbids not only actual murder, but also anger, which leads to murder.

Of the relation of faith to the law, the apostle declares: "Do we then make void the law through faith? God forbid: yea, we establish the law."



Dedication of the Kuji Church, Japan

F. H. DE VINNEY

ABOUT one hundred and fifty miles north of Tokio, or about five hours' ride on the slow Japanese trains, out in the country and surrounded by the small, carefully kept, and intensely cultivated fields, stands the little Kuji church. Numbering only about thirty members, all farmers with slender incomes and taxed to the very limit of endurance, they have been worshiping in the home of one of the members, in one of those tiny Japanese houses with the floors of straw mats—each person must sit upon the floor—and with the sliding paper partitions which throw the whole house into one room, which is the rule in Japan.

Last winter the members began to plan for a real church building, and all with a will began to give, and to solicit from their friends, the necessary funds. One gave the land from the corner of his field, and in the early summer they began to build as the money came in, and by the beginning of December they had erected a modest little twenty-by-thirty-foot foreign-style house, painted, and furnished with seats, desk, stove, and lights, all ready for services. On the sixth of December a party of our foreign and Japanese workers left Tokio in the morning to assist in the dedication of this church. When we reached the station where we must leave the train, we found a party of our brethren awaiting us with *negurimas*, or little carts, for our baggage. After a walk of nearly three miles on the narrow, winding roads through the rice fields, we reached the little church by the road, and the home of our Japanese evangelist, who lives close by.

When in the homeland last summer, while speaking on missions at the West Michigan camp meeting I mentioned the determined efforts which this church was making to get a church building. After the meeting closed, a number of the brethren and sisters came to me and said that they wished to have a part in the building of the Kuji church, and gave me from twelve cents to one dollar each. The amount received there, with a five-dollar bill given by a brother in New York for the same purpose, enabled me to call for all outstanding bills, and pay every cent then owing, so that we might dedicate the building and present it to the Lord free from debt. This was a cause of great rejoicing to the church, and will be an example for others to follow.

From sundown Friday evening an al-

most continuous service was held until bedtime, and then upon *futon*s, or heavy quilts, thrown upon the floor in the guest room of the church, we slept soundly until morning. The Japanese houses being small, and the families usually large, it is embarrassing to them to entertain, especially a foreigner, who by habit and training is very different from them; so in planning the church building they pro-



Photo by F. H. De Vinney

THE KUJI CHURCH AT THE TIME OF DEDICATION

vided a guest room on the second floor, which can also be used for the children in Sabbath school.

The dedicatory services were held on Sabbath morning, after the regular Sabbath school, all the workers present taking part. The building was well filled, many not of our faith being present and showing interest in the exercises. In the evening following, we gave a stereopticon lecture on our visit to the Holy Land when on our way from Japan to attend the General Conference last spring. Only those who know how many of these little folk can crowd into a place by sitting on their feet on the floor, can imagine how many were present. Every spot and place was filled with deeply interested and attentive listeners, many of whom had walked several miles. Some were women with babies on their

backs, and all through the meeting their little bright black eyes eagerly peering over their mothers' shoulders marked them not the least interested of any present. A phonograph had been taken from Tokio, with sacred music both in English and in the Japanese, and added greatly to their pleasure, as many who were present had never heard a phonograph nor seen stereopticon pictures. Even after the meeting closed, some who had walked miles after work and failed to get there on time, came and begged to hear just a little; and so we kept up the music until late.

In all, we held four services with the church, besides the Sabbath school. This is one of the very few Christian churches in Japan organized among the farmers. As a class the farmers are very slow to change,—very conservative in taking

up any new idea or in adopting any custom contrary to the old order; but they are about the most stable class in the country when they once embrace Christianity. This church has been organized for several years, at first very small, but active and growing, and all well established in the faith. The success of the building enterprise has been a great encouragement to them as they see what determined effort can accomplish under the blessing of God. There is still a good interest among their neighbors, and meetings are being held several times a week by the local worker, besides carrying on his Bible

work; and we are confident that what has been accomplished is only a beginning of what will be done here.

We left the little company on Sunday morning to return to Tokio, several of the brethren walking to the railroad with us. On our way we passed through a fishing village on the open ocean, and watched the fishermen taking the fish from their nets after the night's work. Though it was a calm, bright day, there was a very rough surf rolling, making sailing dangerous.

While we were standing by, a boat with three men attempted to put to sea through the surf, and was overturned. Two of the men succeeded in getting to shore by swimming, but the third clung to the boat. It was nearly train time, and we had yet a considerable distance to go to reach the station; and as we

could do nothing to help, we were obliged to leave. The last we saw of the poor fellow he was being taken out to sea, and was making frantic signals for help to the many on the shore who were watching, and who to us seemed quite indifferent.

A note from our worker the next day, written by request, said that the man was finally rescued by a boat coming in from the sea, and added, "How we ought to work for the salvation of these poor souls all around us who are drifting out into a hopeless eternity." We must not be indifferent to their peril and signals of distress, but must redouble our efforts to reach them before they drift too far from the haven of rest.

We are of good courage, and see brighter days ahead for the work in this great field.

The Fall of Nanking

JAMES E. SHULTZ

SOON after arriving in China, by request I accompanied Dr. Selmon to Nanking to ascertain conditions which our recruits would of necessity meet should they attend the language school in that place during the coming year. The city had just surrendered to the government forces after a protracted siege, and the railroad announced that it would resume traffic with the unfortunate city September 11. Accordingly, we left Shanghai on the afternoon of the same day.

The scenery en route to Nanking was indeed beautiful, and we were repeatedly impressed with the fertility of the soil. The Chinese agriculturist faces no such problems as does his Japanese neighbor; for, in the first place, he does not have such a proposition as mountain soil; and secondly, his soil is more responsive to cultivation. His greatest handicap seems to be the presence of innumerable graves, the land occupied by which, I am persuaded, if brought under cultivation would solve the problem of feeding China's poor; for these graves mark the resting places of China's millions for centuries.

On leaving Shanghai, our train was crowded; but as we continued our journey, nearly all the passengers left us, apparently not anxious to see Nanking. Another disturbing feature was that refugees were passing us by hundreds on freight as well as on passenger trains. Entire freight trains had been requisitioned and were packed to the doors with refugees, who were able to carry all they still possessed in a small bundle. Old and young of both sexes were huddled together indiscriminately, presenting a picture of abject despair.

At seven in the evening our train was stopped and searched for contraband, but we were not molested. One hour later we could plainly see the lurid flames of the burning city. Soon we alighted at what had been a beautiful outer city. Idle soldiers were everywhere, dressed in a variety of uniforms, apparently under no control. Outside the railroad station, all was charred

ruins. Customhouse, post office, and foreign hotels met the fate of the meanest huts. Desolation stared us in the face, and for a time baffled our efforts to find lodging for the night. However, after walking through scenes such as I have described, we came to a foreign house occupied by the family of an English gentleman, whose hotel had been burned. They had escaped with only their lives, and their excited description of what had happened, together with their prophecies of what would take place, were rather distracting. Nevertheless, despite the noise in the streets, the wakefulness of the populace, the tread of numerous bands of soldiers, we committed ourselves to the God whose eyes "run to and fro throughout the whole earth, to show himself strong in behalf of them" that love him, and retired to enjoy a most refreshing sleep.

We were up with the dawn the next morning, and after preparing breakfast and committing ourselves to God, we took the train to the main city. The track runs under the main wall of the city, and this entrance had been closed during the siege; but it was now open, permitting us to enter without delay. To our left rose majestically Purple Mountain, strongly fortified, whose works were taken and retaken four times by the besieging army, as it was the most strategic point for the defense or capture of the city. It was here that a large number of men on both sides were lost. On alighting at the president's yamen we saw in evidence numerous flags of the victorious general, but none of the republic. It seemed very strange to me, but I supposed it was because I was a newcomer and not accustomed to Oriental usages.

Our first anxiety was for our chapel, which we knew to be situated in the storm center. Word had also been received that it was looted, and having observed what had been done elsewhere, we were apprehensive for the welfare of our Chinese evangelist and family. Fire had not visited this section, but what it had the looters had taken, so the inhabitants were just as destitute.

On our way we passed wheelbarrows, carts, jinrikishas, and carriages loaded with people, not to mention numberless pedestrians, all making their way toward the gates of the city, intent upon leaving, having been agitated by impossible rumors which could gain currency only in a beleaguered or fallen city. But why not go? All they possessed in this world was gone, or if not gone, it served only to mark them for the looters, as one case in point will prove.

A good man and his family, gardeners by trade, who had succeeded in getting a comfortable home, for this country, were visited by looters. The man, anticipating such a visit, had everything in readiness and invited the intruders to partake of a wholesome feast with him. They did so, and he dined them royally. After the repast, they announced their mission and demanded a large sum of money. He readily gave them all he

had, but they were not satisfied, and insisted that they must have more. He protested his inability to furnish more, and when torture failed to produce it, they struck off his head.

Shanghai.

Germany

J. T. BOETTCHER

THE annual meeting of the Upper Rhenish Conference was held in Cologne. A fine large hall in the middle of the town had been secured for this purpose. As is well known, the territory of the Upper Rhenish Conference is almost entirely Catholic, but the third angel's message is no observer of lands or peoples. In a few years flourishing churches have risen up in the great Catholic centers, so that at present 437 can be counted as members, which bring an annual income of 31,161.91 marks in tithe and other gifts, or 70 marks per member. This is really a very good showing, if all the conditions are considered. In the churches there are many women, whose earnings are always less than those of men; hence this shows what the love for the truth accomplishes.

When we spoke of our missions in Africa and Asia, God's Spirit moved on the hearts of those present, and over 16,000 marks was collected in cash and pledges. Some pledged to sustain a native worker for one year. Here I also met Brother Ernst Kotz's mother. She had just lost her husband, and her son had sent her a comforting letter and directed her to the time when there will be no more disappointments. Brother Kotz had the joy of knowing that his father had accepted the truth in the last few months. We read a letter from Brother Ernst Kotz to the congregation, and showed a paper which is now being printed in the native language in German East Africa. We must truly exclaim, The Lord hath done great things! A few years ago, before our missionaries were sent, the natives could neither read nor write, and today they have a paper which proclaims to them salvation through Christ. This has all been accomplished by the faithfulness of our dear brethren and sisters who voluntarily gave their sons and means for this work. In eternity the reward will be a great one.

The evening meetings of the conference were well attended, and we hope that in Cologne many more souls may be led to the truth.

Sabbath and Sunday were specially blessed times. Brother Josef Braun was ordained to the gospel ministry. We are always happy when new ministers join the company of workers. Unfortunately, Brother Erzberger was hindered on account of sickness. Brother Janert was unanimously reelected president. May God's Spirit be with the workers this year also.

No pleasure is comparable to the standing upon the vantage ground of truth.—Bacon.



HOME AND HEALTH

Music

MRS. FLORA E. POST

READING the book of Job, I find recorded that once the morning stars sang together, and all the sons of God shouted for joy. Since that time there has come a great change; yet there are few persons, even now, who are not charmed by the proper kind of music. I say proper, for what is entrancing to one may not appeal so strongly to another; but when the right chord is sounded most hearts respond. Ezekiel tells us of Lucifer, perhaps the most noted of musicians, his tabrets and his pipes being prepared at his creation. Is it any wonder, then, that he now employs his agents to charm in this way those whom he would lure into sin? Through glitter and music many a soul has been thus led away, only to find, as did Solomon (Eccl. 2:8, 11), that these gifts, perverted, give little satisfaction.

Paul tells us that music properly rendered teaches and admonishes. Col. 3:16. And I sometimes wonder what the books will reveal when this talent is called in question, and our cases appear. In our unguarded moments, or when we feel overjoyed, we are prone to forget the admonition that psalms (not sentimental songs) are in place. James 5:13; Ps. 105:2. In the days of Samuel and Saul music was found beneficial for mental disorders, and it is employed in the asylums of our day. The invention of organs dates back to the days of Iamech (Gen. 4:21), while the number of instruments used in Nebuchadnezzar's orchestra seems to have been quite as complete as those used in modern orchestras. Anciently, also, a pretty custom of sending away friends with music was in vogue. Gen. 31:27. Music was also used in sacred processions. 2 Sam. 6:4, 5, 15.

In "Testimonies for the Church," Vol. IX, pages 143, 144, I read: "We are not to oppose the use of instrumental music in our work." "Let singing be accompanied with musical instruments skillfully handled." "Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to his glory." "When human beings sing with the Spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving."

The service at the Feast of Tabernacles was most impressive. "With sacred song and thanksgiving the worshippers celebrated this occasion. . . .

'O give thanks unto the Lord; for he is good; for his mercy endureth forever; rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. . . . Ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude . . . took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise."—"Desire of Ages," pages 530, 531.

God has placed music everywhere in his creation, but man often fails to catch the sound. The feathered songsters are always in tune, the song of the brown thrush being rendered in three flats, and that of the meadow lark in two. In old age the voice of music leaves, but it will return to the faithful when even the tongue of the dumb shall sing. "As a youth, Jesus often expressed the gladness of his heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard his voice raised in praise and thanksgiving to God. He held communion with heaven in song: and as his companions complained of weariness from labor, they were cheered by the sweet melody from his lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of his hearers were carried away from their earthly exile, to a heavenly home."

And just before his suffering, before leaving the upper chamber, he led his disciples in a song of praise. How often, when things go wrong, we get out of tune and get the pitch too high; but when the chorus of peace is sung by the redeemed, there will be no discordant notes. Heaven's arches will ring with the joyous refrain.

Self-Worship

MABEL CORINNE CRAKER

MORNING came with radiant splendor,
 Wrapped the earth in healing rays;
 Nature paid to God her tribute,
 Everything seemed filled with praise.
 Then I turned to seek the altar
 I'd erected to the One
 Who upholdeth all creation,
 Who my heart I thought had won.
 As I neared the place, a creature
 Seemed to stand before my view.
 She was clothed with pleasing beauty,
 And her graces were not few.
 I was charmed with her demeanor
 As she cast her eyes toward mine;
 And before I half suspected,
 I was kneeling at her shrine.
 With head bowed, I there adored her.

Her swift actions did not see;
 She had moved before the altar,
 Stepped between my God and me.

Once again I met this fair one
 As the vespers filled the air;
 And disconsolate and lonely,
 She was weeping sadly there.
 She had been so sore offended,
 Some had failed her worth to see,
 And I quietly assured her
 She was all the world to me.
 Then I paused for just a moment,
 Tried a glimpse of Christ to see;
 But she'd moved before the altar,
 Stepped between my God and me.

Some time passed. When next I met her,
 She encouraged thoughts unkind
 Of my friends, in fact, seemed jealous;
 To their virtues made me blind;
 Pride seemed fixed within her nature,
 Unbelief within her reigned.
 I resolved to leave her presence,
 Ne'er to venture there again.
 I would seek the sacred altar,
 Lay my sins at Jesus' feet,
 Freely would he there receive me,
 I should find forgiveness sweet.
 Quickly turned I to a bypath,
 From this traitor I'd be free;
 But I found her near the altar,
 There between my God and me.

'Twas but Self,—this horrid creature
 I adored, but now despise,—
 Full of evil and corruption,
 An abhorrence to my eyes.
 Could I crucify this monster
 And inter her ugly form,
 Naught I'd fear in all creation,
 Nothing could my progress harm.
 Weak indeed is human nature,
 Frail the bark in which we sail;
 Helpless as a bird mid tempests,
 When it strives against the gale.
 Christ alone, with power supernal,
 Strength imparts so full and free;
 When through him vain Self I conquer,
 Naught there'll be 'tween God and me.
 Turk, Wash.

Importance of Ventilating Our Living Rooms

CHARLES HENRY HAYTON, M. D.

AIR is the most important element in the maintenance of human life. One can live without water for many days, and also without food for many weeks, but one cannot live without air even for a few moments.

It is most essential, therefore, to the health of every individual that he be able to obtain a plentiful supply of pure, fresh air every hour of the day and night, the night especially, for that is the time when the system needs an abundance of fresh air. The lungs are so constructed that the air which is inhaled is taken into the small air sacs, and there transferred to the blood, and carried to all parts of the body. If the air is pure and fresh, the blood assumes a bright red color, and the organs bathed by it are stimulated and invigorated. If, on the other hand, the air is bad and vitiated, the blood turns a darker color, and the organs are enervated and depressed. The general effect of impure

air is usually very quickly seen upon individuals, producing heaviness, sleeplessness, lassitude, headache, and oftentimes sickness. The continuous breathing of vitiated air induces a general lowering of the bodily tissues with gradual loss of strength and nutrition. It is only too apparent to a casual observer that much of the impaired vitality and health of the poorer inhabitants of the crowded towns and cities is due to the constant inhalation of impure air.

Impurities of Air

An ordinary individual at rest breathes from fourteen to eighteen times a minute. At each inspiration he takes in from twenty to thirty cubic inches of air. The air passing in contains, with the nitrogen, which is always a constant factor, about twenty-one per cent of oxygen gas and .04 per cent of carbon dioxide. The air passing out contains about fifteen per cent of oxygen, three or four per cent of carbon dioxide, besides water vapor and organic matter. The exhaled air therefore contains about one quarter less of oxygen and five times the amount of carbon dioxide. The watery vapor given off by the body amounts to about thirty ounces a day, ten from the lungs and twenty from the skin. The organic matter generally consists of fatty particles, dead epithelium cells, scales of hair or skin, and germs given off by the body. It is this moisture from the lungs and skin and the organic matter shed by the body, together with the excessive amount of carbonic acid gas, that makes the air of crowded and unventilated rooms so close, ill smelling, and uncomfortable.

Proper Ventilation

Of all the methods of natural ventilation, the open doors and windows are the best. This arrangement, however, except in the warmest weather, is likely to cause considerable drafts. To secure perfect ventilation all windows should be placed opposite each other. Each of such windows should be open from the top. This is necessary to guard against drafts, as all cold air should enter the room above the heads of the inmates if possible, and leave it at the same height.

Among the many devices for inlets of fresh air is the simple plan of raising the lower sash of the window and fitting in a board about six inches wide. A space is left between the meeting rails in the middle of the window, through which currents of fresh air are constantly flowing in and are directed upward toward the ceiling.

There are many such simple devices that can be arranged to ventilate the living rooms without causing drafts. Again, those who have anything to do with the care of public buildings should see that the inmates are plentifully supplied with fresh air. Caretakers of churches, schools, and halls should never close doors and windows as soon as an audience has passed out, and shut up the poisoned air to be breathed over again. Doors and windows should be thrown open, and these places well aired.

No lesson, sermon, nor concert can be understood or enjoyed by a sleepy, heedless audience,—sleepy and heedless because of the poisons breathed in. A wise caretaker will see to it that the company is well supplied with fresh air.

The sources of air contamination in a sick room are many. The patient himself, the nurse, the light, the bedding, sink, closets, all contribute to vitiate the air. If constant ventilation cannot be had, cover up the patient, and open the doors and windows for a short time every few hours.

Conclusions

1. Fresh air is essential to health.
2. The body is continually unloading poisons into the atmosphere.
3. All living rooms should receive a constant supply of fresh air, day and night.
4. Churches, schoolrooms, and halls should be properly ventilated.

Of One Mind in the Lord

T. E. BOWEN

"I BESEECH Euodias, and beseech Syntyche, that they be of the same mind in the Lord." Phil. 4:2. So Paul wrote the church at Philippi.

Probably these sisters had had a "falling out," as we might speak of it now. Some little thing had come up, so that the love they once had for each other was not only all gone, but in its stead ill feeling and hatred had sprung up. Down at Rome, Paul had either been told about it by some Philippian brother or the Lord had shown it to him; and so this gentle rebuke, this beseeching of each personally, individually, near the close of his letter to that church, to become once more of one mind *in the Lord*.

And still there may be some Euodias and Syntyches in the church scattered here and there. They are far from being of the "same mind in the Lord." And the church is made the sport of Satan's buffetings to just that extent that these persons are at enmity. There is no evading it. Every such division weakens the body structure, and it can never do its appointed work, nor be filled with the Spirit, until all such become "in the Lord" of "one mind."

Notice that it is all to be done "in the Lord." When each puts away his own stubborn willfulness, and in humility of heart yields himself *to the Lord*, in the Lord they become of one mind.

Why carry about a load of old grudges as if they were valuable keepsakes? Why be seen with such a load of worthless trash? A thousand times better consign without mercy the whole bunch to the scrap heap, yes, even better yet, the bonfire. Get the worthless rubbish out of sight forever.

"But he said some very mean things about me. I did not hear him, but it came straight." Yes, he may, and it likely came straight to you; such things usually find their way quickly to the one who never should hear. But what of it?

What have *you* said since? This, too, likely has gone straight to him. This is the devil's work to keep something going to stir up strife.

"Do all things without murmurings and disputings." Two brethren or sisters in the same church, known by those within the church as well as without the church to be unfriendly like this, can counteract all the good ten good men might accomplish. Before the latter rain can do its work either these elements will become of "one mind in the Lord" or they will be shaken out of the church entirely. Euodias and Syntyche must become one in the Lord or be lost altogether. There is no other alternative. But how much better it is to get together "in the Lord." It is wonderful what earnest prayer together will do in fixing up things like this. And it is astonishing how abundantly the Scriptures teem with expressions calculated to unite hearts in the tender bond of Christian love and fellowship, tender expressions of the Holy Spirit, seeking to melt our hard spirits into the tender-hearted compassion and love with which God wants us to regard one another. Here are a few of them:—

"Be kindly affectioned one to another with brotherly love; in honor preferring one another." "Let love be without dissimulation." "Be of the same mind one toward another." "Now the God of patience and consolation grant you to be like-minded one toward another after the example of Christ Jesus: that ye may with one mind and one mouth glorify God." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

Surely this emphasis placed upon unity in the church by the Lord means something to us who have come down to perilous times here at the end. Some earnest attention must be given to it by us all in our everyday living if we are to perfect characters to stand in the day of Christ's coming. And it is none too early to be developing these graces *now*.

"WHATEVER the difficulty, trouble, or work, there is only one end of the matter in our own hands, and that is all we are responsible for. We do a great deal of worrying about the end of the line that is out of our sight and beyond our control, and all our anxiety is useless. Prayer reaches a long way and sets in motion forces we do not know, but worry only falls back on itself and eats up courage and strength."



The Revival at Mount Vernon College

THROUGH some misunderstanding, the report of the splendid experiences of the week of prayer at Mount Vernon College failed to reach the REVIEW for publication. As many of the friends of the institution and parents or relatives of the students are looking for some word concerning that occasion, I shall give a short account of the deep spiritual experience which came to all, both faculty and students, at Mount Vernon College.

Some of the leading brethren at Mount Vernon say they have passed through twenty weeks of prayer, but never through such a one as in the closing days of 1913. The church held special meetings in the evening, apart from the college. Preparations had been made some time previous for this season, so the students held their meetings in the morning. All began earnestly to seek God, and were convinced that they must have a deep infilling of the Holy Spirit.

The members of the college faculty surrendered themselves entirely to the work. The leading students of the school also met together on the first Friday night, at which meeting the Spirit of God came in immediately with great power. In the social meeting of the evening quite a number raised their hands for prayer, among whom were many who had manifested little or no interest in the work of the Lord.

On my arrival the last Thursday evening in the week, I learned of the many things which God had done during the preceding days. That evening Professor Salisbury requested that the next morning might be given up entirely to revival work. Though we felt that revivals were things which could not be manufactured to order, yet when the services began the next morning, it was very evident that the Spirit was present in great power. The meeting began at 8:45 and lasted till 12:45.

At the beginning, Professor Salisbury had a list of some thirty-five students who were not members of the church, and for whose conversion teachers and students had been praying earnestly. At the close of the meeting while all the students were before the altar, completely broken and surrendered. Professor Salisbury drew a line through the last name on the list, saying that all the thirty-five were in. There was not one left in the whole student body who had not surrendered to Christ. The next Sunday the First Baptist church in the city was secured, and was filled to its utmost capacity. The pastor came to assist in the service, and thirty-five of the students were buried with their Lord in baptism. This is all the more encouraging when we note that the attendance at Mount Vernon this year is the largest in the history of the school.

The annual offering was taken up that

Friday morning. When the envelopes were opened and the money counted, the contributions of the faculty amounted to \$86, while the students had given an offering of \$71.45. The offering of the church also was very large.

The Thursday night preceding had witnessed a great movement on the part of the church. The elders and officers had been laboring earnestly that all might be brought into the fold, and it was a blessed experience to see some present the following Sabbath morning who had once been prominent and active in the service of God but who for some time had been cold and in the background. Never had there been so complete and entire a sweep made to bring all, both church members and students, into the fold of Christ. Since then the work has gone on deepening and solidifying.

The brethren of the neighborhood, as well as the conference, deeply regret the necessity of changing the institution from a college to an academy, but all are endeavoring to take the change cheerfully. It will be of interest to all to know that whereas four years ago the indebtedness of the institution was about thirty-two thousand dollars, this year the indebtedness has been reduced to twenty-three thousand dollars. At the same time, the building has had expended upon it between six and seven thousand dollars for repairs, so that now everything in connection with the institution is clean, spick-and-span. The work in the classrooms is inferior to none done in the same subjects anywhere. All are determined to continue this good work and to keep on the forward march.

Last year the students of Mount Vernon College sold about ten thousand dollars' worth of our truth-filled literature throughout the union. A large number are preparing to rally again to the work this year, and we look for good results.

B. G. WILKINSON.

Spain

Our general meeting for the believers in Spain was held at Barcelona the last of August. The churches and various groups were all represented at this annual gathering. Elders A. G. Daniells, L. R. Conradi, L. P. Tieche, and P. Meyer, Brother W. E. Hancock, and Brother L. E. Borle (representing the publishing work) were also with us.

This was Elder Daniells' first visit to Spain, and our Spanish brethren were very glad for this privilege of becoming acquainted with him, and hearing him tell how God has blessed in this great movement in other lands.

God blessed his servants in the presentation of his word, and nearly every one in attendance renewed his consecration to the service of the Master. We feel that a new impetus was given to the work in this field.

On the closing day of our conference four dear souls followed their Lord in baptism. Since then, two others have taken this important step. Including these, I had the privilege of baptizing twelve during the third quarter. We realize that this is very few, but are thankful that this much has been accomplished.

We believe that brighter days are ahead for the work in Spain. Our working force is small, but we are determined to let God work through us for the salvation of souls.

Since our general meeting, several persons in different parts of the country have begun the observance of God's holy Sabbath.

Brother J. L. Brown is working hard to build up the canvassing work. He has met with a number of difficulties, but much has been accomplished. Much of the material with which he has been compelled to labor has not been of the most substantial character. If four or six young men from America would volunteer to join our book force in Spain, there is no doubt but that they would be a great blessing to the work in this field. We have several good books, and "Practical Guide" should be ready within a few days.

It has already been demonstrated that this is a self-supporting field for canvassers of the right kind. We ask the readers of the REVIEW to unite with us in praying that the Lord of the harvest will raise up more laborers for this part of his vineyard.

FRANK S. BOND.

Industrial Education the Need of the South

In Rabun County, in the northeastern corner of the State of Georgia, in the very heart of the Blue Ridge Mountains, hedged about by mountain barriers on its southern and western borders, in one of the most isolated and inaccessible spots of all the mountain region, there is an industrial school founded and conducted by Prof. Andrew J. Ritchie. Professor Ritchie was born in this county, but was more fortunate than his neighbors, because he had the advantages of an education outside of the county. He is a college graduate and a college professor.

Several years ago Professor Ritchie, on visiting his home county, found that there was not a single advanced school in the county, that the public schools were open only from sixty to ninety days during the year, that the children were taught in most wretched schoolhouses and by teachers with little more training than those schools offered. The average child attended school about forty days in the year. This condition appealed so strongly to Professor Ritchie that he forsook his employment in the world, and he and his wife dedicated their lives to the betterment of the people in Rabun County. He visited every home, riding from place to place on horseback. He talked school work, he wrote about school work, and finally with his own means and the little help he could get from his neighbors, he began to build a school.

His school is an industrial school, for he says: "The old education fails to reach the mountain problem. The goal it sets before the mountain boy or girl is too often an escape from the work and environment of the mountain community

and a change to the life of the town or city. The kind of education needed is education that shall have a larger bearing upon the life which the people are leading." He says there must be established a practical connection between education and work. "The students must study the industries of their environment. The mountain boy needs to be trained in agriculture, forestry, dairying and animal husbandry, and in handicrafts in woodwork and other industries for which the materials lie at hand unused."

He says further that the girls in the mountains need the training to become orderly housekeepers, successful home makers, which, combined with the pure mountain air and water, will give these people the physical health they need.

Professor Ritchie says that the mountain school must be an evangelizing, spiritual force in the community. It can do a work in these mountain districts that the church and the evangelistic preacher cannot do. "It must set in motion influences which will soften the mountain temper and displace the spirit of feud. It must banish the evil of whisky and the attendant social degradation."

These mountain children must earn their own living with the labor of their hands. Their wealth must come from the soil, and the products they can make with their hands. They must be their own carpenters, their own blacksmiths, and to a large extent their own weavers. Since these are the lessons the mountain boys and girls must learn, there should be schools offering these same subjects to train teachers for these mountain districts.

Hon. W. J. Northern, an ex-governor of the State of Georgia, says: "The work undertaken by Professor Ritchie is, in my judgment, one of the greatest educational needs of the State."

In the description of Professor Ritchie's work, in the quotations from him concerning the needs of the mountain districts, in Mr. Northern's tribute to Mr. Ritchie, we have the world's invitation to establish in the South industrial schools in many isolated districts.

The spirit of prophecy has for years invited Seventh-day Adventists to do this very work. It has outlined for them an educational system which will meet these needs. True, this calls for a reform in education, but we read: "I have been shown that in our educational work we are not to follow the methods that have been adopted in our older-established schools. There is among us too much clinging to the old customs, and because of this we are far behind where we should be in the development of the third angel's message. . . . Years have passed into eternity with small results, that might have shown the accomplishment of a great work."

Our attention is called to the work of the Australasian Missionary College, at Avondale, Australia, as an example of what should be done in many places in the South. We are told that men and women who receive an all-round, practical education will find standing room all through the South and in foreign fields. We are told further that in carrying out the Lord's will concerning industrial training, many men and women from the common walks of life will have a part.

Sister White, writing for the REVIEW AND HERALD, under date of June 27, 1912, says: "Under the ministration of angels, common men will be moved upon by the Spirit of God and led to warn people in the highways and byways. These workers are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. . . . There are lay members who are fitted to bear responsibilities, and who would do so if there were some one with patience, kindness, and forbearance, who would teach them how to work." This same article from the pen of Sister White tells us that we have lost much in our missionary efforts because we have not recognized the part that the layman is yet to play in the spread of the third angel's message. We have lost much because we have not encouraged our lay members to attend schools offering a source of study that will prepare them to do a simple work in needy fields which God says with his blessing they can and will yet do.

The world, especially our Southern States, is extending to us an earnest invitation to spread the truth of the third angel's message through industrial schools. The spirit of prophecy is instructing us to do this same thing. The Nashville Agricultural and Normal Institute was established to train workers to do this very work, and as the course of study for this school is compared with the needs outlined by men of intelligence who are facing the mountain problem, we are led to exclaim, Surely the hand of God is in this!

M. BESSIE DEGRAW.

West Pennsylvania Conference

WE NOW greet the readers of the REVIEW AND HERALD from the city of Erie. Leaving Hollidaysburg, we came to this place to follow up the good work of Elder West, and also to water the seed sown by Elders Lukens, Longacre, and Robbins.

We began the work November 15, and have already met a number who have learned to love these brethren, and in whose hearts the seeds of truth are still alive. We pray that we may be able to lead them on, and that they with others will soon take their stand for the truth of God.

We found the church membership to be forty-six, two brethren and the rest sisters, who have done nobly in carrying the spiritual and financial burdens of the church.

For the year 1912 their tithes and offerings amounted to \$792.31. The year just closed shows the active spirit these women have had in the things of God. Their tithe has increased over three hundred dollars, their tithes and donations amounting to \$1,023.65. They have also raised on the mortgage and other expenses to the amount of \$219.99, making a total of \$1,243.64 for the year 1913. This month shows the same good spirit, and we look for greater blessings the coming year.

There are seven classes in the Sabbath school, with an attendance of fifty. The Sunday evening services are well attended, with a goodly number present who are not of our faith. Each week we are receiving new names of those interested in the truth. We hope by faithful search and diligent labor to be able

to add to this church such as shall be saved. Last week two new members were received into the church. We praise God for what has already been accomplished, and for the spirit of love and willingness to serve that we find among this people.

Before the last quarterly meeting we suggested that a new outfit of articles for use in the ordinances of the Lord's house would be very acceptable, and there followed a liberal donation of linen, granite ware, and an individual communion set. The quarterly occasion was one of special blessing to all. God came very near.

There are forty-two thousand Catholics in this field, and already some are beginning to study this truth. Pray for us that God will give us much of his Spirit, that faithful work may be done.

I have visited Albion, North East, and Meadville since coming here, and in each place we have those who are interested, and a field ready to work. The harvest is great. There is a cry for laborers on every side. May God raise up workers to harvest the souls that are waiting for the truth.

W. F. SCHWARTZ.

Self-Supporting Work

"God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. . . . Where are the men and women who will move into regions that are in need of the gospel, that they may point those in darkness to the Redeemer? Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed."—*Testimonies for the Church*, Vol. IX, page 33.

"In humble dependence upon God, families are to settle in the waste places of his vineyard. Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. As the reward of their self-sacrificing efforts to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, opening the Scriptures to those in spiritual darkness, many hearts will be touched. . . . The amount of good that these workers accomplish will never be known in this world."—*Id.*, Vol. VII, pages 22, 23.

For the encouragement of those who may be contemplating answering this call, I write of how God has blessed our family in this work. Resigning my position as a Bible worker for the Western New York Conference, I joined my husband in Ridgway, Pa., where he was then nursing. This town is the county seat of Elk County, and is a very conservative place. It is styled the "city of churches," but the third angel's message had never found entrance.

I began active work in July, 1911, by canvassing, and delivered \$370.15 worth of our publications. After my last delivery of books we started a Bible class in our home. I also followed up some of the interested ones whom I had met while canvassing; and in June, 1912, we organized the Ridgeway Sabbath school, with three new Sabbath keepers. These

at once began to send offerings to the conference treasury, and two of them were soon paying tithes.

I have had my household duties to attend to, and have taught our home school, but still have found time to hold a number of Bible classes each week. Two young ladies care for our baby when I am out, and I pay them by teaching them music.

June 30, 1913, completed our second year of active work in this place, and we are led to exclaim, "What hath God wrought!" Our Sabbath school then registered eighteen active members, and two in the home department, giving in tithes and offerings for one quarter \$54.39. Our hearts were made glad as we saw a little company of Sabbath keepers meeting in our sitting room each week to worship and to pray, and to plan for the advancement of the message we all hold so dear. It is a good work, and we feel sure that God will bless others who may be led to enter new fields as self-supporting missionaries.

MRS. H. A. JENKS.

Texas

CORSICANA.—During the past year the Lord has wonderfully blessed his work among the colored people in this place. Besides aiding us in the building of a neat church home, which represents our message, we have seen his hand at work in increasing our membership. Our building, with its furnishings and the lot on which it stands, cost about twelve hundred dollars. The church can comfortably accommodate ninety persons.

During the recent week of prayer our people received much strength. As the timely articles were read, many hearts were touched. Another season of refreshing came to us during the quarterly meeting. A young man who had turned from his life of sin and given his heart to the Lord, enjoyed the privilege of taking part in the ordinances. He united with the church during the week of prayer, and is rejoicing in the Lord.

M. G. NUNES.

A Little Work at St. Anne, Ill.

I STARTED from La Fayette, Ind., January 12, to go to St. Anne, Ill., to hold a few meetings. Arriving at the Big Four station about noon, I was told that I could not get a train that would stop at St. Anne until the next day at 8 A. M. But as I had an appointment at St. Anne that evening, I was deeply concerned about it, for I did not wish to disappoint the friends. Yet the agent positively asserted that their afternoon train would not stop at St. Anne. I then told him to sell me a ticket to Kankakee, which is twelve miles beyond St. Anne. He did so, and I got aboard the train, a fine vestibule one, which was intending to fly past the place where I wanted to go. But when we got within a mile of St. Anne, I discovered the train was slowing down, and when within twenty rods of the station it stopped still, and the brakeman opened the door, and he and the conductor got out. I then gathered up my baggage and went aground, telling the conductor that I was at my station, and would ride no farther with him. He said, "You are a lucky man, for we are blocked, and have to

wait until the Eastern Illinois freight gets across our track."

Well, Providence stopped the train for me to get off and meet my appointments. It stopped ten rods closer to the place where I wished to go than if it had let me off at the station. I filled all my appointments on time, preached three times, and gathered \$5.25 in money in the town for missions.

One evening while I was there, Brother Versailles, who is more than one hundred years old, came out to meeting and listened to the preaching. He carried a lantern to make a light for his path. I never before preached in the hearing of a man so aged. He told me that his wife, now dead but a short time, lived with him after their marriage seventy-eight years. He will probably soon fall asleep to lie beside the dust of his wife. But shorter will be their rest together in the tomb than was their sojourn together in life, for the Lord, descending from heaven, will call them from their graves on the resurrection day. Long, O, so long! then, will they live, for immortality will keep them from fading through all the endless ages yet to be enjoyed by the people of God.

These thoughts are inexpressibly sweet to feed upon as we behold the infirm steps of many pilgrims who have been long in the way of obedience.

W. M. COVERT.

Using the Temperance "Instructor"

ABOUT two years ago an election was held in California, in the district where I live, to decide whether or not the liquor traffic should continue to be licensed. The result of the election showed that the voters were about equally divided, the temperance forces winning by only eight or ten votes.

As soon as they could legally do so, the liquor men petitioned the board of supervisors for another election. They were led by the editor of the local paper, who circulated the petition and used his paper to boom the liquor cause. At one time it looked discouraging for the no-license forces, as the people seemed cowed by the attitude of this editor.

It seemed that the only thing we could do was to circulate some of our good temperance literature. We distributed one hundred and fifty Temperance *Instructors*, and also held Sunday evening temperance meetings in a schoolhouse. We had lively services, and I gave brief Bible studies on different phases of the temperance question. The Lord gave us the victory by more than two hundred votes in the new election. It pays to circulate temperance literature.

W. LEININGER.

In North Mexico

ON account of the blowing up of trains, burning of houses, killing of people, robbing and putting ransom on some, I was not able to visit our small companies north of San Luis Potosi from last July until I went to see them in November. However, I found they were getting along much better than I had expected.

It did me much good to visit the company in Visnaga, in the center of much trouble. They kept up their meetings

as before; not only that, but some had begun to pay tithes on crops raised the year before. For nine years they had had very little corn, on account of drought. Last year they had a fair harvest, and some of them have faithfully paid their tithe. The tithe was not much, but it was all they could do, and all the Bible requires of them.

I risked my life to go to see these people, but I was glad I went. The day before I left Matehuala, two persons were hanged there. Everything in this part of the country is destroyed. My train stopped ten or fifteen meters from a place where the revolutionists had destroyed the road. Not in every state have the revolutionists done as they have here in San Luis. In this state they do much damage by blowing up trains, especially federal trains.

In the midst of all this trouble, the work of God is making some progress. We hope some day to have peace again, and then do a little better, if the Lord wills. But now, in the midst of all these disasters, we need your prayers that our faith fail not.

S. MARCHISIO.

"A Sunday Law in 1914"

UNDER the above title, the Weekly Rest Day League of the Pacific Coast issues an appeal to the various denominations for help in securing a "Sabbath law" for California.

The Lord's Day Alliance, the Federal Council of the Churches of Christ in America, and other organizations seeking Sunday legislation have, for the present, apparently shifted their center of activity from the East to the West, and are cooperating with the league. The chief reason for this movement, as stated by the Rest Day League, is:—

"A Sabbath law is needed to protect our American institutions on this coast before the European immigrants begin to pour through the Panama Canal, lest we have the Continental sabbath established here. Then we should be able to display the American sabbath to our visitors from the ends of the earth at the Panama Exposition."—*United Presbyterian*, Jan. 29, 1914.

There is already on the statute books of California a law providing for a one day's rest in seven for all laborers. From a civil viewpoint, this is all that can rightfully be expected or desired. But this law does not satisfy the so-called reformers. They want protection for Sunday only. They wish it set apart as a religious institution.

Mr. G. L. Tufts, former superintendent of the Pacific branch of the International Reform Bureau, has been appointed field agent for the Weekly Rest Day League. In an article in the same paper mentioned above, he says:—

"More than forty of the business and labor crafts indorsed the Sabbath bill that the Weekly Rest Day League introduced in the last legislature. They want a Sabbath law, and not simply a one-day-in-seven measure. They are appealing to the churches to join them in their efforts for a Sabbath rest day as far as practicable."

This statement proves what Seventh-day Adventists for years have contended,—that religious, and not merely civil, rest day legislation is sought, and this is what will be secured eventually. A most striking admission of the weakness of the

churches to sustain their Sunday observance is made by Mr. Tufts:—

"California repealed her Sabbath law thirty years ago, and today she has more criminals per capita than any other State of the Union except Nevada, and no other State has as many women criminals as the Golden State. *In many towns and localities the church is practically dead.*"

This condition, Mr. Tufts would have us believe, is due to the lack of a Sunday law. But if criminals are increasing in spite of civil laws, how can he expect to stay the tide by making the religious Sunday a civil institution! This is surely a serious case. Religious conditions are certainly precarious when churches wither and die because there is no civil law to uphold them. Such an indictment could not be brought against the early Christian church in the days of its greatest peril from paganism.

There will be a strong effort now to storm the legislative halls of California. Our people will again be obliged to take up the fight against religious intolerance. "A Sunday law in 1914" is "the war cry of the Weekly Rest Day League." The prediction is made that "if all will respond to the war cry of the Weekly Rest Day League, and rally to its standard, a splendid Sabbath rest law can be enacted within the next ten months. But it will require a united effort under one leadership. The league has been indorsed by the various church bodies, and should have the hearty support of all the friends of a Sabbath law."

Will they succeed in their undertaking? Time will tell. The battle against the foes of religious liberty is becoming stronger every day. The intolerant spirit behind the great movement for Sunday legislation is becoming more and more pronounced.

Shall we need to say more to stir all to renewed activity in the great work still before us?
C. E. HOLMES.

Experiences of a West Virginia Canvasser

READING the interesting reports of other canvassers in the REVIEW, makes me believe a few of my recent experiences may interest some others.

Because of the work of the Millennial Dawn, or the Watch Tower Bible and Tract Society, followers, I had much trouble in one town. Their work was carried on under four different names. The people were very much afraid of me. At first I did not know that the "Dawnists" had gone before me, but as I called on one old gentleman, he asked me if I had sold many books in town. I told him I had found it hard on account of the "Russellism" there. He liked my book very much, however, and gave me an order.

Another old gentleman asked me to come over to the Methodist Episcopal church that afternoon at half past two, as they were holding revival meetings twice a day. I prayed over the matter, that I might know what would be right. I went on taking orders, knowing the Lord would help me. At meeting time I thought it would do no harm to go in, and thus let people know I believed in church work. As I was a stranger there, they came to me and said, "You are engaged in religious work; will you not give us a little talk?" I scarcely

knew what to say, as I did not wish to talk books there. So I took the text the minister had used, Gal. 6:7. I tried to impress their minds with the thought that we should be always on our guard not to sow seed that would lead others in the wrong way.

One woman, on whom I had called, did not like my teaching that there is no second probation. Later I learned she was a Catholic. She talked very roughly to me, and said that the Catholics teach the doctrine of a second chance, and that they are right.

I visited the — minister. He liked the book very much and gave me an order, and told me to see the — minister. This I did, and he also liked the book, and said he would speak to his people about it. The second afternoon they had an old-time revival service. And to my surprise, before the last song was sung, I heard these words: "There is a book agent here selling Bibles and books, and all who have not a good Bible had better get one now. The book he has is a good one. I have looked the prospectus through, and it is one that you all ought to have. It will do you good to read it, and it is no 'Russellism,' so don't be afraid of it, but all get it if you can." Then he turned and signed his name in my prospectus. I secured the names of the three ministers of the place and of the chief of police. In three days I took forty dollars' worth of orders, and I feel sure they are all good.

The Catholic woman was at the meeting the day the minister spoke of my book, and to my surprise she came to me after the meeting, with hand extended, saying: "I am sorry for the way I treated you yesterday. I am not angry now, so please forgive me." I then gave her a tract on the "False Hope of a Second Probation." She said she would read it with interest.

It makes me feel that I have had but little faith, and that I need the Lord more and more in my work, that I may show forth the grace he has given us. The Lord surely opens the way for his message to go, and it stands us in hand to work with our might, lest the Lord find others to fill our places in the work. So let us do what our hands find to do, and not forget that our success is in answer to prayer.

WALDO H. WILCOX.

Using Newspapers in the North- ern Union Conference

MANY encouraging reports of the progress that has been made toward advancing the truth through the newspapers were brought to the biennial meeting of the Northern Union Conference held in Minneapolis, January 27 to February 8, by various workers in this territory. Several persons have been won to the truth who first heard of our movement either through articles in the news columns or through advertisements in the secular press. Workers in this union were quite enthusiastic over the possibilities in using this medium, and declared that they intend to continue to consider the newspaper an important feature in connection with their tent and hall efforts.

Through the publication of several advertisements in one of the Minneapolis newspapers last summer, announcing the

tent meetings being held in that city, three good, substantial persons accepted the truth, and are today stanch believers. One of these three, a man, lived on the north side of Minneapolis, while the tent meetings were held in the southern section of the city, his home and the tent being about five miles apart. He knew nothing of the meetings that were being held until he read one of the advertisements. He visited the tent, and became more interested in each succeeding meeting until he finally joined the ranks of the Lord's people.

Two persons in Iowa rejoice in the truth as the result of a controversy that was carried on in the newspapers between a minister of another denomination and one of our workers. When the attack was made on our cause, the only one to defend it was our foreign worker in that place. Though he had difficulty in preparing his answer in the English language, the Lord blessed his efforts. His answer was published in full, and a physician and his wife who read both sides of the controversy, took their stand for the truth and are stanch believers.

One worker in Iowa stated that he had forty sermons published in connection with one tent effort. Through the papers these sermons were carried twenty-five miles into the country, as well as being circulated through the city where the papers were printed.

Another brother in Iowa, who labored last season in a city where there are three daily newspapers, said he was a stanch advocate of using the press. He told of the success he had in getting extracts of sermons published, and said that though his audiences were not unusually large, yet the thousands of persons in that city and the surrounding country got the sermons through the reports in the papers. He said he knew that many not attending the services read the articles, and that considerable interest was manifested in the reports. He is planning to give some attention to the newspaper part of his tent effort during the coming season.

An encouraging bit of information concerning the Northern Union Conference came to Minneapolis in the shape of a clipping. This clipping was taken from the *Star* published in Baltimore, Md., and gave a very interesting announcement about the meeting. The remarkable part about it was that the press association thought so well of the importance of this meeting that it sent out an announcement over the wires to various parts of the country. The announcement in Baltimore was published at least 1,200 miles from where the meeting was held, and a non-Adventist, in looking through her paper, saw the announcement, and sent a clipping to one of her relatives attending the meeting in Minneapolis. Who can tell how many persons read of this meeting, and how far it was advertised?

There is power in the press to attract people to hear the truth. An important part of the newspaper work is that of bringing to the attention of the people, who would not otherwise learn about it, the fact that this glorious gospel is being preached in their city or town or neighborhood. As this agency is used more and more, it will take a prominent part in searching out the honest in heart, and also in warning others regarding the things which are coming on the world.

W. L. BURGAN.

Missionary Volunteer Department

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

Plans for Camp Meeting

As camp meeting time approaches, we who are Missionary Volunteer secretaries should send up most earnest pleas that the great God who hears and answers the petition that comes from the heart will give us a special preparation, a putting away of everything that will prevent us from being used of him in winning the dear young people to loving service for him. In every conference may be found consecrated young people, who, if invited to do so, will gladly join in petitioning for a great measure of God's converting power to be present at the meeting.

A plan to be recommended is that of writing to the parents about a month or six weeks before the date of meeting, seeking to impress upon them the need of bringing their young people with them; and a few days later writing to the young people themselves is often a stimulus to greater efforts to attend the meeting. We should be early on the ground, ready with a welcome as they come.

Perhaps you can interest them in preparing the Missionary Volunteer meeting tent, which should be made to look as neat and pretty as possible. The Missionary Volunteer aim and motto should be found here, also an organ and a blackboard. Nature's decorations are always beautiful and restful.

Early in the meeting arrange into prayer bands those who wish to join them. The Volunteer secretary should meet with a different band at each session. Impress the need of not omitting the meeting for a single day, and pray for the unconverted or discouraged ones whose names may be mentioned by those present. I like to spend a little time every morning with the Morning Watch text for the day, and have a season of prayer for the special object designated by the calendar. I know of one secretary who canvasses the entire camp for the Morning Watch Calendar, thus getting it into the hands of many who otherwise might never have it.

Revival services should begin with the first of the meeting. Camp meeting is surely the time to bring before the young people the plans so carefully and prayerfully laid by the General Department. Standard of Attainment should be discussed, and the leaflet put into the hands of every young person. A stock of the Reading Course books should be on the ground, and one way in which to interest the young people in the books is to read selections from them at different times during the meeting. The honor roll for all those who finish before camp meeting is a stimulus to complete the course.

A tent for the young ladies and one for the young men should be located in a quiet part of the camp, furnished with tables and chairs, Reading Course and Standard of Attainment certificates, the list of gift books, honor roll, files of the *Instructor*, and writing material. These tents should be in charge of "fishers of

men." The young people should be invited to come to these tents to read and study and write. Many an hour will thus be profitably used which otherwise might be spent in idle strolling or foolish conversation.

There is a diversity of opinion as to the number of workers who should have charge of the services of the young people's meetings; but whether there are two or more, they should be those who know the importance of instructing the youth in the great need of prayer, and in different ways of studying the Bible. They should be able to teach these young persons how to become soul winners. No matter how large a number are converted and baptized, unless they have learned something of the value and need of these things, they will return to their homes to do much as they did before they came. Preaching is not so much needed as instruction.

A report read from each society at a meeting appointed for that purpose, telling of the work done during the year, of the offerings made, and of special efforts in temperance work and work in other lines, might bring about a healthy discussion and an interchange of plans and ideas. There is one phase of this work which should not be overlooked, and that is parents' meetings. Most earnest instruction should be given the fathers and mothers regarding the spiritual atmosphere of the home, the need of observing the Sabbath according to the instruction given us by the Lord, of family worship, of paying tithe and of teaching their children to pay tithe, of a daily study of the Sabbath school lesson, etc. But when all has been done that can be done, and the last meeting been held, and we have gone to our different homes, let us remember to pray for and write to the dear young people, especially those who have been converted at the meeting, and in this way begin at once to get ready for the next camp meeting.

MRS. G. F. WATSON.

Suggestions for the Training of Leaders

THE training of leaders is one of the most difficult problems we have in the Missionary Volunteer work. Usually a society is organized in a church in which there are no members who have had any experience in this line of work. In such a case the leaders who are selected are untrained, at least in the Missionary Volunteer work, though they may have had experience in other lines of work. What can be done to train them into effective Missionary Volunteer leaders?

It would seem that the chief burden of this training must rest on the State Missionary Volunteer secretary. Whenever possible, he should be present at the organization of each new society, and should personally instruct the leader, as well as the other officers, in his duties, should see that the leader is supplied with blanks, record books, and other requisites; and should stay long enough to give the new society a good start along right lines. Then the training should be continued by correspondence.

When it is not possible for the State Missionary Volunteer secretary to be present, he might be able to commission some experienced conference worker to act in his behalf in instructing the leader in his duties. If this also cannot be done,

the training must be carried on by correspondence.

The training thus begun individually may be profitably continued by annual conventions and institutes to be held in groups of churches where possible, and in single churches where grouping is not feasible. These institutes should have the best conference help available, the State Missionary Volunteer secretary being present whenever at all possible, and taking a leading part in giving instruction. When possible to secure also the help of the union conference Missionary Volunteer secretary, this should be done. These conventions and institutes are valuable in the training of leaders, and even if no conference help can be given, they should be held, suitable papers on important subjects and other helpful matter being sent to the local officers to assist them in conducting a helpful meeting.

Our training schools should also have a share in the training of leaders for Missionary Volunteer Societies. Each school should have a society, conducted on the same general plan as church societies, the officers to be drawn from the students, but to have the help and guidance of the teachers, that they may learn the best methods of conducting this work. Frequently helpful articles on the work of Missionary Volunteer leaders appear in the *Youth's Instructor* and the *Review*. The State secretary should take note of these, and when writing to the leaders, call attention to them.

It would seem that outside of the training that may be given in our schools, the burden of training leaders must rest chiefly on the union and State Missionary Volunteer secretaries. While it is a difficult work, it is a very important one, and lies at the foundation of a successful Missionary Volunteer department in any State. E. M. GRAYAM.

Educational Department

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

Ministerial Reading Course

Advice to Young Preachers

IN "The Minister as Prophet," Mr. Jefferson in speaking to young preachers uses the two following apt illustrations defining a sermon:—

"Go to the bee, young preacher; consider her ways, and be wise. Where does the bee get her honey? You say, Out of the flowers. You are mistaken. There is no honey in the flowers. You cannot get an ounce of honey out of a hundred fields of flowers. Open a flower and there is no honey in it, only a little sweetened water. But the bee takes the sweetened water, squeezes into it a drop of its own secretion, makes to it a personal contribution, and lo! the sweetened water becomes honey. The bee did it by personal work. And so must you. All the flowers of speech and the illustrations and the anecdotes and the stories are so many posies containing nothing but a little sweetened water. You cannot feed an audience of adults on water, even though it is sweetened. You can feed men only on thought, and

you must do the thinking. To whatever you find you must make your own individual and personal contribution. It is only as you put your own heart and brain into your sermons that they become sweet as honey and the honeycomb.

"Go to the spider, young preacher, and get from it a lesson in preaching. The spider does not weave its web out of material which is gathered from the field or the house, but the web is spun out of the substance of the spider itself. That delicate and artistic creation, the spider's web, is too fine to be made of the rough stuff of the streets. Those gossamer threads are woven out of the stuff of which the spider is made, and its miracle becomes possible only by the forthgiving of the spider's own life. If you would catch and hold the hearts of men, you must weave your sermons out of the very substance of your soul. It is not the material which other men have gathered and organized, but the stuff of your own spiritual self which is demanded by the people who think. Your personal contribution is everything. You must pour into your sermon your own heart's blood. Let me give you a new definition of sermons: they are drops of blood shed by the servants of the Lord for the redemption of the world."

Speaking further, the same author cautions against depending on other men's thoughts:—

"Preaching is the unfolding of truth; it is the evolution of an idea. One idea is sufficient to make a powerful sermon. A man who can take a great idea and by sheer force of brain unfold it until it glows and hangs glorious before the eyes of men, and so burns that hard hearts melt and consciences awake and begin to tremble, is a preacher indeed, and actually performs the work of the Lord. But the little dabbler in other men's thoughts, who fills up his time with secondhand anecdotes and stale stories, and tales intended to make people cry, never gets down to the place where the soul lives, and does not know either the preacher's agony or his reward. A congregation knows when it is in the hands of a man who is a thinker; and it also knows when it is listening to a man who is a retailer of other men's ideas."

Materials for Sermons

In the preparation of sermons there is much said by the spirit of prophecy on the importance of Bible study. From "Gospel Workers," page 122, we quote:—

"Those who engage in the business of school-teaching prepare for the work. They qualify themselves by attending school, and interesting their minds in study. They are not allowed to teach children and youth in the sciences unless they are capable of instructing them. Upon applying for a situation as teacher, they have to pass an examination before competent persons. It is an important work to deal with young minds, and instruct them correctly in the sciences. But of how much greater importance is the work of the ministry! Yet many engage in the important business of interesting men and women to enter the school of Christ, where they are to learn how they may form characters for heaven, who need to become students themselves. Some who enter the ministry do not feel the burden of the work upon them. They have received incor-

rect ideas of the qualifications of a minister. They have thought that it required but little close study in the sciences or in the Word of God to make a minister. Some who are teaching present truth are not acquainted with their Bibles. They are so deficient in Bible knowledge that it is difficult for them to quote a text of Scripture correctly from memory. By blundering along in the awkward manner they do, they sin against God. They mangle the Scripture, and make the Bible say things that are not written therein."

Dr. Broadus, in the "Preparation and Delivery of Sermons," under the heading "Accumulation of Materials" says:—

"The chief materials of a sermon are in the great mass of cases not really invented at the time of preparation; they are the results of previous acquisition and reflection. This is true even of much that seems to the preacher himself to have then for the first time a place in his mind; it is, in fact, the revival of something forgotten, or the development of something already known. In this respect inexperienced and comparatively uncultivated young preachers are often greatly deceived. Their early sermons are made with ease. Ardent, zealous, excited, they find that thought springs spontaneous in the mind, and feeling flows like a torrent. They imagine that it will always be easy to find something to say which will interest themselves and their hearers. But they are like men who have inherited a fortune in cash, and who spend their principal as if it were but income. Rejoicing in his facility of speech, the young preacher is not aware that he is drawing upon all that he has thought, felt, and seen, all that he has read and heard, since his childhood. And not a few go on for some months or years, consuming all their store, and evoking all that their minds are so constituted as readily to produce, and presently begin to wonder and lament that they find it so much harder than formerly to make a sermon. In like manner, preachers who are growing old sometimes complain that people will not listen to them as in other days, when the difficulty is that they have ceased to maintain activity of mind and good store of fresh thought; and unable to interest themselves, they of course cannot interest others. These somewhat frequent and very painful experiences only illustrate the proposition, we draw our sermons mainly from what we have wrought out or learned beforehand. And when the preacher speaks from great fullness of thought, then what he says borrows power from what is in reserve, as the head of water gives force to that which strikes upon the wheel. It follows that, next to the cultivation of personal piety, there is nothing for which the preacher should so earnestly labor, from his first call to the close of his life, as the acquisition of abundant general material for preaching.

"These materials will of course be drawn from every source. No kind of knowledge can be utterly useless to a preacher, and reflection, upon whatever subjects, will always leave him something which may hereafter be turned to account. But it may be well to remark upon the principal sources from which materials for preaching are derived.

"The Scriptures themselves should at

every period of his life be a preacher's chief study. When we meet a young brother who has just become convinced that it is his duty to preach, and who is inquiring about preparation for the work, our first word ought to be, the Bible,—not so much, at the outset, the profound study of doctrinal epistles or prophetic books as the familiar and accurate knowledge of historical facts, the analysis of Biblical characters, the memorizing of devotional passages and of precepts, the acquisition of a general familiarity with the contents of particular books and of the entire sacred collection."



Washington Missionary College

Our readers are already familiar with the report of the autumn council on the adjustment of colleges, published in the REVIEW some time ago. One feature of that report was a recommendation that Washington Foreign Mission Seminary resume its work as a college. Territory was assigned as follows: for college students, Atlantic Union, Columbia Union, Southeastern Union, Southern Union, East Canadian Union (except Ontario); for academic students, District of Columbia, New Jersey, Eastern Pennsylvania, Virginia, and Chesapeake Conferences. The membership of the board was to include four union presidents, the five local presidents, the treasurer of the General Conference, the president of the college, and four other men—a total of fifteen. The name Washington Missionary College was fixed upon.

At a constituency meeting called in December the members of this board were duly elected, with seven of their number designated as an executive committee to transact current business. Since that time the committee has been at work on the selection of a faculty and on other important matters. On February 3 the board was called together and elected the following members of the faculty: President, J. L. Shaw; department of Bible, C. Sorenson; department of history, C. L. Benson; department of English, M. E. Olsen; department of languages, L. L. Caviness; department of science, Otto John; department of mathematics, G. R. Lehman; department of the foreign mission seminary, J. N. Anderson; department of music, Clemen Hamer; public speaking and Hebrew, C. C. Lewis; assistant in the seminary department, Dr. H. W. Miller; academic grades, Mrs. Angelia Weber; architecture and carpentry, Elihu Wood; printing, F. E. Hull; sewing, dressmaking, and millinery, Rubie M. Owen.

In resuming its status as a college, ample provision has been made that the school do not lose, but rather gain, in strength for the training of appointees to the foreign mission fields. President Shaw brings to the college a mature experience in both school and field work. He has taught in our colleges eight years, being president of Union College, South Africa, four years of this time. For twelve years he has served as superintendent of the India Mission field. He is therefore able to judge well the essential qualifications of the foreign missionary, and to direct in such preliminary training of appointees as can be given to advantage in this country. As capable

assistants in this work, he has Professor Anderson, who spent seven years as superintendent of the China Mission, and Dr. H. W. Miller, who spent eight years in China. As the name Foreign Mission Seminary has become familiar to our people, and as it is also a convenient term for the General Conference brethren to use in assigning their appointees, it has been decided to call this feature of the college work the Foreign Mission Seminary department, to be known briefly, perhaps, as the Seminary department. It may thus be said of those who come for this special training before going abroad, that they have been appointed to the Seminary, as heretofore.

The others on the faculty are well known and scarcely need any introduction further than to mention their term of service: Professor Sorenson, seven years in the ministry, seven years as teacher of Bible and history in Keene Academy (three years of this time as principal also), and three years as head of the Bible department of the Foreign Mission Seminary; Professor Benson, five years as head of the history department in Union College; Professor Olsen, eight years as editor of our English health magazine, and five years as head of the English department of the Foreign Mission Seminary; Professor Caviness, seven years as head of the department of languages in Union College; Professor John, four years as head of the department of science in Mount Vernon College; Professor Hamer, ten years as teacher of piano, organ, voice, and chorus in England and America; Professor Lehman, two years as head of the mathematical department of the Foreign Mission Seminary; Mrs. Weber, over twenty years as a teacher with unusual success.

Besides the special work of the Seminary, it is the plan of this institution to do full college work along regular lines, drawing from its own territory the same as our other schools. It is offering a general college course, with a liberal proportion of elective studies, and a college course for ministers, both leading to the degree of bachelor of arts, this being the same degree as is given by our other colleges. Besides the growing library of the school itself, students will have access to the Library of Congress, Carnegie Library, and other special libraries of value in the national capital. The academic work will cover grades nine to twelve. In both college and academic work, the school will keep close to the course of study adopted by the departments of education in general convention. It will affiliate closely with Mount Vernon, South Lancaster, and Graysville academies, and endeavor to protect and build up their interests as well as its own.

Educative industrial work will not be neglected. The printing plant is well established, and successfully conducted under the efficient management of Brother F. E. Hull, who has had ten years of all-round experience in denominational publishing work, and who is deeply interested in training printers for the mission field. In the dressmaking and millinery work, Miss Rubie M. Owen has had nine years' experience in connection with Walla Walla and Union Colleges and the Foreign Mission Seminary, and is enthusiastic and progressive in her work. Definite arrangements have been

made to put in twelve sets of carpenter's tools, with benches, to begin with. Brother Elihu Wood, who has been employed to take charge of this work, is an expert carpenter and cabinetmaker, and is a practical architect, plumber, painter, and builder, having been responsibly connected with our building work at Berrien Springs, Washington, and elsewhere for over twelve years, and having spent five years as a missionary in Jamaica. The College is planning definitely for gardening, dairying, and poultry raising as fast as these can be developed.

The environment of the College is specially favorable for practical missionary work by way of pastoral training, cottage meetings, and the selling of literature.

The school will endeavor to maintain a high standard of thoroughness in all kinds of study, and to make the spiritual tone of primary importance in every feature of its work. W. E. H.

Publishing Department

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

Home Missionary Work

WHILE much has been said and written on the subject of home missionary work, still we have reason to fear that by many this matter is not so well understood as it ought to be.

Foreign missionary work is indeed very important, but only a few, comparatively, can engage personally therein. Home missionary work, on the other hand, is not only of equal importance, but it gives opportunity for a very large number to engage in it. Yes, *all* can have a part in this work. And if we do not first prove our fitness for missionary work at home, how can we expect that any foreign mission board will select and send us abroad? This would not be consistent. And furthermore, as already suggested, the souls to be saved at home are just as dearly bought, and as much loved of the Lord, as those in foreign lands. We do not by this mean in any way to discourage the interest in foreign missionary work; but we wish to impress upon the minds of our people not only the *importance*, but also the *nature*, of home missionary work.

My observation has led me to believe that many do not comprehend how much there is included in this line of work. Is it not a fact that some have thought that handing out literature in the form of books, tracts, and papers, and engaging in argumentative conversation with people whenever or wherever there was an opportunity, visiting people with these objects in view, composed the larger part of the missionary work that could be done? Is it not also true that when success was not met in these efforts, it was decided that the way was "closed," "hedged up," so that nothing further could be done? It occurs to me that we have heard such expressions frequently. But was the situation as serious as stated? Was there not work that might have been done that was not attempted? And is there not a line of

effort, the importance of which has not hitherto been appreciated or recognized, which would meet the acceptance of the Lord and do much good in the world?

Now let us give this matter careful attention and thought. Jesus was the model missionary. He was a home missionary in every sense of the term. Let us study his life and work. In the words of the apostle Paul, let us "consider the Apostle and High Priest of our profession, Christ Jesus." In Isa. 61:1-3 is found a very interesting prophecy of Christ. There are expressions used here which are worthy of special consideration: "To preach good tidings unto the meek." These good tidings are also proclaimed by the angel in Luke 2:10, 11: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." In meeting neighbors and friends, would it not be proper to bear these good tidings, by telling them what Jesus is to you, to your own soul; by telling of the peace and comfort you have found in coming to him with all your sins, and of the rest you have found in laying all your burdens upon him? Would not such a testimony do more to soften the heart and prepare it for God to lead and mold than if you were to engage in conversation over controverted points of doctrine?

Take another expression: "To bind up the broken-hearted." We find people all around us who are broken-hearted. Sin is terribly cruel; it is utterly devoid of pity and compassion. But Jesus comes to bind up the broken-hearted. Let us learn of him and do likewise. But this is not all: "To comfort all that mourn." Blessed work! How much such work is needed! What a missionary field it opens to us here! Is the soul mourning because of sins that are so great? Who can point such a one to the Lamb of God, who will take the sins, and speak pardon and forgiveness? Is there mourning because death has entered the dwelling, and torn the most tender cords asunder? Then you can point to the same "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Is there mourning for any other cause? It is your privilege to administer the same comfort with which your own soul has been comforted of God. We have a most wonderful Saviour. True Christianity consists in having the same mind that he had, and in illustrating his character before the world. It is said of him, "In all their affliction he was afflicted." Christ has identified himself with us to the fullest extent. As his followers, it becomes us to exhibit the same spirit that he possessed.

In Isa. 58:6-11 are found words of instruction and counsel on this subject. Read carefully: "Is not this the fast that I have chosen? to loose the bands of wickedness?" Let the forgiving spirit take hold of the heart. Do not hold these grudges against the brethren and sisters, nor against any of your neighbors. Stop these evil surmisings, and thus loose the bands of wickedness by which you have bound yourself and others. Again, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou

cover him; and that thou hide not thyself from thine own flesh?" This is just the work that will commend the religion of Christ. Then follows the promise: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

In Matt. 25: 34-40 we have set before us a line of work on which the Lord placed great value. Please read it carefully, and see if it does not indicate to you a kind of work which you have neglected in the past. Also in Matt. 11: 4, 5, is found a summary of the work of Christ which we should do well to study with care. The work of the Son of God was not to get people to subscribe to a certain creed, but he came "to seek and to save that which was lost." Luke 19: 10. He did this by giving his life for us. He identified himself with us in all our sorrows, in all our afflictions, in all our temptations. He ministered to us in all our needs. The sick, the deaf, and the lame came to him, and found just the help they needed. Should not we, his followers, as he gives us ability, also be ready to minister to the afflicted and suffering? This is home missionary work indeed.

Brethren and sisters, do not this and the other scriptures we have considered set forth a line of missionary work in which we have, to a great degree, in the past been very negligent? Suppose that you should enter upon this work at once among your own neighbors, right in your immediate vicinity, what would be the effect? Do you think those people would think less of you as a Christian? Do you think it would create any less respect for the doctrines you hold? Would it not lead your neighbors to feel that there is a power in the religion of Jesus Christ that they have not seen manifested in your life before? Suppose you should take this course among your neighbors; namely, to visit the afflicted, to comfort those that mourn, to look after the wants of the needy, finding clothing for the naked and food for the hungry, all according to the ability God has given you, at the same time not making prominent your peculiar views on Bible subjects, nor entering into controversy with any one, but showing to all the spirit of kindness manifested by the Son of God,— what would be the effect on the minds of those with whom you work? Do you think such a course would increase prejudice and drive persons from the truth? Do you not think it would have just the opposite effect? I think I hear you say, "Yes." Well, if this is the better course to take, and by taking it we should open the way for others to inquire of us the way of the Lord, what, then, is plainly our duty? With the way thus open before us, we should be ready to follow the instruction of the apostle Peter: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 15.

I do not in any way wish to belittle the importance of circulating literature. Too much should be said in behalf of such work; but there is an *order* in the bestowal of effort for others. I believe that if more were done in the direction indicated in this article, the way would

be more fully opened for the circulation of literature, and many of those who purchase would become interested. The way would also be open for many to inquire the way of the Lord more perfectly. If our conclusions are correct, these matters should receive more consideration, and this line of work should be put into practice in every community. Will you follow the example of the Saviour? Then you will hear at last his blessed invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O. A. OLSEN.

News and Miscellany

Notes and clippings from the daily and weekly press

—It is reported that a Russian expedition has left St. Petersburg for the north pole, via the route taken by Sedow's expedition. Among its members are three women scientists, and two missionaries, who hope to convert the Eskimos to the faith of the Orthodox Russian Church.

—The number of individuals executed in China last year is not known with any exactness, but official figures for some of the provinces have been published, and show that in one of them alone not less than 24,000 persons were put to death, many of whom were political offenders.

—The labor unions of Germany have decided to withdraw their deposits, amounting to \$5,000,000, from a leading bank in Berlin which discharged one of its employees who had been engaged in agitating for the formation of a bank clerks' union. Several other banks were brought to terms in short order by the labor unions, but this one refused to give the desired guaranties.

—Two steps virtually have been decided on by the House Committee on Naval Affairs in deference to the wishes of the administration with regard to the naval program. These steps are, (1) the authorization of two first-class battleships and probably several destroyers and submarines, and (2) a favorable report on a bill authorizing the creation of six vice admirals.

—The death of Dr. S. Weir Mitchell, recently, in Philadelphia, at the age of eighty-five years, took from the stage of public life one of its eminent actors. He was primarily a learned physician and neurologist, but he was preeminently an author of first rank. His published works, dealing with a great variety of subjects, number upward of fifty volumes, and cover a period of half a century.

—Glenn Martin, an aviator, recently demonstrated the practicability of his new aerial life preserver. At Los Angeles, Cal., he ascended with two women passengers. When the aeroplane was 850 feet in the air, one of the passengers stepped out of the machine, and after falling about seventy-five feet, a parachute attachment on her shoulders unfolded, and she descended gradually, and with no apparent effort at balance.

NOTICES AND APPOINTMENTS

Southwestern Union Conference Association

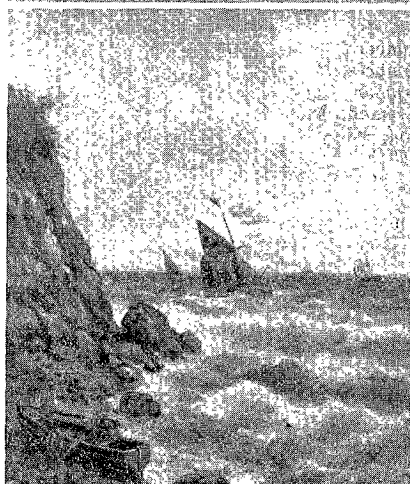
THE seventh biennial meeting of the Southwestern Union Conference Association of Seventh-day Adventists will be held at Keene, Tex., in connection with the Southwestern Union Conference, April 1-12, 1914. The association meeting will be called Thursday, April 9, at 10 A. M. This meeting will be held for the election of officers, and the transaction of such other business as may properly come before it.

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

Another Splendid Number

THE *Signs Magazine* for March deals with some of the great world-wide problems and their relation to the fulfillment of prophecy. Those who have seen it say it is an excellent number, both as to matter and as to make-up, and that it should have a wide circulation. Here are the titles of some of the articles:—
Know the Shelter, by A. O. Tait.
The Power That Restrains War, by the Editor.
False Teachers of Today, by Frank S. Weston.
The Army of the Unemployed, by A. O. Tait.

SIGNS of the TIMES MAGAZINE



Great Accumulation of Wealth, by the Editor.
A Great Modern Movement, by Mrs. E. G. White.

God's Eternal Purpose, by T. E. Bowen.
Standards of Morality, by M. C. Wilcox.
Home of the Saved (a Bible reading).
Immortal Life—How Obtained, by William Covert.

The Corridor to the Throne of Glory.
Current Events.

The publishers have arranged for a series of articles on astronomy, from Prof. Edgar Lucien Larkin, director of the Mt. Lowe Observatory in Southern California. Every one is interested in the mysteries bound up in the heavens, and these articles will be of special interest to those who believe that Jehovah created the heavens and the earth. The March number of the magazine has a beautiful cover, in three colors, making it very attractive.

Rates: Five to forty copies, 5 cents each; fifty copies or more, 4 cents each; rate to Canada, 5 cents a copy.

Order through your tract society.

The Battle Creek (Mich.) Church

SEVERAL decades ago our church was organized in Battle Creek, Mich. The headquarters of the denomination was located for years at that place. Important institutions—the publishing house, the sanitarium, and the college—were established there. These conditions necessarily greatly augmented the

membership of the Battle Creek church. Scores of people connected with the sanitarium, college, or publishing house united with the church, and in after years moved to other places. Some of these have died. In consequence the Battle Creek church has lost track of a number of its members. Recently an earnest effort has been made to secure information regarding every one whose name is on the church list. The church officers have been unable to secure the addresses of the following persons, some of whom united with the church years ago. If any of our readers have knowledge of these individuals, such information will be gladly received. All such communications should be addressed to Miss Margaret E. Oxley, 322 West Van Buren St., Battle Creek, Mich.:—

Abbott, Golda L.
Abege, George
Atherton, Maud L.
Ayers, Lester
Baber, Earl
Barber, Mrs. C. A.
Bedford, Maud A.
Beck, W. H.
Benson, Isaac
Blair, Sadie
Blackwell, John
Boyer, Lillian
Brown, Allen C.
Brandt, Irene
Burman, Hilda B.
Burton, Bertha C.
Burnett, Mary C.
Campbell, Ely S.
Campbell, Geo. W.
Campbell, Bertha A.
Case, Adelaide M.
Chambers, Florence
Chambers, Mrs. Ida
Chapman, Cornelia E.
Cleveland, Mary
Craig, Minnie
Crisfield, Albert
Crisfield, Mrs. Albert
Crowthers, Edith
Davis, Catherine L.
DeBruyn, S. E.
Demming, Jessie
Duffner, Mrs. Mary
Edib, Robert G.
Ellis, Minnie E.
Evans, Mary E.
Evans, Mabel
Farman, Sarah E.
Fatland, O. C. H.
Faucet, Camie H.
Foster, Mellzenny
French, Mrs. M. E.
Fry, Martha E.
Garcia, Isabel
Garcia, Alberta
Gardiner, Howell
Gardner, George A.
Gardner, Mrs. G. A.
Gardner, Pearl
George, Charles H.
George, Minnie S.
Goodale, Minerva
Gratrix, Gertrude
Greenridge, Robert
Gregory, Evangeline
Griffin, Maria D.
Griffin, Ellen
Grundset, Arnold
Haight, Ancil
Hall, Hazel
Hathaway, Hazel
Herron, Emma S.
Herring, Mary E.
Hewitt, Elsie C.
Hill, Olive Maud
Homborg, Vera
Huber, Wm. J.
Humphrey, Rebecca
Jacobsen, Julia
Jeffers, Herbert C.

Jeffers, Lucy S.
Jeffers, Avis E.
Jeffers, Karl V.
Jeffers, J. F. B.
Johnston, Loiza
Karg, George
Karg, George, Jr.
Karg, Elsie
Karg, Carrie
Kelly, Lulu L.
Kirby, Robert S.
Kirk, Minnie
Latshaw, Grace E.
Lewis, Henry
Lindsay, Nellie
Long, Frank G.
Marsh, Franklin
McGuffin, Edgar
Miller, Dora L.
Miller, Lillian
Morse, Mabel S.
Myzell, Ellen
Nash, Adelia C.
Noel, Vernie
Nordstrom, Anna
O'Bear, Eva
O'Donnell, Ella
Palmer, Esther K.
Palmer, Mabel
Parrish, Grace
Peck, Addie
Peterson, Florence
Pierce, Roscoe
Pittman, Rufus
Reed, H. J.
Reynolds, Pearl
Ridout, Clifford
Riedel, Charlotte
Rutherford, Emma
Sabin, Nellie
Schaffer, Maud
Schmidt, Lizzie
Scott, Lucie
Sherbon, Emma R.
Simonds, Emily
Smith, James L.
Smith, Mrs. J. L.
Smith, Eva R.
Smith, Della
Smith, Mrs. Jennie
Spaulding, Nettie A.
Strohn, Effie
Thayer, Daniel H.
Thayer, Antoinette
Thornton, Maud
Turlinson, Eliz.
VanBrunt, Adelaide
VanOstrand, Mary
VanWoert, Jennie
Vinson, Joseph
Vinson, Gertrude
Weiss, George
Wharam, Abbie
Wheeler, Anson
Wheeler, Euphemia
Whitmere, Eliz. A.
Whitsell, Maud C.
Wilson, Hannah C.
Zeen, Charlotte

Correction

THE address of C. P. Whitford is Orlando, Fla., and not Miami, Fla., as was stated in our notice concerning his music, published several weeks ago.

Change of Address

THOSE wishing to communicate with Elder D. T. Shireman should address him at Morganton, N. C., R. F. D. 1, and not at Hickory, N. C., as formerly.

Business Notices

WANTED.—Employment in one of our institutions as a cook or baker. Hygienic cooking recommendation given. Healthy, single. Should like to hear from all who are interested. Address A. A. Birdsey, Curtis, Okla.

"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.

Sanitarium for Sale

WANTED.—A purchaser for a small, well-equipped, and successfully operated sanitarium in the heart of the city of Richmond, Va. Can be handled to best advantage by enterprising nurse whose wife is either cook or nurse. May be worked as sanitarium and treatment rooms or treatment rooms and hygienic boarding house. Easy terms to responsible man. Address R. S. Ingersoll, M. D., Florida Sanitarium, Orlando, Fla.

Publications Wanted

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

Mrs. Ida Lovell, Cabool, Mo. Continuous supply.

Miss Clara Miller, R. F. D. 3, Vinita, Okla. Continuous supply.

James Harvey, 1729 Grove St., Oakland, Cal. Tracts and periodicals.

W. H. Brown, 212 McCoy St., Joplin, Mo. Tracts and periodicals, except REVIEW.

M. W. Lewis, 1716 First Ave., North, Fort Dodge, Iowa. Papers and magazines not older than 1912.

Edward Quinn, Jr., 4 Hickory Ave., Takoma Park, D. C., *Signs* (weekly and monthly) and *Watchman*; continuous supply.

Mrs. N. L. Huling, Hillsdale, Okla. REVIEW, *Signs*, *Watchman*, *Instructor*, *Life and Health*, *Little Friend*, and *Life Boat*.

Mrs. L. W. Myers, Stratford, Okla. Continuous supply of *Signs*, *Watchman*, *Liberty*, *Life and Health*, *Instructor*, and tracts.

Obituaries

MURPHY.—Died Jan. 19, 1914, near Wayne, Mo., Sister Jennie Murphy, aged 46 years. Four children and a large circle of friends are left to mourn, but they sorrow in hope. W. H. BROWN.

SUMMERVILLE.—Flossie May, daughter of Mr. and Mrs. John Summerville, was born Feb. 16, 1912, and died Sept. 10, 1913. The sorrowing parents are confident that their little one will be returned to their arms in the resurrection morning. CHANCY WOOD.

SPIRE.—Died, our two beloved children, Fred James and Ben Hanson Spire. Baby Fred was born July 17, 1912, at Formosa, Fla., and died suddenly Jan. 1, 1914. During the funeral of his baby brother, Ben Hanson was taken ill with the same disease, and died ten days later. He was born at Edgefield, Tenn., Aug. 11, 1907, and although of tender years, had a large circle of friends. He was obedient and truthful, and from his earliest infancy was interested in the things of God. Elder LeRoy T. Crisler conducted both services. B. W. SPIRE.

FRANCIS.—Mrs. Ellen Sarah Francis fell asleep Dec. 19, 1913, aged 66 years, 4 months, and 7 days. For forty-one years her husband, John Francis, enjoyed her companionship. In 1897 the deceased became a member of the Seventh-day Adventist Church, and she died in the hope of the resurrection. The funeral services, conducted by the writer, were largely attended. Her companion and a son and a daughter are left to mourn. G. A. THOMPSON.

WAGAR.—Jennie E. Wagar was born in McHenry County, North Dakota, April 13, 1898, and died at Copper Ridge, Knox Co., Tenn., Jan. 31, 1914. Father and mother, four brothers, and four sisters are left to mourn. A large number of friends attended the funeral services held in the Seventh-day Adventist church at Copper Ridge, of which church the deceased was a member. Interment was made in the little churchyard cemetery. Words of comfort were spoken by the writer. C. R. MAGOON.

ROLLINS.—Roxy Rollins was born in Redwillow County, Nebraska, Sept. 5, 1893, and died Jan. 25, 1914, aged 20 years, 4 months, and 20 days. She grew to womanhood in Indianola, Nebr., where she received her education. At the age of twelve years she became a member of the Seventh-day Adventist Church at Bartley, Nebr., and lived a consistent Christian life. She spent some time in teaching both church and public school. During the summer of 1913 she was engaged in Bible work in the city of Omaha, Nebr. Her parents, four brothers, and many relatives and friends mourn. The writer spoke words of comfort at the funeral service from John 14:1-3. WILLIAM McDOWELL.

ORR.—Died at Takoma Park, Washington, D. C., Jan. 31, 1914, Beatrix Hillman Orr, wife of David J. Orr, an employee of the Review and Herald Office. Beatrix Hillman was born April 4, 1882, near Bristol, England. Fourteen years ago she embraced the faith of the soon-coming Saviour through Bible work done in Bristol by Mrs. Laura Ginley Whitgrove. To qualify for missionary service she studied in our London training school and at the Caterham Sanitarium school for nurses. In 1909 she came to America, residing in Takoma Park. She fell asleep in the "blessed hope" of the resurrection at the coming of the Lord. She leaves, to mourn their loss, a husband and friends in this land, and parents and two sisters in England. W. A. SPICER.

The Advent Review and Sabbath Herald

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

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but men die



The common house fly is a pest. Besides costing the government millions of dollars annually, it causes thousands of deaths. Everybody is at war with the fly.

The other friend of disease is "old rye" with its many man-destroying allies. These cost far more than the fly in both money and lives, yet people like them. By them thousands of men are enslaved and are in great need of help.

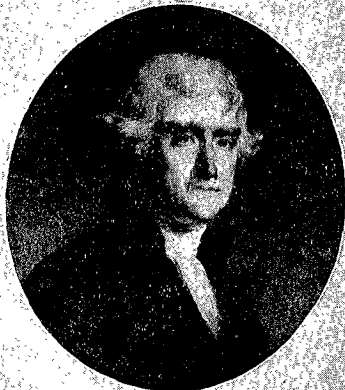
THE 1914 TEMPERANCE INSTRUCTOR

in the homes of these people will defend them against these friends of disease and greatest and most deadly enemies of men. It will encourage them to —

Keep on "swatting the fly,"
And ever voting dry.

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Features of the "Thomas Jefferson" Number

Thomas Jefferson on Religious Liberty—"The Apostle of Individual Freedom"—More Persecutions in Tennessee—America at the Parting of the Ways—Religion and the State—True and False Theocracy—Merits of the American Constitution—Lord's Day Alliance Convention—Federal Prohibition Legislation—Labor Opposed to Sunday Laws—Mr. Bryan on Religious Freedom—A Lutheran View of Church and State—The Vulture of Civilization, etc.

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WASHINGTON, D. C., FEBRUARY 19, 1914

CONTENTS

GENERAL ARTICLES

- A Door of Hope, *Mrs. E. G. White* . . . 3
Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 18, *A. G. Daniels* . . . 4
Annual Feasts and Annual Sabbaths—No. 6, *O. A. Johnson* . . . 5

EDITORIAL

- The Call for Preachers of the Word—Church Unity—The Double Life—Modern Necromancy—Wanting More Liberty . . . 6-9
THE WORLD-WIDE FIELD . . . 10, 11
HOME AND HEALTH . . . 12, 13
THE FIELD WORK . . . 14-17
MISSIONARY VOLUNTEER DEPARTMENT . . . 18
EDUCATIONAL DEPARTMENT . . . 18-20
PUBLISHING DEPARTMENT . . . 20, 21
NEWS AND MISCELLANY . . . 21
MISCELLANEOUS . . . 21, 22

AFTER profitable meetings with the workers in Porto Rico, Elder N. Z. Town, of the Publishing Department, has gone on to Cuba, where he will join Elder A. J. Haysmer and the Cuban workers in an institute and mission field council.

By a letter from Elder J. C. Raft, of the Scandinavian Union, we learn that Iceland reports fourteen new believers baptized during the last year, while the newly started colporteur work shows very encouraging results. A meeting-house has been built in Reykjavik, the capital city.

WE are glad to hear from Elder E. C. Widgery, superintendent of the East Caribbean Mission, that new island territory is being opened in that region of the eastern West Indies. Elder Philip Giddings is opening the work in the French island of Guadeloupe, and work is also being taken up in the neighboring island of Montserrat. We are glad to see new ground being broken in that region.

THE current issue of the magazine *Liberty* (first quarter of 1914) contains matter of deep interest to every Seventh-day Adventist. A detailed report is given of the trial of Brother J. S. Rooker, of Tennessee, who was recently indicted for Sunday labor. This article will help you to appreciate more fully the tense situation which exists regarding Sunday legislation. The temperance department contains an article by S. B. Horton on "Federal Prohibition Legislation," and we also find an interesting double-column cut of the three thousand temperance volunteers who marched to the national Capitol and presented to Congress a petition favoring a national prohibition amendment to the Constitution. Instructive, timely articles are also found from Secretary of State William J. Bryan and from a number of writers prominent in our own denomination, including L. A. Smith, W. F. Martin, C. P. Bollman, and W. M. Healey.

WE are glad to note the encouraging showing made by the International Publishing Association, of College View, Nebr., which recently held its annual meeting. This association publishes and handles our publications in this country in the German, Danish-Norwegian, Swedish, and other languages. During 1913 this house sold over \$34,000 worth of publications in the various tongues, and the financial statement shows a gain of \$631 in the operation. This is a splendid record of missionary publishing work.

IN the quarterly report of the European Division for the third quarter of 1913, we note the baptism of 1,252 believers. Twenty-two of these are reported from Egypt. We are glad for this evidence of the blessing of the Lord attending the preaching of the message in the land of Egypt. The report of the large number of baptisms during the one quarter in the European Division, together with a similar report presented recently in the North American Division, showing in these two fields 3,059 baptisms during the one quarter, is certainly a cheering evidence that the power of God is attending the preaching of the message.

ELDER CHARLES THOMPSON, president of the Northern Union Conference, writes from Minneapolis, Minn.: "I am very much interested in the turn affairs seem to have taken in Washington, which makes the *Protestant Magazine* and its promoters the head and not the tail. I feel very grateful for what the *Protestant Magazine* is accomplishing for the truth. Have just written a notice for the union conference paper, calling attention to this matter, and trust some real fire will be started at our union conference session for a greater circulation of the magazine. The national secretary of the American Federation of Patriotic Voters seems to be very much interested in our work."

Pacific Press Matters

At the recent meeting of the Pacific Press Publishing Association the following-named persons were elected as the board of directors for the ensuing year: C. H. Jones, H. G. Childs, H. H. Hall, M. C. Wilcox, James Cochran, B. M. Shull, W. E. Whalin.

The board organized as follows: President and general manager, C. H. Jones; vice president, H. H. Hall; secretary and treasurer, H. G. Childs.

The following appointments were made by the board: Auditor, J. J. Ireland; manager of book department, H. H. Hall; assistant, James Cochran; manager periodical department, G. C. Hoskin; assistant, W. V. Sample; art director, F. H. Gage; cashier, T. F. Culhane; manager of Kansas City office, S. N. Curtiss; manager of Portland office, J. F. Beatty; manager of Canadian office, J. M. Rowse; editor *Signs of the Times* weekly, A. O. Tait; associate, L. A. Reed; editor *Signs of the Times Magazine*, L. A. Reed; associate A. O. Tait; editor *Our Little Friend*, Kathrina B. Wilcox; associate, Mrs. Vesta J. Farnsworth; book editor and literary critic, M. C. Wilcox.

WE omitted last week to note the departure from New York of Elder B. C. and Mrs. Haak and family, who sailed for Buenos Aires, South America, by way of Eggland. Elder Haak was called from the evangelistic field in Minnesota, to take the presidency of the Argentine Conference. In the same party from New York, Elder Geo. W. and Mrs. Casebeer and their two children sailed for Argentina, having completed their furlough following the recent General Conference. They were formerly in charge of the Pua school in Chile, but have now been assigned by the South American Union to evangelistic work in the city of Buenos Aires.

DR. WALLACE RADCLIFFE, pastor of the New York Avenue Presbyterian Church, Washington, D. C. (where Abraham Lincoln's pew is still to be seen), kindly inserted the following unsolicited notice in his church bulletin for Jan. 25, 1914: "In answer to many inquiries concerning the address of Dr. R. H. McKim upon 'Why I Am a Protestant,' it is announced that it is published in full in the February number of the *Protestant Magazine*, of this city. Copies can be had on application to the Protestant Magazine, Washington, D. C." Dr. Radcliffe acted as chairman of the great Protestant mass meeting recently held in this city.

The "Review" in Every Seventh-Day Adventist Home

SHALL we succeed during 1914 in placing the REVIEW AND HERALD in the home of every Seventh-day Adventist? This is the purpose of some of our good brethren in the field, at least as far as their particular territory is concerned. Elder N. V. Willess, president of the Georgia Conference, says: "I shall do all in my power to get our good church paper into every family of our people. I was very much disappointed, in looking into the matter, to find that so few copies of the REVIEW are coming into the Georgia Conference. It is very necessary for us to read the REVIEW carefully in order to keep up with this fast-advancing cause. I assure you of my earnest cooperation."

The Georgia Conference stands ahead of some other conferences in the support it is giving our church paper. The fact is, in all our conferences there are scores of Seventh-day Adventists who do not have the REVIEW AND HERALD. Shall we not search these out and induce them to become permanent subscribers to our church paper? Many of our brethren and sisters have their local paper, and this is well and good. They need it to keep in touch with their local work. But in addition, they need the REVIEW AND HERALD in order to keep in touch with the great world-wide work which is now going forward.

WE cannot afford to become self-centered or localized in our interests or knowledge. If we do, this great movement with which we are connected will move on, and we shall lose out of our lives a knowledge of its operations and of its spirit and power. Let us bring up our subscription list during 1914 to the twenty-thousand mark. A strong, united effort on the part of all our readers will accomplish this.