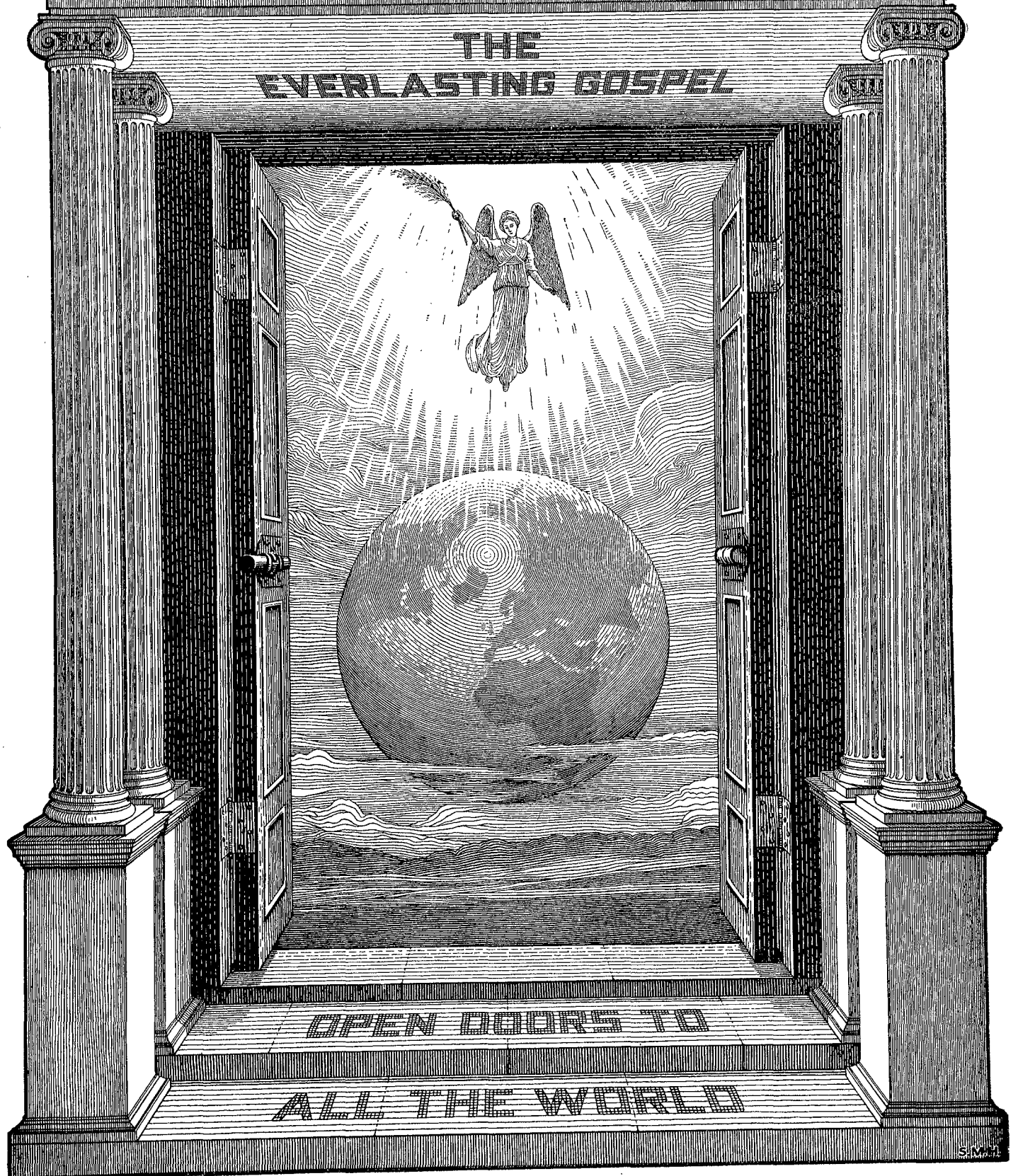


THE ADVENT SABBATH  
**REVIEW AND HERALD**

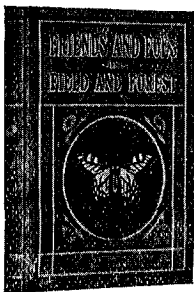
THE  
**EVERLASTING GOSPEL**



**OPEN DOORS TO  
ALL THE WORLD**

# VALUABLE NEW BOOKS

## Friends and Foes in Field and Forest



The latest juvenile book.

One of our ministers who has recently secured the book writes us, "I did not know there were so many things to be learned from bees and bugs." Another one says, "My children are reading it with the greatest delight." A union conference president writes: "I have carefully examined the book and consider it a valuable addition to our growing list of splendid young people's books. It will awaken and deepen interest in the lower forms of life and enable the reader to appreciate in a much greater degree the wonderful works of the Creator. I can heartily recommend it to our youth as a book of absorbing interest and of great educational value." It is a most charmingly written book, and will interest every young person, and if we may judge from the words of appreciation from some of our older workers who have had the privilege of reading it, the older ones, as well as the young people, will be interested in it.

This book describes the various insects and their habits, and is fully illustrated.

"God help the boy that never sees  
The butterflies, the birds, the bees,  
Nor hears the music of the breeze  
When zephyrs soft are blowing."

The book will be a great help in teaching the children to see the power of God displayed in nature, and will give them a deeper realization of his greatness and goodness. One can fully appreciate the book only by seeing and reading it. It contains 248 pages; cloth binding, \$1.00.

## Blessed Be Drudgery

This little book was brought out by the Review and Herald Publishing Association just at Christmas time. The employees, who had heard portions of it read in manuscript, were so pleased with the book that they sent out many copies as Christmas gifts to their friends.

The book consists of two essays written by William C. Gannett,—one entitled "Blessed Be Drudgery," and the other, "A Cup of Cold Water." The thought of the booklet is the real heart culture which comes from true service. Even the common things which we do, perhaps many times a day, if done from the right motive and to the best of our ability, ennoble and uplift.

"Our prime elements are due to our drudgery, . . . the fundamentals that underlie all fineness, and without which no other culture worth the winning is even possible. These for instance: . . . power of attention, power of industry, promptitude in beginning work, method and accuracy and dispatch in doing work, perseverance, courage before difficulties, cheer under straining burdens, self-control and self-denial and temperance. These are the prime qualities; these are the fundamentals."

This book is printed from new type, each page surrounded by a tint border. It is neatly bound in cloth; price, 50 cents.

## The Mystery Unfolded

This is a new book, written by Elder L. R. Conradi. It was first published in German about two years ago. It has since been translated into several languages, and has recently been issued in English by the International Tract Society of London.

Knowing many of our people would greatly appreciate having this work by Elder Conradi, we have imported a considerable quantity of printed sheets, and are now prepared to supply this book. It deals principally with the two great mysteries, the mystery of iniquity and the mystery of godliness. It spreads before the reader a brief yet comprehensive statement of God's plan for the salvation of man as revealed in the Scriptures, and especially in the prophetic books of the Bible, embracing the entire period of the reign of sin from paradise lost to paradise restored.

This book contains 350 pages, and will be sold in cloth binding for \$1.25.

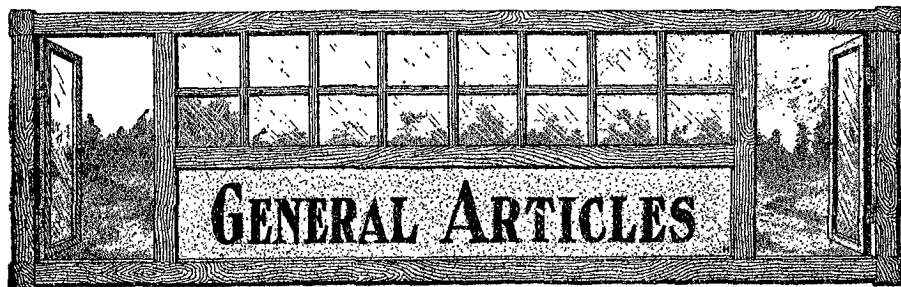
# The Advent REVIEW And Sabbath HERALD

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 15, 1914

No. 3



## "For the Hour of His Judgment Is Come"

N. W. VINCENT

Dan. 7: 10; Rev. 14: 7

Now is God's judgment day.

Christ tries the hearts and reins;

He seals all that obey,

His blood makes white their stains;

His saints as jewels he will own,

And soon will take them to his throne.

Caney, Kans.

## Annual Feasts and Annual Sabbaths—No. 1

O. A. JOHNSON

THE Jewish year consisted of twelve months, with alternating thirty and twenty-nine days, making 354 days, instead of 365. In order that the months might correspond with the various seasons of the year, an intercalary month was added every third year or oftener, and called Veadar.

The Jews had what they called the civil year, which began with the month called Tisri, and corresponded with our September and October. This month seems to have been the first month from the beginning, and therefore the first day of this month was their New Year's Day.

The seventh month of this civil year was called Abib, or Nisan, but since Israel came out of Egypt "in the month Abib," God therefore instructed them to call this "the first month of the year" (Ex. 13: 4; 12: 2); hence this year is called the "ecclesiastical or sacred year." See Horne's "Introduction," Vol. II, part 2, chap. 4, secs. 4, 5, large edition, 1852, New York.

According to the Bible the day began and ended with the going down of the sun. Lev. 23: 32; Deut. 16: 6. Thus "the day was computed from sunset to sunset, or rather from the appearance of the first three stars with which a new day commenced."

"If the sun was not visible, sunset was to be reckoned from when the fowls

went to roost."—"The Temple," by Edersheim, pages 204, 179.

They divided their day into twelve hours, but these hours were longer in the summer than in the winter. In Palestine "the longest day consisted of fourteen hours and twelve minutes, the shortest of nine hours and forty-eight minutes, the difference between the two being thus more than four hours."—*Id.*, page 205. See Cruden's Concordance, under the word hour; Robinson's Greek-English Lexicon, under the word ὥρα (hora).

### Three Annual Feasts

"Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty. And the feast of harvest, the first fruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field. Three times in the year all thy males shall appear before the Lord God." Ex. 23: 14-17; Deut. 16: 16.

The Hebrew word for feast in the verses quoted above is *Chag*, and is defined in Gesenius's Hebrew-English Lexicon as "a festival, feast." The seventh-day Sabbath is never designated by *Chag*. Another Hebrew word sometimes translated feast is *Moed*, which is defined by Gesenius as follows: "A set time, appointed season; festival day; coming together, assembly, congregation." Edersheim makes the following remark concerning these two words: "In Hebrew two terms are employed—the one, *Moed*, or appointed meeting, applied to all festive seasons, including sabbaths and new moons; the other, *Chag*, from a root which means 'to dance,' or 'to be joyous,' applying exclusively to the three festivals of Easter [Passover], Pente-

cost, and Tabernacles, in which all males were to appear before the Lord in his sanctuary."—"The Temple," page 196.

### The Passover

was the first of these three annual festivals; it was also called the "feast of unleavened bread," because Israel was forbidden to eat leaven during the seven days of this feast, from the fifteenth to the twenty-first day of the first month, or Abib. Lev. 23: 5-8. The Lord's Passover was to be observed annually by Israel as a memorial of their deliverance from Egyptian bondage. Ex. 13: 4-10; 12: 14.

The fourteenth day was the preparation for this seven days' feast, for on this day all the leaven was put out of their houses. From the hour of twelve o'clock on the fourteenth of Nisan, or Abib, Israel "was required to abstain from leaven, while at twelve it was to be solemnly destroyed."—*Id.*, page 221. See Ex. 12: 15.

The Passover lamb was killed between the two evenings, on the fourteenth day of this month. Ex. 12: 3-6, margin. This lamb was killed about three o'clock or a little later in the day, by the people, not by the priest. The slaying of the paschal lamb is thus described by Edersheim: "The priests drew a threefold blast from their silver trumpets when the passover was slain. Altogether, the feast was most impressive. All along the court up to the altar of burnt offering priests stood in two rows, the one holding golden, the other silver bowls. In these the blood of the paschal lambs, which each Israelite slew for himself (as representative of his company at the paschal supper), was caught up by the priest, who handed it to his colleague, receiving back an empty bowl, and so the bowls were passed up to the priest at the altar, who jerked it in one jet at the base of the altar."—*Id.*, page 223. The above describes this ceremony in the time of Christ. The paschal lamb was eaten the following night, after it had been roasted with fire. Ex. 12: 8.

This feast lasted seven days, from the fifteenth to the twenty-first of Abib, the first and last days of this feast being annual sabbaths. Lev. 23: 6-8. Special offerings were offered on each day during the entire feast of the Passover. Num. 28: 16-25.

On the sixteenth of Abib, the day following the first Passover sabbath, Israel was commanded to offer a wave sheaf before the Lord. Lev. 23: 10-12.

## Pentecost

The Feast of Weeks, called in the New Testament Pentecost, was the second annual feast of the Jews. Deut. 16: 16; Acts 2: 1. This feast fell on the fiftieth day after the offering of the wave sheaf was presented before the Lord. Lev. 23: 15-21. "The Pentecost, one of the three great Jewish festivals, so called because it was celebrated on the fiftieth day, reckoning from the second day of the feast of unleavened bread, or the Passover, that is, from the sixteenth day of Nisan."—*Greenfield's Greek-English Lexicon*. This feast of weeks, or Pentecost, fell on the sixth day of Sivan, the third Jewish month.

Israel left Egypt on the fifteenth day of the first month, and they arrived at Sinai on the first day of the third month, or Sivan, forty-five days after their departure. Ex. 12: 6-17. Allowing one day for them to get settled and one day for the making of the preliminary covenant before the giving of the law from Sinai, which was proclaimed by God on the "third day" thereafter, making in all five days to be added to Sivan 1, this would be Sivan 6, just fifty days after Israel departed from Egypt, the very day on which the feast of Pentecost fell. Ex. 19: 1-20; Lev. 23: 15-21. For this reason Pentecost was commemorative "of the giving of the law on Mt. Sinai." See "The Temple," page 206; Horne's "Introduction," Vol. II, part 3, chap. 4, sec. 5, page 126; "Practical Lessons," by F. C. Gilbert, pages 250, 251.

The Feast of Pentecost, also called "the feast of harvest," continued but one day, which was devoted to religious service. Special offerings were made to the Lord on this day. Num. 28: 26-31.

## The Feast of Tabernacles

was the third annual feast of the Jews. It began on the fifteenth day of the seventh month, or Tisri, and ended on the following eighth day, or the twenty-second day of Tisri. Lev. 23: 34-39. To Israel this feast was commemorative "of their pilgrim life in the wilderness." "The people were now to leave their houses, and dwell in booths, or arbors, formed from the green branches of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook."—"Patriarchs and Prophets," page 540. See Lev. 23: 40-43.

The laws concerning the various offerings for the different days of this feast are recorded in Num. 29: 15-38.

"At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another."—*Ib.*

The first day of every month was observed by special sacrifices. Num. 28: 11-15.

The obligation to observe these annual feasts ceased at the crucifixion of Christ, when the law of ceremonies was nailed to the cross. Col. 2: 14-17.

Walla Walla (Wash.) College.

## The Fall of the House of Ahab

(Continued)

MRS. E. G. WHITE

AHAZIAH, Ahab's successor, "did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam." "He served Baal, and worshiped him, and provoked to anger the Lord God of Israel," as his father Ahab had done. But judgments followed close upon the sins of the rebellious king. A war with Moab, and then an accident by which his own life was threatened, attested to God's wrath against him.

Falling "through a lattice in his upper chamber," Ahaziah, seriously injured and fearful of the possible outcome, sent some of his servants to make inquiry of Baal-zebub, the god of Ekron, whether or not he would recover. These messengers were met by Elijah, with the words of stern rebuke, "Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." Saying this, Elijah departed.

The astonished messengers hastened back to the king, and repeated to him the words of the prophet. The king inquired, "What manner of man was he?" They answered, "He was an hairy man, and girt with a girdle of leather about his loins." "It is Elijah the Tishbite," Ahaziah exclaimed. He knew that if the stranger whom his messengers had met was indeed Elijah, the words of doom pronounced would surely come to pass. Anxious to avert, if possible, the threatened judgment, he determined to send for Elijah.

Twice Ahaziah sent a company of soldiers to intimidate the prophet, and twice the wrath of an offended God fell upon them in judgments. The third company of soldiers humbled themselves before God; and their captain, as he approached the Lord's messenger, "fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight."

"The angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die."

During his father's reign, Ahaziah had witnessed the wondrous works of the Most High. He had seen the terrible evidences that God had given apostate Israel of the way in which he regards those who set aside the binding claims

of his law. All this Ahaziah knew, yet he acted as if these awful realities, even the fearful end of his own father, were but idle tales. Instead of humbling his heart before the Lord, he followed after Baal, until he ventured upon this his most daring act of impiety.

The god of Ekron was supposed to give information, through the medium of its priests, concerning future events. Large numbers of people went to inquire of it; but the predictions there uttered and the information given, proceeded directly from the prince of darkness.

The history of King Ahaziah's sin and its punishment has in it a warning which none can disregard with impunity. Men today may not pay homage to heathen gods, yet thousands are worshipping at Satan's shrine as verily as did the king of Israel. The spirit of idolatry is rife in the world today, though under the influence of science and education it has assumed forms more refined and attractive than in the days when Ahaziah sought to the god of Ekron. Every day adds its sorrowful evidence that faith in the sure word of prophecy is decreasing, and that in its stead superstition and satanic witchery are captivating the minds of many. All who do not earnestly search the Scriptures, submitting every desire and purpose of the life to that unerring test; all who do not seek God in prayer for a knowledge of truth, will surely wander from the right path, and fall under the deception of Satan.

Today the mysteries of heathen worship are replaced by the secret associations and séances, the obscurities and wonders, of Spiritualistic mediums. The disclosures of these mediums are eagerly received by thousands who refuse to accept light from God's Word or through his Spirit. Believers in Spiritualism may speak with scorn of the magicians of old, but the great deceiver laughs in triumph as they yield to his arts under a different form.

There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism, such as the Emmanuel movement. Still others are led astray by the teachings of Christian Science, and by the mysticism of theosophy and other Oriental religions.

The apostles of nearly all forms of spiritism claim to have power to cure the diseased. They attribute their power to electricity, magnetism, the so-called "sympathetic remedies," or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified Christian physicians. The mother, watching by the sick bed of her child, exclaims, "I can do no more! Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the

future life of the child is controlled by a satanic power, which it seems impossible to break.

God had cause for displeasure at Ahaziah's impiety. What had the Lord not done to win the hearts of the people of Israel, and to inspire them with confidence in himself? For ages he had been giving his people manifestations of unexampled kindness and love. From the beginning, he had shown that his "delights were with the sons of men." He had been a very present help to all who sought him in sincerity. Yet now the king of Israel, turning from God to ask help of the worst enemy of his people, proclaimed to the heathen that he had more confidence in their idols than in the God of heaven. In the same manner do men and women dishonor him when they turn from the Source of strength and wisdom to ask help or counsel from the powers of darkness. If God's wrath was kindled by Ahaziah's act, how does he regard those who, having still greater light, choose to follow a similar course?

Those who give themselves up to the sorcery of Satan, may boast of great benefit received, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to have disregarded the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard his people from Satan's power.

(To be concluded)

## Just a Little Witness

UCAL

THAT thoughtful soul who is conversant with the Scriptures is constantly meeting in the discoveries of science confirmations of the word of truth uttered so long ago.

Note, for instance, the discoveries regarding light and its various rays, the X ray, the ultra-violet ray, the F ray, rays invisible to the human in his mortal condition. But by the power of these rays men have been able to see hitherto invisible things. The invisible rays make invisible things visible. They show the bony structure of the human, locate gallstones, breaks in the bones, bullets in the muscles,—if so be one has lodged there,—and by the aid of bismuth breakfasts reveal much regarding the condition of the stomach.

Now these peculiar rays, invisible to the unaided human eye, meet a Bible definition of light; for "whatsoever doth make manifest is light." Eph. 5:13. Humanity, with senses dulled by sin, can neither see nor hear nor feel many things which lower animals see, hear, and feel. But so often when man does make some discovery which greatly exalts him in the eyes of his fellows, the devout student of the Bible finds its secret told long centuries ago. Are the "dark" rays light?—No, says common observation. Yes, says the scientist.

"Whatsoever doth make manifest [reveals, discloses, whether our eyes see it or not] is light." And that is equally true spiritually of his blessed Word, though men count it darkness. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23.

## God's Estimate of Man

W. S. CHAPMAN

WE read, "The value of man is to be estimated at the price paid for his redemption;" and, "In order to understand the value which God places upon man we need to comprehend the plan of redemption, the costly sacrifice which our Saviour made to save the human race from eternal ruin."—*Mrs. E. G. White, in Review and Herald, Dec. 18, 1894, and June 18, 1895.*

And we are told, "The salvation of man was procured at such an immense cost that angels marveled and could not fully comprehend the divine mystery that the Majesty of heaven, equal with God, should die for the rebellious race."—*"Spirit of Prophecy," Vol. II, pages 11, 12.*

Man had sinned. Sin is the transgression of God's law. The punishment for sin is death. Death is eternal separation from God. As the law is immutable and God cannot change, death had to follow as the judgment against sin. God could, however, accept a substitute, but, of necessity, the substitute must stand on a higher plane than, and be superior to, the sinner, to be an acceptable and complete offering for sin.

This is why the lives (the shed blood) of animals could not atone for sin. The life of an animal is inferior to the life of man, is of a lower order. Man was created perfect, with a mind and with the power of speech. Man can think God's thoughts after him; he can commune with God; he can companion with God, so God loves him. "Man is very dear to God, because he was formed in his own image."—*Mrs. E. G. White, in Review and Herald, June 19, 1895.* All other forms of animal life lack these higher gifts; they are merely dumb brutes, placed in the world, not to companion with God, but to serve other of his purposes. God could accept their spilled blood only as prefiguring a more perfect sacrifice for sin, which was to follow.

Moses was willing to die, to suffer eternal separation from God, for the people he loved; but no sacrifice by man for man could satisfy the wages of sin. Men are descendants of Adam, inheriting sin from him, born in sin; while Adam was created perfect and sinless. No man's death could be an adequate atonement for Adam's sin because "the offering made should in value be superior to man as he was in his state of perfection and innocency." See *"Spirit of Prophecy," Vol. II, page 9.*

Angels would willingly have offered themselves as a sacrifice to save the Son

of God, but this could not be, as the precepts of the law of God had been violated, and the wages of transgression needed to come from a being higher than the law. The angels are created beings, on probation as is man, subject to the law.

Only a being above the law, a being equal with God, the author of the law, could make an acceptable offering. "His life [alone] was of sufficient value to rescue man from his fallen condition."—*"Spirit of Prophecy," Vol. II, page 10.*

And so we read, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

St. Petersburg, Fla.

## Twenty Cents a Week

Tobacco and Missions

I. A. CRANE

A SHORT time ago, after a friendly talk with a man about his tobacco habit, he said, "Well, it costs me *only* twenty cents a week." A bystander remarked that this meant \$10.40 a year. "Yes," said he, "that would buy a good calf." "But if you had invested \$10.40 in a calf each year during all this time, what would it amount to?" The man turned away with a smile, saying, "O, I don't want to get rich!"

Only twenty cents for tobacco! What a little bit!

And the leaders in our work, who see a great perishing world, set the mark at ten, then at fifteen, and now we hear some say, "They have raised it clear up to twenty cents a week!"

Only twenty cents for tobacco! How little!

Twenty cents for missions! How much!

When that man said "twenty cents a week," it struck me as a rather familiar expression, somehow, and I thought of *our twenty cents a week*. Then I said in my heart, "Thank God that I can give my twenty cents a week, not to gratify some filthy habit at the expense of health, but for the most glorious work that ever can be done."

The very way those words were spoken show that we are to understand that the majority are using much more than twenty cents a week. Few business men pass the day with less than three ten-cent cigars. This means \$109.50 a year. Statements from the merchants of the little town where this occurred revealed the fact that more money is being spent each month for tobacco and coffee than for flour.

Brethren, believers in the advent message, do you rejoice that God has saved you from this filthy habit? Then let your offering be a *thank offering*. Let none make their offerings with murmuring and complaining at the ever-increasing calls for means to finish the work, but let them be thank offerings. I never formed the tobacco habit, and from the depth of my heart today I thank God



that he kept me from it. And I do want to see the world warned and the work finished that brings an end of sin and ushers in the coming of the kingdom of God.

Waurika, Okla.

### Some Personal Experiences —No. 1

A. T. ROBINSON

THERE is nothing that gives one greater confidence and assurance in the message which is now preparing a people for the soon coming of our Saviour than to have that truth become a personal experience in the life.

One of the special characteristics of the remnant church, as foretold in the Scriptures, is the exercise of the spirit of prophecy among them. The church of Jesus Christ, after the close of his personal ministry, was enriched by the bestowal of added spiritual gifts. "Wherefore he saith, when he ascended up on high, he . . . gave gifts unto men." Eph. 4:8. These gifts are for the benefit of the church, and are to remain therein until, through the work of the ministry, the church reaches perfection, and its entire membership comes to the unity of the faith. Eph. 4:12, 13. The testimony of the apostle assures us that when the church is waiting for the coming of the Lord Jesus, the spirit of prophecy will be confirmed therein. 1 Cor. 1:6, 7; Rev. 19:10. The dragon was wroth with John, the revelator, because of the "testimony of Jesus Christ," and in order to get rid of that gift banished that aged servant of God to the lonely island of Patmos. Rev. 1:2, 9.

The same dragonic spirit was to be manifested against the remnant church, because they "keep the commandments of God, and have the testimony of Jesus Christ," which is declared to be the "spirit of prophecy." Rev. 12:17; 19:10.

The gift of prophecy, as in the case of the early church, is for the special benefit of God's believing children. As stated by the apostle, "Prophecy serveth not for them that believe not, but for them which believe." 1 Cor. 14:22. It seems appropriate therefore to "call to remembrance" some of those experiences in which the exercise of this blessed gift has saved the cause and work of God from confusion and disaster, in connection with this closing message of the gospel. Having had some experiences in connection with the exercise of the gift of prophecy in the work of the third angel's message, the writer has felt impressed to relate some of those experiences, that others "might know the certainty of those things" "which are surely believed among us."

In the year 1887 it was my privilege to spend several weeks in company with Sister E. G. White and her son, Elder W. C. White, traveling and laboring in the Eastern States. In the early part of November a general meeting was held at Salamanca, N. Y. One morning dur-

ing the time of the meeting, Elder White and I went to the room in which Sister White was staying, and in the course of conversation she said to us, "A scene was presented to me during the night, which I wish to relate to you." Her mind seemed to go from the subject, and the conversation continued on other themes. After we had left the room, I remarked to Elder White that his mother did not tell us what had been presented to her.

The following winter, in the month of January, I think, at the General Conference in Battle Creek, Mich., Sister White preached in the Tabernacle on Sabbath morning from the text, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The Tabernacle was crowded to its utmost capacity. The sermon was a powerful appeal in behalf of holding aloft the banner of truth and letting the world know that we have a special message for this time. Three times during that sermon these words were repeated: "At the Salamanca meeting some things were presented before me which I wish to relate. Each time her mind seemed to be somewhat confused, and the third time she said, with a great deal of emphasis, "but I shall have more to say about that some other time." I felt intensely interested in the repeated references to the Salamanca meeting, and was anxious to hear her relate what had been presented to her at that time. This led me to note more particularly and remember more exactly what she said each time.

That Sabbath afternoon Sister White met in counsel with members of the General Conference committee and others, at which time she told Elder Geo. I. Butler, president of the General Conference, that she would not be out to the early morning meeting the following day.

On the evening of that Sabbath day a meeting of the members of the Religious Liberty Association was held in the Review Office chapel, at which quite a lengthy and heated discussion took place concerning the policy of the *American Sentinel*. One party contended strongly that the *Sentinel* should not contain strong articles on what was termed "the objectionable features of our faith." Others contended just as earnestly that the *Sentinel* must be true to its name and proclaim the whole message. One brother in that meeting exhibited a copy of the paper, calling attention to certain articles which would arouse prejudice in the minds of statesmen and leading men to whom the paper was being sent. This meeting lasted until past midnight, and the discussion waxed so warm and earnest that it ended in the adoption, by majority vote, of a resolution to drop the *American Sentinel* as the official organ of the Religious Liberty Association, and launch a new paper for that purpose.

From that meeting just referred to I went home with Brother W. C. White, where I was being entertained during the conference. On Sunday morning,

as we were on the way to the Tabernacle to attend the early morning meeting, which was held from 5:30 to 6:30, as we passed the home of Sister White we noticed the house was lighted up, and Brother White remarked that his mother must have changed her mind and was planning to attend the meeting. It was a stinging cold winter morning, but after the meeting was opened, Sister White and her attendant came in. Elder Butler asked her if she had something to say, to which she replied that she had, and began by repeating the text of the Sabbath morning sermon. After speaking very earnestly for some time along the same line of thought that she had presented in her sermon the morning before, she said, in a very impressive manner, "At the Salamanca meeting I was taken into a meeting of brethren where the subject under discussion was the *American Sentinel*. One in the company arose, with a copy of the paper in his hand, and pointed out certain articles which should not be published in the paper." She then bore a very earnest testimony, to the effect that there must be no compromising of the principles of the message.

That meeting, instead of closing at half past six for breakfast, as usual, continued until past ten o'clock. I shall never forget the confessions made by those who the night before thought they were right, but who were ready to change their course of action. The brother who had made the canvass of the *Sentinel* the night before was the first to speak after Sister White closed. He said, "Sister White, I was in that meeting and was the one who pointed out what articles should not be published in the *Sentinel*. That meeting was held last night." As he said this, Sister White interrupted him, and I shall never forget the puzzled look on her face as she exclaimed, "Last night!"

Instead of strife and division among those who had been in the meeting the night before, the hearts of all were cemented together by the sweet Spirit of God, which had rested down upon the morning meeting, and all were ready to go forward in the proclamation of the whole message committed to this people.

College View, Nebr.

SOME one has said that he is glad God did not say, "Good and successful servant," for some of the most faithful have been failures from a worldly standpoint. In the truest sense, plain faithfulness is the highest success. It wins God's approval, and there are no limits to his power to use one that gives absolutely faithful service.—Laura Moore.

"EVERY day ought to have the thought of large things in it—the power of wide horizons. But every day must have the routine of small things in it. To harmonize the two is often hard and discouraging. Yet only in lives that combine steadfast duty with wide vision is the fullness of life realized."



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## Editorial

### A Profitable New Year

WE made many failures in Christian living during 1913. We have resolved that 1914 shall be a year of victory and progress. It is well that we form good resolutions, but we must remember that of ourselves we are no stronger to carry out our good resolutions than we were at the beginning of 1913. We shall succeed this year better than last only as we are more consecrated, and rely more fully upon divine help. We may make the failures of the past stepping-stones to success in the future if we will but learn from the failures the lessons which God desires to teach us. The great lesson is the lesson of our own weakness and insufficiency.

It is for us, as expressed by the poet,—  
 “To forget the thing that binds us fast  
 To the vain regrets of the year that’s past;  
 To have the strength to let go our hold  
 Of the not worth while of the days  
 grown old.”

Then, having done this, it is our privilege—

“To dare go forth with a purpose true  
 To the unknown task of the year that’s new;  
 To help our brother along the road  
 To do his work and lift his load;  
 To add our gift to the world’s good cheer,  
 Is to have and give a happy year.”

Our motto, as expressed by the apostle Paul, should be: “Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Phil. 3: 13, 14.

### “A Short Work Will the Lord Make”

WITH the necessity of seeing “this gospel of the kingdom” reaching all nations with its witness within the few remaining years of this generation, the declaration of the apostle becomes ever a greater comfort and assurance as the years fly by:—

“For he will finish the work, and cut it short in righteousness: because a short

work will the Lord make upon the earth.” Rom. 9: 28.

So it is, the apostle declares, that the remnant of God’s Israel is to be gathered. The Lord himself must do it; and though he uses his people in the bearing of the message through the nations, yet his Spirit and his angels are to work away beyond the human agencies in cutting short the witness to be borne.

“I will pour out my Spirit upon all flesh,” the Lord promises through Joel, speaking of the last days. And after recounting the signs of the coming of the great and terrible day of the Lord, he says, “And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” Joel 2: 32.

As the Spirit of God is poured out awakening souls to the necessity of preparation for the coming of the great day, the Lord guides the earnest seekers after truth to his remnant people, to whom has been committed the ministry of the closing message. And to the church he sends the word in this time when his Spirit is pleading with all flesh:—

“O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringeth good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” Isa. 40: 9.

It is a stirring picture presented in the prophecy of the closing work. The Lord pours out his Spirit upon all flesh, his angels are all abroad among men, and his remnant church awakens, and lifts up with strength the cry of the prophetic message of the Lord’s soon coming.

We see these prophecies fulfilling. Converting power is attending the preaching of the message in every land. And beyond the reach of the human effort, the providential tokens of the direct working of the Lord by his Spirit and his angels continue to multiply.

Preceding the last week of prayer, the Mission Board sent out a few extracts from the latest news from mission fields, for use by ministers and church elders. For the benefit of those who may not have heard these extracts read, we give several that illustrate this feature of the direct working of the Lord upon hearts in lands where opportunity to hear the gospel from the human agent is not so common as in our own land:—

#### Southeast China

From B. L. Anderson: “I have just returned from a ten days’ itinerating trip, visiting companies and interested persons. At Hui-An a four days’ meeting was held. An evangelist has been working at this place for some time, and a good interest is manifested. At the close of the meeting ten persons were buried

with their Lord in baptism, four of whom were direct from heathenism. We expect that by the first of the year nearly as many others will be prepared for this sacred ordinance. The evangelist at Hui-An had a singular experience this season. His little boy, about five years old, was taken with the bubonic plague, and from all appearances it seemed that he would soon be silent in death. The only hope of his recovery was in God. The child earnestly urged prayer. ‘Pray,’ he said; ‘there is wonderful power in prayer.’ One evening the believers, also a number of others, gathered at the chapel and united in prayer for the child. There was a heathen man in the congregation who felt the presence of the Spirit of God, and that night while sleeping upon his bed he had a view of Jesus standing by the child, and he was very definitely impressed that the boy would recover. The boy did get well, and the heathen accepted Christ as his Saviour.”

#### The Lord Restrained

A colporteur in Europe had sold a young Catholic woman “Steps to Christ.” Just then the mother appeared, raging with anger. The colporteur says:—

“Once she darted into a corner, seized a hammer, and came at me crying, ‘You false man with the false books, your head must be broken.’ But the Lord held her back. She sank down upon a seat and could not carry out her intention. I, on my part, kept quiet, thanking God for his wonderful help.”

#### Japan

Elder Kuniya, of Japan, reports:—  
 “Recently a woman about sixty years of age became interested in the message, and attended our meetings regularly. However, her husband and son opposed her, and she finally quit coming. A few days ago she called one of our young workers, and related her experience. ‘For some time,’ she said, ‘I was troubled greatly because my family opposed my attending your meetings. I thought it not good to disturb the peace of the home with my new religion, so decided to study and pray alone; but one night I was shown that I should attend the meetings. I heard a voice say, “If you stop going to church, your soul will die.” Still I had not the courage to go. Very soon I was taken sick, and suffered for several days. I prayed the Lord to heal me, but the answer was, “No.” I was perplexed and disappointed; but last night I saw the sin of neglecting to heed the warning of the messenger, and repented, and prayed to the Lord to heal me. Now the fever has left me, and I have promised to attend the meetings, and also to tell my friends and relatives of this truth.’”

It is not that these are any greater evidences of the Lord’s power than we see in the thousands of conversions every year as the message is preached. But they do show how the angels of the Lord are in the field with the workers. And we realize anew by these tokens that beyond the reach of the human agent, the Lord’s unseen agencies are at work everywhere among the nations. He has more angels than there are people on earth, let us ever remember; and all of them are sent

forth to minister to those who shall be heirs of salvation. And by his Spirit the Lord can speak to every soul. This is why it is not a hard thing to understand that the Lord will make a short work in the earth.

But a quick, short work on God's part, must mean ready and whole-souled devotion on the part of his people who are to be with him in the finishing of the work.

W. A. S.

### As Rome Sees Things

THE Jesuit journal *America*, in its issue of January 3, takes up all the countries of the world and discusses the prevailing conditions in each as they relate to the program of the Roman hierarchy. Its *résumé* of the year's developments is interesting, both as to its admissions and as to its point of view. Under the head of "Rome" we find this interesting comment:—

The apathy of the Italian, and especially the Roman people, with regard to the sovereign pontiff and his rights and dignity, which are continually assailed and infringed, have been several times adverted to by the Holy Father, and their unconcern about foreign missionary work has been severely censured. A syndicate of five Catholic papers had to be warned because of their dangerous utterances, and in March a discourse of Bishop Bonomelli, of Cremona, was a cause of anxiety.

It seems a kind of enigmatical paradox that if the Roman Church is the true church of Jesus Christ, the reverence of the people for its visible head should be in inverse ratio to their nearness to that head; that their reverence should grow less as their nearness increases. It was not so with Jesus himself. They who were nearest to him had greatest reverence and affection for him. They were at his grave in the gray dawn, and they gazed with sad eyes and sorrowing hearts into the heavens as the cloud received him out of their sight. But *America* says it is the "Roman people"—the members of the Pope's congregation, we judge—who especially manifest this "apathy," this lack of regard for his "rights and dignity," this "unconcern" over the extension of the hierarchy's program in other lands. Perhaps they are close enough to see things as they are instead of judging them to be what they are not. This declaration carries the mind back to the report made by the Philippine commission, headed by Hon. William H. Taft, in which it was declared that the morals of the people grew worse the nearer one came to the cathedrals.

Adverting to the Italian government and its attitude toward the Roman Church, *America* says:—

The government was evidently sure of its position from the very beginning

of 1913, for it made no secret of the anti-Catholic nature of the legislation it proposed to enact, even to the extent of insisting upon civil marriage and of introducing a law of divorce. In April, Giolitti frankly declared that in the ecclesiastical policy of the government the state was to be supreme. Later on, in October, when the elections had been won, the king gave utterance to the same sentiment. Nor did the occurrences of the year weaken this sense of security.

The legislators who are passing these laws obnoxious to the Roman Church, and the king and premier who are maintaining the same attitude, are all nominal Catholics, have all been educated under ecclesiastical influences, and know the Roman system and the fruit of its activities far better than Americans know them; and the action they are taking and the attitude they are maintaining are the direct fruit of that knowledge. Ought not this fact to be an object lesson of the most tangible character to Americans, and especially to American legislators and public officials?

Concerning Spain, *America* says:—

On January 14 [1913] the king signed the royal decree appointing an ambassador to the Holy See, and on February 5 Senor Calbeton y Planchon, named in that document, presented his credentials to the Pope. The post had been vacant since 1910, when Canalejas withdrew his government representative. . . . This concession to Catholic sentiment was not followed up by the further conciliatory policy a Catholic people had the right to expect.

The government has refused to repeal what the church designates as the "obnoxious padlock law," which restricts the establishment of religious houses, such as nunneries, monasteries, and what are known in America as Houses of the Good Shepherd. "The minister of instruction gave no satisfactory indication of his policy regarding the teaching of religion in the state schools," and it is even proposed that ecclesiastics be summoned "to serve in the army." And this is Catholic Spain, the paradise of the Inquisition! Spain has its National Reformers also, who are striving to turn the nation backward and are opposing every move toward civil and religious freedom. But the government, in the face of tremendous odds, is striving to extricate itself from the tentacles of a remorseless hierarchy.

Quoting a Catholic correspondent of a London paper concerning Portugal, *America* says:—

Portugal remains very much where it was when the revolution took place. Indeed, the country has gone backward. . . . It was announced that there would be "scrupulous insistence" on the enforcement of the antireligious laws passed since the revolution of three years ago. Following this, pastors who had remained loyal to the church were cited to the courts, and scarcely a day passed without robbery or profanation

of some church. In schools and colleges a strict watch was put on professors, and severe punishment followed the introduction of religious teaching. The premier, in his furious opposition to the church, prohibited the circulation of certain papal documents. . . . Where his demands were not complied with [in reference to forming associations of worship], he ordered the closing of the churches.

And Portugal is a Roman Catholic country, and has been dominated by that church for many centuries! Portugal knows what Romanism means and stands for, and what the fruits of its workings are. The people have risen against the system, and are determined to have freedom from ecclesiastical dominance in civil affairs. They are therefore handling the Roman Church in the only way they know how to handle it—by force; but that is the way the church has handled the people of Portugal for centuries, and would handle all the world if it could have all the world where it has had Portugal so long. *America* believes Portugal, because it has thrown off the Roman yoke, to be "the reproach among the nations." The correspondent from whom it quotes declares that "the chaotic and hopeless condition of affairs in this country could not be paralleled even in Stamboul." We have seen frequent declarations in the public press to the effect that Portugal is on the brink of ruin, and may be expected to collapse completely at any moment. It is very apparent that these reports are of Catholic origin, and that the wish to have it so is the real heart of the prognostication, and must be interpreted as a desire instead of a piece of news.

In reference to France, *America* says:—

The birth rate is declining alarmingly; and the treasury deficit is \$40,000,000. In brief, Poincaré's first year has not been one of glory.

One naturally inquires, What has Monsieur Poincaré's administration to do with the birth rate of the country? Does it mean that a restriction of the church's program restricts the birth rate? If so, one would be justified in making inquiry into the character of the birth rate where Roman activities are unrestrained. Continuing, *America* says:—

Meantime the government does not relent in its persecutions of the Catholic citizens of the republic.

And France, a Roman Catholic country, whose legislators were educated under the spiritual tutelage of the Roman Church, a country that has long been known as the "eldest daughter of the Church," turns from and turns against the system that has held her in its grip so long.

*America* continues:—

The closing of Catholic schools [in France] continues, adding to the 400,000



or 500,000 suppressed by preceding administrations, which easily explains the twenty-two per cent illiteracy of the army recruits, and in spite of common sense the ministry obstinately refuses to treat with the Vatican.

The World Almanac for 1914 gives the illiteracy of the French army recruits as three and three-tenths per cent; of the general population over ten years, fourteen and one-tenth per cent; and of those contracting marriages, four and one-tenth per cent. *America* seems to have added all these percentages together and credited the army recruits with the sum total. But if the secularizing of the schools of France causes an illiteracy of three and three-tenths per cent, what is the cause of the fifty-eight per cent of illiteracy in Spain, where Roman influence is still dominant? or the seventy-three per cent in Portugal who cannot read? or the eighty-two per cent in Bolivia? or the eighty-five per cent in Brazil? All these are under the dominance or influence of Rome. True, Portugal cast off the yoke a few years ago; but the figures given show her illiteracy before she did it, and it is probably too soon to look for much change.

The article throughout shows that the unqualified dominance of Rome in all the countries of earth is the unchanging aim of the Papacy; and in *America's* criticism of conditions in other nations the fundamental principles of Americanism and human liberty are criticized and condemned. The article further shows that when this country is brought into the condition which Rome designs, it will be a place of less tolerance than Italy, Spain, Portugal, or Austria. Americans ought to keep this ever in mind.

C. M. S.

### Let Us Take Time

IN this age of busy activity we seem to lack time for many little things which, after all, make up the sum total of Christian experience. In missing them we miss the sweetness of life here, and shall fail of the life of eternity beyond. Let us take time during the year 1914 for some of these smaller ministries.

Let us take time for Bible study. It is an excellent thing to read the Bible through by course beginning with each year. Three chapters every day and five chapters on the Sabbath will accomplish this in the course of twelve months. In addition, opportunity may be found for topical study, book study, and word study.

Let us take time for the reading of other books. With how much profit might every Seventh-day Adventist read anew "Early Writings," "Great Controversy," "Patriarchs and Prophets," "Desire of Ages," and many other excellent books to be found on every hand. Let us take time for a little systematic read-

ing of history, science, etc., to broaden and freshen our general education.

Let us take time for family prayer. In some Seventh-day Adventist homes the family altar has been forsaken. Let us gather our family circle every day, and if possible, both morning and evening, hold a little Bible study, affording all opportunity to take part in the family devotions.

Let us take time for secret prayer. We may attend the family worship, but this is not enough. We should seek a private audience daily with our blessed Saviour. Here we may open to him our whole heart. We may tell him our every need. We may reveal to him our secret sins. In this communion we may find overcoming grace, new power for Christian living, and strength and courage and confidence for all life's experiences.

Let us take time to become acquainted with our families. Let us take time to live with our children, with our parents, with our brothers and sisters, with our life companion,—living and becoming acquainted with them in that blessed communion and Christian fellowship which should exist in every Christian home. There are many families in the world today, living under the same roof, associating together daily, whose members are strangers to one another. We may know each member by name, we may know the program of each life, but this is not enough. We need to bear one another's burdens. We need to come into helpful Christian touch and association with one another.

Let us take time to call on our friends. We need to cultivate the bond of sympathy and love between ourselves and our brethren and sisters. We need association with them, and they in turn need the personal touch which we can give.

Let us take time to become acquainted with our neighbors. We must not become self-centered. There is a great world outside our family circle, outside the loving fellowship with friends which we enjoy. On every side are those in need, hungry hearts longing for sympathy. Let us reach out and seek to bring to them the blessing which God has given to us.

Let us take time to speak kind words and manifest the little courtesies of life. These things require but little time. They do not tax our energies, and the consciousness that we have brought cheer to others' lives will bring to us joy and peace, which will prove an inspiration for difficult tasks. Dispensing good cheer and sunshine is the highest kind of missionary work for the Master. No joy is so great as that which comes from the knowledge that we have helped some poor soul in life's struggles, that we have brought comfort and encourage-

ment to those who were depressed or discouraged.

Let us take time to give the good-by kiss to our loved ones. Manifestations of affection are sadly lacking in many homes today. Love may be there, but it is oftentimes covered up by a cold exterior, which even affection's eyes cannot pierce. The kiss and a kind word of appreciation for the aged mother or father, for the faithful, tired wife, for the perplexed husband as he goes out to the day's toil, for the careless, indifferent boy or girl, cost little, but they reveal much. In this uncertain life we know not what parting may prove final. Let us never leave home with unkind words or with any shadow of misunderstanding between us and others.

Above all, let us take time to become acquainted with our Saviour. He is our best and truest friend. He is ever near, inviting our thoughts, our love, our devotion. At work, on the street, while surrounded by a multitude, in the stillness of the night watches, on every occasion and under all conditions, we may talk to him and hear his messages to our souls. The closer our acquaintance with him, and the more we possess his blessed Spirit, the more fully shall we be able to exemplify his character in every one of life's relationships.

If we make our lives fruitful in these simple ministries, the year will mark development in us and blessing to those around us. It is in the homely duties of life, in the wear and tear of everyday experience, in the perplexities and trials and little difficulties which arise in the home, where the real test of personal Christianity comes. Let us take time to be Christians in fact as well as in theory during the year 1914.

F. M. W.

### A Good Beginning

"WELL begun is half done," is an old saying, the truthfulness of which has been frequently demonstrated by many of the readers of the REVIEW. Too frequently its antithesis is demonstrated, and that, too, in connection with most excellent plans and resolutions, sometimes causing an entire failure. It behooves us, therefore, to see that every laudable enterprise for 1914, in which we are concerned, has a good beginning.

A commendable object is worthy of a good and workable plan; a good plan merits a good beginning. To the Seventh-day Adventist people there should be no more commendable object, no greater undertaking, than that of preparing the way for the coming of the Lord,—the proclamation of the truths of the everlasting gospel to the nations of the world. The Lord's instruction to them is:—

"O Zion, that bringest good tidings,

get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Isa. 40: 9, 10.

John the revelator, in describing this movement in Rev. 14: 6, 7, says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." The distinguishing characteristic of this people is their possession of the everlasting gospel, and their one overshadowing work, the proclamation of this gospel, with its especially distinguishing last-day truths, to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people. In other words, they are, above everything else, to be a missionary people, commissioned by Heaven to preach to all nations the judgment message and the coming of the Lord.

With the blessing of God, this work is making progress. One nation after another is being entered by its messengers, until now this message is being taught orally in over ninety languages and dialects. Converts from heathenism are being obtained in increasing numbers. As an instance of this, in a recent letter from Elder R. C. Porter, superintendent of the Asiatic Division, it is stated that during a trip through the Central China Mission, sixty were baptized by him, making two hundred and twenty-three baptized converts in that one mission territory during the year.

For the year 1914, the General Conference will require in mission offerings for the work already established, a full \$500,000. The laborers are already in the field, bending all their energies to complete the work in this generation. The responsibility of sustaining them is ours. In encouraging them to leave their homes for these distant lands, we have assumed this responsibility. In addition to this, we desire during the year to raise by our weekly offerings \$175,000 for the relief of our training schools and sanitariums. To accomplish these objects, the offerings of our people must average twenty cents a week per member. Our ability to accomplish this has been demonstrated in many conferences. Where failure has occurred, it was invariably due to failure to begin right at the first of the year.

The general showing of the American conferences for the first six months of

1913 in raising their mission funds revealed a shortage of \$80,000, resulting in great embarrassment to the Treasury Department of the General Conference. During the last three or four months of the year, much of the energy of conference officers has been expended in trying to make up this shortage. Some will succeed in these efforts, but doubtless quite a number will fail, principally because the beginning of the work was too long delayed, and the task will prove to have been too great to accomplish in the remnant days of the year.

The degree of success the denomination has attained in financing its evangelical work, is to be attributed to its working along the Lord's plans. They are all systematic in character, and not spasmodic in their nature, and if fully followed out by all the denomination all the time, during the first as well as the last months of the year, would supply to our treasury ample funds to meet all the ever-increasing demands of the cause.

Why should we not, therefore, in 1914, take up in a systematic manner this important feature of our service to God, in the month of January, and carry it steadily forward to the close of the year, instead of either delaying the beginning of the work until the latter half of the year or pursuing it in a spasmodic manner? Surely, if any enterprise is worthy of a good beginning, it is ours—the proclamation of the third angel's message. Do not forget that "Well begun is half done." W. T. KNOX.

## Note and Comment

### The Roman Question in Africa

THE rising tide of opposition to Roman encroachments is being felt even in East Africa; and as a result of the defensive union of anti-Roman denominations there, trouble is brewing within the Anglican Church. The trouble has become so acute that two bishops of the Anglican Church are likely to have to stand trial for heresy. A report from London states that there is danger of a schism which will rend the Church of England in two. The trouble originated in a conference held in the town of Kikuyu, East Africa, in which it was sought to unite the various Protestant denominations against the increasing power of the Roman Catholic propaganda in East Africa. These two Anglican bishops took the lead in the conference, celebrated the communion in a Presbyterian church, and administered the sacrament to the missionaries of the various sects composing the conference. The bishop of Zanzibar is endeavoring to have these two prelates impeached for heresy, and the heat of the discussion

is creating two parties within the church. It would be a curious incident if, in endeavoring to unite Protestantism against Rome, the English Church should split itself in twain. That portion of the English Church which leans most strongly toward Rome will make the most of this division in order to show the danger to the church itself in attempting to antagonize Romanism.



### Living Too Fast

WE hear scientists speaking of the glacial age, the stone age, the iron age, etc.; but the age in which we live is the age of fast living. A Los Angeles pastor, in a sermon based upon a fearful local tragedy, speaks as follows:—

From the individual culpability and depravity of the murderer, whoever he is, we may not subtract one iota. There is guilt enough to go around. But there are other facts that we as parents and those responsible for the birth and raising and training of children must not fail to face. And it is at a time like this when we in Los Angeles and California cannot escape, and to which we as responsible agents of God must give attention.

Young people of today live too fast. There is hardly an experience possible to a life that the boys and girls have not had before they have reached sixteen. You cannot surprise them. They know more at sixteen than their parents at twenty-five. The silly dances of the present time, the perfect tidal wave of almost constant amusement, the highly specialized social life of boys and girls of today, are appalling dangers which thoughtful souls see and seem powerless to stop. We are sowing what we reap. Los Angeles should have a curfew perfectly enforced. Young people should be subject to some form of parental control that will be firm but kind.

This pastor has not overdrawn the picture of the conditions which this generation faces. The ingenuity of the evil one is taxing itself in this age to invent ways of ensnaring the young. His activities are not restricted to any city or to the cities. His agencies are everywhere in the cities, the villages, and the country. The responsibility resting upon the parents for the children is a weighty one, and at no time in this world's history were greater efforts necessary on the part of parents to keep the young in the love of the truth and uncontaminated with the immoralities of the world.



AN electric clock, made by Daniel Drawbaugh, a pioneer electrical inventor, which is now running at Carlisle, Pa., has continued to operate since 1870 without winding. The pendulum, weighing forty-five pounds, is operated by an ordinary electromagnet and a permanent magnet armature, the current in the electromagnet being reversed as it passes the armature. It is expected to run one hundred years before needing renewal of any parts.



## In Transylvania

GUY DAIL

WE have just closed the fourth session of the Transylvanian Conference, convened here in the pleasant city of Nagy-Szeben (Hermannstadt), November 6-9. The thirty-one churches of the field (membership, seven hundred and three) were represented by about one hundred and fifty members, one third of whom were delegates.

A two days' institute for workers, colporteurs, and church officers preceded the conference proper. The time was profitably spent in studying the principles of church organization and government, and the best methods of soul winning in this part of the Danube Union. Aside from the assistance of the local workers, valuable and much appreciated help was rendered by Brethren J. T. Boettcher, vice president of the European Division Conference; H. F. Huenergardt, president of the Danube Union Conference; R. Cunitz, director of the West Hungarian Mission; and H. Boex, general canvassing agent of the Hamburg Publishing House.

In spite of the great damage done in some parts of the country by the floods that destroyed the harvest, the finances of the conference show a steady growth, and the ingathering of souls is encouraging, for one hundred and forty-six were received during the conference year, and three new churches were accepted into the conference at this meeting. The net gain was only ninety-four, several being lost by apostasy, a number by emigration, and some by death (one of whom, Max Loewinger, was a Bible worker).

There was a good missionary spirit manifest, and all took a deep interest in the work carried on in the regions beyond. The pledges amounted to 192 crowns, and 252 crowns [\$51.15] cash were given on the Ten-cent-a-week Fund. The Sabbath school donations were nearly 54 crowns.

One of the most interesting features of the meeting was the baptism of twelve persons who accepted the truth and

actually stepped out into the full light at this time. They were baptized on Sabbath, after the refreshing showers of God's Spirit had been felt during the forenoon service conducted by Brother Boettcher.

The strangers attending the public illustrated lectures, which were conducted in Hungarian, German, and Roumanian, — as indeed was necessary in all our meetings and conference proceedings, — manifested an earnest desire to hear the message, and we expect a still further harvest as the result of following up the



WORKERS AT TRANSYLVANIA MEETING

interest created here, by a winter's course of lectures in the hall recently rented for that purpose. We wish for the nine workers, under the leadership of Brother H. Meyer, the Lord's richest blessings for the coming year, as they labor for the four and one-half million Germans, Hungarians, and Roumanians in this land where so many persecuted Christians found refuge during the times of the Reformation.

## Festival of Bala Sahib

LEON G. WOOD

THE Hindus have no special day of the week for worship, as the Sabbath among Christians and Friday among Mohammedans. There are, however, numerous festivals held during the year. At these times but little work is done. Some attend them as a religious duty, others for amusement, while many combine both objects.

A great festival is held annually at Deolgaon Raja, in Chikli Taluq, in honor of Bala Sahib, the Hindu's principal golden god. This image is of solid gold, and is about eight inches high. It is said this god was in the house of a Brahman who worshiped it daily. One night

thieves entered his house and stole the god. When they were about half a mile from the house, they became blind, so they could not run with the stolen property. The thieves were caught and punished by both god and man.

Some time after that Jadhar was the king of Deolgaon Raja and Suidhkhed. He resided at Suidhkhed, a village in the Mikkar Taluq. Tradition says that when this king was in a sound sleep, he dreamed that he heard Balazi speaking to him and saying that as he was the ruler of Deolgaon Raja he should build a temple at the place Balazi pointed out. The king accordingly obeyed the god and built a great temple at Deolgaon Raja. When the temple was finished, the king removed the god from the house of the old Brahman to Deolgaon Raja with great joy.

The story concerning Balazi's making his enemies blind gradually spread all over the world. Day by day Hindus began to trust more and more in their god of gold, and resolved to have a great fair once a year at his temple.

The first day of the fair Balazi is removed from the inner room to the front room of the temple by the attendant, where the people can see and worship him with offerings during the festival. In front of Balazi an arbor is erected. He is kept for fifteen days in the front room, and after this he is again put in his appointed place. The first and last days of the fair are considered most holy days. At midnight of the first day Balazi goes to the river in a palanquin to take a bath, and helps his worshipers to gain victory over Ronan, the demon king of Eylon. The people who touch the palanquin or carry it on their shoulders at the time of Balazi's going to the river are said to have all the sins removed that they have committed in ten births. Thousands of people try to touch this palanquin in order to be saved. Many are thrown down, and many are wounded. When Balazi reaches the river, the bank of the river is illuminated. People stay at the river until the day-break, struggling to touch the palanquin for salvation.

The last day of the festival is spent in great joy by the pilgrims. Early in the morning thousands of them gather under the arbor before Balazi to worship and to receive a sacrament. While they are receiving the sacrament, the ropes of the arbor are cut and the large beams fall to the ground. Those who are not careful are badly wounded. After this ceremony all shops in the market of the fair are opened for a month.

The annual income of Balazi is nearly 80,000 rupees (\$2,666), which is given by his worshipers. Balazi is made of gold by man. "They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry

unto him, yet can he not answer, nor save him out of his trouble." Isa. 46: 6, 7. "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: . . . feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." Ps. 115: 4-8.

*Kalyan, India.*

### Malamulo Mission

G. A. ELLINGWORTH

WHILE the pupils of the station school were away for their long vacation, the teachers here and from the outschools assembled for their annual training during the months of August and September.

We all came to the conclusion that thoroughness is one of our greatest needs, and so all set to work to that end. In the afternoons we concentrated considerable effort on school management and criticism lessons to enable our teachers to use to good advantage the excellent books in the vernacular prepared by the Educational Council of Nyasaland.

These lessons were greatly needed, the methods adopted by the village teacher being somewhat crude at times. However, after a short time they began to see where their methods were severely criticized, and toward the end of the session they were doing very well. The native here is an apt imitator. Daily drills were also given in Scripture, reading, writing, arithmetic, translation, and singing; all showed an eagerness that was very encouraging. We feel confident that marked improvement will be shown in the villages at the close of the school year.

After a short service in the church, September 21, a goodly company gathered at the waterside to witness the baptism of six teachers and four teachers' wives. These were away teaching when Elder Porter was with us last year. Brother Robinson officiated. In the evening a church meeting convened to extend the right hand of fellowship to the new brethren. Several names were dropped for apostasy, leaving 125 members in good and regular standing. This does not include Mantandane Mission, which has a separate organization.

Last year a new marriage law for natives, known as the Native Christian Marriage Ordinance, was enacted by the government of this protectorate. This law provides that any missionary, whether ordained or not, may be licensed as marriage officer. Both the contracting parties must be Christians. A number of our teachers wished to take advantage of this ordinance, there being nothing in the native custom to prevent the mother-in-law from calling her daughter home, leaving the man to take another wife or live single. These teachers having satisfied the resident as to their character, the necessary civil

permission was received; and the ten couples who desired to enjoy the benefits of the new act were joined in holy matrimony by Brother Robinson, September 29.

*Blantyre, Nyasaland.*

### Mission Notes

THE bishop of Chester, in speaking of the British and Foreign Bible Society, said: "There is one thing that always appeals to me very much in connection with the Bible Society. There is a saying that God is great in his great works, but that he is greatest of all in his least works. In accordance with that idea we ought, I believe, specially to honor the Bible Society for its care of small peoples and tribes and those who are, I will not say small, but at all events comparatively few and helpless. All honor to the Bible Society for the tender, considerate sympathy shown for a tribe like the Cree Indians. The Cree Indians are, I believe, very few, and perhaps they are a dwindling folk. Some would say: Is not the Bible Society wasting time and money, and the translators wasting power, in providing a version for these few folk? It seems to me that it is one of the noblest points in the policy of the Bible Society that it should do its best for the few Cree Indians."

The conversion of three officials in an English gold mine in Central Brazil led to the establishment of the Brazil section of the Evangelical Union of South America. These men—electrician, stenographer, and assayer—were finally forced out of their positions because of their Christian testimony. They put together their savings,—\$5,000,—dedicated it to the Lord, hired a hall in Ouro Preto, the capital of Minas Geraes, for evangelical services, and undertook long cross-country colportage service. Their center was later transferred to Sao Paulo. Here in three years a church of one hundred and fifty converts—all ex-Romanists—has been gathered. In connection with it are nine established stations with workers in charge, and nearly six hundred baptized converts. One of the native pastors, the late Samuel Mello of Paranagua, was perhaps the most remarkable evangelist that Brazil has produced.

Those who have been following in detail the prosecution of the Korean Christians will remember that the first trial of Baron Yun Chi Ho and his five companions was declared void by the supreme court, and that when the case was remanded they were tried and sentenced again. The report of this second trial makes it more than ever difficult to understand how the condemnation of the prisoners can be justified, or even sustained, by legal technicalities. The supreme court, on review of the original proceedings, held that the evidence did not support the verdict against the prisoners. At the new trial no new evidence whatever was introduced, and the prosecution rested wholly on the same alleged

proofs that it presented before. On these discredited grounds the court reaffirmed its former verdict, so that Baron Yun Chi Ho and his companions must serve their sentence. He is, however, using his term in prison to preach the gospel to his fellow prisoners, whom no missionary can visit.

### A Year on the Canal Zone

D. E. BLAKE, M. D.

A YEAR ago I landed in Colon, having separated from the Sanitarium work in Nashville, Tenn., to engage in self-supporting medical missionary work in this field. We were welcomed by the brethren here, this being a very needy field with but few workers.

The town of Empire, an important section about twelve miles from Panama City, was chosen for beginning our medical work, and as there was a small, struggling company at this place, we felt that our assistance would be needed in strengthening the believers, also in making additions to the church.

The Lord has blessed us in our medical work far beyond our highest expectation, and our efforts in evangelical work have also been very gratifying.

The need of a small sanitarium was one of our early observations, but as the government of the Canal Zone forbids the acquisition of land and the putting up of buildings, we were perplexed to know how to meet this pressing need. We were thus compelled to work with what facilities we had at hand, and await developments of certain plans we had in view.

Two weeks ago we were favored with the lease of twelve rooms in a large building in Cristobal, the American settlement adjoining Colon, at a very reasonable price, the owner giving twenty-five dollars for the special electrical installation in our section of the building.

The Isthmian Canal Commission maintained a hospital in Colon, but owing to the early completion of the canal, it was decided to discontinue it. This action removed the only hospital from Colon, thus leaving the field clear for our work.

We were also privileged to secure the equipment we needed from Commission's Colon Hospital, in the way of surgical instruments, beds, bedding, etc., some of these new, and at an exceedingly low price. Thus within a few weeks our institution will be ready for business.

We feel very thankful for these evidences of divine leading. They encourage and strengthen us. We are also thankful for the hearty support of the conference brethren.

Our only purpose is to assist in the furtherance of the third angel's message. Our success is not measured by the money made, but by reaching souls with this glorious message. To the above end we solicit your prayers for the success of our work in this needy field.

*Empire, Canal Zone.*



## A Mother's Love

GEORGE R. SCOTT

A NAUGHTY boy stood in William Street, New York, defying his mother's commands.

The mother of the boy was poorly clad, and gave abundant evidence in her speech that she had never been graduated from a college.

The boy was of the common order of street Arabs. The mother was a woman who had no doubt seen hard times from the day she was born.

But that fond mother said to that wild boy, "If you will do what I want you to do, I will love you more than ever."

The words that caught my ears brought me to the realization that I was standing in the presence of a loving mother pleading with her disobedient boy.

She was only a poor, hard-working woman. The clothes on her back were hardly worth the trouble to put on. Her speech was not the language of refinement. But there were tears in her eyes that were worth more than costly diamonds. She possessed a mother's heart that was filled with love for her wayward offspring.

Perhaps she did not know enough to bring up her boy properly, but there are thousands of rich women who have boys even worse than her boy.

She said her boy was bad, but within the space of ten minutes that boy felt the effect of his mother's tears; for he walked up to her and said a few words, and then they both wended their way home.

As they walked toward the East River, I had a good opportunity to look that mother in the face. The marks of the tears were still on her cheeks, but a strange smile could be seen on her face; it was the smile that only a victorious mother can exhibit.

The boy looked sheepish; but his mother had evidently conquered him, for in a meek tone of voice he addressed her more than once by the endearing name of mother.

As they passed out of my sight, perhaps never again to be seen by me, a wish stole over me to follow them and take a look at the home where they reside. But in this world we all have about as much as we can do at times to attend to our own business, and that was my condition as the mother and her boy disappeared on their way home.

Several times in my life have I seen strange exhibitions of mother love.

Years ago I stood by the side of a swiftly running stream in the western

portion of this State. It ran alongside of a railroad track. There had been a heavy spring freshet the day before, and on account of a washout a freight engine and two of the cars had jumped the track and fallen into the stream. The water was so clear that the engine could be seen at the bottom. Under that engine was supposed to be the body of the fireman.

On the bank of that river stood the mother of that young fireman. She stood there and declared her intention to remain standing there until the body of her boy was rescued from the bottom of the stream.

The look of that mother haunts me still. Her eyes were unlike the eyes of those around her, for they had a stare that made me shudder. Her voice was so low that what she said could hardly be comprehended. The only words that I could make out were, "My darling boy is dead; I want him!"

For some hours it was my painful experience to see that mother's emotions. Her chest heaved as if under it were troubles that created waves of distress. She did not utter a groan nor shed a tear. The people all around her were excited, but that mother gave no such evidence of the effects of the sad accident. She looked so awful that it occurred to me that her heart must have been broken by the stroke of death that had robbed her of her boy.

There I stood, also, looking at the cold waters that were rapidly running over the unseen body of her boy and at the face of a mother who loved her boy better than she did herself.

It was a picture I do not want again to behold. The combination of warm mother love and cold death do not make a desirable picture.

I got into a car and left the scene, but the scene would not leave me. In the chamber of memory the picture hangs still, and that mother's face is now as "familiar as household words."

Here is another picture, more pleasant to behold. It is a mother seated among a crowd of notable personages, watching for the moment when her boy would take the oath of office as President of the United States. It was not my good fortune to see that sight; but those who did will never forget it. On that old lady's face was a smile that meant more than she could say. Her boy was to her the greatest man that this country had ever produced. Thousands of voters had said that he was not their choice for the presidency; but the lips of that good old mother would have been only too willing to declare that he was the best

boy and the best man that had yet been born.

She, too, looked upon her boy with a steady gaze that no one in that crowd could keep up. Mother love peered out of her eyes and feasted on the scene.

How many grand, loving mothers who read this article, will say in their hearts, "I love my children with a love that cannot be quenched."

One day I was riding in a car on my way to speak in a penitentiary. In the same car was a woman who was going there to see her boy. She talked to me about him as if he were an angel rather than a housebreaker. Mother love poured from her heart in streams. Her boy had his good points in the estimation of his mother. When I was inside of that penitentiary, her boy told me he was bad, but his mother did not say so. In her great love she had wiped out the sins of her boy from her thoughts. She seemed to know her boy only as he was before sin had painted him the color of the devil.

The young housebreaker and the mother kissed each other as best they could under the circumstances. The boy showed the effects of the life he had been leading; but the mother looked as if she had "been with Jesus" and learned of him how to win back her boy to her home and heart.

That mother could not help proud of her boy, but she could not help showing to others how she loved him. Did I blame her?—No; for she was a loving mother, and could not have acted differently.

The heart of a loving mother is like some portions of the ocean—*unfathomable*. You may think you have reached the bottom of a mother's love; but when you get there, you have only begun to penetrate the grandest part of true womanhood.

Did you ever see a mother bending over the body of a sick child? The soft words of cheer are slightly moistened by her tears. There is love in every sentence. Where did that mother, perhaps uneducated, get such soothing sentences? Shall I tell you? Yes; out of the well of love.

If, peradventure, the child looks up and faintly smiles, you can see that joy immediately takes possession of the heart of that watching mother angel. Again she dips her lips in the waters fresh from the same old well, and new words of cheer drop into the ears of her sick child.

The doctor's medicine may have done its part toward the restoration of the child; but mother's love will give the finishing touch that will enable that loved one to get up and walk about once more.

What clinging properties there are in mother love. To her bad boy or girl a mother says, "I will not let thee go!" The more her children strive to break away from her, the harder she clings to them.

If I never saw the wrestling match between Jacob and the angel, I have seen



wrestling matches between good mothers and bad children that ended in a victory for mother love that ought to have made a deep impression on the children.

A mother's love is the strongest cord that binds a boy or girl to the old home. And it is a cord that is hard to break. It may sometimes be badly stretched; but it holds.

When your children leave you, be sure to tell them that the latchstring is hanging on the outside of the door night and day; that they need not even knock, but only pull the latch and walk in.

If your children left the house under a cloud when darkness encompassed them, the best thing for you to do is to put lights in the windows that will keep bright every pathway that leads into the house.—*New York Weekly Witness*.

### Eugenics or the Word?

O. B. KUHN

THE theories and facts of eugenics, the science of improving offspring by bequeathing them better hereditary tendencies and placing them in a favorable environment, present practical suggestions to Christians; but as advanced by worldly philosophers, this science is deceiving some professed Christians and many moralists.

These philosophers teach that the laws of heredity and the influence of environment are absolute in the making of good or bad characters. The life and teachings of the great Instructor and divine Saviour show that the deductions of these scientists are incorrect.

For four thousand years the race had been decreasing in physical strength, mental power, and moral worth when Christ took upon himself the infirmities of degenerate humanity. He took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. Some of his ancestors were murderers, drunkards, adulterers, and liars. They were guilty of every crime. He was reared in a city so evil that its inhabitants were proverbial for their wickedness. "Can there any good thing come out of Nazareth?"

"Sacrifice and offering thou wouldst not, but a body hast thou prepared me." He "was in all points tempted like as we are, yet without sin." While he was in the world, he was not of the world. He was a mighty conqueror over the flesh, the world, and the devil. He resisted the temptation to indulge appetite, to love display and the world.

Go back two centuries and every one of us has two thousand ancestors living contemporaneously in one generation. These, converging through their posterity down through the ages, shape up in us. For six thousand years the race has been degenerating physically, mentally, and morally. Inherited and cultivated evil tendencies and immoral surroundings are intensified.

Left alone, we are indeed helpless in the grasp of hereditary laws, hopeless in the strength of evil tendencies, and resistless to the influence of environ-

ment. "Who shall deliver me from the body of this death? I thank God through Jesus Christ."

When one experiences the new birth, he becomes the temple of the Holy Spirit. Christ dwells within, an all-sufficient helper, the hope of glory, able to deliver. He is not bound by his own laws. By his word he caused the sun to stand still, and to turn back, and congealed the waters of the Red Sea. He healed the sick and opened the eyes of the blind. He raised the dead. By his word he loosens the grasp of hereditary laws and inherited evil tendencies and strengthens the will to resist the influences of evil surroundings.

Through the power of the Word dwelling in the life, the appetites and passions are held in subjection to the will of God. Evil imaginations are cast down, and every thought is brought into captivity to Christ. "Thy word have I hid in mine heart, that I might not sin against thee." "By the word of thy lips I have kept me from the paths of the destroyer." "Let the word of Christ dwell in you richly in all wisdom."

In this last generation bodies prepared by centuries of ancestral wickedness, subject to hereditary laws, and molded by environment, become the temple of the Spirit of God; Christ imputes and imparts his righteousness; his word overcomes sin and weakness; a godlike character is developed, fitted for translation. The redeemed will be prepared for heaven, not by eugenics, but by the power of the Word.

*Washington (D. C.) Sanitarium.*

### Friends Who Refresh Us

It would be hard to tell why we have chosen some of our friends. There are many traits we admire and should like to have in our friends. But by no means the least desirable is the power to refresh us.

All of us have our seasons when we need refreshing. Natures that are intense and passionate have their times of depression of which more temperate natures know little. Every man who works with enthusiasm and zeal is sure to feel the reaction. He may be misunderstood. He may be opposed by those he is trying to help. Such an attitude on the part of others is like a poison gas which chokes, and we need some one to dispel it.

There are also apparent failures, or perhaps real failures, in our work, which depress us. To put our best efforts into anything and to accomplish little, or to have some promising success spoiled by the carelessness or malice of others, is a heavy trial to our natures. There are times when things go wrong, when discouragements pile up, and then the friend we need is the friend who can refresh us.

There are some whom God seems to have specially endowed for this ministry. They may not be persons of strong character. They may not be famed for their learning or eloquence. But their coming is like the sunshine which dispels the gloom, like the pure air that revives us

after we have been in some stifling atmosphere. They may remind us of some cheering promise that we have forgotten in our despair. They may tell us of some success which has come through our efforts but has not come under our notice. Perhaps we cannot at all explain how they do it. About them there is an atmosphere which acts on us like oxygen on the dying flame. The home is unfortunate that does not have at least one such person in it.

We have friends whose learning never ceases to amaze us. When there are things we do not understand, we go to them for information. We value their friendship. We have friends who are rich and influential. We know that they will help us when we get into trouble. We value their friendship. But the friend who can put the heart back into us, can make us forget our troubles and discouragements and look on the bright side of things, whose presence inspires us to be our best, that is the best friend of all.

If we appreciate what it is to have such friends, it hardly needs to be suggested that we should be such friends to one another. We all have discouragements, but it does not help us any to thrust them upon others; it only makes them gloomy. Our friends will value our friendship more highly if we try constantly to be like the sunshine, like the pure air, so that they cannot be in our company without having their spirits revived.

It is this trait that gives value to the friendship of Christ. Above all others, he is the friend that refreshes us, and we can be more and more refreshing to others as we become more and more like him.—*United Presbyterian*.

### A Health Hint for All Who Wear Collars

A VIENNA doctor has discovered that one of the most frequent causes of headaches is the tight and high collar. He has been experimenting with various patients, and he finds that those who suffer from frequent headaches are always those who are in the habit of wearing high collars.

His attention was drawn one day to the high neckband of a woman patient who was subject to violent pains in the head and to dizziness. He persuaded her to lay aside this form of neckwear, with the result that the compression of the neck ceased, and she was cured.

Struck by this result, the doctor has paid particular attention to the collars worn by his headache patients, and in almost all cases the change to lower and easier neckbands has been beneficial. The doctor declares that nobody with any tendency to headache should wear a high collar.

Joseph Cook, while speaking at Chautauqua, had an attack that almost resembled apoplexy. It was caused entirely by a tight neckband. The writer learned that lesson early, and indorsed this Vienna doctor.—*Selected*.



### A Great Awakening in South Lancaster Academy

DURING the week of prayer the Lord came very near to the teachers and students in the South Lancaster Academy. The chapel periods were given each day to the readings, and were followed by prayer bands meeting in several places to seek the Lord.

As a fitting climax for the week, Professor Machlan planned for an important meeting in the students' assembly room Friday evening. A large number were present besides the regular students of the home. After a short talk by the writer on the nearness of the end and the special personal preparation necessary for the finishing of the work, a call was made for all to come forward, and prayer would be offered for power for obedience and service. About two hundred of the young people responded. Quite a number, however, moved back to the rear seats. The spirit of personal labor for others took possession of many, who left their seats and gathered around those who had not yielded; and, one by one, these were led to take their stand and come forward.

When nearly all in the assembly room had yielded to the entreaties of their fellow students, a burden came upon quite a number of the students and teachers to search out those who had remained in their rooms, and they left the assembly room and went through the rooms of the dormitory, working and praying for those who had not come to the meeting. With the exception of one or two, every student in the home finally came to the meeting and made an unconditional surrender to God.

The revival continued until eleven o'clock, and when it closed, all present, as far as could be learned, had given themselves to the Lord and his work. Many heartfelt confessions were made, and many desired prayers for themselves and their loved ones at home. A number asked to be remembered as they returned to their homes during the vacation, that they might be true to God and win their friends to the truth. All testified who had opportunity to do so. Effectual prayer was offered at the close of the service for the outpouring of the Holy Spirit.

The meeting was one of the most encouraging the academy has ever experienced. We are sure that our people will be rejoiced to know of the strong spiritual influence that has prevailed at the school throughout the entire year.

The meetings in Boston and Melrose have been seasons of great spiritual refreshing, and were of an entirely unusual character. It is clearly evident that we are now entering the time of the latter rain, and it is falling everywhere on hearts that are prepared to receive it. The reports that are daily coming to our

office from all parts of the union indicate that a wave of spiritual power and blessing is spreading over the East, and that great victories are being won, and special blessings are awaiting the people of God.

R. D. QUINN.

### The Dedication of the Albany (N. Y.) Church

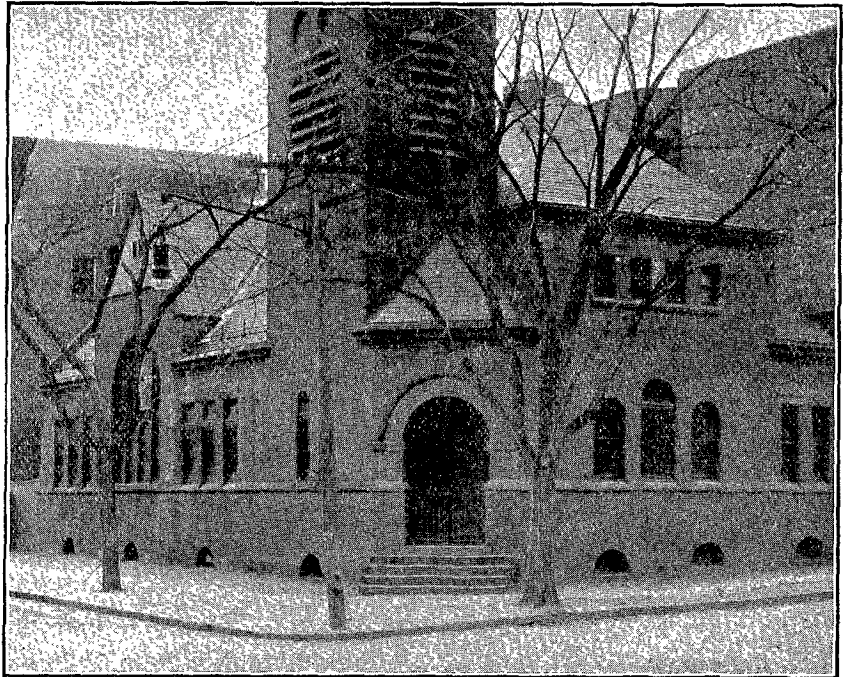
SUNDAY afternoon, December 14, our brethren and sisters in Albany, N. Y., dedicated to the worship and service of the Lord the church building they have recently bought. They had arranged for special meetings to begin Friday night

the results is the neat and commodious church building just dedicated.

This building is well constructed of brick, and stands on the corner of a good street in a central part of the city. It was unfurnished, and the interior was out of repair, when purchased; but the brethren have shown great zeal, self-sacrifice, and good taste in making it a creditable, attractive place of worship.

The dedicatory exercises were very pleasant and impressive. The history of the enterprise was given by Elder Cardey. The sermon was preached by the writer, and the prayer was offered by Elder Holden. The house was well filled, and everybody seemed to rejoice. The evening service which followed was a most excellent one. Although there were many present who are not identified with us, nearly every person in the meeting publicly expressed a desire for prayer for divine help to obey the Lord. During the two days' meetings, several took their stand for the truth.

The Lord is working in Albany. There is no doubt about that. Brother Cardey and the church have set their hearts on still greater victories. They enter upon this new year with hands and



SEVENTH-DAY ADVENTIST CHURCH BUILDING AT ALBANY, N. Y.

and continue until Sunday night. Brethren and sisters came from Troy and Schenectady. Elder Holden, president of the New York Conference, and Sister Holden; also Brother Johnson, conference secretary and treasurer, and his wife, came from Rome. The weather was all that could be desired, and many of the interested citizens and friends in Albany attended all the meetings.

It was an encouraging occasion to our people in Albany. For many years a few members in that city have been struggling along the best they could, trying to hold up the light of truth. As they had no church building, and were not able to pay for a suitable hall, they met in private houses for worship. But during the last year or two, under the labors of Elder E. L. Cardey, a number of substantial persons have taken their stand for the truth. This has brought new life and activity into the church, and one of

hearts joined in a consecrated effort to double the membership of the church this year. It certainly looks as if this might be done.

This meeting was one of special encouragement to me. My own soul was blessed, and my vision of what the Lord is beginning to do in the East was enlarged. God is working and is doing all that our personal fitness will enable him to do through us. This calls for a fuller surrender to him and a greater consecration to his work. May it be made without delay.

A. G. DANIELLS.

### Canary Islands

THE work is making some advancement in these islands. We are sowing the seed of truth, and believe we shall reap if we faint not. Our health at present is ordinarily good. The best

health interests of all concerned in this mission demand a convenient, attractive, cheerful, and sanitary health home. While we have the best we can find here, we have not these conditions. To have them we must build.

Our greatest perplexity here is to get the truth before the five hundred thousand souls on seven large islands, each of which is from forty to seventy-five miles from any other. Another is how to unite the small interests we have into a Sabbath school. After presenting the testing truth, we hope to be able to do this. Pray that many may have the courage and the love for the truth to obey.

We continue to get a few orders for the health book, and to sell tracts, besides holding three or four Bible studies each week. Remember us at the throne of grace.

BERT B. ALDRICH.

### Using the Newspapers in the Southeastern Union Conference

WORKERS in the Southeastern Union Conference have had success in their efforts to have different phases of the message published in their home newspapers since the General Conference. It was encouraging to talk with a number of these at the biennial session of the union, which was held at Graysville, Tenn., December 22 to January 1, and to listen to their experiences in connection with this important work.

One brother, laboring in Georgia, told how the newspaper in the town where he conducted a tent effort helped very materially in bringing an audience to his meetings. For two nights in succession, he said no one attended the meetings; he then placed some advertisements and reading notices in the paper. These notices brought an audience, and upon seeing immediate results he continued to use the paper for advertising meetings, and contributed extracts of his sermons, which the editor gladly published. Some of these articles were a column long. The reports of his sermons brought some to his meetings from adjacent places. Among those who began the observance of the Sabbath were a man and his wife who were attracted to the meetings by the reports in the paper.

Elder Stewart Kime, president of the North Carolina Conference, is an ardent advocate of using the newspapers for the spreading of the precious truth, which is soon to lighten the whole world with its glory. In speaking of what has been done in his State during the last two years toward giving the message through this agency, he said:—

"During the last two years we have seen the effect of the newspaper work in North Carolina. We are convinced that the daily press can be made a power for the promulgation of the truth, or it can be made a hindrance. During our last camp meeting we enjoyed favor with the press all over the State. We were given a generous amount of space in the papers of Greensboro, where the meeting was held. Papers all over the State copied the reports, and favorable impressions were made. On both Sundays of the meeting there was a delegation of men who came more than one hundred miles to attend the meeting, of which they had learned through the papers. They are now calling for meet-

ings. Where our tent meeting was held last summer the editor has insisted on having an article every week on the present truth. These articles are regularly furnished."

Another brother in North Carolina told of the desire of an editor of a magazine published in the Middle West to have articles furnished his publication touching on some of our doctrines. This brother stated that the magazine in question has a circulation of several hundred thousand. It certainly was good to hear this, as this is a most excellent opportunity to further advance the truth through the powerful medium of the press. No doubt other brethren will be invited to furnish to magazines articles dealing with one phase or another of our message, and it is to be hoped that they will avail themselves of such opportunities without delay, and thus help increase the progress of the work. No estimate can ever be made of the area covered by such agencies.

This last session of the Southeastern Union Conference was itself extensively advertised. Daily accounts were furnished the Chattanooga papers, while items of particular interest to various States in the union were also sent out to the leading papers in these States. It was learned that the Chattanooga papers circulate one hundred and fifty miles west of Chattanooga, taking in a part of the Cumberland Mountains. One sister who came thirty miles from a mountain home to attend the meetings said that her neighbors had been reading the reports, and that they were much interested.

We never can tell how many souls will be saved in the kingdom as the result of the efforts our workers are putting forth to give the message through this medium.

WALTER L. BURGAN.

### Church Dedications in Maryland

It was my privilege to have part in two church dedications in Maryland recently. One took place in Fords Store during the Harvest Ingathering campaign, the other at Whiteleysburg on Sunday, December 28. About twenty years ago the Atlantic Conference, then comprising New York City, Long Island, New Jersey, Delaware, Maryland, and the District of Columbia, sent workers to what is called the Eastern Shore of Maryland. Tents were pitched at Rock Hall, Fords Store, Church Hill, Millington, Chestertown, Crumpton, and one or two other places, resulting in raising up churches at the first four places named. Buildings were erected at Rock Hall (recently repaired and very tastefully embellished), at Fords Store, and at Church Hill. The Fords Store building had not weathered the years so well, which prompted the brethren to plan for a new building, the one recently dedicated. It is a credit to our work in that section of the State, and has brought revival and inspiration to the loyal members composing the Fords Store congregation.

Previous to the Eastern Shore efforts, work had been conducted with success at Hollandville, Del., near the Maryland line, at Greensboro and other points in Caroline County, Maryland. The brethren at these places decided to erect a building at some geographical center which would serve as a lighthouse in that

section, as well as a meeting place for the scattered flock. Accordingly a neat and attractive pebble-dash structure was erected, and the neighbors and friends were invited to its dedication. On this occasion the building was filled to its capacity. There were present at the services R. T. Baer, president of the Chesapeake Conference, R. H. Martin, L. E. Froom, F. E. Hankins, and the writer. The neighbors and friends have been liberal in helping to complete the edifice. Elder and Mrs. Baer remained after the dedication to conduct a seven days' effort under encouraging conditions.

It was a pleasure to meet with many whom I had not seen for years. Their loyalty to the work gives inspiration and courage.

S. B. HORTON.

### The Week of Prayer

CONSIDERABLE has already been said concerning the good results attending the week of prayer in various parts of the field. We present herewith other brief reports which have reached us from various quarters of the United States and Canada.

J. C. Stevens reports for some of the churches in the New York Conference. He visited Rome and Oswego. "Excellent meetings were enjoyed in both these places, as the Spirit of the Lord was manifestly present. Scarcely without exception the brethren and sisters took an advanced step. The blessed hope seemed brighter than ever before as we considered the speedy finishing of the work." Of the work in Syracuse Brother Stevens says: "The Lord came very near to his people. All pressed forward to renewed consecration—the surrender of all known sin, and greater faithfulness in all things."

E. E. Covey, speaking of this season at Vienna, Adams Center, and Watertown, N. Y., says: "The week was a spiritual feast to us all, and I praise the Lord for blessings received. God has been doing things for his people here in Watertown, the same as at the South Lancaster meeting; for all seemed anxious to get free from sin, that they might be fully prepared for the outpouring of the latter rain." E. L. Cardy reports that the week of prayer "brought many blessings and victories to our people in Albany." Of the work at Willet, N. Y., R. E. Bliss says: "The week of prayer has indeed been a season of refreshing and revival to our company here."

Of the fruits of this season in the Southern New England Conference, J. E. Jayne says: "Everywhere many of our people manifested an earnest desire for the rapid advancement of the third angel's message, and a willingness to do all in their power to aid it. In almost every locality one or more persons definitely decided to obey the truth of God, and many who had become indifferent and backslidden renewed their covenants."

Of his work among the churches of the Southern New England Conference R. D. Clapp says: "I believe this special week of devotion has been a great spiritual uplift to our people."

Of the meeting in West Burke, Vt., H. L. Bishop writes: "The little church at West Burke had some blessed experiences during the week of prayer. The Holy Spirit came very near the last

Sabbath, and all renewed their consecration to God. Before the close of the meeting every one present who had come to the years of understanding, expressed a desire to follow the Saviour. Three of our youth gave their hearts to God."

B. C. Haak says this of the meetings which he held with some of the churches in Minnesota: "I believe I had never experienced a week of prayer in which all felt so greatly the nearness of God's Spirit as we did during the last week of prayer, nor one in which there was such earnest seeking after God. God heard our prayers and sent answers. Many victories were gained, for which we thank him." Stemple White, of the same conference, says of the meetings in several churches which he visited: "God sent us a very rich blessing. Confessions were made, and some took a new hold on God. This week of prayer, with its stirring readings, has brought new power into my life, and I believe that all who attended the meetings can say the same."

Of his visit to Williamsdale Academy, M. N. Campbell, president of the Eastern Canadian Conference, says: "The spiritual atmosphere is good. I am deeply impressed with the readiness of the students to bear testimony in social meetings. Whenever an opportunity was given, eight or ten would rise up at once to speak a word for him who has redeemed them by his precious blood. There is a good, courageous spirit in the Maritime field, and prospects for growth and spiritual advancement are bright."

C. L. Taggart says of the work in the Northern California-Nevada Conference: "Judging from what we experienced with some of the churches, we believe lasting good has been accomplished as a result of the week of prayer." One evidence of this blessing which he cites is the earnest spirit awakened in the hearts of many of the people to engage in missionary labor for others.

C. E. Ford, of the California Conference, reports that a deep interest was taken by the students of the Lodi school and members of the church. There was an earnest endeavor to draw near to God, and many consecrated themselves for further service.

E. E. Andross, president of the Pacific Union Conference, spent some time at the Pacific Union College during the week of prayer. He reports that "almost every student in the school who had not before given his heart to the Lord did so at this time, and many were revived." Brother Andross states that he never saw the Lord work more manifestly than for the students there during this occasion.

The week proved a great blessing to the Sanitarium (Cal.) church. On the closing Sabbath one hundred and fifty testimonies were given in fifteen minutes.

B. M. Schull, one of the officers of the Mountain View (Cal.) church, says: "We experienced much of the Lord's blessing during the week of prayer. A. E. Place led out in the study on the first Sabbath, and gave us valuable help. We had meetings every night, conducted by A. O. Tait, M. C. Wilcox, E. W. Farnsworth, L. A. Reed, and others. We experienced the presence of the Spirit of God among us in great measure. Especially was this true of the meeting

on Friday evening, when we had a consecration service, and many who had become discouraged consecrated themselves anew to God. Excellent meetings were held every morning in the Pacific Press. There was marked evidence of the Lord's presence, and every one connected with the institution took part."

Of the week of prayer in College Place, Wash., O. A. Johnson says: "The week of prayer proved a real blessing to the church and college here. The work which began a few weeks previous at the institute for the young people, was continued during the week of prayer. Elder Meade MacGuire, who began the good work during the institute, gave valuable help, by the blessing of God, both to the school and church. We had three baptisms during the month of December. Forty-two have been baptized. God be praised for his mercy and blessing to his people here."

Mrs. C. C. Olney says of the week of prayer in Loomis, Wash.: "We had a most blessed experience during the entire week of prayer. Every heart was deeply inspired, and felt the great need of a deep, personal consecration, and a fuller surrender to our soon-coming Lord."

C. J. Cummings, chaplain of the Portland (Ore.) Sanitarium, says: "The church here was greatly blessed by the observance of the week of prayer. Many victories were gained, and some started anew to serve the Lord. An excellent spirit pervades the institution."

Jackson Johnson says of the week of prayer in the Kent church, located in the Western Washington conference: "This season has been a blessed one for the Kent church. The Spirit of the Lord came into our first meeting, and was with us in a marked degree. One precious soul was restored to church fellowship. One made a new start. Many confessions were made, and we all felt our spiritual strength renewed."

W. T. Hilgert reports for the Moscow church, of the Upper Columbia conference: "The Lord was with us, and we had a refreshing season. At our last meeting the note of courage and devotion was heard in every testimony. The last Sabbath of the week of prayer I spent with the Viola church. It was a good day, and seemed to be the crowning of a week of blessing."

C. S. Channing says of the week of prayer at Nachez, in the same conference: "We have had a very profitable season indeed during this week of prayer. The Lord came very near to us by his Spirit. This was particularly noticeable in the school, where, at the time of the sixth reading for the children, nearly every one bore testimony. We feel to thank our God for blessing us so abundantly."

These are only examples of reports which might be published from every conference and church in this country. It is very evident that the week of prayer this year, above any preceding occasion of this character, brought great blessing to the people of God. In these services there was manifested more of a revival spirit than ever before. We believe that the fruits of this blessed season will be seen in increased devotion, faithfulness, and efficiency in the year to come. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6.

## Ministerial Institute and South-eastern Union Conference

THIS important meeting was held at Graysville, Tenn., Dec. 22, 1913, to Jan. 1, 1914.

How eager we all are to catch the first glimpse of any omen that betokens God's special manifestation of power which so long ago the prophets testified would be in the last time. The recent meetings held at this place, beginning with the week of prayer, furnished unmistakable evidence that God's "set time" to favor Zion had arrived.

The general attendance was all that could be expected in this field. Every department of work carried on in this union was represented. The General Conference representatives were A. G. Daniells, W. T. Knox, L. M. Bowen, W. L. Burgan, I. H. Evans, G. B. Thompson, C. B. Stephenson, C. L. Benson, and W. W. Eastman represented the North American Division Conference. Thos. Jeys and Professor Ryan represented the Southern Union Conference. Each one had a particular line of work to carry, and each contributed materially to the interest and success of the institute and conference.

Our press agent, Brother W. L. Burgan, kept the secular press supplied with good reports of the meeting.

Brethren Knox and Bowen rendered most valuable service as a finance committee in helping us to get a better understanding of how we may improve the financial conditions of the institutional work in this Southland. This was a difficult task, but their work was much appreciated, and will surely result in great good to this field. The Holy Spirit directs in selecting men for this line of work today, even as in apostolic times.

Time was given for departmental work; such as, publishing, Sabbath school, educational, young people's, and Negro. We all felt the lack of time to attend all these meetings, and especially when a delegate represented more than one of these departments.

### The Ministerial Institute

This was a fitting complement and climax to the revival that had so recently been experienced in the Southern Training School and Graysville church, during the week of prayer. The chief instructors were Elders Daniells, Evans, and Thompson.

In this meeting were considered such vital subjects as The Finishing of This Work; Adequate Power; The Efficiency of the Ministry; How to Develop; The Place of the Word and Prayer in Service. The ones who led out in the presentation of these topics undoubtedly had the aid of the Holy Spirit in their work. The company was already convinced that, during the week of prayer, God had indicated his readiness to do a mighty work in the earth. These conditions formed the prelude to this institute.

Fully two hundred persons had been greatly stirred during the week of prayer. Many were reclaimed, and many went forward for the first time in their experience. Twenty were baptized at one time, eight at another time, and still others are to follow. The same solemn, earnest work of the revival continued right on night after night into the institute. Miracles of the truest type were wrought. Selfish, carnal, rebellious



hearts, which stoutly resisted almost every overture of the Spirit of God, were instantly converted, and in a very brief time were transformed into zealous missionaries working for their associates. Little children kept up their earnest prayer bands right to the last day of the conference. This work of intercession was of a most practical character. They were praying for those of their number who were meeting with fierce temptations. How cheering were their testimonies when victory had perched on their banners! "God has heard our prayers," was often repeated.

This revival work continued right on and took in the ministry. The Finishing of This Work and The Efficiency of the Ministry called for an advanced step in consecration. If the undershepherds are to lead the flock aright, they must know, by experience, every step of the way. Perhaps the greatest evidence of a true Pentecost was seen when the ministers humbled themselves under the mighty hand of God. We felt our need of power. How was the efficiency of the ministry to be obtained? We have the Word, we hear the preaching, our intellect is enlightened; now why this lack of power when we try to bring souls to a decision to obey Christ?

The confession of faults, the putting away of sin, and the earnest prayer of faith must be experienced in this time of the latter rain, the same as in the former rain. This was done, and as a result many were seized with the conviction that right now this work is to be finished, and that "a short work will the Lord make upon the earth." Right on to the close frequent allusions were made to this fact. Almost every one caught a new vision of the present status of the third angel's message. Definite plans were considered for the finishing of this work.

When the meeting was nearing its close, the almost universal testimony was that this had been a great spiritual uplift. Who can doubt that it is the outpouring of the latter rain to fit us all for the finishing of this work?

L. A. HOOPES.

### The Crisis

"THROUGH the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience. As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed."—*Great Controversy*, page 588.

This quotation from "Great Contro-

versy" is doubtless familiar to many, if not all, of the readers of the REVIEW. Now what are we doing to warn the Protestants of the United States against making these great mistakes? The *Protestant Magazine* is published with the express purpose of informing the people of this country of the errors of Roman Catholic doctrines, and of warning them of the plan of Rome "to make America dominantly Catholic." This journal is now starting on its sixth year. It has met with a fair degree of success, and is attracting the comment of the Catholic press; but should it not be given a far wider circulation in the future? If it could be given a circulation of one hundred thousand, its influence for good would be correspondingly increased, and the people of the United States would be warned of their dangers. The magazine is one which makes its appeal to the thoughtful man and woman.

"As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare." This is exactly the condition that now exists. The Spiritualistic leaders have rejected their early antichristian teachings, and are assuming a broad conciliatory attitude of toleration. They advocate a religion of evolutionary progress. This is expressed in one of the articles which have been appearing weekly in one of the great newspapers of Washington:—

"The new is superseding the old, and never is the new entirely like the old. Constant change is the natural expression of universal life, and what is conservatism one moment has been revolutionism at another. Such is life surrounding us. And we ourselves are subject to such changes in body and soul. . . . The true meaning of life is progress Godward. Godward means upward in truth, morals, sincerity, brotherliness, justice, philosophy, and religion."—*Washington Post*, Dec. 28, 1913.

In a previous article the work of Spiritualism had been explained:—

"Spiritualism calls for the spiritual awakening of the nations from the age-long dream of temporal, materialistic, and godless drifting, to the eternal, spiritual, and divine usefulness. . . . Perfect happiness in love is simply impossible so long as mankind remains as it is, full of selfishness. How can you expect full understanding of your good aims when such aims crucify all the mean desires of the multitude? Spiritualism, more than anything else, has taught me the fact that common human selfishness is so utterly foolish—from whatever standpoint we may look upon it—that the greatest answer to the deepest question resolves itself into the admonition, 'Sell all you have and give it to the poor, and follow the light as revealed through Jesus.'"—*Id.*, Dec. 21, 1913.

Evidently the condition pointed out in the quotation from "Great Controversy" is being fulfilled; the culmination must be just ahead of us. Spiritualism has been rapidly increasing in its hold upon men of education and ability. This is well expressed in a statement of fact in the introduction to a recent two-volume treatise on Spiritualism, in which the author tries to establish the hypothesis that all the wonders of Spiritualism can be explained on the basis of laws of thought transference not yet sufficiently understood:—

"Within the last decade the strongest evidence adduced in the whole history of the movement for the belief in communion with the dead has been furnished by the trance utterances of Mrs. Piper, as interpreted by Dr. Hodgson's report; while within the same period the physical manifestations occurring in the presence of an Italian medium, Eusapia Paladino, have seemed, and still seem to many persons of eminence in this country and on the Continent, worthy of consideration as testifying to the probable operation of forces unknown to science. That men of such distinction in various fields of thought as Sir Oliver Lodge, the late Mr. F. W. H. Myers, Dr. Hodgson, Prof. William James of Harvard, and Prof. Charles Richet of Paris, should have been strongly affected, and in some cases actually convinced, by the new evidence, while older converts, like Sir. W. Crookes and Dr. A. R. Wallace, maintain their belief unimpaired, is proof sufficient that the movement, if on the decline, is visibly still far from its euthanasia, and may at any moment receive fresh accessions of strength with the discovery of new mediums or new forms of manifestation."—*Frank Podmore*, in "Modern Spiritualism," page 13.

As it is true that only those who are entirely free from the false doctrines of Rome and who have the true principles of religious liberty can present a consistent opposition to the effort of Romanism and apostate Protestantism to enforce the observance of that institution which Rome claims as a badge of the authority of the Roman Catholic Church, so it is equally true that the only consistent opposers of Spiritualism are those who stand on the Bible position, "The dead know not anything." Those who believe that the departed are watching over their loved ones who still live, with a tender and loving solicitude, though this is contrary to the Bible teaching, can find little protection against communications pretending to come from these same dead friends, and which bear marks of their friends' personality. Let us be alert to the responsibility which is upon us individually to warn the people against these great delusions which are bringing the final crisis. "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

L. L. CAVINESS.

### Colporteurs' Experiences

THE following experiences of some of our colporteurs during the past year have been reported by their field agents.

From the Chesapeake Conference come the following:—

"While Brother Clark was here in this conference, he got a brother to canvass in Hartford County. One evening he was looking for a place to stay overnight, and was directed across the field. As he was nearing the house, he heard some one using loud language. He was on the point of turning back, but after offering a silent prayer to God, went on. He found a rough-appearing man, and gave him a canvass for 'Coming King.' The man took the book and paid cash for it. The colporteur arranged to stay overnight. A few days later he met this man



on the road, who immediately began to ask concerning the state of the dead. A few weeks passed by, and the canvasser thought he would go and spend the Sabbath and Sunday with this man, as he had invited him to come any time he could. As soon as he arrived at the house, the man began to ask concerning the Sabbath. You see he was reading the book, and as he came to the truth he began to inquire about it. This was Friday afternoon. When he had had the Sabbath explained, he called all his family together, and told them what he wanted to do. They hurried and got all the work done, and as the sun went down they began to keep their first Sabbath. This man is very enthusiastic, and has been active in trying to get others to see the truth. As a result of his efforts in the few months just past, three have decided to keep the commandments of God, and others are interested. Elder F. W. Paap recently baptized one of these new converts.

"There was a family who had been reading our books and had learned something about this truth. The father was a glass blower and made good wages. His mother was a Seventh-day Adventist, as were also a brother and a sister, who accepted the truth after this man had married and left home. His sister's health failed, and she was sent to a sanitarium for treatment, this brother helping to furnish the money necessary for the treatments. When the sister returned home, she thought she would visit this brother. One day while she was there, an old woman came to the door selling the *Signs of the Times*; of course the sister knew she was an Adventist. The woman did not sell the paper, but she told them of a series of meetings just beginning in the little church, and asked them to attend. After this family had gone two or three nights they asked a brother-in-law and his wife to go, and they did. As a result of those meetings both families accepted the truth. The two men went into the canvassing work and helped to scatter thousands of pages of our good literature, and are both in conference work at this time.

"This shows we should not be discouraged even if we do not sell at every place. This old woman did not sell her paper, but look at the result of that visit; and the end is not yet."

The following interesting experiences come from north Michigan:—

"One sister who is nearing the seventies writes: 'One lady said many times that she just knew the Lord sent me to her. She had thought for a long time that she would get a book of me. When it seemed the walk was more than I could stand, I would repeat Isa. 41: 10.' This sister has been very faithful to her calling. She has placed over two hundred dollars' worth of our literature right around her home during the past few months.

"For the benefit of those who are afraid of the 'preachers,' I shall say: Brother Smally, one of our student canvassers, called on a certain minister and gave him a canvass for 'Daniel and the Revelation.' The minister became much interested in the book, but his interest did not end there. He told his congregation what a grand book it was, and some of them were ready to give their orders as soon as the canvasser arrived. I do not know what denomination this minister represented.

"To illustrate how the angels are present to work upon hearts, I will mention one more experience. Brother Burkett and I were working together for a few days. At a certain place where we gave our canvass the woman did not seem much impressed. After we had been gone some time, this woman came to a house where we were giving a canvass, and said she had decided to get the book in the half-morocco binding. Her husband had been listening to the canvass, and after we were gone he asked why she did not order the book. She had wanted it, but felt unable to give the order. She followed us a long way in the country to find us and give the order. Surely the angels stay by at these homes after we leave."

Wisconsin sends us the following cheering experiences:—

"One day it was extremely hot, and one of the workers, becoming tired, stopped under a tree and asked the Lord to send some one to him. He canvassed every one that came by, and while he was resting he secured three orders for 'Great Controversy.'

"Another worker began canvassing a woman, and was asked at the start if it was not an Adventist book. When informed that it was, she said: 'I know it is a fine book; mother has it in Danish, and I have been wanting one for a long time, but did not know where to get it.' It was easy to secure her order.

"One of our boys about fifteen years old went out with the Home Workers' Prospectus, and in twenty-two hours he secured orders for \$15.85 worth of books. We expect him to develop into a regular canvasser soon.

"One of our workers placed a book in nearly every home in one township. Such an interest has developed that they are calling for a minister. One woman wishes baptism, and if a minister can go there, there is good prospect of a company being raised up.

"One woman told a canvasser that she had been looking for such a book for some time, and just that morning she had looked in a mail-order catalogue to see if she could not find something like that.

"One tract society secretary has spent three weeks canvassing, and as a result two Catholics and one Protestant have accepted the truth. This is doubtless only the beginning of what will result from that effort."

The following comes from New Jersey:—

"One of our canvassers found a family that had been keeping the Sabbath for two months. This was the result of a 'Great Controversy' some canvasser sold them last year. It pays to recanvass territory.

"This canvasser and I had the privilege of stopping overnight with a family to whom this brother sold a book last year. The husband believes the truth; all he needs is more faith to step out upon God's promises.

"Both these cases are the result of leaving a good influence behind and placing a good book in these homes."

The following very interesting experiences were had by our workers in west Pennsylvania:—

"I called on a gentleman and started to show him 'Daniel and the Revelation,' when he stopped me and said, 'Do you read the *Menace*?' I said, 'Yes, sir.' We talked a moment longer, and I be-

gan to tell him the difference between our books and those that are put out on these subjects by other people. I showed him that we prove everything by the Bible. He became interested. I stayed all night, had a good Bible study, and of course sold a book.

"Another night, in company with one of the men, I could not find a place to stay all night. Finally we called upon an aged couple living all alone. We stated our work, and they told us we could stay all night, but they could not take a book, for they were both old, and could not see to read. When we went to the barn, the gentleman told us to bring in one of our books, and read some to them, if they were good books. We happened to have a full copy of 'Great Controversy' with us, so that evening I read a chapter. He stopped me and said, 'That is fine reading, but is it based on the Bible?' I said, 'It is.' 'Read the texts, please.' I did after that, and he said, 'Fine!' The wife said, 'Good book to have.' After a little he told me to stop, he wanted to talk awhile. So I did, and we had a fine visit. Then a chapter was read, and we had a blessed season of prayer. We retired about one o'clock, and the next morning as we were ready to leave, I told him I would settle the bill for their kindness. He said, 'Bill! I was just planning on paying you for staying all night with us. Your visit did us as much good as a preacher's, and we should have had to pay him, so we want to settle with you.' I said, 'No, sir; but if you want to pay anything, this is what we will do: You take this book and place it in your home, and have people read it to you.' He paid for it on the spot. We went away from that place rejoicing, feeling sure that the Lord led us there."

From Massachusetts come the following experiences:—

"In the old historic town of New Bedford, Mass., where Elder Joseph Bates wrote his first tract on the Sabbath, one of our colporteurs took our large books, 'Patriarchs and Prophets,' 'Desire of Ages,' 'Great Controversy,' and 'Daniel and the Revelation,' and made a canvass of some of the ministers. He first met a Methodist minister and sold a 'Desire of Ages.' From there he went to another minister of the same denomination. This minister had some of our books, but the canvasser readily secured his order for 'Great Controversy.'

"The next canvass was given in the evening at the home of another Methodist minister, and after about ten minutes' canvass he took the whole set, making an order of \$12. Before the colporteur left, the minister said he knew of a young man who was studying for the ministry, and on the strength of his recommendation this young man took the set of four books in a better binding, at \$15. The next was a Baptist minister, who ordered the full set in cloth. When the time came to deliver the \$15 set, it was unavoidably delayed, and the colporteur was a little anxious about the result; but when he finally came with the books, he found the young man ready with several five-dollar bills tucked away in his desk. He seemed delighted to get the books, and said that if our brother could furnish any more help in his work, he wanted it.

"Some time ago one of our colporteurs who is selling the *Signs of the Times*, seeing the door of a convent open, went

in and sold seventeen. Coming out, he met the mother superior, who was very much displeased and threatened to have him arrested, but that was as far as it went.

"When the next number was out, he went to the same convent again, and this time met the priest at the door. He sold him a paper and got his permission to go inside. Here he met the mother superior again. She apologized for speaking so harshly to him before. She said she did not fully understand his purpose, and had misjudged his motive in coming in as boldly as he had. She said the paper seemed to be quite good, bought one herself, and gave him permission to sell to the inmates the second time.

"When he came out, the priest met him at the door, and said that there was a parochial school a short distance away where he might sell to some of the pupils. When the next number was out, he went to this school and told the principal that Father — had recommended him, and the principal wrote him a recommendation stating that his work was recommended by Father —. On the strength of this he sold twenty papers in the school. This morning I received a letter saying that he had been to another convent in a neighboring city and sold to twenty-five persons, including a priest. This brother says he has a burden for the Catholics.

"One of our canvassers had a good example of prayer the other day. He had labored hard for about twelve hours and had taken no orders. The enemy began to whisper doubts, and like the disciples who had fished all night, he was tempted to be discouraged; but after praying earnestly over the matter, the next morning he launched out into the deep and let down his net. In four hours he secured orders amounting to \$17, in territory that had previously been canvassed with the same work."

I. A. FORD.

## Medical Missionary Department

W. A. RUBLE, M. D.  
L. A. HANSEN  
H. W. MILLER, M. D.

General Secretary  
Assistant Secretary  
N. Am. Div. Secretary

### Temperance Items From Europe

IN a recent number of the *European Division Conference Review*, we note several items of interest in connection with the place our temperance work fills in helping onward the wonderful progress of the cause in that field. They are so good we quote the following, Elder J. F. Huenergardt giving the first two experiences:—

#### The Blessings of Our Temperance Work

"Perhaps no one can more fully appreciate the blessings of the principles of temperance than those who are working among the peoples of southeastern Europe.

"One poor but honest slave to alcohol seemed to wake up to the realization of his wretched condition. This man had so completely lost all strength of self-control that he made himself and family very unhappy. He heard of a people, however, who assemble for Bible study, and teach others the better way.

"Before concluding to visit them, he decided not to drink another drop of intoxicants. He was so earnest about it that he really held fast to his resolution for nearly one year. He then came in contact with these people, attended their meetings, and gradually accepted their views. He at last asked to be admitted to their church. They examined him before receiving him. Among the questions asked was this: 'Do you use intoxicants?' He answered, 'No, sir, I have not used a drop of intoxicating liquor for a whole year.' 'But why do you take such an extreme stand against alcohol?' was the query. 'Because I was a slave to drink for many years, and if I taste another drop, I shall surely be conquered again.' 'Well,' the reply was, 'we take the position that one may use wine moderately. The Christian must be able to control himself. In fact, we do not feel free to accept you, as a member, if you do not accept our position on this matter.' At length the man saw no other way than to comply with their wishes, notwithstanding the fact that his own convictions about the matter must be overcome.

"Quite a time after this, they found their brother in a drunken condition. He was at once summoned before the church, and made to give an account of himself. He answered that he had fallen because they had obliged him to take a liberal view as to the use of alcoholic drinks. He was excommunicated. He asked them, however, to be merciful, because they in reality were at fault for his having fallen.

"When this man heard of the present truth, and became acquainted with our temperance principles, he manifested great joy. He at once accepted the whole truth, and now rejoices in the third angel's message. Many of the people know of us as the church which does not use intoxicants, and we are proud of this name."

#### Among the Slovaks and Croats

Brother Huenergardt tells of an experience in founding the first Slovakian company in Hungary after repeated visits during a period extending over three years, these people having for a time rejected the truth because of the tithing system and our health principles. He maintained his position that these were a part of the whole truth. He says:—

"Finally, at the end of three years' hard and prayerful labor, they asked for pardon, with tears in their eyes, for having caused me so much trouble, and requested that they might be received into church fellowship. Thus was founded the first Slovakian company in Hungary, which has since fully developed into a very intelligent, industrious, and hard-working missionary church. Every one of these brethren is really in earnest, faithfully paying tithe, and a number have even gone out as workers.

"I first visited Agram, Croatia, in 1906. A young friend of the truth invited me to a wedding in a small village near the city of Agram. This young man's fiancée was the daughter of a Servian priest. I heartily accepted the invitation, hoping that the Lord would give me opportunity to testify to our message.

"A very fine company of lawyers, doctors, and even priests assembled. I had accepted the invitation on the con-

dition that worldly entertainment, such as dancing, would be discarded. Naturally, as might be expected, I thus made myself the center of attraction; and at the table every one wondered why I did not partake of the wines and the pork. This gave me a splendid opportunity to explain the evil effects of liquor and other unhealthful practices.

"It was not long until they had a practical illustration of their 'good' Hungarian wine. Even the priests joined in the loose conversation that had been caused by the freely flowing wine. One Protestant minister, who believed in the moderate use of wine, was at last obliged to acknowledge the great blessing of total abstinence. While the company was perfectly satisfied with my declaration that I was an antialcoholist, and so allowed me my glass of water, the poor Protestant minister, after he had drunk several glasses of wine and found that he had enough, was obliged to decline all further hospitality in this direction. This, however, was looked upon as an insult to the host, and so he got into a very critical situation. He was at last compelled to acknowledge to me that the only reasonable way to deal with the alcohol question is total abstinence in theory and in practice. On this occasion I secured a number of very good addresses from the city of Agram, and a year or two later, when one of our workers was sent there, he began his work among the people whose addresses I was able to furnish. Thus it was that we found our first entrance among the Croats. Companies of believers have been organized, especially in the eastern part of this country, as at least an indirect result of this first visit among this nationality."

#### A Soldier Nurse

One of our brethren tells his experience in the recent Balkan war. After giving a vivid description of some of its horrors, he says of his own work:—

"Never did the thought of the war strike me so heavily as when I considered the matter of keeping the commandments. From the standpoint of a human being, there was hardly a way out of the difficulty other than to let this part of the truth go and obey man, or, on the other hand, to keep true to God and be ready to die for the truth. He who has never faced such a decision as this cannot imagine the terrible struggle it means, nor the greatness of the blessing which comes to the one who conquers. The question troubled me greatly until the Lord showed me the way I should go. I inquired of the military doctor in the hospital whether I could not serve as a doctor or a nurse, since I once obtained a certificate as a student of medicine, and believed that I could thus render much more effective service at the front. As a position happened to be open, my request was granted. Thus, I was able to go through the whole campaign without carrying arms. During the week I helped nurse the wounded and sick, and on Sabbath I retired to the mountains or into my tent in order to be with the Lord a short time alone.

"My mode of living and missionary work made a good impression on those with whom I came in contact. During our long march, my officers had watched me. They noticed that I not only kept up my strength, but was able to help in the evening with the medical work. I

can only thank God for thus being able to hold out, and no doubt I was greatly helped by living on simple food, eating mostly almonds, figs, nuts, etc., but not touching the fatty foods of the officers. While most of the other men lost greatly in weight during the campaign, I gained four pounds. Often we arrived in villages where the Bulgarians would neither sell nor give us anything to eat, and so we had to go without. But the Lord helped me then also. Once, for instance, I went into a house and asked for some eggs, milk, or cheese, but the people refused. As I was about to go away, the woman asked me if I was a doctor, as I wore the red cross; and on receiving an answer in the affirmative, she led me to her sick child, and I was able to show her by signs how she should treat him. In the same house I bandaged the leg of a wounded man, thus being able to help my enemies, and I was also loaded with food on leaving.

"It soon spread abroad in the army that I was an Adventist; and officers, underofficers, and men came to me and asked me questions about the truth. I could even speak with the captain of our battalion about it. Before I left for home, I obtained a number of subscriptions for our Roumanian paper.

"The results of intemperance and lawlessness in the Roumanian army made themselves especially noticeable by the outbreak of the cholera. Although only a dozen men were killed by bullets, over two thousand men never saw their homes again, being wiped out by this terrible plague. I was able to nurse some of these sick. The illness appears quite suddenly. The day before a man is taken down he seems quite healthy, but all at once terrible pains seize him, causing great distortion. Some die in a few hours; others, with strong constitutions, overcome the epidemic. It requires much self-sacrifice to nurse such cases. Many bring the diseases upon themselves.

"The long-expected return home came at last. The sixty days were very monotonous, because we received no intelligence from home whatever. The moment when we could cast off the military uniform was, therefore, all the more joyful. The privilege of being at liberty and able to breathe freely is one that I shall esteem more highly in the future.

"Not one of our brethren was hurt in this campaign, either by illness or by bullets, each one being able to return home well. Those who remained true to the Sabbath had to suffer blows and prison confinement. Many were cruelly treated. One brother came from the school in Friedensau, and is now ready to return.

"During the war little could be done for the truth; but when everything is in order again, we shall push on, for the prospects are better than ever. Food, rent, and fuel are all more expensive. Living in the Orient is in every way more costly than before, and prices rise every day; but we are trusting in God. From him comes all help, and he will care for his children."

L. A. H.

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THERE is no kind of knowledge which, in the hands of the diligent and skillful will not turn to account. Honey exudes from all flowers, the bitter not excepted; and the bee knows how to extract it.—*Bishop Horne.*

## Publishing Department

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

### "My Neighbors Are Not Interested"

FREQUENTLY when presenting some plan whereby the members of a church may labor for those living around them, we are met with this objection, "My neighbors are not interested in this truth. I cannot get them to listen or to read."

The objection is not unfounded. The neighbors really do not manifest any disposition to investigate the truth. But shall we therefore cease to labor for them, or shall we devise ways whereby we may create an interest?

At one of our camp-meetings recently a man told the whole secret of the matter. He said he had argued with his neighbors about the truth until they were all so angry they would not listen any more. He realized he had made a mistake, and he was going home to love them.

What we need in our work now is genuine Christlike love for our neighbors. "Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice instead of creating it. And remember that those who know the truth for this time and yet confine their efforts to their own churches, refusing to work for their unconverted neighbors, will be called to account for unfulfilled duties."—"Testimonies for the Church," Vol. IX, pages 34, 35.

In what way can we work that will remove prejudice instead of creating it? If we study the Saviour's method of working, we shall see that he gave attention to two things,—to commending something good in the person, and to starting with some subject in which the person was interested.

As an illustration of the first point, we note Christ's commendation of Nathanael: "Behold an Israelite indeed, in whom is no guile!" John 1:47. On the second point, we notice that Christ started his conversation with the woman of Samaria by asking her for a drink, she being just then interested in the drawing of water; that he gave a miraculous draft of fishes to men whose minds were on fishing; and that from these things he led their thoughts to spiritual matters.

We should, therefore, get acquainted with our neighbors, and show them by our actions that we love them. If there is sickness in their homes, we should see what help we can give. At times when they are unusually busy, we may lend a hand. We should learn the things in which they are especially interested, and if they are worthy objects, be interested in them, too, and through them lead to other things. We should be always ready to speak a word of commendation of their methods of work, plans, etc., when we can truthfully do so. There is

always something that can be commended, if we watch for it. This does not mean that we should flatter. Our commendation should be truthful and heartfelt, growing out of a spirit of love that looks for things to approve rather than things to censure.

But these things take time, and we are so busy. Our Lord has the first claim on our time, and we should so plan our work that we may have some time to devote to the saving of souls. One mother with several children enlists them in service. She teaches them to assist in the housework, and the time thus saved to herself she spends in helping her neighbors. She tells the children she wants them to do as much of the housework as they can, that she may have time to teach the neighbors the truth, and they enter into the plan heartily, realizing that they, too, are helping to save souls.

If we thus cultivate our neighbors, showing that we do truly love them; and if we show by our lives that we are followers of Jesus, we shall find ways of introducing the truth that will interest them. They will begin to ask us questions as their curiosity is aroused to learn more of the religion that makes us so unlike others. Then we can lend them tracts, papers, and books, and hold Bible readings with them. Love is the key that will unlock the doors of the neighbors' hearts which are now closed to us.

E. M. GRAHAM.

## News and Miscellany

Notes and clippings from the daily  
and weekly press

—Russia will soon have a fleet of forty Curtiss flying boats to augment the efforts of her regular army toward territorial expansion.

—Cardinal Rampolla, formerly papal secretary of state, died in Rome late in December. Rampolla's full title was Cardinal Mariano Rampolla, Marquis del Tindaro, Palatini Cardinal and Archpriest of St. Peter's. He was a Sicilian. He was born at Pollizzi, in 1843, and was educated in Rome, at the Collegio Capranica, the Roman Jesuit college, and at the Academy of Noble Ecclesiastics.

—Formal notification has been sent by Third Assistant Postmaster-General Dockery to each of the 58,400 postmasters throughout the country concerning the new rates of postage and other parcel post changes, effective January 1 and March 16, 1914, as provided in the recent order of the Postmaster-General. The order reduces the rates, applicable on and after Jan. 1, 1914, to parcel post mail for the third, fourth, fifth, and sixth zones, and increases the limit of weight to fifty pounds for parcels mailed for delivery within the first and second zones, and to twenty pounds within all other zones. It also provides that on and after March 16, 1914, books shall be embraced in the fourth class of mail, the rate of postage for parcels of books weighing eight ounces or less being fixed at 1 cent for each two ounces or fraction thereof, and extending the regular zone rates to parcels of books weighing more than eight ounces.

—Determined to maintain naval supremacy in the waters bordering south-eastern Europe, the Greek government has planned a strong program of expansion for the next five years. The government will let contracts for the construction of two dreadnaughts, two cruisers of 10,000 tons each, forty-three minor vessels, and twenty hydroaeroplanes.

—Europe experienced the bitterest year-end in a decade. Blizzards and floods did great damage inland, and gales of exceptional violence ravaged the coasts. In Spain and Portugal the intense cold caused numerous deaths, and Mt. Vesuvius, in Italy, was covered with snow. In Germany, France, and south-western Europe there were also heavy snowfalls.

—From January 1 to 5 a severe storm swept the United States from the Pacific to the Atlantic. San Francisco was practically cut off by rail from the outside world for a time, her beautiful beach was wrecked, and the great trans-Pacific cable exposed to danger. Floods in the Napa Valley and along the Sacramento River did great damage to property. On the Atlantic coast five lives were lost, and the property damage will probably exceed \$1,000,000. The coast from Portland, Maine, to Norfolk, Va., experienced a severe gale for more than twenty-four hours.

—On January 2, the scout cruiser "Chester" brought John Lind, special United States envoy to Mexico, for a conference with President Wilson, who is spending his vacation at Pass Christian, Miss. The President joined Mr. Lind on the cruiser for this conference, and absolute secrecy has been maintained regarding the matters discussed. However, the following warning issued by the State Department to all American citizens the next day is significant: "The information in the possession of the department indicates that economic and political conditions have not changed in such a way as to justify an attempt to return to Mexico and resume industrial operations there, and that any purpose to take such a step is due to misunderstanding or to misrepresentations as to actual conditions and prospects at the present moment."

—Queen Eleonora of Bulgaria has appealed to the American Red Cross Association, asking relief for thousands of refugees left destitute by the Balkan war. The queen's request is seconded by many Americans. Miss Edith M. Durham, a well-known war correspondent, says: "The survivors were left destitute to face a winter, possessing only the rags they wore. Heaps of blackened ruins are all that remain of prosperous villages; fruit and timber trees, and, worst of all, the great olive gardens have been destroyed. To provide food for the invading armies, every beast was driven off, and every possession looted. When it was safe to do so, the owners returned to their devastated homesteads. The women crouch in a corner of the roofless walls, and boil chopped grass and dandelion leaves to feed their starving children. At night they crawl into miserable little kennels made of bent twigs and brushwood, which do not keep out the chilling rains. Among many such scenes, I remember seeing a woman

and two children huddled under an umbrella in the lee of a wall. It was snowing, but the umbrella was the only shelter they possessed. There were others who had flour, but found it useless, because they lacked a pot in which to cook it, much less the means of making bread. There are hundreds of such who will die this winter, slowly and miserably, if help is not given them."

—War Department officials are agreed that the training of the youth of the country is a fundamental principle of national defense. With the reassembling of Congress a concerted effort will be made to secure the enactment of a law to permit the Secretary of War to issue old "Krag" rifles, with ammunition, for use by rifle clubs organized throughout the country under the rules of the national board for the promotion of rifle practice. The proposed law also will be designed to permit the issuance of similar ordnance supplies to schools having a uniformed corps of cadets and carrying on military training.

—An indication that Russia is not satisfied that all complications raised by the recent Balkan wars have yet been disposed of was given New Year's Day by issue of a long official list of topics which Russian newspapers are prohibited from mentioning during 1914. Among forbidden news items are those referring to changes in equipment and effective strength of the army and navy, the building, repairing, and arming of Russian warships, information concerning fortresses and naval ports, the maneuvers of troops or fleets, test mobilizations, and chartering of merchant vessels for transports.

—What probably will prove to be the largest and most important ruin discovered in South America since the days of the Spanish conquest—the discovery of the ruins of the city of Machu Picchu, the cradle of the Inca Empire, on the top of the Peruvian Andes—was brought about by the chance meeting of an expedition under the auspices of the National Geographic Society and Yale University, with a Peruvian Indian. Details of the discovery became known only recently. The expedition came across the Indian, who was selling food and pasture for horses to travelers, on the mountain trail, six days out from Cuzco. Professor Bingham, director of the expedition, says that the Indian, when questioned, said he believed there were signs of ruins on the top of the high and almost inaccessible precipices near by, and offered to act as guide. The professor became interested, and a few hours' later the ruins were discovered. "Machu Picchu," says Professor Bingham, "is essentially a city of refuge. It is perched on a mountain top, in the most inaccessible corner of the most inaccessible section of the Urubamba River. So far as I know, there is no part of the Andes that has been better defended by nature. Here on a narrow ridge, flanked on all sides by precipitous slopes, a highly civilized people—artistic, inventive, and capable of sustained endeavor—at some time in the remote past built themselves a city of refuge. Since they had no iron nor steel tools,—only stone hammers,—its construction must have cost many generations if not centuries of effort."

## NOTICES AND APPOINTMENTS

### Northern Union Conference

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

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

### Northern Union Conference Association

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

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

### New Music

THOSE interested in music will doubtless be glad to avail themselves of the opportunity to procure from Brother C. P. Whitford, of Miami, Fla., copies of several new songs which he has recently published. Among these are the following titles: "Mansions for All Over There," "Jesus Is Coming Again," "Our Eden Home," and "The Sea of Life." These four songs, printed as sheet music, will be sent postpaid for twenty-five cents.

### Business Notice

WANTED.—Position on farm or ranch, by active young man, aged twenty years; four years' experience. Address J. H. Faust, care of Review and Herald, Takoma Park, D. C.

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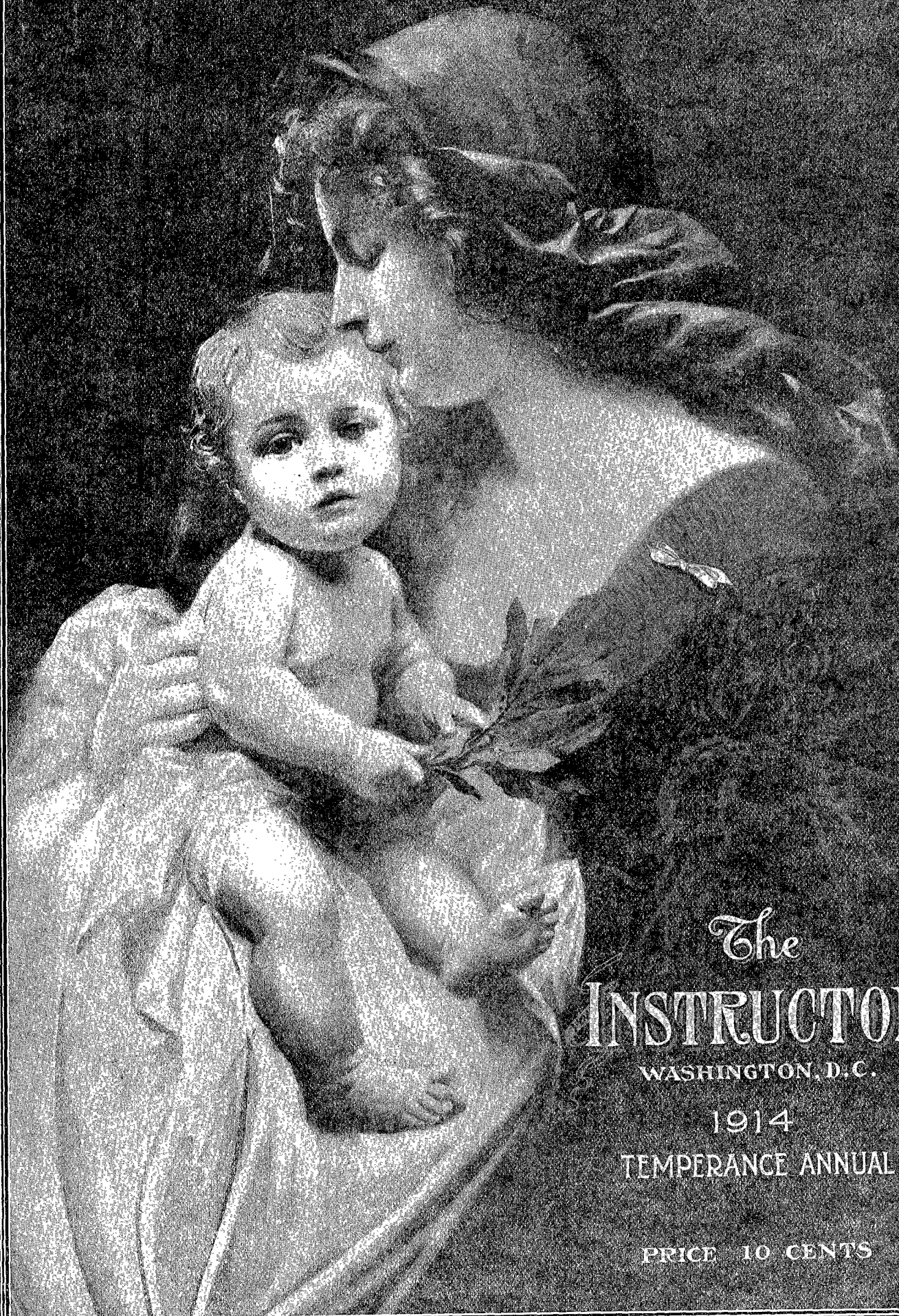
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THE last issue of the *South African Missionary* is a Graduation special, reporting the graduation exercises of the Claremont Union College, closing its school year Dec. 1, 1913.

DR. ROXETTA RUNCK, who has been in poor health for several months, is now spending some time at the Washington (D. C.) Sanitarium. Her condition is much improved, and she hopes soon to enter again upon active work.

THE last week Prof. M. E. Kern, president of the Washington Foreign Mission Seminary, has been attending the Student Volunteer Convention at Kansas City, Mo. His return has been delayed by the serious illness of his mother, in Kansas.

IN a report from Guadalajara, Mexico, where she is now laboring, Miss Grace White says: "There is need of ministers, canvassers, doctors, nurses, Bible readers, and teachers in all parts of this country. It is true that conditions are rather unsettled in some parts, but as yet none of our people have suffered because of these things, nor have we felt that God would have us move to easier places. The work must be done though times are troublous. We can see that God is protecting his work and favoring his workers."

ELDER L. R. CONRADI, who has been visiting our mission stations on the West Coast of Africa, reached Southampton, England, on his return trip December 30. He says: "After a stormy trip I arrived here one day late for the steamer, so shall proceed to Hamburg by rail. I had a good visit in Sierra Leone, planning with our workers for the prosecution of the work for the entire West Coast. I have had two and one-half months of sea travel during this year (1913). I hope the readers of the REVIEW will have a blessed new year."

IN response to an earnest call for a teacher for our Singapore school, Miss Mamie Yarnell, of the Foreign Mission Seminary, left last week for her home in Southern California, to prepare to sail from San Francisco next month.

WE regret to learn by letter from Prof. C. W. Irwin that his mother, Mrs. G. A. Irwin, with Miss Sarah McInterfer, suffered a serious accident several days ago. They were riding in a buggy after nightfall, near the foot of the hill below the St. Helena Sanitarium. The carriage struck a tree, and they were both thrown out. Sister Irwin's arm was broken near the shoulder, and her shoulder dislocated. Sister McInterfer had no broken bones, but suffered severely from the shock. Sister Irwin is now at the sanitarium undergoing treatment for her injuries, with favorable progress toward recovery.

A LETTER from Elder W. D. Burden, of Tokio, Japan, under date of December 16, brings the sad news of the death of the infant son of Brother and Sister B. P. Hoffman, who went to that field two years ago. Sister Hoffman, who was in a serious condition for a long time, was at that writing slowly improving. Brother Burden says of the work there: "We are having our week of prayer the same as you are in the States. Surely we need a fresh baptism of the Spirit that we may see this work quickly finished. The devil is working hard, especially here in Japan this year; but this is only another sign that we are in the time when God, too, is going to work mightily for the glory of his name and the salvation of his people."

MANY of our readers followed with deep interest the articles from Elder A. G. Daniells on the Eastern Question, which appeared in the REVIEW the first four months of 1913. The pressure of work connected with and following the General Conference prevented Brother Daniells from completing this series. We are glad to announce that he is now prepared to continue these articles, and we shall begin their publication in February. The remaining articles strike at the vital point in the whole prophecy, dealing particularly with the closing events of the eleventh chapter of Daniel. A large amount of valuable historical data will be furnished. Our readers should closely follow the argument which Brother Daniells will make on this intensely interesting prophecy. If there are any in your church who do not take the REVIEW, this will be an excellent time to secure their subscription. The articles which begin in this number from Elder A. T. Robinson on the Spirit of Prophecy, and from Elder O. A. Johnson on Annual Feasts and Annual Sabbaths; the excellent series from Sister E. G. White on Old Testament History; together with the articles soon to follow from Elder Daniells, and the important series and articles from other writers during the year, will make this volume of the REVIEW of great value. The REVIEW ought to be in the home of every Seventh-day Adventist. By the efforts of our readers may this not be made possible within a few weeks?

## "The Church Officers' Gazette"

THIS is the name of a new sixteen-page monthly journal issued by the Review and Herald Publishing Association. It is printed for the General and North American Division Conferences. The purpose of this journal, as expressed by Elder I. H. Evans in the first number, is "to furnish a medium for communicating the plans, policies, and instruction of the North American Division Committee to the church officers; to publish to local officers the lessons and instruction of the secretaries of the Missionary Volunteer and Home Missionary Departments; to place in the hands of local officers such data and special information as will be helpful to them in building up their work; and to afford a means of communicating with church officers otherwise than by circular letters."

Of its relation to other periodicals and of the scope of its work, Elder Evans says:—

"The *Gazette* is not a competitor of any other periodical or magazine published by our people. It is not for general circulation. It will not contain leading articles on doctrinal or religious subjects. The *Gazette* has a field of its own; it is published for the benefit of the church officers, and its circulation is to be confined to them. It is hoped to make the *Gazette* so practical, so helpful, that every officer will subscribe therefor, and receive its monthly visits. When conditions do not warrant this, it is desired that copies be supplied out of the church funds."

It will be necessary for every church officer to have this journal in order to become thoroughly acquainted with plans and policies relating to church work. We earnestly hope that every officer will become a subscriber. The yearly subscription price is fifty cents; in clubs of two or more copies to one address, thirty-five cents each. Miss Edith M. Graham, secretary of the Home Missionary Department, and Miss Matilda Erickson, secretary of the Missionary Volunteer Department for the North American Division Conference, are the editors.

By a brief post-card message from Sierra Leone, where he was visiting the work, Elder L. R. Conradi reported the plan to open a new region in West Africa. Elder D. C. Babcock is to pioneer the way in Nigeria, a vast and populous country under the British colonial administration. It is the western gateway into the great Sudan.

LEAVING Washington three weeks ago, Dr. H. W. Miller, as secretary of the Medical Department of the North American Division Conference, has been spending some time visiting our sanitariums east of the Rockies. Before returning, he will spend several days at the surgical sanitarium conducted by the Drs. Mayo, at Rochester, Minn.

ELDER A. J. HAYSMER, president of the West Indian Union, reports a plan under way to open work in Colombia, South America, the one country of that continent unentered by us, if we except French Guiana, a colonial possession of France.