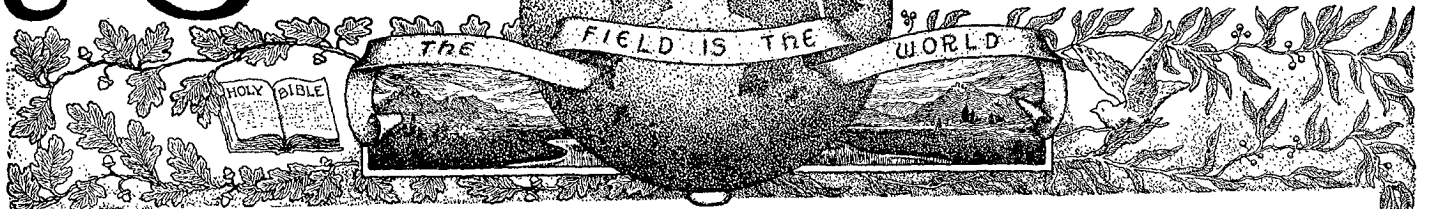


# The Advent Review and Sabbath Herald



Vol. 91

Takoma Park Station, Washington, D. C., Thursday, December 24, 1914

No. 54

THE GOSPEL TO ALL NATIONS

## A Little More

JAMES E. CLARKE

My Lord, I dare not pledge some mighty task  
Wrought by my hands; but give the strength I ask,  
And by Thy grace, if aught before I've done,  
I'll do, before another setting sun,  
A little more.

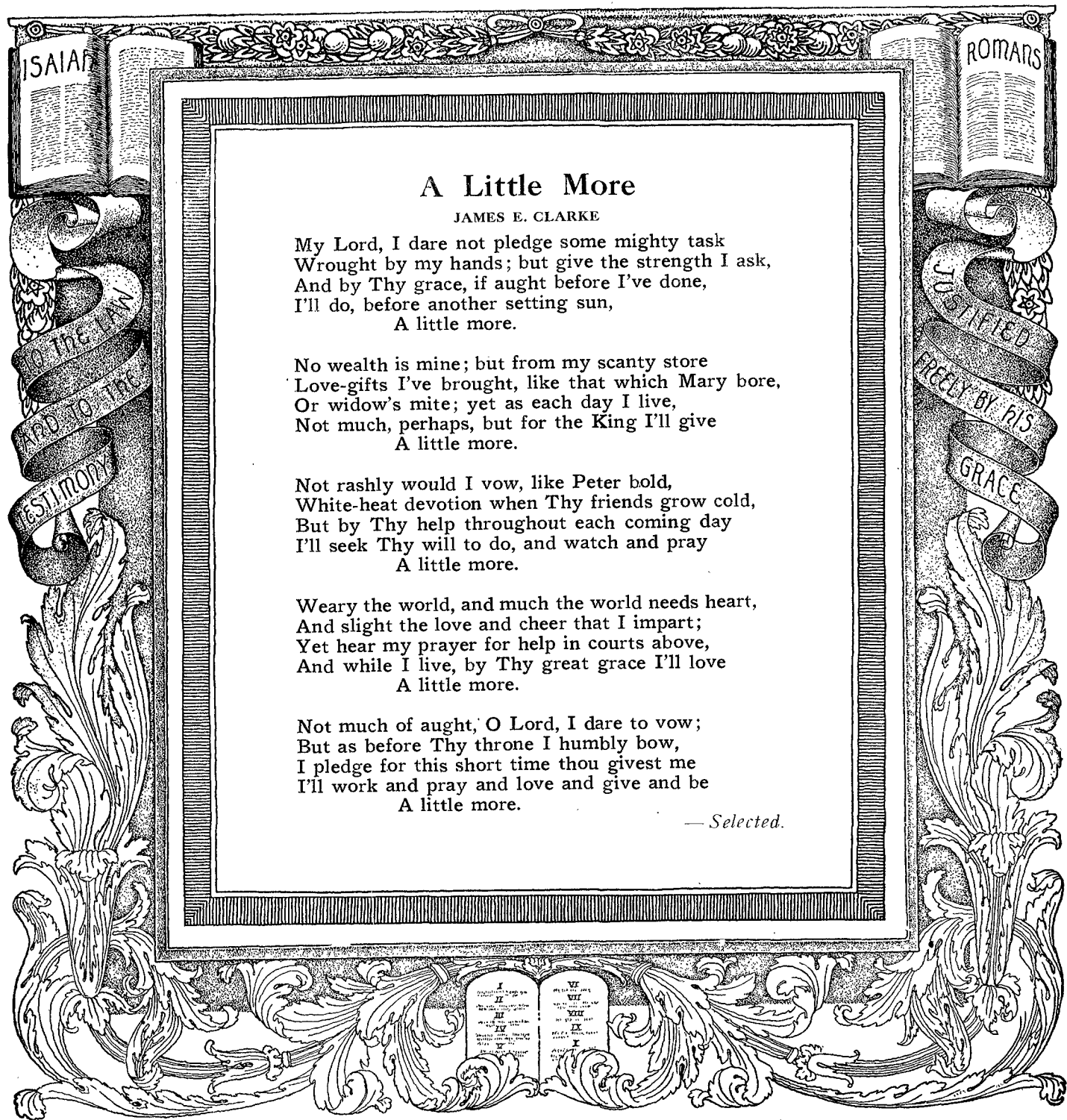
No wealth is mine; but from my scanty store  
Love-gifts I've brought, like that which Mary bore,  
Or widow's mite; yet as each day I live,  
Not much, perhaps, but for the King I'll give  
A little more.

Not rashly would I vow, like Peter bold,  
White-heat devotion when Thy friends grow cold,  
But by Thy help throughout each coming day  
I'll seek Thy will to do, and watch and pray  
A little more.

Weary the world, and much the world needs heart,  
And slight the love and cheer that I impart;  
Yet hear my prayer for help in courts above,  
And while I live, by Thy great grace I'll love  
A little more.

Not much of aught, O Lord, I dare to vow;  
But as before Thy throne I humbly bow,  
I pledge for this short time thou givest me  
I'll work and pray and love and give and be  
A little more.

—Selected.



## THE WORK AND THE WORKERS

THE December edition of *Life and Health* was exhausted some time ago.

ALL orders for the December *Life and Health* are now being filled with the beautiful January number, now selling rapidly.

THE 1914 Index for the *Protestant Magazine* (Vol. VI) is printed separately from the magazine, and will be furnished free to all regular subscribers who request the same. To others it will be furnished for 5 cents.

A MEMBER of the Royal Publishing Company, Grand Rapids, Mich., writes thus to the *Protestant Magazine*: "Find inclosed \$1.00 for 12 numbers. You are doing a great work. God bless you, and help you to mightily assist in this great battle."

MR. E. G. FULTON, manager of the Vegetarian Cafeteria, Los Angeles, Cal., writes: "You may be sure, Dr. Heald, that we have not substituted any other periodical for your *Life and Health*. We firmly believe that yours is the best printed." A number of vegetarian restaurants keep *Life and Health* on display, selling it to interested patrons.

HERMAN RIDDER declared in the *Washington Post* of December 14, that the only hope for peace in Europe was through an appeal to the Pope and to neutral Italy. Read the December *Protestant Magazine* for valuable information regarding the Papacy and the European War. Send 10 cents in stamps for sample copy, or \$1.00 for 20 or \$2.00 for 50 copies.

REV. MATT J. DUVEN, pastor of the Reformed Church, Wisconsin, writes: "I am inclosing my renewal for the *Protestant Magazine* for 5 years. I wish to commend you heartily for the excellence of your magazine. The articles are forceful and pointed, and at the same time dignified and Christian in spirit. This prompts me, after having read the magazine for one year, to send my subscription for five years."

"I AM now employed as solicitor for a newspaper, but am not satisfied with my present work," writes a gentleman from Oklahoma. "Please send me your proposition to agents on *Life and Health*. I want to take up a line of work where I can feel I am doing some good, and I know that *Life and Health* can be made a power for good. Hoping for an early reply," etc. Why not encourage some active people in your neighborhood to take the agency for this magazine?

"PLEASE accept the inclosed check, \$15.00, as a Christmas offering," writes a Florida wholesale business man, "in aid of the circulation of the *Protestant Magazine*, which I regard as the most efficient agency for true Americanism in the field. It seems to me very many of our Protestant ministers need an injection of good sound American principles. With greetings of the season, and wishing the *Protestant Magazine* much prosperity, I am, very truly." This same gentleman sent us a gift of \$25.00 a few months ago, for the same purpose.

"THE Black Hand in the Editorial Room" is the title of one of the cartoons found in the "Picture Section" of the December *Protestant Magazine*. Space forbids mention of the many other features.

BOUND volumes of either *Life and Health* or the *Protestant Magazine*, for the year 1914, with Index, \$1.75 each, postpaid. The former is bound in half leather, the latter in black cloth. Both have titles on back in gilt letters.

BROKEN IN PIECES or turn away from their destructive course." Circulate *Liberty*! Do it now! Do it EVERYWHERE!

"I THINK I shall want at least 50 copies of *Life and Health* each month," writes a lady student attending the Laurelwood Academy, Gaston, Oregon. "I like the work fine, and every one who takes the magazine thinks it is splendid. As I am attending school regularly, I have not been able to get out a great deal with the magazines, but I have had

## Papal Infallibility, Religious Issue in Politics, Reformation Principles, War, and Mexico

NUMBER

*Fourteen Pages of Unanswerable Facts Concerning Papal Infallibility. Read Vigorous Reformation Resolutions by Presbyterian General Assembly. See Cartoons in Picture Section*

THE great European war may result in a restoration of the Pope's "Temporal Power." See Cardinal Manning's significant utterance as far back as 1874. Watch Rome's hand in European affairs. Watch also the moves of the Papacy in Mexican and American affairs just now. This number gives the questions propounded by Martin Walker, of the Buffalo (N. Y.) Court of the "Guardians of Liberty" to Governor Glynn, and his astonishing replies. Rome's political defeats in New York, Ohio, and other States, have set all parties to thinking. Now is the time to circulate the "Protestant Magazine."

### Rev. Wallace Radcliffe Writes

"Your 'Protestant Magazine' is fine. More power to your elbow." — Pastor N. Y. Ave. Presbyterian Church, Washington, D. C., where Abraham Lincoln worshiped. Letter, November 20.

### Editor of "The National Protestant" Approves

"The 'Protestant Magazine,' that splendid publication emanating from the very seat of our government — Washington." — The National Protestant, Sioux City, Ia., Wednesday, Nov. 18, 1914.

### Dr. Joseph Slattery, of Boston, Says

"The 'Protestant Magazine' is the best magazine that is published upon this great subject." — Dr. Slattery, scholarly ex-priest (now a Boston physician), publicly announced this magazine in Pythian Temple, Washington, D. C., November 23.

### Methodist Pastor Orders a Supply

"Your 'Protestant Magazine' is great, and I want our people to see it. Enclosed find \$1.00 for which please send as soon as possible 20 copies of the November number." — Rev. J. F. Phillips, Pastor Glendale M. E. Church, Everett, Mass.

### Wesleyan Methodist Society Superintendent Says

"I received through a friend a copy of your 'Protestant Magazine' for September, and I am delighted with it. Your article on 'The Sacrifice of the Mass' is worth a year's subscription. Find enclosed \$1.00 for one year." — Rev. Samuel Clements, General Superintendent Wesleyan Methodist Society, Philadelphia, Pa.

THIS NUMBER WILL NATURALLY APPEAL TO PROTESTANT CLERGYMEN, GUARDIANS OF LIBERTY, KNIGHTS OF LUTHER, AND OTHER CHURCH AND PATRIOTIC ORGANIZATIONS.

Urge Your Society to Order a Club of 500 for \$20.00, or 100 for \$4.00

SEND THIS MAGAZINE TO FIVE FRIENDS, PROTESTANTS OR CATHOLICS, FOR SIX MONTHS, FOR ONLY \$1.50, OR send in YOUR NAME and FOUR OTHERS, AT THE SAME RATE. Send \$1.00 for a bundle of 20, or \$2.00 for 50 copies TODAY.

PROTESTANT MAGAZINE :: WASHINGTON, D. C.

THE bitter spirit of persecution that is back of National Reformism and Sunday laws is well illustrated by the following letter written by Rev. J. M. Foster, of the National Reform Association, to the secretary of our Religious Liberty Association several years ago, as a protest against our opposition to Sunday law bills before Congress. In closing his letter he made the following significant statement: "The people who go against the nature of things MUST EITHER BE

fair success." And the manager of *Life and Health* knows how far out in the country that academy is, and how muddy the roads can become there, after a good long rain. Our students located nearer the cities ought to put up as good a record, at least, as this young lady. The holidays are upon us — just the time to do something to earn a little extra money for those thousand and one expenses. Send \$1.00 for 20 or \$2.00 for 50 copies of *Life and Health* today.

# 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, DECEMBER 24, 1914

No. 54

## GENERAL ARTICLES

### The Old — the New

WORTHIE HARRIS HOLDEN

ONE more ship in the harbor  
With its cargo of gold or of dross;  
One more pennant declaring  
The service of sin or the cross;  
One more ledger completed;  
And what does the Auditor say?  
Treasures the past year assembled,  
Or ruthlessly trifled away?

ONE more ship is departing  
To sail on the sea of the year;  
One more pennant lies waiting  
A symbol inscribed to uprear:  
One more ledger is opened,  
Unwritten, unblemished, and new.  
Who will your vessel commission,  
Accounting each ledger page true?

### Missionary Nurses

MRS. E. G. WHITE

FROM Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude, and having succeeded in this, he proclaimed to them the truths of the gospel. His chief work lay in ministering to the poor, the needy, and the ignorant. In simplicity he opened before them the blessings they might receive, and thus he aroused their soul's hunger for the truth, the bread of life.

Christ's life is an example to all his followers, showing the duty of those who have learned the way of life to teach others what it means to believe in the Word of God. There are many now in the shadow of death who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness. To every believer in Christ words of hope have been given for those who sit in darkness: "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up."

Earnest, devoted young people are needed to enter the work as nurses. As these young men and women use conscientiously the knowledge they gain,

they will increase in capability, becoming better and better qualified to be the Lord's helping hand.

The Lord wants wise men and women, who can act in the capacity of nurses, to comfort and help the sick and suffering. O that all who are afflicted might be ministered to by Christian physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the Great Healer, in faith looking to him for restoration! If through judicious ministration the patient is led to give his soul to Christ and to bring his thoughts into obedience to the will of God, a great victory is gained.

In our daily ministrations we see many careworn, sorrowful faces. What does the sorrow on these faces show? — It shows the need of the soul for the peace of Christ. Men and women, longing for something they have not, have sought to supply their want at earth's broken cisterns. Let these hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Weary souls, seeking you know not what, come to the water of life. All Heaven is yearning over you. "Come to me, that ye might have life."

There are many lines of work to be carried forward by the missionary nurse. There are opportunities for well-trained nurses to go into homes and there endeavor to awaken an interest in the truth. In almost every community there are large numbers who will not listen to the teaching of God's Word or attend any religious service. If these are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached.

Missionary nurses who care for the sick and relieve the distress of the poor will find many opportunities to pray with them, to read to them from God's Word, and to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. The revelation of unselfish love, manifested in acts of disinterested

kindness, will make it easier for these suffering ones to believe in the love of Christ.

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their homes to minister to the sick, to feed the hungry, to clothe the naked, and to comfort the sad, and ever tenderly pointing all to him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. Gratitude springs up; faith is kindled. They see that God cares for them, and they are prepared to listen to the teaching of his Word.

Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of those lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease.

Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and much of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility for the human habitation fitted up by their creator as his dwelling place, and over which he desires them to be faithful stewards.

Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,—methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world.

In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them pro-

motes happiness in this life, and aids in the preparation for the life to come.

Encourage the people to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of his laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is, an inestimable blessing.

Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it.

Christ commits to his followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel.

"Go out into the highways and hedges, and compel them to come in," is Christ's demand, "that my house may be filled." He brings men into touch with those whom they may benefit. "Bring the poor that are cast out to thy house," he says. "When thou seest the naked, . . . cover him." "They shall lay hands on the sick, and they shall recover." Through direct contact, through personal ministry, the blessings of the gospel are to be communicated.

Those who take up their appointed work will not only bless others, but will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in him who has called them.

## The Faith of Jesus—No. 2

H. M. KELLEY

"WITHOUT faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. Without faith in the heart it is impossible to please God, for under such conditions there is nothing within man to respond to the Spirit of God. As soil over quicksand is profitless and dangerous, so a man without faith is hopeless.

But "God hath dealt to every man the measure of faith." Rom. 12:3. There has been given to every one a degree of faith which, if properly cultivated, will produce the peaceful fruits of the Spirit. "Faith that enables us to receive God's gifts is itself a gift, of which some measure is imparted to every human being."—*"Education,"* page 253.

"Faith is trusting God,—believing that he loves us, and knows best what is

for our good. Thus, instead of our own, it leads us to choose his way. In place of our ignorance, it accepts his wisdom; in place of our weakness, his strength; in place of our sinfulness, his righteousness. Our lives, ourselves, are already his; faith acknowledges his ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles."—*Id.*

"Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. The measure of faith that God has dealt to every one of us is "according to the measure of the gift of Christ." What a blessed assurance! Even as Christ was endowed with power to overcome Satan through faith, so we through faith in his name may overcome.

### The Eyes of the Soul

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." John 1:6-9.

"Christ is the 'Light, which lighteth every man that cometh into the world.' As through Christ every human being has life, so also through him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power."—*Id.*, page 29.

Light is the power of illumination. It reveals to us that which we otherwise could not see. The beauty of the natural world is brought to us through rays of light. The attractiveness of what we behold depends upon the degree of light within the range of our vision. Anything that will dispel darkness and reveal that which we otherwise could not see, is light. Prophecy is regarded as a revelation of the future, and of it Peter said, "Ye do well that ye take heed, as unto a light that shineth in a dark place." Some people read the prophecies but do not understand them, and consequently do not know what will take place in the future. Prophecy is not a revelation to them, because they do not "take heed," or rather do not believe.

The man who does not believe the prophecies relating to Christ's second coming will not prepare for that event; but in him who believes, faith is active and moves him to prepare for that which he has not seen naturally but which has been revealed to him by faith. Prophecy contains the information necessary to make one wise concerning certain future events; but it is the light of heaven that reveals them, and this light shines through the lens of faith.

In a strictly Biblical sense faith and light are synonymous. When John spoke

of the "Light, which lighteth every man that cometh into the world," it was another way of saying, "God hath dealt to every man the measure of faith." Jesus is the "Sun of Righteousness," and it was he of whom John spoke as being the "true Light." Anything that does not emanate from Christ is not light, for he is the source of all light.

"Abraham believed God, and it was counted unto him for righteousness." He was promised an eternal city. In his pilgrimage he did not have a permanent home, but faith brought the heavenly prospect so near that he could, as it were, enjoy the pleasure it afforded.

*Herrin, Ill.*

## The Time of the Promise

C. L. STONE

WHEN the chosen of God bitter servitude pressed,  
When a death-dealing scepter drove hope from the breast,  
When Jochebed's mother love shielded her own,  
And launched on the wave her fair treasure alone,  
What though the king's house might her darling espy,  
She dared; "for the time of the promise drew nigh."

While in Babylon's triumph and pompous parade,  
When the long train of captives she sought to degrade  
Had among them Judeans of royal descent,  
It was Daniel who stood for his righteous intent.  
And he stood till the stream of the kingdom ran dry,  
And he stood till "the time of the promise drew nigh."

Weary years of the world's sorry tale came and went,  
And the "Seed," early promised,—a present unsent,—  
Came announcement to Mary, the chosen and pure:  
"Jehovah is with thee; his promise is sure."  
"So be it, my lord," was her gentle reply,  
For she knew that "the time of the promise drew nigh."

In the darkness of midnight, in priest lore and sin,  
When truth for the mind and the soul was shut in,  
When indulgences marked the sad falling away,  
Came an earnest of light in a new dawning day.  
It was Luther who dared all abuses decry;  
For he felt that "the time of the promise drew nigh."

Now that earth's evening shadows grow longer apace,  
And the moments but linger to minister grace,  
There arises the remnant, with courage and power  
To do work of days in the last, closing hour.  
And the sower, pursued by the reaper hard by,  
Hastens on; for the last promise swift draweth nigh.



VOL. 91

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No. 54

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

## EDITORIALS

### Barriers Giving Way

BUT a few years ago it seemed very difficult to develop an interest in the city of La Paz, capital of the inland South American republic of Bolivia. High on the roof of the world, Bolivia opened its doors to Protestant propaganda only recently. In our own work, while many personal friends had been won by the medical missionary work done by Brother and Sister F. A. Stahl, the real open door for this message was difficult to find. Brother I. Kalbermatten told us in La Paz only three years ago how he had prayed, and visited, and scattered the publications, seeking to find hearts really in earnest to study Bible truth. Sometimes in his anxious search he would sit down on a bench in the central plaza, or square, of the city, waiting for some stranger to sit down on the same bench, whom he might approach in conversation leading up toward suggestions of Bible study. Then came the first soul to lay hold of the truth there, a Spanish sister who had acted as translator in open-air work for the Indians. But the Lord has not one or two, but many souls in these regions; that we well know.

And now the word comes from Elder W. R. Pohle that there is a breaking down of barriers. During the last season Elder Pohle has been holding meetings, preaching the message, and it is the preaching of this message and the laying siege to communities with it that brings the results in every field. Elder Pohle writes:—

We have begun our meetings in our new hall, with a good interest. Some nights the hall has been inadequate. Lately, however, the attendance has dropped off, owing to the distraction of the war situation. Some of the other societies are beginning to fight our work. Formerly they thought that we were a very quiet people, and now they feel that we are very much alive; but we have done nothing more than to preach the message. The Sabbath question is being agitated all about La Paz.

In the town of Achacache the people are waiting for us to teach them the truth, but on account of the interest

here in La Paz I have not been able to leave. A man from there writes that they have a meeting place all ready as soon as we can use it. The truth is that he has been waiting for me to come since the middle of last June. I hope to go there soon, as our work is now being bound off here for the time being.

"I warrant you," Brother Pohle pleads, "that if you would give us two more men now, you would not hear a cry from this field for some time to come." He and Brother Otto Schulz, who is director of the colporteur work, and Miss Claire Wightman, are the only foreign workers now in Bolivia. Again and again we see these results coming. A few years ago Peru seemed a solid wall before us, but the messengers have gone in, preaching the Word, scattering the publications, teaching the truth, and there is a lively interest in Peru that our brethren know not how to follow up with their feeble numbers. The Word itself makes its way through all the barriers.

These things, reported from all parts of the world as well as from South America, are a signal to us to enter the open doors. As never before, the Lord calls upon us to pray the Lord of the harvest to send forth reapers.

W. A. S.

### Zeal of the Sects

UNDER this heading the *American Lutheran Survey* for Nov. 16, 1914, speaks of the earnestness and zeal manifested by Seventh-day Adventists in the promulgation of their belief, as compared with the earnestness of the Lutherans. The editor says:—

The zeal of the sects is a notable fact. The daily papers have just announced that the Seventh-day Adventists have appropriated half a million dollars for foreign missions, which is many times over the per capita contribution of the great evangelical churches. And these same people spend thousands, if not millions, of dollars every year in the production and circulation of free literature. Hundreds of people give their time as well as their money to missionary work, until they touch almost every

home in the land once each year. Their zeal is marvelous. So is it with many other well-known sects. Why? We might give a psychological explanation of the fact, but we are more concerned with its significance than with its psychology. That which makes sects makes fanatics. This zeal is the expression of unbalanced minds and hearts in which much is lacking. But it is significant of the value which these people put upon what they believe. Their zeal seems to us to be entirely out of proportion to the importance of the things which they emphasize. But our zeal is still more out of proportion to that which we emphasize, and in the other direction. The zeal of the sects ought to constitute an appeal to the sound in the faith. We are more inconsistent in practice, in view of what we profess to believe, than they are in faith in view of what they do. The zeal of the sects is an ever-present protest against the indifference and inactivity of the orthodox.

The editor of the *Survey* feels that we have accomplished much because we have done more than others,—more per capita for our membership than the members of other churches. But should this be the standard of comparison?—Assuredly not. There is one standard by which we should measure our religious life and endeavors, and that is the life of the Lord Jesus Christ. We would not discredit the efforts put forth by our brethren and sisters. They are indeed commendable, and we believe that God recognizes the faithfulness and sacrifice which many have shown. But we must admit that while we have done well, we might have done much better; and that while many of our members have realized the solemn responsibility that rested upon them of carrying to the world a knowledge of the message for this time, others have been largely indifferent to this responsibility. We rejoice in the efforts which are now being made in all our churches in the interest of the so-called home missionary work. If our brethren and sisters in every church can be awakened to the necessity of engaging in active missionary labor for their friends and neighbors, it will bring salvation to their own souls, and also to the souls of many of their fellows.

Let us not rest contented with what we have already accomplished. Let us not spend too much time in numbering Israel. But let us recognize the great need of the lost world, and dedicate ourselves to God to labor for the salvation of the lost. William Carey was asked regarding his business. He replied that his business was to serve God, but he cobbled shoes to pay expenses. This same spirit we believe should possess our brethren and sisters in whatever line of business they are engaged. The first business of the Seventh-day Adventist farmer is to serve God, and he should operate his farm in order to meet expenses, devoting to God the fruit of his labor and industry. This should be true



of every Seventh-day Adventist, no matter what may be his trade or profession. We should exercise a zeal measured only by the zeal of our Lord and Master.

F. M. W.

## "Rome Never Changes"—No. 7

### The Doctrine of Transubstantiation

ONE of the most important tenets of the Roman Catholic faith is that of transubstantiation. In that tenet, or doctrine, is found the basis and the reason for what is known as "the sacrifice of the mass;" and the important place which that practice or sacrament holds in the Roman Church service warrants an inquiry into the doctrine upon which it is founded. That we may know exactly what transubstantiation is and what is involved in it, we give its definition as found in the creed of Pope Pius IV:—

I profess likewise that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation.

The Council of Trent, in its decree concerning transubstantiation, speaks as follows:—

And because that Christ our Redeemer declared that which he offered under the species of bread to be truly his own body, therefore has it ever been a firm belief in the church of God, and this holy synod doth now declare it anew, that by the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is by the holy Catholic Church suitably and properly called transubstantiation.—*"Dogmatic Canons and Decrees of the Council of Trent" (Authorized Translations), page 74.*

This is not laid down as something which may be believed or may be denied, but something which must be believed and, if denied, will bring upon him who denies it the curse of the church. The Council of Trent (sess. 13, chap. 8. Canon 1) sets forth this obligation in the following words:—

If any one denieth that in the sacrament of the most holy Eucharist are contained truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but saith that he is only there as a sign, or in figure, or virtue, let him be anathema.

The Roman Church even goes so far as to declare that in every particle of the bread there is the whole body, soul, and divinity of our Lord, and in every

particle of the wine the same. If this doctrine can be proved untrue, then the whole service of the mass is founded upon nothing; and that service is the chief service of the Roman Church.

In the first place, the doctrine is inconsistent even with itself; and in the second place, it is an utter perversion of Scripture. In the above quotation from "Dogmatic Canons and Decrees" it is asserted that the whole substance of the bread is converted into the body of Christ, and the whole substance of the wine is converted into the substance of his blood. The bread becomes his very body, and the wine becomes his very blood. But even this is not sufficiently mysterious to suit the purpose of Rome. Therefore the Council of Trent makes this further declaration:—

Immediately after the consecration the veritable body of our Lord and his veritable blood, together with his soul and divinity, are under the species of bread and wine; but the body indeed under the species of bread, and the blood under the species of wine, by the force of the words; but the body itself under the species of wine, and the blood under the species of bread, and the soul under both. . . . Wherefore it is most true that as much is contained under either species as under both; for Christ, whole and entire, is under the species of bread and under any part whatsoever of that species; likewise the whole (Christ) is under the species of wine and under the parts thereof (Canon 3).

The ordinance of the Lord's Supper as instituted by him is consistent with itself, and all that he said in reference thereto is logical and reasonable and plain and easy to be understood. But what Rome has given to the church in place of the Lord's Supper is inconsistent with itself and illogical and unreasonable, and is not understood by any one, not even the learned doctors of the Roman Church, who have disputed over it for centuries.

If, for instance, the bread is actually converted into the body of Christ and the wine into his blood, "it must take the bread and the wine combined to furnish a full presentation of Christ." How can it then be possible that each of the elements is an entire Christ? If each of the elements is an entire Christ, then there are at least two Christs on the altar at every such service. And if it be true that Christ is whole and entire in every particle of the bread and in every drop of the wine, then there are as many Christs present, whole and entire, as there are particles of the bread and drops of the wine. This doctrine would make foolishness of the simple but sublime service of the Lord's Supper.

Such inconsistencies and absurdities and mysticisms are dishonoring to the service; and there is nothing in the ordinance of the Lord's Supper as he instituted it that calls for anything of the

kind. When he broke the bread and passed it to his disciples, saying, "This is my body, which is broken for you," he was giving them a symbol which was to represent his body sacrificed for man, which would help to keep that sacrifice always fresh in their minds. When he instituted that ordinance, he was there *in his own body*. What an absurdity men seek to put into the mouth of our Lord when they accuse him of teaching that in breaking the bread and passing it to his disciples, he was breaking his own literal body and passing it out to be eaten, and he there present in his own literal body all the while!

When Jesus passed the cup to his disciples and said, "This is my blood of the covenant, which is poured out for many unto remission of sins," he was giving them the wine as a symbol of the blood which would be spilled for the sins of man, but was not yet spilled; and the use of the wine in that ordinance was designed to keep in the minds of men what salvation cost the Son of God. That Christ did not intend his disciples should consider that wine as his actual blood is shown by his statement which immediately follows the passing of the cup to his disciples. He said:—

"But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29.

If our Lord considered that wine his own literal blood, he would never have made that declaration, for it will be wine and not blood that will be drunk there. The wine represents that shed blood, and the bread represents that broken body; and in this memorial symbolism there is nothing incongruous or absurd or revolting. Nevertheless, the Council of Trent declared it to be "a crime most unworthy" and a "satanical" "invention" to hold that our Saviour's words were used figuratively when he instituted the ordinance. (See "Dogmatic Canons and Decrees," sess. 13, chap. 1.)

But there are expressions made by our Saviour in the same connection which Rome does interpret figuratively. For instance, "This cup is the new testament in my blood." Must we interpret that expression literally?—No. Rome does not claim literalism here. The Saviour used "cup" meaning what it contained, the wine. He spoke of the wine as "the fruit of the vine." Rome says this also is figurative. But that expression which, above all, must be considered figurative in order to be consistent with itself, she declares must be literal.

In the Hebrew language and its dialects it was a custom to use the words "this is," with the meaning "this signifies" or "represents." We find it in such expressions as "the seven good kine

are seven years," "the ten horns are ten kings," "the seven candlesticks are the seven churches," "all flesh is grass," "I am the door." Now Jesus is not a literal door; and yet there is a plain declaration that he is. The ten horns are not literal kings; and yet it is declared that they are. Flesh is not literal grass; and yet those words say that it is. But do we accuse the divine record of untruthfulness? — Certainly not. Even a child understands what it means. The horns *represent* kings; the good kine *represent* years; the candlesticks *represent* churches; and flesh and grass are alike in that both perish quickly.

Therefore, when Jesus said, "This is my body," his disciples understood his meaning, and we understand it. The bread was broken and given, by himself, for the benefit of others. So his body was broken and was given, by himself, for the benefit of the race. In that particular the bread stood for his body, *represented* it; and his followers, through all the centuries, when they would partake of the broken bread would see and remember the broken body of their Saviour. And so of the wine. There was no hidden meaning, no mysticism, no metaphysical philosophizing, no inconsistency, in the ordinance of the Lord's Supper as Jesus instituted it and as he left it.

The apostle Paul said: "As often as ye eat this bread, and drink this cup, ye do show [set forth, or celebrate] the Lord's death till he come." And that is consistent with the whole idea of the institution; but Rome says this ordinance is not a celebration or a showing, but a literal repetition of the death of Christ. This destroys entirely the memorial idea in the ordinance, and, in doing this, seeks to repeat at every service what Inspiration declares was done *once for all* in our Saviour's death on Calvary.

Paul's words "till he come" are entirely out of harmony with Rome's doctrine of transubstantiation. The Lord's Supper was to be repeated "till he come." But if transubstantiation be true, he comes every time a priest consecrates the bread and the wine. According to that belief, whenever a priest says over the wafer, "*Hoc est enim corpus meum*," the literal body of our Lord is present. In other words, Christ comes at the call of the priest, and is literally eaten by the people.

The boast of Rome that "Rome never changes" would lead one to suppose that this doctrine of transubstantiation had always been held by that body. In fact, the Council of Trent declares, as previously quoted, that it has "ever been a firm belief in the church of God." But that statement is very far from being a fact. The word transubstantiation was not used until about the year 1100, when

Stephen, Bishop of Augustodunum, used it. It was 115 years later that the doctrine itself was adopted and promulgated by the Lateran Council (A. D. 1215) under the popedom of Innocent III, and was reaffirmed by the Council of Trent. Does it not seem strange that an infallible church should have continued for twelve centuries in complete ignorance of a doctrine so important that its denial merits the curse of the church?

If those are cursed who do not believe that doctrine now, what must Rome say of those *in her own church* who never believed it and who stubbornly resisted the attempt to bring the idea into her fold? Will she curse them? If so, she must curse such men as Ephrem, Macarius, Theodoret, Vigilius, St. Chrysostom, and St. Augustine. And it would be a most anomalous situation, a great church cursing its saints, the very saints to whom it prays. Yet those men taught that the bread and wine were no more than types or figures of the body and blood of Christ; and they were right. Cardinal Cajetan, commenting on Heb. 10:18, says: —

From the fact that by the new law remission of sins is made by the one offering of Christ, he argues that no other offering for sins remains. For in such a case an injury would be done to the offering of Christ, as though it were insufficient.—*Pauli Epp.*, page 201, Ed. Paris, 1540.

Cardinal Contarini gives this testimony, which is a flat contradiction of what Rome teaches now, and is a denial of the decrees of the Council of Trent previously quoted: —

No Christian author, either ancient or modern, of any name, hath said that the mass is a sacrifice of the priest *ex opere operantis*, whereby, as if in rivalry of the sacrifice of Christ, the priest obtains for us remission of sins. Nay, Ambrose and Augustine affirm that in the mass there is a remembrance and commemoration of that one sacrifice which Christ offered. . . . Lo, it is expressly said that we make a remembrance of the passion of Christ, by which one sacrifice we are reconciled to God.—*De Sacram. Opp.*, page 359.

Other testimonies might be given to the same effect; but here are two cardinals of the Roman Church teaching directly contrary to the creed of Pope Pius IV, and also in direct antagonism to the decrees of the Lateran Council and the Council of Trent. Dare Rome carry out her threat and place her curse upon these two cardinals? Theodoret, writing in the fifth century, says: —

He [Christ] did not change the nature of the bread, but added grace to nature.—*Eranistes, Dial. 1.*

Many of the early Fathers of the Catholic Church made similar declarations. Bruys admits that the doctrine of transubstantiation was not in evidence before the ninth century, and was un-

known in the darker ages of antiquity. Pascasius, who discovered it, was opposed by nearly all his contemporaries, who rose up in strenuous opposition to the innovation. Bertram, at the instance of the French king, published a work in refutation of Pascasius's invention. After the Reformation, Bertram's work, which rather favored the Reformers, was condemned by the Pope, by councils, and by cardinals, and was placed on the Index Expurgatorius. But after a century and a half this book, condemned by an infallible church, was declared sound and genuine.

In the light of these facts, what becomes of the declaration of the Council of Trent that it has "ever been a firm belief of the church of God" "that by the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord," etc.? It is thus proved untrue. The doctrine itself is a contradiction and a perversion of Scripture; and in maintaining that it has always been the "firm belief" of that church, Rome contradicts her own history; and, further, in anathematizing the opposite belief, Rome places under her curse her own saints and cardinals. Upon such a foundation rests the Roman doctrine of transubstantiation, and upon that doctrine rests, and out of it grows, the most important service of the Roman Church, the "sacrifice of the mass," of which we shall treat in another article. C. M. S.

### From Elder A. G. Daniells

WE take pleasure in placing before our readers the larger portion of the last letter received from Elder A. G. Daniells just before he left Australia for the Far East. It will be a source of great satisfaction to our brethren and sisters to learn that although he has been engaged in such strenuous work in Australia, the Lord has prospered him and given him health and strength to go on with his work. Let us remember Brother and Sister Daniells in our prayers, as they continue their earnest efforts in behalf of the great and needy mission fields.

I have not written as I intended, and the reason is because I have been under such fearful pressure ever since landing in New Zealand. Before I came, the brethren had made out a very strenuous program, covering every day of my time until after the ministerial institute and union conference. This arrangement has taken me to every part of the Australasian field except Western Australia, and has brought me in touch with a great majority of the Sabbath keepers in Australasia. But it has meant very heavy work. I have traveled about eight thousand miles, have preached nearly one hundred and fifty sermons, given thirty Bible studies, and visited eighty families. I have also attended over fifty council

meetings, and have had numberless private interviews. For this reason my writing has gone by default. I have felt that while here for so short a time I ought to give myself up entirely to the people and to the various interests of the work. I am glad now that I have done this. It would have been a matter of great regret to me if I had gone through the country and failed to come into close, friendly touch with the masses. I have gathered much information, and as soon as I get away from Australia I shall begin to put it in shape for publication.

I cannot tell you how glad I am that I have made this visit. It has given me a far better understanding of conditions here than I was able to obtain by talking with the delegates who attended the General Conference, or by reading reports. I have become acquainted with their entire staff of laborers. I have also been able to judge of the tone of the religious life throughout the field. I have seen how they are carrying on their administrative work in the various departments. I have also gained some idea of the possibilities of this field. After going over the ground and making notes, I have had the privilege of long interviews and counsels with the leading officers. I find the brethren anxious for suggestions. They have shown themselves ready to respond to everything that they could see had merit, and they have been willing to give careful study to all the suggestions made. The fact is, I did not know how fully we were endeared to one another until I came. The cordiality with which they have received Mrs. Daniells and myself, and the efforts they have put forth everywhere to make our stay comfortable and helpful, have given this field a larger and warmer place in our hearts than when we left fourteen years ago.

I have now about finished my work, and shall soon be off to India. In a few days I shall give the graduation address at the Avondale Missionary College. Then I hasten to Melbourne, where I shall spend a Sabbath. They write me that they have secured a large hall in the heart of the city, and will call all the churches together for our parting service. Then Brother Fulton and I shall spend two or three days at Warburton before leaving for Adelaide. There I am to give a lecture in a public hall, on the Eastern Question, Thursday night, and hold meetings with the church Friday night and Sabbath morning. In the afternoon, Brother Fulton, Brother Fletcher, the secretary of the home missionary and educational departments, Mrs. Daniells, and myself will leave for Freemantle. The brethren have arranged for a camp meeting in Western Australia, which I shall attend. On the third of November we sail from Freemantle for Colombo, where we should arrive the twelfth. I have notified Professor Salisbury of these plans, and am hoping that he will meet me at Colombo. I want to get a good view of that island before crossing over to Tinneveli to meet our Tamil Sabbath keepers. Then my tramp over India and Burma will begin in real earnest. Our ministerial institute and annual council will open in Calcutta on January 15. If I succeed in doing my traveling before this meeting begins, I shall be able to leave India soon after it closes. Just what my move-

ments will be then I cannot say at present. If I am not needed in any part of the European field, I should like to return to the States via the Asiatic Division, visiting the most important centers in that field. As I look forward to it, the journey looks long, and the work heavy; but we live only a day at a time, and seem able to bear the burdens that come to us.

I have been greatly blessed healthwise. While working to the limit of endurance, I have come through very well. Although somewhat weary, I am feeling real well, and think that the rest on my way to India will put me in shape for the program that awaits me there.

The REVIEW is a very interesting visitor in this distant part of the field.

### A Word From India

WE take the liberty to present before our readers a portion of a personal letter written by Prof. H. R. Salisbury to the editor of the REVIEW. It will be read, we feel sure, with much interest by our brethren and sisters, and will be appreciated none the less on account of its more personal touch than a formal article. Doubtless before this, Brother Daniells has reached the Indian field, and, with Brother Salisbury, is visiting the mission stations in that country.

I am greatly encouraged with the progress of the work. It is a most difficult field, but the truth is making steady advance in nearly every division. I am thankful to say that so far the war has not interfered with our work. In our English efforts the people have been more willing to hear than before, and we are having good audiences in Rangoon, Calcutta, Simla, and Bombay, where we are carrying on regular work. With the native work it has, I think, made no difference. You may be sure that we are very thankful to our Heavenly Father that during this time of war and distress we are thus far left free to carry on our work. Since these things have come to the nations of Europe, our workers and other members have realized their meaning, and with few exceptions they have sought the Lord for more power in their work and a deeper growth of grace in their own hearts.

We are all looking forward to the general meeting. We are hoping that nothing will happen to keep Brother Daniells from reaching us. While many things can happen in three months, especially in these days, yet the present outlook is favorable. He wrote me in his last letter that he hoped to get away with no trouble from Sydney on September 30. As far as I know, the sea is clear and the boats are making regular trips, but I have not heard from that side for about four weeks.

It would be a most serious disappointment to our workers if our meeting would have to be abandoned, for they are looking forward with a real desire that they may get more help at that time. We need help in our daily battle with the darkness that surrounds us. Some of our workers on the mission stations who are daily in direct contact with heathenism and who do not often have the privilege of Christian fellowship, are looking forward to this meeting as one longs for

a breath of fresh air after having been in a polluted atmosphere.

I was glad to have Brother Daniells tell me in his last letter that his former health had returned to him, and he was able to do all the work the brethren had planned for him. I am sure the Lord is blessing him with special help because of his devotion to the work.

This war has been another means of showing that Seventh-day Adventists believe in the prophecies, and see in these things a sign that the end of all things is very near at hand. I have thanked God that I am connected with a people so willing to show their faith by their works. Other missionaries in India express amazement at our strength at this time, and I have had reason to be proud of our Mission Board. Other missions, notwithstanding their large endowments and the large constituency of wealthy members back of them in England and America, have sent word to cut down salaries, and in some places to let all their Indian workers go. They have had to close schools or turn them over to the government; they are sending out no missionaries, and are canceling all furloughs, as they have no money for transportation either way. In the face of the war, and in spite of the fact that without warning all the European missions have been turned for support on the American Board, our Mission Board has hurried us on a double remittance that our work might not be hindered if communications were interrupted, and instead of holding back our new missionaries, have sent them right on to us, and because the short route seemed closed, sent them the long way around, so that our work could go on without a break. That is what I call "holding the ropes." When the darker days come to us, as they must before the end, I hope this same courage will be in our hearts out here, that we may be willing to give all.

Mrs. Salisbury is still in the hills, but will come down in a few days. At the close of this month she takes her examination in the Urdu language. She is very anxious to get out and work for the Mohammedan women in their homes. The Lord has been good to hear our prayers and allow us to work among the followers of the false Prophet. There are millions of them all about us, and here we have more freedom to work for them than we would had we gone to the Levant. I am studying the language as best I can with my other work, and look forward to the time when I can work more directly for them. Just now, however, I am having a very interesting time with some well-educated Mohammedans who speak English. I am getting from them their belief in the events of the near future. It is really wonderful how close they come to our interpretation of the Eastern Question.

### Thirteenth Sabbath Offering

THE General Conference has appealed to the Sabbath schools through the department, to devote their offerings for December 26 to the support of the African missions operated by the European Division Conference, this action seeming necessary on account of the great war. Under ordinary conditions the



maintenance of these missions is fully cared for by our brethren in Europe, but with the present situation confronting us, it becomes evident that America must stand ready to lend assistance to the European brethren in this their trying time.

The field to which we are requested to contribute our offerings on December 26 covers a vast territory, comprising within its borders the Sierra Leone, Gold Coast, and Nigeria Missions, in West Africa; the South Pare and Victoria Nyanza Missions, in German East Africa; the British East African Mission, on the Victoria Nyanza; the Abyssinian Mission; and the mission fields of Upper and Lower Egypt and Algeria.

In these various missions there have generally been from fifty to sixty foreign laborers, besides many native workers. The progress reported from time to time has been most encouraging and interesting. While some sections of this vast field have doubtless been deeply affected by the contentions of the nations, yet there is much that can be done if we can keep the laborers in the field and properly supplied with money. Surely we must do this much. No one will be willing to see this work, established with so much labor and expense of life and money, go backward for lack of the means necessary to sustain it. The channels of communication with these distant lands have been seriously interrupted by the war, but all these brethren have been reached, and money sent them, with the possible exception of our brethren in German East Africa, and the General Conference is hoping to discover some method of remitting money to them in the near future.

To us in America the reports coming from the war zone give no indication of the near termination of the war. In fact, the end seems to be as far distant as it did three months ago; but terrible as it is, with the millions of contending hosts, the many thousands of its killed and wounded, the millions in money daily consumed in its support, the work of the world around us is going on much the same as usual. Men continue to buy and sell, to plow and sow, to tear down and build up. The world cannot afford to hold her affairs subject to the termination of even this great war. Much less should the people of God think of withholding their hands in the great work committed to them of giving to the world a message to prepare a people for far more important events than those now taking place in Europe, finding their consummation in the coming of the King of kings.

It is true that more than half the people of the earth are affected by the war, but the Lord can turn even this to the direct benefit of his cause. From the

meager reports reaching the General Conference Office from our European brethren, it would seem that the work in many ways is going forward in those countries very encouragingly. It cannot be admitted that our God will permit his work of mercy to be delayed because the nations are angry,—rather the contrary. We are told that “he that shall come will come, and will not tarry.” “The end of all things is at hand.” The King’s business demands haste.

During the year now closing, many appeals to the liberality of this people have been made. Their responses have been greatly appreciated by the Mission Board, and by the liberality of the people an increasing work has been carried on; but now once more at the very close of the year, the Mission Board sends out this appeal to the Sabbath schools, hoping that the response will be by far the largest Thirteenth Sabbath Offering ever given.

W. T. KNOX.

### “I Cannot Come Down”

NEHEMIAH had learned the true secret of loyalty to a great cause. He knew the worthlessness of worldly considerations in comparison with the value of an eternal life of loyalty to God. All worldly methods employed to dissuade him from the great purpose which controlled all his conduct, seemed to him cheap and unworthy of consideration when compared with the great issues of eternity which he cast in the balance against them.

#### A Well-Organized Work

Nehemiah so organized the work of rebuilding the wall of Jerusalem that the entire wall was covered by workmen, and all parts were completed about the same time. Nehemiah, chapters 2 to 4. “The people had a mind to work,” and every man built over against his own house, so a quick work was possible. Although the work was done in “troubled times,” it was accomplished in fifty-two days. The people were not working for wages and counting the hours to see when their work would close. “So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared.” Neh. 4:21. Nehemiah’s experience illustrates the advantages of a thoroughly organized work, and is a standing rebuke to those independent spirits who refuse to cooperate in the organized plans for the advancement of the Lord’s work. May we not learn from his experience that our work can be finished only when all parts of the world have shared equally the opportunity of hearing the glad tidings of a soon-coming Saviour? Should we not distribute the repairers of the breach in the law of God proportionately throughout the entire

world as speedily as possible for the finishing of the work?

#### Meeting Opposition

We have here a very familiar experience of opposition to the Lord’s work, and a good example set for meeting it. Their enemies laughed them to scorn, despised them, and called them rebels against the government. Neh. 2:19. Then they scoffed, saying, “Even that which they build, if a fox go up, he shall even break down their stone wall.” Neh. 4:3.

When laughing and scoffing proved unavailing, they conspired together to come and stop the work by force. Verses 7, 8. But it was the Lord’s work, and they did not stop it. The last resort was to stop it by intrigue. What they had failed to accomplish by laughter, scoffs, and threats, they attempted to accomplish by strategy. Four times messengers were sent inviting Nehemiah to join them in a friendly council, as they wished to shield Israel from rumors that the latter were contemplating a rebellion against the king. If the Jews would meet them in council in one of “their villages in the plain of Ono,” they would advise them as friends how to escape the displeasure of the king. Neh. 6:1-7.

But Nehemiah was a man of discernment, and he was not entrapped by their fair speeches. He reveals the secret of their proposal as follows: “But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. . . . Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands. Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.” Verses 2-13.

Who among those who have accepted

the special message for our time, has not been confronted by similar proposals and for the same purpose? But the end is not yet. The climax of the endeavor to stop the work is yet to come. The one object of all Satan's opposition and strategic scheming is to weaken the hands of those proclaiming the third angel's message. Our safety lies in answering, as did that godly man of old, when by laughter, threats, or intrigue, efforts are made to deter us: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

To leave the Lord's work, which is as much higher than any other as heaven is higher than the earth, for any such unworthy considerations as are here mentioned, is to come down to the common level of worldly wisdom in our plans and methods of work in the cause of God. May our eyes ever be so enlightened that we may discern spiritual things with spiritual vision, and respond to all worldly or satanic endeavors to turn us aside from the great work of finishing the proclamation of the third angel's message in all the world in the closing hours of this generation, in these words: "I am doing a great work, so that I cannot come down." R. C. PORTER.

### The Destiny of the Wicked

MAN, led by the dim, flickering candle of his own reason, cannot solve the question of what awaits the incorrigible in the life beyond. Our only hope for a correct solution of this mystery is in the Scriptures of Truth. We turn, therefore, reverently to the Word of God, and inquire of its Author, What is the final destiny of sinful, unregenerate men who reject the overtures of mercy and die in their sins? Surely this divine revelation, given us as a guide light upon the problem, will shine forth. And from its sacred pages we do indeed gain a most clear and comprehensive answer. This we shall endeavor to make plain from the Scriptures to the mind of the candid reader by a consideration of the question under a few simple propositions.

1. *The sinner does not have eternal life.* Jesus declares, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. The unrepentant sinner therefore is *without life*; he is "alienated from the life of God through the ignorance that is in them." Eph. 4:18. Everlasting life is embraced and received by faith. Those who believe have life, but those who through unbelief are separated from the life of God, who do not "see life," and are "cut off" from the life of God, do not have life and cannot live eternally in the con-

ditions of despair. This must be apparent to all.

Again we read, "And this is the record, that God hath given to us eternal life, and this life is in his Son. *He that hath the Son hath life; and he that hath not the Son of God hath not life.*" 1 John 5:11, 12. The wicked are "without Christ," "having no hope, and without God in the world." Eph. 2:11, 12. They are therefore *without life*, for this text tells us very clearly that he that "hath not the Son of God hath not life." The wicked therefore, being without life, and under the sentence of death, can have no second probation, neither can they have a conscious existence in a place of torment throughout eternity. To suffer in the lake of fire forever, the lost would need to have eternal life as well as the righteous. This is not only unscriptural, but destroys the foundation of the gospel, which promises life only to the believer.

The great central truth of Christianity is life only through Christ. It was that those who were "dead in trespasses and sin" "might have life, and that they might have it more abundantly" (John 10:10), that Christ was manifested in the flesh. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:27, 28. By this we see that eternal life is the *gift* of God, bestowed only upon the little flock. "But the *gift* of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

The apostle Paul, speaking of the gospel and power of God, says: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and *hath brought life and immortality to light through the gospel.*" 2 Tim. 1:9, 10.

"Life" and "immortality" are not synonyms. Christ brought two things to light through the gospel; one is *life*, the other is *immortality*. Man by nature has neither. He is "*dead in trespasses and sins.*" He is a *mortal* man. Job 4:17. God only hath immortality. 1 Tim. 6:16. We receive eternal life when we believe; but immortality will be bestowed upon the righteous only *at the resurrection of the just*. It is at this time that "this mortal must put on immortality." 1 Cor. 15:53. To live forever man must believe on Jesus. The wicked, through unbelief, are separated from this life. They cannot therefore be conscious, enduring unspeakable torture in a place of punishment throughout all eternity.

We repeat, any teaching which clothes man with life, apart from the gospel, distorts the plan of salvation brought to man through the sacrifice of Christ.

G. B. THOMPSON.

(To be continued)

### What Is Involved in Mobilization?

THOSE outside of the war zone have but a faint conception of all that is involved in the mobilization of the great armies of Europe which are now on the field of battle. We can never comprehend fully the suffering from wounds and exposure, from weariness and hunger and thirst; the sorrow which separation from loved ones entails; the anxious hearts of mothers, wives, sisters, and children; the bitter anguish which comes from broken family circles and desolated homes. These are known only to the participants and to the great Father above. The following newspaper clipping sent us by one of our readers describes the far-reaching effects of the orders for mobilization of the Old World armies:—

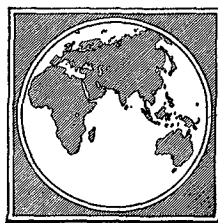
No American can appreciate what the mobilization of the armies of Europe must mean to practically every family in the nations involved in the great war. Not a household but has its home ties severed. Not a field but is stripped of men. Not an industry but flags. The usual occupations of the people cease. The fields of Normandy are so denuded of male labor that the women and children are reaping the harvests, and Maurice Maeterlinck is working beside them.

Practically every able-bodied man serves his term in the army. Every man is listed and card indexed, and unless he reports when summoned he is rated as a deserter. When the order for mobilization is issued, every listed man knows what he must do; and from the households, the factories, and the farms, the hotels and the shipyards, the railways and the river boats, the men flock to the barracks to which long before they were assigned. The levy of horses begins at the same time. Regiments of cavalry, artillery, and infantry double, treble, and quadruple in size almost overnight. Then every transportation agency is seized for the concentration of the forces assembled in the barracks. The railways, the telegraph, and the telephone are all taken charge of by the military authorities for the hurrying forward of the troops to the points assigned by the strategists of the army. In like manner the commissary department is developed and coordinated with the fighting forces. It is all done with the precision and the celerity with which a great machine begins operations.

The instant the men have left in response to the call, a blanket of gloom settles down upon the villages and the cities whence they have gone. Apprehension rules in the hearts of their mothers, wives, and children. Every hamlet awaits its dead. The call for mobilization means in Europe such a knell as the States of the North did not even know in the Civil War.



# THE WORLD-WIDE FIELD



## In Mexico Again

G. W. CAVINESS

ALL our brethren are aware of the fact that when the United States took the port of Vera Cruz, all Americans were ordered out of the country. Our workers thought best to leave for a time. Soon all were located along the southern boundary of the United States, working among the thousands of Mexicans in that part. Five months were spent in the United States by most of our workers. However, the work at the printing office was carried on during this time by our Mexican workers and through correspondence. In the last days of September it seemed that things were settled so that we might again enter the country. It was my desire to visit the brethren in the northern part of Mexico, in the cities of Torreon and Monterey. On account of the revolution and the fact that the northern part was the scene of the greater part of the fighting, and for lack of communication, it had been impossible for me to visit these places for two years. Much of the time we did not have even correspondence with our brethren there. Torreon especially suffered much, being taken and retaken several times during the fighting. So it was a great privilege for me to meet the brethren in Torreon and find that they had all been preserved during the troubles. Many of them told me that in the last storming of the place they got into the most secure corners of their houses and remained quietly there, praying God to protect them, during the greater part of three days and three nights.

Brother and Sister Gomez have a large two-story house. For a number of years they have given the use of a large room on the first floor for meetings. Rifle bullets passed through the windows of the upper story, where they live, but fortunately no one was hurt. The room where I slept during my recent stay had a rifle bullet hole through the window just over the bed, a reminder of what conditions had been.

We found the brethren full of courage, and a goodly number interested in the truth. We held meetings with them for about two weeks, baptized six, celebrated the Lord's Supper, then set our faces southward for the city of Mexico, leaving Brother Robles with them to carry on the work for a time. He reports a good interest, forty or fifty attending the meetings regularly. One sister, a Bible worker, is studying the Bible with more than thirty Roman Catholics. We expect that in the near future some of these will accept the truth.

On our trip south we saw a great deal of warlike preparations. Indeed, all the way from Chihuahua to Aguascalientes

the sidetracks were filled with troop trains; soldiers and war munitions were on every side. We had to get a safe conduct at Juarez in order to enter the country, and had to wait in a number of places, as the trains were all occupied carrying troops. We saw no danger, and only felt the inconvenience of having our travel broken up so much for lack of trains. I had expected to go over to Monterey, but there were no trains in that direction, so it was impossible. It is my intention to visit that place before long.

In Mexico we found our home unmo- lested, and the work going on in the printing office as usual; but we find that the price of everything has increased very much during these months. Brother Schulz did not leave the country, but continued his work, and it is astonishing to see the amount of small books and papers he has sold during the time. He has cleaned the shelves of the office of nearly all the papers left over from other years.

All the workers have now returned, and have taken hold of the work with energy. We expect to press forward with greater rapidity than ever before.

There is in many places an interest to know what the present condition of the world indicates. The very first day, as I was going to the center of Tacubaya to get my trunk from the station, a man stopped me on the street and asked where in the Bible it says, "Nation shall rise against nation, and kingdom against kingdom." I did not know the man, but he doubtless thought I knew where to find Bible texts, and so came to me for help.

Things are still uncertain in Mexico, but we believe that the Lord will over- rule matters so that the message may be carried to these people in a short time.

We ask the prayers of our brethren and sisters everywhere that this may be the case.

## Solomon Islands

G. F. JONES

SINCE my last report our work here has been going forward as well, perhaps, as we could expect.

A few days ago a passing cutter gave the news that no steamer would arrive as usual, that the traders refused to sell more food, that the planters were putting their men to plant sweet potatoes, and that one of the large companies had just put its men on a ration of one biscuit each for a morning meal, etc. We are, however, clearing ground, and going ahead with the erection of our native schoolhouse. These strange rumors without definite particulars have not

slackened our hands, for we expect such things nowadays, and they only spur us on to greater activity.

We have decided to take up mission work in the Marova Lagoon, nothing preventing. Although the districts there are far apart, we shall be able to use the same language throughout. The Viru district, where we are starting, is perhaps the smallest in our territory, but there are cogent reasons why we have been led to Viru first. These people, although few in number, have shown the greatest desire to have us with them, and have been quite enthusiastic in clearing ground and in putting up our school-house; and as I watch them at work I am reminded of the scripture, "Thy people shall be willing in the day of thy power." They work as if they knew all about the third angel's message, and are very happy and pleasant. These savages with painted faces put many of us to shame by their willingness and good spirit. The ground is full of great hardwood trees, from three to five feet in diameter, which they tackle with jol- lity. Now and then one of these giant trees falls; then there is the loudest and most weird screaming ever heard, re- newed every few minutes for the sake of encouraging one another as the cutting goes on. Then another and another monster falls, interlacing each other on the ground, until I wonder where and how they are to be disposed of, for they are not so easily burned as are most trees. This is by no means a small under- taking, but willing hands and stout hearts, with the help of the Lord, can accomplish it. "Not by might, nor by power, but by my Spirit, saith the Lord." We hope that some of these young peo- ple, trained as teachers and workers, will be able to reach others of the same tongue.

How relieved and happy we shall be when we are able to speak to them in their own language. It would be difficult to express in words the loneliness that comes over us at times through our in- ability to do so. But we know that time will remedy all this.

The effects of fighting and exterminat- ing and of devastating diseases, are seen everywhere.

We are still living on the "Advent Herald," which is now moored to the wharf belonging to Mr. Stratham, a planter and trader of Viru, who is now in Sydney. As the little cabin is rather hot to sleep in, we are sleeping on the floor of his store. Our boxes and goods are stored in a shed across the river, and we shall be glad when we can use some of the meager comforts they contain. But we are not worrying about ordinary comforts; we are too thankful for the blessing of health and such things as we have. This quiet harbor for our boat will provide not only a school for the willing natives, but also a school of pre- paration for ourselves, which is necessary in order that we may learn the language and become acquainted with the people, and thus be prepared to do efficient work in the more populous districts of the Marova Lagoon.

## North India

H. R. SALISBURY

SEVEN years ago when Brother and Sister Burgess returned from their furlough in America, they began work among the hill tribes of Garhwal, a district that has Tibet for its northern border. Hardy and industrious are these people living in the foothills of the Himalayas. Hills we call them, but they are really mountains, for they rise abruptly from the great plain of Hindustan to an elevation of from seven to ten thousand feet. Yet they truly seem but hills in comparison with the precipitous snow-clad peaks lying just behind them, which reach an altitude of from 23,000 to 29,000 feet.

The plan of working for these people was to establish a school for Hindu boys, and Elder S. N. Haskell through his writings raised the funds for the erection of the buildings. It is a boarding school, the boys bringing their own food with them, and being Hindus, of course prepare it themselves. The school has now been in operation for five years.

The Bible has been taught daily to all the boys; and while they have taken an intelligent interest in this subject, they have held fast to their idolatrous religion. In my last visit to the school three months ago, Brother C. C. Belgrave, the principal, told me that among some of the boys who had been in the school from the first, there were unmistakable signs that the Word of God had fallen into good ground and was crowding out heathen superstitions. Recently Brother Belgrave wrote me the welcome news that one of the older boys had openly confessed Christ and asked to be baptized. Last Sabbath, in company with one of his teachers, the young man came down to our mission station at Najibabad, a distance of about thirty-five miles, as it was thought best to send him away from the school because of the intense feeling among the other boys that his baptism would cause.

Just as the sun was setting, I led him down into the water and buried him in baptism with Him who two thousand years ago suffered death for all mankind. As I walked back to our mission bungalow, I thought of our young people in Christian lands, many of whom are at the parting of the ways, unwilling to give up the world for Christ. With Banka it means complete ostracism. He will now be driven from his home, and become an outcaste among his people. When it became known that he was going to be baptized, his fellow students, among whom he was a favorite, gathered around him and earnestly pleaded with him not to do a thing that would forever separate him from them. It was a great struggle for him, but he did what he knew to be right. Now he must go back to the school and be the one Christian student among the seventy-five boys.

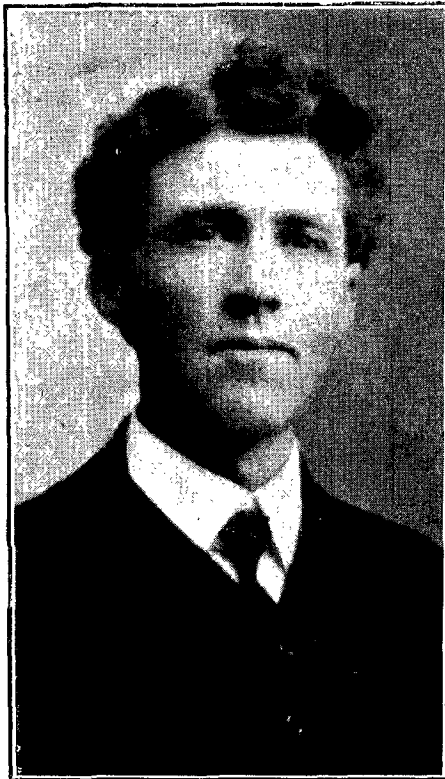
Over the mountains of Garhwal are scattered more than a thousand villages. They are a part of the great "all the

world" that must hear before "the end come." I believe that Banka, the first fruits from Hinduism in the Garhwal School, may soon go among his own people with the last message of mercy. There are already indications that others in the school will soon follow his example.



## Fallen at the Battle's Front

It was in the autumn of 1902 that the silent plea of the millions of Spain impressed my dear brother, Walter G. Bond, and myself that we should leave



ELDER WALTER G. BOND

our pleasant home surroundings, our loved ones, our native land, and come to Europe. At that time Walter was laboring in the California Conference. On the twelfth of November, 1902, he was united in marriage with Miss Leola Gerow, and a few days later we were on our way to England, where several months were spent attending our London Bible school. We reached Barcelona, Spain, June 22, 1903, and were soon engaged in language study, and in presenting God's precious truth to some interested persons.

The following October we moved to the city of Sabadell, where we soon opened a small school for boys and began our first series of public meetings. Walter took an active part in those first efforts in Spain, and the Lord added his blessing. Within a few months several dear souls were rejoicing in the light of this great threefold message. Some of these were directly from Catholicism. One of those first fruits was a boy who attended our little school, and who, with his mother, came to our night meetings. He is Brother Joseph Abella, who is at present one of our missionaries in Oran, North Africa. Another who accepted the message at that time was Sister Lola Casals, who later, with Brother Abella, attended our school at Gland, Switzerland. Sister Casals developed into a faithful Bible worker, but death cut short

her work in April of this present year. In the summer of 1904, because of death in his wife's family, Walter was called to lay down his work in Spain for a time. In the fall of 1905 he returned to the field of his choice, and has since served as director of the Spanish Mission.

God has blessed his efforts to build up the work in this difficult field. Our membership is still small, but there are perhaps one hundred and forty who are endeavoring to be faithful. These are scattered about in the different provinces, the greater number being located in the province of Barcelona.

About two months ago Walter started out to visit the various groups of members and interested persons. He held meetings at Jerica, Rubielos de Mora, Valencia, Alicante, Cartagena, Murcia, and Baeza. The Lord blessed him in presenting the word in all these places. According to previous arrangement, he, in company with our native worker, Brother Lope Nicolas, began a series of special meetings in Baeza. The attendance was large and regular, and a goodly number manifested much interest in the message presented. After two or three weeks' labor, my dear brother was taken severely ill with acute peritonitis. On November 1 he telegraphed me to come to Baeza, and I reached him the morning of the second. A few days later his wife and youngest child reached Baeza, and a few days before his death, my wife and child were also with us.

Those were days of great anxiety for us all. We employed the best medical help available, and gave water treatment freely, finding it necessary to send a distance of about fifteen kilometers for ice. We often placed our needs before the Great Physician, and he at times brought relief to his suffering child, but it did not seem to be his will to restore his servant. From almost the very beginning of his sickness, Walter seemed impressed that it might prove fatal. He sought the Lord earnestly, and claimed forgiveness for all his sins. At times his suffering was intense, but through it all he manifested continually those sweet Christian graces of the true child of God. His earnest desire was to have a further part in the Lord's work, and to be with his dear little family, his wife and three children, but he seemed resigned to God's will. His earnest counsel to relatives and friends during those last days will not soon be forgotten.

It was on the morning of November 12 that our loved one fell asleep in Jesus. We mourn our loss, and the loss to the cause of God in Spain, but our hope of a soon-coming Saviour and the resurrection of his people comforts our hearts. Our working force in Spain is left very small — one ordained minister, one licentiate, three Bible workers, and a small force of canvassers, for about nineteen million people. Are there not a few additional laborers for Spain? Will not one or more young ministers in the United States offer themselves to help carry forward the work which death compelled my brother to lay down?

Walter was born in California, Feb. 6, 1879, and died Nov. 12, 1914, at Baeza, Spain.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

FRANK S. BOND.



Conducted by Mrs. C. C. Lewis, Takoma Park, Washington, D. C.

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

## Let the Children Help the Overburdened Mother

A HAPPY MOTHER

USUALLY it is the mothers with large families who are overburdened. I should like to say a few words, especially to those living on the farm, as to how I have managed to lighten the load of daily duties.

I have a family of six children to care for. The oldest are boys of twelve and fourteen years, the youngest a baby of one year. My husband works away from home a great deal, so the boys are kept busy with farm work and chores when out of school. I often have to help them myself. I used to give each child his work as it had to be done. This necessitated a great deal of care on my part, and much waste of time on theirs if I was not on hand to set them to work. Now I have a plan so much better that I wish to tell others about it.

I make each child responsible for certain daily duties, trying to have each one's work suited to his strength, natural ability, and liking as much as possible. I also give the children the privilege of changing work at any time, with my consent. When one child thinks his task is the hardest or most disagreeable, I always make a temporary change at once.

Even the little tots that most mothers think are just "in the way" can be trained to help in a short time. Let them begin when they want to "help mamma," even though at first you have to do all their work over. My little girl of four years thinks it quite a privilege to wash the dishes. At first I worked with her, showing her how to do each one thoroughly. Now her brother next older wipes them, and washes the things that she is too small to handle. He also has his work, to feed and water the chickens in the morning and bring in the wood at night, after school.

A little eight-year-old girl staying with us sweeps the dining room and kitchen and washes the separator before going to school. After school she cleans and fills the lamps, and puts the separator together, helps with the supper dishes, or clears the table and brushes up the crumbs.

One of the older boys runs the milk through the separator; the other brings in the water. One feeds the calves while the other feeds the cows their grain. The older one helps milk while the other feeds the stock.

I encourage them to be prompt and thorough and rapid in their work by giving them extra time to play, helping them make something they much desire, or giving them a special treat. But the first and most important thing is to teach them to do things correctly and thoroughly from the start. It is a pleasant task when the little ones want to help wash dishes, to impress their minds with the fact that they must first wash their hands perfectly clean; then wash each dish and knife and fork thoroughly, wipe it till it shines, and then stack each kind of dish neatly together in an orderly way. It is just as easy to teach them to do the work right when they are being allowed to help as a special privilege, perhaps at the age of two or three years. Of course at this age I do not require regular work.

Children should always be corrected and taught in a pleasant, kindly way. Help them to make play of work as much as possible. For instance, I had my youngest boy play he was a baker making bread to sell, and he must have everything about himself so very clean and neat, and must make his loaves all exactly the same size. This was when he first began to want to help me. I taught my little girl when she was but three years old to place the knives, forks, and spoons on the table, each by itself, with handles the same way, by having her play she was putting the horses, cows, and calves in their stalls in the barn. It was great fun for her.

Our aim should be to make the little ones love to work and never lose their baby desire to "help mamma." I shall never forget how often my oldest boy repeated these words before he was two years old. We were alone a great deal, and he would want to do whatever I did. When I let him try to do something, he worked with all his might, saying in such a pleased tone, "Help mamma; help mamma; help mamma." I am now teaching my little girl only one year old to do many things that will soon save me steps. She can walk, but does not talk yet. I tell her to shut the door, then show her what I mean — how to do it. Soon I ask her to do the same thing again, while it is fresh in her mind. Then I praise her and pet her, and she is anxious and happy to do something more. She is learning to bring me things, and to put them up for me when I am through with them.

As the children grow older, I teach them to cook the simple articles of food,

set a small amount of bread sponge, mix, and see to the baking of it. It does not hurt a boy to learn to cook and do housework. When my boys were smaller, I had them help me do the work in the house, and then I went with them to the garden to work. I gave each one his task, taking for myself two or three times as much as I gave them. Then we would race to see who could finish first. They were free to play as soon as their work was completed.

We should be very careful not to keep children at the same work or at any work too steadily or too long at a time. They tire very quickly, and work becomes to them a dread and drudgery, instead of a joy and delight. Then, too, if they know that as soon as they have finished with one task they will be set at another, they are likely to learn to shirk their work, and play when they should be working. It is well to praise them and show appreciation of their efforts, even if they do prove oftentimes more of a bother than a help. A little praise goes a long way. For instance, one of my girls is just learning to sweep. I show her how to pick up things, how to sweep under the table, couch, etc., and in corners as well. Then I say, "Mamma's little girl will pick up everything, sweep under things and in the corners." She goes around repeating, "Tell you what, we won't leave things lying around! We'll sweep good in corners, and under things," and suits her actions to her words.

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## Practical Problems of Home Makers—No. 4

MRS. C. C. L.

### What Shall We Read to Our Children?

I HOPE that you will not take my delay in answering your letter as an evidence of my lack of interest, for I have been very much interested in reading all you wrote me.

I think you are doing splendid work with your children. I wish more mothers would take the pains to read with their children and carefully select reading matter for their families. I agree with you that reading is of vital importance, for it almost seems that a book has more influence than a personal friend. What we read, often leaves impressions that stay with us through life. I think you have made a good selection in your studies.

You ask me to suggest some other books for you to read to your children. Have you thought of the Junior Reading Courses? You doubtless have noticed the weekly outline in the *Youth's Instructor*. I think you would be interested in the books that are being read this year. Why not follow the course with your children? You may get all necessary information by writing to the Missionary Volunteer Department, Takoma Park, D. C.

I am interested to know how you find time to do so much reading with your children. So often mothers object when we try to encourage them to read with



their children, saying that they do not have time. It might be an encouragement to some other mothers, if you would tell us how you find time.

I am glad that you like the lessons in the Mothers' Normal, and I hope that you will enjoy them more and more as you advance. You speak of Baldwin's Psychology. I think you would enjoy this book and find it interesting. Baldwin was a Christian writer, and his book is very helpful. If you are interested in this subject, I am sure you will find some helpful suggestions in your work of educating your children. I suppose you have read our own book, "Education," by Mrs. White. If you have not, by all means do so. It seems to me this is one of the best books we have on this subject. Then the new book "Counsels to Parents and Teachers" is also excellent.

### Heart's Desire

ARTHUR W. SPAULDING

THEY did not tell us, Heart's Desire,  
That we should love you so:  
They could not carry weighty news,  
Because they did not know.  
They knew the trouble and the pain,  
The treasure-forming fire;  
But of that treasure's worth,—not they!  
Little Heart's Desire.

Through months and days we dreamed  
of you,  
And formed some wide surmise.  
Now out of dreamland you have come,  
With wonder in your eyes,  
And tiny fingers wandering free  
Upon our heart-strung lyre.  
Ah, wondrous music you evoke,  
Little Heart's Desire!

Why came you hither, little one?  
What meed of grace have we  
That midst the earth's cold misery  
This priceless joy should be?  
And what does he, the Giver, ask?  
What covenant require?  
What might we plight to match his gift,  
Little Heart's Desire?

Ah, naught of gold and naught of blood  
Shall be our sacrifice:  
The love you bring us we conjoin  
To love beyond the skies.  
And when this lower school has closed,  
Still may we, in the higher,  
Teach you the love we thus are taught,  
Little Heart's Desire.  
*Hendersonville, N. C.*

### Our Little Table, and How It Solves Some Home Problems—No. 1

MRS. VINA SHERWOOD

YES, I am a busy mother. Our baby boy is under two years of age, and our two little girls are aged six and eight; so what I am about to write is not theory, but practice. I wish to tell you the story of our little table, which has been a great factor in discipline and education in our home.

First, I will describe how to make such a table, for I feel sure some mother will

wish to try the use of one. Our table is made of hard wood for durability. It is 2 feet 9 inches long, 1 foot 6 inches wide, and 1 foot 9½ inches high, and has a small slide drawer set in the frame on which the top rests and to which the legs are attached. It is stained a medium color to match our other furniture, and is presentable for use in any room of the house. And such trips as that little table takes as it follows me about from room to room while I am performing my household duties!

Our little table is a means of discipline; for when the children are seated around it, I know just where they are in the room. I can keep them in a warm or sunny corner in winter; their playthings and work are not scattered all over the house; at a glance I can see just what they are doing, and can easily direct them in their play. Sometimes they stand around the table to play or work, at other times they sit in their little kindergarten chairs (which, by the way, are a more useful gift for children than rocking-chairs). These chairs are light and strong, and can easily be carried about the house or yard. Our children have derived much pleasure from them. Healthwise it is better for them to be up from the draft of the floor—the small child's usual play table. It is, also, more cleanly.

Then, too, work or play assumes a new dignity if the children have a table all their own. The table being of light weight, it can be quickly moved to any part of the yard for shade in summer, or to any part of the room for better light and sunshine.

Our little table finds its place each evening near the light where the older members of the family are gathered. It is more restful to the mother for the little folk to be a short distance away from her during their early evening play, while she reads some article or writes a letter. Children will play more naturally when by themselves. If they are up around the large table with us, we are apt to interrupt them in their play. Occasionally, a well-directed suggestion is proper, but too often we older ones desire them to develop their ideas as we think, when perhaps their viewpoint as how the play should be accomplished is quite different from ours. If, for instance, they are using blocks, show them how to make a simple object or two, and then leave them alone to develop their play. Children should, however, be taught to play with a purpose. Often just a mere suggestion of what would be pleasant to play will help form this habit.

A little boy of fourteen months wanted to turn all the chairs down over the floor in a disorderly fashion. He was directed how to use two chairs for a gate. Opening and closing this gate for himself, mamma, and imaginary kitties and "toot cars" to pass through, formed a part of his daily play for many weeks.

The secret of good discipline for the young child, both in school and at home, is to keep him happily occupied. We

must teach him how to be interested in helpful occupations. Now, let us mention some things we can accomplish on this little table. We can look at books. We can cut out pictures with blunt-pointed scissors, obtaining our pictures from magazines, farmers' journals, etc. Even small children can soon learn to use the scissors. Our girls each have a cloth scrapbook, in which they mount their best work and most interesting pictures. These books may be made out of paper cambric; or the common dress cambric does very nicely. One yard will make a book of eight pages with covers. The white paste in bottles is far better than flour paste. Have the children learn to leave neat margins when pasting in the pictures, and not crowd too many on a page. When the children have outgrown these books, they can trim the edges of the leaves, and press the pages with a hot iron, and then present them to some other little child.

In all these suggestions that I am giving, the children will at first need careful, insistent attention, that they do their work neatly and follow general directions. Then, when once the habit is formed, you can leave them to independent work.

*Battle Creek, Mich.*

### How to Purify Drinking Water

IN the Washington Times of Nov. 16, 1914, Leonard Keene Hirshberg, A. B., A. M., M. D. (Johns Hopkins University), gives practical directions for disinfecting drinking water so that no cholera, fever, dysentery, or other disease-producing microbes will be left in it, and no unpleasant taste or odor remain. He says to obtain a supply of high-quality chlorinated lime in quarter-pound cans, hermetically sealed. Secure also an equal number of half-pound packages of hyposulphate of soda, properly called sodium thiosulphate. Add to a gallon of water a quarter-pound can of the chlorinated lime, and shake well until thoroughly mixed. In another gallon of water dissolve in the same way a half-pound package of hyposulphate of soda. These solutions may be bottled and kept in stock.

They are sufficient to sterilize 8,000 gallons of drinking water. A teaspoonful of each will sterilize eight gallons of water. To use, add the chlorinated lime solution to the drinking water in the above proportion, according to the quantity of water to be sterilized, and fifteen minutes later add the hyposulphate of soda in the same proportion to remove any bad taste or odor. These mixtures may be used in reservoirs, wells, fountains, springs, or gallon bottles of table waters, and will remove from them all danger from water-borne maladies.

OBSERVE what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—*Bengel.*



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### Are All the Children In?

ARE all the children in? The night is falling;

And storm clouds gather in the threatening west;

The lowing cattle seek a friendly shelter;  
The bird hies to her nest;

The thunder crashes; wilder grows the tempest,

And darkness settles o'er the fearful din;

Come, shut the door, and gather round the hearthstone:

Are all the children in?

Are all the children in? The night is falling,

When gilded sin doth walk about the streets.

O, "at last it biteth like a serpent"!

Poisoned are stolen sweets.

O mothers, guard the feet of inexperience,

Too prone to wander in the paths of sin!

O, shut the door of love against temptation!

Are all the children in?

Are all the children in? The night is falling,

The night of death is hastening on apace;

The Lord is calling, "Enter thou thy chamber,

And tarry there a space."

And when he comes, the King in all his glory,

Who died the shameful death our hearts to win,

O, may the gates of heaven shut about us,

With all the children in!

—Selected.

### "The World Awakening"

ALMOST daily we hear people talking of the end of the world. Many times recently I have been asked if the present war does not mean more to this world than any that has taken place, and if it is not the last one. In a Chicago paper, Dr. Felix Adler expresses the belief that this present conflict is only a prelude to a greater one. Certainly now is the time for our people to awaken to the needs of the special field in which to drop the seeds of truth. God has prepared the ground, and men's hearts are being stirred to the very depths.

I was forcibly impressed last Sunday evening with the stirring address on "Turkey and the Eastern Question," by Elder O. O. Bernstein, in the Keith Memorial Building, Minneapolis. The audience was intensely interested. The night was rainy and rather disagreeable, and in view of the fact that the lecture had not been very well advertised, I expected to find a small attendance. To my surprise I could find no seat downstairs, and with difficulty I found one in the gallery.

About six hundred persons listened most attentively. Then the people by invitation came to the front for tracts on current questions, and I shall not soon forget how they crowded about, eight and ten deep, in their anxiety even reaching over the heads of others to get the words of truth on the printed page.

As the result of an invitation for a volunteer to pay for the meeting place, the next evening a man (unknown to Elder Bernstein) said he would send a check in the morning. A leading pastor's wife was decidedly enthusiastic, and was much disappointed because her husband could not be present. I believe the time is coming when the world will help bear the expense of carrying this message rapidly to all the cities, and to the world.

W. H. SMITH, M. D.

### In the Far East

FROM the last number of the Asiatic Division *Mission News*, published at Shanghai, China, we clip the following notes regarding the movements of workers in that division:—

"October 19 saw Elder F. A. Allum, his wife and three little boys, Brother M. C. Warren, wife and daughter, off for Szechuan. Five weeks or more will be spent en route. These dear, courageous workers are facing their new territory with the true spirit of sacrifice. They will not find a comfortable foreign house awaiting them, such as they are leaving, but instead will live in the upper story of their chapel, where in the summer season they will be driven below on account of the heat. The chapel is located in a thickly settled district of Chinese, and near an outer gate; hence there is much noise and confusion all hours of the day and long into the night. No word of murmur is heard from any member of this devoted band of workers—they go gladly for Christ's sake. It is to be hoped that later on the funds will warrant the building of a foreign house in Chung-king, that the health and lives of these missionaries may be more safely guarded. Let us pray that their lives may be precious in the sight of God, and long be spared to be a blessing to the forty-one million inhabitants of Szechuan."

"The morning of the seventh of October saw the departing of our four loyal missionaries, Brethren Peterson and Grundset, with their wives, for Manchuria. More than two years ago these workers were chosen to carry the light of the third angel's message to Manchuria's eleven million people; and since then, during their preparation, they have had an eye single to Manchuria's needs, and were most happy when they could go forward. They will be missed here at Shanghai, in the church, in the Sabbath school, and in the compound, for their spirit of helpfulness was very marked; but our loss will be Manchuria's gain.

As our little company bade them farewell by the water's edge, tears of mingled joy and sorrow testified to our joy at seeing another beacon light established where the heathen darkness is so great, even though the parting of their companionship was keenly felt. The readers of the *News* will not forget them at the throne of grace, that their efforts may be so blessed of God that many now wandering in darkness will be led to the Light of life and be ready for a place in the soon-coming kingdom of peace."

### The Summer's Work in Iowa

WE conducted fourteen series of tent meetings in Iowa during the summer. We had ten tents in the field, some of them holding two series of meetings. In a number of places where efforts were made, the work is still being carried forward, so it is impossible to give complete results at the present time; but as nearly as we can gather from the laborers' reports we find that from 125 to 150 have begun the observance of the Sabbath, about 100 of whom have been baptized and have united with the churches in our conference. It has been the writer's privilege to visit all these meetings, spending one or more days at each place.

In connection with four of these meetings we held local camp meetings or general meetings, which were greatly appreciated by a goodly number of our people in the various localities. This fall five churches have been purchased or are in process of erection, and one or two chapels in other places have been fitted up as permanent places of meeting.

I appreciate very much our laborers' earnest efforts for the ingathering of souls. While we have not seen accomplished all that we should like, yet we feel to praise the Lord for the degree of success that has attended the work in our conference. We know that many prayers have ascended in the homes of our people for these faithful workers as they labored both publicly and from house to house in the proclamation of the message. All who have united in the work by prayer and financial support will share with the workers the joy of meeting saved souls in the kingdom.

A. R. OGDEN.

### Newspapers Gladly Publish Views on the Eastern Question

THE war in Europe has furnished a basis for many interesting articles in the newspapers from a prophetic standpoint in various parts of the United States and other countries. It is encouraging to learn that quite a large number of our ministers and evangelists have taken advantage of this unusual opportunity to tell the world through the newspapers the meaning of this conflict as outlined in the Bible.

Clippings of extracts of sermons on the Eastern Question, aggregating perhaps one hundred columns in a large city daily, have already been received from different cities and towns, where our workers have received very courteous treatment at the hands of their home editors. Large and striking headlines have displayed the majority of these reports, indicating that the editors attached more than ordinary importance to them.

Many of these reports have been the means of arousing further inquiry in the minds of those seeking to learn what next is going to take place in the earth. Some of the reports have been given the leading column on the front page, while others have had two-column headings, and a position in the paper that would attract attention.

Many encouraging letters have been received from workers who are appreciating more each day the importance of using the secular press to herald the message of the soon-coming Saviour. There never has been a more opportune time to give the message through the newspapers than now, when men are agitated and perplexed over the conditions in the earth.

Since Turkey entered the struggle, our brethren have done considerable in the way of having our views published. The fact that Seventh-day Adventists have for many years been predicting the downfall of the Ottoman power, gives our workers increased prestige when they make this fact known in their articles; and not only do the editors gladly publish such contributions, but quite a number of our ministers have been requested to furnish their home papers with articles on this subject. Others, who have not yet written for their home papers on the Eastern Question, ought not to find it difficult to have such a contribution printed; and the printing of these reports should be the entering wedge for the publication of numerous other articles on the various doctrines our denomination holds.

In British Columbia the brethren are using the newspapers to good advantage. One of the workers in Vancouver writes as follows: "I have been looking over your second batch of 'war sermons,' and am delighted with the general tone of them and the information they contain. May your good work continue. During the past eighteen months I suppose we have had fifty columns of reading matter in the Vancouver papers. A large proportion has been on the signs of the times in general, but nearly every phase of our message has been touched upon in sermons, general articles, in the forum departments (in the form of letters), and in a local way as news matter, the aim being in everything used to have the name 'Seventh-day Adventist' to appear somewhere in the article. The value of this line of work cannot be overestimated. Our ministers used to preach about the marvelous advancement made in transportation and methods of rapid communication, but in many instances the rapid strides in the printing industry and the power of the press were overlooked. Now the press work is being developed in a most gratifying way."

A brother in one of the large cities in Massachusetts is meeting with excellent success in getting articles published. He says he is having long accounts in the leading daily of the city, which circulates in all the surrounding towns as well. Then he adds these encouraging words: "The editor now will publish articles on almost any subject I preach upon. Many tell us they have read my sermon extracts in the paper, and have been set to thinking about the truth. Scores this summer were drawn to our tent simply through reading the paper. I feel sure the influence of our tent effort, which was much more evident this past summer than the previous season,

was due to the increased patronage of the press."

Now that active efforts are being held in halls, it is hoped that the brethren will appreciate the fact that the papers are just as ready to publish extracts of their sermons as when the tent meetings were being held, and will do all they can to advance the truth while this golden opportunity remains with us.

WALTER L. BURGAN.

## Religious Liberty Department

G. S. LONGACRE

N. Am. Div. Secretary

### Recent Temperance Campaigns

At the recent election throughout the United States four Western States went dry,—Washington, Oregon, Colorado, and Arizona. These make fourteen States which have State-wide prohibition laws, the others being Maine, West Virginia, Virginia, North Carolina, Tennessee, Georgia, Mississippi, Oklahoma, Kansas, and North Dakota.

The Colorado Springs *Gazette* asserts that public sentiment makes possible now the enactment of a federal prohibitory amendment, and says that "the liquor interests may succeed in delaying its passage by Congress for another year or two, but the issue is assuming such proportions that Congress will not dare hold it up much longer. The liquor men might as well save their money and cease further efforts to educate the public in an appreciation of the greatness of John Barleycorn. He is a permanently discredited hero."

While some hold that prohibition means the facing of additional tax burdens, there are papers which do not so believe. The Spokane *Chronicle* thinks that a new era of prosperity will come to the State of Washington as a consequence of its prohibition law. It says:—

"Washington has chosen the lasting kind of prosperity by deciding to eliminate its most conspicuous form of waste. To say that prosperity will be lessened by abolishing a business that employs thousands in labor which is not only useless, but destructive of property and earning power, is to make an argument that is not only fallacious, but absurd."

The campaign in Ohio was most interesting. The prohibition forces had purposed bringing the matter of State-wide prohibition before the electorate in 1915, feeling that the question should be separated from the State and national election, which was held the fore part of November. But the liquor forces felt that it would be an advantage to them to decide the question this year, and so they proposed an amendment to the constitution, as follows:—

"ARTICLE XV, SECTION 9a.—No law shall be passed or be in effect prohibiting the sale, furnishing, or giving away of intoxicating liquors operative in a subdivision of the State upon the option of the electors thereof, or upon any other contingency, which has force within a territory larger than a municipal corporation or a township outside of municipal corporations therein. All laws in contravention of the foregoing are hereby repealed.

"Nor shall any law hereafter be passed prohibiting the sale, furnishing, or giving away of intoxicating liquors throughout the State at large."

To meet this move on the part of the liquor men, the Anti-Saloon League proposed the following amendment:—

"ARTICLE XV, SECTION 9.—The sale, manufacture for sale, and importation for sale of intoxicating liquor as a beverage is hereby prohibited. The General Assembly shall provide for the enforcement of this provision, and enact laws with adequate penalties for the violation thereof.

"The foregoing amendment shall take effect one year and six months after the date of the election at which it is adopted, at which time said original Section 9 of Article XV, and all statutes inconsistent with the foregoing amendment, be and the same are hereby repealed."

The liquor men's proposition was styled "A Home Rule Amendment," the purpose of which was to repeal the Ross County Option Law, under which forty-five of the eighty-eight counties were placed in the dry column, and to nullify all regulatory legislation of the liquor traffic. It is stated by the press that as a result of the success of the liquor amendment, more than three thousand saloons will be immediately opened in the dry territory of the State.

As soon as it was certain that the whisky forces had won at the polls, the prohibition forces at once inaugurated a campaign for another try out next year. In Ohio an amendment to the constitution may be proposed through a petition signed by a certain percentage of the voting population of the State, and there is no doubt that the required number of petitioners will be secured. It is thought by the conservative student that Ohio will go dry in 1915.

It is interesting to note that the question of eliminating the liquor traffic is of present moment in other parts of the world. The Altoona (Pa.) *Times* of November 19 prints a long Associated Press article dated Petrograd, Russia, November 18. The headlines of the article reveal the substance of the telegram: "Prohibition in Russia Is Fact and Not Theory. Wonderful Transformation Has Been Effected Since Imperial Edict Banished Strong Drink From the Czar's Dominions. Miracle Is Work of Solitary Man. Destitute Character of the Homes of the Poor Has Been Replaced With Something Akin to Order and Thrift, It Is Said." Among the interesting points of the Altoona *Times* article, we quote the following:—

"There is prohibition in Russia today, prohibition which means that not a drop of vodka, whisky, brandy, gin, or any other strong liquor is obtainable from one end to the other of a territory populated by 150,000,000 people, and covering one sixth of the habitable globe.

"The story of how strong drink has been utterly banished from the Russian Empire was related to the Associated Press by Michael Demitrovitch Tcheli-sheff, the man directly responsible for putting an end to Russia's great vice, the vodka habit.

"It should be said in the beginning that the word prohibition in Russia must be taken literally. Its use does not imply a partially successful attempt to curtail the consumption of liquor, resulting in drinking in secret places, the abuse of

medical licenses, and general evasion and subterfuge. It does mean that a vast population who consumed \$1,000,000,000 worth of vodka a year, whose ordinary condition has been described by Russians themselves as ranging from a slight degree of stimulation upward, has been lifted almost in one day from a drunken inertia to sobriety. The nation has been compelled, virtually overnight, to abandon its enormous daily consumption of vodka, a liquor that contains a particularly large percentage of alcohol, and become abstemious to the extent of letting no liquor pass its lips.

"On that day when the mobilization of the Russian army began, special policemen visited every public place where vodka is sold, locked up the supply of the liquor, and placed on the shop the imperial seal. Since the manufacture and sale of vodka is a government monopoly in Russia, it is not a difficult thing to enforce prohibition.

"From the day this step was taken, drunkenness vanished in Russia. The results are seen at once in the peasantry; already they are beginning to look like a different race. The marks of suffering, the pinched looks of illness and improper nourishment, have gone from their faces. There has been also a remarkable change in the appearance of their clothing. Their clothes are cleaner, and both the men and the women appear more neatly and better dressed. The destitute character of the homes of the poor has been replaced with something like order and thrift. In Petrograd and Moscow the effect of these improved conditions is fairly startling. On holidays in these two cities inebriates always filled the police stations, and often they lay about on the sidewalks and even in the streets. Things are so different today that untended women may now pass at night through portions of these cities where it was formerly dangerous even for men. Minor crimes and misdemeanors have almost vanished."

Mr. Tchelisheff ran for alderman and a position in the дума, on a prohibition platform, and was successful. Failing, however, to secure the legislation at once, he appealed to the czar, through whom the plan for nation-wide prohibition was finally carried out.

"The 30,000,000 rubles a day that had been paid for vodka were now being spent for the necessities of life. The average working week increased from three and four days to six, the numerous holidays of the drinker having been eliminated. The working day also became longer, and the efficiency of the worker was perhaps doubled. Women and children who seldom were without marks, showing the physical violence of the husband and father, suddenly found themselves in an undreamed-of paradise. There were no blows, no insults, and no rough treatment. There was bread on the table, milk for the babies, and a fire in the kitchen."

It is hoped that at the coming session of Congress the Hobson-Sheppard amendment, providing for nation-wide prohibition, will be considered. There seems little doubt that the people of the United States will have an opportunity, sooner or later, to vote upon this very important matter.

S. B. HORTON.

"A MAN'S life consists not in what he possesses, but in what he becomes."

## Educational Department

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

### Harvest Ingathering

A FEW words from our schools concerning the work of the Harvest Ingathering will, we are sure, be of interest to our people. This is an enterprise which should not and in many cases does not stop with the particular time devoted to it.

From South Lancaster Academy - B. F. Machlan, Principal

"More than the usual interest was taken this year in the plans for the Harvest Ingathering campaign. When the matter was presented in chapel, teachers and students responded till only a few remained in their seats.

"On Tuesday morning, October 27, more than two thirds of our school left for the different cities, all determined to do the best they could for foreign missions. The principal had made arrangements with the street car company to furnish two special cars, one to Worcester and one to Leominster and Fitchburg. These cars were crowded. Every one seemed in earnest; and although the conditions were such that it rendered soliciting for money very difficult, yet there were no disappointments, and the students came home with the feeling that they had undertaken something that had brought them a great blessing.

"In our chapel exercises on Wednesday morning, some very interesting and profitable experiences were related. Students gathered all the way from \$1 to \$5. The highest sum secured by any one person was \$35, which was reported by the principal. While the offering gathered was not so great per capita as in some former years, yet a better experience was enjoyed and more students took part than ever before. South Lancaster Academy has not done all that it expects to do in this campaign, but looks forward to another effort before the end of the year 1914."

From Maplewood Academy - R. A. Hare, Principal

"Monday morning, November 2, about fifty of our students went out with the Harvest REVIEW. Our territory is very scattered, so that on an average three hours was all the time spent soliciting. Our girls went to small towns within easy reach; the country was worked by boys. Transportation by wagon, train, bicycle, motorcycle, automobile, and foot—all means were used.

"As we gathered in toward night, a lively interest was evident; and I believe that those who went out were glad that they had gone. Varied experiences helped to impress upon us the need of a full consecration and better preparation for service.

"We were rejoiced to find that our collections for the day brought in \$108.58, \$36 more than last year's returns. This was made up of many small amounts rather than any large gifts. Two collected \$6.25 each; but the total came because many helped.

"Several days before we went out, the State home missionary secretary and

Missionary Volunteer secretary gave instruction and training in the best methods of handling the work.

"Our enrollment is 128 (November 9). We have no room for more. I have had to advise some not to come, because we have no proper accommodation for them."

From Colegio Adventista del Plata - H. U. Stevens, Principal

The following is from a personal letter from Prof. H. U. Stevens, director of our school in Diamante, Entre Rios, Argentina, South America:—

"Our enrollment this year has reached 126, and there has been a marked improvement in the daily attendance. We have had very little disciplinary work this year, every one apparently trying to conform himself to the regulations of the school.

"Since the European war broke out, our printing office in Buenos Aires has published a special War number of our paper *El Atalaya* (the Watchman). We are in the midst of a vigorous campaign with this paper. A week ago our preceptress, Miss Kerr, with four of the girls from the school home, and Miss Voris, with four nurses from the sanitarium, went to Santa Fe, spending a whole week in selling the paper. Brother Sherman was with them, and they took the city by storm, selling about 2,300 copies at ten centavos (about four cents) each. Two gentleman nurses have gone to Concordia with 2,000 papers, but have not yet returned. I took three of our boys and went to Victoria. In a day and a half we sold about 500 papers. Others are going out this week. The school and the sanitarium have taken 10,000 papers in all. The people are anxious to understand the situation in the world, and there is very little difficulty in getting them to listen to what we have to say."

F. G.

### More and Better-Trained Teachers

THE educational superintendent of one of our conferences says, in a letter concerning the work in her conference: "We have three new schools. We could have started more church schools, had it been possible for me to be in more than one place at the same time, and if we could have had reliable teachers to launch the new schools. Our great cry is the same as is heard in all our conferences, 'More and better-trained teachers.'"

The advancement of our great cause of truth is measured to a large extent by the increase of our schools. We must have more church schools, that all our advanced schools may be filled, and be yearly sending forth large classes of new recruits for the "front" in this great gospel warfare. But in order to have more schools, we must have "more and better-trained teachers." At the foundation of all our work lies the church school. These schools must be increased in number and efficiency, and just now, during the school year, is the time to work most effectively to this end. Plans should be laid in every church where there is a sufficient number of children, to open a school this coming year. These plans consist in securing assurances of financial support by means of tuition or a general fund, or both; in providing a room with good ventilation, an abun-

dance of light, comfortable seats, and sufficient blackboard space; and in securing at least the beginning of a library and equipment for manumetal and other lines of work necessary to the subjects taught. These are not difficult to obtain where there is an appreciation of the eternal value of this education to the children of the church.

"More and better-trained teachers." Every church has an enormous responsibility to place every young man and woman in the work of this message. If these persons have teaching in mind as a vocation, they should be encouraged, and assisted when necessary, to take courses of instruction in the normal departments of our colleges for teaching in our schools. These normal departments are giving strong, practical courses, adapted to all grades of teaching, and they should be filled to overflowing with students who are devoted to the work of Christian education, and willing to teach any grade of work for which they may be adapted and to teach anywhere they may be needed.

Now, just now, is the time to secure "more and better-trained teachers" for more and better-equipped schools.

F. G.

### River Plate Academy

PROF. H. U. STEVENS, principal of the River Plate Academy, Argentina, South America, sends the following encouraging letter telling of the progress of the school:—

"In spite of the upheaval in Europe, we find ourselves here in comparative tranquillity. Argentina has been passing through a dreadful financial crisis for several months, and the war in Europe has only intensified the situation. Located as we are in the country, however, and in a prosperous agricultural district, we have not come in very close touch with the misery which is seen in some parts, especially the large cities, such as Buenos Aires and Rosario.

"So far our school work continues to run smoothly. Our enrollment has reached 126, which is probably as high as it will go, although one or two may enter yet. Last year our last pupil entered the last month. Of course such ones can do little more than get a start for the following year. However, we take them in if they wish to come, as long as there is room.

"Recently we had a remarkable experience in one of our student prayer meetings. It was the Friday night before the last quarterly meeting. The prayer meeting began as usual. A short talk was given on the necessity of ridding our lives of sin by repentance and confession. At first it seemed that what was said had little effect, and the usual testimony meeting, which followed, seemed lifeless until some personal questions were put to the company, when the meeting took a very solemn turn. Nearly every one present was in tears; and many, in agony, voluntarily confessed the sins which had been lurking in their lives. Not very much was said by the leader, but the Spirit of God was present and led out in one of the most remarkable ways we have ever experienced. One good thing about it was that the influence did not pass when the meeting closed. Many carried out the good resolutions made in the meeting, voluntarily going to their companions and teachers.

confessing definite wrongs and asking pardon, and some we believe have been led into a new experience of faith and victory. Since then we have been very much gratified to perceive evidences of an awakening conscience where it had not been seen before. For all these blessings we are profoundly thankful.

"We have stopped work on the new dormitory for lack of money. All that the union conference committee has voted has been spent, and we shall have to wait until it convenes at the time of the Argentine conference in October. As it is, our building will need the tiles laid for the floor, the woodwork, and the sewer, before it can be used as a dormitory. If the union conference can get possession of the money which it has, we may be able to put the building in shape for use, although we have practically given up the idea of entirely finishing it at present. There is so much uncertainty here in business matters that one hardly dares to make plans for the future which involve any outlay of money.

"Our power plant has been put into operation, and our engine and boiler are working away. We had a novel experience recently when moving the engine and boiler from the railroad. We had succeeded in loading them onto some improvised trucks, but how to drag the load up the hill to the power house was quite a problem, as the engine weighed over five tons. We finally dismissed school, and the pupils and teachers, hitched by means of long ropes to the trucks, pulled it up by hand. Every one enjoyed the diversion, and in less than half an hour the job was completed.

"Since the war broke out in Europe, our brethren are planning to publish a special War number of our Spanish *Watchman*, to be sold by our churches. Our school intends to make a special effort with this number. We are forming four or five companies, each to be led by a teacher, to canvass some of the large towns in Entre Rios and in Santa Fe (an adjoining province). It would be more convenient if these missionary fields were a little nearer; but as it is, we plan to spend a whole week in the effort. Three of the teachers will be left in the school to continue the work of the first four grades for those who do not care to take part in the campaign."

### Does the Church School Pay?

SOME months ago I received a good letter from one of my pupils in a country church school which I taught several terms about twenty years ago. This school was among some of our Norwegian brethren in the northern part of Marshall County, Minnesota, and was held in a small room in a log house. Two tables served as desks, and some common benches were used for seats. Here about a dozen children met from day to day to learn the precious Word of God and other branches of education. I shall copy a little from the letter already mentioned:—

"I suppose you remember me, what a naughty boy I was when I went to school to you. I can never forget when you kept me after school at Akre's, and you taught me to pray that I might be a better boy. There are many other things that make you dear in my memory, and I have often heard others of your young

people say that they have much to give you credit for, and that it was largely the result of your influence that all our young people who were taught by you have been baptized. Oscar Akre is the first one to enter the ministry. Oscar Vixie is at school preparing, and also three others of that family."

Then he tells about some of the others—how the Lord has blessed them, and some are having a part in the work. This boy himself has been in the canvassing work for several years, and now he hopes soon to work in one of our publishing houses.

There is no doubt that some of the seed that was sown in that little school found root in those young hearts. As I think of that humble little school and those poor children, tears come to my eyes when I realize that of them the Lord will make bright jewels, yes, diamonds, for his kingdom.

Dear brethren and sisters, perhaps some of you feel that the church school is not necessary, and that it is too much expense; but remember that one soul is worth more than the whole world, and if one such school can be the means of saving one child from destruction, it will well pay. Should we not do all that we can to save the little ones by planting the seed of truth in their young hearts, which will surely bear fruit to eternal life? Then the time will come soon, very soon, when we shall gather on that great day and be able to say, Here am I and the children whom thou hast given me

P. TUNHEIM.

### The Colporteur Work

OUR schools can do much toward strengthening our colporteur work by creating a sentiment in favor of spending the vacation in the evangelistic canvassing work. Students can thus earn their way through school and at the same time give the message through the printed page and personal visiting. In the past the true dignity of this work has been lost sight of, but our schools can do much toward changing the sentiment. Canvassing bands should be organized in every college and academy as early as the second term, and the most devoted, strongest students in the school induced to enter the bands and prepare for the summer's work, by careful study of the principles of evangelistic canvassing as well as of the book to be sold.

W. W. EASTMAN.

O, LET us sing, my comrades.

Of blessings by the way;

Each cloud's a silver lining,

There's blue beyond the gray

Ah! as we sing about it,

The shadows break apart,

And all the world's in sunshine

Because we're light of heart.

—Eben E. Rexford.

If one man has more knowledge of God than another, it is not because God has been more kindly disposed to him, but because he has watched more intently for the divine message intended for all —Clement J. Strong.

"THE longest life cannot afford a single year to be thrown away."



## Report of Missionary Work of the General Conference for Quarter Ending

UNIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work
<b>ATLANTIC UNION</b>														
Greater New York	1355	....	515	6	712	753	...	126	76	87	4	20	4982	11
Massachusetts	1349	145	363	118	999	384	57	1179	2827	93	200	1173	2545	441
Maine	1208	153	431	121	1079	666	96	5160	2061	108	238	100	10364	489
New York	900	....	79	29	129	11	...	499	877	40	55	106	1607	387
N. New England	525	126	159	70	394	104	15	494	2412	113	155	42	2633	637
S. New England	444	....	88	21	938	50	154	3086	3076	12	69	...	2413	221
W. New York	893	81	264	71	846	131	30	766	976	143	63	52	18837	186
<b>EASTERN CANADIAN UNION</b>														
Maritime	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Newfoundland	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Ontario	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Quebec	....	....	....	....	....	....	....	....	....	....	....	....	....	....
<b>CENTRAL UNION</b>														
Colorado	1781	....	302	185	891	311	173	5551	1743	409	92	958	2440	319
E. Kansas	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Nebraska	2162	35	451	189	925	322	94	10516	9425	19	163	50	4188	490
N. Missouri	680	30	57	27	451	180	6	101	811	7	104	56	1249	337
S. Missouri	....	....	....	....	....	....	....	....	....	....	....	....	....	....
W. Colorado	470	....	189	59	546	95	47	517	1918	88	95	1031	1807	1062
W. Kansas	915	96	106	64	332	126	56	326	1093	12	117	4	8050	1924
Wyoming	555	12	2	1	3	....	....	3	31	....	6	....	12	140
<b>COLUMBIA UNION</b>														
Chesapeake	713	88	76	45	414	112	45	2163	562	148	200	29	1000	134
District of Columbia	771	....	727	544	202	34	28	271	7246	31	56	13970	6697	213
E. Pennsylvania	1150	138	186	103	392	71	47	2156	3465	91	142	318	4143	280
New Jersey	810	35	64	22	233	72	16	185	540	51	29	57	1627	118
Ohio	1750	160	167	31	672	272	22	10949	11863	63	273	1553	3945	757
Virginia	599	123	85	48	590	245	138	1546	1122	82	54	3290	1224	290
W. Pennsylvania	872	58	203	8	673	118	31	347	1430	16	31	58	10485	379
West Virginia	200	10	8	....	60	....	4	1650	48	....	10	....	875	100
<b>LAKE UNION</b>														
E. Michigan	624	72	90	41	189	81	92	568	1683	6	63	....	1621	891
Indiana	1611	....	178	57	376	127	26	3043	5150	124	110	103	3637	337
N. Illinois	1476	277	415	152	3557	944	223	3648	7179	198	187	711	10683	689
N. Michigan	824	63	185	93	675	172	22	278	1255	16	825	8	1278	440
S. Illinois	717	84	127	59	513	95	50	414	960	21	62	6	1684	205
W. Michigan	2495	69	405	158	984	144	24	1056	3448	10	141	....	7137	670
Wisconsin	....	....	....	....	....	....	....	....	....	....	....	....	....	....
<b>NORTHERN UNION</b>														
Iowa	2289	....	339	113	1387	227	133	235	6432	23	121	18	11826	907
Minnesota	1600	306	820	302	2593	176	58	5787	13475	12	121	902	37146	1592
North Dakota	1400	30	323	38	80	35	197	230	15069	12	35	34	8580	6
South Dakota	900	45	53	26	54	8	6	84	1413	7	24	2	1748	139
<b>NORTH PACIFIC UNION</b>														
Montana	....	....	....	....	....	....	....	....	....	....	....	....	....	....
S. Idaho	754	66	60	22	89	30	17	46	724	....	104	3	273	113
S. Oregon	692	102	153	34	271	49	36	238	1421	....	68	6	1698	184
Upper Columbia	....	....	....	....	....	....	....	....	....	....	....	....	....	....
W. Oregon	2191	49	289	182	1071	350	206	4797	3692	11	249	20	1493	930
W. Washington	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Alaska	....	....	....	....	....	....	....	....	....	....	....	....	....	....
<b>PACIFIC UNION</b>														
Arizona	....	....	....	....	....	....	....	....	....	....	....	....	....	....
California	2825	130	247	78	631	144	161	1554	6158	67	186	....	8343	227
Gen. California	1365	67	119	45	140	100	38	737	1907	108	259	166	1939	316
Nevada	....	....	....	....	....	....	....	....	....	....	....	....	....	....
N. California	1260	221	223	57	447	164	69	802	5437	16	109	13	3853	376
S. California	3579	....	373	225	1289	408	325	1244	13083	....	262	....	49919	1564
Utah	....	....	....	....	....	....	....	....	....	....	....	....	....	....
<b>SOUTHEASTERN UNION</b>														
Cumberland	596	55	148	73	496	149	4	353	2480	....	109	....	927	233
Florida	810	204	496	201	1480	521	13	1624	2906	74	166	310	12464	1045
Georgia	424	....	287	206	1442	661	46	2466	4109	862	165	279	3715	790
North Carolina	658	69	204	131	1254	591	13	1263	1534	....	165	....	628	1174
South Carolina	353	....	86	53	421	92	4	513	491	6	50	40	428	191
<b>SOUTHERN UNION</b>														
Alabama	467	92	140	73	1152	399	30	440	712	145	49	225	5448	325
Kentucky	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Louisiana	343	....	7	3	93	36	4	20	772	....	21	....	94	611
Mississippi	330	15	2	3	13	3	1	16	2	....	....	....	315	1
Tennessee River	676	....	374	128	253	127	7	269	552	38	92	25	5295	393

June 30, 1914

## Are Figures Dry?

Articles of Clothing Given Away	No. of Meals Provided	Treatments Given	Signers to Tem- perance Pledge	Offerings to Home Mission- ary Work	Conversions
...	...	1	...	\$	...
179	127	29	7	36.65	31
478	225	22	3	100.98	3
81	128	15	...	13.31	...
143	247	33	33	24.58	8
99	122	7	...	...	...
60	39	165	...	73.51	1
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
273	114	93	81	272.56	4
...	...	...	...	...	...
348	89	22	...	44.80	12
107	49	18	2	...	5
...	...	...	...	...	...
252	93	12	...	21.18	10
113	68	20	161	43.96	10
...	10	3	...	...	...
...	...	...	...	...	...
115	72	7	6	5.53	4
760	11	6	...	...	...
144	79	10	5	28.10	2
74	16	1	...	5.45	1
179	544	172	...	40.35	27
127	189	73	...	9.31	...
67	142	31	23	7.92	...
203	75	10	...	...	...
...	...	...	...	...	...
244	102	1247	...	19.85	3
262	210	250	...	...	...
383	370	78	105	130.68	136
78	70	6	61	8.06	5
101	51	15	3	...	1
316	135	8	54	...	3
...	...	...	...	...	...
487	317	19	...	63.68	...
264	235	20	...	192.65	4
...	...	...	1	34.33	...
59	126	89	1	7.12	...
...	...	...	...	...	...
...	...	...	...	...	...
26	14	20	2	9.96	2
96	106	77	...	16.38	4
...	...	...	...	...	...
148	325	79	99	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
980	236	...	...	...	...
53	34	4	...	...	...
...	...	...	...	...	...
80	93	130	1	66.86	...
732	362	82	242	...	18
...	...	...	...	...	...
...	...	...	...	...	...
119	150	62	5	11.11	1
226	390	120	181	74.35	2
344	206	139	...	156.01	...
124	811	142	39	150.00	...
34	151	34	...	...	...
...	...	...	...	...	...
105	275	154	2	...	2
...	...	...	...	...	...
18	13	12	...	...	...
...	1	...	...	...	...
426	44	174	...	1.21	5

SOME say that figures are dry; but is that true? I have seen men stand for hours in the street, braving cold winds and bleak weather or the blazing hot sun, to watch figures. They were figures which told the progress of some game, or how some election was going. The figures were not dry to those men, for they gave facts in regard to matters in which they were interested.

If the figures which tell of the progress of the work of God are dry to us, that shows that we are not so much interested in its progress as the men of the world are in games and elections, for figures tell many facts.

The report of the home missionary work for the quarter ending June 30 is in some respects a disappointing one. As we compare the work done by the conferences in that quarter with what was done in the quarter ending March 31, we see in many cases a falling off. There are some fine exceptions, in which every department of work shows an excellent gain. There are others where some departments have gained and others lost, so that they have come out about even.

We know that our people who live in the country have more spare time in the winter than in the spring. But our city people are not so situated, and therefore this does not seem to account for all this falling off in the work.

The question is, Is this the way we wish to have our report in heaven appear? Are we so soon to slacken our efforts to finish the work?

Some may think that there has been much more work done, but it has not been reported. This may be so. One secretary, when he received the reports from the churches and saw how few had reported and how little they had reported, came to the conclusion that his people were failing to report the work they were doing. But when he visited the churches, he found to his sorrow that the reports represented most of the work that was being done. This is usually the result of such investigations.

The figures of this report should lead us to do some thinking and planning. The Lord is depending upon us to give this warning message, and surely we cannot fail him. We cannot finish the work he has given us to do without careful planning of our time and money, and without much self-denial and sacrifice; but this is what the Lord calls for in these last days.

Why not plan to give a certain amount of time each week to this work, just as definitely as we plan for our meals, or our farm or office work? If we are for a time rushed with work during the week, there are the Sabbath afternoons and the evenings. We can do it if we have enough love in our hearts for the Saviour to make us want to do it.

We are glad to welcome some more conferences into the movement. Forty-five reported for the March quarter in the North American Division, and fifty-three for the June quarter. There are only sixteen left, and many of these will come in next quarter. Soon this country will present an unbroken front to the enemy in this respect.

We welcome another foreign field, the Brazilian Union Conference. Efforts there have already added souls to its number. One church in the West Indian Union has reported, so we have a small

beginning from that field, which we hope to see grow rapidly.

The Scandinavian Union Conference again failed to get in its report. We do not know why, but deeply regret it. Owing to the war, the report from the Latin Union failed to reach the European Division headquarters, but we hear that they are working as well as they can under difficulties, and we expect a report from them for the next quarter.

This report appears rather late, as the war delayed the mails, and consequently some reports also. We shall probably have the same difficulty while the war lasts, though things may adjust themselves to some extent.

We hope that the September report will be a better one; for since the war started, there certainly has been an awakening among our people, and a growing spirit of service. Shall we not all unite in making our reports as large as possible? They are part of our war news, and we want them to show a rapid advance into the enemy's country.

E. M. GRAHAM.

## Importance of Reporting

IN every phase and department of any great movement or undertaking, it is absolutely essential to ultimate and permanent success that more or less detailed information be preserved and furnished to the directors at headquarters. This statement is broad enough to comprehend our great missionary campaign. There are a great many who say they do not believe in reporting. They quote, "Let not thy left hand know what thy right hand doeth," in support of their position. We plead for a truer interpretation of the text. If we are working with singleness of purpose, not with eyeservice as men pleasers, but doing the will of God from the heart, the right hand will know something about it. "Return to thine own house, and show how great things God hath done unto thee." And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him." Luke 8:39, 40. The sentiment and attitude of a whole community were changed by the report and life of this once demon-possessed soul. We rejoice in this report even at this late hour. We want you, dear laborer together with Christ, to do as did that man.

From Genesis to Revelation the Bible is more or less a series of interesting reports. We see what great things God has done or purposes to do for men and through men. If we should take from the Bible everything in the nature of a report, everything showing what great things God has done for men, what would we have left? "And the apostles, when they were returned, told him all that they had done." Luke 9:10.

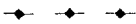
We find about one tenth of those who are blessed of God returning to give him the glory. "Where are the nine?" We can glorify God by returning to report just as well as by doing the work. Our influence for good is easily doubled by properly reporting all work done. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning

UNIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work
SOUTHWESTERN UNION														
Arkansas	...	...	...	...	...	...	...	...	...	...	...	...	...	...
New Mexico	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Oklahoma	1860	165	245	61	581	180	88	236	2919	13	183	15	4439	847
S. Texas	373	...	21	4	39	83	3	7	1229	18	11	...	5238	40
N. Texas	1368	...	274	160	786	419	94	1682	3945	143	201	100	4769	1132
W. Texas	...	...	...	...	...	...	...	...	...	...	...	...	...	...
WESTERN CANADIAN UNION														
Alberta	...	...	...	...	...	...	...	...	...	...	...	...	...	...
British Columbia	426	71	135	31	132	72	15	2377	2143	49	69	30	614	115
Manitoba	228	50	25	4	13	23	4	167	345	27	9	...	650	...
Saskatchewan	401	56	28	12	7	13	7	1036	910	...	9	10	325	42
AUSTRALASIAN UNION														
New South Wales	1301	...	960	313	2414	544	155	8957	14835	87	444	2162	87493	4083
New Zealand	740	...	598	169	1546	134	38	5052	5410	50	255	215	51774	762
Queensland	420	...	378	205	1043	533	67	1305	2856	104	189	157	6501	515
South Australia	430	...	214	93	1387	157	46	4033	5227	289	155	1088	91281	1266
Victoria-Tasmania	1172	...	727	316	8478	617	15	15702	16346	248	540	683	47430	2309
West Australia	593	...	212	85	966	300	45	6356	6850	133	130	385	46197	1302
Island fields	...	...	79	40	22	417	...	103	2744	7	78	...	2288	149
ASIATIC DIVISION														
Korean Mission	499	60	17	19	1610	271	13	297	33	8	98	...	1049	...
Philippine Mission	234	30	14	3	103	92	5	99	92	5	1	51	116	68
Malaysian Mission	85	25	32	21	157	36	...	16	778	9	22	350	4505	13
BRAZIL UNION														
Brazil Union	1625	...	137	73	216	123	2	13	777	10	74	383	1234	...
BERMUDA MISSION														
Bermuda Mission	40	...	10	...	...	...	1	315	34	...	...	...	20	...
WEST INDIAN UNION														
Jamaica	1574	...	126	80	501	278	...	19284	8873	14	31	8634	1836	421
EUROPEAN DIVISION														
British Union	2489	329	992	...	5990	820	...	19667	8040	86	580	...	48577	...
Central European Union	3727	1464	638	269	6214	5163	119	54940	17766	...	...	20102	1123	...
Danube Union	2157	906	415	234	4269	7816	59	7226	5504	...	...	16662	423	...
East German Union	6792	2573	1970	885	8665	7402	155	44932	18064	...	...	25243	2124	...
East Russian Union	2729	289	149	64	725	724	41	6329	175	...	...	2810	1206	...
West German Union	5847	1924	823	347	4785	4325	156	45242	20539	...	...	9878	2714	...
West Russian Union	2232	351	138	97	...	1247	22	2288	1341	...	...	7461	209	...
SOUTH AFRICAN UNION														
South African Union	625	...	85	12	149	10	...	1188	4200	...	...	...	12100	17
DIVISION MISSIONS														
Division Missions	1870	55	35	28	96	243	2	41	382	...	...	320	72	...
Totals	91105	11654	34396	42336	125661	167593	4016	328206	308003	4669	8978	131455	831057	36345

fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:17-20.

We wish that we might say something that would arouse all our people to do a perfect work, reporting included. You cannot report if you do not work. We do not want you to work so as to have something to report. We want you to work for precious souls, work patiently, wisely, considerately, with the tender ministry of love, and then you cannot help reporting. You will report to his glory. You will have results. Your report will arouse others and inspire them to greater activity. We earnestly solicit your cooperation.

F. W. PAAP.



AMID the tumult and the strife  
With which the day is rife,  
Ye need no miracle to prove  
The presence of the living Christ.  
The inward witness makes him true  
To all the world — and you.

— E. M. Holmes.

News and Miscellany

Notes and clippings from the daily and weekly press

— Immigrants arriving at Atlantic ports from August 1 to November 7, practically the period since the war began, number 97,458, compared with 421,584 in the corresponding period last year.

— The American Commission for Relief in Belgium has received a check on the Bank of England for \$3,000,000, which was contributed by prominent Belgians interested in the relief of their countrymen. This sum, it is estimated, will be necessary for the transportation of foodstuffs for the next three months from various parts of the world into Belgium.

— Through the operation of the retirement regulations applying to officers in the United States army there are changes in many higher positions. General Wotherspoon retired recently on the age limit, and his position as major general was filled by the promotion of General Funston, who, although without West Point training, has had a brilliant career in the army.

— Emperor Yoshihito has given \$25,000 toward the foundation of St. Luke's Hospital at Tokio. The hospital is under the auspices of the Episcopal Church of England. This imperial gift to a Christian institution is said to be without precedent in Japan. It is planned to make the institution the most elaborate in the Far East, and it will mark a distinct advance in medical research there.

— The rule of the Vatican has been prohibitive of any relations with the Italian government. This rule has been most strictly adhered to since the loss of temporal power by the Pope. But Pope Pius X broke the rule in sending his blessing to the Italian minister of foreign affairs, Marquis of San Giuliano, on his deathbed. The significance of the late Pope's action is magnified because of the international situation. The Italian government is suspicious of the whole matter. The government also views with much misgiving the efforts of the present Pope to obtain peace. It fears some sort of recognition of the Pope's temporal sovereignty might be implied. Pope Leo XIII made an effort to take part in the first peace conference at The Hague, but the Italian government opposed him, and so his efforts failed and he was not admitted.

## Obituaries

**BABER.**—Brother Sterling Baber was born in Berlin, Wis., in 1857, and died in Chico, Cal., Nov. 17, 1914. He had been in poor health for about two years. He is survived by his wife and four children, a father, several brothers, and one sister.

GEO. G. SIMS.

**FEITH.**—Margaret Feith was born in Donegal County, Ireland, and died in Colorado Springs, Colo., Nov. 6, 1914, aged 49 years. She was a member of the Seventh-day Adventist Church for the last twelve years of her life, and died peacefully in the blessed hope. Her husband and two grandchildren survive her. Words of comfort were spoken from Isa. 26:19.

M. A. ALTMAN.

**HOPKINS.**—After an illness of several weeks, death claimed Sister Louisa Hopkins, beloved wife of Brother J. M. Hopkins, of Roseburg, Oregon, Oct. 18, 1914, in the seventy-first year of her age. Her husband, six children, and many relatives and friends are left to mourn, but they sorrow in hope. The writer conducted the funeral service, assisted by Pastor Dollarhide of the Free Methodist Church.

H. W. OLIVED.

**DYE.**—Harriet Luella Dye was born near Hastings, Minn., July 2, 1863, and died in Sylvan, Wash., Oct. 17, 1914. She became a member of the Seventh-day Adventist Church of Hutchinson, Minn., at an early age. Having a keen desire for an education, she spent one year in Battle Creek College. The following year she accompanied the family to Tacoma, Wash. She was a great lover of our denominational literature, and gave cheerfully and liberally of her means to the cause of present truth, to which she was faithful and loyal to the end. She is survived by her parents, five brothers, two sisters, and many relatives and friends.

MINNIE E. DYE.

**SWEET.**—George S. Sweet was born Feb. 20, 1847, in Marshall, Ill., and died in Weir, Kans., Sept. 19, 1914. The deceased was united in marriage with Miss Hattie Morris on June 2, 1866. To them were born ten children, eight of whom, with their mother, are left to mourn. Five brothers also are living. The family moved from Illinois to Missouri in 1876, and the following year located in Cherokee County, Kansas, where our brother spent the remainder of his life. Brother Sweet accepted the third angel's message in 1877. The Christian's hope sustained him to the last, and he fell asleep believing that he should have a part in the first resurrection.

W. H. CLARK.

**SCHMIDT.**—Louis J. Schmidt was born near Bonaparte, Iowa, Sept. 27, 1866, and fell asleep in Jesus at his home in Cheyenne Wells, Colo., Sept. 21, 1914. Most of his life was spent on the old home farm with his parents. Under the teaching of Elder L. McCoy he joined the Seventh-day Adventist Church of Bonaparte, and remained a devoted member until his death. The deceased spent two years in Battle Creek College and two years in Union College. In May, 1905, he was united in marriage with Miss Ruth Breeden, and to them were born two children. Brother Smith had many friends. He was generous, unselfish, and sympathetic, and always ready to help a brother in time of need. His wife and children, an aged mother, and one sister are left to mourn.

C. R. KITE.

**VER PLANK.**—Joseph Bunnell Ver Plank was born in New York State, April 16, 1828, and died Oct. 27, 1914, at his home, in Fallon, Nev. When a young man, Brother Ver Plank came West and was one of the pioneer settlers in the "Carso Sink." In the early eighties he accepted present truth through the labors of Elder J. N. Loughborough, and united with the St. Clare church. The last years of his life were years of great suffering, but his trust in God never wavered, and he fell asleep with a bright hope of a part in the first resurrection. His aged companion and one brother survive.

J. ADAMS STEVENS.

**FAHRNER.**—Brother and Sister G. Fahrner, of Guinea Mills, Va., mourn the loss of their youngest child, Leroy Clarence, aged 2 years. They look forward with hope to a reunion in the resurrection morning. Words of comfort were spoken by the writer from 1 Thess. 4:13, 14.

L. O. GORDON.

**GRAHAM.**—Mrs. M. F. Graham died at the home of her daughter, Fort Worth, Tex., Sept. 11, 1914, aged 83 years. She was a Christian woman, loved by all who knew her. Two daughters and one son are left to mourn. She was a member of the Seventh-day Adventist Church in Sedalia, Mo.

MRS. F. L. GORDON.

**SWENDSON.**—Mrs. Gustad Swendson was born in Sweden in 1861, and died in International Falls, Minn., Nov. 20, 1914. She was a member of the Duluth (English) Seventh-day Adventist Church. She is survived by a husband, two sons, and two daughters. We laid her to rest awaiting the summons of the soon-coming Life-giver.

STEMPLE WHITE.

**McCLARY.**—Emily McClary, of South Stukely, Quebec, died suddenly June 10, 1914, in her seventy-second year. For many years she was a faithful believer in present truth, being one of the pioneers of this message in the province of Quebec. Her husband and a large circle of relatives and friends mourn their loss. Funeral services were conducted by the writer, assisted by the Methodist pastor.

W. J. BLAKE.

**BARNES.**—Ada Rose Barnes, of Buffalo, N. Y., died at her home on Nov. 25, 1914, aged 53 years, 8 months, and 14 days. She was born in England, but the family moved to Canada during her youth. About fourteen years ago Sister Barnes embraced present truth. She fell asleep loyal to her Saviour and his truth for this time. Her husband, with their son and three daughters, sorrow, but not as those who have no hope.

H. LESLEY SHOUP.

**FORD.**—Jane E. Ford was born in New York, Jan. 23, 1834, and died in Los Angeles, Cal., Nov. 2, 1914. She was married to David E. Ford in 1851, and seven years later, at Wright, Mich., accepted present truth under the labors of Elder J. B. Frisbie. The family moved to California in 1882. The deceased is survived by her husband and three children. She was faithful unto death, and we feel certain that there is laid up for her a crown of life. Funeral services were conducted by the writer.

GEO. A. SNYDER.

## The Advent Review and Sabbath Herald

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of March 3, 1879.]

Articles of Clothing Given Away	No. of Meals Provided	Treatments Given	Signers to Tem- perance Pledge	Offerings to Morn- ing Work	Conversions
...	...	...	...	\$ .....	...
175	117	60	291	35.19	20
38	...	...	...	2.30	...
260	181	95	41	116.51	4
...	...	...	...	...	...
127	92	14	50	14.35	1
11	3	3	...	86.93	5
26	367	5	...	2.35	...
...	...	...	...	...	...
...	147	101	...	28.74	...
...	42	139	...	127.91	...
...	45	145	...	...	...
...	97	248	...	95.05	...
...	223	108	...	158.66	...
...	52	37	...	1.09	...
...	...	211	...	...	...
8	...	...	7	...	...
19	13	...	...	...	29
5	10	16	...	19.30	...
...	...	...	...	31.20	3
...	...	...	...	...	...
116	279	77	...	4.00	...
...	...	164	...	...	...
...	...	...	...	18.48	...
...	...	...	...	456.00	...
...	...	...	...	2299.42	...
...	...	...	...	977.65	...
...	...	...	...	1979.34	...
...	...	...	...	976.14	...
22	43	...	...	...	...
...	...	...	...	193.82	...
10314	19291	24403	1506	\$9666.05	377

## NOTICES AND APPOINTMENTS

### Three-Volume Edition of the Testimonies

In response to quite a general demand for a lighter, more compact edition of "Testimonies for the Church," the Pacific Press is combining all nine volumes in a set of three.

To reduce the bulk and weight thin Oxford Bible India paper and red limp covers are being used. This makes it possible to reduce the weight to four pounds, six ounces, and the bulk to less than one third of the regular edition. It will be readily seen that from the standpoint of utility and beauty this new form will be ideal.

It was originally planned to put out 1,000 sets. On account of the war the publishers were unable to import from England more than enough paper stock to print about 700 sets. Three hundred and eighty-three of these have already been ordered, so there is a chance that some will be disappointed. It is quite unlikely that another edition will be printed.

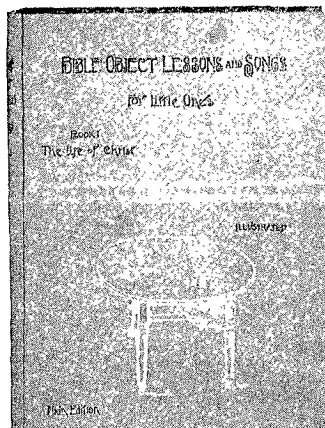
Those wishing a set should send the price, \$12, to their tract society secretary at once, and request that Volume I, which is now ready, be sent.

### Address Wanted

Will any one knowing the present address of Clara Rider, formerly of 409 Granite Block, Spokane, Wash., kindly report the same to W. T. Knox, care of General Conference, Takoma Park, D. C.

# "BIBLE OBJECT LESSONS" AND KINDERGARTEN OUTFIT

What Some of Our Leading Sabbath School Workers Say Regarding Them



"I find 'Bible Object Lessons and Songs for Little Ones on the Life of Christ' a most complete and helpful book for teachers of beginners. The songs and illustrations are interesting, impressive, and beautiful. Besides giving instruction regarding the life and teaching of Jesus, these illustrative lessons and songs combine to hold the attention of these little people until the lesson is finished. I can heartily recommend this most excellent work to all

Sabbath school workers." — *Ella M. Wilber, Sabbath school secretary Massachusetts Conference.*

"Concerning the Bible kindergarten outfit I would say that I like it very much, and should be glad to see it used in all our Sabbath schools. We certainly cannot do too much for our little ones along these lines." — *Mrs. U. Bender, Sabbath school secretary Montana Conference.*

"The book 'Bible Object Lessons and Songs for Little Ones,' and the material that goes with it, were my helpers the ten years I had charge of the kindergarten Sabbath school in Battle Creek. The child must be interested, for the memory best retains that in which it is interested. What the young child sees is better understood and more readily remembered than what it hears; hence the value of the object lessons. The blocks are attractive and mind-exciting, and may be used in imparting religious truths. I wish every kindergarten class in this conference could have the benefits to be derived from the use of that book and the material that goes with it. It will be especially beneficial when we begin the study of the book of Matthew in January." — *Ella K. Sanders, secretary Sabbath school department in the Indiana Conference.*

"As to the helpfulness of the outfit, I can say I do not see how one can get along without it. One little boy about three years old, in my class, whose father was a Catholic and mother a Sabbath keeper, might serve to illustrate. He went to Sabbath school on Sabbath, and his father took him to the Catholic Church on Sunday. He was quietly eating his dinner one day, when he looked up at his mother and said, 'Mamma, I do not wish to go to papa's church any more.' His mother asked him why, and he replied, 'I love the God who saved the man in the boat, with the birds and sheep.' The lessons were on Noah and the flood, and it was the use of the kindergarten supplies that impressed this on his young mind. I might give many such examples, but this one serves to show what impressions these make on the young mind, and these early impressions are the ones that are not erased." — *Mabel Hicks, secretary Sabbath school department, Southern Illinois Conference.*

"As to the helpfulness of the Bible kindergarten outfit, I can say that it is a great assistant to the teacher. It impresses the lessons upon the little ones more vividly as they are illustrated before them. I have taught in kindergarten classes where this method was followed, and also where it was not, and I have found that there is better order and closer attention given when the Bible kindergarten outfit is used." — *Gladys M. Seely, Sabbath school secretary Northern Illinois Conference.*

"I will try to place a set in each school where it can be used." — *Mrs. Bessie P. Wilcox, Sabbath school secretary Southern New England Conference.*

"I am glad to recommend the kindergarten book, 'Bible Object Lessons and Songs for the Little Ones on the Life of Christ.' While in kindergarten work in the public schools, I came across this book, with the drawings and material. I appreciated it greatly, and I have often recommended it to primary and kindergarten teachers. I know of no better book for our Sabbath school kindergarten." — *Bertie C. Richards, secretary Sabbath school department Eastern Pennsylvania Conference.*

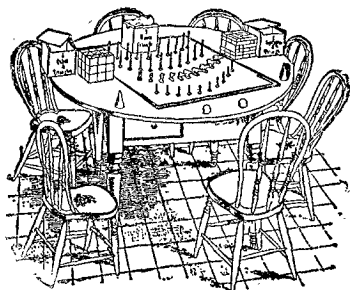
"There are several places in this conference where it is being used very successfully, and I believe it could be used with profit in every school where there are children. I shall be glad to recommend it to all our superintendents to be used in the various schools." — *Ida M. Salton, Sabbath school secretary Upper Columbia Conference.*

"I can heartily recommend the book." — *Mrs. E. L. Morrow, Sabbath school secretary Mississippi Conference.*

"I think it is the most helpful thing we have ever used to interest the children in the Sabbath school. Now that our lessons are soon to be on the teachings of Christ, I believe our schools will want to avail themselves of this opportunity to make these lessons seem real to the little ones." — *Mrs. Laura A. Magoon, Sabbath school secretary Cumberland Conference.*

"I certainly am glad that our people are taking hold of the matter of providing suitable material for the tiny folks in our Sabbath schools." — *Mrs. Lee S. Wheeler, Sabbath school secretary East Michigan Conference.*

"We find the 'Bible Object Lessons and Songs for Little Ones' of the greatest value in teaching in the kindergarten. Children will remember much longer things that they see than those that they hear. Then if we wish to impress on the minds of our little folk the lessons we are teaching them, we can do so in no better way than by the use of the blocks and material suggested in this book. A teacher who has the use of one of these books will have no difficulty in holding the attention of her pupils. 'By beholding we become changed' is indeed true in the kindergarten school. The children are so intensely interested in the building of the houses and in the moving of the men or animals, that they are changed from the restless, uninterested children to a quiet, orderly, intensely interested class. Lessons that have been taught with the use of these blocks and material will be impressed on the mind, and will not be easily forgotten. I heartily recommend this book to all Sabbath schools." — *Miss Lida Ackley, Sabbath school secretary Central California Conference.*



The foregoing testimonials are only a few of those that might be given from secretaries and leading Sabbath school workers everywhere. No Sabbath school with small children is complete without this outfit, and no Sabbath school can afford to deprive its teachers of the help to be gained by it, nor the little ones of the benefits to be received from its use.

Prices are as follows: "Bible Object Lessons and Songs," board cover, \$1.50; blue cloth, \$2. Three boxes of material, \$2. If by mail, 40 cents extra. Table, \$5.50, freight extra. The little red chairs, 65 cents each, freight extra. If the book and material are ordered with the table,\*they are put into the drawer, thus saving postage.

ORDER THROUGH YOUR TRACT SOCIETY

Review and Herald Publishing Association, Washington, D. C.





WASHINGTON, D. C., DECEMBER 24, 1914

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By what we have seen and heard of the week of prayer services at near-by places, it is evident that this year's prayer season has been one of special blessing. Have any missed this experience? Then let them ask the Lord to give it even now.

LAST week Elder and Mrs. A. J. Haysmer, of the West Indian Union, sailed from New York for Jamaica. Acting under medical advice, Mrs. Haysmer had come to this country at the time of the autumn council, to receive surgical attention.

FROM Mexico City, under date of December 9, Elder G. W. Caviness reports the situation quiet, the workers going forward with their work. He adds: "The meetings in the city are well attended, in fact, our place will hardly hold those who come. Word from Visnaga, San Luis Potosi, and Torreon, reports excellent meetings, and some awaiting baptism."

WE have learned from the West Indian field that Elder W. M. Crothers and wife, after laboring successfully for six months in Spanish Town, the old capital of Jamaica, have recently been transferred to Montego Bay, a popular tourist resort on the northwestern coast of this important island field. Their address is Montego Bay, Jamaica, British West Indies.

EVIDENTLY coming through official sources, the following notice appeared in a recent issue of the *Washington Post*: "Americans writing to their friends in Turkey should be careful not to write anything about the Turks or their government, according to authoritative advices reaching here yesterday from the Ottoman Empire. The Turkish authorities open most letters, it was stated, and Americans in Turkey may suffer inconveniences as a result of unneutral statements." While this caution is applied here only to one country at war, the suggestions made certainly apply to correspondence with all countries involved. With the modern mail system affording such quick means of communication, any nation at war must watch the mails, so all communications going to countries involved in this great struggle are subject to censorship.

THE annual offering for missions, taken up on the last Sabbath of the week of prayer in every church, is depended upon to give a strong lift on the mission funds at the close of the year. A year ago the annual offering in this country was \$44,453. With the extra pressure of need this year, we hope last week's gifts will bring a yet larger sum. Isolated believers, or those who were denied the privilege of meeting with others on this occasion, may take part still in the mission offering. Send the remittance to the church treasurer or to the conference treasury.

### "The World's Crisis in the Light of Prophecy"

Now on the Press

OUR previous announcement of this little book has met with very hearty response, and orders have been coming in to us in every mail, some ordering as high as five hundred copies, and some a thousand. Those who have seen the first page proofs unite in saying that it is "just the thing needed for this time."

It is profusely illustrated, which will make it sell rapidly, and the subject matter is just what people need, in these days of unrest, to show them the uncertainty of things. "When men's hearts are failing them for fear" is a good time to place in their hands that which will reveal to them the "sure foundation."

Note again the table of contents: —

- "Foreword."  
 "The Portent of the Times."  
 "The Eastern Question in Prophecy."  
 "Approaching Armageddon."  
 "Waymarks to the Kingdom."  
 "The Primitive Faith the Standard for This Generation."  
 "Christ's Second Coming."  
 "Signs of the Approaching End."  
 "The Gospel Message for This Generation."

128 pages. Prices: single copy, 25 cents; 100 copies, \$12.50; 200 copies, \$25. Order from your tract society.

### Reaching the Goal

DECEMBER 15 a telegram was received announcing that the Northern California Conference had reached its Harvest Ingathering goal. Maine did the same on December 17. Thus we now have on the honor roll the Eastern Canadian Union and the Mississippi, Northern California, and Maine Conferences.

Brother Taggart, the president of the Northern California Conference, adds in his message: "A similar earnestness I never before have seen manifested. We expect more will be gathered, as the forward movement of our people has acquired a momentum that will not cease at reaching their part of the goal."

The last days of this month are among the *very best* of the year to work among the people in behalf of missions. Those going out during the week of prayer here in Washington report excellent results.

Let us close the year with earnest efforts for God in behalf of his closing work.

T. E. BOWEN.

### Our Foreign-Speaking Neighbors

THE New York Branch of the Review and Herald Publishing Association has tracts put up in twenty-five-cent packages ready for circulation in each of the

following languages: Arabic, Armenian, Bohemian, Bulgarian, Chinese, Croatian, Esthonian, Danish, Finnish, French, German, Greek, Holland, Hungarian, Italian, Japanese, Lettish, Lithuanian, Polish, Portuguese, Roumanian, Russian, Servian, Slovakian, Spanish, Swedish, Welsh, Yiddish (Jewish).

These tracts are well adapted for the use of our people in the home missionary campaign. In almost every community there are foreign-speaking persons who cannot be reached in any way except by placing our literature in their hands. These foreign tracts should be ordered through your conference tract society office.

THE earnest import of the times is suggestively brought home to us in this neutral land by experiences of our brethren in lands involved in the great struggle. They are endeavoring everywhere to keep the gospel work moving strongly, and from all parts comes the word that many hearts are stirred up to ask especially for light from the prophetic word. The carefulness necessary in some places where many races and religions mingle is suggested by a letter from one field superintendent. No literature dealing prominently with the Eastern Question in prophecy can be circulated, and one evangelist preaching upon the topic had his service closed in the midst of the address. "I am writing our workers to preach the word," the superintendent says, "but to avoid those things which might be the means of getting their public work stopped. There never was greater interest in our work than now, especially our English work. Our workers everywhere are of the best of courage, and we are trying to take advantage of the great opportunities the Lord is giving us before more trying times come over all the world. There is much of interest I should be glad to write, but I am writing nothing in or out of the country of these things, as I want to live at peace with the powers that be and go on with the Lord's work."

FROM Elder G. W. Wells, of the Minnesota Conference, we have received a copy of a few paragraphs from the last letter Elder B. C. Haak wrote to him from Argentina, dated evidently just before the illness that terminated our brother's service. He wrote: "We have just closed one of the best conferences that I ever attended. The Lord came very near, and we felt his Spirit's presence in a marked and definite way. In the workers' institute and conference the slogan was, 'The finishing of this work.' The distribution of literature in connection with the home missionary work was constantly dwelt upon, and the entire conference devoted an afternoon to work with our magazine in the city, while all the workers went out every afternoon for a time among the people, and the Lord greatly blessed. The night meetings were crowded. . . . We are keeping well, but constantly feel our inefficiency. Our conference has a population of over seven million, with an area of nearly a million square miles, and we have only four ordained ministers and two licentiates. Surely we need your prayers and much of God's Spirit. We long to see this work completed, so we can go home, where we can meet those whom we have been forced to bid farewell, yet whom we can never forget."