

# The Advent Review and Sabbath Herald



Vol. 92

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No. 3

THE GOSPEL TO ALL NATIONS

## Hadst Thou Been Here

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"Hadst Thou been here," O wail of human woe,  
Wrung from sore, stricken hearts and sadly tried  
At His approach whose coming seemed in vain,  
"Hadst Thou been here," my brother had not died.

Long years have come and gone, but as we gaze  
On homes bereft of loved ones near and dear,  
The cry which rose from Bethany's humble cot  
Now trembles on our lips—"Hadst Thou been here."

"Hadst Thou been here," for at Thy mighty word,  
Back flows life's swiftly ebbing tide;  
Thy presence is the dread invader's doom,  
"Hadst Thou been here," my brother had not died.

"Hadst Thou been here," O tender, pitying Christ,  
To shield us in temptation's trying hour,  
We should not now have been so nearly wrecked—  
Our weakness shelter in Thy mighty power.

O Thou at whose approach death's shadows flee,  
Haste Thy return, for every scalding tear  
Will then be wiped away, and pain shall cease,  
And death give place to life when Thou art here.

— Almetta M. Jackson.

ISAIAH

ROMANS

TO THE  
W  
ARD TO THE  
ESTIMONY

JUSTIFIED  
FREELY BY HIS  
GRACE

I  
II  
III  
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VI  
VII  
VIII  
IX  
X  
XI

## THE WORK AND THE WORKERS

HURRY up your order for the January *Life and Health*. The edition is nearly all sold.

A RAILROAD man in Columbus, Ohio, sends \$3.60 for six yearly subscriptions for the *Protestant Magazine*.

THE wife of a South Dakota police justice of the peace sends \$1.00 for a 1915 subscription for the *Protestant Magazine*.

"SHORTY," the news agent at the entrance to the U. S. Treasury, Washington, D. C., reports a brisk sale of the *Protestant Magazine* from month to month.

TELEGRAPH and other RUSH orders are still being received for the January *Life and Health* and the current number of *Liberty*. Send \$1.00 for 20 or \$2.00 for 50 copies of either magazine.

ELDER E. L. CARDEY, religious liberty secretary of the Greater New York Conference, writes that its executive committee has voted to send the current number of *Liberty* to 500 judges and attorneys in that conference.

A NEW YORK lady agent for *Life and Health* wires as follows: "Kindly rush 400 January *Life and Health* to Syracuse, also 300 to Utica. Want them by Monday, January 4." Have you seen this number? Hurry in your order. A good seller!

READ what Senator Perkins of California, Judge Simmons of Tennessee, Senator Works of California, and Senator Clapp of Minnesota have to say of our religious liberty principles and of *Liberty* magazine. See the current issue of *Liberty*.

WHY not pick out the names of ten of your friends, near you or far away, and ask us to mail to them one copy each of the December and the January *Protestant Magazine*. Send \$1.00 for the 20 magazines. We will do the work. Write your tract society today.

REV. RANDOLPH H. MCKIM, rector of the Church of the Epiphany, Washington, D. C., writes his approval of the "Protestant Catechism" feature of the January *Protestant Magazine*. He says: "I have read the 'Catechism' in the *Protestant Magazine* with great interest and with strong approval. It is admirably done. Wishing you and the *Protestant Magazine* a prosperous New Year, I am." Letter dated Jan. 2, 1915.

THE District of Columbia Conference has decided to unite with the North American Division Religious Liberty Department in circulating 900 copies of *Liberty* each quarter among the United States Senators, Representatives, and other molders of public opinion at the capital of our nation. If you wish to help in this good work, it will cost you only \$1.00 to send *Liberty* to FIVE of these persons of influence for one year. Send the order to your tract society. We will furnish the names of legislators, public-school teachers, attorneys, judges, as you may prefer.

A PROMINENT wholesale merchant of Albany, N. Y., writes: "I have had several discussions with Roman Catholic friends, and have invariably 'knocked the bottom' out of their arguments with facts taken from your excellent *Protestant Magazine*. Have read a number of anti-Catholic magazines, but have never found any that treats the subjects in as dignified a manner as do you."

REV. WALLACE RADCLIFFE, pastor New York Avenue Presbyterian Church, Washington, D. C., writes thus of "A Protestant Catechism," found in the January *Protestant Magazine*: "I want to express to you my thorough appreciation and enjoyment of your 'Catechism.' It promises admirably, and will be a very instructive and efficient agent in our work." Letter dated Jan. 5, 1915.

## MAKING *the* HYGIENIC MENU ATTRACTIVE YET INEXPENSIVE A SYMPOSIUM



### HOW TO MAKE THE MENU MORE ATTRACTIVE YET INEXPENSIVE

George E. Cornforth

**T**HE first thing needful is to become more capable in the preparation of wholesome, palatable food—to acquire greater skill in preparing the common dishes so that they will taste better. This skill can be acquired by studying the instruction given in a good cookbook of healthful cookery, and in *LIFE AND HEALTH*, and by practicing according to that instruction, trying every time a dish is prepared to make it better than ever before.

To make meals more wholesome means economy, because it means better health, and better health means greater efficiency for work, less loss of time from work, and less paid out for doctors' bills. "The greatest economy is health."

Meat is the most expensive part of the average bill of fare. More nourishment can be bought for a given sum when buying nonflesh foods than when buying meat. "From one fourth to one half the

money spent for food goes to the butcher and usually the smaller the income the larger the proportion spent for meat. Therefore the menu may be made less expensive by omitting the meat, and seems to us who are vegetarians that

is more attractive, too, not to have a portion of a carcass on the table. And we believe it has been pretty conclusively proved that better health is possible without meat than without it. Therefore to do without meat means economy on that score. Ways of preparing attractive meals which require no meat have been described in *LIFE AND HEALTH*. Adopting a nonflesh bill of fare will mean economy also in the expense of fat foods, and the nonflesh foods of this class are more wholesome—economy again from a health standpoint. Butter is an expensive article of diet, especially in cities where the best butter retails for about forty cents a pound, or perhaps more than that. Vegetable cooking oi-

Wholesome and acceptable substitutes may be used in place of some of the more expensive foods, as, for instance, meat, butter, and maple sirup.

The "staff of life" is the cheapest of foods. The thrifty housewife will provide a large variety of breads, and will prepare some of the expensive articles in the form of toasts.

The old-fashioned vegetables are economical, and the cook should know a variety of wholesome ways of preparing them.

The use of some of the dried fruits—prunes, raisins, apples, apricots, pears—to replace in part the fresh fruit, may add variety and cut the cost.

Avoid monotony by having a large variety of foods, and preparing them in unaccustomed ways; but do not have a large variety at one meal.

Give attention to the service, the linen, silverware, dishes, flowers. Garnishes. Music.

### A Taste of One of Five Up-to-Date Articles Upon the Above Subject, Found in the January "Life and Health"

How much depends upon the condition of a man's stomach! One meets cranky, sour-faced, irritable DYSPEPTICS at almost every turn. Walk right up to such people and offer them the January number of *Life and Health*. It will tell them about GOOD FOOD COMBINATIONS—the best things from FIVE EXPERTS. And don't forget to mention "For the Mother," a new department telling of "Uncomfortable Babies—Why?" "Whims of the Child;" "Artificial Foods for Baby;" "Faulty Feeding in Infancy;" etc. "The Consultation Room" is another new department. See "Foot-and-Mouth Disease," "Prevention of Tuberculosis," "Can Consumption Be Cured?" and FORTY-SIX OTHER articles in this PRACTICAL NUMBER. Send \$1.00 for 20 or \$2.00 for 50 copies TODAY. Sample copy, 10 cents. Postage stamps accepted.

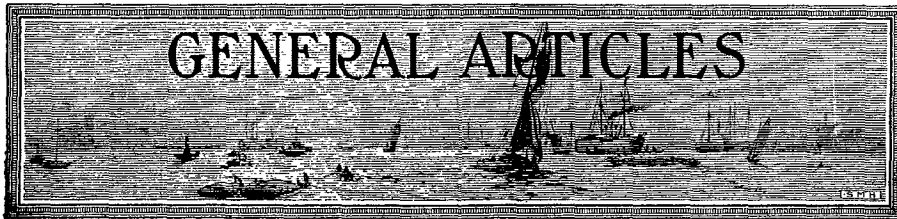
# The Advent HOLY BIBLE REWIND IS THE FIELD OF THE WORLD HERALD And Sabbath

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 14, 1915

No. 3



## The Architect's Plan

WORTHIE HARRIS HOLDEN

HAIL the glad new year with hope and  
 with cheer!  
 Hasten to swiftly his mansion uprear,—  
 Each month a story, and each hour a  
 stone,  
 Graven with thoughts thou must claim  
 as thine own.

Twelve stories high, and embellished  
 within,—  
 Tablet inscriptions of triumphs o'er sin;  
 Sculptures of art by the Master hand  
 wrought,  
 Themes which the angel host fain would  
 have sought.

When soon the King of all glory de-  
 scends,  
 Palaces crash as earth trembles and  
 rends,  
 Still will thy structure continue for aye,  
 Built for eternity each hour and day.  
 Portland, Oregon.

## The Gospel Call

W. LETTERMAN SMITH

"UNTO you, O men, I call; and my  
 voice is to the sons of man." Prov.  
 8: 4. It is the voice of Wisdom, even  
 of Jesus the Christ, who is the incarnate  
 wisdom of God. And he is calling unto  
 you.

### To Salvation

"All have sinned, and come short of  
 the glory of God." Rom. 3: 23. There  
 is no exception. Sin is a dreadful fact  
 and a universal experience. Salvation,  
 therefore, is the soul's greatest and most  
 pressing need. Salvation is of the Lord,  
 and of the Lord only; for there is "one  
 mediator between God and men, the man  
 Christ Jesus" (1 Tim. 2: 5),—one, and  
 only one. Hence the call to salvation is  
 a call to Jesus Christ. With confession  
 of sin, in penitence and faith, come just  
 now to him, and he will receive, pardon,  
 cleanse, and save you with an everlasting  
 salvation.

*Come now.* The gospel has only one  
 time—*now*. Burning earnestness knows  
 no other time. It knows no tomorrow.  
 God never looks with pity on the sin,  
 and never without pity on the sinner.

Misery is the recipient of mercy. The  
 miserable condition of the sinner com-  
 mends him to the merciful Christ. The  
 only refuge from God, the consuming  
 fire, is in God, the merciful Saviour.  
 Run unto him and be safe.

Great sinners may become great saints  
 through the grace and power of Christ.  
 The question is not, How do you feel?  
 but, Where are you standing? Are you  
 on the Rock? The Rock will not change,  
 the climate will. Christ does not change,  
 feelings do. Are you resting on feeling  
 or on Christ? Plant your feet upon the  
 unchanging Rock, Christ Jesus, that you  
 may endure forever.

Men have tried many devices to save  
 themselves. Perhaps you, too, have been  
 trying in some way to save yourself from  
 sin, from its tremendous power and ter-  
 rible consequences, but all in vain. Strive  
 no longer. Yield yourself to Jesus  
 Christ, who alone can save. Heed the  
 call, and come now to Jesus Christ for  
 salvation.

### ■ ■ To the Gospel Feast

The table of God's love is spread with  
 sweet, wholesome, satisfying refresh-  
 ment for hungry souls. Pardon, peace,  
 joy, hope, true and lasting pleasures, the  
 bread of life, the water of life,—these  
 rich blessings, purchased at the infinite  
 cost of the tears, the agony, the blood,  
 the death of the Son of God, are now  
 freely offered to you "without money  
 and without price." Isa. 55: 1-3.  
 "Come; for all things are now ready."  
 Luke 14: 15-24. It is the gracious invi-  
 tation of the Master of the feast, the  
 Lord Jesus, to you.

The door is now wide open, the table  
 is spread, the guests are assembling, the  
 spotless robe of Christ's perfect right-  
 eousness is ready for you, and the Master  
 of the feast awaits your coming. Thou-  
 sands are hurrying in. Press in with the  
 throng. Delay not, lest the Lord of the  
 feast rise up and close the door against  
 you, and you be left outside to perish  
 eternally.

### To Confession

Perhaps you have already accepted the  
 great salvation, and have come to the  
 gospel feast. If so, then your Saviour  
 would have you confess him before men;

and this you can do in three ways: (1)  
 By uniting with his church, coming into  
 fellowship and service with his people;  
 (2) by speaking for Christ; (3) by a  
 consistent Christian life. And so Jesus,  
 your Saviour, would have you an open,  
 confessed follower of his, and not a  
 secret disciple.

Does anything keep you from publicly  
 confessing the Lord Jesus Christ? If  
 so, can it be fear that restrains you?  
 But is it not better to fear the dis-  
 pleasure of the Lord than the sneer, the  
 scorn, the ridicule, or even the more  
 serious persecution, of men? Can it be  
 shame that holds you back? But have  
 you any reason to be ashamed of him  
 who sums up in himself all the excellen-  
 cies of earth and of heaven; of him  
 who was the manliest of men, the perfec-  
 tion of manhood, the flower of humanity,  
 the perfect One? O, surely not! Then  
 will you not come out boldly for him,  
 take your stand openly on his side, and  
 by his grace witness a good confession  
 before men?

### To Holiness

The call to holiness is a call to the  
 development of the Christian virtues, to  
 the cultivation and perfection of the fruit  
 of the Spirit, and to the growth of char-  
 acter and life into the likeness of the  
 perfect character and life of Jesus Christ.  
 Saved from your sins, this is now the  
 great work to which you are called.

Penitence is better than sin, but in-  
 nocence is better than penitence. "Keep  
 thyself pure." There are those who will  
 do anything for the religion of Christ  
 —write for it, fight for it, die for it,  
 anything but live for it. God may not  
 want you to die for him, but he does want  
 you to live for him. Man asks, Are you  
 fit to die? God asks, Are you fit to live?

In order to attain holiness there must  
 be, (1) Renunciation of all sin; (2) sep-  
 aration from the world; (3) surrender  
 of the whole self — body, soul, and spirit  
 — unto the Lord.

"Be ye holy." 1 Peter 1: 15, 16. This  
 is now God's call to you. Will you not  
 hear and heed, be filled with the Spirit,  
 live a life of faith in the Son of God,  
 and so make your life a power for good  
 in the world?

### To Consecration of Substance

Having given yourself unto the Lord,  
 you are called upon to consecrate unto  
 him all that you possess.

You cannot serve God *and* Mammon,  
 but you may and should serve God *with*  
 mammon; that is, take the money, tal-  
 ents, and worldly advantages with which  
 God has endowed you, be they little or

much, and dedicate them all to Jesus Christ, and use them in his service and for his glory.

Many, like the rich man of the parable, have much goods laid up for many years, but no goods laid up for eternity. He is poor indeed who has nothing but money. It is better to be rich in character, rich toward God, than rich in silver and gold.

If you keep back part of those things with which God has intrusted you, he will keep back the whole of the blessing. Our little, apart from Jesus, is little still; our little, with Jesus to bless and multiply, becomes much. Be not like Ananias and Sapphira, who kept back part; but give your all unto the Lord, as did the poor widow, who cast her all, even all her living, into the treasury of the Lord, and received the commendation and blessing of the Master.

#### To Service

Are you saved? If so, God had a greater purpose in saving you than your own salvation merely. It was his purpose that you might serve,—serve God and your fellow men. To desire only to be served is the spirit of the devil. He wants to be served. To serve is the spirit of Christ. He wants to serve.

How can those who have done nothing for God and their fellow men rest from their labors and have their works follow them? They have performed no labor to rest from, and have started no good works to follow them.

Live for God and work for God, and so serve him. Do good unto men, and so serve them. And what better service can you render unto your fellows than pointing them to the "Lamb of God, which taketh away the sin of the world" (John 1:29), and helping them on to higher, nobler, better living?

The world calls great those who are served; God calls great those who serve. Will you be of those who serve?

#### To the Marriage Supper of the Lamb

The Lamb's wife, the church, is being made ready for the marriage supper to be celebrated in the Father's house above. If you have obeyed the gospel call, you will be made welcome to this marriage feast.

The time is uncertain, known as yet only to the Lord himself, but you will be called in due time. Be always ready, therefore, with your lamp trimmed and burning. Watch, pray, wait, serve, so that when the Bridegroom comes you may enter in with him into the perfect peace and joy and bliss of the heavenly home, and there sit with him and with all the redeemed from among men at the marriage supper of the Lamb. Will you be there?



"If there is any better way to teach virtue than to practice it, I should like to know," says a keen and humorous thinker. The living epistle is still the one that never fails to be read, and to carry conviction with it."

## The True and the False Church

CLAUDE E. HOLMES

CARDINAL GIBBONS, in his book "The Faith of Our Fathers," which is now in its sixty-seventh edition, says that Christ was "pleased to stamp upon his church certain shining marks, by which every sincere inquirer could easily recognize her as his only spouse. The principal marks or characteristics of the true church are her unity, sanctity, catholicity, and apostolicity, to which may be added the infallibility of her teachings and the perpetuity of her existence."—Page 21.

The claim of the cardinal seems to be a reasonable and an assuring proposition. It is an easy matter, he thinks, to pick out the church today which bears these characteristics.

A noticeable and important fact of history, found in both secular and sacred annals, is that false teachers have been prevalent at all times. The apostle John in his message to the seven churches, which cover chronologically the period from his day to the end, sends warning of those who claim to be apostles and are not (Rev. 2:2), of those who are of the synagogue (church) of Satan (verse 9), and of false prophets (verse 20).

There is extreme danger that one may be deceived. For that reason God, through the apostle Paul, described a great power that was to counterfeit the true church. It was to be a falling away from the church of Christ, and was to continue along with it through its entire experience.

This apostasy is foretold in Paul's letter to the Thessalonians, and manifests itself as a power "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4. This "mystery of iniquity" began in Paul's day and is to continue until Christ's second coming. So it must be in existence at the present time.

In the light of this prediction let us examine the cardinal's rule. The pseudo-Christian church, by beginning in the apostle's day and continuing intact until the second advent, bears the marks of apostolicity, unity, perpetuity, catholicity, etc. In fact, this false organization bears all the marks of the cardinal's church. The cardinal says of indestructibility that "this fact alone stamps divinity on her brow." If this is true, then divinity is stamped on the apostate church; for it is still in existence, and has been since Paul wrote. This argument proves too much in this case.

However, there is one of his marks that should be examined closer, that of "sanctity," or "holiness," as he terms it. The mystery of iniquity claims to be God, and therefore must of necessity assume holiness and infallibility, etc. But we wish further to test the Catholic Church on this point of holiness.

What is holiness? How can we distinguish a holy church from an unholy one. To be holy the church must keep

holy that which God makes holy. In this particular the Catholic Church has made a great failure. It has ignored and made common that which God has made holy. Therefore it places itself outside the pale of the true church according to the cardinal's own words, and unconsciously stamps itself as the mystery of iniquity. For there are but two churches, the true church of God and the apostate church. History knows no other organizations that bear these marks of antiquity, indestructibility, etc., but these two. If the Romish Church is not one, it is the other. If it is not the incarnation of the mystery of godliness, it is the mystery of iniquity. The writer believes it is the latter.

Now for the proof: The fourth commandment of the decalogue (Exodus 20) states plainly that we should "remember the Sabbath day, to keep it holy." The specific day—the seventh—is then pointed out as the Sabbath, and directions are given for its observance.

By deliberately changing this institution established by the Creator, the Catholic Church brands itself as an unholy power. In attempting to excuse itself and support a counterfeit authority it places itself in a position that unquestionably reveals it as the mystery of iniquity.

Cardinal Gibbons says of the Pope:—

"The Pope, therefore, be it known, is not the maker of the divine law; he is only its expounder. He is not the author of revelation, but only its interpreter. All revelation came from God alone through his inspired ministers, and it was complete in the beginning of the church. The Holy Father has no more authority than you or I to break one iota of the Scripture, and he is equally with us the servant of the divine law."—*Id.*, page 149.

If this is true, then the Pope is in a serious dilemma, for the cardinal further says: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday."—Pages 111, 112.

If the Pope can only interpret what is already in the Scriptures, and there is no authority in them for sanctifying Sunday, what is the Pope but a usurper and a deceiver when he sets aside the Bible Sabbath for the first day? God's holy day is thus desecrated every week.

It may be argued that the church and not the Pope changed the day. From the viewpoint of Catholic writers there seems to be some question as to which of these two is the superior. However that may be, the Pope, as chief shepherd and protector of the church and its morals, is duty bound to correct the church in its digression from the plain revelation of God's Word. In thus departing from the divine law the church should be reproved and corrected by the Pope, and brought back into obedience to the fourth commandment.

Recently a Catholic editor said, "He who contradicts God's law clearly intimates his desire to set the Lawgiver

aside."—*Pittsburgh Catholic*, Oct. 8, 1914. That is exactly what the Catholic Church does in tampering with the law of God—it sets the Creator aside.

The Catholic Church bears all the marks of that apostate power which began in Paul's day and continues until it shall be destroyed at Christ's coming. Truly does a Catholic writer say, "The Catholic Church has not 'had her day'; her day will never come to an end until the world shall have come to an end."—*"Short Answers,"* page 115. The true church does not come to an end when the Saviour returns, but really comes into its own.

The church of God, while it has various shining marks which the apostate church must of necessity bear, or it would not be a counterfeit, will above all things be obedient to the revealed will of God. His law will be respected and implicitly followed. It is on this vital point that the Catholic Church fails.

Takoma Park, D. C.



### "Who Art Thou That Judgest?"

T. E. BOWEN

JUDGES deal with law. A judge is supposed to hear all arguments, and then render a just sentence according to law. He can deal with only those who have transgressed the laws of the land.

In spiritual matters God is judge. He is the one lawgiver, and by that one spiritual law passes sentence after all evidence is in, upon every man. "For we must all appear before the judgment seat of Christ." The sentence there rendered determines the case for either eternal life or eternal death. There is but one judge, one lawgiver, one spiritual law, by which all are judged.

None can judge in spiritual matters without being spiritual. One cannot judge perfectly without himself being perfect, and able to read the secret motives of the soul. No one has the right to judge another man's servant. From every standpoint, therefore, judging another in spiritual matters is completely ruled out. Very pertinent the question, then, "Who art thou that judgest another?" No one can do so without putting himself in the place of God, assuming the prerogatives of the Most High.



### Distinct Utterance

WILLIAM COVERT

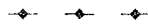
In the days of Nehemiah a very successful gathering of the people was held, and a splendid work was done, because those in charge did their work well. The scribe who reported the meeting attributed the success of the occasion to the excellency of the reading. He says, "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8. Such reading as here reported is surely entitled to favorable mention in the Bible. It is said, "All the people wept, when they heard the words of the law." It is true that the law con-

demned their conduct; but if the reading had not been distinct, the people would not have gathered the meaning.

The reader articulated distinctly, and spoke with sufficient force to be heard and to make his words understood. Whoever renders oral service of any kind in a public capacity owes it to those who listen to make himself understood. Let the voice be trained so that words will not be crowded together in a jumbled, indistinct way. Do not let the voice fall frequently, but keep it up so that each sentence will be full and complete.

The prophet, in giving instruction which would well apply to our lecture courses, said, "Make it plain upon tables, that he may run that readeth it." It should be so plain that a man who reads it may go on his way with no uncertainty; "he may run that readeth it." The vocal organs were intended for improvement. Notice how the babe has to train and practice that he may learn the art of speaking; and the person who serves the public with his voice needs to train that he may do acceptable service.

Accent, quality, force, stress, emphasis, inflection, pitch, cadence, time, pronunciation, all belong in reading and speaking. These are well blended in proper vocal utterance. He that serves the people acceptably with his voice should be master of the art, for he is to operate on an instrument made by the Master of all that is true in the finest arts.



### The Faith of Jesus—No. 5

H. M. KELLEY

WHEN EVE "cast away truth" she surrendered herself to Satan. As it was then, so is it now; faith is the test of discipleship. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:14, 15, 18. Infinite love was first revealed to fallen man when a promise of the Saviour was given, and faith to believe that promise was restored to him. Faith that accepts Christ as the Saviour of the world is the greatest gift ever given to man.

The Lord, in speaking to the serpent, the representative of Satan, said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:14, 15. The Seed is to bruise the serpent's head. This is the first promise of a Saviour. The precious blood of the Son of God was promised to atone for the sins of the race. Faith in the efficacy of his blood will result in the cleansing of the heart from sin. "For by grace are ye saved through faith." But before his blood can be applied, we must show our willingness to accept the atonement. This we do by believing on his name. But we cannot believe until unbelief is destroyed.

So Jesus said, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." Unbelief is a foreign seed that was sown the day when Eve yielded to Satan, but faith was given to retard its growth, and will finally expel it from the heart if the individual is fully surrendered to the Holy Spirit.

"When Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power."—*The Great Controversy,* pages 505, 506.

John said, "This is the victory that overcometh the world, even our faith." The first thing Adam and Eve surrendered to Satan was their faith, and they lost everything as a result. The first thing restored to man in the plan of salvation is faith, and it will enable us to overcome the world, and all the blessings of heaven will follow in its train. A careful study of the life and works of Jesus when he was on earth shows that in all he did he encouraged faith. Those whose faith was the strongest received the greatest blessings and did the most for him. Study the lives of the men of God in all ages, and you will find that the secret of their success was their faith in God. Study the history of the third angel's message, and you will find that it was started by men of faith; it is being carried to the world today by men and women whose faith is strong, and it will be closed up by those who "have the faith of Jesus."

Herrin, Ill.



### Our Saviour's Watch Care for His "Little Flock"

HANNAH J. BAKER

THE care a hen has for her chickens was strikingly illustrated in an account given in one of our daily papers a few years ago. A small stable with a lean-to was found to be on fire. A cow and a few implements were taken out before it was destroyed, but the next morning the family happened to think of a hen with little chickens that stayed in the shed, and went out to see what had become of them. They found the charred body of the hen still hovering her little ones, which were all alive and well.

Just before our Saviour made his great sacrifice on Calvary for us, he spoke of a hen's love for her brood as typical of his love for his "little flock," in these sorrowful words, as he wept over the doomed city of his love: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37. Oklahoma, Okla.



Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon?—George Macdonald.





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## EDITORIALS



### Will Jesus Go With You?

It is our privilege to enjoy constant companionship with Jesus. He has promised to be with his disciples "whithersoever" they go, "even unto the end of the world." Joshua 1: 9; Matt. 28: 20. These promises, of course, are on the condition that we walk in his ways; for "can two walk together, except they be agreed?" Amos 3: 3.

In determining where we shall go and what we shall do in the year now before us, it is well for us to submit each perplexing question to the test, Will Jesus go with me? That he will accompany me to the house of prayer and praise there can be no doubt. That he will be my companion in visiting the sick and needy in their distress I need not question. In all that makes for the upbuilding of my spiritual life or for the salvation of others I may know that I shall have his Spirit's aid. But there will be more perplexing questions to settle,—questions when inclination and natural impulse will hold parley with conscience. Our consciences will incline to the safer side, but the persuasions of the human heart will confuse the mind and deaden the sense of keen discrimination and discernment.

At such times it is well to submit the question to the test, Is this a place to which I can confidently ask Jesus to accompany me? Will he go with me to the exciting worldly sport, to the idle party of pleasure? After the occasion has passed, can I enjoy the same communion with him? Will prayer have lost its relish, the study of the Word its interest?

Too many, like Peter, are following their Lord afar off. They are seeking this world and its pleasures, and, at the same time, reaching out after the world to come. They cannot have both. "Ye cannot serve God and Mammon." In half-hearted service for Jesus there is little joy. Because of this half-hearted service many Christians are joyless and spiritless. They long for something they do not possess, for a pleasure they do

not experience, and to satisfy this craving seek the pleasures of the world. Such need to learn the joy of a life fully surrendered to God's service, the joy of a communion with the Master deeper and sweeter and more satisfying than any human companionship.

The service of the Lord is not a hard service. It may bring to us trial, sorrow, pain, anxiety; but with the trial will come sustaining grace, with the sorrow comforting solace, with the pain strength to endure. Like Paul and Silas, we shall have songs in the night of our sorrow, and rejoice that we are counted worthy to suffer for the One we love.

Love for our work or love for the one for whom we work transforms daily toil from servitude into willing service, and makes of us not slaves but freemen. Many men go forth daily to wearing, grinding toil; but love for wife, for children, for home, lightens the labor, and puts within the heart cheer and inspiration. Love for Christ will bring richer and deeper joy in service. For this joy of service let us seek. It will come through prayer, through surrender and consecration. It is for every disciple now and throughout eternity.

F. M. W.

### When They Learn That the Tithe Is the Lord's

A POOR Korean woman has found the truth. She had prayed for light, and just then an isolated member of ours came in and told her of the message. Instantly, as the Spirit flashed the truth to her heart, she decided to keep God's Sabbath. Then the truth came to her that not only was the seventh day the Lord's holy time, to be rendered to him, but the tenth of her income was the Lord's tithe, holy unto him. To know was to do.

"This woman has an income of only two dollars a month," Dr. Russell writes, "but she sent in seventy cents as tithe and sixteen cents as Sabbath school offering last week. She had never heard

a study on tithing, but read the third chapter of Malachi only."

Dr. Law Keem had just landed in Wuchan, to establish our first mission in the great province of Kwang-si. A man came from up the river, calling him to go three days' journey to a place where some had already begun to keep the Sabbath through reading. A visit was paid them, and a few weeks later a second visit. On this occasion twenty-three were baptized.

"Their faces all shone with new joy," wrote the doctor; and he added, "The next day, one man brought me \$1.80, which was his tithe, saying, 'After this, every ten loads of rice I have, I will give one to the Lord.'"

So they came, rejoicing in the saving truth, and recognizing God as the giver of all their little substance.

"One girl twelve years old came with her tithe also," says Dr. Law. "She sells peanuts on the street. 'From now on,' she said, 'every ten cash I earn I am going to take out one for the Lord.' The 'cash' is the little brass coin, worth but a fraction of a cent.

"It did my soul good," our brother wrote, "to witness such willingness to obey the Lord's instruction in this matter, though all are poor. They say this province is very poor, but we are beginning to think it rich in honest souls who are longing for the truth. O that we had more workers to search for these jewels!"

Thus in lands where there have been little light and few opportunities, we see the blessed truth causing new believers to give the Lord his own with joy.

W. A. S.

### "Rome Never Changes"—No. 9

#### The "Sacrifice of the Mass"

(Continued)

It was pointed out in the preceding article on this topic that the mass is regarded in the Roman Church as a true sacrifice, a propitiatory sacrifice for both the living and the dead; that, through transubstantiation, the thin, round wafer becomes the very flesh and blood, soul and divinity, of the Lord Jesus Christ, so that the wafer and Jesus himself are one and the same, the victim on the cross and the "victim" (so-called) on the altar of the Catholic Church also one and the same; that the sacrifice of the mass is a bloodless sacrifice, and is necessary in order to make complete the sacrifice offered on Calvary.

It was shown that if the sacrifice of the mass were a true and propitiatory sacrifice, and if Christ were in the wafer, then he has been offered many thousands of times since the institution of the mass, thus contradicting the Scripture declara-

tion that Christ was offered once, and only once, for the sins of men.

While it is declared that this "sacrifice" is efficacious for both the living and the dead, in practice it pertains chiefly to the dead; and it is through the love of the living for the dead that the sacrifice of the mass becomes a mine of wealth for the Roman system. Fabulous sums are turned into the coffers of the church every year by the living relatives of the dead in payment for the saying of masses. But those who know what the Word of God says in reference to the state of the dead, know that all the masses said since the system was inaugurated cannot change the condition or the prospect of one single soul that has passed beyond the portal of the tomb. The closing of the eyes in death closes the record of the life, and by that record man is judged worthy or unworthy of everlasting life. Says the preacher:—

"If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Eccl. 11:3.

By that we understand that man's case is ready for judgment when Death has laid its cold hand upon him. There is nothing that can be done then to change the record of his life. The rich man who has robbed the poor man, cannot, with that ill-gotten wealth, bribe the keeper of purgatory, and purchase a swift release from the place of punishment and a swift entrance into the mansions of the blest. Were that procedure possible, God would be doing for money (as if he needed money) what he would not do for justice. It is a common thing for the wicked and the selfish of this world to bribe officials and secure for money what they cannot secure, and are not entitled to have, by the plain rules of justice. But God is not to be bribed. He is not a corrupt official. He does not release some men and women from the pains of purgatory because they had, or their relatives have, plenty of money to pay for masses, and then hold other men in the fearful torments of that place of anguish and distress and unutterable pain because some one has not the money to pay for masses, or, having it, has used it for other things. Such a conception of God, of the attributes of his character, and of the principles of his government, is diametrically opposed to what the Bible teaches us of God and his character and his government.

As if anticipating that such injustice and inequality of judgment might some day be charged against the Almighty, the patriarch Job asks:—

"Doth God pervert judgment? or doth the Almighty pervert justice?" Job 8:3.

He does not give an answer. Surely such a question answers itself, as does

that other question, "Shall not the Judge of all the earth do right?" In another connection Job does make this emphatic declaration:—

"Yea, surely God will not do wickedly, neither will the Almighty pervert judgment." Job 34:12.

The psalmist declares of him that he "shall judge the world in righteousness, he shall minister judgment to the people in uprightness." Ps. 9:8. It is again declared of him that "justice and judgment are the habitation" of his throne. Ps. 89:14. The revelator declares that, at the day of final accounts God will "give every man according as his work shall be." Rev. 22:12. If there were such a place as purgatory, conducted as the Roman Church teaches that it is conducted, not one of these texts could be true. For, according to that teaching, men are not rewarded according to what their works have been, but according as they have been able to pay money to the priest for masses; and men are not judged according to the rules of justice and impartial judgment, but their ability to get through purgatory expeditiously depends upon the fortune they have left, and what their relatives spend it for. If it is spent for masses, the deceased goes through purgatory with comparative ease and in a comparatively short time; but if the relatives of the dead put his money to other uses, the deceased may remain in that place of torment for years or ages. What a charge is this against the justice and love of God! Why should masses be said to get souls out of purgatory, when those souls are in purgatory to be purified and made fit to enter heaven? Doesn't God know when their purification is complete? If souls are hurried through purgatory by the saying of masses, would there not be danger of their entering heaven before they were purified and fit to enter there? If purgatory is a place of cleansing, how can the payment of money expedite that cleansing process? Or are souls released from purgatory merely on demand of the priest? In that case, purgatory is not a place of cleansing, but of detention merely, and the price of exit is as many masses as the relatives can afford to pay for.

The doctrine of purgatory and the mass is thus seen to be self-contradictory and self-destructive. If purgatory is a place of necessary purification, the mass for the dead is out of place, and defeats the object of purgatory, by releasing souls on the payment of money when their purification is still incomplete. If souls, after their purification is complete, are kept in the torments of that place because masses have not been paid for, the system contradicts itself again; for it is money and not purification that determines when the doors of that place

shall be opened for each individual soul.

There are numerous texts of Scripture which disprove the claims of the Catholic Church concerning the work which the mass is supposed to do for the dead. A few must suffice. If the dead are unconscious, there can be no suffering; and if there is no suffering between death and the day of final judgment, the pains of purgatory are a myth and have nothing upon which to operate; and masses for the dead cannot release the dead from pains they *are not suffering*. Speaking of man's condition in death, the patriarch Job says:—

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? . . . So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. . . . Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:10-21.

Job declares they shall not rise till the heavens be no more; but this does not imply that they shall never rise from the grave at all; for he says, "Thou shalt call, and I will answer thee." There is coming a time, at the last day, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . The heavens being on fire shall be dissolved." 2 Peter 3:10-12. That is the time of the coming of the Lord and of the resurrection, to which time Job's prophecy pointed forward. There was no purgatory in Job's day, so far as he knew.

"The preacher, the son of David," speaking by inspiration, bears this testimony against purgatory, and consequently against the mass as a propitiatory sacrifice for the dead:—

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5-10.

The psalmist also bears testimony against purgatory, and therefore necessarily against masses for the dead. In speaking of the death of man, he says:—

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

"In death there is no remembrance of thee." Ps. 6:5.

Not even David, the servant of the Lord, the sweet singer of Israel, had regained consciousness at the time when Peter gave his great Pentecost sermon; for Peter, speaking by inspiration of the Holy Ghost, says, "For David is not ascended into the heavens." Acts 2:34. That is the testimony of him whom Rome claims as the first pope, and it ought to settle the question with Catholics especially as to whether men go to heaven before the day of final judgment, or whether they can be helped out of purgatory and into heaven by masses said in their behalf; and the testimony from Job, Psalms, and Ecclesiastes, and other scriptures ought to settle the question for all Christians as to whether there is a state of consciousness, in either misery or bliss, between death and the resurrection.

The dead are sleeping, awaiting the call of God. They will come forth in the resurrection, "some to everlasting life, and some to shame and everlasting contempt," to go down in the "second death" to everlasting oblivion. That is the plain teaching of the Scripture; and that being true, the "sacrifice of the mass" is entirely outside the program of the Almighty. Money paid for masses is money wasted. God cannot be bribed to alter judgment in the cases of the dead because of money paid to any one on earth by the living, or bequeathed to any one on his own behalf for that purpose.

The claim that the mass is necessary to make effective the sacrifice on Calvary and the relation of the mass to Christ himself will be considered in another article.

C. M. S.

### Our Sanitarium Work

For the principles of health and temperance represented by our sanitariums Seventh-day Adventists have much to be thankful. Many connected with this movement are alive today, and in the enjoyment of health and strength, who, but for these principles, would now be in their graves.

This truth was forcibly illustrated to the writer some years ago at the first camp meeting which he ever attended among Seventh-day Adventists. It was held in Carthage, N. Y. Elders James White, J. B. Goodrich, and A. S. Hutchins were in attendance. One day these three brethren were together at the grocery stand. The conversation turned on the question of health. Addressing Brother Goodrich, Brother White said, "Brother Goodrich, step on the scales and show the brethren what health reform has done for you." Brother Goodrich tipped the scales at more than two hundred pounds. Brother White then

laughingly turned to Elder Hutchins and said, "Brother Hutchins, step on the scales and show the brethren what health reform has done for you." This Brother Hutchins did, remarking as the scales registered a little more than one hundred pounds, "Had it not been for the principles of healthful living given to this people, I should not weigh even as much as I do, and should undoubtedly long ago have been in my grave. It is to these principles I owe my life at the present time, and their observance has enabled me to work for years while many of my fellows with the same measure of natural strength have fallen by the way." And this has been true in the experience of many readers of this paper. It has been true in the experience of the writer. He feels that he owes much to the principles of healthful living, as poorly representative of them as he has at times appeared.

Our sanitariums are doing today an excellent work in the promulgation of these principles. The writer recalls with much pleasure the physical salvation afforded him through the blessing of the Lord at the Boulder-Colorado Sanitarium when he was driven West years ago on account of his health. He acknowledges with gratitude the harborage afforded him by the sanitariums at College View, Nebr.; Walla Walla, Wash.; Portland, Oregon; St. Helena, Glendale, Loma Linda, and National City, Cal., when at various times in his journeyings he has stopped for a few days of rest and recuperation. These institutions, with others not mentioned, are doing, in their respective fields, noble work in the promulgation of health principles, and in the training of earnest young men and women to go out as messengers of light and blessing into this sin-cursed and disease-cursed world.

Recently it was the writer's privilege to spend a number of days as a patient at the Washington Sanitarium. Here he found the same spirit of efficient, kindly ministry which he had met in the other institutions. His condition was not so serious but that he was able to mingle freely with the Sanitarium family, both the guests and the workers, and to observe carefully the methods employed and the attention given to those seeking relief. To our people in the Central East he can most heartily recommend this institution. It is in charge of an excellent medical faculty. Dr. H. W. Miller as medical superintendent and Dr. R. Irvine as house physician, with Dr. Margaret Evans Stewart in charge of the city treatment rooms, and Dr. E. Elliott at the city dispensary, constitute the force of physicians directly responsible for the work in the main institution and for the work in the city of Washington. The writer knows from his own experi-

ence, and from much longer observation, that the services of these physicians are efficiently and conscientiously rendered, and that those who commit themselves to their care for medical attention receive painstaking service. Many serious surgical cases have been treated with excellent success.

Associated with the work of these physicians is that of the general manager, W. T. Knox; assistant manager, C. E. Hammond; chaplain, J. N. Anderson; head nurse, Mrs. Stella Slaten; matron, Miss Hulda Olsen; and cashier, Ellis Workman. Associated with these, and forming the larger number of the Sanitarium family, are other earnest young men and women who have either been trained as nurses or are now attending the nurses' training school.

The Sanitarium is well equipped, and thus well prepared to afford necessary care to the sick. Special attention is given to the diagnosis of each case. By physical examination, laboratory tests, X ray, etc., the causes of disease are traced to their origin and the actual physical condition determined. This thorough examination affords a knowledge for appropriate prescription and treatment.

In the Sanitarium there exists an excellent Christian spirit of unity and cooperation. Our brethren and sisters in this institution are united in the carrying forward of their work. A sweet spiritual influence pervades the place, and this is the occasion for frequent remark on the part of even worldly guests who visit the institution. To the writer's personal knowledge a number who have visited this Sanitarium as guests have become acquainted with us as a people, and have dedicated their lives to this movement.

Our sanitariums afford a large field for missionary operation. To them come the high and the low, the rich and the poor, who have been brought to a place in their experience where they are sobered and thoughtful, ready to receive counsel and sympathetic ministry. What a privilege is afforded our sanitarium workers to labor for those who are providentially brought within their own doors, and what an opportunity is given to our brethren and sisters generally to direct to our sanitariums the sick and afflicted among their neighbors. Every Seventh-day Adventist should consider himself a representative of our health principles and of our sanitarium work. He should feel that in his territory he is an agent to represent to others in his own life these health principles, and he should stand ready when opportunity is afforded to recommend our sanitariums to the sick and suffering.

Our sanitariums in various parts of the country will be glad to furnish free



literature descriptive of their methods. Shall we not reach out to help these institutions? The workers in them need our prayers. Shut up within four walls day after day, ministering to the nervous, the petulant, the diseased in body and mind, they need a constant supply of divine grace to keep brightly burning in their own souls the love of the Master. Let us uphold our physicians and nurses by our prayers; let us cooperate with them in their endeavors to advance the interests of the work they represent. By so doing we shall be blessed not only in our own experience, but be the means in the hands of God of carrying the blessing of Heaven to those about us.

F. M. W.

### The Destiny of the Wicked

(Concluded)

THE Lord has declared that he will "put away sin" by the sacrifice which he made. Heb. 9:26. He came to "destroy him that had the power of death, that is, the devil," the originator of sin. Heb. 2:14. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. Sin is the work of the devil. It is this that the Creator is determined to destroy in the lake of fire. If we refuse to allow sin to be separated from us now, we must needs be destroyed with it in the lake of fire. The Lord loves and will save every sinner who repents, but sin he purposes to destroy, and this affliction we are assured will not rise up the "second time." Nahum 1:9.

Many other texts teach the same blessed truth. In "smoke shall they consume away." Ps. 37:20. "The fire shall devour them." Ps. 21:9. "They that forsake the Lord shall be consumed." Isa. 1:28. "The transgressors shall be destroyed together." Ps. 37:38. "Whoso despiseth the word shall be destroyed." Prov. 13:13. "He that hateth reproof shall die." Prov. 15:10. "They shall be as though they had not been." Obadiah 16. "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it." Isa. 47:14. No eternally burning hell; the very fire which consumes the wicked will itself go out; there "shall not be a coal to warm at." Nothing will remain but ashes.

In addition to these clear and unimpeachable statements of God's Word, we have placed before us some examples that will enable us to clearly understand what the Lord means when he speaks of the destruction of the wicked: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not

the old world, but saved Noah the eighth person, the preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemning them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2:4-6. These cities were utterly destroyed, completely annihilated, as cities. They are not still in flames; they have been totally consumed; they are extinct; they do not exist. The Dead Sea is said to roll over the place where they once stood. The inspired pen records that the destruction of these cities stands as an "ensample" of the destruction of the wicked at the last day.

Another writer bears similar testimony: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

Here again we are told that the destruction of these wicked cities is an "example" of the final destruction of sinners. We are told further that they suffered the vengeance of "eternal fire." Not that they are eternally burning, for the flames have long since gone out, but the fire is eternal in that the effect is eternal. The cities were destroyed forever. In like manner will all the finally impenitent be "punished with everlasting destruction" from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9. Surely these scriptures are conclusive in this matter, and settle beyond a cavil the fate of the lost.

But some may say, Do not the Scriptures say that the wicked will go into everlasting punishment?—They do. "And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. This text is in perfect harmony with those already studied. The punishment for sin is not eternal life in misery, but death,—the second, awful death; a death from which they will never be raised; a death that will hold them in its fixed embrace forever. The wicked receive eternal death; the righteous receive the opposite, or the gift of God, eternal life. The beautiful harmony of this must be clear to all.

#### The Universe Will Be Clean

A glorious, triumphant scene, beheld in vision by the Patmos seer, should be noticed in this connection, as it has a vital connection with the topic under consideration, and bears further testimony in harmony with the foregoing position in reference to the fate of sinners. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and

honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. Here "every creature" in the universe is represented as praising the Lamb, and adoring him who sits on the throne. There is not a discordant note anywhere throughout all the created works of God.

Never since Lucifer was cast out of heaven, nor since Adam was driven from his Paradise home, has this been true. There has been a controversy ever since the author of sin entered to mar the handiwork of God. Satan and his angels have been at war with the government of heaven, and he succeeded in leading this planet into revolt also. Rebellion is here. The law of God has been despised, and his Son been hated and set aside. "Every creature" does not now praise God, neither could this text ever be fulfilled if it were true that there was an ever-burning hell somewhere on the outskirts of creation, in which myriads of human beings were to suffer, wail, and gnash their teeth in torture and unspeakable woe through numberless cycles of time, as long as God himself would exist. But the Lord declares that there is a time coming when "there shall be no more curse." Rev. 22:3. There will not be, then, an endless lake of fire and brimstone in which millions of lost souls will through countless ages curse and blaspheme their Creator. No such foul blot as this will remain to mar the creation of God.

Every unrepentant sinner will pass under the dominion of the second death. Every incorrigible being will be destroyed; every rebel voice will be stilled in the realms of the second death. Then, and then only, will be heard the glorious anthem of universal praise and adoration which the revelator records. Then the prolonged controversy will be ended. Sin will have been blotted out. Satan, fallen angels, and sinners will have been destroyed. The gospel will have gloriously triumphed. God's universe will be forever clean, and joy and gladness will fill every heart throughout the illimitable realm of the great Creator. Then those who have by faith laid hold upon the abundant life which Christ has promised to the believer, will be found a triumphant company, clad in immortality, and with joy and inexpressible happiness will praise and adore their Redeemer through all the ages to come. Shall not we be there? G. B. THOMPSON.

#### Sifted for Action

THE Lord's purpose in sifting his people before beginning any specially important campaign is significantly suggested by the natural process of sifting, which removes the chaff from the wheat, or the bran from the flour.

It is the separation process by which

the undesirable portion is removed, and the desirable, unmixed with that which is light and chaffy, remains for use. Wheat is sifted before sowing, to remove the tares and weeds from the seed. So the Lord sifts his people for the purpose of removing the aliens who are not prevailers with God, from the true seed of Israel, before advancing upon the very citadel of the powers of darkness. Such campaigns require steady, loyal action on the part of every one engaged, in order to insure victory.

The early church was sifted before Pentecost. But the Lord gave assurance that not one grain of wheat should fall to the ground during the process. The sifting was not merely collective, but it reached each individual. Christ said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." All who have read Peter's experience at the time of Christ's trial and crucifixion, and compared his cowardice and disloyalty at that time with his fearless loyalty afterwards, can readily see that the sifting process had removed the undesirable elements from Peter's character. When the early church had been sifted, it was prepared for the outpouring of the Holy Spirit in the early rain, and it gave God the glory for what was accomplished through its mighty power.

#### Gideon's Army

Gideon's army illustrates the process by which men who are not whole-heartedly devoted to the advancement of the Lord's cause are sifted out. Tests were applied under the direction of Christ, the head of the church, who knows men's hearts. These tests revealed the character of Gideon's army of thirty-two thousand men, with which he was to meet the vast host of the Midianites. The company seemed small to begin with, but the Lord said there were too many for the conflict in which they were called to engage. The reason there were too many is plainly stated. There were never too many loyal Christians enlisted in the Lord's campaign, but there were too many who were seeking self-glory. They were lacking in faith, and would hinder instead of strengthen the work in advance moves requiring implicit faith in God and the plans of campaign he chose to lay for the accomplishment of his all-wise designs.

The first test removed one class, the second another, and so the sifting process continued until the worldly, the unbelieving, the indifferent, and all seeking self-glory were sifted out. This sifting process, which reduced Gideon's army from thirty-two thousand to three hundred, was a trying time for the three hundred loyal ones who remained.

They saw their comrades with whom they had trained and marshaled for the

campaign, leaving the ranks. Company after company dropped out. All who were leaning upon the arm of human support turned back when they saw so many with whom they had touched shoulders in the ranks return in fear. When the sifting work was finished, only those with unshaken faith in God remained. The company was small, but it was unconquerable because of its relationship to God. The method of campaign seemed unwise and certain of defeat to the unbelieving company left behind, but the battle was not theirs, but God's. Through faith this sifted, tried, and loyal company of only three hundred men, won one of the most notable battles of ancient history. When the unbelievers who were sifted out were predicting sure defeat, God was just ready to inaugurate a victorious campaign.

R. C. PORTER.

#### Religious Vulgarity

UNDER this heading J. H. M'Ilvaine, D. D., contributes an excellent article to the *Lutheran* for Nov. 12, 1914. While recognizing the power for good which is connected with some of the religious movements of the present day, he deplores very greatly some of the methods which are employed by these organizations and by popular revivalists in carrying on their work. Some of these workers he feels have fallen into the mistake of—

thinking that religion, to help the man in the street, must be brought down to the level of the man in the street. If the man in the street is vulgar, religion must be vulgar; if he is irreverent, religion must be irreverent; if he is slangy, religion must be slangy; if he likes the sensational, the spectacular, the theatrical, religion must be sensational, spectacular, theatrical. If he prefers the vaudeville to the church, vaudeville methods must be introduced into the church.

But the object of religion is to lift men up, and it can only do this from above. Religion must indeed reach down to the streets and the very gutters, but must keep its hold on the skies. If it loses its hold on the skies, it can never lift men from the streets and gutters. If religion itself becomes irreverent, how can it teach men reverence, which is the soul of religion? If religion loses its own soul, how can it save the souls of men? What shall it profit religion if it gain the whole world and lose its own soul?

Of the familiar address with which some revivalists approach God, this writer declares:—

Is it reverent to treat God, to speak to God as one does to the man in the street? Because you say to the first man you meet, "Good morning, how do you do?" is it reverent to say, "Good morning, God, how do you do?" Because you give to a man or woman of more or less distinction the Chautauqua salute, is it reverent to wave your silly handkerchief to God? Because you use slang with the man in the street, is it reverent

to use slang to God? to say, "God, do you get me?" "God, you must be stuck on this fine body of ministers;" "God, it must make you crazy to see so many converted to you;" to ring an imaginary telephone and say, "Hello, God, this is ——" Is it reverent in the midst of prayer to Almighty God to burst into a laugh and to say to the devil, "Ha, ha, old man, you're up against it now," and to take the attitude of a prize fighter and spar with an imaginary devil, and all in the name of prayer? I say that is not prayer, but buffoonery in the name of prayer.

The Lord Jesus Christ is our friend and brother. He has come down from the mansions of glory into the conditions of our manhood, that he may lift us to his glory; but he is the Son of God, very God of very God, the King of glory, King of kings, and Lord of lords. Is it right or reverent to rob him of his majesty and glory by common, coarse familiarity? If I had the honor to count among my friends the king of England, would it not be insufferable vulgarity to call him George, and to go about speaking of him as George? What then can we say of such prayers as the following? "Well, Jesus, I was in a sick home yesterday. The lady said she hadn't time to read my sermon, but the nurse read it to her every day. Thousands all over the world are reading the sermons published in the newspapers." That is not prayer; that is advertising.

The beautiful parable of the prodigal son, the most exquisite picture that the world has of God's relation to men—does it gain or lose even for the man in the street, to turn it into slang and make it ridiculous? "The son said, 'Come, divvy up, I'm tired of this, pass over the mazuma, see?'" and the father tumbled to it, and said, "I get you." The beauty is gone, and this precious part of the Bible he would take from us. Does it help men to reverence God, to describe him as coming in judgment, going from the garret to the kitchen, and then in his dramatic presentation of God the speaker goes down on all fours, snoops under the pulpit, says: "Hello, what's this? A pack of cards? Throw it into the dump. What's this in the ice box? Beer? Throw it into the sewer. What's this handkerchief in the cupboard?" and a woman says, "It's my ball costume," and then there is a laugh.

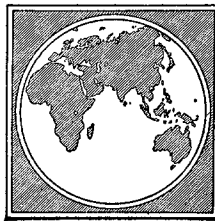
Does it increase our respect for Christ, to say, "This is the way that Jesus Christ preached: You lobsters, you four flushers, you false alarms, you excess baggage, you are a bunch of guys, and the whole bunch of you ought to be in jail. That is the way Jesus preached, and you preachers can learn a lesson to preach as he did." I say that is a slander and libel on the truest gentleman that ever trod this earth, and I wonder that no Christians in loyalty to their Master, with bowed and shamed faces, got up and left the place.

With the estimate of this style of preaching expressed by Dr. M'Ilvaine we are in hearty accord.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"



# THE WORLD-WIDE FIELD



## Through Siberia

(Concluded)

J. T. BOETTCHER

It took me three days to go from Manchuria to Irkutsk. My train went no farther, and the next train did not leave until morning. Brother Gnedjin and a friend of the truth were at the depot to tell me the latest news. All the men and horses had been taken, so that it was hard to get a cab. I stopped with a friend of ours and held a Bible reading.



THE CHURCH OF IRKUTSK, SIBERIA

Before we reached Irkutsk an officer came through the cars and asked for the passports. He was in search of Germans.

In Irkutsk we have twenty-two members. Somehow they have permission to hold meetings as often as they please. The house was full when I spoke. One Bible worker here was imprisoned some months ago because he advertised a meeting and preached from the Bible. The meeting was closed at once. He is still in prison awaiting trial. We do not know when it will be. The superintendent was left all alone in that great field, but he was willing to do his best.

Calls are coming from many places. I will quote from a letter which Brother Gobel, the superintendent of the Amur Mission, received while I was with him:—

“DEAR BROTHER GOBEL: The peace of God be with you as from the least of your brethren Pazink and Chomenko. We had expected you to come to us either the last of May or the first of June, but you did not come. Now we ask you to tell us why you did not come to see us. We are concerned about you. Did anything happen to you, or has some misfortune befallen you? Is it because you have no money? Please let us know. We will come to get you or come to you. But there are nine of us, and we cannot all leave our homes. Please do come after harvest and instruct us in the message.”

This is one of the many letters that

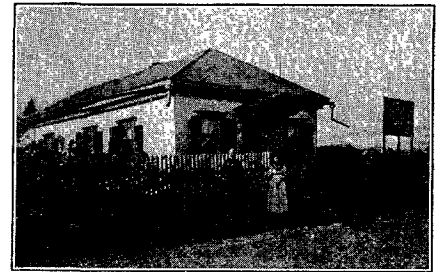
might be presented. During 1913 there were seventy-four members added by baptism and vote. Only four workers are being employed. This is a good record.

Monday morning, August 10, I went to the depot in Irkutsk, but was told that there was no place to be had on the train. I had to go, so I got onto the train and found myself in a compartment where were a number of children, a woman, and a Russian merchant whom I had met before. Objection was raised to this. After I had my luggage put up, I went out to say good-by to our brethren. Then I saw the Italian doctor and asked him if he had a place. He said, “Yes, and one for you, too.” I changed over quickly. The night before, the doctor was introduced by a Russian captain to the head of the police. These gentlemen caroused all night in Irkutsk, and were in a very humorous spirit. The head of the police ordered a compartment to be vacated when they came to the train, and this was done. I could see how God looked after me all the time; I felt sure he would, and so he did. I had a splendid place. We were the only two in the compartment during five days.

Sabbath morning, August 15, I was in Omsk, where the workers from the West Siberian Mission had come to counsel with reference to their work. One of the ministers came nearly six hundred miles by team. There is only one railroad in Siberia, and that goes east and west. We had meetings every day while I was with them. The fields were white and the crops splendid, but there were no men to harvest the grain. The women had to shoulder the burden. I saw them out in the fields mowing with the scythe as men usually do. It was very touching to see the soldiers say

farewell to their wives and children. They would hold on to their loved ones until the train was even in motion. War is a dreadful thing.

In the country around Omsk there were thousands of military tents pitched. In the city the soldiers were boarded free of charge. Nights and mornings great numbers of horses were brought to the river Irtysh to drink. Everybody knew that Russia was in earnest about the war. The stations were crowded with troop trains. All passenger trains, and even the express trains, were stopped. Only one mail train went each day, and this not on schedule time. These trains had to stop from five to thirty minutes at each station to wait for further instructions from some source. Trains and trains of soldiers went east and west. At the stations the people would come and ask for news. We gave them papers if we had them, but it was hard to get papers. I had never seen



OUR CHURCH BUILDING OF IMAN, EAST SIBERIA

Russians so anxious to read the newspapers. One would get a paper and read aloud, while the others would stand in large groups and listen to every word as if spellbound. This war has brought the people of Russia together in one common brotherhood; Jews, Poles, Esthonians, Tartars, Lettonians, and the Russian Germans stand side by side.

Our workers were cut off from the head office, and were already without money, so we counseled together, and I promised them that we would help them from Riga as long as we could, but told them that every minister would have to do with less and cut down all possible expenses. They were willing to do this,



CHURCH MEMBERS IN HARBIN, MANCHURIA

and to stand by the work even if they should have to work with their hands part of the time. I am glad that we have such a loyal class of workers.

I had planned more meetings in west Siberia, but thought best to go back to Riga without attending the others. Tuesday, August 18, very early in the morning I went to the depot to wait for the train. The Lord again helped me to find a place. By Friday morning I was in Samara, where we have one worker. This brother was at the station to meet me. I tried to get a ticket farther on, but was unable to procure one. No tickets were to be had. I tried all sorts of persuasive methods, but without effect; so I stayed in Samara, and held meetings on Sabbath and Sunday. Sabbath I baptized a young man, and two others promised to follow their Lord. Sunday afternoon a man who was a baker promised to close his shop and keep God's Sabbath day. I felt very thankful to God that I had had to stay.

Sunday, August 23, I prepared to go aboard a steamer on the Volga, at about 7 P. M., but it did not come until after midnight. Tuesday morning, at four, I was in Saratof, where I had a meeting with the workers and the president of the East Russian Union Conference. Some of the brethren were to go to a general meeting, but it was thought best that I should not go. After counseling about our present income, we fixed a new wage standard, cutting down the wages of all the ministers one third. If the money comes in as it usually does, we can keep going for a while. If not, we shall have to cut down still more.

Sunday, August 30, I was in Riga. I found that our bookkeeper here had gone. He and four other German brethren were sent to Orenburg.

The meetings in Riga were never better attended. The people are having most earnest thoughts. God will work good out of it all. Riga is as quiet as ever. If it were not for the newspapers, one would hardly know there is war. The first few days there was a run on the banks, but conditions are now normal again. A few builders have stopped their work, but others are still building. The prices on living articles are about the same as they were. There is a fine of \$1,500 for charging more than the price fixed by law. But the greatest blessing Russia is experiencing is the law which forbids the sale of alcohol. Every shop where liquor was sold is closed. Nothing in the form of intoxicating drink is sold. There are no drunkards to be seen anywhere, no singing or shouting on the streets. One is perfectly safe to be out at any time, for all the questionable houses are shut down. Crime in many places has diminished from fifty to seventy per cent. I wish these conditions might continue.

As yet we are not suffering, but if the war continues we shall have to call for help to provide our workers with what they need for their subsistence. But we hope our churches will be faithful and come to the help of the Lord. God is

ruling in the affairs of this world. Our trust is in him. We are one people, and must stand together in this closing work.

*Riga, Russia.*



## Securing American Passports

T. E. BOWEN

RECENT changes have been made in the laws governing the issuance of passports to citizens of the United States. We give below the most important of these revisions, for the benefit of missionaries abroad who may wish to renew their passports, as well as for those who may be contemplating going to some field outside the jurisdiction of the United States:—

APPLICATIONS.—A person who is entitled to receive a passport, if within the United States, must make a written application, in the form of an affidavit, to the Secretary of State. The application must be made by the person to whom the passport is to be issued and signed by him, as it is not competent for one person to apply for another.

The affidavit must be made before a clerk of a federal or State court within the jurisdiction of which the applicant or his witness resides, and the seal of the court must be affixed.

If the applicant signs by mark, two attesting witnesses to his signature are required. The applicant is required to state the date and place of his birth, his occupation, the place of his permanent residence, and within what length of time he will return to the United States with the purpose of residing and performing the duties of citizenship. He is also required to state the names of the foreign countries which he expects to visit, and, if any such country is at war, he must state the object of his visit thereto. The latter statement should be brief and general in form, thus: "commercial business;" "to attend to the settlement of an estate;" "to bring wife and children to this country."

Each application for a passport must be accompanied by duplicate unmounted photographs of the applicant, not larger than three by three inches in size, one to be affixed to the passport by the department and the other filed with the application. Photographs on cardboard will not be accepted.

The application must be accompanied by an affidavit from at least one credible witness that the applicant is the person he represents himself to be, and that the facts stated in the application are true to the best of the witness's knowledge and belief. This affidavit must be made before the clerk of the court before whom the application is executed, and the witness must be an American citizen, who resides within the jurisdiction of the court. The applicant or his witness must be known to the clerk of the court before whom the application is executed, or must be able to satisfy such officer as to his identity and the *bona fides* of the application.

Passports are not issued by American diplomatic and consular officers abroad, except in cases of emergency; and a citizen who is abroad and desires to procure a passport must apply therefor through the nearest diplomatic or consular officer to the Secretary of State.

Applications for passports by persons in Porto Rico or the Philippines should be made to the chief executives of those islands. The evidence required of such applicants is similar to that required of applicants in the United States.

NOTE.—An applicant who expects to go to Russia, accompanied by wife and children, should inform the department to that effect, and state the names of the wife and children so that they may be inserted in the passport, to conform with the Russian regulations.

EXPIRATION OF PASSPORT.—A passport expires two years from the date of its issuance. A new one will be issued upon a new application, and, if the applicant be a naturalized

citizen, the old passport will be accepted in lieu of a certificate of naturalization, if the application upon which it was issued is found to contain sufficient information as to the naturalization of the applicant. Passports are not renewed by the department, but a person abroad holding a passport issued by the department, may have it renewed for a period of two years upon presenting it to a diplomatic or principal consular officer of the United States when it is about to expire.

The application properly filled out, accompanied by one dollar and two unmounted photographs of applicant (also naturalization certificate, if a naturalized citizen), may be mailed to the Department of State, U. S. A., Bureau of Citizenship, Washington, D. C., giving the address to which the passport should be mailed, and the passport will be promptly forwarded. What is the charge of the clerk of the federal or State court for making out application we are not informed. Missionaries passing through Washington may secure their passports here by going in person to the State Department with witness, but it is desirable that application be made through courts in the vicinity of the applicant.

There are three forms of application blanks: one form for "native citizen," one for "naturalized citizen," one for "person claiming citizenship through naturalization of husband or parent." An application blank and complete rules governing issuance of passports may be obtained at clerk's office of courts mentioned above, or by addressing the writer, at Mission Board office.

*Takoma Park, Washington, D. C.*



## Thrilling Experiences in Mexico

E. W. THURBER

ALL the hardships of mission field work do not fall upon the foreign worker. Many times the native also is called upon to suffer for Christ's sake.

A short time previous to our leaving Mexico last spring, Brother Godinez, one of our native workers, came to this city, San Luis Potosi, with a bad cut on his forehead, and told us his experience. A few nights before this, four bandits, two of whom were armed with guns, came to the house about eight o'clock. One of them asked for our brother, and when he came forward asked him if he were a Protestant. On receiving an affirmative reply he demanded a hundred pesos. It was impossible to comply with this demand, and Brother Godinez told him so, which so enraged him that he felled our brother with a blow on the head with his gun, saying that he was going to kill him. Sister Godinez offered the bandits the few cents that they had in the house at the time. They cursed her, and asked if she was the wife of that Protestant. She replied that she was. They told her they would finish him, and then kill her for being the wife of a Protestant. She fell on her knees and begged them to spare him. Finally they told her to get up and they would not kill him at that time. They then took all the clothing, except what Brother and Sister Godinez were wearing, and whatever they saw that

pleased them, and went away, threatening to kill Brother Godinez if he did not leave that place and stay away. They said they did not want Protestants there; that they wanted only a good class of people — Catholics.

It was found out later that the men were relatives and friends of a woman, a fanatical Catholic, who has devoted her life to the service of San Jose, or Saint Joseph.

Sometime during the summer there was a fight close to our brother's house between two small bodies of soldiers. The bullets fell thick and fast. Nine of the soldiers were killed, and their bodies were left unburied. The roads were so unsafe at that time that Brother Godinez would climb the mountain by his house and follow along the ridge, to reach our three little companies of natives of which he has the oversight. This he did for some time, but he says that now it is quite safe in that part of the country.

Pray for this needy field, so near, and yet so foreign in all its ways. Its people are longing and struggling for better material things, and we must teach them the value of truly spiritual things.

*San Luis Potosi.*

◆ ◆ ◆  
**Brazil**

F. W. SPIES

Gleanings from our mail bag, September, 1914

**Para**

BROTHER RHODE, our first missionary to the Amazon region, writes:—

"We have arrived safely at Para, and like our new field of labor very much. Owing to the severe crisis that has palsied Brazil, as it were, for more than a year, and especially this section, and the further depression caused by the European war, times are hard and people very poor. But we believe the Lord has a people in this place, and we trust his help and guidance in finding them. The climate seems to agree well with us thus far."

**Pernambuco**

Elder R. Wilfart, of Pernambuco, says:—

"In spite of crisis, hard times, and failure of crops, caused by the recent heavy and continued rains, the Lord's work moves steadily on. Here in Santa Maria, also in Caruaru, souls are deciding in favor of the truth. Doors are also opening in Orobo, ten leagues away. I hope to baptize from twenty-five to thirty believers here in the near future."

**Alagoas**

Coming on down along the coast, word comes from Maceio, the capital of Alagoas, from our Bible worker there, that twenty persons are attending the Sabbath meetings.

**Bahia**

Elder Manoel Kuempel, of Bahia, says:—

"Next Sabbath, September 5, the Lord willing, we hope to baptize five persons here in Bahia. Among these are two brethren who I believe will make workers in some capacity in the future. I shall encourage them in this purpose."

**Rio Espirito Santo Mission**

From Rio de Janeiro comes the news that the series of lectures conducted at the nation's capital at the present time are being well attended by the public, and that recently some have begun the observance of the Sabbath. The brethren are also making arrangements to begin tent work in this city of over a million.

Very good reports are also coming from the church schools at Serro Pelado and Mucury. At the former place Brother Peters and wife are conducting a good school, while at the latter place Brother Specht and wife are doing a good work.

**Minas Geraes**

Brethren R. M. Carter and Henrique Simao, who have been laboring in the book work in and about the city Juiz de Fora, in the state of Minas Geraes, report open doors and a number keeping the Sabbath in that section. Brother Carter writes:—

"Never had I passed a week in this work that gave me so much joy as did the last week. In our book work we found four more families keeping the Sabbath. It would certainly do you good to get acquainted with the new brethren and see their enthusiasm and zeal for the truth. We now have here, in and near Juiz de Fora, eight families keeping the Sabbath, numbering together more than thirty persons. It is a pity that there is not a minister available who can take up this work, for there are still others interested."

NOTE.—Elder Waldemar Ehlers, who was appointed to this field, has not yet been able to return from Germany, owing to his health and to the war now raging in Europe.

**Sao Paulo**

Toward the close of August a second baptism took place at Santo Amaro, near the city of Sao Paulo. This time seventeen believers were buried with their Lord by baptism. Yesterday, October 3, eight more were baptized here at Sao Bernardo. Elder Boehm, who is laboring in the interior of Sao Paulo and who recently baptized seven persons, writes, "We shall soon be obliged to remove another partition in order to enlarge our meeting hall, for the membership has grown considerably of late." Others are preparing for baptism there.

**Parana**

Elder Sussmann writes from Curityba, Parana:—

"The work here continues in a very promising manner. Several new Sabbath keepers have begun coming to our Sabbath meetings." He further states that our War special, a magazine of twenty-four pages, has been a great help in gaining entrance among the better classes of people in Curityba, it being a good means of helping the people to understand the meaning of present-day events. One woman to whom Brother Sussmann talked about the truth, said, "Certainly the Lord sent you to our home."

**Santa Catharina**

Elder Rockel, president of the Santa Catharina Conference, in a letter just received, states that on his last trip he baptized ten into Christ, and that, in spite of the financial crisis, the work is progressing very encouragingly in their conference.

**Rio Grande do Sul**

Elder Meyer, president of the Rio Grande do Sul Conference, writes that he has just completed a trip of three months among the churches, during which time he enjoyed much of the Lord's blessing. He baptized twenty-three persons and received a number of others into church fellowship.

At present we are conducting a course of instruction for recruits for the canvassing work at Sao Bernardo. Nine candidates for this important branch of missionary effort are in attendance. We had expected more, but various causes kept a half dozen others away. The canvassing work has been fairly prosperous in spite of the present crisis, especially in Sao Paulo and Rio Grande do Sul. But in these days, when the factories have shut down or work only half time, and when the owners of coffee plantations must dismiss their help because they find it impossible financially to continue their work, the canvassers find that it requires more faith, more determination, and more effort to succeed. But they do succeed, as they go out trusting in Him unto whom has been given "all power," and who has promised to be with them always.

Of course these conditions materially affect our various treasuries, and according to present prospects our receipts will be considerably smaller this year than formerly. Still the Lord is helping, and the workers, almost to a man, are looking hopefully at the situation, trusting the Lord to open up the way before us from day to day. Receiving, as we do, good and encouraging reports from all parts of the field, we thank the Lord and take courage, knowing that this work will triumph over all obstacles. We ask an interest in your prayers.



**New Year: a Time of Joy**

'Tis a time of joy when New Year rides  
All up the land and down;  
For gladdened hearts make faces glow,  
When New Year dons its crown.  
Neighbors in new-born gladness meet,  
And strife is buried deep,  
Since New Year's cheer conceals all wrong  
'Neath snow, where daisies sleep.

'Tis a time of joy when New Year's bells  
Ring in good deeds and true;  
When heaven's own bliss comes down to earth,  
Heart comfort to renew.  
'Tis a thing sublime to rise above  
Burdens of grief and woe,  
And strive with loving hearts and hands  
The seeds of joy to sow.

—Addison Howard Gibson.



"THAT life is most worth living whose work is most worth while."





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.

### My Mother's Way

My mother had a happy way  
Of seeing every pretty thing.  
She always saw the sunset glow,  
The shadows floating cloudlets fling,  
A bud, a shell, a bit of moss,  
A dainty spray of cypress vine,  
Against the azure of the sky  
Where slender, leafless twigs entwine;

Saw tiny rainbows span the spheres  
Of shining dew on leaf and blade;  
A fragile insect's gauzy wing,  
The shifting play of light and shade  
In sky and cloud, on bluff and plain;  
A dove's smooth breast, the sumac's  
glow,  
The "little wheels" made in the pool  
By sparkling raindrops falling slow.

Midst closely nibbled meadow grass  
She spied a daisy still uncropped;  
She saw a fern, a pebble bright,  
A feather by some song bird dropped,  
A flower in unaccustomed place,  
The touch of color on the hill  
From autumn leaves by frost lips kissed,  
Beside the way of trickling rill.

The old, sweet childhood days are gone,  
My mother, now a memory  
From out the past — the dear, dear past;  
Yet o'er and o'er comes back to me  
With all its power for happiness,  
The wealth of cheer and peace it  
brings,  
The influence of her blessed gift  
Of always seeing pretty things.  
—Gazelle Stevens Sharp, in *Christian Advocate*.

### Practical Problems of Home Makers — No. 5

MRS. C. C. LEWIS

#### Topics for Parent-Teacher Associations

Your card speaking of the Parent-Teacher Association has been received. I am glad that you have started this association. I believe that if you are successful in having the members perform their parts, you will have very helpful meetings. In the near future I will prepare for this department a list of suggestions for programs. I have had some other inquiries about this same matter, and think that perhaps this will be the most helpful way of answering the question. However, I might suggest a few topics for you at this time: "What Shall Children Read?" "School Sanitation;" "Recess or No Recess — the Advantages and Disadvantages of Each;" "Right and Wrong Punishments;" "How to Obtain Obedience;"

"How May the School and the Home Cooperate to the Best Advantage?" Perhaps these will be sufficient.

It is not that we do not know a great deal about these subjects, but the advantage comes from studying these questions together, and thinking and praying about them. I should be glad to have a report from time to time of your meetings. This matter of parents and teachers coming together occasionally is one of much importance, and may mean a great deal to both.

As a rule, parents do not take enough interest in the school; that is, they do not visit the school and seek to understand the methods used, and realize the difficulties which teachers have to meet.



### Our Little Table, and How It Solves Some Home Problems — No. 3

MRS. VINA SHERWOOD ADAMS

HERE are some suggestions to mothers who are instructing a child at home. We often hear mothers say, "I can teach my child to read, but the progression in numbers is so slow that I can't make it interesting." Come with me to our little table and play numbers for a while. In a half-pint fruit jar we have some beans. There are red, jet black, and brown ones. How pretty they look! We turn them out into some pie tins. You are to take the same number of beans as I. I take up 2 red beans, place them in an even row on the table. You do the same. I then place 1 more red bean a short distance away. We all count silently and reach in our tins for enough red beans for our answer. Then I step to a blackboard or large slate on the wall and tell you, This is the way the chalk says it:—

Two and one are three.

$$2 + 1 = 3.$$

Sometime later in the day I shall place  $2 + 1 =$  on the board, and shall ask you to work it out in beans. When several days have passed and you have learned the number relations of several groups, I shall place this on the board for you to work out with either beans, corn, or blocks:—

$$2 + 2 =$$

$$1 + 2 =$$

$$3 + 1 =$$

$$2 + 1 =$$

Select red and yellow kernels. The red may be used for your answers.

Some other day as I am doing up my morning's work and you are fresh and bright, I shall call out occasionally to you some numbers, as  $3 + 1$ , which you may work out in red beans, then  $3 + 3$  black beans,  $4 + 2$  brown beans, etc. After a quick glance down the rows to see if every line is correct, I shall hand you some small square pieces of paper, and this time you may tell me how the pencil tells these numbers.

Today we order our groceries. Let us tell some number stories. I shall order 2 lemons at 2 cents each. The yellow kernels are our lemons, the red ones our pennies. I shall pay the grocer — for the lemons. Now you may tell me a story about 2 apples and 2 cents, and with your, corn learn if my answer is correct. Again, I see 2 windows on the south side of this room. On the north side are 3 windows. There are — windows in our room. Now you may tell me a number story about something you see. Busy mother, cannot you pare vegetables or apples and at the same time exchange a few number stories like these?

Perhaps I hear some mother say, "I'd feel foolish fussing around with corn and beans." Well, if you would, the children would not. They thoroughly enjoy the number play, especially when the groups are placed on the board to be worked out with objects. Many a busy half hour can be spent in this way without further aid from you than simply placing the numbers on the board, and glancing to see if results are correct. Subtraction, multiplication, division, and fractions may all be taught in this interesting manner.

My first reading lesson after learning my letters was —

I go up.

You go up.

We go up.

I've never forgotten it, it was so thoroughly drilled into my mind, though the words meant nothing to me. But how different are children taught now! When a child learns the word snow or hill, by pictures and every means possible he is led to see snow or the hill as he reads. So with numbers; when he sees the symbols  $2 + 1$ , he should see two objects and yet one other object, instead of the digits 2 and 1, which mean nothing to him unless he has caught the relation between objects and figures. Your older child who may be having a discouraging time with fractions in the fourth or fifth grade work, can be greatly enlightened as to the relative size of 1-3 and 1-6, or 1-8 and 1-4, etc., by taking him over this simple object routine. Unless the child understands these relations, fractions are merely a mechanical process which he must memorize if he ever does correct work in the subject. As I memorized my first reading lessons — lasting, perhaps, but most wonderfully uninteresting.

To mothers who may think they cannot arrange for time to instruct the wee folks in Bible or nature, let me give a thought which I read from the pen of a

successful mother on a farm, "Learn what things may be slighted and what things must not be crowded out" in conducting your social and household duties. Would it not be interesting if some of you mothers who have helpful ideas on the above quotation would write them out for publication, so the rest of us could profit by your experience?

If the editor thinks my missive to you worthy of publication, perhaps I can tell you some other time of more uses we make of our little table.

Should any mother care for a set of the animal pictures mentioned in the previous article, she should send within ten days after receiving this paper, fifteen one-cent stamps for postage and material, and I will gladly prepare them for her.

### Disguised Teaching

MRS. C. M. SNOW

A CATHOLIC priest said, "Give me a child until he is twelve years old, and I don't care what you do with him after that." This is a very broad statement, and yet it will serve to illustrate the mother's vantage ground of close association with her children during their most impressionable years. This is such a happy, holy time, and any thoughtful, practical mother will seek to make the most of it; for there is so much for the children to learn, and youth time flies so quickly.

Useful lessons in every vocation of life may be thoroughly taught when the children think they are only playing. A boy's parents who are endowed with mechanical genius will direct him in making toys and tools. Some corner may be considered his shop, even if the partitions are imaginary. When small jobs of mending or making are required, it will be rare sport for him to do the needed work if it is sent to Mr. Walter (or whatever his name may be) Carpenter. If knives need sharpening, or anything is to be done in the line of blacksmithing, it may be sent in the same way to one of the other boys, if you are so fortunate as to have several boys.

Lawn cutting falls to the lot of the young gardener. Even when at certain seasons of the year the whole family turn into gardeners, planting seeds or raking leaves, one of the children may be elected to the position of officer of the day, or the children may choose sides to divide the little company into rival teams.

Instead of lessening father's and mother's dignity to enter into a combine to thus make play of work, their influence with the children is magnified, and toil becomes pleasure. Home occupations are the greatest of forces, the most subtle, the most powerful, in the training of children and in keeping them in the home environment. By this means the parent may to a great extent influence the character and the future of his child. "Home occupations for the children when rightly conducted mean good behavior when young, strength of char-

acter when more fully grown. They are the groundwork, or foundation, of their whole afterlife, for in their work and play they are only performing, in miniature, the pursuits they will follow when fully grown. They are watching others older than themselves, and their whole 'vocation is endless imitation.' How important, then, is the occupation which employs their time!"

If there is sickness in the house, or mother or one of the children needs rest and quiet, the children will enter happily into the hospital game. Select one child for the doctor, another for the nurse; the others are patients. Thus valuable lessons may be taught along these lines, as well as the needed rest secured.

We cannot imagine any little girl without a family of dolls, however crude their framework. In caring for these, if rightly directed by mother, she can learn all the essentials of baby tending, and even laundering and dressmaking. With her toy stove and dishes she can learn to cook and serve meals properly. (And this is a good lesson for boys to learn also, and is becoming more and more required in camping parties, etc.)

A little later, mother may be company in her own home for a meal, or even an occasional day, and the little lady take full charge of the home. How she will enjoy it! And it will broaden her character and help her to develop into a self-possessed, self-reliant girl—one who will be a lifter, not a leaner.

In assuming the rôle of company, mother should not lounge about, but observe all the courtesies and etiquette that she desires her child to observe when she is some one else's company. She should personate with gentle dignity each character that she adopts in the game, realizing that it is a lifetime lesson to her child, whose whole "vocation is endless imitation."

A child learns without conscious effort, absorbs knowledge as plants do sunshine and air. Development of the mind should be as natural as growth of the body. If given the right materials to feed on, this will be. Teaching is in reality only furnishing mind food of proper quality and sufficient quantity.

The active mind of the child is ready to grasp at anything. It acts as continually as the heart beats. Then why not give it something worth while to think about? A skeleton in the medical student's room fascinated the little three-year-old boy. Soon he could name and locate every bone in his own little body. Before little Paul was two years old, he could name each of the one hundred birds in the colored plates of "Bird Neighbors" and "Birds That Hunt and Are Hunted." As soon as he was able to talk, he could repeat several beautiful poems that had been his lullaby as he nestled in my arms.

A lady whose literary advantages have been considerable, asked me one day if I did not run out of stories to tell my children. When I replied in the negative, she said: "I mean true stories.

Well, you will when they are older." I should not dream of telling my children an untrue story, but though her prophecy was made many years ago, it has never come true. How can it, when the world is so full of wondrous revelations in land and sea and sky? So many wonderful events have occurred in earth's history, and are taking place with such rapidity, that the fund is utterly inexhaustible.

The history and geography of this and other countries interest and educate little minds when personal history is woven in. The names of rulers and the stories of their lives; Bible stories; the struggles of famous inventors and what they accomplished; lives of authors, missionaries, generals; history of certain battles and sieges and conquests in earth, air, and water; the voyage, landing, and subsequent history of the Pilgrim Fathers,—where is the limit to our resources? Even the story of a little seed—the possibilities wrapped up in its tiny brown covering, its life in the ground and afterwards—possesses an interest for the receptive little minds surpassing that of fairy stories.

The beauty of this sort of teaching is that it is not restricted to set times and places. It fits in with work and play and rest and study and recreation, and it requires no effort on the part of the little folks, for they are human interrogation points: they *desire* knowledge, and information acquired in a conversational or semistory form is longer retained than if learned in a set lesson. For instance, my children will not forget who commanded the Medo-Persian army in the capture of Babylon, because I told them the story of little Cyrus's babyhood,—of how his royal grandfather, made envious by a dream he had before the child's birth, obtained possession of the infant and commanded a trusted servant to put him to death. Instead of carrying out his promise, Harpagus, the servant, privily intrusted Baby Cyrus to the care of a herdsman, who brought him up with his own children. Bits of biography of prominent historical characters like this invest them with a personality far ahead of the vague ideal that the name alone conveys.

Does this teaching take time and thought, and is it a bother? As child and as mother I have found it a delightful pastime, a rejuvenator of youth, a forget-me-not chain of hallowed memories binding to a peaceful, blessed association.

BE not afraid, dear friend! What of sickness? What of sorrow? What of failure? What of misfortune? What of death? Is not this God's world? Are you not God's child? Go forth into the new year with a brave heart. When fortune smiles, smile with her. When fortune frowns, smile the more, and trust in God.—*Rev. Dr. George L. Perin.*

"MENTAL butterflying" is a good descriptive of the thinking of many men and women.—*W. Hanna Thomson.*



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### "My Brother and I"

He is not perfect, neither am I;  
He's crying for aid, for help I would cry;  
He's needing my sympathy, I'm needy,  
too:

We must help one another whatever  
we do,  
For we must be brothers — my brother  
and I.

He's burdened with sorrow, with anguish  
I cry;  
But he's helping me, and so I must try  
To bury my heartache in healing his  
woes:

We must stand by each other, howe'er  
the fight goes,  
For we must be brothers — my brother  
and I.

We often are feeble, but strong is the tie  
That binds us together while swift the  
days fly;

Though often we stumble and frequent  
our fall,  
We must trust one another and love  
through it all,  
For we must be brothers — my brother  
and I.

O great Elder Brother! who feared not  
to die  
That all might be kinsmen under God's  
sky,  
Come journey thou with us. Though  
limping and lame  
And faulty and feeble and covered with  
shame,  
Thou still canst redeem us — my brother  
and I.

And when all the days of our voyage  
slip by,  
And we sail through the mist and shad-  
ows, be nigh

To gather the praise of our fast-fleeting  
breath,

To walk through the "valley and shadow  
of death,"

To save us and seal us — my brother  
and I.

— Selected.

### North and South Dakota

Nov. 17, 1914, I left Chicago to meet appointments in North and South Dakota. On my way to Kief, N. Dak., to attend a general meeting among the Russians, I stopped one day at Harvey, and visited the Sheyenne River Academy. This was my first visit to this place. I was glad to find the school doing well, with a full attendance. All seemed to be of good courage. In the Russian department, conducted by Elder S. G. Burley, there were seventeen Russians in attendance, and more were expected.

November 20, in company with Elder Burley, I started for my first appointment, at Kief. On the train we met Elder S. E. Jackson, the president of the North Dakota Conference, who was on his way to the meeting. Altogether

we spent ten days among the Russians. Along the railroad line between Drake and Max, a distance of about forty miles, we have six Russian churches. We remained at Kief four days, and had meetings in the forenoon, afternoon, and evening. We had a large attendance, including our own brethren, Baptists, and others. We dwelt upon the fundamental principles of the message, and what constitutes the truth of God for this time. There was a very hearty response to the truths presented. Of course my preaching had to be done through an interpreter, and as such Elder Burley proved very efficient. Elder Jackson was with us the four days at Kief.

From Kief we went to Dogden, where we spent two days. Here the meetings were held in the Presbyterian church. We then went to Max, farther west. The meetings were held in the Congregational church, which was packed to its utmost capacity. Some of the brethren from Kief met with us at Dogden and also at Max. It was a favorable time of year for them to attend, and the weather, too, was very pleasant, which also aided in making the occasion a profitable one.

I was deeply impressed with the needs of our Russian believers. The large majority of these brethren understand neither the English nor the German, and on this account they have very limited privileges. We are greatly in need of some means of communication by which they can be instructed more definitely in the principles of the message. They urgently requested that our Foreign Department publish a small paper in the Russian language. This is a question that really needs immediate consideration. It can readily be seen that with a very limited number of publications in their language, and with no means of communication, they are left very largely in ignorance of the progress of the work and of their relation to it.

In this part of the country, we have two ministers who speak the Russian language,— Elder Burley, whose time is taken up with the Russian department in the school a large part of the year; and Elder Litwinenco, an elderly brother, who does what he can to instruct and encourage the members. The Russian field in this country is a large one. We find communities, large ones, too, not only in North and South Dakota, but in many other States and in our large cities. Here is a great field for work, and we are in need of earnest, consecrated laborers to occupy it. It is a fruitful field, the efforts that have been put forth having brought excellent results; and we are glad to know that some young men among them are beginning to prepare themselves to enter the work.

I enjoyed this opportunity of becoming better acquainted with the situation and its needs. We left Brother Litwinenco at Max to follow up the interest. In different places a number of persons expressed their desire to join the church,

and the indications are that several will take their stand for the truth.

Some of our brethren, not being firmly grounded in the principles of the truth for lack of instruction, have been more or less a prey to teachers that misrepresented the truth. They are now beginning to discern the difference, and are obtaining a better understanding of the message. In consequence they will be more firm, and will take a more direct interest in advancing the work. Many have been negligent in paying tithes and offerings, and even in keeping the Sabbath. Humble confessions were made; and if these resolutions are carried into effect, we shall see a growth and advancement in both spiritual experience and numbers.

I enjoyed very much my association with Elders Burley and Litwinenco. Brother Burley went back to the school, but Brother Litwinenco will continue to visit and labor among the various churches.

On my return tour I stopped two days at our Danish-Norwegian Seminary, in Hutchinson, Minn. I found the school doing well, and all in good health and of good courage. The attendance is the largest this year that it has ever been. At the time I was there 115 were enrolled, and 112 were in actual attendance. There was an excellent spirit among teachers and students.

I next visited Swan Lake, S. Dak. In former years I visited that church quite often, but eighteen years had passed since my last visit there. We had some excellent meetings. Great changes have taken place. Nearly all the older members of the church are gone, a number having fallen asleep in the faith, and some having moved to other places; but the church is still a strong one, largely made up of the descendants of the early believers. Elder J. W. Lair was also visiting this church when I was there.

From Swan Lake I went to Ruthven, Iowa, where I spent Sabbath and Sunday, the beginning of the week of prayer. Here, too, we had good meetings. Then I spent one day with my brother, Elder E. G. Olsen, at Forest City, Iowa, returning to Chicago in the middle of the week of prayer. Here I united with the others in the work. The Lord came very near in all our meetings. At the South Side church, on the last Sabbath, we had a meeting that will long be remembered. The whole congregation consecrated themselves to the finishing of the work, and quite a number took their stand for the first time.

I also met with the church at Hinsdale, Ill., where we had an excellent meeting Friday evening. Nearly all present bore testimony, and it was an earnest consecration service. Good reports have come from the other churches in the city. We trust that this week of prayer will give a new impetus to the work throughout the land, and hasten the finishing of the message preparatory to the coming of our Lord and Saviour.

O. A. OLSEN.

### Giving the Message Through Foreign Newspapers

Nor only are newspapers in the United States and Canada opening their columns to our ministers and evangelists for the publication of our views of the European war from a prophetic stand-

point, but editors of papers in foreign-speaking lands are gladly printing contributions from our workers on this important subject.

It is very encouraging to hear from workers across the seas who through the agency of the secular press have been heralding the message of the soon-coming Saviour. The fact that they have been successful in having interesting articles on the war published, all of them pointing the reader to the fact that the great day of God is at hand, indicates that these editors realize that the views concerning the second advent of Christ are of more than ordinary importance. It also shows that these same editors, who mold public opinion, are anxious to give to their readers views of the meaning of this terrible slaughter that have more than a human interpretation behind them.

A brother in Quito, a large city in Ecuador, South America, where newspapers are published in the Spanish language, sends this encouraging word:—

"Undoubtedly it will interest you to know that the best daily paper in Quito has shown itself favorable to the extent of publishing an article in full on the subject 'Armageddon,' without any change with the exception of substituting a few words in order to make better Spanish."

Another worker, in one of the large cities in Peru, South America, also has met with success in getting a long report published as to the Biblical side of the war.

A brother in Portugal has met with excellent success in giving the message through the newspapers. In a recent letter he says:—

"I have already sent you six copies of a Portuguese daily paper, which has published many articles of mine. The titles are: 'The Destruction of Turkey According to the Prophecies'; 'The Last Universal War — Curious Indications of the Prophecies'; 'The Fall of the Universal Kingdoms — What the Prophecies Say'; 'The Place of the Last Universal War'; 'Spiritualism in the Light of the Bible'; 'Universal Peace.'

"We have learned of several that have read the articles, and have come to our meetings. At present we are not allowed to hold meetings at night. Very few are able to come in the daytime, except on Sunday, when quite a number come out. I expect to keep on trying this way to teach the truth."

Thus we see the Lord guiding his servants in various parts of the earth in taking advantage of this important avenue for spreading the truth for this time. Let others use this medium to tell the world of the nearness of the Lord's return while such excellent opportunities are offered.

WALTER L. BURGAN.

### Louisiana

TOGA.—We enjoyed a most pleasant and profitable season during the recent week of prayer. We decided to try the plan of inviting our neighbors to meet with us, and the invitation met with a hearty response. Old and young seemed interested, and the attendance ranged from fifteen to fifty. We followed the regular readings in the REVIEW AND HERALD, and the instruction given was received with hearty "amens" from the

leading religionists of the community.

The Methodist minister took part with us, invited us to his house for one of our services, and declined to take charge of the meeting, saying that he could not improve upon the regular reading for the day. He also proposed that we continue the work by holding a weekly neighborhood prayer meeting hereafter; that short Bible studies be conducted as an opening exercise; that these meetings be held at his home, which he gladly opens to us unless we accept invitations to meet elsewhere. Our first weekly service was held at the home of the Methodist steward. We have held a number of Bible studies there, and the family is deeply interested in the truth and anxious to hear more. The minister also has asked a great many questions, and is now studying "Thoughts on Daniel and the Revelation." One evening we conducted a study on the Eastern Question, which was well received. We believe that on the whole an excellent impression has been made for the truth, and our own souls have been greatly encouraged and refreshed.

S. F. REEDER.

### Saskatchewan

THE work of the Lord in Saskatchewan, Canada, moves forward encouragingly. The past year has been a strenuous one. Financial stringency and business depression resulting from the war have had a serious effect upon the economic life of this province; yet in spite of these things, progress has marked the efforts of our workers, and the tithes and offerings have increased wonderfully. This increase of funds for both home and foreign missions shows that hard times and material reverses cannot arrest the onward movement of the third angel's message.

Church institutes have been held in all our churches this winter. This has proved a most valuable help to our brethren and sisters, stimulating interest in home missionary work. In each place we found a real desire to draw near to God, and to consecrate all to the finishing of the work. The chief burden of many hearts is for victory over every sin, and a suitable preparation of life for the outpouring of the latter rain.

This awakening on the part of God's people is an encouraging signal that God is soon to visit his children with the promised blessing. Soon this mighty missionary movement will be clothed with the glory and power of the loud voice of the third angel. Heaven is waiting only for this people to come into harmony with its sovereign will, so that they may be trusted with the fullness of divine power.

The calls for ministerial labor from the various parts of this province are more than we can answer. Souls are being gathered into the fold as the result of the home missionary work of isolated members. Nine persons have just begun the observance of the Sabbath as the sequel to the earnest prayers and faithful missionary work of a country church of thirteen members. The co-operation of the lay brethren and sisters in direct soul-winning labor will prove the mightiest factor in the completion of the Lord's plan for man's salvation. May there be no slackening of the missionary zeal which is now taking pos-

session of hearts everywhere, till probation closes, and we are safe in the kingdom of heaven.

A. C. GILBERT.

### Iowa

DES MOINES.—Thinking that many of the REVIEW family who were formerly connected with the work in Iowa but are now scattered throughout the world-wide field, will be glad to know how the message is going in the capital city of the State, I am sending in a brief report.

It is about eighteen months since I came to Des Moines. The church numbers but few more than when I first began work, but the congregation has changed materially. Several names have been dropped; quite a number have been granted letters to join other churches; a few have united with us by letter, and there are more than a score of persons in the city keeping the Sabbath who have not yet identified themselves with us. There is a live interest, many are investigating our message, and the outlook for a large ingathering of souls during the year to come is good.

About forty years ago I began to preach this truth, and in all these years I have never seen the people so ready to read and investigate as they are at the present time. We are placing our literature in the homes of the people. Thousands of copies of the REVIEW Extra have been distributed, also a large number of tracts and announcements of our Sunday evening meetings. The congregations at our weekly services are increasing steadily, and the Lord is giving freedom in the presentation of the truth.

Personally, I have great reason to be thankful to God for his kind dealings with me and mine during the past forty years. Many of my brethren in the ministry have fallen, but the dear Lord has seen fit to spare my life, and also that of my wife. Our health was never better, our courage is good, and our hope in God and the speedy triumph of this truth grows brighter as the days go by. May the Lord baptize us all with his Holy Spirit for the finishing of the work.

WM. OSTRANDER.

### Brooklyn, N. Y.

THE Lord has been richly blessing us in this great city, and I suppose a few words are due our brethren and sisters; for we all are encouraged by hearing of the advancement of the work in any part of the harvest field. It is now six months since I began work in Brooklyn. Many experiences have come to us in that time. The summer's tent effort was one of the best I ever held, both financially and in the winning of souls. Since the tent meetings closed, Sunday night services have been held in the Central Y. M. C. A. Auditorium, and now we are opening meetings in Sonia Hall, Tollner Block, one of the finest halls in the city. In the meantime we have been seeking to buy a church building, but have not succeeded as yet, although we have several buildings in view.

The week of prayer was a most blessed occasion for this church. Victory came to many hearts, and wrongs were made right in many cases. Since then the meetings have been of a very deep spiritual nature.

Of special encouragement to us is the

record of the church clerk, which shows that sixty new members have been received into the church in the last six months. About twenty-five are still on the waiting list, and many of these will be taken in early this year, we trust. The clerk reported that members have been added at the rate of ten a month, or one every three days in the past six months. We are praying that this record will continue during 1915, and under the blessing of God we believe it will.

In the last six months the church has gone nearly one hundred dollars above its quota of twenty cents a week per member for missions. We begin the new year with hearts filled with courage, and a determination to carry the truth to as many of the millions in this city as possible during the year.

Well has the spirit of prophecy said that all through these large cities are many souls crying after the truth, who will give their all to the message when they hear it. When we think that undoubtedly but little more time is given us to work these cities, we cannot hold our peace. Brethren, pray for the work in Brooklyn, that God will give his people who represent the truth here, grace to stand as watchmen on the walls.

E. I. CARDEY.

### Seasons of Refreshing

THE young people attending our denominational schools are continually breathing an atmosphere of faith in God and of loyalty to his written Word, which is in marked contrast to the atmosphere that prevails in the educational centers of the world. But these generally favorable conditions for healthy spiritual growth by no means render less necessary those seasons of special refreshing when it pleases the Holy Spirit to manifest himself in power. Such a season was the late week of prayer for the teachers and students of Washington Missionary College.

Plans had been laid in advance to make the most of this annual spiritual feast. The readings were given daily at meetings attended by the entire school, and at the beginning the spirit of heart searching and of longing for a deeper experience was generally manifested. As the meetings progressed, the work deepened. The prayer bands, which included all the students, held daily meetings at which sins were confessed and put away, and definite victories were gained. Those who were enjoying a good experience themselves had their hearts drawn out for others who needed help, and much excellent personal labor was put forth. On Wednesday evening the gracious influences of the Spirit were very marked, and fifty young men and women came forward for prayers. Some of these had never before surrendered themselves to God. It was a meeting long to be remembered for the manifest presence of the Lord.

While the world is largely given to holiday making and revelry, it is well that our young people can have that deeper experience in the things of God which alone brings lasting happiness.

M. E. OLSEN.

## Missionary Volunteer Department

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

### Do Church Officers Understand?

Most of the letters received at the Missionary Volunteer Department office express gratitude for the special efforts now being made for the young people, and ask for suggestions and help. A recent letter from an academy principal says: "I believe the department by its consistent and constant work has done a great deal for our youth. I find that our workers generally are turning more to the young people."

Once in a great while we learn of some criticism or opposition. Friendly criticism we welcome, because it helps us to make progress. We should indeed be sorry, however, to know that any one opposes the general idea of our Missionary Volunteer movement, for we believe it is of God.

Recently a conference Missionary Volunteer secretary wrote: "The young people in our conference need a great deal of help and encouragement, especially from our church officers; but I find many who have little or no interest in the work, except to repress and hinder. They seemingly fear that if they grant the young people any privileges at all, they will run away with them; so think it better to grant none. As a result, some are crowded out of the society of the church." I was glad for this other word which he added: "In some places I find these conditions are due to misunderstandings." Aside from the spiritual lethargy with which Satan is endeavoring to stupefy us all, which of course always causes us to neglect the work, I feel that in most cases any opposition or neglect of the Missionary Volunteer plans must be due to misunderstandings. So I sometimes ask myself, "Do all our church officers understand?"

Years ago this instruction was sent us: "Very much has been lost to the cause of God by a lack of attention to the young. . . . When the youth give their hearts to God, your care for them should not cease. Lay some special responsibility upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong. Teach them to labor in a quiet, unpretending way for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God."—*Gospel Workers*, pages 278, 279. The Missionary Volunteer Department was organized to help our churches and conferences to carry out this instruction. We have abundant evidence that the results sought are being realized, to a limited degree at least. By the full and hearty cooperation of church and conference officers the denomination will realize more and more the blessed results of the special efforts now being made.

Let us as church officers ask ourselves again that searching question which the Master asked Peter that spring morning

by the Sea of Galilee, "Lovest thou me more than these?" And let us consider anew the admonition of Peter's risen Lord, "Feed my lambs." That blessed command still comes direct from the great heart of the Master to his undershepherds, bidding them to take care of the lambs—"my lambs." Many have strayed and been lost on the mountains of sin for lack of intelligent care at the proper time. But God is calling us back to our duty. He is saying to us, "No absorption in personal affairs, no interest in great church campaigns, nor even enthusiasm for the great missionary advance of the church, must take the place of careful, painstaking, and intelligent effort for my little ones."

But young people must be led, not driven. And what they need is encouragement, not scolding. When you see something that can be commended, commend it. "Just an earnest whisper in the ear of a young boy or girl who has given some stammering testimony, may decide the child's whole future."

And never be guilty of repressing their enthusiastic efforts to help, even though you feel that it might have been done better. Remember that young people like to have some definite tasks all their own, something they can point to as a Missionary Volunteer achievement—and in this they are not so different from their elders, either. "Any teacher knows that what the pupil does for himself and on his own initiative is worth, ten times over, the best and wisest that he can do for the pupil." So it is in our Missionary Volunteer work: we older ones might conduct the meetings and plan the work much better than inexperienced youth, but let us be careful not to do it; for young people, as others, must learn to do by doing.

Will not all our church officers for the year 1915 take time to study the young people's work, and to make special efforts for the lambs of the flock during the year? Will you not reread the article in the REVIEW of Nov. 26, 1914, "A Word to Church Elders Elect," and the articles on plans for 1915 in the REVIEW of Dec. 17, 1914? Below is a list of the Missionary Volunteer series of leaflets and the prices. Will you not procure such of these as you think will help you to understand the Missionary Volunteer work, or will be a help to your young people?

NO.

2. "From Which Fountain?" A leaflet on reading, giving a list of more than one hundred books worth reading. 2 cents.
3. "Early History of the Seventh-day Adventist Young People's Work." 4 cents.
4. "Organization." 3 cents.
13. "Guiding Principles for the Young, No. 1." 2 cents.
14. "Read, Think, and Pray." ¼ cent.
16. "Parents' Meetings." With special reference to camp meetings. 3 cents.
19. "Messages to Young People." Testimonies. 2 cents.
21. "Standard of Attainment" (revised). 2 cents.
27. "A Near-By Mission Field." 3 cents.
30. "Cigarettes and Success." 1 cent.
33. "Our Influence." 3 cents.
34. "The Cooperation Called for in Young People's Work." 3 cents.
35. "Marrying Unbelievers." 3 cents.
36. "Leadership." 2 cents.
37. "Under the Yoke of Service." 1 cent.
38. "What the Young People's Work Has Done for Me." 3 cents.
39. "How Others Fought to Win the Prize." 5 cents.

NEVER taper off a bad habit; break it at once. Disease grows as much by postponement of the remedy as by ignorance of it.—*Rev. William Watson.*



- 40. "The Morning Watch." Free.
- 41. "The King's Pocket League." 2 cents.
- 42. "What We Promised Each Other." ½ cent.
- 43. "Camp Meeting Missionary Volunteer Work." Free.
- 44. "The Marriage Altar." 2 cents.
- 45. "A Visit to the Schools in Nyasaland." 2 cents.
- 46. "With Our Missionaries During the Revolution." 2 cents.
- 47. "Personal Work." 2 cents.
- 48. "Secretaryship as a Life Work." 4 cents.

Order from your tract society.

And remember that the Missionary Volunteer Department is organized to help you in your efforts for the young. Anything we can do we shall gladly do.

M. E. KERN.



### The "Church Officers' Gazette"

THE *Church Officers' Gazette* is the open channel of communication direct from the General and North American Division Conferences to the leaders in our churches. It is the missing link,—something we have needed for a long time. The year's issue has demonstrated its great value to our cause. As its name indicates, its circulation is supposed to be restricted to church officers. And the complete success of the plan demands that it go to the *officers in every church*.

We have been cheered by the reports from many of our conference Missionary Volunteer secretaries, that *all* their society leaders are supplied. Now we are striving to bring about this condition in all the societies. Half of this paper is given to fresh material for the Senior and Junior programs, together with instruction on how to make the program and society work succeed. It is absolutely essential that every society have at least one copy. Two or three are better.

The Lord surely has a great ideal to be realized in our Missionary Volunteer movement, and he wants us to move on together for the accomplishment of definite results. We can do this as we study together.

What could be more important than that all our young people enter heartily, during the year 1915, into the studies outlined for our Missionary Volunteer programs — the great doctrines of the Bible and our missions? The subjects are being taken up, we believe, in a new and interesting way.

We appeal to our church elders, parents, and adult members (for it is to them we especially desire to speak in these columns) that they take an interest to see that the officers of the young people's societies are supplied with the *Gazette*, and that they all enter upon these important studies. Be sure to get the January number of the *Gazette*, and begin at the beginning.

Will not our older members, too, encourage the young people to prepare talks where the programs call for them, and never to read what was not meant to be read? One conference secretary writes: "Most gladly will I cooperate with you in the effort to make the programs 'talks,' and not readings. We have had good success in some places, and developed talent which surprised the young people themselves."

Aside from the Missionary Volunteer matter, the *Gazette* has special articles by the North American Division Conference officers on all phases of church

work, and full instructions and programs for the monthly home missionary day.

The price of the *Gazette* is 50 cents a year; in clubs of two or more, 35 cents. Order from the Review and Herald Publishing Association or from your conference tract society.

M. E. KERN.

## Medical Missionary Department

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

### Sanitarium Notes

THE New England Sanitarium, in Melrose, Mass., has had an unusually busy time of late, with a large patronage that included many very sick persons requiring nurses. A part of the time every room has been occupied, several of the rooms with two patients. Three things that have come to our notice may be considered closely associated with this prosperity: (1) The advertising matter used by the sanitarium, as far as we have seen it, is well written, nicely printed, and attractive generally; (2) unusual care is exercised in the selection of students for the nurses' course and other help, giving a family of workers that have sufficient age, natural ability, and general fitness for the work, insuring the best service possible; (3) the missionary purpose of the work is kept before the family, and maintained by suitable spiritual services within the institution and active service outside.

The Boulder-Colorado Sanitarium finds its work steadily growing in various ways. Its educational work for the public, in living reform, is producing results. Many patients are being led to see the importance of healthful living and to realize its benefits.

The advantages of the institution for the restoration of health are being more and more appreciated by a growing patronage. Every effort is made to make its work as highly efficient as possible in equipment and service.

The missionary activities of the sanitarium family are manifest in effectual service, and a splendid spirit of unity and harmony exists. Frequent meetings for prayer and counsel are held by the faculty, and the presence of God is realized. This must mean sanitarium success.

The Florida Sanitarium, in Orlando, Fla., reports a good year for 1914. For the coming year the outlook is most favorable. Among the recent improvements may be mentioned the new sun parlor and improved treatment rooms. The general surroundings have been much improved. The Florida Sanitarium is better prepared than ever to do good work.

The Nebraska Sanitarium, in Hastings, Nebr., is enjoying the growing confidence of the public. Its patronage continues to increase. Some of its workers are giving health lectures to appreciative and interested audiences in near-by places.

The Warburton (Australia) Sanitarium also reports a patronage that is growing. The influence of the institution is extending, and the public is gaining confidence in its methods.

The Kansas Sanitarium, in Wichita, Kans., has recently made a change in the business management. L. C. Christofferson, who has long and faithfully served the institution as manager, and who has felt the need of a rest, and possibly the need of a change in employment, presented his resignation. R. L. Carson, formerly secretary-treasurer of the Missouri Conference, was asked to take the position. Brother Carson is a good business man, and it is believed that he will make an able manager of the institution. The sanitarium work is giving satisfaction, and the members of the board feel that there is a bright future before it.

The Oakwood Sanitarium, in Huntsville, Ala., has elected Miss Etta Reeder superintendent of its training class. Miss Reeder finished the postgraduate course at the Washington Missionary College, afterwards connecting for a time with the Washington Sanitarium and then with the Florida Sanitarium. With several years' experience in nursing and with qualifications for teaching, she is well fitted for her present work. An invitation is extended to those wishing to enter the training class and thus secure the preparation offered our colored young people there. The sanitarium is well prepared to care for the sick, and its facilities should be utilized to a greater extent than is being done. The cooperation of our people is solicited in securing a patronage of such as should receive the benefits of the institution.

The Washington (D. C.) Sanitarium is launching an institutional organ entitled the *Sanitarium Exponent*. It will be an eight-page quarterly, devoted to the presentation of medical topics of current interest and sanitarium news. The X-ray department, which has recently been considerably improved, is giving excellent service. A good class of students has recently entered, and gives promise of a creditable representation of the interests of the institution. The Washington Missionary College and the sanitarium are cooperating in plans for the education and training of students desiring the benefit of the special facilities offered. The postgraduate course for nurses numbers several capable workers, who are appreciating the special opportunities offered in this course.

L. A. HANSEN.



### From Bulgaria

FROM a letter written by Dr. G. Era-main, Gumuldjiro, Bulgaria, we quote the following:—

"I am one of your brethren in Jesus Christ. Before the Balkan War, two years ago, under the Turkish rule I was the city physician of this town. I now hold the same position under the Bulgarian government. In two years we have had four changes of government, — Turkish, Bulgarian, Greek, again Turkish (revolutionists), and Bulgarian. Many persons were killed by sword, firearms, and by hanging. Towns and villages were burned, and the inhabitants destroyed. But in all these troubles and severe afflictions we were free, and the Lord used me to help the unfortunate and the desperate, and to speak words of consolation to those who were severely afflicted or bereaved of their loved ones.

"I have a Sabbath school with my wife and children. I give Bible lessons

and distribute tracts in Bulgarian, Turkish, Armenian, Armenian-Turkish, and Greek languages. From my personal experience I can say that the Turks generally believe that the end of the world is very near. They seem to believe this more firmly than most of the nominal Christians.

"May the Lord of hosts help you so to direct his work that it will meet Heaven's approval. Brethren, pray for all the work; pray for the Eastern field."

The doctor asks for a supply of temperance literature, which we shall send him.

of a large union conference can do the reading, few others ought to excuse themselves.

Elder A. R. Ogden writes: "We expect to have a workers' meeting in January, and will take up this matter, urging all our workers to take this Reading Course." This is in harmony with Elder Olsen's opinion that all our gospel workers should register for the new course for 1915.

All who desire the new "Gospel Workers" in limp leather should add fifty cents extra to their remittance.

W. E. HOWELL.

## Educational Department

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

### Ministerial Reading Course

This Morning's Mail

AN inventory of this morning's mail (January 3) shows a lively movement among our workers in reference to the Ministerial Reading Course. This one mail contains 12 reports on completing the course for 1914, and 12 registrations (paid up at \$5 each) for 1915, and 12 notifications that the writers will register shortly.

Words of appreciation in these letters are numerous. Here are some of the expressions used in reference to the Reading Course: "Exceedingly helpful," "much benefited," "a great help in my work," "greatly benefited thus far," "think it very profitable," "greatly needed by most of us," "expect much benefit from the books selected for 1915," "an uplift for the worker."

#### Who Should Register for 1915?

All who took the course for 1914 should renew their registration for 1915. Very few of these need an invitation. One of our reading ministers in California says, of the course, "It has crowded me at times, but it has done me good nevertheless, and I wish to continue in the good way."

Another says: "I have gained great benefits from a systematic reading of the books. I wish to be a member of the 1915 course."

Elder O. A. Olsen writes: "I am heartily in favor of this reading course, and shall do all I can to encourage others to take it. It would seem to me that all our ministers ought to take this course. I herewith inclose an order for \$5 for the books for 1915."

Some say we do not offer enough reading; but it is the desire of the committee to prescribe only a limited amount, and leave room for workers to select other reading in which they may be interested. The course for 1915 contains only about 100 pages more than that for 1914.

Some feel that they are too busy to read what is prescribed, but no one who put forth the effort in 1914 now feels to regret it. Elder E. E. Andross says: "I am so heavily pressed with my regular duties that it seems almost impossible for me to do this reading in addition to what I am doing; however, I have thought I would endeavor to do so this year. I shall be glad to have you send me the books." If the president

"YER heart is never so full of its own worries that ye can't crowd in a little care for them of other folks, if ye only think so," said Mrs. Roney, pausing over her washtub to answer the one who suggested that she had troubles enough of her own without attempting to carry those of a sick neighbor. "If ye crowd it so full that some of yer own gits crowded out, sure 'tain't no great loss. Anyway, it ain't the empty-handed folks that's helping others lift their burdens all along the road, if ye take notice; it's them with loads of their own to carry." — *Sunday School Times*.

## News and Miscellany

Notes and clippings from the daily and weekly press

— By repeating 1,086 Bible verses from memory, Helen Lynn, ten years old, won first prize in the annual church contest at Galesburg, Ill., on New Year's Day. Laura Moorehead was second, with 738 verses. The previous record was 635 verses.

— Since the passing of the Mann "white slave" act, 901 persons have been convicted, 136 acquitted, and 133 not prossecuted. About 3,000 more indictments are pending. The fines have amounted to \$138,000. The sentences have aggregated 1,557 years.

— The bill to restrict the use of habit-forming drugs has been passed in the national House of Representatives and goes to the President. It compels registry with the Internal Revenue Bureau of all physicians, manufacturers, and dealers who handle opium or its derivatives and similar drugs, and prescribes forms for written orders for certain drugs.

— The United States' gain in exports in the last three months totals \$60,000,000. Sixty-five vessels have been added to the merchant marine since the war started. Twenty-four of these are steamers, and the remainder are barks, schooners, and brigs. Their total tonnage is 216,725 tons. The gold exports for November, 1914, were almost double the exports for November, 1913.

— A new type of projectile which would scatter a white-hot mixture of molten steel over the object of attack, and at the same time permeate the atmosphere with a deadly gas which would make it impossible for fire fighters to approach, has been invented by John Hays Hammond, Jr. The United States government is conducting experiments with the new projectile at Sandy Hook.

— At the end of the old year, foreign statisticians computed that five months of the greatest war of history had cost the nations involved 6,000,000 men (killed, wounded, and captured) and \$7,000,000,000. In addition, all the warring nations are said to have lost as much as they have spent, by the paralyzation of commerce and industry. Owing to this tremendous cost, financial authorities say that the war must end within the next five months.

— The announcement of a protectorate over Egypt by Great Britain has been made. British influence has been predominant since 1882, but the country has nominally been under the sovereignty of Turkey. The ruler of Egypt, the khedive, was a vassal of the sultan of Turkey, to whom an annual tribute amounting to \$3,461,750 was due. The British proclamation announcing the assumption of protectorate severed all bonds between Egypt and Turkey.

— The money-making profit in truck gardening in and around Chicago is arousing much interest these days. The report shows a common revenue of about \$600 an acre. Onions, beans, and celery took the lead in the products last year. The onion industry has doubled from year to year. The cabbage crop is said to be a money maker. It is given out that 18,934 carloads of onions were shipped from the shipping points around Chicago, and that 18,694 carloads of cabbage were shipped. A new bean called the antiblight bean has been developed, and its growth has averaged thirty-five bushels to the acre.

— The effect of the European war on postal savings deposits in the United States is noticeable to a marked degree. Many post-office patrons who were formerly in the habit of sending their savings abroad through the medium of the international money order service are now patronizing Uncle Sam's savings system, as is shown by unusual gains in deposits throughout the country. Chicago set a unique record by reporting a larger gain in deposits for July, August, and September, 1914, than for the entire preceding year. During the three months the net gain was \$521,339, bringing the total amount on deposit up to \$2,827,271. Seven thousand one hundred and sixteen new accounts were opened during that period, increasing the number of depositors to 21,659, each of whom has an average balance to his credit of \$131.

— At a recent congress of the surgeons of North America the subject of restricting the practice of surgery to only those undeniably qualified was considered. The point was made that inexperienced surgeons wielded the knife on patients without knowledge of instruments or complaint. To prevent what leading surgeons called "criminal malpractice" they appointed a committee to visit the legislature in every State of the Union and the provinces of Canada to bring about the enactment of the following legislation: Require physicians to have five years' experience in general medical practice before allowing them to practice surgery. Demand that two years of their experience be passed in active hospital work or under the direction of a recognized surgeon of the highest standing. Demand that colleges give full clinical advantages as part of their courses in medicine.

—The Young Men's Christian Association's war secretary announces that the association follows the British army, and that wherever the British troops are, a branch association is opened. It is said there are 600 association centers in the British army. The association erects training "huts," which may now be seen at all the English bases in northern France. These huts are mainly for recreation, and are about 160 feet in length.

—The Colorado coal miners' strike which came to an end recently, has cost the parties directly involved, according to careful estimates, no less than \$18,000,000, the miners losing more than \$6,000,000 in wages. No labor troubles in our industrial history have attracted more attention or caused more anxiety than did these, which have existed for fourteen months and have been accompanied by a state of virtual civil war. The strike has come to an end as a result of the action of President Wilson in appointing a commission, of which Hon. Seth Low is chairman, to which shall be referred all future grievances between the miners and the operators.

—Col. William L. Sibert of the United States Army department of engineering, designer and builder of Gatun dam at Panama, and for ten years in charge of flood prevention on the Ohio and Mississippi Rivers, has been put in charge of a project in China which, when done, will lift millions out of poverty and annual peril. The project is under the direction of the American Red Cross, and aims at stopping the constantly recurring floods and famines in the basin of Hwai River. The Chinese government and the American minister at Peking already have signed a contract for this work, for which the American Red Cross has undertaken to float a five-per-cent loan of \$20,000,000. With Colonel Sibert is associated Arthur P. Davis, chief engineer of the United States reclamation service, and Prof. D. W. Mead of the University of Wisconsin, an eminent consulting hydraulic engineer.

—One of the recent outstanding incidents in financial circles was the lending by a big New York bank of \$10,000,000 to the French government, the large sum to be spent in America in the purchase of army supplies. This expenditure would appear to be but a small part of the sum total which will be paid to our manufacturers, sellers of food supplies, and other classes of merchants. New England shoe dealers have orders for over 2,000,000 pairs of army shoes. Tanneries and factories will be hard pressed to meet the requirements of the purchasers. In Illinois and Missouri, it is stated, there will be bought 20,000 head of horses for use of the allies. The uniform price is said to be \$270 each animal. From Chicago comes report of the placing of orders running to above \$7,000,000 for clothing, trucks, tinned meats, etc. The meat packers are represented as having more business than can be promptly cared for. The manufacturers of machine lathes have had stocks on hand exhausted by demands from abroad. The shipments of wheat continue very large. There is also increasing demand for cotton.

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 "To live well is of more importance than to live long."

## NOTICES AND APPOINTMENTS

### The Review and Herald Publishing Association

NOTICE is hereby given that the twelfth annual meeting of the members of the constituency of Review and Herald Publishing Association, Washington, D. C., will be held in the Seventh-day Adventist church at Takoma Park, Md., Feb. 9, 1915, at 7 P. M., for the election of five trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation:—

The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists, the general agents of the above-named union conferences of Seventh-day Adventists, the field agents and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists, the editors of periodicals published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the board of trustees.

F. M. WILCOX, *President*;  
 I. A. FORD, *Secretary*.



### Washington (D. C.) Sanitarium Association

NOTICE is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held in the Washington Sanitarium Gymnasium, Takoma Park, Md., Feb. 9, 1915, at 9 A. M., for the election of fifteen trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before this meeting. The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the State conferences of Seventh-day Adventists in the Columbia Union Conference, and the board of directors of the Washington (D. C.) Sanitarium Association.

H. W. MILLER, *Secretary*.



### Central California Conference Association

THE Central California Conference Association of Seventh-day Adventists will hold its third annual meeting in connection with the conference meeting, in the Seventh-day Adventist church, 537 Twenty-fifth St., Oakland, Cal., Feb. 4-9, 1915, for the purpose of electing a board of trustees and transacting such other business as may come before the conference. The first meeting of the association is called for February 8, at 10 A. M. All delegates of the conference are members of the association.

B. E. BEDDOE, *President*;  
 G. A. WHEELER, *Secretary*.

### Northern California Conference Association

THE sixth annual meeting of the constituency of the Northern California Conference Association of the Seventh-day Adventists will convene in Oakland, at 10 A. M., Monday, Feb. 8, 1915, for the election of a board of directors and the transaction of such other business as may come before the meeting.

C. L. TAGGART, *President*;  
 VERAH MACPHERSON, *Secretary*.



### Northern California Conference

THE Northern California Conference will hold its sixth annual meeting in Oakland, Cal., beginning Feb. 4, 1915, at 10 A. M.

VERAH MACPHERSON, *Secretary*.



### California Conference

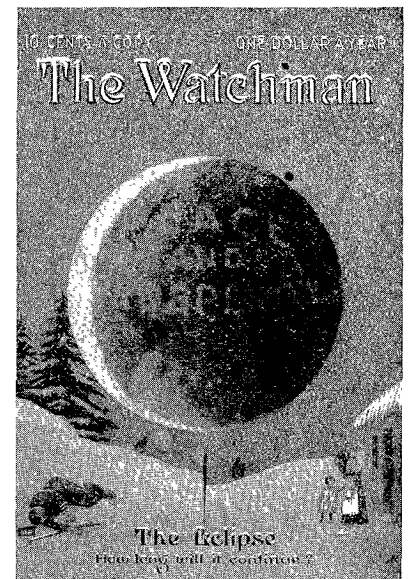
A SPECIAL session of the California Conference will be held in Oakland, Cal., Feb. 4-9, 1915. The readjustment of boundary lines of Northern, Central, and California Conferences will be considered. It is not expected that the usual business of the conference will be transacted unless the delegates should so decide after they assemble. The matter under consideration is of such importance that it is hoped there will be a full delegation.

E. W. FARNSWORTH, *President*;  
 H. B. THOMAS, *Secretary*.



### The February "Watchman"

ONE of the leading features of the February *Watchman* will be an article showing the relation the European war sustains to the Eastern Question. There is no doubt but that the long-drawn-out Eastern Question is at the bottom of the present European conflict, but just what relation it now sustains and the vital questions involved are not generally known by the casual reader of the current periodicals. As Seventh-day Adventists we have some interesting truths in connection with the Eastern Question that the readers of the current literature do not get. To take



advantage of this situation, the February *Watchman* will have an interesting article entitled "The Eastern Question and the European War."

Some other articles of interest that appear in the February *Watchman* are: "The Next World Empire," "Two Movements and Two Prophecies," "Should We Study the Prophecies?" "The Soul After Death," "The World's Greatest Peril," "American Neutrality."

Order a club of five or more to send to your friends. The *Watchman* does accomplish definite results, and who knows but that such a club would mean five souls saved for the kingdom of God?

### Publications Wanted

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

Mollie Crockett, R. F. D. 4, Waynesburg, Ky.

Charles Downey, Rock Hall, Md. Continuous supply.

George X. Bell, Kissimmee, Fla., Care of Elder R. H. Brock.

Bethel Mann, 1745 Maple St., Shreveport, La. Continuous supply.

Mrs. Gertrude Chambers, Breckenridge, S. Dak. Especially tracts and magazines.

B. H. Palmer, Tenstrike, Minn. Continuous supply. Also copies of the War Extras and the Harvest Ingathering REVIEW.

Mrs. N. L. Huling, R. F. D. 1, Box 88, Bartlesville, Okla. *Signs* (weekly and monthly), *Watchman*, *Liberty*, tracts, and any of our books.

Elder W. H. Armstrong, 521 Overby St., Danville, Va. Continuous supply of *Signs* (weekly and monthly), *Watchman*, *Instructor*, *Life and Health*, *Liberty*, and tracts.



### Requests for Prayer

A MICHIGAN sister desires us to pray that her husband may make his peace with God before he is laid to rest.

Three afflicted sisters in Burma, for whom physicians can do nothing, request the prayers of God's people for restoration to health and strength.

## Obituaries

**RUST.**—John Ethan Rust was born in North Danville, Vt., March 26, 1829, and died in Keene, Tex., Oct. 21, 1914. He accepted the third angel's message in 1865, while convalescing from a wound received during the Civil War. With his family he spent a few years in Battle Creek, Mich., where his hospitable home was always open to Elder Joseph Bates, Elder James White and wife, and other pioneer workers. Later he moved to Dallas, Tex. Elder R. M. Kilgore soon followed and started work in that State. A church was organized in Dallas, with Brother Rust as a charter member. Together they rode horseback fifty or sixty miles south, into Johnson County, and a company was organized near where Keene Academy now stands. Shortly after the work was started in Texas, Brother Rust and his family moved to Arkansas, where he spent a large part of his time distributing literature, giving Bible readings, and doing personal work. His efforts at Booneville aroused sufficient interest to require a minister. Elders J. G. Wood and J. A. Holbrook responded, and a little company was raised up at that place. Elder H. Clay Griffin also accepted present truth through his efforts. It was in Arkansas that his companion was laid away eighteen years ago. Brother Rust brought his family back to Dallas about fourteen years ago. Soon after this his youngest daughter, Lena, was united in marriage with L. N. Carter, and moved to Keene, where Mr. Carter has ever since been engaged as a member of the academy faculty. Brother Rust made his home with them, and it was beautiful to see with what tenderness these two young people ministered to and anticipated every wish of the white-haired father. He had five strokes of paralysis and was entirely helpless and speechless for seven weeks. He was ever patient and appreciative of efforts made to relieve him. His son Arthur, of Shreveport, La., and his daughter, Mrs. Grace Huffstetter, of Grand Prairie, Tex., came to him, the latter remaining until the end came. His oldest daughter, Mrs. Alice M. Hunt, of Providence, R. I., left her home, hoping to reach him before the end came, but the aged father breathed his last thirty-six hours before her arrival. The funeral was conducted in the

Keene church, where several hundred friends and relatives gathered to pay their last tribute of love and respect. In view of the many battles in which he was engaged during the Civil War, as well as the severe battles during his Christian warfare, how fitting were the words used by Elder J. I. Taylor on this occasion, "I have fought a good fight, I have finished my course, I have kept the faith." The floral offerings were many and beautiful, but the most impressive was a sheaf of ripened wheat bearing the inscription, "Happy is the man who receiveth correction," presented by his youngest brother, Emery G. Rust, and wife, of Dallas. Only one brother survives. Besides the four children already mentioned, he leaves a son, Herbert, who could not be present. MRS. Z. B. THWEATT.

**GREGORY.**—Rose Hannah Gregory was born in Shelby County, Indiana, March 11, 1838, where she lived with her parents until her marriage to Elijah J. Gregory. Three of their six children, with their aged father, are left to mourn; also two brothers and one sister. About forty years ago Sister Gregory accepted present truth, and remained a faithful, consistent member of the Seventh-day Adventist Church until her death, which occurred in Independence, Kans., Dec. 25, 1914. E. T. WILSON.

**HARRIGAN.**—The funeral services of Mrs. Helen Iona Harrigan were conducted by the writer in Nauvoo, Pa., Dec. 15, 1914. Death came after an illness of several months. For many years Sister Harrigan was a member of the Seventh-day Adventist Church, a most faithful and exemplary Christian, loved by all with whom she had to do. She was born in Nauvoo, April 27, 1860, and died Dec. 11, 1914. She leaves a husband, three sons, four daughters, her mother, three brothers, and two sisters to mourn their loss. F. A. HARTER.

**HILDOM.**—Mrs. Elsie J. Hildom, *née* Bowen, was born in Randolph, N. Y., July 19, 1848, and died at the home of her son, near Falconer, N. Y., Oct. 22, 1914. In 1869 she was married to E. Hildom, who, with three of their six children, survives her. Sister Hildom was a faithful, loving wife and mother. For nearly thirty years she was an earnest Seventh-day Adventist, first learning of present truth from Elder R. F. Cottrell in 1868. She was a trained nurse, and gave several years of her life to self-supporting missionary work in Chicago. We laid her to rest to await the call of our Life-giver. S. ADALINE BOWEN.

**CARPENTER.**—Fell asleep in Jesus, Oct. 22, 1914, our beloved father, Edward M. Carpenter, in his eighty-fifth year. He was born in Delaware County, New York, Oct. 2, 1830, and at the age of twenty-three years was united in marriage with Sarah A. Shay, in the State of Pennsylvania. To them were born ten children, five of whom, with his aged wife, are left to mourn. In 1878 he gladly accepted present truth, and was active in the Master's work until his death. He served during the Civil War in the 171st Regiment of Pennsylvania Militia. He died in Boring, Oregon, at the home of his daughter. C. M. LAKE.

**STEINEL.**—Johanna Vogel Steinel was born in Barmen, Germany, Feb. 8, 1845, and died Dec. 21, 1914. She came to Milwaukee, Wis., in November, 1864. Oct. 15, 1865, she was united in marriage to John Steinel. To this union nine children were born. One daughter and six sons survive. In 1887 she became a charter member of the Milwaukee Seventh-day Adventist Church. Sister Steinel was a kind, loving wife, a tender-hearted, affectionate mother, a sympathetic, pleasing neighbor, and a faithful, devoted Christian, ever endeavoring to increase the sum of human good and happiness in this world, and to lead others to Christ the Lord, in whom she now sleeps, "until the day break, and the shadows flee away." The funeral service was conducted by Elders H. F. Graf and L. E. Wellman and the writer. W. H. THURSTON.

**WHEELER.**—Mrs. Miranda S. Wheeler was born Aug. 16, 1853, at Lacrosse, Wis., and died at Tyro, Kans., Dec. 9, 1914. For twenty years she believed and lived the truths of the third angel's message, and she died with a steadfast hope in her Saviour. She is survived by a husband, two sons, and one daughter. B. H. SHAW.

**CALKIN.**—Died at the home of his son, near Ruthven, Iowa, Nov. 30, 1914, Ebenezer David Calkin, aged 77 years, 5 months, and 20 days. He was born in Erie County, New York. Brother Calkin accepted the third angel's message twenty-five years ago, and united with the church at State Center, Iowa. He is survived by two sons. The writer conducted the funeral service. A. R. OGDEN.

**DANIELSON.**—Anna Sophia Danielson was born in Sweden in 1843, and died in Vancouver, Wash., June 3, 1914. She came to America in 1881, and during the last twelve years of her life lived in the State of Washington. Her husband and four children are left to mourn. She accepted present truth about twenty-three years ago. The writer conducted the funeral service. C. A. PURDUM.

**GOODRICH.**—William Henry Goodrich was born near Tilden, Nebr., Sept. 15, 1873, and died in Portland, Oregon., Dec. 12, 1914, after a lingering illness. He was married to Cora Edwards in June, 1908, one year after his arrival in Vancouver, Wash., where they made their home. His wife, father, brother, and two sisters survive. Brother Goodrich accepted present truth under the labors of Elder J. A. Holbrook, who conducted the funeral service, assisted by the writer. C. A. PURDUM.

**JOHNSTON.**—Paul P. Johnston was born March 29, 1896, and died at the home of his mother, Mrs. Nora Johnston, of Boggs town, Ind., Nov. 30, 1914. At the age of fourteen he was baptized, and from that time was a faithful member of the Seventh-day Adventist Church, and an active worker in the Young People's Missionary Volunteer Society. He greatly desired to become a foreign missionary, and in preparation for this service attended Beechwood Academy and the college at Berrien Springs, Mich., and was graduated last year from the school in Mount Vernon, Ohio. The last few months of his life were filled with suffering, but he never complained. A sorrowing mother and two brothers are left to mourn, together with other relatives and a large circle of friends. E. A. BRISTOL.

## The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

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Review .....	\$2.00	} Club Price Until Feb. 1
Worker .....	.50	
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		<b>\$2.15</b>

### Club No. 3

Review .....	\$2.00	} Club Price Until Feb. 1
Education .....	1.00	
Regular Price .....	\$3.00	
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Review .....	\$2.00	} Club Price Until Feb. 1
Life and Health .....	1.00	
Regular Price .....	\$3.00	
		<b>\$2.60</b>

### Club No. 5

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### Club No. 8

Instructor .....	\$1.25	} Club Price Until Feb. 1
Life and Health .....	1.00	
Regular Price .....	\$2.25	
		<b>\$1.60</b>

### Club No. 9

Instructor .....	\$1.25	} Club Price Until Feb. 1
Protestant .....	1.00	
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Life and Health .....	\$1.00	} Club Price Until Feb. 1
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The Watchman .....	1.00	
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		<b>\$ .60</b>

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Liberty .....	.35	
Regular Price .....	\$1.60	
		<b>\$1.05</b>

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Worker .....	.50	
Instructor .....	1.25	
Life and Health .....	1.00	
Regular Price .....	\$5.75	
		<b>\$4.75</b>

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WASHINGTON, D. C., JANUARY 14, 1915

## CONTENTS

## GENERAL ARTICLES

- The Gospel Call, *W. Letterman Smith*... 3  
 The True and the False Church, *Claude E. Holmes*..... 4  
 "Who Art Thou That Judgest?" *T. E. Bowen*..... 5  
 Distinct Utterance, *William Covert*.... 5  
 The Faith of Jesus, No. 5, *H. M. Kelley* 5  
 Our Saviour's Watch Care for His "Little Flock," *Hannah J. Baker*..... 5

## EDITORIALS

- Will Jesus Go With You? — When They Learn That the Tithe Is the Lord's — "Rome Never Changes," No. 9 — Our Sanitarium Work — The Destiny of the Wicked — Sifted for Action — Religious Vulgarities .....6-10

- THE WORLD-WIDE FIELD .....11-13  
 OUR HOMES .....14, 15  
 THE FIELD WORK .....16-18  
 MISSIONARY VOLUNTEER DEPARTMENT...18, 19  
 MEDICAL MISSIONARY DEPARTMENT...19, 20  
 EDUCATIONAL DEPARTMENT ..... 20  
 NEWS AND MISCELLANY .....20, 21  
 MISCELLANEOUS .....21, 22

A RECENT letter from Elder F. M. Burg states that he has decided to accept the position of Bible instructor in the Loma Linda College of Medical Evangelists, taking the place of Elder M. C. Wilcox, who, on account of his health, has found it necessary to resign this additional work, confining his effort to his regular work as book editor of the Pacific Press Publishing Association.

WE were surprised the other day to see a report of the pages of papers, books, and tracts, running close to the million and a half, which the mission printing office in the Philippine Islands has produced. These publications have gone out in four languages besides the English. Elder L. V. Finster reports also that the baptisms during the last year were close to one hundred. The workers had just closed the best general meeting ever held in the islands, the Lord greatly blessing and giving new courage to the workers as they take up another year of service.

THROUGH Elder Guy Dail we have received news from Miss Skogso, nurse in the little Jerusalem health institution. Owing to the conditions since the war and the removal of a number of the workers, she has rented out the rooms in the building, and is doing her best to maintain the work. She writes: "When things looked very dark, the Lord has turned all things well. I have learned during these last weeks when I have been altogether alone how good the Lord is, and how he has heard my prayer. His name is Counselor, and Wonderful, and I have learned this by experience. I am also certain that the same God who has helped me thus far will care for me in the future." Thus through all these troublous times we find our brethren and sisters putting their trust in God, and endeavoring to be witnesses for him amid the greatest perplexities.

THE General Conference has sent a cable message to the Asiatic Division office in Shanghai, authorizing the holding of the division council and institute in Shanghai. The original plan, it will be remembered, was that Elder Daniells should attend this meeting on his way from Australia to India. Owing to the disarrangement of sailing schedules on the outbreak of the war, and the general conditions in the Orient, the session was indefinitely postponed. However, conditions are now fairly normal, and inasmuch as Elder Daniells will visit the Asiatic field on his return journey, after finishing his work in India and Burma, it is felt that the council should be held at Shanghai, possibly in March or a little later. Extra appropriations were voted to provide for this council.

## Present Truth Series

A COPY of the Present Truth Series No. 1 will be mailed this week to all REVIEW subscribers. Its theme is "The Bible the Word of God." It will be followed monthly by other Extras, each treating tersely and logically a special phase of present truth (every Extra being a complete presentation of the subject treated) until every leading feature of our special message has been presented.

Each Extra will contain as much reading matter as a thirty-two-page tract, yet it will cost only one quarter as much. Let all our readers send for a generous supply of the first number, and arrange for a systematic missionary effort, using the Extra as it appears month by month. Free leaflets containing suggestions on methods of working with the Extra may be secured of the tract societies.

## Prices

15 copies, postpaid,	\$ .10
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## Offerings to Missions

THE readers of the REVIEW will be interested to learn of the early reports being received at the General Conference Office concerning the outcome of the year's offerings to foreign missions. It is too early to even estimate what the final outcome will be, but reports have been received from the Northern Union Conference that definite returns show three of the local conferences exceeding the amount required, with good prospects for the remainder of the union also making a satisfactory record.

From Massachusetts we have the word that that conference has exceeded its portion of the Twenty-cent-a-week Fund by at least \$1,500, and from the Greater New York Conference that it has passed its goal by \$2,200.

From Northern Illinois we have the word that for the first time in its history that conference will make full returns on the mission funds.

We are trusting that these reports are omens of what we may expect when all the conferences have been heard from. The statement of the final returns will appear in the REVIEW AND HERALD in the course of two or three weeks.

W. T. KNOX.

AMONG the workers in the cause of God there is no aristocracy of position, of wealth, of education. Official positions in the world or in the church commend no man to the favor of God. The highest official must come to the Lord in the same way as the humblest member of the church, his connection with divine power being dependent upon the employment of exactly the same means; and this is as true of the man of wealth as it is of the one who possesses no property. Sometimes we are tempted to make distinctions based upon position and upon wealth, but God makes no such distinctions. In the service of God consecration takes the precedence of education. Heaven can use an unlearned but consecrated man to do a work which can never be accomplished by one who is educated but unconsecrated. The demand of the cause of God today, as it has been in every age, is for educated, consecrated workers. It is through him who devotes his life to God's service, and who makes the most of himself for God in the improvement of every talent, that Heaven can work the most effectually. In this closing work, God can do more through educated, consecrated workers than he can through those who lack the essential knowledge. It is for every worker to realize that God calls him to a high and holy position. That position he should honor by giving to it his best energies, spiritually, mentally, and physically. Earnest application will accomplish much for every worker. The one to whom has come few advantages in the past, by the improvement of the opportunities offered him today may become by God's grace an intelligent, discriminating worker for souls.

WE learn of the return to Keene, Tex., of Brother and Sister J. G. Pettey, who for several years have been in charge of the English school in Guatemala City, Central America. At the end of the school year Brother Pettey was able to report all expenses paid, with a sum turned over to the Guatemala Mission besides. The school will be continued as a private enterprise by Brother J. A. Bodle and wife, formerly of South America. "We feel that the school has been a factor for good," Brother Pettey writes, "although we know that there are more effective and direct ways of getting the message before the people."

A RECENT note in the REVIEW stated that Elder Stemple White had charge of the work in Minneapolis, Minn. This was a mistake. Elder O. O. Bernstein we understand is carrying forward successful evangelistic work in Minneapolis. Brother White is at Duluth, where an excellent work is going forward. A number have already accepted the message, and many others are deeply interested.

WE are made the ambassadors of Heaven to a wicked world. We hold in our hands a pardon for criminals against the government of God. Let us prove faithful to the position to which God appoints us, and seek through the ministry of his love to lead men to lay down their arms of rebellion and to be reconciled to the government of heaven.