

The Advent Review and Sabbath Herald



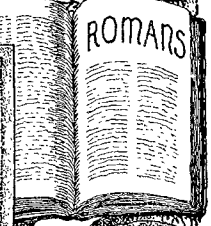
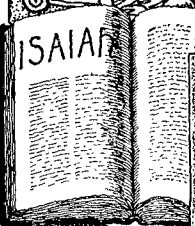
THE FIELD IS THE WORLD

Vol. 92

Takoma Park Station, Washington, D. C., Thursday, January 21, 1915

No. 4

THE GOSPEL TO ALL NATIONS



AND TO THE
ADD TO THE
STYROPY

JUSTIFIED
FREELY BY HIS
GRACE



BROTHER AND SISTER AMBROSE, OF FIJI. HE WAS A CHIEF, AND A LEADER IN OUR CHURCH AT SUVA



THE WORK AND THE WORKERS

Try a sample copy of the January, or "England, Russia, and the Vatican," number of the *Protestant Magazine* on that neighbor of yours. The results will surprise you.

WE have just received a money order for \$2.00 to pay for three subscriptions for the *Protestant Magazine* from the mother of the girl mentioned in the "Convent Tragedy" articles published in the magazine in 1913.

SEND \$1.70 for any two, \$2.40 for any three, or \$3.00 for any four of the following monthly magazines for one year: *Life and Health*, *Protestant Magazine*, *Signs Magazine*, the *Watchman*. Regular price of each, \$1.00 a year. Add 25 cents to any club for *Liberty*, a quarterly magazine, for one year. Regular price, 35 cents a year.

A PROMINENT lady of Newark, N. J., sends her own renewal for the *Protestant Magazine*, and twelve other yearly subscriptions besides. She writes: "We pass the magazine to friends to read, and many are amazed at the facts you so honestly bring to them. May thousands more subscribe and learn the truth about these serious matters. With every good wish for your noble work."

WILL our brethren and sisters in Canada please remember that beginning with the January, 1915, issues, *Life and Health*, *Liberty*, *Protestant Magazine*, *Signs Magazine*, and the *Watchman* will be furnished to Canadian agents at the American prices: 5-40 copies, five cents each, 50 or more copies ordered at one time, FOUR CENTS EACH. Who will be the first agent to take advantage of these reduced rates? Send \$2.00 to your tract society for 50 copies today.

A PROTESTANT lady in Troy, N. Y., sends in \$3.00 with a list of ten half-year subscriptions for the *Protestant Magazine*, written on one of the regular order blanks inclosed in sample copies sent out. She writes: "Let me know if you receive this order, and mail reply in a plain envelope, as there are reasons why my name must not go through the mail on your business envelope." Scores are obliged to make the same request. The reason for this is obvious to those who are familiar with the methods employed by the enemies of Protestantism.

SAMPLE copies of *Life and Health*, *Liberty*, and the *Protestant Magazine* have been mailed to over 1,000 heads of the various departments of the United States government in the city of Washington. In this way the leading men in the War Department, State Department, Navy Department, Department of Justice, Department of Agriculture, Department of the Interior, etc., are being reached. If you wish to help reach these men of influence, send your contributions through your tract society. The sum of \$1.00 will pay for sending one copy to each of 20 addresses. The publishers can furnish the names of all the attorneys in the United States and Canada, and the public-school teachers, judges, legislators, governors and their staffs, etc. Send the \$1.00 to your tract society, and we will do the rest.

BROTHER A. E. WOLFGRAM, Isle of Pines, West Indies, writes under date of January 4: "*Life and Health* is a good magazine to start with in a strange place. I decided to use this magazine first to make some friends, and now I have regular customers for the magazine. Since January, 1913, I have sold also

the United States and Canada to sell, and to secure subscriptions for, the *Protestant Magazine*, *Liberty*, and *Life and Health*, the profits to be devoted to the evangelization of Italy. The president of the Washington (D. C.) Waldensian Society was favorably impressed with Brother H. H. Hall's article on

"England, Russia, and the Vatican," "Pan-American Mass," and "Keeping Faith With Heretics" Number

Read Also Article I of "Protestant Catechism" Series, "Religious Toleration in Maryland," the Administration's Reply to Roman Hierarchy Concerning Mexico, and "Is Romanism Christianity?"

THE OTHER SIDE of the story about the "Outrages in Mexico" is ably presented in this number by Sr. Orozco, Constitutionalist Consul at El Paso, Tex. In view of the fact that the United States is now the only great Protestant power without a representative at the Vatican, the article "The Pope as Peacemaker: Great Britain and Russia Send Representatives to the Vatican," is of unusual interest to every Protestant citizen. THIS is an INTERNATIONAL number of the "Protestant Magazine." Circulate it EVERYWHERE.

New Zealand Pastor Approves

"The 'Protestant Magazine' is a splendid production. I wish with all my heart it might be in the home of every Protestant minister. One cannot speak too strongly against the Roman Catholic Church, and I am glad there is such a magazine in existence."—Rev. A. A. Murray, Minister St. Andrew's Presbyterian Church, Auckland, New Zealand.

Editor of "Religious Telescope" Writes:

"We appreciate very much the December number of the 'Protestant Magazine.'"—J. M. Phillippi, Editor "Religious Telescope," United Brethren Publishing House, Dayton, Ohio.

Author of "Drama of the Reformation" Says:

"I want to say how much I enjoy your 'Protestant Magazine' which you so kindly sent me."—Mrs. H. E. Monroe, Vice President "Gospel Mission" Executive Committee, Washington, D. C.

Albany, N. Y., Merchant Enthusiastic Over Magazine

"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 you.—Prominent Wholesale Merchant, Albany, N. Y.

SEND THIS MAGAZINE TO FIVE FRIENDS, PROTESTANTS OR ROMANISTS, FOR SIX MONTHS, FOR ONLY \$1.50. Or send in YOUR NAME and FOUR OTHERS, AT THE SAME RATE.

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PROTESTANT MAGAZINE

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WASHINGTON, D. C.

the *Signs of the Times*, *Watchman*, *Liberty*, *Protestant Magazine*, and some of our larger books. Those that take *Life and Health* say they should not like to be without it. Your brother in the Lord's work." Surely this magazine is a good "entering wedge" to help to prepare the way for others. Send \$1.00 for 20 or \$2.00 for 50 copies of the February number today.

IN response to a suggestion from Brother A. J. S. Bourdeau, manager of the magazine department, the National Board of the American Waldensian Aid Society is considering the advisability of asking all its branches throughout

"The People of the Valleys," in the weekly *Signs of the Times*, 50 copies of which were presented to her by Brother Bourdeau about one year ago, to be sold by the members in the interest of the Waldensian work. Let us not be fearful of approaching every class with our literature.

NOTE that our magazine agents are at liberty to take orders for club No. 13 and for the \$2.35-for-\$1.90 club. The reduced rates on these combination offers will help you to secure subscriptions. Send to your tract society office for Clubbing Circular and for terms to agents.

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

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

Vol. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 21, 1915

No. 4

GENERAL ARTICLES

Crowning of the Year

DANIEL NETTLETON

"Thou crownest the year with thy goodness." Ps. 65: 11.

God puts crowns on years as well as on men. The coronation of kings is usually a grand and impressive occasion. Much is said about it for many weeks and months before it takes place. Many travel long distances to see the event. But when God puts his crown of goodness upon the year, how little is said about it by those to whom the new-crowned year brings blessings and joys untold.

Now, lest we forget, let us count our many blessings, and thank the Lord for all his benefits. "Bless the Lord, O my soul, and forget not all his benefits." Children of the heavenly King should speak their joys abroad. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Every gift is a thought of his love, and his thoughts are very precious to usward. How great is the sum of them!

The crowning of the year with God's goodness reminds us of our utter helplessness and dependence upon him. "In him we live, and move, and have our being." "He giveth to all life, and breath, and all things." His hands are open to supply all our returning needs, and the most precious and important of our blessings come to us without our asking.

He does not have to be prompted by our importunate prayers, to give us life, food, raiment, and many other blessings which all alike enjoy. The gift of our Saviour, our eternal salvation, comes to us without our asking. John 3: 16 is not an answer to prayer; it is the evidence, the everlasting token, of eternal goodness which will crown all the years of time.

Let us not forget the goodness, but let us forget all the unkind and bitter and unpleasant things of the past year, gather up all the roses, the lilies, and the sweet forget-me-nots, and strew them in the path of the coming year; and that

will help make his reign a new and happy season.

But God has another crowning of the years of his goodness, to which we look with intense interest and glad anticipation. It is the crowning of the "King of kings." In heaven a great and glorious event is soon to take place. All the representatives of the principalities, the powers, and the dominions of God's great empire, will be there. The redeemed and the holy angels will unite in singing,—

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Then he will come to the earth to gather the saints for his kingdom.

O, will not this be the crowning of the years of his goodness? Will not this be a new and happy year? "He that sat upon the throne said, Behold, I make all things new." Let us, dear brethren, take up anew the work of telling the glad tidings of the soon-coming King to all this world. This old world is staggering under its load of sin and sadness. The awful wars and fightings of men have drenched our earth in blood. The world cries out for the King of Peace. "Even so, come, Lord Jesus." Let us do more in 1915 than we did in 1914, to send the joy of his salvation to the nations that sit in darkness, that they may see the King in his beauty; for with long weeping their eyes have grown dim. Their needy conditions appeal to us to send them the glorious gospel which will make a marvelous change in their lives, and they, too, will rejoice with us in the blessed hope. And as we go on to finish the work in this generation, let us toil with the sunlight on our faces, and sing as we toil:—

"Joy to the world, the Lord will come!
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

Port Townsend, Wash

The Papacy and the War The Chastisement of the Nations for Their Disloyalty to the Roman Catholic Church:

W. W. PRESCOTT

THE great war in Europe has furnished a theme for many writers, some of whom have devoted special attention to the causes of this outbreak. Probably every one of the great nations engaged in this conflict has been made primarily responsible for it by at least one contributor to the press. Of special interest and significance, however, to those who are watching the fulfillment of prophecy, is the discussion of this question by those who interpret more or less authoritatively the Roman Catholic view of the situation. Some Protestants have charged that Rome is directly responsible for the war by making a concordat with Servia which practically made that a Roman Catholic nation. Others have professed to know that the Vatican has been for a long time stirring up Germany against England, and that the Jesuits of England had advance information of the break between that country and Germany. Of course, neither of these views is sanctioned by Rome, and a very different reason is given by her representatives for this conflict, the most terrible that history records, as will be shown by the testimony submitted herewith.

On Sunday morning, Oct. 4, 1914, Cardinal Farley preached a sermon in St. Patrick's Cathedral, New York City, in which he discussed the war and its causes. Having called attention to what he regarded as a happy coincidence that the President had chosen the day observed in the Roman Catholic Church as the feast of the rosary as the day of prayer for peace in Europe, he declared that the war had come because the Roman Catholic Church had been suppressed and driven out of the councils of the belligerent nations by the political leaders. He affirmed:—

"Had the people of Europe heeded the pleas of the late pontiff, had they heeded the teachings and warnings of the church, they would not now be engaged in a bloody war. But they did not heed. Almost every nation in Europe was persecuting the church, trampling on its rights, driving it into the corners of the land. And now they are paying the penalty. They are suffering for their sins against God."

According to the report which appeared in the *New York Times* of October 5, "the cardinal mentioned France in particular as one of the nations that

had trampled on the rights of the church."

The first encyclical of Pope Benedict XV, published in the *Catholic Mind*, Dec. 22, 1914, deals with the causes of the European war and the basis for permanent peace from the Roman Catholic standpoint. After speaking of the flock intrusted to his care,—“an immense flock, in truth, because under one aspect or another it embraces all men,”—the Pope specifies the causes of the present struggle as follows:—

“From the moment when the rules and practices of Christian wisdom ceased to be observed in states,—rules and practices which alone guarantee the stability and peace of institutions,—these states necessarily began to tremble at their foundations, and there followed such a change in ideas and customs that, if God does not soon intervene, it appears as if the dissolution of human society is at hand. The disorders that have arisen are the want of mutual love amongst men, contempt for authority, injustice in the relations between the different classes of society, and material welfare made the only object of man's activity (as if there were not other and much more desirable blessings to be gained). These, in our opinion, are the four causes why human society is so greatly disturbed. It is necessary, then, that energy be exercised generally for the purpose of removing such disorders and restoring Christian principles, if the object is to put an end to discord and compose differences.”

After a somewhat extended discussion of these reasons in the body of his encyclical, the Pope makes direct reference to the loss of the temporal power and his desire for its restoration:—

“For a long time now, it is true, the church has not enjoyed the complete liberty of which she has need; that is, since her head, the sovereign pontiff, has been deprived of the protection which by the will of divine Providence he obtained in the course of ages to safeguard that liberty. The result of depriving him of that protection was, as was inevitable, serious anxiety amongst Catholics, for all who profess to be sons of the Roman pontiff—those who are at a distance as well as those who are near—have a perfect and undeniable right to demand that their common Father should be really free in the exercise of his apostolic ministry. Therefore, whilst most wishful that peace should be restored amongst the nations as soon as possible, we also desire that the abnormal condition in which the head of the church finds himself and which in many respects is highly injurious to the peace of peoples, should cease. We accordingly renew on the same grounds the protests on this subject which our predecessors made on several occasions, moved, not by human considerations, but by the sacred sense of duty,—the duty, namely, of defending the rights and dignity of the apostolic see.”

The Roman Catholic press has been effusive in its praise of this encyclical,

heartily commending it for its alleged keen analysis of existing conditions, and agreeing with it in the demand for the restoration of the temporal power. One writer in *America* (January 2) interprets in a very definite way the Pope's reference to the nonobservance by various states of “the rules and practices of Christian wisdom.” Germany, France, England, Russia, Austria, and even most Catholic Belgium, have in his view either actively hindered and persecuted the Roman Catholic Church, or have failed to be aggressively loyal to her and her teachings. From the Roman Catholic point of view this is the same as being disloyal to God, and this has provoked him to judgment. The nations are, therefore, suffering a just retribution for their neglect of the one true religion, and for their failure to support the one true church, as was done in the good old days before the Reformation of the sixteenth century, when the church and the state were regarded as simply two aspects of the same power.

In order to cure the disorders which now afflict society and which are the direct cause of the present war, the Pope declares that “it is necessary, then, that energy be exercised generally for the purpose of removing such disorders and restoring Christian principles.” This same writer in *America* interprets this statement to mean that, “briefly, they [men] must come back to God, renew all things in Christ, and bring back Christ to school and home and cabinet.”

As understood by Roman Catholics, this means that the people of Europe must return to the one true church, that they must adopt anew “the rules and practices of Christian wisdom” as taught by that church, and that the influence of the Roman Catholic Church must be restored in the educational system, the home life, and the diplomacy of the nations.

In further explanation of the present world-wide calamity, this writer charges that the nations have not only disregarded one another's rights, but that they have robbed the Pope of his temporal power. To quote his own words:—

“The nations not only robbed one another, but, by act or connivance, they robbed the vicar of Christ of the civil independence which in Christian days rulers and peoples had given him for the protection of the church's liberties and their own. They must give it back. They deemed him so negligible that they found him worthy of no seat in their great Peace Tribunal of The Hague. They now see the result; and tribulation is bringing them to see that the vicar of the Prince of Peace, who counts his spiritual subjects in all lands, is the only arbiter who can impartially adjudicate the conflicts and command the confidence of peoples. It is the right and, at this time, the duty of Catholics to insist that the Holy Father shall be again made independent of secular power, and thus free to use efficiently the power God gave him for the peace of the world.”

By the Roman Catholic mind, the Eu-

ropean situation is analyzed about like this: The Roman Catholic Church is the only church of God on earth; the Pope is the personal representative of Christ, with all the powers and prerogatives of the Son of God himself; the enemies of the church are the enemies of God; those who interfere in any way with the Pope's administration of the affairs of the church are working against the interests of the kingdom of God on earth. In olden time the prophets denounced those heathen nations who made war upon God's own people, and foretold the downfall of the nations which persisted in their rebellious course. In the same way and for the same reason, the defenders of Rome's claims and interests see in this great war the chastisement of the nations because of their attitude of opposition against the Roman Catholic Church, the pretended kingdom of God on earth. This course of reasoning naturally leads up to the assertions made in the Pope's encyclical, and to the Roman Catholic interpretation of the troubles in Europe.

As a further help in understanding this matter, we shall refer to utterances made by a representative Roman Catholic before the loss of the temporal power. In a book entitled “The Temporal Power of the Vicar of Jesus Christ,” by Henry Edward Manning, afterward Cardinal Manning, published in 1862, we find the following:—

“If it be true that the temporal power of the popes has been a providential instrument whereby God has created Christian Europe, then certainly the destruction of that providential instrument must bring with it the dissolution of the work, which has not only been created, but supported and sustained by it to this day.”—Page 54.

“They who lend a hand to this work of destruction, they who speak a word for it, they who sympathize with it, are all against God, and will purchase to themselves judgment according to their proportion.”—Page 76.

This reasoning is simple and clear. According to it the temporal power of the popes has been God's instrument in developing and maintaining Christianity in Europe; and when this agency is suppressed, the whole Christian structure will fall to pieces, and there will be a return to ancient barbarism. All those nations which are either actively or passively concerned in this interference with God's method of maintaining Christianity in the earth, will bring upon themselves the wrath of God in proportion to their direct responsibility for interfering with his plans.

Looking at the situation today, Roman Catholics see that the nations of Europe have consented to Italy's act of despoliation in 1870. They see that a war, unparalleled in history, has broken out, involving practically all these nations. From the Roman Catholic standpoint the conclusion seems inevitable. God is punishing these nations for their disloyalty to his church and the vicar of his Son. His wrath will be appeased only

by the repentance of the nations, their return to the one true fold, and their submission to him who is declared to be "another God on earth." With great unanimity, the Roman Catholic papers of America have adopted these views, and are educating the Roman Catholic laity to look at the matter in the same light.

The significance of this situation should not be overlooked by students of prophecy. When peace comes to Europe, it may mean some changes in the boundaries of the different nations, but its most important effect upon future history will be the increase of power which comes to the Papacy. It is this phase of the great struggle which ought to command the serious attention of a people who are looking for the restoration of the papal power as one of the signs that the last generation is here.

Washington, D. C.

(To be concluded)



Only a Night From the Old to the New

ELLA KING SANDERS

Who has not felt the inspiration of possessing something new? Think of the beam of gladness on the face of the child with something new, no matter how small the value.

By familiarity things lose their newness. But there are many familiar things which would put on new beauty if we would study them and open our eyes to see. The stately trees about us, the grass beneath our feet, in fact all nature, is robed in wonder and beauty, ever ready to reveal something new to the searching eye.

Then there is the day that comes fresh and new after the night. It is only a night from the old day to the new one. Familiarity has closed our eyes to its freshness, with its new mercies, joys, and responsibilities. The blots on yesterday's page are left behind, and before us is placed a new page, clean and spotless. With the weeping prophet, we should realize that God's mercies are new every morning. See Lam. 3:23.

As we greet the new day with our waking thoughts, should there not ascend to God thanksgiving for his mercies and blessings, and should we not seek his face for grace and strength to keep the new page in life's history free from blots? One writer puts this thought in this way: "Never see the face of man in the morning till you have seen the face of the King of the universe."

But it is only a night from the old year to the new one. Nineteen hundred and fourteen, with its record of toil, sorrow, heartaches, and perplexities, its joys and happiness, is closed and securely locked. We cannot change it. This is the way the poet puts this fact:—

"The past,— shadowed past,— let it rest 'neath its pall;
Let it go, its sealed chambers have naught to recall.
All its treasures, its joys, are borne far from our reach.

By a tide ne'er returning to earth's storm-shattered beach.

"Let it go, let it go; let it bear far away
Its record of sorrow our hands could not stay,
Its record of error our faltering feet made,
Its record of heartaches 'neath passion's dark shade.

"Let it go, let it go; there is naught we can do
To retrieve its sad work; but in future 'twill be true.
In future? That time is not sure; nay,
The present is all that is ours — just to-day.

"Just today — O my heart, dost thou value aright
The gem that will pass from thy keeping tonight?
Just today — 'tis a treasure so pure and so fair
Thou wilt mar it and soil it despite all thy care.

"Just today we may touch; then care let us take,
By help from our God, that these touches we make
May send forth sweet echoes of truth, grace, and love,
To roll through the future and meet us above.

"So the past, let it go. Thou hast sought the dear Lord
For pardon, and now wilt thou doubt his pledged word?
The heart that is contrite he ne'er will despise,
Though vile and polluted in anguish it lies.

"Then, O, let it go! Thou canst never make straight
The tangles so wretched. Then why sadly wait,
And let the swift days bear an echo of woe,
While you mourn and lament what you ne'er can undo?

"O, when shall we learn it, this lesson so hard,
To leave all the past in the hands of our Lord?
He only can cleanse it. Then cease all thy care,
And living today for tomorrow prepare."

The year 1915 is opened. We greet one another with "A Happy New Year;" but with hearts of sympathy, how can we embrace much of what the world calls happiness, when the groans of the wounded and dying, the moans of the widows and orphans, and the wails of earth's downtrodden and suffering, are coming to our ears? As soldiers enlisted under the banner of Prince Immanuel, we are to look up to a higher happiness — to the joy of rescuing souls from the eternal destruction of all things earthly.

Why are we spared to enter this new year? With the brittle thread of life thus lengthened, what new responsibilities come to us? Shall we take this new year as a rose plucked from the garden of time, and seek to diffuse its sweet-

ness of hope, love, and helpful sympathy? There are aching hearts to soothe, there are mourning ones to comfort, there are tearful eyes to dry, there is suffering to allay; but greatest of all, there is a lost world to warn of its coming doom. What shall we do with this new year as it comes only a night from the old day to the new one? Shall we be driven to service by the thought that this may be our last chance, that probation may close, and we must be found working? Be not forced to service by fear, for forced service is but slavery. It is the willing servant, the one prompted by love, that will hear the "Well done" at last. Supreme love to God and love for your neighbor as for self is the mainspring of obedience. It is this love that leads the true servant to be faithful in the King's business.

The failures of the year just closed should serve as stepping-stones to a higher life this new year. Speak that kind word, lend that helping hand, write that letter, hand out that tract or paper, visit that suffering one, and follow the example of Job: "The cause which I knew not I searched out." Job 29:16.

It is only a night from the old day to the new, and so it will be when it comes to the last night of this dark earth's history and the dawn of the eternal new day. Let us for a moment roll back the curtain of futurity and stand at that eve. Today mortal — only a night, and then immortal; today clothed in earthly garments — only a night, and then clad in garments of light; today weeping eyes — only a night, and then all tears forever wiped away; today all faces pale — only a night, and every form is bathed with youth and immortal beauty; today here — only a night, and then that tireless journey to the eternal city whose gates will swing open and our Commander will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Let us spend each new day now as we shall wish we had when that eventful hour arrives.

Indianapolis, Ind.



God's Call to Us

M. DORMAN

God is calling to us today. O that we as a people would rally as one man to the clarion call which comes ringing down from the throne above!

At many different times during the history of the world God has called men. God called to Adam in the garden, "Where art thou?" and Adam, with fear and trembling, responded to that call. God called Abram to leave his kindred and his father's house and go out into a land which he knew not, and Abram obeyed the voice which spoke. God called to Moses from the burning bush, and Moses, hearing, turned aside. Turning over the pages of the world's history, we see many instances where God has called men; but today we wish to consider his call to us. God grant that we may hearken; God help us to respond.

What is the call of God to the Christian man and woman of today? It is a call to action. The sacred pen of inspiration gives that call to us thus: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. God's servant has brought it forcibly to our attention in the following language: "And still our General, who never makes a mistake, says to us, 'Advance. Enter new territory. Lift up the standard in every land. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."'" — *Testimonies for the Church,* Vol. VI, page 28. And again: "The word comes to me in the night season to speak to the churches that know the truth: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'" — *Id.*, page 23.

What does it mean, this call to arise and shine? The word arise denotes a languor, a slumber, a repose, on the part of the person addressed. Can it be that some such condition among us as a people demands this heaven-sent call to action?

Brethren and sisters, at the rate the message is going at the present time it cannot be carried to every nation, kindred, tongue, and people in this generation. But will it be carried? — Yes; God's Word declares it. But first there must come this whole-souled consecration, this arising to shine.

We have been asleep; many of us are now asleep. At this crisis in the great conflict many upon whom rests the most solemn responsibility ever placed upon man, who should be in the very forefront of life's battle, are in a hazy stupor, paying little heed to the conflict raging about them. Meanwhile the enemy is stealing a march upon them.

But today, clear as the note of a silver bell, there rings out over the battle field a call to action: —

Arouse! Awake! Sit not thus idly by!
Gird on thy armor, raise the battle cry!
Not without struggle are the victories won
In life's fierce conflict; then haste thee onward — On!

The great conflict which has so fiercely waged for so many centuries between the forces of good and of evil has reached a climax. Every soldier who has enlisted under the banner of Prince Immanuel must press the battle to the gates. We must lay hold of the power of prayer.

We have been testing the depths of God's love and mercy, it is true, but only along the shore. Let us push out — push out and test the limitless depths of his power. We shall find that they are unfathomable, and that the strength which will then be ours cannot be measured.

We are, figuratively speaking, standing at the foot of a great mountain, waiting for a power to take possession of us to enable us to ascend. The work of carrying the gospel to every creature in this generation looms up before us like a mountain of difficulty, which, humanly speaking, it is impossible to surmount;

and we are waiting, patiently waiting, there at the foot of it, for the outpouring of the Holy Spirit, which will give us the dynamic force to push to the summit.

But the power is here now. It is now ours. We have but to lay hold upon it. I quote: "Angels of heaven have long been waiting for human agents — the members of the church — to cooperate with them in the work to be done. They are waiting for *you*. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested."

We must lay hold upon this power. We must have a vital connection with God. Is the power of God flowing through you? Are you connected as a branch to the true vine, so that the energizing, life-giving strength and grace is flowing through your veins? "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Let us at this time make a connection with heaven. We all want the power of God in our lives; and yet, when this call comes to us, a goodly number will settle back in their seats, seemingly as indifferent as before. They may not be conscious what is holding them back, but God knows that there yet remains in their lives some favorite sin to which they tenaciously cling; and doing so, it is impossible for them to arouse themselves.

That which holds us back from being what, under God, we should be, may be only a little thing. You enter a shop in the city, a shop of whirling wheels and singing motors. Away in one corner of this vast structure is a small ebony handle, seemingly a thing of insignificance, of no importance, and not worthy to be noticed. But only a movement of that small black switch, and the connection is made. Lights all over the city flash out into the night, cars move, factories operate, and all the electrical mechanisms of that vast metropolis are set in motion.

The call which comes to us is to make a living connection with God, to remove the obstruction to the mighty current of his power. Then there will flash out the light of the gospel in sharp, clear, distinct rays. Such a call is necessarily a call to action.

When an electrical connection is made through a motor, something is going to move. As the current of power increases, the dynamic motion becomes greater. Is it not, then, a fact that the influence which you exert, the amount of work which you do for the Saviour, is an indication of the extent of your connection with God?

Friend, what are you doing for Jesus? Nothing? Where is the lack? Remove the obstruction and lay hold of the power of God. God is calling to you today. Will you heed his voice as did Moses, and turn aside? Will you answer as did Samuel, "Speak, Lord; for thy servant

heareth," and then with joyful heart go forth to do his bidding?

But you say, perhaps, "What can I do?" "It is accepted according to that a man hath, and not according to that he hath not." Yet, rest assured that even as surely as God does not hold us to account for that which we have not, just so surely does he hold us to account for that which we have.

And to each one of us the Master has given a talent. You may feel that you are unworthy, that you are weak, that you can do nothing; but listen! learn a lesson from nature. You look at two little sticks, dull, lifeless, and black. Not much to look at, nothing brilliant about them; of what use are they? Place those little carbon sticks in connection with an electrical current, and what have we? — The bright, white, dazzling electric arc light, one of the most powerful illuminants in the world.

God is going to use just such simple, humble instruments as you feel yourself to be, to flash the searchlight of his gospel from east to west and from pole to pole. The inhabitants of the heavenly universe expect the followers of Christ to shine as lights in the world. Friends, God has graciously shed a flood of light over our pathways. Shall we pass it on to others?

College View, Nebr.

(To be concluded)

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Happiness

HAPPINESS is the natural flower of duty. — *Phillips Brooks.*

The road to happiness is the continuous effort to make others happy. — *Talmage.*

No man can lay in his claim to happiness without a liberal and forgiving spirit. — *J. M. Good.*

He who is virtuous is wise; and he who is wise is good; and he who is good is happy. — *Boethius.*

Temperance in everything is requisite for happiness. — *B. R. Hayden, in "Table Talk."*

Employment is nature's physician, and is essential to human happiness. — *Galen.*

◆ ◆ ◆

THE first Moravian missionaries to the Kafirs of Africa could reach them only by selling themselves into slavery, and so being put beside them in daily life. In this way they were able not only to give them the gospel, but to live the gospel. It was such sacrifice and proof of love that at last won the Kafirs' hearts. — *Sunday School Times.*

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"THE best and truest help we can give to others is not mere present gratification, but strength, courage, and cheer, that they may rise into nobler, worthier life and go on continually with new energy and hope."

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"LIFE seems a tangle, a puzzle, to us, as we look at its events, its circumstances, its sorrows and joys. But in the end we shall see that not one thread was ever thrown into the wrong place in the web."



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EDITORIALS

Living in the Shadow

MANY are living in the gloom of some great shadow. It may be the shadow of some sin which has marred the life, the shadow of a great sorrow which has bowed down the heart with grief, the shadow of a misunderstanding with friend or brother. Life has lost its sweetness; its joy has turned to bitterness, and the inspiration of hope has departed. To these sad and sorrowing ones the words of the apostle are directed: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

We must forget the past, with all its sins and sorrows, its griefs and heartaches and misunderstandings. "Go bury thy sorrow; the world hath its share." We must forgive others the injuries they have wrought; we must apply this principle of forgiveness to ourselves in the mistakes we have made. This sin-sick world today needs words of life and cheer and courage. On every side are the worn and weary, the burdened and heavy-laden. Men and women are groping in the darkness without hope and without Christ. It is for us to act the part of light bearers, of life-givers. To Christ, the light of life, we must direct their gaze. But we cannot do this unless we ourselves know the power and joy of the redeemed life.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Let us come out of the shadow into the sunshine. Let us learn in the year to come to walk in the light of his countenance, in the consciousness of his presence, in the sweetness of his companion-

ship. "The fruit of the Spirit is love, joy, peace," in the consciousness of divine acceptance and approval.

"Rome Never Changes"—No. 10

The "Sacrifice of the Mass"

(Continued)

It is claimed by the Roman Church that the mass is necessary to make effective the sacrifice on Calvary. That is an astonishing claim. If it were true, then there was no effective sacrifice for sin until the service of the mass was officially adopted by the Roman Church on Sept. 17, 1562. In that case the sacrifice of our Lord and Saviour was ineffective from the time he was crucified until the Council of Trent established the sacrifice of the mass. The question naturally arises, What of those who died believing in Christ and the efficacy of his sacrifice between the time of the crucifixion and the year 1562? Did they trust in an ineffective sacrifice? Was their faith vain?

That we may not be accused of making an unjust charge, let us examine the declaration of the Council of Trent in reference to that proposition:—

Forasmuch as, in this divine sacrifice which is celebrated in the mass, that same Christ is contained and immolated in an unbloody manner, who once offered himself in a bloody manner on the altar of the cross, the holy synod teaches that this sacrifice is truly propitiatory (canon 6), and that by means thereof this is effected that we obtain mercy, and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof and granting the grace and gift of penitence, forgives even heinous crimes and sins.—"Dogmatic Canons and Decrees of the Council of Trent," sess. 22, chap. 11, authorized translations.

In the above we note the following claims: That in the "sacrifice of the mass" (in the wafer and the wine) "the same Christ is contained and immolated" that was offered "on the altar of the

cross;" that the "sacrifice is truly propitiatory;" that through the mass "we obtain mercy, and find grace in seasonable aid;" that the Lord is "appeased by the oblation thereof;" and that because of and through the "sacrifice of the mass" the Lord "forgives even heinous crimes and sins." In a work by Di Bruno, entitled "Catholic Belief," it is stated that the purpose of the mass is "to apply practically to the soul the merits and graces of the sacrifice of the cross."

—Page 77.

If these claims are true, or if any one of them is true, then it must be admitted that the sacrifice of Christ on Calvary was inefficient without the "sacrifice of the mass."

But we hold that the sacrifice on Calvary was efficient and sufficient, and against the above claims we set the plain declarations of the Inspired Word of God. The Council of Trent teaches that the same Christ who was offered on Calvary is offered again in the "sacrifice of the mass." But the Inspired Word says:—

"He, when he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb. 10: 12.

That is a very plain and very specific denial and contradiction and refutation of the very first proposition of the Council of Trent regarding the mass. He offered but one sacrifice for sins, and offered that sacrifice forever, and "sat down." It is most difficult to understand how a great council of ecclesiastics could make such a declaration in spite of such a scripture. But there stand the two facing each other, the claim of men and the Word of the Almighty. Each is a denial of the other; and surely we are excusable if we choose the declaration of God in preference to the declaration of men. That scripture alone overturns every feature of the mass and every claim made by the Roman Church concerning the mass.

Another scripture which teaches the same thing is found in Rom. 6: 9, 10:—

"Knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God."

If the declaration of the Council of Trent were true, Christ would die on every altar of every Roman Church in the world at every celebration of the mass. But he tells us in his Inspired Word, as above quoted, that "he died unto sin once."

The Council of Trent teaches that the "sacrifice of the mass" is "truly propitiatory." If that were true, the sacrifice on Calvary was unnecessary. The Bible claims for the sacrifice on Calvary that it was sufficient for the sins of the whole

world. The following scriptures make that plain:—

"He is the propitiation for our sins; and not for ours only, but also for the whole world." 1 John 2:2.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10.

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime." Rom. 3:24, 25.

"Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." Heb. 9:28.

The Word of God admits of no repetition of the sacrifice of Christ. Once done, it was done forever. It was sufficient for the sins of the whole world; and any repetition of it on the part of man is an intimation, nay, an open declaration, that Christ's sacrifice was insufficient for the purpose for which it was intended. When Rome claims that the "sacrifice of the mass" was necessary in order "to apply practically to the soul the merits and graces of the sacrifice of the cross," she claims that the sacrifice of the cross was a dead and ineffective thing without her invention to make it complete. But, on the other hand, the Bible sets forth the sacrifice of Calvary as complete in itself and able to cleanse the believer from all sin.

More than that, in making so much of the mass, Rome does despite to the teachings of her own cardinals and canonized saints. For instance, let us consider the comment of Cardinal Cajetan on Heb. 9:18:—

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

This cardinal, in the same connection, adds: "It is one thing to repeat the passion of Christ, and another to repeat the commemoration and application of his passion." He argued against considering the Eucharist as a sacrifice, declaring the Lord's Supper to be what our Lord said it should be, a commemoration only of his sacrifice for the sins of the world. Cardinal Contarini affirms that "no Christian author, either ancient or modern, of any name, hath said that the mass is a sacrifice of the priest *ex opere operantis*, whereby, as if in rivalry of the sacrifice of Christ, the priest obtains for us remission of sins. Nay, Ambrose and Augustine affirm that in the mass there is a remembrance and commemora-

tion of that one sacrifice which Christ offered."—*De Sacram. Opp., page 359.* So we find that Rome, in her teaching and practice concerning the mass, contradicts both the Bible and the teachings of her most authoritative Fathers.

The Council of Trent declares that the "sacrifice of the mass" is a propitiatory sacrifice, and in the same breath makes the declaration that that "sacrifice" is an "unbloody sacrifice." A propitiatory sacrifice is one that makes propitiation for sin, removing from the sinner the condemnation which his sin had caused to rest upon him. But sin cannot be removed by an "unbloody sacrifice." The Word declares, "Apart from shedding of blood there is no remission." Heb. 9:22. We find the same thought in the Old Testament:—

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." Lev. 17:11.

In declaring that the "unbloody" "sacrifice of the mass" is "propitiatory" in its nature, the Roman Church squarely contradicts both the Old and the New Testament. The shedding of blood in the sacrificial act proclaimed the giving of a sinless life to wash away the sins of the repentant sinner. In substituting a sacrifice without the shedding of blood for the one in which the blood of Christ was shed, or in adding the "sacrifice of the mass" to the sacrifice on Calvary to make that one complete, Rome declares God's arrangement incomplete without the assistance of the human arrangement. She does what Cain did, when, instead of bringing a lamb to typify Christ and shedding its blood to typify his that was to be shed on Calvary, he brought of the fruit of the field—an arrangement of his own, which is perpetuated in the "sacrifice of the mass." God rejected Cain's "unbloody" offering, and accepted Abel's offering, the blood of which was shed in the act of offering it. So Cain rose up and slew his brother, mingling Abel's blood with that of his sacrifice. In that was typified the martyrdom of the millions of Christians who have gone to their death because of their faith, mingling their blood with that of the Lamb slain on Calvary. It is more than a coincidence that the church which substitutes the "unbloody sacrifice" for the true sacrifice, has shed the blood of many millions of conscientious human beings for worshiping God as they believed God required and rejecting the system of worship instituted and enforced by the church.

The Council of Trent declares that through the mass "we obtain mercy, and find grace in seasonable aid." If that be so, what do we obtain through the sac-

rifice on Calvary? The mass purports to bring to us what the Calvary sacrifice is declared by the Word to bring to us. If it does, then Christ's blood was shed in vain; and that we can never assent to.

The Council of Trent declares that God is "appeased" by the "sacrifice of the mass." The idea of appeasing an angry god runs through all heathen religions. The sacrifice of Christ was made that the guilt of sin might be washed away from the repentant human soul. It brings man and his Maker together again—a sin-cleansed soul returned to the household of righteousness. There is nothing in that "unbloody sacrifice" to "appease" God. Instead, it must displease him by putting the human arrangement in place of the divine and making the divine seem insufficient without the support and help of the human.

The Council of Trent declares that through the "sacrifice of the mass" the Lord "forgives even heinous crimes and sins." But, we ask, what then is there left for the sacrifice on Calvary to accomplish? The inference must be that without the mass "heinous crimes and sins" would not be forgiven. That would be a fearful charge to bring against the One who gave his life and shed his blood for the sins of "the whole world." We read in 1 John 1:7 that "the blood of Jesus his Son cleanseth us from all sin." What does that leave for the mass to accomplish? We learn through Eph. 1:7 that we have "redemption through his blood." Do we need something besides redemption which Christ's sacrifice cannot accomplish for us, and only the mass can accomplish? We learn from Rev. 1:5 that he has "loosed us from our sins by his blood." When that is done, what is there left for the mass to do? The "unbloody" mass is declared by the Council of Trent to be a true propitiatory sacrifice. But we learn from Rom. 3:25 that propitiation is accomplished "through faith, in his blood," and nothing is said as to any propitiation coming through any kind of "unbloody" sacrifice. We learn by Rev. 7:14 that the faithful children of God are made "white in the blood of the Lamb."

We certainly must conclude that, if the blood of Christ "cleanseth us from all sin;" if we have "redemption through his blood;" if he has "loosed us from our sins by his blood;" if we enter into the benefits of that propitiation which is accomplished "through faith, in his blood;" if we are made "white in the blood of the Lamb,"—we must conclude that the blood of Christ shed on Calvary has secured for us all we need, and that there is no place in the plan of salvation for the "unbloody sacrifice" of the mass.

C. M. S.

(To be concluded)

"Even in Troublous Times"

IN Daniel's prophecy of the rebuilding of Jerusalem he said, "The street shall be built again, and the wall, even in troublous times." Dan. 9:25.

The Lord's work does not stop for troublous times. In the days of Ezra and Nehemiah we have the story of earnest work accomplished in rebuilding Jerusalem amid tumult and difficulty and opposition, the Lord's providence overruling all, and his blessed gift of courage and assurance filling the hearts of the workers. So ever the work of God has moved forward in the earth, never stopping, never halting.

We find in the organ of the Church Missionary Society, of England, the evangelical mission board of the great Church of England, a report of the decision arrived at by the mission committee as to the shaping of their work during the crisis in Europe. Very earnest councils were held on the outbreak of the war, just at the season when new missionaries were to be sent out and plans laid for another year of missionary endeavor. As a result of the councils the *Church Missionary Review* for November reports the decision was,—that the right course was to carry on God's work as much as possible as it would have been carried on if there had been no war. . . . On the strength of the former decision, the arrangements for sending out the autumn reinforcements had been completed, and some two hundred missionaries, including fifty-two new recruits, had been taken leave of on October 1 and 2.

This shows the spirit in which the great missionary societies are pushing forward their work. The whole missionary movement has assumed great proportions in this generation, in the direct providence of God, as we very well know. These agencies are spreading abroad the light of his Holy Word, and preparing the way everywhere for the message of Christ's soon coming.

It will be noted that the new recruits in this great society, with an income, we believe, of upward of two million dollars a year, are listed at fifty-two for the year. It may be that some others had been sent out earlier in the year, though the general custom of the society is to gather the reinforcements of the year for departure to the fields in the autumn. It is surely a testimony to the vigorous development of our own missionary movement that an even yet larger list went out to our mission fields from the North American Division alone during the year 1914, the number being sixty-seven. All this is made possible by the devoted missionary giving throughout our churches, and by the increased resources developed in the mission fields.

We may find inspiration, too, in the testimony from the fields as to the pros-

perity attending the preaching of the message "even in troublous times." Again and again during the last two or three years, while Mexico has been in almost a continual state of revolution, the reports from that field have told of ever-increasing interest in the truth. Never was such progress known in our work in Mexico as that which has come during these days of tumult. The hearts of the workers, even amid trials at times, have been filled with joy and courage at the evidences that souls were turning to God as never before.

From other lands, not immediately involved in the great struggle going on at present, we have heard continually reports of renewed interest among the people, and of a greater power attending the preaching of the message to convert souls. The times are troublous in many countries far removed geographically from Europe. Commercial connections are broken, financial affairs are passing through a crisis, the hearts of the people are troubled, yet the work of God moves ever forward.

And from our workers in the countries directly involved in Europe we have word that in a remarkable way the tithes and offerings of our brethren are keeping up, and they are finding ways of service and of pushing the message forward that we could scarcely have anticipated. From every one of these countries comes the word of courage, notwithstanding the fearful struggle going forward. Naturally there must be in the parts which are the scene of conflict great loss and trouble and distress to our believing brethren and sisters, as well as to others, but even in these regions we hear of their continued effort to hold together and to bear witness to God's truth. These things are an encouragement to us as we look toward the future of this world's troubled history. We hope and pray that the angels of God may yet gather up the winds of strife, and that comparative peace may come for a time at least; yet we cannot tell what the future has in store, save that the times will become increasingly troublous. Long years ago we were told by the earnest warning of the spirit of prophecy that the work not done in times of peace would have to be done amid war and great difficulty.

But one lesson we get out of the experiences thus far is that God's work will not stop, even though trouble fills the earth. The assurance of Daniel's prophecy regarding the Lord's work at the beginning of the great prophetic period of the twenty-three hundred years is an assurance that the special work begun at the close of that great period will be carried through to completion. "The street shall be built again, and the wall, even in troublous times." W. A. S.

Getting Rid of the Sabbath

THE Sabbath controversy at the present time presents some striking anomalies. It is amusing if not ludicrous to read some of the arguments put forth in support of first-day observance. These writers will argue with logic and emphasis that the law of the ten commandments is of perpetual obligation, that the principle of Sabbath observance has never been set aside; and yet, after all, they deny the conclusion to which their logic inevitably drives them; namely, that if the law of ten commandments is of perpetual obligation, and if the Sabbath institution exists today as in the old dispensation, "the seventh day is the Sabbath of the Lord thy God" now as then, and should be so observed by Christians.

The New York *Weekly Witness* for Sept. 9, 1914, contains a reply by the editor to a correspondent with reference to the teachings of Seventh-day Adventists. Crediting Seventh-day Adventists with being "a very sincere and earnest people," and denying that they make light of the atonement, he takes occasion to argue wherein their teaching with reference to the Sabbath leads them to minimize other important Bible doctrines. In doing this he falls into the error suggested at the outset of this article.

The ten commandments embody the fundamental principles of personal and communal morality, and these principles are as sound today as they were when the commandments were proclaimed from Horeb, but the commandments as commandments were not addressed to us.

In all his teaching about the Sabbath, Jesus condemned the strict interpretation of the Sabbath law which the Jews had adopted. The law itself was in full force during his lifetime, of course, but he taught that "the Sabbath was made for man, and not man for the Sabbath." In other words, the purpose of the Sabbath law was to give man a rest and an opportunity to turn aside from the things of this life and seek communion with God.

But even that is not all. There were disputes about the Sabbath as early as the time of Paul, and he, writing under the guidance of the Holy Spirit, carefully refrained from laying down any law on the subject, but said, "Let every man be fully persuaded in his own mind." "One man esteemeth one day above another; another esteemeth every day alike." "Let no man therefore judge you . . . in respect of a feast day or a new moon or a sabbath day." Rom. 14:5; Col. 2:16.

Sabbath keeping as a divine thought for man is a perpetual obligation. The Sabbath was given to man at the creation, and is one of God's best gifts to man. The Sabbath was made for man's benefit, and no man can afford to neglect or to misuse the opportunity. But the day of the week is a matter of no consequence whatever except that it is a great help to keep the same day that

others are keeping, and love to Christ naturally inspires a desire to keep the day on which he rose from the tomb, the day which has been commemorated by Christians ever since his resurrection.

Does the editor of the *Witness* insist upon the literal interpretation of the first commandment, of the sixth, of the seventh, of the eighth? Undoubtedly. Did the great Lawgiver mean literally what he said when he declared that human life should not be taken, and that the property and chastity of our neighbor should be regarded? Assuredly he meant this, and the principle involved even more than the outward act, for our Saviour declares that hatred of our brother is murder, and that the lustful desire is a violation of the seventh commandment. Matt. 5: 21, 22, 27, 28. If these precepts should be understood literally as they read, by what law of logic should the fourth commandment be made to teach what it does not say?

It is true that the Jews in the time of Christ failed to appreciate the true spirit of Sabbath observance. To them the outward form wholly appealed. By their traditions they made the Sabbath institution a burden grievous to be borne, instead of the joy and benefit which God designed it to be to all mankind. Mark 2: 27, 28.

The attitude of Christ toward the Sabbath as related both to his teaching and to his practice was to reveal the true spirit of the institution, and to bring man back to its proper observance. While we find no direct command on the part of either Christ or his apostles for the observance of the seventh-day Sabbath, in the teaching and practice of these Christian teachers the Sabbath institution was recognized as an existing institution, and the incidental reference to it in this way affords the strongest possible evidence of the manner in which it was regarded not alone by the Jewish people, but by the Christian church in the first century. And both Christ and Paul emphatically declare that the claims of the gospel do not abrogate the claims of the law. Matt. 5: 17-19; Rom. 3: 31.

There were many things which were done away in Christ. In him type met antitype; the shadow met the substance. There were certain holy days on which feasts were held and sacrifices made which were clearly typical of the coming Christ. In the twenty-third chapter of Leviticus these holy days are enumerated, but in this enumeration a plain distinction is made between them and the Sabbath of the Lord. Says the divine record: —

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations, . . . beside the Sabbaths of the Lord." Lev. 23: 37, 38.

The prophet of the Lord declares that there should come a time when these

feast days and sabbath days would cease because the great Sacrifice to which they pointed forward would come and their significance would be lost.

"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Hosea 2: 11.

Some there were in the early Christian church who still held to these ordinances, and they criticized those who refused to observe them. Of these the apostle Paul speaks in Col. 2: 16, 17: —

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

The Sabbath of the fourth commandment is not ceremonial. It did not point forward to Christ. Rather it pointed back to creation, and was given by the Creator as a memorial of his great creative act. He rested on it himself, thus making it his own rest day, and then gave it to the human family as a Sabbath because it had been his Sabbath. Gen. 2: 2, 3. While the apostle Paul taught that the ceremonial celebrations pointing forward to Christ were abolished at the cross, he recognized in his own practice, as distinct from these, the rest day of Jehovah. Acts 17: 1-3; 18: 4, 11.

In the new covenant relationship in Christ Jesus the apostle Paul declares that the law of God will be put into the minds of the believers and written in their hearts. And to the extent that the divine principles of the ten commandments are brought into the heart will they be expressed through the power of the indwelling Christ in the lives of the believers. Love for Christ will lead to the careful observance of the law of Christ. 1 John 5: 1-3.

If it really makes no difference after all, as the editor of the *Witness* declares, which day is observed, and if the question is one of convenience rather than of Bible instruction, why should issue be taken with Seventh-day Adventists because they prefer to believe literally what God declares with reference to the day to be observed? Surely if the Word of God does enjoin the observance of the seventh day, as our Sunday friends admit, and if there is no positive command in the sacred record for the observance of the first day, as they must also admit, why should Seventh-day Adventists be charged with being literalists and legalists because they choose to believe that God said what he meant and meant what he said with respect to the day which he set apart as his holy rest day?

It is begging the question to argue that the advocates of the seventh-day Sabbath in the literal observance of that

day should not kindle a fire in their habitations, and that they should refrain absolutely from the performance of "any" labor. Christ, by example, taught the true spirit of Sabbath observance in performing deeds of mercy for the relief of the sick and suffering. Matt. 12: 1-12. And this principle would not preclude the building of fires on the Sabbath day if these were necessary for comfort. In the warm climate through which Israel passed, and protected as they were by the covering of God for forty years, with their food rained directly from heaven, the building of fires was evidently not necessary to their comfort. This local national restriction imposed upon that people for a particular time and occasion need not be read into the requirements of the command designed for all ages and for all nations.

It is strange to what lengths men will go in order to avoid the claims of the fourth commandment. They will abolish in their arguments the whole law of ten commandments, and then rehabilitate it with the exception of the Sabbath commandment. This sort of juggling with the truth the prophet likens to the building of a wall and daubing it with untempered mortar. The wall, he declares, shall fall, and they who seek protection under its shadow shall fall with it. Eze. 13: 10-15. "It is better to trust in the Lord than to put confidence in man." "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." F. M. W.

A Visit to New Zealand

A FOUR days' run from Suva, Fiji, brought us to Auckland, New Zealand, on the last day of June. As we sailed down Hauraki Gulf to the Auckland harbor, my wife and I reviewed our mingled feelings of fear and hope the first time we came down that gulf. It was the evening of Nov. 13, 1886. At that time we were alone, and we did not know any one in New Zealand. We were young and inexperienced, and had never labored outside of the United States. Whether we should understand the British people, and whether we should succeed in our new field without a single experienced laborer to counsel us, was a serious matter with us. But we had come in response to what we felt sure was our duty, and we hoped in God and prayed for help. And now on returning, our hearts were filled with gratitude as we reviewed the marvelous work the Lord has wrought through his people during the years that have intervened.

Arriving at the wharf, we found a company of brethren and sisters waiting to welcome us. Among them were Pastor J. M. Cole, the president of the New

Zealand Conference; Pastor Westerman, in charge of the work in the city of Auckland; Dr. P. M. Keller; and some of the first believers to accept the truth under our labors twenty-eight years ago.

Our first call after being located was on Brother Edward Hare, to whose house we went direct from the steamer when we came out in 1886. We were glad to find Brother and Sister Hare still rejoicing in the message.

Arrangements had been made for a stay of one week in Auckland. The brethren in all the surrounding towns had been invited to spend the week together in the city, and many came. The meetings were held in the Ponsonby church, which we erected in 1887 at the close of our first series of tent meetings. This was the first church building erected by Seventh-day Adventists south of the equator. It is still a good, clean, creditable building. Through the faithful labors of others who have come to Auckland from time to time, this building has not only been kept in good repair, and enlarged by an extension at the rear for Sabbath school and quarterly meeting purposes, but the membership has been more than maintained. There were a hundred or more members when we left twenty-six years ago to open a new field a few hundred miles south, but now there are many more. And in addition to this there has been established in another part of the city a company of live, active members, with a very neat church building of their own.

Under these circumstances it was a great pleasure to visit this city, which we entered with so much trepidation more than a quarter of a century ago. When we began our work there, we were called Seventh-day "Adventurers" by some of the ministers who opposed us, and the people were advised to pay no attention to our teaching, for when the winter rains came on we would pack our calico church for fresh pastures, and leave them stranded. Time has proved that we were not "adventurers," and that when the winter rains came, instead of moving to new pastures we moved into a substantial building erected by the believers who accepted the message. Instead of our cause proving to be a short-lived, transient affair, it took deep root, remained, and grew. Now it stretches from the North Cape, throughout the whole length of the country, to the Bluff in the extreme south. Thus it has demonstrated its great vitality and its splendid staying qualities. To him whose mighty hand guides and guards his own cause be all the praise and all the glory.

During our stay in Auckland we made our home with Drs. P. M. and Florence Keller. They have been in this city eight or ten years, and in the Australasian field fourteen years. Since coming to Auckland

they have built up a large practice. They now have more work than they are really able to carry. Dr. Florence is a member of the city hospital board, and

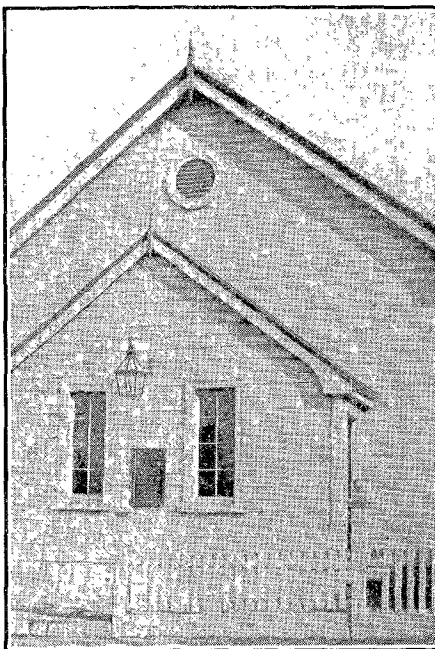


BOYS AT OUR SCHOOL IN FIJI

also a member of the public schools board. She was elected to these positions by a large vote of the citizens.

Brother and Sister Keller are known throughout the city as earnest, out-and-out Seventh-day Adventists. They are active in church work of all kinds. This makes them a great blessing to the church and to the cause generally in New Zealand. Brother Keller is one of the elders of the Auckland church, and Dr. Florence works earnestly for the advancement of all lines of missionary interests. The brethren and sisters love them, and feel that the church would sustain a great loss should they leave Auckland. Why should not all our physicians and nurses become strong factors for the advancement and the finishing of our work in the communities where they live?

From Auckland we journeyed south, visiting our churches at Cambridge, Napier, Hastings, Palmerston North,



PONSONBY CHURCH, AUCKLAND, N. Z.

Wellington, and Christchurch. We had traveled over all this territory during the four years we were in New Zealand. At Napier we had labored a year and a

half, holding meetings in the tent and in public halls until a church was erected. During this time we organized and directed the canvassing work in the central part of New Zealand. We also organized the New Zealand Conference and established the headquarters at Wellington, the capital.

It was a great pleasure to visit these places after so many years, and to meet so many brethren and sisters who had embraced the truth in those early days. And it was just as pleasing and cheering to have the privilege of forming the acquaintance of hundreds of new believers who have united with the church under the labors of those who succeeded us.

The New Zealand Conference has established at Palmerston North an excellent school for the education of their young people. It is not a large school, but all things considered, it is one of the most perfect plants we have in our entire list of educational institutions. It is four miles from the clean, prosperous, growing town of Palmerston North. The soil of the farm is rich. In material and workmanship the building gives evidence of wise planning and thoroughness in its construction.

Brother Joseph Mills, who spent several years at the Australasian Missionary College in its early history, has been in charge of the New Zealand school since the location was fixed at Palmerston North. At the union conference session just held in Sydney, Brother Mills was elected principal of the Australasian Missionary College, and Brother Leonard Paap was chosen principal of the New Zealand school. Both of these young men were, but lads when their parents embraced the message. They have grown up in this cause, and have dedicated their lives to its advancement.

Leaving Palmerston North, we went to Christchurch, in South Island. Here we found the church membership larger and stronger than it was at the time of our last visit fifteen years ago. The brethren had just bought and fitted up a very neat building centrally located, for their church school. We had the privilege of dedicating this plant to the noble work for which it was prepared. The school was dedicated free from debt.

Our New Zealand sanitarium is located in an attractive suburb of Christchurch. It was established there about fifteen years ago. Brother Brandstater, who is now both manager and head bath man, has been connected with the institution the most of this time. Its patronage, though small, is steady, and the income I understand is sufficient to meet expenses. The manager told me with much satisfaction that quite a large number of the patients who have come to the institution have left rejoicing in the truth.

Our work in New Zealand closed with a two days' visit to Wellington, the headquarters of the conference. Brother Cole, the president, who met us at Auckland, remained with us, rendering greatly appreciated service until we sailed for Sydney. This gave us opportunity to talk over leisurely and thoroughly the needs of the field and the most important steps to take to hasten on the work. We were glad to learn that the brethren had practically decided to organize a second conference. This will be located in South Island, with headquarters at Christchurch. The membership on each island is about the same, and the amount of tithe paid is about equally divided between the two fields. The arrangement will probably be effected at the camp meeting to be held next January.

Naturally this visit to New Zealand was of much deeper interest to us than this report of it can possibly be to those who read it. It revived memories of early struggles and revealed anew the divine leadership at the head of this cause. The work started in great weakness in this field. It met with strong opposition. It received but little financial support from the homeland. Only one draft was ever sent to us from the General Conference treasury—that was for three hundred dollars. With that exception, the mission was entirely self-supporting after our arrival. The leading members of the Hare family, who had embraced the message during Brother Haskell's visit to New Zealand in 1885, gave the mission generous support from the time we reached the field. It was a great pleasure to meet these dear friends once more. Others who have accepted the message since that time have rallied to its support. Thus the Lord has kept his cause alive and growing.

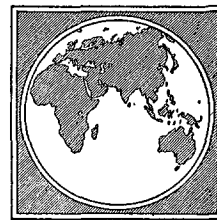
At the present time the conference has seventeen ministers and Bible workers, and a good staff of canvassers. Besides its evangelical work, it operates a school, a sanitarium, and two vegetarian cafés. Every department is self-supporting, and the treasury carries a good cash balance as a working capital. This field has all the possibilities which make for the steady growth of the cause.

Brother and Sister Cole are in good health, and are greatly enjoying their work. They have the confidence of their fellow workers and of the brethren and sisters throughout the field. Nowhere in our travels have we found our people more active and courageous. They give evidence of enjoying a good spiritual experience. Our stay of eighteen days was altogether too short, but we were obliged to hasten on; so we bade them farewell, rejoicing because the work in New Zealand is onward.

A. G. DANIELLS.



THE WORLD-WIDE FIELD



Tsungwesi Mission, South Africa

M. C. STURDEVANT

ON the night of October 15 our little church came together for a business meeting for the third quarter, 1914. A careful report of the tithes and offerings was read, giving the names of all who had paid into the treasury during this time. It was found that, out of a membership of forty-four, nineteen had paid nothing, while others had not been so faithful as they might have been. The elder took some time to present the importance of returning to the Lord that which belongs to him. Apparently a

Lord. Mrs. Sturdevant had been called away for a few days to help a neighbor woman who was very sick with fever, so the work of preparation had to rest upon other members of the mission family. At 10:30 A. M. we all came together for the Sabbath school. The house could not hold the crowd that came. After the usual exercises and study of the lesson, we all retired to the Tsungwesi River, one mile away, to experience the blessings awaiting us there.

In the shade of the trees on the banks of the lonely river we listened to short discourses from the two native teachers, Elijah and Jeal, in which they exhorted all to repent and turn to the Lord while

mercy lingers. Hearts were tendered, and a good impression was made upon those who had come to witness the baptismal scene, a company of over two hundred persons. We then went down to the water, where twenty were buried with their Lord in watery graves. Five chiefs were present. One came very near that he might see and hear. His heart was greatly moved as he witnessed one



BAPTISMAL SCENE AT TSUNGWESI MISSION

deep impression was made upon the minds of all, and we look for a reformation to take place.

The next evening, as the setting sun brought in the hours of the Sabbath, the little church again came together. The house was crowded. After a song, prayer, and a short reading from the Word, the writer examined a class of twenty-four who were to be baptized the next day. Because of certain conditions four were advised to wait a little longer, that a more thorough work of the Spirit of God might be wrought in their hearts.

It was a solemn time. Deep impressions were made. It would have done any one good to hear the reasons given why these poor natives wanted to be baptized. Surely a wonderful work has been accomplished in their lives. Among those to be baptized were eight adults who had come in from near-by kraals. It gives us courage to see the older people take hold. The members of this baptismal class were of a more advanced age than others we have baptized in the past.

Sabbath morning we all came forth to enjoy a full day of feasting with the

after another confess his belief in the "Great God." Two were baptized from his kraal, one being his own son, a married man.

As we were coming up out of the water, a headman came to me and thanked me for baptizing his children. Four out of his family of five children have now been baptized at our mission school. It did my heart good to have this heathen man come and thank me for baptizing his children, two boys and two girls. The latter are now married to two of our mission boys.

In the afternoon we all met together again to celebrate the ordinances of the Lord's house. It was a refreshing season, and we trust a good work has been done for eternity.

The work here is onward. Brother and Sister Jewell have charge of our school, which now numbers over one hundred. Seventy are regular boarding students. Brother Harry Jennings is helping me in the brickmaking and building work. An addition 18 x 20 ft. has been given our dining hall. We are just completing a dormitory, 20 x 40 ft. A new school and a church are also much

needed. The dreadful war in Europe is affecting our country. We are cut short of means to complete our buildings, which are so greatly needed. The time for our planting has now come, and we shall be very busy indeed. But we are all of good courage, and are doing all we can to finish the work in this part of the field.

We greatly desire the prayers of the loved ones in the homeland. Let us press on. The end is in sight. In a little while we shall rest from our labors.

◆ ◆ ◆
Simla, India

W. A. BARLOW

DURING the past two hot seasons, special Bible lectures have been given by Elders H. H. Votaw, S. A. Wellman, Dr. H. C. Menkel, and Brethren W. S. Mead and L. G. Mookerjee, in Simla, North India. I have attended many of these lectures this season, and have been much encouraged and cheered to see the honest in heart attending the meetings. Each season, both last year and this, some have been won for God and present truth and baptized, uniting with the Simla church. The church was first organized last year.

Only a few days ago four persons were baptized by Dr. Menkel and received into church fellowship. The government officers are leaving now, at least a large number of them, for the plains of India, where they will remain until March. Dr. Menkel will remain here nearly all winter and prepare for his medical work, which we hope may be well organized by next season. I have reference to the new treatment rooms. The doctor has been doing much real medical missionary work since he arrived in Simla from Bombay. God has been with us, and will continue to bless the work begun here.

We have a number of earnest, working members in the church and Sabbath school. They are doing their very best in winning souls for the Lord. Quite a stir on the Sabbath question has been made here by a Calcutta Baptist missionary, who, on coming to this place for a change, used his pen freely in one of the weekly papers of Simla. Dr. Menkel, Brother Mead, and also others were allowed to publish articles on this and other important subjects, doing so in a courteous and Christlike way, and these articles have been freely circulated throughout the station. The rich and poor alike have had their attention drawn to the Sabbath, the second coming of Christ, and other important subjects for this time, as never before. Literature has been circulated freely,—tracts and papers on the signs of the end, the great war in Europe,—and I feel certain that God's Spirit is working in the hearts of many in this place. Let me give you a few lines just in hand from an anxious inquirer, who is head master of the Collegiate School, Serampur (Carey's college):—

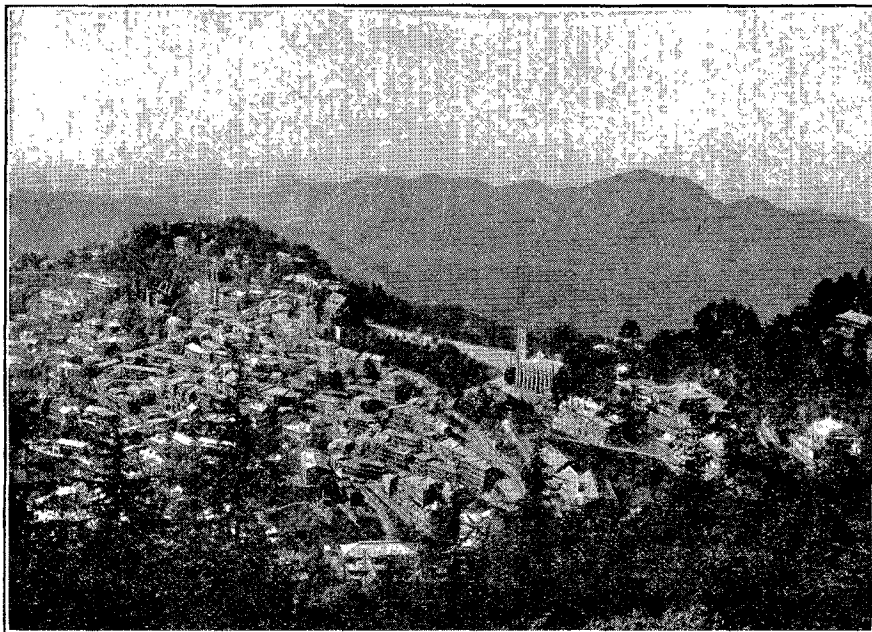
"Please do not forget to let me know when you go down to Calcutta, for I

want to have a free and full talk with you about some of your doctrines — observance of the Sabbath, etc. Could you not send me a small treatise on these doctrines? I wish to study the question and know the truth."

This is the kind of letters some of us receive in these days from the honest-hearted among the people of India. Pray for these inquiring ones.

owing to financial conditions, but we desire to be ready to go forward as soon as the means will allow.

This is the rainy season, and rivers and streams are much swollen. Sometimes we had to strip and go through water to our armpits; at other places we were carried on men's shoulders; and the wide rivers we crossed in dugout canoes. At one of these rivers there



A GENERAL VIEW OF SIMLA, THE SUMMER SEAT OF THE GOVERNMENT OF INDIA

West Africa

R. S. GREAVES

A FEW weeks ago I started out to visit some of our stations, and made my first acquaintance with the African interior. Brother Myers and two boys met me at the railway, and after a walk of three hours we arrived at our new Timni station. Sister Myers is the first white woman that many of the natives ever saw; and when she first arrived, people came from other villages to look at her. The chief is quite friendly, and in the evening caused the big native drum to be beaten, and the people gathered to listen to the blessed gospel, seeming much interested.

Our mission compound runs to the edge of what is called the Devil's Bush, and they gave us to understand that we must not go there. This is the place where they perform certain rites, and, after a fashion, worship the devil. One poor woman carried her sick baby there, and a man's voice could be heard repeating the words, "You gave it to her, don't take it from her again, don't take it from her again."

From this place I visited two out-stations, and found the brethren of good courage. My next trip was to our Gbangbama station, where Brother Harding, a native brother, is doing good work. I baptized four dear believers here,—three women and one young man,—all from rank heathenism.

At the nearest railway Brother Myers again joined me, and we had a long tramp together, visiting many villages to try to find a suitable place for a main station. We cannot open this at present,

were six of us to cross, and the canoe was so dilapidated and rotten that only two could be taken at a time. After seeing how the strong current dashed the first boatload against an old log, I thought it safer to strip when it came my turn, and be ready to swim in the case of accident.

We were wet to the skin with perspiration and rain nearly the whole time, and the damp weather caused our clothes to mildew and mold in our valises, but the dear Lord gave us excellent health all the journey. As for appetites, for my part I was ready for as big a bowl of rice as I had marveled at when I first saw our schoolboys eating.

At one place a woman had just been bitten by a snake, and Brother Myers gave her some treatment, which probably saved her life. At another village, where things were as crude and primitive as could well be imagined, I was surprised to see a man sitting outside his hut using a Singer sewing machine. Afterwards I saw several of them. Civilization is surely advancing, and probably it is difficult to find a place where traces have not sifted through. Who knows but that some seeds of truth may find their way, along with other things, to places we have never visited, and some day we may see the third angel's message where we hardly expected it?

Altogether I walked about two hundred miles, and we were very glad when we came to the railway, for our feet were sore.

In the interior we have a mixture of Mohammedans, devil worshipers, and all kinds of heathen, but we know our Heav-

only Father will lead the honest ones to the light of the blessed gospel. We found what we believe to be a splendid place to start a new station, and we are now anxious to open it. Remember Africa in your prayers.

Elder B. C. Haak

WITH feelings of deep sadness we report the death of Elder B. C. Haak, the second death of a foreign missionary in our field. For many months we had earnestly called for a man to come to Argentina who could take the presidency of the conference. Just one year ago Elder Haak received the notice of a call to this field, and this he accepted. Anxiously we awaited his arrival, which occurred March 24. Within two weeks the writer resigned, and Elder Haak was chosen president. During the nearly eight months up to the time of his death, he faithfully carried the responsibilities of his office. All, both laborers and lay members, and also others who had heard him preach the gospel message, loved him. Although he had to learn to know the people and the field, and he was not yet able to use to advantage the Spanish language, he did excellent work for the conference. He fitted into the place exceptionally well. With his knowledge of the German language, he could begin his work without delay, for many of our brethren speak German. He was a good preacher, and with his experience in city work, was able to give good instruction and help in a work that was promising great things for us. He had a deep interest in home missionary work, and considerable practical experience as a home missionary secretary, which proved a great help to him and to us. In his hours of delirium this was the burden of his exhortation to our brethren. He was careful and conservative in the expenditure of means, and yet very progressive in pushing on in his work. He was a laborer whom we could ill afford to lose, and whose loss we all feel most deeply.

Elder Haak was born in Winona, Minn., Sept. 8, 1884, and died Nov. 25, 1914, aged 30 years, 2 months, and 17 days. He was converted at the age of sixteen years, and was united in marriage with Miss Elva Hickok in June, 1907. A few weeks later he entered the work as a tent master. During the following winter he had charge of the Portage Plains Academy, in Manitoba. During the summer he again served as tent master. After this he was educational, young people's, and missionary secretary for one year in the North Dakota Conference. After spending another year as business manager and Bible teacher of the Sheyenne River Academy, he was occupied for three and one-half years in ministerial work in the Minnesota Conference, from which place he was called to the presidency of the Argentine Conference.

Elder Haak died of typhoid fever. As another of the workers, a nurse, who also attended the recent conference held

in Rosario, was taken with the same disease, it is supposed that Elder Haak's sickness was contracted there. When stricken, he was, with his family, visiting one of our churches. It was at first supposed that he had the grippe, but on the second visit of the physician he pronounced it a very serious case of typhoid fever. Knowing this, he himself had little hope of recovery. A nurse was sent from the sanitarium to care for him. For nearly a week before his demise he was delirious, and was often preaching to our brethren, exhorting them to earnest work in view of the Lord's coming being near at hand. He leaves a much-loved companion and two children to mourn, the latter being too young to realize their loss. The Argentine Conference has suffered an inestimable loss, which again makes the future of the work look discouraging. But we sorrow not as others who have no hope, and we are assured that, though it is yet hidden from human eyes, the Lord will bring deliverance to his suffering cause.

J. W. WESTPHAL.

Argentine Annual Conference

J. W. WESTPHAL

THIS conference was held Oct. 8-18, 1914, in the city of Rosario, the second city of the republic, containing a population of 350,000. The conference was preceded by a workers' meeting of a week. Brother Nicholas Hansen and others had been laboring in the city about nine months, with some results. The meetings were held in a good location on a principal street, and here also the conference convened. All the union conference employees in Argentina, and Elder F. L. Perry and one of the Bible workers of Uruguay, besides all the laborers of the Argentine Conference, were present. The attendance was upward of one hundred and fifty.

The workers' meeting was very profitable. Each forenoon was occupied in giving lessons on the Spirit of God, prayer, and the ministry. In the afternoon, in round-table talks, methods of work and kindred subjects were discussed. All the meetings were very practical. In the afternoon, some time was devoted to selling the *Atalaya* war specials, in which practically all the workers took part, disposing of nearly three thousand copies. Regular evening preaching services were held during both the workers' meetings and the conference, which were well advertised and well attended. Reports of the sermons were given to the two daily papers of the place, one of which published them entire. Through this means many learned of the Seventh-day Adventists and their faith and work. A goodly force of workers remained to follow up the interest. The agent of the American Bible Society in the city, and his wife, both natives of Spain, began to obey the truth as far as it was presented. Many others, after the law, the Sabbath, and the change of the Sabbath had been presented, indicated their determination to

obey. According to all appearances, it was by far the most promising and fruitful effort we have ever had in connection with any conference. Indeed, the people seem to be ready to listen to the truth as never before.

In the conference sessions all passed off harmoniously. The Lord greatly blessed the gathering. The principal topic was how we may all unite, laborers and lay brethren, in completing the work. To this there was a hearty response. Our brethren had taken an active part in circulating the war specials, and are anxious to do more in proclaiming the truth. Although money is very scarce, owing to the crisis and two crop failures, over one thousand dollars was promised toward a tent, the work in Buenos Aires, and to help out in the European Division. Elder B. C. Haak was elected president; Guillemeo Eumeneger, secretary and treasurer, and secretary of the tract society department; and Sister Elva Haak, secretary of the Sabbath school department. The young people's and home missionary secretaries remain to be supplied. We look forward to a speedy finishing of the work.

Diamante, Entre Rios.

Our Small Part

THE fact that the little we can do to make the world better is small indeed is often our excuse for doing nothing, but it is a very poor excuse. In reality it should be the very reason why we should do our little, and do it up to the limit of our best possible. The world is not made better all at once and by the big achievements of one or two; it is a slow process, and the little goodnesses of a multitude of people combine to make it possible.

If it came easily and suddenly and through individual effort, we might easily shoulder our responsibility on some one else; but when it is such a slow business at which a multitude must work, then to neglect our part is a sin and a crime. Because it is so little that the best of us can do, it is all the more important that the little be done after the best fashion, lest the whole process, so slow and laborious at best, still stay and linger for want of us. No, we ought not to stop the procession.—*The Christian Guardian.*

AN Eastern legend said that the gate of heaven was so narrow that one man walking alone could not pass through; two men walking side by side, one of whom had helped the other, found easy entrance; and when ten men came, who had all been serving one another in love, they found the gate so wide that they saw no post on either side.—*Charles R. Brown.*

"THE love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable."



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.

“Father, Take My Hand”

HENRY N. COBB

THE way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See! I stand
Like one bewildered. Father, take my hand,
And through the gloom
Lead safely home
Thy child.

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. O Father! take my hand,
And from the night
Lead up to light
Thy child.

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
Yet while I journey through this weary land,
Keep me from wandering. Father, take my hand;
Quickly and straight
Lead to heaven's gate
Thy child.

The path is rough, my Father! Many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand;
Then safe and blest,
Lead up to rest
Thy child.

The throng is great, my Father! Many a doubt
And fear and danger compass me about
And foes oppress me sore. I cannot stand
Nor go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child.

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand,
And reaching down,
Lead to the crown
Thy child.

The Gracious Answer

THE way is dark, my child! but leads to light.
I would not always have thee walk by sight.
My dealings now thou canst not understand.
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home
My child.

The day goes fast, my child! But is the night
Darker to me than day? In me is light.
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night
Lead up to light
My child.

The way is long, my child! But it shall be
Not one step longer than is best for thee;
And thou shalt know, at last, when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight
Lead to heaven's gate
My child.

The path is rough, my child! But O, how sweet
Will be the rest, for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest
With me shall rest,
My child.

The throng is great, my child! But at thy side
Thy Father walks. Then be not terrified;
For I am with thee, will thy foes command
To let thee freely pass, will take thy hand,
And through the throng
Lead safe along
My child.

The cross is heavy, child! Yet there was One
Who bore a heavier for thee — my Son,
My well-beloved. For him bear thine;
and stand
With him at last; and, from thy Father's hand,
Thy cross laid down,
Receive a crown,
My child.

— Selected.

A Beautiful Tribute to Motherhood

THE emperor of Germany, who speaks of his wife as a “pearl of great price,” once said: “I could wish no better for the men of my country than that the girls of Germany should follow the example of their empress and devote their lives, as she does her life, to the cultivation of the three great K's, ‘Kirche, Kinder, Kueche’—church, children, cookery.” Speaking of her husband, she once said sweetly, “He is the emperor of Germany, but I am empress of the nursery.”

Jean Paul Richter writes: “Men govern and earn the glory, and the thousand watchful nights and sacrifices by which a mother purchases a hero or poet for the state are forgotten — not once counted; and so, one century after another, do mothers, unnamed and unthanked, send forth the arrows, the suns, the storm birds, and the nightingales of time.” One good mother is worth a hundred schoolmasters. Her influence has been called “the divinity of infancy.” Her smile is its sun's hive, her word its mildest law, until the world has steeled the heart.— *Selected.*



Respect the Boys and Girls and They Will Respect You

MRS. C. C. LEWIS

SOMETIMES parents fail to realize the importance of treating their boys and girls with due respect. We hear much said about respect being shown to parents by their children, but like most questions there are two sides to this one.

O. S. Marden, in *American Motherhood*, recently said: “If parents would treat their company as they sometimes do their boys and girls, how long would they retain their confidence and friendship?”

The boys and girls have rights as really and truly as their parents, and if the parents will recognize these it is quite likely they will receive the same treatment from their children. Certain it is that it will create in the hearts of the children a desire to live up to the position assigned them. Let a boy feel that his father honors his opinion about the work on the farm or in the shop, and you can almost see that boy square up his shoulders and stand a bit straighter. He will be more observing after that, and next time his father asks his opinion likely as not he will be prepared to give a more intelligent answer than before.

Mr. Marden in another paragraph says, “Sometimes parents will introduce their grown-up sons or daughters to guests, while the boys and girls are ignored or asked to leave the room without any ceremony.” Such treatment is well calculated to make a child appear awkward and self-conscious. While it is unwise to push a child forward and make him conspicuous, it is also a mistake to ignore him altogether. He should be treated with due courtesy.

Occasionally even yet you will find fathers who seem to feel that their chil-

dren belong to them to manage, and to dispose of as the old Romans did their children. If they enjoy their professions or trades, they think their sons must follow in their footsteps. Many of our splendid literary men would have been lost to the world if they had followed the paths marked out for them by their fathers.

Every child has an individuality of his own, and no one has a right to compel him to follow a calling for which he has no natural liking or talent. On this point Mr. Marden says:—

“Do not try to compel a boy to follow your chosen profession unless he has some natural taste for it himself.

“Fathers should not try to make their boys mere ‘juniors,’ mere second editions, but independent, self-reliant, individual beings. A copy, whether of a picture or of a man, always lacks the strength of the original. There may be an infinitely greater man in a man’s son than in the man himself.”

For Parents

PHENA MOREY

FROM what I have observed, and from my experience in bringing up children, I find that to make a child happy, thoughtful, and hopeful, we must talk of the beautiful. We must write upon the mind with indelible ink, as it were, Col. 3: 8: “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.” If we follow this counsel, our children will grow up pure-minded and sincere.

We must not only live carefully, but we must speak kindly at the table, around the fireside, when we sit down, and when we rise up.

When our older boy was small, I was determined that the shows, the girl question, etc., should not be brought to his attention; so when a show was advertised in town, he knew nothing of it. He could not read then, and I kept him at home. It was not mentioned in the family; so it was all blank to him. We went to see the animals parade when he was older, but that was as much as he knew of the show.

Instead of talking about which girl was his, etc., we discarded such conversation altogether. Such thoughts will come soon enough without parents’ continually bringing them before their children.

There are enough good, lovely, honest, and true traits of character to look at; and if not, why look at all? See 2 Cor. 3: 18. Your influence does not stop with your own children, but they talk to their associates on the subjects they hear in their home. It is like throwing a pebble into the water — one ripple, and then another, and still another, until the last ripple widens out beyond our vision.

“It is the work of parents to train their children to proper habits of speech: . . . They should be taught that only words of gentleness, truth, and purity must pass their lips. . . . Then by precept and example they can teach their children the use of ‘sound speech, that

cannot be condemned.’ This is one of the greatest and most responsible of their duties.”—“*Christ’s Object Lessons*,” pages 337, 338.

Wichita, Kans.

Truth Telling

“I CANNOT understand,” said a dear young mother who was calling upon us one afternoon, ‘why Francis will tell me such stories. He is only five, you know, and he simply will not tell the truth. Only last night I had to punish him severely, and I sent him to bed without his supper, too; but nothing seems to do any good.’

Just then little Marion, three years old, leaning against her mother’s knee, said, “Musser, I’se tired. I want to go home.”

“Now, Marion,” said her mother, “we are not going home yet; and if you do not sit still and be quiet, Mrs. Smith has a great big dog shut up in that room yonder, and he catches little girls. She will open the door and let him out if you are not a good little girl.”

Marion glanced at the door indicated and then pleadingly at me, fear and apprehension written in her face. Then she sat down obediently, clinging close to her mother’s skirt.

I saw my sister draw her arms a little more tightly about her four months’ babe, and my own heart beat hard with indignation. I rose to my feet and held out my hand to the child.

“Come here, Marion,” I said, gently. She came to me willingly, but when I turned toward the closed door, she held back.

“Come,” I said, “I am going with you.” As I opened the door, she caught hold of my skirt and clung behind me. Her mother, who had gone on talking about the delinquencies of Francis, and had apparently forgotten her own remark to the child, stopped a moment to say impatiently: “Go on, Marion. Don’t be naughty! Mrs. Smith does not like naughty little girls.”

I entered the room and closed the door behind me. It was my own bedroom. In it were my treasures. A little child’s rocking chair stood on one side of the room, and in it sat a big blue-eyed, flaxen-haired dolly that had been loved by a little girl just Marion’s age. She had left it there one day just a few months ago when she had come to me with flushed face and hot little hands, and said: “Muvver, me wants you to take se baby. Me hurts.”

The measles, unquarantined in our little town, had taken all that I had, my only one.

Marion stopped just inside the door, and her eyes swept the room. They fell upon the dolly, and after the manner of children, she forgot everything else. Her lips framed a delighted, “Oh!” as she went down on the floor beside it.

I watched her for a minute, and then went back into the other room, leaving the door open.

“Mrs. Weston,” I said, “there is no dog in the other room. Look at Marion.”

She glanced toward the child, and exclaimed: “Oh, what a lovely doll! Marion,” she called, sharply, “be careful! If you break the dolly, Mrs. Smith will punish you.”

In sheer desperation I got up and shut the door. My sister half frowned and half smiled, as she shook her head at me. But I would not be warned.

“Mrs. Weston,” I said, sitting down near her, “you say that Francis tells you untruths. Do you know that you have twice told Marion untruths in the last five minutes?”

She flushed, whether with anger or shame I could not tell. I refused to hear my sister’s rebuking, “Why, Ruth!” and went on with my self-appointed task, determined that if word of mine might make it possible Francis and Marion should have a chance to grow up truthful children. She defended herself weakly, with, “Oh, well, it is such a nuisance to have them always bothering me so!”

“Mrs. Weston,” I said, “I would give all the years of peace and quiet that I expect to have if my own little girl could ‘bother me’ again. But I would rather have her where she is now than to have her grow up to tell untruths — lies — that I had taught her.

“You sent Francis to bed without his supper,” I went on, feeling that now it was win or lose, “when after a day of play and exercise he needed the physical nourishment, and his little body was made to suffer because of a wrongdoing for which you were responsible. Just now you not only told Marion an untruth, but you put into her heart a sense of fear, which should be a thing absolutely unknown in a child of her age. Her quick response to the suggestion proved that it was not the first time that she had been quieted in that way, and you have probably already had trouble with her in the way of nervousness and needless crying at night when she awakens in the dark. When she gets a little older, she will find that the black dogs and the bears are not where you have said; she will realize that you have told her untruths in order to gain your own end, and the perfectly logical conclusion that the telling of untruths is *not* wrong will affect her whole life and character. Or perhaps the result will be one that will make great sorrow for you; she will realize the wrong, and will put her mother down on the wrong side of the scale. More than that, you have overdeveloped the instinct of fear, and the effect will remain with her. Often when I see a child timid, and perhaps in consequence made unhappy under the taunt of a comrade, who, in the ignorance and scorn of childhood, calls, ‘Coward, coward,’ I think, ‘That child’s mother told him lies.’”

We talked long and earnestly. Marion was happy with the doll, and my sister had slipped away to lay her babe on the bed for the afternoon nap, when Mrs. Weston rose, and said: “I am very grateful to you, Mrs. Smith. My children shall not learn to lie from me.”—*Mrs. Cecelia Farwell, in American Motherhood.*



THE FIELD WORK



"GO YE INTO ALL THE WORLD"

The Work in Mexico City

ON our return to the City of Mexico we found that there had crept in some differences between some of our brethren, and it seemed for a while that this situation might cause us considerable trouble; but we are glad to say that by careful and faithful work and the blessing of the Lord, the matter has been cleared up, and we had excellent meetings during the week of prayer. The most of the time since our return, our place of meeting has been filled on the Sabbath, sometimes not a single seat vacant. Last Sabbath it was my privilege to baptize six candidates, three men and three women. We are sure that the influence on the large company present was good. Others are interested, and we expect the work will continue to grow.

While visiting an aged woman who desired to unite with our church, I learned a very interesting fact which shows that the truth was not entirely unknown in Mexico quite a number of years ago. This woman, who is eighty-two years old, said that when she was forty years old the widow of a count by the name of Penyasco called her attention to the gospel, and told her, among other things, that it is not necessary to confess to a priest, but that one can confess directly to God; that the seventh day is the Sabbath of the Bible, not Sunday. The countess did not use pork or lard, and talked much about the coming of the Lord. I asked our sister if the countess was not a Jewess, and she said, "No, she was a Mexican woman." From this we see that more than forty years ago at least one Mexican had quite an understanding of the truth as we hold it.

Reports from Torreón and San Luis Potosí indicate that there is a good interest in each of these places, and the work is growing. In Matehuala and La Visnaga eight or ten are asking for baptism.

We certainly hope that peace may come to revolution-torn Mexico soon, so that we shall be able to visit all our brethren in different parts of the country.

G. W. CAVINESS.

A Good Sabbath Service

I AM sure the readers of the dear old REVIEW will enjoy hearing about a delightful Sabbath day, and an inspiring service held in the little white church of Santa Monica, by the western sea, in sunny California. A few days before, the loving Heavenly Father had sent copious showers of rain to gladden our hearts, and we responded with songs of praise to the Giver of all good things. It made us think of the resurrection morning, when the saints of all the past ages shall be called forth clad in bright robes of immortality.

We were expecting a feast of good things at the church, and were not disappointed. The previous Sabbath Miss M. Bilz, a National W. C. T. U. lecturer, whom we in California have learned to love for her noble and unselfish work in the cause of temperance and her devotion to the third angel's message, had promised to speak to us. After the opening song, and prayer by Elder Mathwig, those who were present listened to a most helpful address on the theme of God's majesty and goodness. Surely we appreciated as never before the great love and care the Master has for his children, and that ere long he is coming to gather his loved ones home. The homecoming is almost here, only a few more days of patient waiting and watching and Christ will come.

At the conclusion of the discourse nearly all took part in the ordinances of the Lord's house, among whom was one dear old mother who told us that she was one hundred and four years old. She witnessed the falling of the stars in 1833, and now at this advanced age, is about her Father's business, most of the time selling papers and tracts in and around Los Angeles, and telling the people of Jesus' soon coming.

After singing "We praise thee, O God, for the Son of thy love," we all felt that the last Sabbath of the old year had been well spent, exemplifying the precepts of our Master.

CARRIE A. HOWLAND.

Bermuda

THE work here is progressing. A spirit of unity and brotherly love is manifested in the church, and a strong desire to engage in missionary work. The tithes and offerings are coming in better than one would expect, considering the financial depression caused by the war. Over twenty-five dollars has been collected from the Harvest Ingathering, and we are expecting to double this amount. The Sabbath school and young people's society are in good working condition, and there are several awaiting baptism. The Sunday evening meetings are well attended by a good class of people, and the stirring events which are taking place in fulfillment of prophecy are awakening a deep interest, which we trust will result in an abundant ingathering of souls. Plans are laid to pay off the remaining

debt on the church at Christmas, so that we can begin the new year without debt.

The people here are almost wholly dependent upon the tourist trade for a livelihood; but since the war began, this trade has almost wholly dropped off. Every week during the tourist season there were three boats; but since the war began, we have only one boat every ten days. We are all of good courage, and expect to see the work go with power in Bermuda.

We have had one article from the REVIEW Extra published entire in one of the local papers, and we are planning to secure the publication of other articles as soon as possible. The church here has sent for twelve hundred of the last REVIEW Extra, and the young people are selling the *Protestant Magazine* and other literature.

Bermuda is certainly a beautiful place, with its well-kept gardens, banana orchards, and winding roads, with hedges of flowers in full bloom almost the whole year; and it should be represented by a larger company who are looking for the soon-coming Saviour.

EUGENE LELAND.

New York City

I HAVE been in New York City more than a year. During this time my work has been carried on in one of the best parts of the residence district, known as Washington Heights. The name is derived from the campaigns that George Washington carried on here during the War of the American Revolution.

Our people have been zealous in supporting the efforts put forth, and have aided in every way possible. Brother Klebahn, elder of the First Seventh-day Adventist Church, although busy at his office all day, has not missed a meeting, but night after night has led the singing and helped in other ways to make the services a success. His wife also helped in the music. The conference, with the limited funds at its disposal, has given generous cooperation, and thousands have heard the message during our campaign on Washington Heights.

The meetings have been well attended, and the collections good, sometimes running as high as seventy-five dollars for a single service. Dr. P. H. Wolfram, of Chicago, who was with us part of the time, sang the songs of Zion with such an earnest desire to reach hearts that many were helped and comforted by his messages. Our force of workers has been rather small, but at present it includes four Bible workers. They are laboring earnestly and prayerfully for the advancement of the message among these people.

The Lord has blessed us with the baptism of eighty-four persons, and according to present indications many others will soon be ready to take part in this with those that keep the commandments of God and the faith of Jesus in New York City.

CHARLES T. EVERSON.

Dedication of the Portland (Maine) Church

THE dedicatory services of the Portland church took place on January 2. Elder R. D. Quinn delivered the address. The meeting was an impressive one. God's Spirit was poured out upon those who were assembled. The church was dedicated free from debt.

In the afternoon eleven persons were baptized by Elder Sanderson, the pastor of the church. The message is swelling into the loud cry. This is made more manifest in every meeting that is held in Portland, by the unity, brotherly love, and liberality among the brethren. God has wrought a great work for his people in Portland.

Much has been said by Sister White in regard to this city. It was in Portland that she received her call to her work. It was also here where William Miller, Joshua V. Himes, and their associates first proclaimed the first angel's message. Great power attended the work of these godly persons, and multitudes were converted. The same power attended the work of Sister White, Elder

Haskell, and other pioneers in this work later. It was not uncommon to have gatherings of from five thousand to ten thousand listening attentively to the proclamation of the message. We are looking forward to a similar movement to reap the harvest of the seed sown in Portland. D. H. KRESS.

Connecticut

NEW HAVEN.—At the beginning of 1914 our church membership numbered sixty-five. In harmony with the recommendation of the General Conference we entered upon a vigorous missionary campaign, visiting the homes of the people with tracts and other literature. The Lord blessed our efforts, and during the year thirty-one new believers have been added to our number. Twelve or thirteen others are preparing to unite with us soon. We have erected a new church building, which we hope soon to dedicate, and have more than reached our goal of twenty cents a week per member for missions. We enter the new year with courage and a determined purpose to push on in the finishing of the work. F. G. LANE.

the Lincoln dailies, who wrote an eight-inch editorial on the "peace and safety" order, referring to the "flooding" of the city with our pamphlets. About a quarter of a million pages of tracts were used in this effort, and we are having inquiries from several who received them, for other reading along the same line. This of course is being supplied, and the interest is being followed up.

An interesting series of Testimony studies is just beginning in the hand, on intensely practical subjects, and there is every prospect that each member will be profited by this practical study.

Week by week, as the opportunities come to us to be of service to those near us and those far away, we are realizing the truth of the statement, "A thousand doors of usefulness are open before us," and by our lives and our efforts we want to experience the truth of another statement in the same paragraph: "Were we thoroughly in earnest, even now we could multiply the resources a hundred-fold." M. E. ELLIS.

The Week of Prayer in Our Schools

FROM Pres. H. A. Morrison of Union College:—

"The Lord has greatly blessed us this year by sending us a very earnest, devoted class of students. Throughout the year we have endeavored to carry on our work in such a manner that every one would be placed in the most favorable condition for spiritual growth. Weeks before the week of prayer we began to pray and work for those students who we knew needed help. At an early date we organized our forces so that no one would be missed in our campaign to help others. The great majority of the members of the school have been having good experiences since the very opening days, and from time to time others have joined their ranks by making their peace with God.

"During the week of prayer, we carried only thirty-minute recitations, with half work. This gave us thirty minutes each day for the prayer bands, and an hour or more for the chapel period. At this time we had either a Bible study or a consecration service. Then we came together again in the evening for the reading and for prayer. In the morning, while the students' prayer bands were in session, the faculty came together to plan and pray for the work. During the last half of the week Elder J. W. Christian was with us, and his labors were appreciated.

"Thursday morning at the chapel hour, the Spirit of God came in with mighty power, and many were led to seek their Lord anew, and some found their Saviour for the first time. Again on Friday evening sixty or seventy-five quietly withdrew from the main meeting and went to an assigned room, and there sought God for deliverance from sin. Peace came into their hearts as they were led to put their trust in the Lord's blessed promises. Many said that this was the most precious meeting they had ever attended. There are only a very few who have not fully yielded their hearts to God.

"At the church, on the last Sabbath, eighteen or twenty were baptized, most of whom were from the school. Others wish to be baptized at the earliest opportunity. The college took up the an-

nual offering on Friday evening, which amounted to over \$140.

"Brethren, pray that God's Spirit may continue with us in a marked way until every member of our school has found peace in Christ. Pray that this institution, which has so markedly led in preparing workers for this cause, may be specially blessed during these closing years, and that the number of efficient workers going from her doors may be doubled and trebled from year to year."

From Prin. B. F. Machlan of South Lancaster Academy (Dec. 13, 1914):—

"We are just entering upon the week of prayer. Last Friday evening we had the Sunday's reading, and a sweet spirit of service came into the meeting. After the regular service, which lasted more than the usual time, there was an invitation for those to remain for special help who wished to do so, and about two thirds of the company remained. I think I never enjoyed a meeting more. A definite work seemed to be going on. The first few minutes were given to testimonies, which spoke of definite answer to prayer during the past week, and definite victories gained; then opportunity was given for those who wished to tell of their definite needs. It was indeed inspiring to hear the young people confess and get clear of the sins that had beset them. We are praying that God will greatly bless us during this season of prayer. For three weeks we have been having aftermeetings, and the company has been growing until, as I stated, on last Friday evening nearly two thirds of the audience remained."

From Prin. Thomas W. Steen of Adelphean Academy:—

"We greatly appreciated the help of Professor Kern during the week of prayer. He was with us from Sunday evening until after the evening service Tuesday night. His work with the students was of an intensely practical nature, and we have seen some splendid results of his efforts. There was no excitement nor anything of that kind, but we do believe that a deep Christian growth is taking place in the hearts of many of the young people here. In fact, practically all the students in school have taken part in the meetings, and apparently have thoroughly consecrated their lives to the service of the Lord. There seems to be a deep realization that time is short, and that it behooves all of us to get a speedy but thorough preparation for the work that God would have us do."

Prin. J. G. Lamson of Cedar Lake Academy:—

"We have just concluded our week of prayer, and we have had a most remarkable experience. We had the reading in the afternoon and the sermon in the evening, and the real spirit of devotion came into our services. A number of those who had never accepted the truth—whole families—have taken their stand, and a number of those, by families, who had drifted away and totally apostatized, have returned; and these, together with some who bring letters, will increase our church membership twenty-five per cent for just this week's work. The country round about is somewhat interested, and we plan on holding meetings after the new year begins."

From Prin. C. B. Hughes of Keene Academy (Dec. 16, 1914):—

"We had a very remarkable meeting in the school chapel yesterday. There was a general move among the students,

Educational Department

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

Personal Work in Union College

THE Young Men's Personal Work Band of the College View (Nebr.) Missionary Volunteer Society has about fifty members, with one or two members being added each week. About seventy-five per cent of these young men are students of Union College.

The band is composed of live, energetic, Christian young men who believe in earnestly praying for the things they need and the blessings they want, and then just as earnestly working to help answer their own prayers. A weekly meeting is held on Sabbath afternoon, and if any of the members are absent it is usually because they are actually engaged in some personal effort for some one who needs help.

The band is subdivided into four auxiliary working committees, but we endeavor to keep in sight and in mind that personal, soul-winning efforts are the object of our banding together, that no auxiliary line of home missionary work can fill the place of that, and that we must *be* before we can *do*. The auxiliary committees are: the prayer and cottage meeting committee, a band of young men who attend the district prayer meetings in the village each Wednesday evening; the country meeting committee, whose work is not yet fully organized; the junior committee, who join with a similar band from the Young Lady Personal Workers in studying junior methods and holding weekly meetings with the junior young people; and the literature committee.

One aggressive move by the last-named committee was the raising of \$100 for tracts, and the placing of two tracts on the Armageddon and Turkish question in each home in the city of Lincoln. This received notice by the editor of one of

with a special burden on their part to put away all harsh criticism and to use their energy in the work of God. All but a few of our students are professed Christians. Of these, some came forward yesterday. Today is a special day for the young people, and we hope for good results tonight."

The Week of Prayer in Walla Walla College

It was my privilege to spend five days with the students and faculty at Walla Walla College during the week of prayer. The response on the part of the young people was most inspiring. Each day at the chapel period a reading was given, and at five o'clock each evening the students again assembled for prayer and social meeting. The school is blessed with an excellent class of young people, and one is impressed with their serious purpose in life as one mingles with them. There are one hundred and twenty in the first eight grades of the school, and two hundred and forty in the academic and collegiate departments. All but one or two yielded to the Lord during this week of prayer.

The teachers constantly seek to hold spiritual things before the young people, and are rewarded by seeing them active in gospel work. What a blessing it would be if all our young people of school age could be in one of our denominational schools! Prof. E. C. Kellogg and his colaborers are doing all in their power to train the young people under their care for active work in the Lord's cause, and we pray that their efforts may continue to be richly blessed.

On Sabbath, December 19, the annual offering for the College Place church was taken. It amounted to \$395.31. Of this amount, \$89.35 was credited to the young people's society.

I also enjoyed the privilege of meeting with the College Place church each evening, and I am sure that God has great things in store for our brethren and sisters as they walk in the leadings of his Spirit. The last Sabbath service will remain bright in the memory of all who attended, for God was there, and we received a rich outpouring of his blessed Spirit.

J. F. PIPER.

Home Missionary Department

E. M. GRAHAM - - - - - General Secretary
F. W. PAAP - - - - - N. Am. Div. Secretary

Subscriptions for the "Signs" (Weekly)

Now that we have increased our Signs subscription list to more than double what it was (this has been largely accomplished by the ordering of large clubs), we feel that we must turn our attention in the direction of securing regular yearly subscriptions. Those who have been reading the Signs for the past few months, will want to have this bright, up-to-date periodical come regularly to their homes.

There are several advantages in such a plan: It will serve to complete the good work done and develop the interest already aroused. It will enable you to

begin with some one else—another neighbor or friend—with your limited supply of this good paper. It will put the work on a paying basis, the regular subscription price being above the club rates. This plan was in the minds of the brethren when they decided to make the Signs a special feature in this great home missionary campaign. The Pacific Press Publishing Association, in handling this periodical, has devoted all the profits to missions; but the profits are available only as a large number of yearly subscriptions are secured.

We believe that our people everywhere could do a splendid work by soliciting subscriptions for the Signs; and if you will study the following subscription rates, you will see that there is a good profit, a good commission, to those who will send four or more subscriptions at one time:—

- Three months\$.50
- Six months90
- One year (50 numbers)..... 1.75
- One new yearly subscription and one



DELEGATES TO THE PUBLISHING AND HOME MISSIONARY CONVENTION, NASHVILLE, TENN.

renewal, or two new subscriptions, sent at one time, \$3.

Two new yearly subscriptions and one renewal, or three new subscriptions, sent at one time, \$4.

Three new yearly subscriptions and one renewal, or four new subscriptions, sent at one time, \$5.

Five or more copies to one person, six months, each 60 cents.

Five or more copies to separate addresses, six months, each 65 cents.

Get four subscriptions at \$1.75 each, and your commission is \$2. Thousands of our people can do this if they will only try. We prefer to see you take up this work, however, for the soul-winning standpoint. The other will come as a natural consequence. If each one will make an earnest effort to secure four yearly subscriptions to the Signs weekly, we shall reach a still higher goal, and place this good periodical on a solid basis. We would suggest that preparatory to this subscription campaign a little instruction be given in all our churches with the view of greater efficiency.

Here is an excellent opportunity. With confidence in God, with a true love for sinners, and with a full appreciation of the value of this soul-winning agency, won't you put on the armor and go forth to do your best? God will surely bless.

F. W. PAAP.

"WOULD you be men and women of power. My friends? Then you must be men and women of much prayer."

Publishing Department

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

Publishing and Home Missionary Convention for the South

THE publishing and home missionary convention for the Southeastern, Southern, and Southwestern Union Conferences was held in the chapel of the Southern Publishing Association, Nashville, Tenn., December 24 to January 2.

From these unions there were present the three union conference presidents, the three general agents, the three auditors, all the field missionary agents and tract society secretaries, and eleven local conference presidents. Elders N. Z. Town, W. W. Eastman, and F. W. Paap, and Miss E. M. Graham, of the General

and North American Division Conferences, were in attendance during the entire convention, while Elder I. H. Evans and Brother J. J. Ireland, of Washington, D. C., were present a portion of the time. The help and instruction of these workers were appreciated, and did much toward making this the best and most practical convention of its kind ever held in the South. Elder W. W. Eastman acted as chairman, and Brethren L. D. Randall and R. W. Parmele as secretaries.

During the past five months the conditions confronting our colporteur work in the South have been most trying and perplexing. A conservative estimate of the loss to the South on account of the foreign market for cotton being shut off by the war, has been placed at seven hundred million dollars. As can be imagined, this greatly hampered our fall deliveries, especially so as nearly all these orders were taken before it was known what would befall the cotton market, and many of them even before the war broke out. Our workers have had difficulties to meet during these few months which they have never had to meet before, and therefore those who attended the convention keenly felt the need of all the instruction and help they could receive. The result was that there was practically a full attendance at every session. Meals were served near the office, while lodging for the delegates was also secured in the homes of our brethren convenient to the publishing

house. No pleasure-seeking trips were made about the city, every one seeming to sense the solemnity of the times and the need of receiving a better preparation for the great work before us.

The convention was conducted on the order of round-table discussions. A suggestive program of topics had been prepared in advance, which, with the question box, furnished ample work for the convention. This plan enabled the delegates promptly to get at the kernel of the various questions considered, and in this way much valuable time was saved. The instruction and counsel of Elders Town and Eastman in behalf of the colporteur work, and the help rendered by Elder Paap and Sister Graham on the tract society and home missionary work, were very timely and beneficial. Both union and local conference presidents took a lively part in the discussions, and manifested the keenest interest in all that was done. This was appreciated by the field agents, tract society secretaries, and others upon whom this part of the work directly rests.

One of the questions considered was the following: "What shall be our attitude in times of drought, political campaigns, money panics, wars, etc.?" An intensely interesting discussion of this topic showed that hard times and forbidding conditions can be used as levers to attain success; that they drive worldly agents from the field, leaving it clear for our workers; and that workers should not take sides in discussions of wars and political campaigns. Later the committee on plans brought in the following resolution, which was enthusiastically passed, and which shows the courageous spirit and determination of our workers as they again take up their work in the field under the present trying conditions:—

"Resolved, That in times of drought, war, and other difficulties, these calamities be used as a means of obtaining orders; and that the deliveries be made at shorter intervals than is usually the case."

One very important feature of the convention was the morning devotional meetings, one of which was conducted by Elder I. H. Evans, and the others by the three union conference presidents and Elder Paap. These services proved to be seasons of refreshing. As the workers unitedly sought a deeper experience, the Spirit of the Lord came in in rich measure. These meetings really served to prepare the delegates for the day's work.

The Watchman male quartet rendered a number of appropriate selections, which seemed to be thoroughly enjoyed by all present. This feature added much to the interest of the convention. All who attended the convention felt that it was a grand success, and that the Spirit of the Lord met with us in a special way. It was the firm conviction of every one that the results which will be seen in our work the coming year will many times repay the cost of the convention. It was indeed an occasion of genuine refreshing, and the workers returned to their respective fields of labor with renewed courage and determination.

We trust that the readers of the REVIEW will not forget to pray for the workers in the South; for surely at times like this it needs the prayers of God's people.

R. L. PIERCE.

Colporteurs' Summary for November, 1914

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1914	VALUE 1913	NO. COP.	VALUE 1914	VALUE 1913
ATLANTIC							
Maine	1	....	\$ 9.75	\$ 180.35	663	\$ 66.30	\$ 157.50
N. New England	4	286	256.00	178.76	604	60.40	31.40
Massachusetts	7	451	595.75	283.18	1784	178.40	165.60
S. New England	6	390	237.30	311.18	243	24.30	162.50
New York	6	339	387.35	358.65	775	77.50	17.10
W. New York	4	398	279.90	264.45	2008	200.80	26.00
Gr. New York	7	435	456.20	541.50	3397	339.70	430.00
Totals	35	2299	2222.25	2118.07	9474	947.40	990.10
COLUMBIA							
Ohio	23	1848	1470.65	2380.95	3718	371.80	186.20
West Virginia	6	528	618.55	534.20	455	45.50	18.70
Virginia	14	640	391.70	376.55	1450	145.00	89.60
Chesapeake	12	807	1052.65	491.25	520	52.00	59.50
E. Pennsylvania	9	732	515.10	514.90	1130	113.00	83.80
W. Pennsylvania	12	756	778.99	940.16	1040	104.00	111.00
New Jersey	4	608	477.60	577.45	1186	118.60	181.70
Dist. of Col.	7	65	87.25	713.90	2171	217.10	53.50
Totals	87	5984	5392.49	6529.36	11670	1167.00	784.00
LAKE							
E. Michigan	8	955	641.80	442.15	2635	263.50	308.30
W. Michigan	3	252	191.05	181.10	850	85.00	23.00
N. Michigan	..	....	.....	57.35	225	22.50	35.50
Wisconsin	3	284	201.75	179.80	1215	121.50	39.70
S. Illinois	16	1574	1582.95	1272.75	990	99.00	8.00
N. Illinois	3	298	219.45	242.10	3560	356.00	229.50
Indiana	14	1285	986.60	1286.75	1104	110.40	31.50
Totals	47	4648	3823.60	3662.00	10579	1057.90	675.50
EASTERN CANADIAN							
Ontario	4	....	734.92	252.82	4602	460.20	54.60
Quebec	1	....	51.75	119.87	200	20.00	7.00
Maritime	..	....	.....	134.95	2200	220.00	10.00
Newfoundland	..	....	.....	.....	....	.....	10.00
Totals	5	....	786.67	507.64	7002	700.20	81.60
SOUTHERN							
Louisiana	5	150	212.35	762.10	2115	211.50	23.50
Alabama	20	776	117.85	756.55	760	76.00	42.50
Kentucky	23	1295	1350.50	1127.70	1270	127.00	121.00
Mississippi	20	1970	384.10	925.65	940	94.00	21.50
Tennessee River	13	1250	332.55	885.75	1860	186.00	84.70
Totals	81	5441	2397.35	4457.75	6945	694.50	293.20
SOUTHEASTERN							
Cumberland	13	1321	891.85	665.05	805	80.50	14.50
Georgia	12	1251	317.55	324.20	1630	163.00	148.00
North Carolina	14	1830	2090.88	1069.50	1306	130.60	79.10
South Carolina	5	649	117.00	974.80	955	95.50	76.20
Florida	11	1182	1158.30	192.00	1491	149.10	27.70
Totals	55	6233	4575.58	3225.55	6187	618.70	345.50
SOUTHWESTERN							
Arkansas	13	698	378.25	617.40	675	67.50	11.70
Oklahoma	29	1844	544.90	855.63	1494	149.40	63.50
W. Texas	7	290	79.85	39.00	88	8.80	....
S. Texas	6	538	215.35	458.35	2705	270.50	39.50
N. Texas	14	665	73.65	534.10	360	36.00	24.70
New Mexico	4	143	109.50	616.00	228	22.80	26.50
Totals	73	4178	1401.50	3120.48	5550	555.00	165.90
CENTRAL							
Missouri	14	1246	1127.85	1555.25	840	84.00	155.90
E. Colorado	8	690	892.35	645.70	1150	115.00	60.00
W. Colorado	4	88	45.75	244.05	140	14.00	18.50
Nebraska	9	663	477.30	232.10	2220	222.00	55.00
Wyoming	8	196	360.55	121.15	200	20.00	....
Kansas	11	969	805.61	560.70	1245	124.50	102.20
Totals	54	3852	3709.41	3358.95	5795	579.50	391.60
NORTHERN							
Iowa	5	278	314.20	1434.85	4766	476.60	336.80
Minnesota	2	102	91.25	201.55	5207	520.70	140.00
North Dakota	6	276	419.35	....	330	33.00	44.50
South Dakota	..	....	.....	84.30	925	92.50	73.20
Totals	13	656	824.80	1720.70	11228	1122.80	594.50

PACIFIC

California	..	....	\$.....	\$ 250.30	3385	\$ 338.50	\$ 265.60
N. California	4	190	254.70	491.30	865	86.50	24.00
Gen. California	7	402	440.90	111.90	2053	205.30	30.00
S. California	15	506	377.65	877.05	2395	239.50	710.00
Arizona	1	27	33.50	.....	125	12.50	20.00
Utah	..	....	.....	.....	600	60.00	9.50
Totals	27	1125	1106.75	1730.55	9423	942.30	1059.10

NORTH PACIFIC

W. Washington	4	149	227.90	326.70	1860	186.00	180.00
Upper Columbia	4	385	836.70	958.20	800	80.00	45.00
W. Oregon	11	152	248.95	333.10	1135	113.50	112.50
S. Oregon	3	132	110.95	158.85	711	71.10	38.00
S. Idaho	..	....	.....	300.55	330	33.00	17.50
Montana	5	168	221.00	263.00	3433	343.30	40.50
Totals	27	986	1645.50	2340.40	8269	826.90	433.50

WESTERN CANADIAN

Alberta	..	....	.....	276.40	250	25.00	61.50
Manitoba	..	....	.....	61.82	120	12.00	46.00
British Columbia	..	....	.....	128.70	4835	483.50	236.00
Saskatchewan	..	....	.....	337.96	909	90.90	114.00
Totals	..	....	.....	804.88	6114	611.40	457.50

Foreign and miscellaneous	.....	.....	.....	11459	1145.90	996.10
Subscription list	.....	.....	.....	32345	3234.50	2767.00

FOREIGN UNION CONFERENCES AND MISSIONS

British	35	4149	2169.18	2669.51	189749	3849.51	2970.80
Australasian	76	5515	11047.23	9459.16	44250	1811.03	2387.25
South African	6	424	443.52	1539.24	.....	.....	.....
Indian	30	4391	777.92	668.26	.....	.....	.....
Scandinavian	85	12192	5490.54	5542.73	3285	178.51	130.16
E. German	31	2728	756.53	2896.50	46364	1165.70	1203.92
W. German	47	4349	1170.50	2975.04	64340	1591.57	2221.53
Danube	..	....	.....	754.05	.....	.....	.....
Gen. European	36	2909	1015.41	3654.22	9499	166.64	689.27
Russian	..	....	.....	2757.26	.....	.....	25.75
Siberian	..	....	.....	404.89	.....	.....	.....
Latin	8	797	788.53	759.11	9355	216.15	141.36
Mexican	..	....	.....	110.37	.....	.....	547.28
Porto Rico	5	.....	1264.83	207.45	.....	126.90	129.40
Cuba	4	213	421.88	578.00	32	46.85	.....
W. Caribbean	..	....	.....	761.31	.....	.....	132.90
Levant	9	485	49.22	40.73	.....	.....	.....
Korean	..	....	.....	37.78	35.53	7697	144.94
South American	20	1671	1918.88	2700.00	.....	181.46	296.80
Brazil	31	1424	1602.45	1551.20	.....	.....	.....
Philippine Islands	..	....	.....	446.67	298.93	.....	5.49
Canary Islands	1	58	65.75	.....	144	2.59	.....
Japan	4	733	36.23	9.86	443	28.33	62.17
Venezuela	..	....	.....	.....	28	40.85	.....
Totals, foreign	428	42038	29503.05	40373.35	375186	9461.03	11000.00
Totals, N. Am.	504	35402	27885.90	33576.33	142040	14204.00	10035.10
Grand totals	932	77440	\$57388.95	\$73949.68	517226	\$23665.03	\$21035.10

Comparative Book Summary

	1909	1910	1911	1912	1913	1914
Jan.	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52
Feb.	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45
March ..	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31
April ...	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35
May	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10
June ...	124,412.34	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96
July	95,445.21	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62
Aug. ...	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65
Sept. ...	55,625.41	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96
Oct. ...	52,669.93	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25
Nov. ...	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95
Dec.	45,759.73	54,663.93	58,386.24	57,291.91	59,739.92	.....
Totals	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,051,766.94	.....

Comparative Summary of American Periodicals

	1911	1912	1913	1914	1911	1912	1913	1914	
Jan.†	122202	121666	177080	152971	July	197582	191937	176772	211040
Feb.	99234	144257	201659	242627	Aug.	215773	183119	153849	171451
March	244003	207529	166499	224757	Sept.	135179	173077	127017	164860
April	192757	189498	152088	162027	Oct.	164537	587830	126557	174182
May	141204	162220	166465	168934	Nov.	110326	108755	100351	142040
June	145025	163120	156550	189897	Dec.	98541	111199	99504	.....
Totals	.....	.....	.....	.....	1866363	2344207	1804396	.....	.....

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

Comparative Summary of Foreign Periodicals

JANUARY, 1913, 402,908 copies, value \$10,301.63; 1914, 485,968 copies, value \$19,795.36.
 February, 1913, 394,257 copies, value \$12,342.06; 1914, 372,235 copies, value \$10,739.70.
 March, 1913, 395,933 copies, value \$12,987.49; 1914, 381,017 copies, value \$11,168.35.
 April, 1913, 630,998 copies, value \$17,795.92; 1914, 375,140 copies, value \$11,686.31.
 May, 1913, 481,712 copies, value \$15,547.70; 1914, 297,877 copies, value \$8,049.90.
 June, 1913, 331,775 copies, value \$13,610.33; 1914, 301,582 copies, value \$9,509.79.
 July, 1913, 335,770 copies, value \$10,830.02; 1914, 380,246 copies, value \$10,455.83.
 August, 1913, 313,746 copies, value \$9,999.28; 1914, 196,328 copies, value \$5,502.00.
 September, 1913, 285,257 copies, value \$9,537.95; 1914, 300,761 copies, value \$8,336.88.
 October, 1913, 303,818 copies, value \$9,824.08; 1914, 445,629 copies, value \$11,703.18.
 November, 1913, 341,418 copies, value \$11,000; 1914, 375,186 copies, value \$9,461.03.

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.

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

The Washington Foreign Mission Seminary Constituency Meeting

NOTICE is hereby given that the annual meeting of the Washington Foreign Mission Seminary Corporation will be held in the chapel, at Takoma Park, Md., at 2:30 P. M., Feb. 9, 1915, to receive the annual reports, to elect trustees for the ensuing year, and to transact such other business as may come before the meeting.

The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists (unincorporated), and the president of each local conference in the United States.

W. T. KNOX, *President*;
J. L. SHAW, *Secretary*.

For Missions

THE following properties have been given, in part or whole, to be sold, the proceeds to go to the work in the foreign and home fields. Address all correspondence to the Cumberland Conference, Graysville, Tenn.:

Four farms at Daylight, Tenn. One has 130 acres, big new house and barn. One has 90 acres, no improvements; good school privileges.

One lot, 60 x 120, near the sanitarium, at

Formosa, Fla. Splendid building site. Will sell at a sacrifice for cash if taken at once.

One five-room house and large lot in Graysville, Tenn. House plastered and papered, in good condition. Fruit trees, well, cellar, and chicken house. Will sell for \$475 cash.

One lot and three-room house in Graysville, Tenn. Near above place. Fair condition, a bargain at \$135.

One 40-acre farm in Minnesota, well timbered.

One splendid farm near Graysville, Tenn. Good house, large orchard, and all improvements. Price, \$3,000.

For sale or trade: Sawmill and planer plant. Plenty of custom work. Also twenty acres timber land. Healthful location. Church and school privileges.

W. H. BRANSON, *President*.

Publications Wanted

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

Mrs. Allie Bare, R. F. D. 1, Box 79, Lawton, Okla.

Mrs. J. E. Sutton, R. F. D. 1, Eldred, Pa. Continuous supply.

H. G. Miller, Florence, Ala. Especially *Instructor* and *Little Friend*.

Mrs. A. D. Peekham, R. F. D. 2, Bolivar, N. Y. Continuous supply.

O. E. Jones, 115 West Tenth St., Tropic, Cal. Periodicals and tracts.

J. H. Downies, Care Y. M. C. A., Cornhill, London, E. C. Continuous supply.

Mrs. Elva Reynolds, Litchfield, Mich. *Signs, Watchman, Protestant Magazine*, and tracts.

Mrs. Kathryn Rock, New Enterprise, Pa. Continuous supply of *Life and Health, Instructor, Little Friend, Signs, REVIEW*.

Requests for Prayer

"I ASK the united prayers of our people in behalf of my mother, that her eyesight may be restored, and that if it be God's will her life may be spared," writes a sister living in the District of Columbia.

Writing from Massachusetts, an anxious sister sends this word: "Please pray for my husband, who is just now passing through a great trial, that he may be faithful to the truth and trust all to God."

An afflicted Texas sister, who is suffering from what the doctors call pellagra, begs earnest prayer to be offered for her healing. If it is God's will, she desires to be spared that she may train her children for him.

Obituaries

A Correction

OUR attention has been called to a mistake in the obituary notice of Theodore Hamm, which appeared in the *Review* of January 7. It was stated that "a brother," with other relatives, was left to mourn. The deceased was the only son of Sister Hamm. The closing sentence of the obituary should read: "His untimely death is mourned by a devoted wife, two little daughters, a mother, and one sister."

CALHOUN.—Flora Esther Calhoun, daughter of Mr. and Mrs. V. F. Calhoun, was born May 8, 1913, at Fresno, Cal., and died, after a brief illness, on Nov. 13, 1914. She was a child of sweet disposition, and will be greatly missed in her home, as she was the only living child. The sorrowing parents find comfort in the hope of a reunion with their little one in the resurrection morning.

N. P. NEILSEN.

LORREN.—William J. Lorren was born April 10, 1843, and died at his home, near Borden Springs, Ala., Nov. 27, 1914. For nineteen years he was a member of the Seventh-day Adventist Church, and he fell asleep full of hope and courage. He is survived by his wife, three sons, and one daughter.

E. L. MARLEY.

JONES.—Laura E. Jones was burned to death in her home on Dec. 6, 1914. She was 68 years of age. At the time the fire broke out, the neighbors believed that she was not in the house, but her charred body was found in the ruins. Her nearest living relative, a nephew, took charge of the body, and the writer conducted a brief funeral service.

JOHN P. GAEDE.

GUY.—Olga Guy was born in La Chaux-de-Fonds, Switzerland, May 15, 1859, and died at her home, in St. Cloud, Minn., Dec. 7, 1914. She was married to Fritz Guy on Sept. 7, 1885, and the following year they moved to St. Cloud, Minn. The faithful husband and three sons are left to mourn. Our sister sleeps, awaiting the voice of the Life-giver, which will awaken the righteous dead.

A. W. KUEHL.

VINCENT.—Elizabeth Vincent was born in Norwood Township, Knox Co., Ohio, in 1854, and died in Mount Vernon, Ohio, Dec. 12, 1914. During the last twelve years of her life she made her home with Sister Alderman, of Academia. During the last few weeks of her sickness she manifested strong faith in God and in the truth for these times. She fell asleep, we believe, in hope of soon meeting the Life-giver.

E. K. SLADE.

BARR.—William J. Barr was born in Napa, Cal., March 9, 1876, and died in Fresno, Cal., Oct. 26, 1914. He was ill for about two years before his death. His wife, his mother, a half brother, and a half sister are left to mourn. Brother Barr was a member of the Seventh-day Adventist Church in Fresno, Cal., and fell asleep in the blessed hope. Words of consolation were spoken by the writer.

N. P. NEILSEN.

HOPKINS.—Alfred E. Hopkins was born in Indiana in 1851. At the age of thirty-two years he was married to Miss Lillie May Curry. The following year, under the labors of Elder William Covert, he was led to accept present truth. About twelve years ago the family moved to Kansas, and here, in the city of Wichita, Brother Hopkins fell asleep Dec. 11, 1914. His last words were, "Tell the children to meet me in the earth made new."

W. V. DAVIS.

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
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General Church Paper of the Seventh-day Adventists

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Special Club Rates

These special reduced rates are good only from December 1, 1914, to February 1, 1915. After that the regular prices will be charged, which are 15 to 25 per cent higher.

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TO MIDNIGHT
FEBRUARY 1, 1915

Now while the low rates are on is the time to place your order for the papers you will want during the coming year. Club prices exclude all premiums.

Present subscribers may renew at club rates any paper or papers they are now taking, and which are listed in any club, for one full year from the date of expiration of their present subscriptions, by adding the other papers listed in the club with the paper renewed.

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After each paper the regular price is given. The totals of the regular prices give the cost of the papers when taken separately at the regular rates. The special club prices appear in large figures to the right. Papers of the same price may be substituted one for the other in any club excepting "The Review Family Group."

Club No. 1

Review	\$2.00	} Club Price Until Feb. 1	}	\$2.60
Instructor	1.25			
Regular Price	\$3.25			

Club No. 2

Review	\$2.00	} Club Price Until Feb. 1	}	\$2.15
Worker .....	.50			
Regular Price	\$2.50			

Club No. 3

Review	\$2.00	} Club Price Until Feb. 1	}	\$2.60
Education	1.00			
Regular Price	\$3.00			

Club No. 4

Review	\$2.00	} Club Price Until Feb. 1	}	\$2.60
Life and Health	1.00			
Regular Price	\$3.00			

Club No. 5

Review	\$2.00	} Club Price Until Feb. 1	}	\$3.75
Instructor	1.25			
Worker50			
Education	1.00			
Regular Price	\$4.75			

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Worker50	
Liberty35	
	\$7.10	

Club No. 6

Review	\$2.00	} Club Price Until Feb. 1	}	\$2.05
Liberty35			
Regular Price	\$2.35			

Club No. 7

Instructor	\$1.25	} Club Price Until Feb. 1	}	\$1.95
Education	1.00			
Worker .....	.50			
Regular Price	\$2.75			

Club No. 8

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

Club No. 9

Instructor	\$1.25	} Club Price Until Feb. 1	}	\$1.60
Protestant	1.00			
Regular Price	\$2.25			

Club No. 10

Review	\$2.00	} Club Price Until Feb. 1	}	\$2.60
Protestant	1.00			
Regular Price	\$3.00			

Club No. 11

Instructor	\$1.25	} Club Price Until Feb. 1	}	\$1.15
Worker .....	.50			
Regular Price	\$1.75			

Club No. 12

Education	\$1.00	} Club Price Until Feb. 1	}	\$1.15
Worker .....	.50			
Regular Price	\$1.50			

No. 13, Magazine Club

Life and Health	\$1.00	} Club Price Until Feb. 1	}	\$3.00
Protestant	1.00			
Signs (monthly)	1.00			
The Watchman	1.00			
Regular Price	\$4.00			

Club No. 14

Liberty	\$.35	} Club Price Until Feb. 1	}	\$.60
Worker .....	.50			
Regular Price	\$.85			

Club No. 15

Instructor	\$1.25	} Club Price Until Feb. 1	}	\$1.05
Liberty .....	.35			
Regular Price	\$1.60			

Club No. 16

Review	\$2.00	} Club Price Until Feb. 1	}	\$4.75
Education	1.00			
Worker .....	.50		
Instructor	1.25			
Life and Health	1.00			
Regular Price	\$5.75			

SEND ALL ORDERS THROUGH THE CONFERENCE TRACT SOCIETY



WASHINGTON, D. C., JANUARY 21, 1915

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RETURNING from counsel meetings in the South, Elder W. C. White spent one day in Washington last week, passing on to the council meeting in College View, Nebr.

WE have word from Elder Frank Bond, of the Spanish Mission, reporting the death of their only native minister in Spain, Brother Lope Nicolas. Our sympathies are with the bereaved family, and with our workers in Spain, who have thus been called recently to suffer the loss of a second member of their little band of laborers.

WE are glad to report that the new book "The World's Crisis" has reached its second edition of twenty-five thousand copies. The Pacific Press Publishing Association has ordered plates, and will supply its own territory. We anticipate a large sale of this little book, as already thousands of orders have been received from different parts of the field.

WE are pleased to announce that Elder C. P. Bollman, for many years associated with the Southern Publishing Association and with the general work in the South, has accepted an invitation to connect with the Review and Herald Publishing Association. Brother Bollman is devoting his time to tract revision and other literary work connected with our books and publications.

NOTHING is more pleasing to us than to see the children of our missionaries in the far fields growing up into service. In the announcement of plans for evangelistic work in the great city of Buenos Aires, we are glad to note that Brother Judson Habenicht, son of Dr. R. H. Habenicht, is to assist Elder George Casebeer in the effort, having lived from youth in Argentina, and received his education by study in the Spanish schools. Thus in many lands the children of the missionaries are growing into service, the vernacular of the country becoming even as their mother tongue.

ACCORDING to the latest word from Elder A. G. Daniells he was planning to meet Elders Porter and Detamore at Singapore, February 1, for a brief visit to the Malaysia mission fields.

BEGINNING Tuesday of this week important meetings are being held in College View, Nebr. The future work of the International Publishing Association, Union College, and allied interests are being considered. Representative brethren are present from the Northern, Central, Southern, and Southwestern Unions. Elders I. H. Evans and W. T. Knox, Prof. Frederick Griggs, Dr. H. W. Miller, and Brother L. A. Hansen are in attendance from Washington.

WE regret that when Elder Daniells's report of his visit to Fiji was published two weeks ago, we had not received the photographs of several Fiji scenes which he had forwarded. Two of these are presented in this number. One accompanies his article on the work in New Zealand, and the other shows the picture of one of our native brethren and his wife in Fiji. Brother Daniells likewise sent a picture of the grave of Brother Tay, which we will present in the near future.

WE learn from the South American Union office, in Buenos Aires, that they are receiving encouraging words from the new mission in Punta Arenas, on the Strait of Magellan. This is our southernmost outpost. Brother A. G. Nelson and wife are delivering hundreds of papers monthly to the people, and Bible work and some nursing are being done. "He is sometimes pretty well cut off from the world," Elder Westphal writes; "he sent one order by wireless because there was no other means, but unfortunately it never reached our office."

THE terrors of earthquake have recently been added to the unhappy lot of Europe. January 13 a large part of central Italy was visited by a severe earthquake, whole villages being wiped out by the shock. Eight thousand persons perished in one town. Altogether more than fifty thousand were killed, and many thousand injured. A large amount of damage was done to property, many ancient historic buildings in Rome and Naples suffering damage. Panic seized the populace, and in many places thousands are camping out of doors in fear of further disaster.

WE recently heard this remark made by one giving a missionary address: "The home church is not a field to be cultivated, but a force to work." This we believe should be recognized by all our churches. Our ministers should be left free to carry the gospel message into the regions beyond, and should not be occupied in the settlement of church difficulties, nor in doing the personal missionary work which should be gladly performed by the local members of the church. We need in our personal experience to take on the strength which belongs to men and women in Christ Jesus, and in place of becoming ourselves subjects for missionary labor we should be so strong in God that we may

minister his grace to those who know it not. Let there come into every one of our churches such a transformation that they will not be fields for cultivation, but forces for earnest, aggressive work.

CHARLES P. WHITFORD, well known to our readers as a writer of gospel songs, has recently published the following pieces of sheet music: "The Breaking of the Day;" "Footsteps That Never Come;" "The Call of the Vesper Bells;" "Sing the Songs of Zion;" "Mercy's Final Call;" "Homeward;" "O Where Are the Sowers?" Those wishing to secure copies of one or all of these songs should address C. P. Whitford, Drawer 28, Orlando, Fla.

By special invitation from the pastor of the United Brethren Memorial Church near Connellsville, Pa., Elder F. H. Robbins spoke to a large audience Sunday night, Dec. 6, 1914, on the subject, "Is the Present European War the Battle of Armageddon?" At the close of the service the pastor of the church asked Elder Robbins if he would remain and preach on Monday evening. The invitation was accepted, and at the close of the second meeting the pastor and members of the church thanked him very heartily for the two sermons. This visit has broken down much prejudice against Seventh-day Adventists in that community.

The Missions Campaign

Two conferences at the close of the year win out on their portion of the \$100,000 Harvest Ingathering goal to missions — Iowa and District of Columbia. Iowa is the first large conference to be listed. For this we are particularly thankful, as no one hereafter can limit this accomplishment to *small conferences only*.

The 1914 roll, as completed, stands as follows:—

Newfoundland, October 14.
Maritime, October 22.
Quebec, November 11.
Ontario, November 26.
East Canadian Union, November 26.
Mississippi, November 28.
Nevada Mission, December 10.
Northern California, December 15.
Maine, December 17.
Saskatchewan (date not given).
Iowa, December 31.
District of Columbia, December 31.

Eleven conferences on the roll this year as against four last — a gain of seven.

Distributed among union conferences, these records belong as follows: the Eastern Canadian, out entire; Southern, Mississippi; Pacific, Nevada Mission field and Northern California; Atlantic, Maine; Western Canadian, Saskatchewan; Northern, Iowa; Columbia, District of Columbia. Only five unions are not represented: Central, Lake, North Pacific, Southeastern, and Southwestern. This is a good showing indeed, representing much earnest work for God in the gathering of funds for missions. The reward the Master will bestow later; but for the earnest loyalty and cooperation of the entire field, we desire in this closing record of the year to extend to all the hearty appreciation of the Mission Board.

T. E. BOWEN.