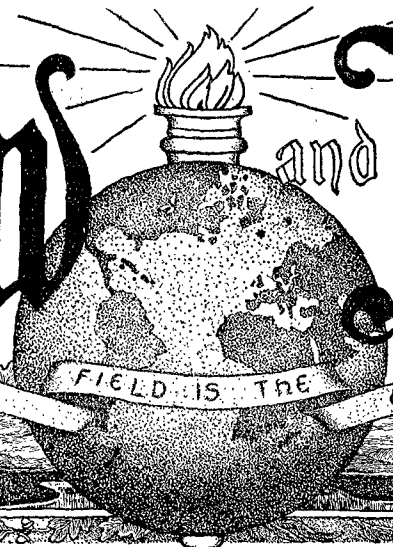


The Advent Review and Sabbath Herald



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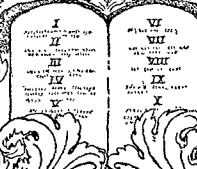
THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS



Reporting a series of meetings recently held in the walled city of Kading, China, Brother K. H. Wood says: "Every afternoon during the meetings, a service was conducted especially for the children. Our object in holding this meeting was twofold,— to teach them the gospel, and to lessen the pressure of attendance at the other meetings. The evangelist usually spoke a few minutes on some simple gospel subject, drawing many helpful lessons for the children. At the close of the meeting, each child was given a tract, and told that when the meetings were over, a small book would be presented to those who had attended all the meetings and saved the complete set of tracts. The accompanying picture shows them holding their trophies."



TO THE LAW
AND TO THE
ESTIMONY

JUSTIFIED
FREELY BY HIS
GRACE

THE WORK AND THE WORKERS

Up to March 3 the total sale of the *Protestant Free Press Extra* amounted to 251,069 copies. And still it goes!

Now watch the March or "Congressional Free Press Hearing" edition of the *Protestant Magazine* go! Have you ordered YOUR supply?

The recorder of the Wisconsin State Court of the Guardians of Liberty writes: "Inclosed please find check for \$1.25, for which send us 125 copies of the Free Press Extra of the *Protestant Magazine*."

MONDAY, March 1, the Washington (D. C.) Missionary College campaign with the March or "Congressional Free Press Hearing" number of the *Protestant Magazine* began. The students report good success in the sale of this issue in the city of Washington.

A COMPLIMENTARY notice of the March *Protestant Magazine*, also of the Free Press Extra, appears in the February 27 issue of the *Menace*, Aurora, Mo., thus bringing these two important documents to the favorable notice of 1,415,569 subscribers, or over 7,000,000 readers, counting five readers to every copy circulated.

THE master recorder of one of the Columbus (Ohio) courts of the Guardians of Liberty writes: "At a regular meeting of — Court No. —, a motion carried that we purchase 100 copies of the Free Press Extra of the *Protestant Magazine*. Send these at once, also bill for same, and check will be immediately sent you."

SEND 20 cents in stamps for the February ("Free Press") and the March ("Congressional Free Press Hearing") numbers of the *Protestant Magazine*, and we will throw in the Free Press Extra FREE OF CHARGE. Regular price of the three, 25 cents; or the three mailed to FOUR addresses for 50 cents, or to EIGHT addresses for \$1.00.

"GREAT BRITAIN Recognizes the Chair of Peter," is the flaring two-column heading of a long editorial in the *Morning Star*, of New Orleans, dated February 27. The bold subtitle continues thus: "As a Great World Power, in the Appointment of an Ambassador to the Vatican—French Journals Declare—'the Protestant King of England Has Stretched a Diplomatic Bridge Over the Chasm of Centuries, Which Is of the Greatest Importance.'" This subject is ably discussed in the January or "England, Russia, and the Vatican," "Pan-American Mass," and "Keeping Faith With Heretics" number of the *Protestant Magazine*. Send 25 cents for 5

copies, or \$1.00 for 20, or \$2.00 for 50. Scatter them in your neighborhood. These are stirring times.

DR. LYDIA E. PARMELE writes: "I have the *Life and Health* on my table continually. I would not be without it. I like to use it in connection with my talks on health and temperance." Have you seen the March number? Get it, and pass it on.

A BROTHER in Portland, Oregon, writes: "I am inclosing a petition bearing 125 names of voters opposed to the passage of bills H. R. 20644 and 20780. I have had to work every day, but have secured these signatures at odd times and evenings. Think I have done well, considering. Trusting that the Lord will be with us in this work, and that we shall be more than conquerors."



The Consequences of Restraints Upon the Press

MAN must have thought little, or to little purpose, who is not in our day prepared to admit that any restriction which abridges the Freedom of expression is a plain invasion of the rights and prosperity of Englishmen. Restraints upon the Press serve but to enthral the judgment and conscience of the nation; to bind it over in slavery to any party for the time in power; to condemn it to an unreasoning faith in one set of doctrines today, and in another set of doctrines tomorrow. They constitute, indeed, only a direct method to involve it in hopeless ignorance and error.—Murray.

"I HAVE done my best with the bundle of 100 Free Press Extra," writes a Schenectady (N. Y.) patriot. "The inclosed petitions I hasten to get to you before the end of this session of Congress. I feel we must make a demonstration of strength. I placed several copies in the Y. M. C. A., and over half my bundle in the hands of members of the ministry. Also sent a large number of petitions into Masonic and Odd Fellow circles. Hope they will be heard from. Any time I can be of service for work of this kind, command me. My youth and early life were cursed by papal superstitious misguiding; and my remaining years, which are not many at best, shall be devoted to fighting, to the best of my ability, mankind's most fearful enemy."

Do You Remember One Year Ago?

One year ago YOU helped to distribute quickly 80,000 copies of the great "Protestant Mass Meeting" number of the *Protestant Magazine*. Now the great March or "Congressional Free Press Hearing" number contains not only one speech by Rev. Randolph H. McKim, but the speeches of ELEVEN OTHERS, for and against FREE PRESS. It shows the pictures of these TWELVE SPEAKERS. It shows how ROME STANDS on the FREE PRESS question. Episcopalians, Congregationalists,—all true Protestants and honest Roman Catholics will read this number EAGERLY. Hunt up the LIST OF NAMES to whom you mailed, or the CUSTOMERS to whom you sold, last year's number, and PUT THEM IN TOUCH with this GREAT DOCUMENT. Send \$1.00 for 20 or \$2.00 for 50 copies TODAY. Mailed to 20 addresses for only \$1.00. Address your tract society, or the Protestant Magazine, Washington, D. C.

A DEAR old lady in Dayton, Wash., writes thus of her work with the petition on the Free Press Extra of the *Protestant Magazine*: "I have got what signers I could. I live seven miles from town, and the neighbors do not live very close together. I am old and feeble, but my neighbors helped me to go around and get the signatures." This dear sister secured 31 signatures. How many of our young people did as well?

In his able article on "Religious Bigotry" in the *Presbyterian of the South*, Prof. Addison Hogue, of Washington and Lee University, comments thus upon the efforts of the Roman Catholics to suppress Protestant publications: "Suppose they succeed in having the *Menace* suppressed by the postal authorities, will the *Protestant Magazine* go next? And if so, where will it stop?" His entire article was republished in the March, 1915, issue of the *Home Field*, Atlanta, Ga., which reaches about 2,000,000 Baptists of the South. The Roman press is also reproducing it. All this helps the *Protestant Magazine*.

Where the March "Protestant Magazine" Is Going—No. 1

DURING the first five days of the March *Protestant* campaign, orders for 13,703 copies were filled for the following twelve union conferences, as follows:—

Atlantic Union, 250 copies, as follows: Massachusetts, 50; Western New York, 200.

Columbia Union, 997 copies, as follows: Chesapeake, 50; District of Columbia, 555; New Jersey, 75; Ohio, 145; Eastern Pennsylvania, 65; West Pennsylvania, 100; Virginia, 7.

Lake Union, 304 copies, as follows: Northern Illinois, 24; Southern Illinois, 10; Indiana, 20; East Michigan, 250.

Southern Union, 215 copies, as follows: Mississippi, 15; Tennessee, 200.

Southeastern Union, 312 copies, as follows: Georgia, 280; North Carolina, 20; South Carolina, 12.

Southwestern Union, 50 copies, as follows: Oklahoma, 50.

Central Union, 150 copies, as follows: Colorado, 100; Kansas, 50.

Northern Union, 105 copies, as follows: Iowa, 75; South Dakota, 30.

Pacific Union, 100 copies, as follows: California, 100.

North Pacific, 126 copies, as follows: Western Oregon, 65; Southern Idaho, 36; Western Washington, 25.

Canadian Union, 22 copies, as follows: Ontario, 22.

Western Canadian, 10 copies, as follows: Alberta, 5; Manitoba, 5.

Miscellaneous orders, 11,062 copies.

Grand total, 13,703.

This great "Congressional Free Press Hearing" number will doubtless be the most-talked-of number of the year 1915. It was very late, due to the peculiar circumstances attending the hearing, and also to the special "Gallivan and the Knights of Columbus" material introduced at the last moment. Let it now be SPREAD BROADCAST! Wherever sample copies are dropped, the FREE PRESS FIRE will immediately catch and SPREAD. Send \$1.00 for 20 copies or \$2.00 for 50 copies today. Mailed to 20 different addresses, by the publishers, for only \$1.00.

A. J. S. BOURDEAU.

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, MARCH 11, 1915

No. 13



The Age-to-Come Doctrine —No. 1

J. O. CORLISS

CONSIDERABLE agitation is being occasioned just now over the theories of one "Pastor" Russell, who, with his associates, is teaching, through moving pictures and by other alluring methods, that the world is about entering a sinless age, with Christ as guide and ruler of the nations. The positions assumed are being made to appear plausible by arbitrary definitions of Scripture terms in some cases, in other exigencies by uniting scriptures having no logical connection, and at other junctures, distorting some of the plainest and simplest declarations of Inspiration.

These are truly serious charges to bring against any who claim to be God's ministers. But all these indictments can be sustained, and the attempt will be made to do so in a brief review of the theories under consideration. So indirect and circuitous, however, are many of the teachings referred to that it will be necessary to consider each leading idea by itself, in order to get a correct view of the whole.

To begin with, every particular thought enunciated is made to revolve about and point toward the theory of a rapidly approaching millennial day, which will "shine for the benefit of all the world." The light of this day, it is said, "will dispel the noxious vapors of evil, and bring life, health, peace, and joy."—*"Studies in the Scriptures,"* page 21. The idea to be conveyed by this statement is that the blessings mentioned are to be granted to men while inhabiting the world in its present form. To sustain this unwarranted position, only a part of 1 Cor. 4: 5 is quoted, just enough to make it appear plausible that such a state of affairs will come about without any physical change in the material world.

This result, it is affirmed, is not to be realized by any work done by the church, since were this the divine plan, the well-known lack of the church in converting the world would prove God's system to be "a miserable failure." See page 14. This is virtually to maintain that God's positive design is to have the world con-

verted, and that this can be done only through the personal presence of Christ among men, and that the prime object of his second coming is to effect that very work. How blind not to see that this is totally to ignore the influence of Christ's representative in the earth—the blessed Holy Spirit—in the work of converting souls! Yet on pages 34 and 35 one finds the assurance that at the coming of the Master, "all will ultimately be perfect and harmonious on earth as in the heavens."

Were such statements as this last one accompanied by Scripture explanations which set forth the divine process of earthly purification that must precede the expected results, then no just criticism could be offered to them; for the studious Bible reader well knows that righteousness is yet to fill the earth as the waters cover the sea. He is also well instructed that before such final state is realized this old earth must be purified by fire, and that from its ashes a "new earth" will be made to spring into being. 2 Peter 3: 7, 10, 12, 13.

This last-stated point is so clearly taught in the Word through the apostle Peter that one with only ordinary ability can scarcely fail to perceive its conclusiveness. Anticipating, however, the natural impression this scripture would have upon the average reader, our age-to-come friends hedge against this by affirming that as the earth is destined to abide forever, the heavens and the earth here cited do not have reference to literal substances, but to *certain conditions* symbolized by these expressions. See page 69.

But while one may safely admit that the word earth as sometimes used in symbolic prophecy means the *people in the earth*, as in Jer. 6: 19; 22: 29, where the earth is called to hear the word of the Lord, yet even in such texts he must also concede that the people thus called to hear, represent, indeed stand for, the place wherein they dwell, and are measurably responsible for earth's physically blighted condition. This, then, at once removes the contention that the physical earth is not included in the divine call, even when used in symbolical utterances.

But there is no more evidence that the

words "the heavens and the earth," as used by Peter, are symbolical, and refer alone to human society, as stated by the author under review, than are the same words when used in Gen. 1: 1, where it is said that God created them. Moreover, not only does the New Testament record of creation call the response to God's creative fiat "things" (John 1: 3), but the Genesis record speaks of these as *substance*, rather than condition. So literal, indeed, is all the creation record, that therein it is affirmed that even man was made of the "dust of the ground." Speaking of this also, the apostle says that the "first man is of the earth," and is therefore "earthy." 1 Cor. 15: 47.

But the contention is that when Peter speaks of the Flood as having carried away the earth that then was, he did not mean that the *literal* earth passed away. The apostle says that the antediluvian earth "perished," and that is absolutely true. Since that inundation, mountains more than four miles in height have reared their heads to attest the destruction of the earth form previously existing, and the appearance of an altogether different shape of outline as well. Then, too, the *formation* of these mountains testifies to their appearance being an event of a much later period than the creation, so that one may readily understand that the created form of the earth really did pass, and one of another shape, or figure, took its place. See Ps. 90: 2.

Again: there is no more evidence in Peter's discourse for making the term "the heaven and the earth" figurative than exists for calling the expressions "day of the Lord" and "thief in the night," elfish phrases, to be given any interpretation which may suit the fancy in bolstering up some human theory. The fact is that God's Word was given *through men, for men to understand*, and must therefore have been couched in terms of simple speech, common to the use of mankind. Wherever absolute symbolism has been employed by the prophets, it has been so done purposely, to prevent designing men from malicious meddling with the fulfillment of the foreknowledge of Jehovah.

But had all Scripture been left in loose language to be humanly interpreted to suit some roving fancy, the Bible would have been an uncertain factor as guide to the fallen race. It seems unfortunate that the theory under consideration must depend upon Scripture perversions to maintain its standing, but one thing is certain: that with the plain reading of Peter's view of the future, the age-to-come doctrine must fall to the ground:

for on that scripture, perverted as to its meaning, that doctrine is based. More, however, may be said on these things hereafter.

Glendale, Cal.

The Call of Isaiah

(Concluded)

MRS. E. G. WHITE

IN the later years of the kingdom of Judah, pride and extravagance were accompanied by gross drunkenness and by a spirit of revelry. Upon those who gave themselves up to such sins, special woes were pronounced by the Lord through his chosen messenger. "Woe unto them," Isaiah declared, "that are mighty to drink wine, and men of strength to mingle strong drink." Isa. 5:22. And again: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! . . . The harp, and the viol, the tabret, and pipe, and wine," the prophet said, "are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." Verses 11, 12.

To this forgetfulness of their Maker may be traced many of the sins which characterized the chosen nation in Isaiah's day. Idolatry no longer provoked surprise. "Their land . . . is full of idols," exclaimed the prophet in an agony of spirit over the well-nigh universal apostasy. "They worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself." Isa. 2:8, 9.

The Lord called heaven and earth to witness to his tender care for the chosen nation. "Hear, O heavens, and give ear, O earth," he exclaimed; "the ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." "They have rebelled against me." Isa. 1:2, 3.

Iniquitous practices became so prevalent among all classes that the few who remained true to God were often tempted to lose heart, and to give way to discouragement and despair. It seemed as if God's purpose for Israel were about to fail, and that the rebellious nation was to suffer a fate similar to that of Sodom and Gomorrah.

In the face of such conditions it is not surprising that when, during the last year of Uzziah's reign, Isaiah was called to bear to Judah God's messages of warning and reproof, he shrank from the responsibility. He well knew that he would encounter obstinate resistance. As he realized his own inability to meet the situation, and thought of the stubbornness and unbelief of the people for whom he was to labor, his task seemed to him almost hopeless. Should he in despair relinquish his mission, and leave Judah undisturbed to their idolatry? Were the gods of Nineveh to rule the earth, in defiance of the God of heaven?

Such thoughts as these were crowding through Isaiah's mind as he stood under the portico of the temple. Suddenly the

gate and the inner veil of the temple seemed to be uplifted, or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while the train of his glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker, and united in the solemn invocation, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:1-3), until post and pillar and cedar gate seemed shaken with the sound, and the house was filled with their tribute of praise.

As Isaiah beheld this revelation of the glory and majesty of his Lord, he was overwhelmed with a sense of the purity and holiness of God. How sharp the contrast between the matchless perfection of his Creator and the sinful course of those who, with himself, had long been numbered among the chosen people of Israel and Judah! "Woe is me!" he cried; "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Verse 5. Standing, as it were, in the full light of the divine presence within the inner sanctuary, he realized that if left to his own imperfection and inefficiency, he would be utterly unable to accomplish the mission to which he had been called. But a seraph was sent to relieve him of his distress, and to fit him for his great mission. A living coal from the altar was laid upon his lips, with the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then the voice of God was heard saying, "Whom shall I send? and who will go for us?" and Isaiah responded, "Here am I; send me." Verses 7, 8.

The heavenly visitant bade the waiting messenger: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Verses 9, 10.

The prophet's duty was plain; he was to lift his voice in protest against the prevailing evils. But he dreaded to undertake the work without some assurance of hope. "Lord, how long?" (verse 11) he inquired. Are none of thy chosen people ever to understand, and repent, and be healed?

His burden of soul in behalf of erring Judah was not to be borne in vain. His mission was not to be wholly fruitless. Yet the evils that had been multiplying for many generations could not be removed in his day. Throughout his lifetime he must be a patient, courageous teacher—a prophet of hope as well as of doom. The divine purpose finally accomplished, the full fruitage of his efforts, and of the labors of all God's faithful messengers, would appear. A

remnant should be saved. That this might be brought about, the messages of warning and entreaty were to be delivered to the rebellious, the Lord declared, "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Verses 11, 12.

The heavy judgments that were to befall the impenitent—war, exile, oppression, the loss of power and prestige among the nations,—all these were to come in order that those who would recognize in them the hand of an offended God, might be led to repent. The ten tribes of the northern kingdom were soon to be scattered among the nations, and their cities left desolate; the destroying armies of hostile nations were to sweep over their land again and again; even Jerusalem was finally to fall, and Judah was to be carried away captive; yet the Promised Land was not to remain wholly forsaken forever. The assurance of the heavenly visitant to Isaiah was: "In it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." Verse 13.

This assurance of the final fulfillment of God's purpose brought courage to the heart of Isaiah. What though earthly powers array themselves against Judah? What though the Lord's messenger meet with opposition and resistance? Isaiah had seen the King, the Lord of hosts; he had heard the song of the seraphim, "The whole earth is full of his glory" (verse 3): he had the promise that the messages of Jehovah to backsliding Judah would be accompanied by the convicting power of the Holy Spirit; and the prophet was nerved for the work before him. Throughout his long and arduous mission he carried with him the memory of this vision. For sixty years or more he stood before the children of Judah as a prophet of hope, waxing bolder and still bolder in his predictions of the future triumph of the church.

Those Samaritan Lepers

W. C. HANKINS

THE Bible tells us of a time when the city of Samaria was surrounded by enemies. The siege was so severe that even refuse was sold at a fabulous price, and one day a woman came to the king, saying that she and her neighbor had entered into a compact to eat their children. They had killed and eaten her son, but now the neighbor had hidden her son and refused to give him up. This showed how terrible was the extremity to which the city was driven by the siege.

Now there were some lepers sitting in the gate of the city, who were also starving to death. So one of them proposed to the others that they go over to the camp of the Syrians. He argued that the enemy could do no more than put them to death, which would be no worse than starving to death, while they might save

them alive and give them something to eat.

During the night the Lord had caused the enemy to hear a noise as of a mighty army, so that a great fear fell upon them, and they fled for their lives, leaving everything behind them. When the lepers arrived at the camp, they were surprised to find no one there. They went from tent to tent, but all were deserted. Then they helped themselves to what they could find. First they ate till they could eat no more. Then they went from tent to tent, taking the most valuable things they could find, and hiding them away. But finally the conscience of one of the men awoke, and he said to the others, "We do not well: this is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."

He remembered how they were starving to death in the city, and that to delay even a few minutes might mean the death of a number of persons, while to wait till the day dawned would be enough to incur the displeasure of God. They were full while others were starving; they had good news and were enjoying the spoils of the enemy while the people in the city were living in dire distress. You know the rest of the story—how they told the king, and how the provisions obtained from the camp of the enemy relieved the terrible suffering.

Dear friend, I want to remind you that you and I are in the same position today that the Samaritan lepers were in on that day. The world is starving for the Bread of life. Many are living in continual fear of death, even as men who are being besieged by an enemy. We are in possession of the good news of salvation, and have eaten to the full. While we wait and spend our time in laying away riches for our own use, there are hundreds of thousands, and even millions, going into Christless graves. Here in China alone, thousands die every hour without God and without hope of a life beyond the grave. I beseech you, my brethren, listen to the voice of your conscience, and go quickly to the King's household and tell them of the glad tidings of deliverance.

The preceding is a small extract from the sermon of one of the Chinese workers, delivered at the workers' meeting in Fu-kien Province, which was held Jan. 1-10, 1915. As it was translated from what the writer could remember, it has necessarily lost much in the process. But it seemed to us that this appeal, coming from the lips of a Chinese worker and addressed to his Chinese fellow laborers, would appeal with great force to the hearts of our more favored brethren in the homeland, many of whom are adding farm to farm, and thousands of dollars to their bank accounts, while the world is starving for the Bread of life. The signs of the Lord's return are fast fulfilling before our eyes, and if there ever was a time when the people of God were called upon to cut loose from every earthly tie and do their duty, it surely is

now. May God help us to heed the words of the Samaritan leper, and carry the good news of deliverance to the starving millions of this world.

Kulangsu, Amoy, China.



The Unfailing Promises of God

W. H. SEBASTIAN

CAN any one cite an instance where God failed to fulfill his promises?—No. Our "God is not a man, that he should lie; neither the son of man, that he should repent." Not one of his promises has ever failed. "A God of truth, . . . just and right is he." Abraham speaks to this end when he says that what God has promised he is fully able to perform. "He staggered not [he did not waver] at the promise of God through unbelief; but was . . . fully persuaded that, what he had promised, he was able also to perform." "The Lord is not slack concerning his promise." The promises of God are as sure as God himself; he cannot fail, and neither can his promises. God is bound by his promise, and this gives his children confidence that they need not doubt or waver when they ask him for a fulfillment of his word. He will surely answer.

The Bible says: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." There is nothing greater in heaven or in earth than these "exceeding great and precious promises" of his Word. The Bible is full of them, and they are all made to his children. We are to accept them by faith, doubting not.

When Jesus Christ was about to raise Lazarus from the dead, he said to Martha: "Said I not unto thee, that, if thou wouldest believe thou shouldst see the glory of God?" These words come to us today with just the same force as they appealed to Martha of old; to the discouraged, the despondent, the sick, the weary, yes, to every one; and if we doubt not, we shall surely see the glory of God revealed in marvelous ways.

And why should we doubt God's promises? We read: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" O, dear brethren and sisters, doubt not what he has promised, for he is surely able to perform!

Portsmouth, Va.



The Golden Rule Demonstrated

T. GODFREY

"THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12. These

words were spoken by the Lord Jesus Christ in the Sermon on the Mount, and they have been recorded for our instruction in order that we might have a more perfect knowledge of the will of God. The law of God teaches that men should love the Lord with all their hearts, with all their souls, with all their strength, with all their minds, and their neighbors as themselves. See Luke 10: 27. Jesus said, "On these two commandments hang all the law and the prophets." Matt. 22: 40.

The servants of God in every age of the gospel dispensation have taught these sacred truths. They are the underlying principles of the throne of God. To disregard them would be to disregard the government of heaven. God is the source or fountain of love, from which flows a constant stream of undying love. Therefore man must become connected with the great Fountainhead of love before he can really have the ability to love. To say that we love God is not sufficient. We must demonstrate our love by real acts of obedience. To say merely that we love our neighbor as we do ourselves is not enough. There must be some real manifestation of love. God demonstrated his love for this fallen world when he gave his only begotten Son to die upon the cross for our redemption. Says the apostle John: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 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: 9, 10.

If we say we love God, and hate our fellow men, we are liars and have not the spirit of Christ. Said Jesus: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." John 15: 12-14. John says again: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3: 14-18.

But before we can manifest this great love toward our brother, we must have the love of God shed abroad in our hearts by the Holy Ghost. Jesus Christ is the connecting link between heaven and earth, through whom the love of God is manifested to a dying world. Thus Jesus Christ is the love of God personified. Not only are we admonished to love our neighbor, but our enemies also. See

Matt. 5:43-48. God loved his enemies and poured out all heaven in one great gift to save them. He "sent not his Son into the world to condemn the world; but that the world through him might be saved."

The unregenerated soul cannot comprehend the love of God toward a lost and dying world. Only he who has been born again, born from above, born of the Spirit through the word of God, can comprehend in part the undying love of God. "Love is strong as death. . . . Many waters cannot quench love." Cant. 8:6, 7. God sent his Son into the world to suffer and die, that his deep and abiding love for a fallen world might be demonstrated. If we would have others love us, we must manifest our love toward them. Love begets love. But before we can apply the golden rule, we must have the love of God shed abroad in our hearts by the Holy Spirit. The law of God must be written in our hearts by the Spirit of the living God. The spirit of Jesus Christ must pervade the human soul, or, in other words, the human soul must become the living temple of the living God. 1 Cor. 3:16, 17; 2 Cor. 6:16.

Covetousness, like a partition wall, stands between us and the fountain of life. We become lovers of self, of money. We disregard the cries of the poor and needy. We do not do to others as we would that others should do to us, but our covetous hearts gather all unto ourselves, never distributing to the needy. We become "like the deaf adder that stoppeth her ear," and will not hear.

This barrier must be removed. It must be broken down and taken out of the way before we can have access to the living fountain, the fountain of everlasting love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." Verses 7, 8. "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." 1 John 1:6, 7.

Western, Wash.

The Schools of the Prophets

—No. 1

The Pattern Schools

M. E. CADY

MORE than forty years have passed since the light and truth regarding Christian education first came to our people. Through the spirit of prophecy, messages of instruction have been coming to us during all these years. The first message received, entitled "Proper Education," was published in 1873; and shortly after that our first college was established, at Battle Creek, Mich. Since then, slowly but steadily, this educational phase of our

denominational work has grown and enlarged, until now we have an organized system of primary and intermediate schools, academies, and colleges, which provides courses of instruction for students of every grade.

In the messages that have come to us from time to time, the purpose and plan of God for these schools has been repeated many, many times. As a people, and especially as educators, we have had held up before us a model, a pattern, which was worked out in the days of ancient Israel.

The following are a few of the oft-repeated admonitions to conduct our schools according to the pattern given in the Scriptures.

"There are many parents who do not know how to train their children to be workers together with God. They have not in all things outgrown their childishness, and therefore they know not how to care properly for the church of God in their homes. Fathers and mothers have become indifferent to their obligations to God, and unmindful of their duty to their children. Therefore we must have established schools that will be as the schools of the prophets."—*Testimonies, MS., May 17, 1903.*

"These words are spoken to the teachers in all our schools, which are established, as God designed they should be, after the example of the schools of the prophets, to impart knowledge of a high order, not mingling dross with silver."—*"Counsels to Teachers," page 282.*

"Our schools are to be more and more efficacious and self-reliant from a human standpoint, more like the schools of the prophets. The teachers should walk very near to God. The Lord calls for strong, devoted, self-sacrificing young men and women, who will press to the front, and who, after a short time spent in school, will go forth prepared to give the message to the world."—*Id., pages 548, 549.*

"The youth are to be encouraged to attend our schools, which are to become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with his purpose, the youth sent to them will quickly be prepared to engage in various lines of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers."—*Testimonies, MS., May, 1903.*

"Just before Elijah was taken to heaven, he visited the schools of the prophets, and instructed the students on the most important points of their education. The lessons he had given them on former visits, he now repeated, impressing upon the minds of the youth the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven and go forth to work in the ways of the Lord. If conducted as God designs they should be, our schools in these closing days of the message will do a work similar to that done by the schools

of the prophets."—*Testimonies, MS., Feb. 16, 1908.*

"In all our churches there should be schools, and teachers in these schools who are missionaries. It is essential that teachers be trained to act well their part in the important work of educating the children of Sabbath keepers, not only in the sciences, but in the Scriptures. These schools, established in different localities and conducted by God-fearing men or women, as the case demands, should be built on the same principles as were the schools of the prophets."—*"Counsels to Teachers," page 168.*

"Schools should be established, not such elaborate schools as those at Battle Creek and College View, but more simple schools with more humble buildings, and with teachers who will adopt the same plans that were followed in the schools of the prophets."—*"Testimonies for the Church," Vol. VI, page 139.*

"When I look upon the scenes presented before me; when I consider the schools established in different places, and see them falling so far below anything like the schools of the prophets, I am distressed beyond measure."—*"Special Testimonies on Education," pages 189, 190.*

These, and many similar quotations which might be given, show conclusively that the Lord through his servant is constantly holding before his people the "schools of the prophets" as the pattern which is to be followed in the education of their youth. In this instruction is the Lord not saying to us, "See . . . that thou make all things according to the pattern showed to thee in the mount"?

The counsel given to pattern our schools after the schools of the prophets has caused the writer to feel his lack of knowledge regarding "the pattern," and led him to study what the Lord has revealed regarding the purpose and work of these schools, both in the Bible and through the spirit of prophecy. Surely we are not called upon to follow, and strongly urged to adhere to, a pattern, or plan, which has not been revealed and explained, and which cannot be made practical in its outworkings.

The results of the study of these "pattern schools" will be given under the general heading, "The Schools of the Prophets." The titles of the articles that will appear are as follows:—

"The Pattern Schools."

"Purpose and Establishment."

"The Word of God—the Bible."

"The Works of God—Science."

"The Study of History."

"The Study of Literature."

"The Study of Music."

"Industrial Training."

"Some of the Students."

Berkeley, Cal.

I AM not careful for what may be a hundred years hence. He who governed the world before I was born will take care of it likewise when I am dead. My part is to improve the present moment.—*John Wesley.*

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THE FIELD IS THE WORLD

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EDITORIALS



NOAH condemned the world by obeying God, not by denunciation of his fellows. He manifested his faith by his works. By the sacrifice of all that he had in the world he demonstrated his faith in the word of the Lord. The record is: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. It is for us who are engaged in this movement to manifest our faith in the same way. Our lives preach more potently than do our words. A profession of faith in the soon coming of the Lord, and a course of conduct diametrically opposed to this profession, serve only to bring the truth of God into disrepute. He who believes with all his heart that we are living in the closing days of earth's history, and that soon Christ will come to take his children home, will be seeking by every means in his power not to lay up treasure here, but to transfer his treasure to the heavenly kingdom. He will not be engaged in eating and drinking with the ungodly; he will not be found plunging into the world's pleasures; his chief ambition will not be to secure for his children a competence; but his whole life will be ordered to the one end of meeting his soon-coming Lord. Let us manifest our love not in word only, but in deed and in truth.

THE power of the church of Christ does not consist in a large membership, but in a living connection with the divine Lord. The church may employ various agencies for carrying forward its work. Its efforts may be directed by thorough organization. It may make use of the material and the concrete, but it cannot place dependence upon these auxiliaries for motive power. The danger of the church in every age has been in trusting in human devisings and in material resources. Its power today, the same as in the days of Christ and his apostles, is that which comes from a connection with

Heaven. "Christ in you, the hope of glory," this is Christianity. Christ filling the heart of every believer, and all the believers united in Christ to do his will and to carry forward his work in the earth,—in this union there is power; and in this union will the church reach its highest efficiency and achieve its greatest results. Let us thank God that in connection with this movement the Lord has furnished us with a splendid organization, with excellent facilities, with well-equipped institutions; but let us remember that these, after all, are but auxiliaries, and that the power of this movement will be found in a living connection with Christ. Our help comes from the Lord, and in direct proportion as we seek that help and place ourselves in such relationship to Heaven that the Holy Spirit can use us and work through us, will this message be attended with the power of the living God as it goes forth to the nations of men.

Russia and Constantinople

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 11:44, 45; 12:1.

By the striking events of the last few days in the war zone of Europe, our attention is directed with new interest to the fulfillment of prophetic prediction concerning the future of Turkey as brought to view in the eleventh chapter of Daniel. Advices from Europe tell us that a concerted attack is being made by more than half a hundred battleships of the Allied fleet upon the naval defenses of Constantinople. The Russian Black Sea fleet is endeavoring to penetrate the

Bosporus from the north, while the combined fleets of England and France have already entered the Dardanelles from the south. The strong forts at the entrance of this southern strait have fallen; several of the interior forts have likewise been reduced; and at this writing, it seems only a matter of a few days when Constantinople will pass under the flags of the Allies.

Russia is now engaged in her tenth effort to secure possession of Constantinople. She has urged, for the welfare of her national growth and development, the necessity of an open warm-water port. Otherwise she must remain an insular nation, cut off from engaging in that trade and commerce with the outside world which the development of her great national resources demands. The intervention of other European powers has succeeded in the past in robbing Russia of her coveted prize. England for the most part has been the dominant influence in blocking the way to Russian aggression. Great Britain has felt that the possession of Constantinople by Russia would prove a menace to English Oriental trade, and that the integrity of English domination in the East would be threatened. Recently there has come a change in England's attitude in respect to this question. This is most significant.

A recent editorial in the *Spectator*, a leading English journal, discusses the question of England's attitude toward the designs of Russia in securing Constantinople. The editor holds that in event the war turns on the side of the Allies, the question of a reconstructed Ottoman government at Constantinople is unthinkable. He says:—

We think it must be admitted, however, that Turkey's attitude means suicide for the Turkish Empire, and that if the Allies win there must not be any attempt to set up a reconstructed Ottoman Empire at Constantinople. . . . Ottoman power must cease at Constantinople, and, what is more, Constantinople must be placed in the hands of the Russians. That is a result of the war which we are free to confess will give us very special pleasure, for, as our readers know, the *Spectator* for the last twenty years has urged that the Russians are the appropriate successors of the Turks at Constantinople. Russia is by far the greatest of the Black Sea powers, and she ought to be given the key to her own back door—the possession of the Bosporus and the Dardanelles being conditioned, of course, by the guaranty of free access to the Black Sea for the shipping of other powers, on the lines that govern the Suez Canal and the Panama Canal.

He considers that England need have no fear that the possession of Constantinople will make Russia so formidable as to prove a menace to England's future; that nations possessing great qualities are great without respect to their geographical position:—

Another fear which used to be enter-

tained here, but which we are glad to say has now died down, though it may still exist to some extent on the Continent, is that Russia will become too powerful by the possession of Constantinople. That is an entire delusion. Nations are great and powerful owing to the energy, ability, patriotism, and power of self-sacrifice of their habitants, and not because of geographical positions. Happily for Russia, she possesses those qualities in abundance, and they will make her and keep her great whether she is or is not at Constantinople. If she had not got them, the possession of Constantinople, as we see from the example of Turkey, would not make her great.

Russia he feels should not be charged with selfishness in her determination to

In conclusion he assures the world in general, and Russians in particular, that the English people have experienced an entire change of heart with reference to this question; that their jealousies and suspicions of Russia have died; that this change is not a case of bowing to the inevitable, but is a genuine transformation of feeling:—

Indeed, our object in this article is not to make even partial suggestions for the disposition of the Ottoman Empire, but merely to point out to our Russian allies how entirely the British people have dropped any feeling of anxiety or dread at the idea of Russia being dominant on the Bosphorus. We are, of course, well aware that the Russian gov-

with this program, is further evidenced by the reports of a recent speech made by Sir Edward Grey in the House of Commons. Some days ago the Russian foreign minister, M. Sazonof, made a statement in the Duma to the effect that Russia hoped soon to realize her aspirations in the possession of Constantinople. Sir Edward was asked if England knew and approved of this statement of the Russian foreign minister. To this the English foreign secretary replied that Britain was in entire accord with Russia's desire for access to the sea. "With these aspirations England is in sympathy. What form their realization will take will no doubt be settled in the terms of peace." Thus according to the statement of English journals and of the secretary who has to do with the shaping of England's foreign policy, the English nation has entirely changed front on this question, and now professedly stands in full sympathy with the aspirations of Russia, and ostensibly, by her warships in the Dardanelles cooperating with Russia in the Black Sea, is acting the part of an abetter of Russian designs. Of the statement from Sir Edward Grey the editor of the *New York Times* for February 27 says:—

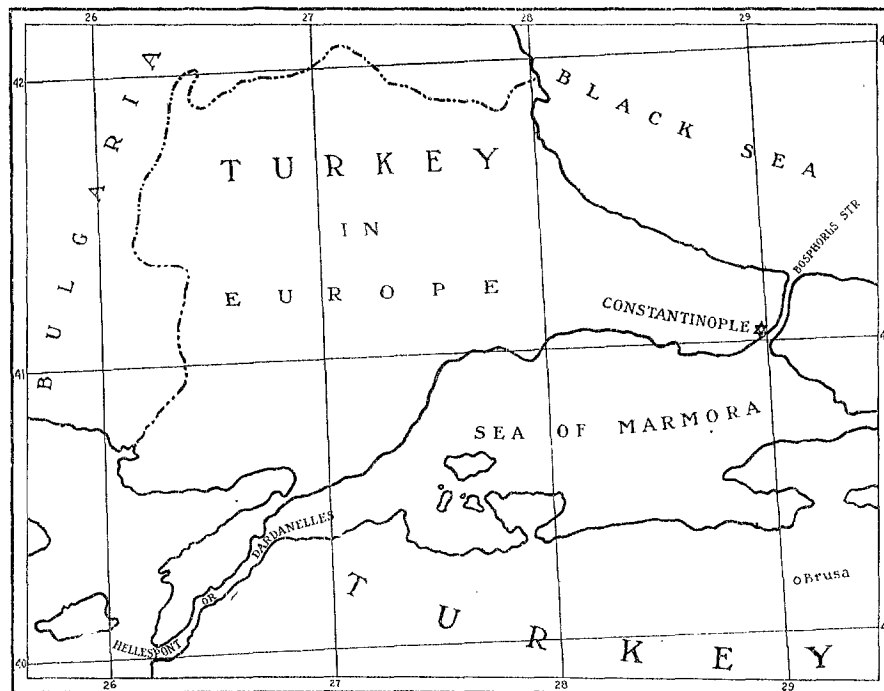
There has been no more momentous declaration of policy since the war began than that of Sir Edward Grey in the House of Commons on Thursday, when he said that England was in sympathy with the aspirations of Russia to secure access to the sea.

It would seem from the human standpoint that in this action the last barrier had been removed which has hindered the expulsion of Turkey from Europe. In the opinion of practically the whole world, when Turkey entered the present European conflict she reached the most fateful hour in her history. This was expressed by leading writers and statesmen throughout the world. Voicing the sentiments of the Russian people, the *Bourse Gazette* declared:—

It is Russia's opportunity. There is no general combination of powers such as several times saved Turkey from final destruction by the heavy hammer of Russian forces. With the blood of our sons we have shown the Allies our friendship, and therefore nothing will move them once more to hold back our hand. We shall for once receive only help and cooperation from the Anglo-French fleets in the Ægean. We will let them watch the enemy from the rear; we will tackle him in front by the sea and by land. Russia accepts the challenge thrown down by the mad hirelings of Germany, and marches to the fulfillment of her destiny with undimmed faith.

To this the *Novoe Vremya* adds:—

The day when the Turkish forces were handed over to the Germans was the day of virtual death of the once glorious Ottoman Empire. The commander of the German army and other German officials simply acted as the funeral guard.



The above map shows the situation of Constantinople on the Bosphorus. This strait connects the Black Sea with the Sea of Marmora. It is about seventeen miles long and is strongly fortified. The Russian Black Sea fleet is endeavoring to force its way through this strait. The Sea of Marmora is about one hundred and seventy-five miles long. It is heavily mined. The Dardanelles is a narrow strip of water connecting the Sea of Marmora with the Mediterranean. It has been strongly fortified at the Mediterranean entrance and at strategic points along the course of the waterway. The combined fleets of England and France have already reduced the forts at the entrance, and are now about half-way through the strait. Both the Russian and the Allied fleets have Constantinople as their objective.

possess Constantinople. He believes that her contention is a reasonable one, and that the Bosphorus and Dardanelles afford her most natural outlet to the sea:—

The Russians, indeed, may be perfectly well excused from any charge of selfishness when they say that the possession of Constantinople is vital to them, and is vital to no other power, and that therefore the city and the double straits ought to be theirs. We, at any rate, as we have said, have always recognized the absolute soundness of this plea, and therefore have always desired that Russia should be at Constantinople. The result of the recent Balkan wars was a disappointment to us, because it seemed as if the presence of Russia at the Golden Horn was indefinitely postponed, and no doubt this disappointment was very strongly felt in Russia. An unexpected turn of the wheel of fate has, however, altered that.

ernment understands this, but there may be—there almost certainly are—a good many people in Russia who still think that their possession of Constantinople would meet with opposition here. They can be reassured on this point. There will be no more opposition in Britain than there will be in France. And let Russians remember that this will be no case of bowing to the inevitable, but will be due to a complete change of feeling. Our old jealousies and suspicions of Russia have died out, and at the same time the old superstitious idea that the balance of the world power would be upset by any one of the great powers possessing Constantinople has also passed away. We now see things from both points of view in their true perspective.

That the view expressed by the editor of this London journal really represents the sentiment of the English people, and that the English government is in accord

The *Courrier* of Paris expresses the way the situation was regarded from a French standpoint, in these words:—

It is, alas, too late. Nothing will check the Allies in their task to settle once and forever the Turkish question. . . . Indeed, the last day of the Ottoman Empire is not very remote, and we can hardly pity the Turkish people for the sad fate that will be Turkey's.

And the English journals voice the same sentiments. On the eve of the entrance of Turkey into the conflict, the *Telegraph* of London said:—

If Turkey chooses war, let her clearly understand that it will mean the end not only of Turkey in Europe, but of Turkey in Asia, and that the Allied powers will exact the fullest retribution.

And the statements of the English press presage the downfall of Turkey no matter how the conflict ends. They foresee that from every human standpoint, whether the Dual Alliance or the Triple Entente come off victorious, Turkey will be eliminated from the map of Europe. Says the editor of the London *Times* of November 6, weekly edition:—

Let us even suppose that Germany wins this war. What then will be the fate of Turkey? Will the Germans, who have so often explained their scheme for colonizing Asia Minor, release the grip in which they hold the Turks? A victorious Germany would forge fresh fetters for Turkey, and the kaiser would invite Islam to regard him as the guardian of the holy cities. Suppose the Germans lose. . . . What will then happen to Turkey? Great Britain, Russia, and France in alliance form the greatest Mohammedan power in the world. They will sweep Turkey out of Constantinople, and crush her forever because she has been false to her trust. . . . Turkey has betrayed the interests of Islam by making wanton war upon the Allies, and has thereby pronounced her own death sentence.

Nor have the journals in Europe been alone in the expression of such views. We have been surprised at the comments made by many leading journals in the United States, some of which have quoted the prophecy of Daniel II as referring to the present Turkish situation, predicting that the last hour in Turkish history had arrived.

To what place the Turkish government would first be removed in event of the fall of Constantinople we cannot say. Several Asiatic cities have been suggested as a possible choice. Brusa, Smyrna, Beirut, Konieh, and other places have been mentioned. The correspondent of the *Daily News* at Rome, under the date of March 1, telegraphed: "The prophetic mantle, together with all the important relics and treasures, has been removed to Brusa, where the sultan's harem has also been sent." The decision of the Turks to transfer their capital to Brusa, in Asia Minor, is in direct opposition to Germany, which wished the

transfer, if made, to be to Adrianople." The glorious holy mountain, between the two seas, according to the prophecy of Daniel II, will be ultimately chosen for the seat of the government of the king of the north. Just how long after Constantinople is abandoned before Jerusalem will be reached, we have no means of knowing. Just how long after Jerusalem is made the seat of government before the king of the north is overthrown, prophecy does not indicate.

(Some have wildly stated that the fall of Constantinople would mark the close of probation, but the prophecy does not warrant that interpretation. Indeed, so far as the Scriptures are concerned, nothing whatever is said about the surrender of Constantinople. We can see in the surrender of this city a significant and important link in the chain of events which leads us to the closing scenes in the drama of earth's history, and as such the events now taking place should make to us earnest and sensible appeal.

We know that, even though a few months or a year or several years should intervene between the removal of the Turkish government from Constantinople and the final overthrow at Jerusalem, this will be none too long for the accomplishment of the work of God. Indeed, the time will be altogether too short for the careless and indifferent. (To those among our church members today who have not been moved to a new consecration and new endeavor by the stirring events of the last few weeks we feel the events of the future will make but small appeal.)

As we watch the record of unfolding events and note where we are on the stream of time, we must act the part of sane, sensible men. We must give the message of God free from the spirit of sensation or fanaticism. But let us realize as never before that this work is soon to close. A few more years and we shall witness the end of earth's history and the coming of our Lord. Let us be diligent to make our calling and election sure, that we may be found of him in peace. And as we prepare our hearts for the coming of the Lord, let us sound abroad the message of his coming, making our fellows acquainted with the meaning of the things which are coming on the earth, that they, too, may find refuge under the banner of Christ the Lord.

F. M. W.

How the Lord Intervened

TIBET is still "the great closed land" in missionary annals; but there are signs of a breaking down of barriers. At various points on the Indian and Chinese borders, missionaries are camping and working, awaiting the time when they can enter.

Among the pioneers in Tibetan work was Miss Annie Taylor, who died some

years ago in England. With a burden on her soul for Tibet, she lived among the Tibetans on the Indian side of the border till she learned the language. Then, in 1890, she pushed over the frontier in spite of regulations,—a young woman, and alone, taking her stand on the forbidden ground, by authority of the gospel commission, "Go ye into all the world." Of her first experiences, Wm. Carey says in his "Adventures in Tibet:—

Her presence was obnoxious to the authorities, and she was ordered to leave the valley. The captain of the guard of the Dong-Kya Pass came over from the Chinese fort at Khamba-jong to settle what should be done. Finally she was moved to Tumlong, and given a room in the monastery there. But the people had been told not to sell her any food, and she found it difficult to live. On one occasion she followed a caravan over the stony roads, and eased her hunger a little by picking up the grains of parched corn which dribbled through a small hole in one of the packs carried by a mule.

Again, in emergencies, women would secretly drop their popped corn in the roadway, and "she would pick it up like the birds of the air, thanking God for the timely supply." Still she held on for Christ and Tibet, refusing to be driven out. At last it was determined to kill her. The *Missionary Review* (April, 1894) tells part of the story as follows:—

The natives would ask her frequently what they were to do with her body if she died. She told them she was not going to die just then. They have, however, a custom of "praying people dead," and to this they resorted, taking care to help their prayers in a very effective manner. One day the chief's wife invited the stranger to eat, and prepared rice and a mixture of eggs for her. Some conversation between the women as she was eating aroused Miss Taylor's suspicion as to the eggs placed before her, and, sure enough, after she had partaken she became ill, with all the symptoms of aconite poisoning.

How she escaped has perhaps never been put in print, as Miss Taylor said little publicly of the most intimate experiences with the Lord's delivering hand. But a friend of hers—one of our sisters in London, now dead—told us that Miss Taylor believed that God interposed in a miraculous way to save her from death by the poison. She felt her strength going; her heart was ceasing to act; and as she looked out, she saw a crowd gathering silently about. She knew then that she had been poisoned by deliberate and deadly design, and that the people were gathering in curiosity to see her die.

There she was, a young woman all alone in dark Tibet; yet not alone, for there was One who has promised his messengers, "Lo, I am with you alway." His angels were there, and his Spirit in that moment brought to her mind the promise, "If they drink any deadly thing,

it shall not hurt them." The conviction came that God would save her, and with strength ebbing she laid hold of that promise, and asked God to verify it just then, not for her own sake alone, but for Tibet's sake. Immediately she felt the blood again tingling in her veins, the heart was working normally, strength came to her, and rising up in the strength of the Lord she took her Tibetan Scripture portion and went out to preach Jesus and his power to save to those who had come to see her die.

W. A. S.

Miracles, True and False

HAVING learned that God is the Creator of the universe and the Author of nature, it is natural that men should expect to trace through all of his operations in his revelation of his almighty acts what they term miracles. Man, by observing the animal creation below him, sees in it an inability to perform acts of knowledge and power equal to his own. But being himself the workmanship of an almighty Creator, it is but natural that he should recognize in God a being whose every act is a supernatural manifestation of wisdom and power.

If in giving his word of divine revelation to man, in which he reveals his rightful claim upon man's worship, he manifested no power superior to that possessed by man, the authenticity of such a revelation would at once be questioned. Man would expect that a revelation of a system of religion which came from God would be accompanied by miraculous manifestations in keeping with his character.

So generally is it recognized that a system of religion to be genuine must be attended by miracles, that every impostor who has arisen and undertaken to delude the world into following his religious system, from the days of Elymas, the sorcerer, to Joseph Smith and Brigham Young, of the Mormon system, has undertaken to associate evidence of miracles with his religious scheme. All heathen systems from the days of the Ephesians, who worshiped an image supposed to have fallen down from Jupiter, back to the first apostate system, were founded or supported by supposed miracles.

In giving a divine revelation to man, it was therefore necessary that God should manifest himself in miracles in connection with that revelation and the religious system it proclaimed. It must also present miracles of such a character as to make it possible to distinguish them from the jugglery of magicians of false systems.

In no other way could the Lord be recognized as the only true God, and his religious system the only true worship. Thus, from the very beginning of the

writing of the Bible in the days of Moses, God's religious system was arrayed against that of Egypt, and both systems were supported by miracles. Exodus 7 to 12.

God's first miracle in this instance was manifested in the destruction of the serpents, which in the Egyptian system were objects of worship.

The second miracle was directed against the river Nile, which was adored as an object of worship. Its refreshing waters, which they had regarded as sacred and life-giving, were turned to blood, and its fish, also regarded as deities, were turned to putrefaction.

The third miracle caused all their sacred waters to send forth multitudes of frogs to infest their whole land and become an annoyance, and caused the people to detest the conduct of their gods.

The fourth miracle brought lice in such abundance throughout the land as to prohibit all Egyptians from worshiping their gods. Gleig says, "No one could approach the altars of Egypt, upon whom so impure an insect harbored." During this plague no act of Egyptian worship could be performed. It was this that caused their magicians to cry out, "This is the finger of God."

The fifth miracle was designed to undermine the trust of the Egyptians in Beelzebub, or the fly god. He was worshiped as the protector against swarms of flies. This miracle of swarms of flies gave evidence of his inability to protect the people as they had believed him able to do, and it revealed the God of the Hebrews as the only God in whose protection men may safely trust.

The sixth miracle was directed against their debasing system of brute worship. By it their sacred bull, ram, heifer, goat, and many other sacred animals were destroyed. In this act was revealed the power of the living God in contrast to the impotence of their now dead brute deities.

The seventh miracle was directed against the custom of offering human sacrifices to propitiate the wrath of Typhon, the evil principle. The ashes of the sacrifice were taken up and strewn to the winds by the officiating priests in order that evil might be averted wherever a particle of the ashes fell. Moses took a handful of ashes from the furnace and threw it into the air, according to their custom, and it became boils and blains upon all the people of the land. Since neither king nor priest escaped, while Moses and Aaron stood among them protected, the supremacy of the God of the Hebrews was again vindicated.

The eighth and tenth miracles like the two against the worship of the river Nile, were directed against the worship of false deities, Isis and Osiris. These two idols, next to the river Nile,

were the supreme objects of Egyptian worship. They originally represented the sun and the moon, and were supposed to control light and darkness, and the elements of nature. So great was the destruction by hail and so unusual the lightnings and the thunder that Pharaoh cried out, "Entreat the Lord (for it is enough) that there be no more mighty thunders and hail."

Then followed the ninth miracle, directed against Serapis, whose office was to protect the land of Egypt from locusts. At the word of Moses the land was filled with locusts, and the houses, from least to greatest throughout all the land, were invaded by the pest. Only upon the entreaty of Moses could they be removed. Again the true God gave the people of Egypt an evidence of his power over their god in whom they trusted for deliverance from locusts.

Then followed the tenth miracle, in which the gods, Isis and Osiris, were again assailed by three days of darkness that could be felt, spreading over all the land, so that the people saw not one another for three days. Thus the true God summoned nature, in which they trusted, to witness to him as the only true and living God.

The eleventh and last of this series of miracles was an exhibition of divine judgment upon the Egyptian nation for their mistreatment of the Israelites who had so long served as bondmen among them. They had slain the offspring of the Israelites at birth as the last high-handed outrage upon them, and God now, as an example of infinite justice, recompensed their evil course upon their own heads in righteous retribution.

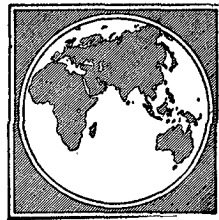
That night the angel of death passed through every home, and from the lowliest cot to the kingly palace, the first-born in every house was slain. From every family in Egypt there arose such a wail of sorrow and defeat as their nation had never before witnessed. God had given ample evidence, to the Egyptians and to the Israelites, to teach them that he was not only a God of power, but a God of justice. Though he bears long with those who insult and abuse his people, the day of retribution awaits all injustice.

By these miraculous exhibitions of divine power the Lord says, When Pharaoh shall say, "Show a miracle" (Ex. 7:9), "against all the gods of Egypt I will execute judgment: I am the Lord." Ex. 12:12. Reviewing these miracles, in which the power of all the gods of Egypt was challenged and ignominiously defeated, Jethro, Moses' father-in-law, said, "Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them." Ex. 18:11. Thus the true God was unquestionably vindicated.

R. C. PORTER.



THE WORLD-WIDE FIELD



Soonan, Chosen

RILEY RUSSELL, M. D.

WE are just closing a district meeting for my part of the field. Our reports show 335 baptized members, sixty-nine of whom were baptized during 1914. We gained 258 Sabbath school students, which means new believers. We now have 715 Sabbath school students, or Sabbath keepers. Our tithe and offerings amounted to 1,322 yen for the year, making about four yen for each baptized member. We had 9,000 patients, old and new, during the year, and, best of all, quite a goodly number of conversions.

Our church members are taking hold of the work in a way that will make them strong, and I have not before seen such interest among the populace. Every place I go I preach on "Last-Day Conditions in the Political World;" "Last-Day Conditions in the Spiritual World;" "The Last Message, and the Close of Probation." Everybody wants to hear. It makes me think of the early days when we first came to Korea, and I am firmly convinced that God's Spirit is working on hearts and preparing the way for the message to close speedily. I think our present motto should be, "The Finishing of the Work."

Kiang-Su Mission, China

K. H. WOOD

As we take a retrospective view of the past year's work in this field, we can see abundant evidence of the Lord's guidance and blessing. In fact, the results realized from our labors during this period have been more encouraging than ever before.

The believers at Naziang, where work was opened last spring, now number about thirty. These are faithfully living up to all the light they have received, and several of them expect soon to go forward in baptism.

Of this company, one man and his family, who have been Christians for years, accepted the third angel's message, and are now keeping the Sabbath and paying tithe. As a rule, the Chinese women are very fond of jewelry, and it is often quite a cross for them to take off these adornments; but when the truth on this subject was presented to the wife and daughter of this family, they immediately removed their rings, earrings, brooches, and all other ornaments of like nature.

Another woman who formerly was a devout idol worshiper, has also accepted the gospel, and her very appearance testifies to the blessing and joy she has received as a result. For years she has been a user of opium, sometimes smok-

ing as much as a dollar's worth in one day, and this was in addition to one hundred cigarettes daily. She has used neither of these poisons since last spring, and has cast away the idols which she used to worship. However, her new-found faith has brought trials and persecution as well as happiness. Before her conversion, her sons gave her all the money she desired with which to buy opium and cigarettes, but they have recently threatened her with starvation if she does not renounce the truth which has freed her from these soul- and body-destroying habits. Her faith does not waver because of these things; and the last time we saw her, she was rejoicing that one of her sons had bought a Bible and was studying it.

In the same home lives a blind woman, who also has received the gospel message. Although she herself cannot read, it is her greatest delight to listen to the reading of God's Word.

Another interesting case is that of a young girl who has been suffering with tuberculosis for seven years. She is unable to walk, and was carried to the meetings by her father. The promise of eternal life is very precious to her, and she longs for the time when she can see her Saviour face to face. Her life is gradually ebbing away, but she wishes to be baptized and to prepare for the Lord's soon return.

Many interesting details might be given regarding other brethren and sisters who have recently come out of heathen darkness, but space will not permit.

A three hours' trip on the canal from Naziang takes us to the walled city of Kading, where we conducted meetings soon after the summer's heat was over. This is a very ancient city, and is quite an educational center. There are a great many private schools, and the government has opened several large ones in old, unused temples.

A pavilion constructed of bamboo poles and reed mats was erected for the meetings. Rough boards, supported by posts driven into the ground, served as seats for several hundred persons daily, and the crowds on the outside formed no small part of our audience.

In China there is no difficulty about drawing a crowd, but it is often just as easy to lose it. On one occasion the tent was full when a lamb outside began bleating. In a moment a large audience had left us to see what the excitement was about on the outside. However, there are always some interested ones whose attention is not so easily detracted from the stirring truths for this time, and quite a number are studying daily with our evangelist.

After the meetings had been in prog-

ress for some time, we planned to have a service in the chapel especially for inquirers. We had taken the organ, pulpit, and other articles from the tent to the chapel; but long before the hour for opening the meeting had arrived, the seats were full and a large number were standing, so we were compelled to return to the tent and have the meeting as usual for the company of three or four hundred who had assembled.

The persons whom we have met here are a very good class, and unusually well educated. This is especially true of the young men and women. We pray that the Lord will lead some of these young people to accept the third angel's message, and become efficient workers for those about them who are still in darkness.

The brethren and sisters who have recently accepted the gospel naturally desire that their children should attend Christian schools. To supply this need, we have opened schools in connection with our outstations. Most of the common branches are taught, and the evangelist at the station conducts a Bible class one period each day. We believe that the present plan will mean much to the future of our work.

The Social Life of Korea

A KOREAN

SOME scattered fragments of Korean social customs have already appeared in the writings of our Western friends, especially Christian workers, who are interested in the rapid and marvelous movement of Christianity in Korea. There is, however, much misinformation and misunderstanding.

In the first place, some of the writers get their information from foreigners, not Koreans, whose knowledge is neither definite, accurate, nor true. Again, it is mixed with some diplomatic purpose or with national prejudice. Some obtain their information from insignificant stories told them by an ignorant class of the natives. They write this down hastily, and sometimes even venture to criticize before making a careful research. Finally, a few of them collect their material and criticize justly. Yet even among these, many, being fond of curiosity, put too much stress upon the dark side of life. Others, unfortunately, have not studied Korean history long enough to secure the true conception of Korean life. Since the subject of their writing is chiefly the movement of the religion of the cross, time and space will not allow them to give full accounts. Whether they are correct or incorrect, fair or unfair, we thank them just the same, for they make us able to think about our society more carefully, and find out the weaknesses, defects, and corruptions in it.

A Korean family of ancient type is based on Confucianism. It is almost entirely different from that of the Western world. The family is the best-organized and most fully developed of all social and political units in Korea. According

to our conception, a state is merely an enlarged form of a family. It is a self-governing body of several members, with fixed rights, duties, and division of function among themselves.

Besides these mentioned, there are numerous less important rules and minor principles about the family which are left unmentioned. All these things are strictly observed, not through fear of the law of the state, but because disobedience to these unwritten social customs would bring shame and dishonor upon the family. A Korean is carefully trained from the beginning to the end of his life to be obedient to the time-honored customs of society, to be sensible to honor and shame, and to love others in order to be loved by others. The family is crowded, but peaceful; for it is kept in order. Therefore, in planning to reform the Korean family, we are going to encourage a revival of old customs and introduce new principles from the Western world. We hope we shall then have an ideal form of society, a combination of all the best moral and social principles of ancient and modern times.



The Native of the Kraals as I Know Him — No. 4

MRS. W. H. ANDERSON

ONE never knows what to expect. The missionary must be ready for all emergencies. One morning we got up and found that two herdboys had run off in the night, in the afternoon the police came and arrested two, and that night one went away, so we were left with only one herdboys. We had to send out to the villages. The natives are as "unstable as water."

Mr. Anderson was getting some stone to build a house, and he had two boys, considerably larger than himself, with him. He asked them to put a stone on the wagon, and they would not lift it. He said, "I can put it on myself, and you are larger than I." "Well," they said, "it is your house you are building." They have no interest in anything for any one else. We can always tell by the way a boy walks, wherever we see him, whether he is on business for himself or some one else.

These people cannot hide a mischief. One day a native hid himself in the house of a white woman for the purpose of stealing. She had been away for a while, and when she returned it was dusk. When she lighted the lamp, there he sat under the curtain, which was around a little table, with his feet out.

One time Elder Tripp missed some salt. The native loves salt. Elder Tripp did not know who the culprit was; but while he was about his work, he ran across one of a pair of socks which he had sold to a native, filled with salt. He called him up and asked him where those socks were that he had sold to him. "I don't know, I can find only one this morning." "Well, here it is: I found it with salt in it." "O, yes, I remember now," the native replied. "Yesterday a

boy was coming from Bulawayo who had some salt, and he gave me some, and I had nothing to put it in, so I took off my sock and put it in that." Elder Tripp was pretty sure that it was not that way, but what could he say? He resolved to investigate further. After all was quiet that night, he went to the salt bag and carefully put a piece of gunny sack over the salt, then put fresh red paint on it, and closed the bag again. Of course he was up early the next morning to see his salt bag. He called up all the boys and told them to hold their hands straight out in front of them, which they did. He began to look at each boy's hands. One fellow began to put his behind him, but Elder Tripp insisted that all hold them out until he had a good look. Finally it came that fellow's turn, and sure enough, there was the paint. He turned to the rest and said, "Do you see that?"—"Yes." "Come with me." He took them to the salt bag. "Do you see that?"—"Yes." "Do you see where that fellow had his hand last night?" No, he had not been in the salt bag; the paint was there, but he did not know how it got there.

Another time Elder Tripp and Mr. Anderson were building some huts, and wanted some thatch grass with which to roof them. One day a girl brought a bundle of it, and when she received her pay she was told to take the bundle out and put it on the pile with the rest. She took it out and walked around the pile, and then came back in and had some more to sell. She knew that they could not identify the grass, but she forgot that she brought the same face back, and they could identify that.

You ask if there are no good qualities in our black brothers. Yes, there are, but it takes the gospel to bring them out. There is nothing in their dealings with one another or in their home life to bring out these qualities. So when they first come to us, we have to work hard and patiently with them. In general, the native mind is keen; and if the missionary can get the native before he begins to smoke native tobacco, which is far worse than what the white man smokes, he can usually make a good boy of him. After the natives smoke this for a year or so, it is almost impossible to teach them the simplest words and numbers. It is a common sight to see wee children and their mothers smoking, and of course this seriously affects the children, and accounts for so many imbeciles among them. We had a boy here in school two years, and at the end of that time he did not know one letter from another. There are many whom we cannot take above the second grade, and very few above the fourth. They simply have not the mental capacity. The face looks bright, and to teach them to work is not so difficult. But for so many generations past their forefathers have not studied that it is hard to stir up their minds to grasp ideas.

The natives as we find them here in the interior are very independent, shiftless, and improvident. They live to eat when there is plenty, and go without

when there is famine. They like to abstain from work as long as they can, and when they think the *mfundes*a is not likely to appear on the scene, they have a "little time all their own."

One day the herdboys lost a little calf, so Mr. Anderson with several boys went in search of it, after sending the other boys to their work. Chunga, for that was the lad's name, was sent for the oxen with which we wished to cultivate. I must say that it was a warm day, and a pretty pool of water was tempting, but we were very busy and could hardly afford to spend the time. He did not expect the *mfundes*a that way, so off went his clothes for a swim. But to his great surprise the *mfundes*a appeared. Out he came, with clothes in hand, and ran for the place where he first started. He was called back, and this conversation followed: "Did I send you down here to swim?" "I have not been swimming." Having had no time to dress himself, there he stood in nature's garb. "What were you doing in the water?" "I wasn't in the water." "Where did that water come from that is on your back?" Looking up in the heavens and seeing no clouds, he replied, "I don't know where it came from." With that he was sent on his errand.

They think the white man is a very queer being because he wants so much work done. It is very interesting to sit where one can listen to them as they discuss him while sitting around the camp fire at night. Yes, the *makua* is a great person. He has so much wisdom.

When the British South African Company installed a cylinder saw for sawing trees into plank, it was so wonderful to the natives that they came day after day to see "how fast it sawed, and so smooth, too." One day the curiosity of one boy got the better of him. He stepped around and put his finger on the saw to see how fast it went, when to his utter astonishment he saw his finger fall to the floor. He ran as fast as his legs could carry him, and he was not seen there again. They always give the white man a new name, and every native, far and near, knows him by that name. It is always suggestive of some trait of character; as, *Manyepa*, baldhead; *Atontola*, quietness, one who talks but little. But they are ever talking of the *makua's* wisdom.



Korea

MIMI SCHARFFENBERG

I LEFT home Aug. 5, 1914, for a trip among the companies, returning November 29. During this time I visited thirty places. In each place I had special meetings with the women, and tried to teach them to study their Sabbath school lessons. In many of our Sabbath schools we have no teacher to teach the women's class, and a man cannot succeed in getting the women to answer him; so we have to do something to train women teachers. I hope to have a special institute for the women next February and March.

Our work here is strange in one way. We have a changing Sabbath school. Every quarter we have a large list of new members and a considerable list of

told me. She had found no comfort and wanted to pray constantly. She stayed with me all the time. On Sabbath after the meeting she asked me to come with her to the grave. I did so, and all the sisters accompanied us. The poor mother wanted an assurance that she would see her daughter again. Although we read to her all the Bible promises, she wanted me to write out an agreement on paper that she could meet her daughter again if she believed, and for this she was willing to give a large sum of money. We spent hours with the poor woman before we could persuade her to go home.

It was well that we went with her to the grave, for otherwise we should not have found out about the idols and spirits that she was still worshipping. That same night I talked with her, trying to persuade her to give up her spirit worship, but she denied having spirits in her house, saying that the few that were there belonged to the rest of the family. The next morning we were invited to her home for breakfast. After breakfast she asked how she could get rid of the spirits in her house. I told her to bring out what she had, and she did. After that we had a Bible study on how to destroy such things. She then wanted everything burned, so we made a bonfire in front of the house. She brought out a big stack of things, but I noticed that the stone crock in which the rice spirit dwells was missing. I had not seen it in that house, but I knew it was in every house. I asked her if she was still trying to keep some back. She said she was not; but when I asked what had happened to the rice spirit, she went and got him, and then the house cleaning began. I did not know that one household worshiped so many different spirits. After we had destroyed everything, we went into the house and had a prayer and praise meeting, which ended in another Bible study. It was a wonderful meeting to me, and I never heard any sweeter music than the music to which I listened in that house when these happy people read the promises in their quaint sing-song way.

This dear woman is now finding comfort. She gave some money for the church building in this place. Her letters are following me up, and she came to another place to see me several weeks later. I hope she will be the means of bringing some of her friends into the truth.



WORK is the very salt of life; not only preserving it from decay, but also giving it tone and flavor.—*Hugh Black.*

The Message in Kafirland

W. B. WHITE

THE writer recently had the privilege of spending a week in the above-mentioned country, attending the closing exercises of our native school, and holding a council with our workers.

These exercises were held at Maranatha Mission, the central station, Thursday evening, November 26, three schools joining in the program. A large number attended, and the schoolhouse was crowded with brethren and sisters from Fish River, Pemba, and Maranatha. To the writer the exercises were of great interest, as many of the young people and children present had only recently been brought into our schools from the heathen villages and the degrading influences of the kraal life. When brought under religious and educational influences, what a wonderful transformation is quickly wrought in the minds and hearts of these youth and children! The young people in the long row in the illustration were all present on this occasion, and took part in the exercises. They are all Kafirs, students in our schools, and, best of all, are all Sabbath-keeping children, and love God and his truth, and are as well behaved a company of young folks as the writer ever associated with. They love God, and we know God loves them, and it is a pleasure to work for them.

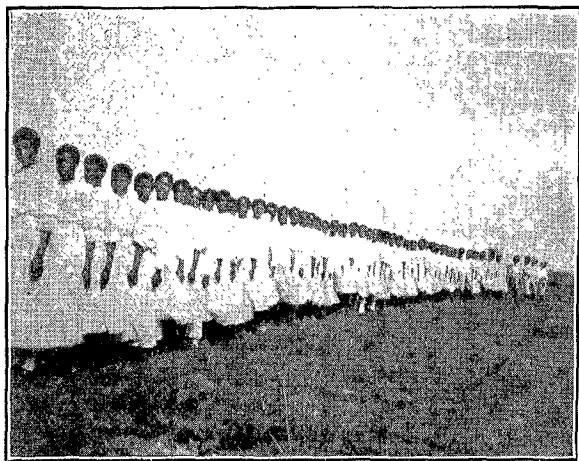
At the Maranatha Mission, Miss Victoria Sutherland, a graduate of our Claremont Union College and a teacher of experience, has been doing most excellent work, and her students are making good progress. She also frequently visits the schools which are conducted by native teachers, and gives them needed assistance.

On this visit to Kafirland the writer was led to an appreciation of the services of our teachers that he had never had before. Surely these teachers in Africa are doing a great work for God, and our schools are the most effective means of getting the truth before young and old. We are finding that it is very



OUR TEACHERS IN KAFIRLAND

difficult for the evangelist to accomplish a permanent work among the native tribes, in advance of the teacher; but in conjunction with him the evangelist's labor is valuable. What Africa needs



KAFIR STUDENTS, ALL SABBATH-KEEPING YOUNG PEOPLE

those who have left us, but with it all the real membership is constantly growing. In one place we may have thirty Sabbath school members perhaps for a whole year, and then the membership may dwindle down to seven or eight. But in general our membership does not decrease; for companies spring up in different places and take the place of those lost in other places. We have forty-five Sabbath schools and twenty-five places where only one or two are holding out alone. Every such place is a gospel lighthouse.

I was pleased to find an interest in the truth on the east coast. In one place, in a mining section, I met Americans who are anxious to know what we believe. They begged for a missionary to settle among them. I promised to send them literature. In another place I had an interesting experience with a wealthy Korean woman whose daughter had died just a few days before I arrived. The mother with her thirteen-year-old daughter had been attending our meetings for some time. One day her friends told her that if she made a Christian out of her daughter no one would want her for a daughter-in-law. This set the mother to thinking, and she said to herself: "That is so. If she should want to marry a Christian, she would have to become a poor man's wife. No, I am going to see that she marries into a rich home." So she forbade her daughter's attending our meetings. Soon after that the girl was taken sick, and the mother called the necromancers. Of course, having gone to the necromancers for help, she lost all desire to pray; and her daughter began asking, "Mother, why do you not pray any more as you used to?" The mother took this to heart, but did not find freedom to pray. Shortly afterwards the daughter asked for the hymn book. She sang several hymns, recited the ten commandments, and a few minutes later passed away. This was too much for the mother, and in her grief she went to the Christians for help, and buried her daughter in a Christian way.

This is the story as the mother herself

is more native schools, and, still more, taught by consecrated men and women. In this way thousands may be reached with the message of truth.

In the other illustration is seen a group of our teachers in Kafirland. Miss Sutherland, the principal, is seated in a chair. All these teachers are hard working and faithful, and are leading the children and young people to God. At the time of our recent visit, eleven received baptism, Brother Charles Sparrow, one of the local elders of the church, performing the rite. Our church at Maranatha now has more than one hundred members, and is growing steadily.

Brother E. W. H. Jeffrey, who for a number of years has been the secretary of the International Tract Society at Cape Town, is now in the field, and has entered upon his duties as superintendent of our work. He was reared in Kafirland, his father being among the earliest Wesleyan missionaries to this people. Brother Jeffrey has a good command of the language, and can readily preach to the natives in their own tongue. This they greatly enjoy.

Calls are coming to us to establish our work farther in the interior in the darker regions of this country, and the local committee that has the work in charge is investigating to see what can be done. It is evident that the Holy Spirit is working on many hearts in this region, and now we feel is the time to press in and do a great work among them. More schools should be opened as God prepares the way before us.

Kafirland is as healthful a region as there is in the world, and is almost as dark and unenlightened as any portion of Africa that the writer has visited. This is the home of the Red Kafir, who is always seen with his red blanket about him, and his body plastered with red clay; and some of our brethren and sisters who have recently accepted the truth were formerly of this people. Now they are rejoicing in the new-found truth.

Good rains are falling at all our stations, greatly cheering the hearts of our workers, and we hope for a good year. Pray for the work in Africa.

BROTHER E. FRAUCHIGER, in charge of the Armenian Mission, with headquarters at Constantinople, on Dec. 9, 1914, wrote:—

"Besides our regular Sabbath meetings, we have two or three meetings in different parts of the city. We expect to have baptism in the near future. An Armenian professor has accepted the message. Brother Onnic reports that some have accepted the message in Eskişehir, and Brother Scior reports that some in Saloniki are waiting for baptism. Quite a number of our church members of Constantinople have moved to Saloniki, so that we are also able, as did Paul, to write to the church of Saloniki."

God always has an angel of help for those who are willing to do their duty. —Cuyler.



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

Assisted by Miss Lora E. Clement

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.

Out for a Walk

My tiny son walks out with me
 Along the sweet suburban road —
 Has many a cheery scout with me
 While chattering in our own love code;
 He finds a reddened leaf perchance,
 A gaudy butterfly's lost wing,
 A stone from which the sun rays glance,
 Or some such childish-cherished thing.

All these he bears to me and places
 Within my hand (as I have halted
 To reconcile our varied paces),
 And says, with look and tone exalted:
 "See, father, what I found back there;
 You missed it when you sauntered by;
 Your big, strong hand takes better care
 Of these — my treasures — than can I."

We are but children, walking out
 With Father. All the things we find —
 Gems now, but later viewed with doubt —
 We bear to him, love strong and kind,
 And say: "These big, safe hands of thine
 Can take much better care than we
 Of these — our treasures, rare and fine.
 Dear God, we trust our all with thee!"
 —Strickland Gillilan, in *Ladies' Home Journal*.

Practical Problems of Home Makers

MRS. C. C. LEWIS
 Overtraining the Child

HERE is a mother who has just learned from the lessons in Early Education and from Mr. Trumbull's book on child training that there is danger of overtraining the child.

She says that the idea of overtraining a child is new to her, and not very clear. There are many children overtrained, or too highly trained. One of the most important things to learn is to let them alone much of the time, supplying them with blocks or other playthings, and leaving them to amuse themselves.

All the lessons and the reading can do is to furnish principles which have been found true in the experience of the writers of the book and of the lessons. The application of these principles must of necessity be left to each mother. I know that this is the most difficult part of the work.

It is very easy to read a book; it is more difficult to take the principles of that book and put them into practice. But that is nothing new, nor is it discouraging. It is easier to preach than to practice, always has been and always

will be. Nevertheless, it is the mother's work to do the practicing and to apply these principles. She will have to try them again and again; she will have to try this way and that way and the other way, until she finally finds a successful way of her own for her child. Nobody can tell her how to do this. She must find it out for herself by prayer, by study, and by trying different plans with her child. This is her problem. No one else can solve it for her. It is for her and the Lord to work together to find the best way.

Willful, Crying Children

A mother says that her child is very determined to have his own way, and cries till he gets it. That is nothing new. Nearly every child tries that trick. It is all right for the mother to find some method that will, as much as possible, keep the child from crying; but she should not be alarmed at considerable crying. Children will stand a great deal of crying without injuring them. It is better for them not to cry much; but still, how quickly they can pass from a cry to a laugh! And the beauty of it is that their faces, though so crooked when crying, seem to straighten out suddenly. I never yet heard of any child's face being made permanently crooked by crying when he was young. From the artist's standpoint, the face probably presents a distressing picture, but the living picture has this advantage over the artist's picture: it can quickly change, and all the unpleasant features can pass away.

Delayed Training

Some one asks what to do if a child has reached the age of one or two years before the mother has taught him the lesson of self-control. There is only one thing to do, and that is for her to do just what she should have done at the beginning. The same principles apply. It will be more difficult, probably, to form right habits, but the habits must be formed in the same way, only the mother must be more patient and more persevering in forming them. It is not hopelessly discouraging if the child has come to be one or two years of age before the work of training is well begun. That is still quite early. Most children receive little training until a later age. There is no other way than to follow the principles that have been laid down in the lessons, and the mother will have to do the best she can, and trust in the Lord.

The Rocking Habit

Again: you ask what you shall do if your child has the habit of wanting to be rocked to sleep or of having you lie down with him. This is the habit of most little children, but it is an unnecessary habit, as some mothers have demonstrated again and again. The child can just as well be taught to go to sleep in his little crib or bed without being rocked; but it is well for the mother to sit by the bed and sometimes sing a lullaby to the child until he goes to sleep. A little later this will be the most sacred and precious hour in the day. It will be the hour of prayer, the hour of confidential talks with the child, the hour when the deepest impressions for good are made.

"Crying It Out"

If the child wakes up in the night and screams on finding himself alone, it may be because he has had an unpleasant dream, and he may need to be comforted by his mother. But crying just from habit or spunk should be overcome, and there is only one way to overcome it, and that is to let the child cry until he gets tired of crying. We have let our children "scream it out" many a time, and "the folks in the house" had to stand it. There is no other way to break the habit. If "the folks in the house" will not endure it, then the habit will have to go on, probably, until the child outgrows it or gets rid of it in some other way.

Do the Best You Can

Now, all this talk may not seem very helpful. Some of us who have had considerable experience with children have learned that there is no cut-and-dried method of dealing with them. We have to read all the good books we can upon the subject, and we have to study our children for ourselves, and pray to the Lord to give us wisdom, and then do the very best we can, leaving the matter with him, and trusting that the child will in time overcome his unpleasant habits and make a true and useful man or woman.

The Burden

"My child, there is a burden to be carried. Will you take it?" said the King to one of his children.

Because she loved the King she took it, but she went away with bitterness in her heart.

"Why was I given a burden?" she said. "I desired to serve the King. I would have gone on an embassy for him to a far country. I would have run to do his bidding here. But this heavy thing bows my back, and makes my footsteps lag. Why should any one bear a burden? Why does the King have such things in his land?"

And she went on her way slowly and unwillingly.

Then one day she passed a company of the King's soldiers. Many of them were sick and fainting by the wayside. But when they saw her, they cried out in thankfulness, "Here comes one bearing the jar of healing on her shoulder!"

They came to her, and took a certain dry herb from the jar, and put it in water.

Then when they had drunk, they were strong and well again, and able to go on the King's business.

"Why," said the woman, "if this burden will furnish cups of healing to others, I will bear it right gladly."

So she hastened to go among the poor and sick, and offer them herbs from her jar. And always the herbs healed the sick body and soul. And it came to pass that the woman with the burden did more service for the King than many who walked quite free.

There came a day when the King summoned his servants to court.

"Is the burden too heavy for you?" he asked the woman.

"It grows lighter each day," she said, "and were it much heavier I would not have it taken away. What has been a burden to me has been a cup of healing to many. And since my great desire was to serve, I am well content to serve in this way."

"Child!" said the King, "whenever I lay a burden upon one's shoulders it is not for sorrow and despair, but for help and healing to the one who carries it, and to all the world."—*Zella Margaret Walters, in The Mother's Magazine.*



The Power of Early Influence Upon Character

MRS. M. ADELAIDE GRIFFIN

I AM often interested in the articles which I read in the Home department, and have felt that I, too, should like to contribute my mite, but have hesitated because I have never been a mother. Although I have been a teacher for twenty years, I believe that some good grandmother, who has never perhaps been through long division, but who has brought up a family in the love and fear of God, caring for them in sickness and health with her own hands, is much better fitted to speak or write on this subject than I am. However, two experiences in my own childhood may perhaps be of help to some one, and so I pass them on.

Returning home from school one night at the age of eleven years, I said that I did not think much of my teacher, as she was allowing the boys to use profane language. As a matter of fact, the teacher was a devoted Christian girl, but was troubled with a growing deafness which soon made it necessary for her to give up teaching. My grandfather, a man of the stern old Puritan type, said, "Do you not know better than to swear?" "Yes, sir," I replied. "Well, then, what difference does it make to you what she lets the boys do?" My grandfather's answer at this time accomplished two things. It taught me that it was useless for me to find fault with my teachers at home, and it also impressed upon my childish mind the fact that I was expected to stand by myself, and that I should receive no sympathy if I did wrong because others did wrong. The latter lesson was forcibly impressed upon my mind during the next few years.

When I was fifteen years old, God

sent me (not to a church school, for at that time I had never even heard of a parochial school) into a cotton mill in one of our large manufacturing cities, and I took my meals at a corporation boarding house. No, do not pity me because I had to go to work so young. It was no harder for me than for my parents, or for Lucy Larcom, David Livingstone, and many others who had a similar experience. Of course I heard much profanity among those who worked with me, and heard and saw many things which I knew to be wrong and improper. My grandfather's words were my safeguard, for as yet I had not learned to ask help from above. A year and a half passed in this manner, and then I was led to give my heart to Christ.

I see before me now the place where I stood at my frame. I can hear the clatter of machinery and see the great belts going round. I can almost distinguish the faces of the Irish and French Catholic girls by whom I was surrounded, when, like a flash of sunset glory from a darkened sky, I felt the joy of sins forgiven through the merits of a risen Saviour. There was only one Christian girl in the room, and very few Protestants. Soon afterwards I went to work in another room with more unfavorable surroundings, yet I can honestly say that I never found an easier place in which to serve the Master, and I look back upon the three years spent there as among the happiest of my life.

Only a few days ago I went to see one of the women who worked with me then. She is a staunch Catholic, but old and feeble. Many times she swore at me, and used her influence in every way to have me dismissed from the mill, but I had learned from grandfather's admonition that what she did was no affair of mine, so I treated her as kindly as I could; and when the Sabbath came to me, and I found other employment, none regretted my leaving more than she did. I was really sorry to leave the mill, for I had learned to love the girls for what they were instead of holding aloof from them for what they were not.

I kept the Sabbath for nineteen years before my marriage, and was in the employ of Sabbath keepers less than two years of that time. For fourteen years I did not enjoy church privileges, but I never once had cause to regret the stand I had taken. The fact that others, among them those near and dear to me, kept another day, did not disturb me in the sense of being a temptation, any more than their profanity and theatergoing. Why should it? I had been taught to think independently, in religious and moral matters at least.

When I first learned of the Sabbath truth through reading, I felt that as I must stand before the judgment bar of God alone in the last great day, I could not afford to delay acceptance of what my heart told me to be the truth. The decision belonged to me alone. I had never seen a Seventh-day Adventist minister or a Bible worker; I had never heard a word of the third angel's message at this time.

Recently I stood by the lifeless form of the pastor who bade me Godspeed as I went out from the church where I first learned of the Saviour's love. The old church building is now in ashes, and the unbidden tears come to my eyes tonight as I think that never again within those hallowed walls shall I hear the voice of prayer and praise.

"The heart has many passages through which the mind may roam,
But the middle aisle is sacred to the old, old home."

My pastor and his wife never saw the Sabbath truth, but notwithstanding our differences in creed they were true and constant friends, and respected me for having the courage of my convictions. I loved and honored them because for fifty years they did good to all men as they had opportunity.

As a student and teacher in the public schools, and as a waitress in summer hotels, I have not failed to see many sides of life. In some of these hotels I think I was the only woman who did not use profanity, but I saw no more need of using it, nor felt any more temptation to do so, than in a prayer meeting; and no more temptation to dance, or to go on the street and look in shop windows on the Sabbath, than to use profanity. To God be all the praise for his keeping power. But under him I feel that I owe more to the fact that no wrongdoing of mine was ever excused because those who were with me did wrong than to any other cause.

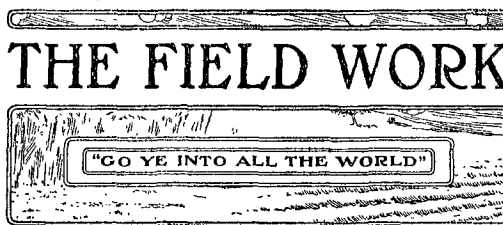
Auburn, N. H.

The Housewife's Exchange

CLEANING SILK.—I have learned from experience never to use a brush on silk, as the bristles are sure to scratch and irritate the surface. A piece of velveteen is the best brush for silken material that I have tried. Wipe the silk well with the velveteen, and all the dust particles will be removed without the slightest injury to the most delicate fabric.

WHEN LAYING MATTING.—When you put down a new matting, do not cut it to fit corners, but wet it thoroughly with a soft brush or cloth dipped in hot water to which a cupful of salt has been added. When thoroughly soaked, the matting becomes as pliable as rubber, and can be turned under without breaking. This makes a neater finish than cutting, and also saves the matting for use in a differently shaped room.

PLAY SKIRTS.—My little girl was so very fond of "dressing up" when she played, that I made her a full-length skirt for herself, from one of my old dress skirts, by cutting it off to the right length and making a waistband to fit. There is nothing among her playthings that gives her greater pleasure than this, and she has, in fact, worn out three of them. They are much better for her and for my wardrobe than a pinned-up skirt of mine.



Pennsylvania

PHILADELPHIA.—This city, the third largest in the United States, has a population of nearly two million. We have here three church buildings, four churches, and an aggregate membership of four hundred and thirty-five.

We had the largest attendance at the tent meetings this summer I have ever seen. Over twenty began to keep the Sabbath. Some of these have been baptized and united with the church, and others will unite soon. We have the names of over two hundred interested persons who need our labor. But though the harvest is great and the fields are white, yet the laborers are few. We have only one Bible worker in all this great city, and she does not have good health. In these great cities there is a crying need for more Bible workers. May the Lord greatly revive that branch of the work among us. These large cities are a great problem. We realize now more than ever why the Lord, through the spirit of prophecy, has made such earnest appeals for work in these great centers of population and wealth and sin.

We have many indications that the Lord himself is going before us and preparing the way for the honest and sincere to receive the light. When in England several years, I became acquainted with a family whose home was in Ireland. Two brothers and three sisters were faithful to the truth, one brother being on the conference committee for many years. The father was very bitterly opposed to our faith, and other members of the family were unfavorable. During the tent meetings last summer, I received a letter from one of the sisters, requesting me to call on a brother living in Philadelphia, who was unfavorable to the message. When I found him, I was surprised to learn that he was already coming to the tent meetings. Shortly after, he said to me: "About sixteen years ago I left Ireland for the United States, and one of the main reasons why I left was to keep my wife from becoming an Adventist; and now I see that Adventists have the truth of God, and I can't get my wife to the meetings at all." But he worked wisely and carefully, and finally she began to come, became greatly interested, and then began to keep the Sabbath. They were baptized a short time ago, and are now earnest, working members of the church.

This brother did a good work with the Harvest Ingathering number of the *REVIEW*, and found many interested persons. One man and wife that he found have interested me very much. He is a civil engineer of ability and a Boston graduate. She is a graduate of the Chicago University, a woman of talent, and until recently a Catholic. When sick not long ago she tried to pray, but found it hard to believe because of the infidel teaching of a Protestant minister who was a teacher in the Chicago University. It seems a terrible thing for a Protestant minister to weaken the faith of a Roman Catholic who is seeking for light. She

had met but one Seventh-day Adventist, a lady teacher, who had helped her to understand the Bible. We need never fear that a knowledge of the spirit of prophecy as held by us will keep persons out of the truth. Experience has proved that honest persons everywhere are reaching out for the light of the spirit of prophecy. A few weeks ago this woman said to me, "Why is it that God never speaks to his people now as he once did, directly through his prophets?" I answered, "God *does* speak to his people now." I told her that I once in Washington lent "The Great Controversy" to a highly educated woman, and after reading the book for a time, she said to me: "That is the most wonderful book I ever read. How do you know but that it was written by one inspired?" Then I said to this woman in Philadelphia, "I will lend you this book." She read it through in a very short time, and said, "It is a most wonderful book." Then I lent her "Steps to Christ" and "Early Writings." She is reading them now. I am certain that many Catholics, like this woman, are longing for the light of present truth, and will accept it.

A few days ago one of our doctors brought to three of the ministers of the Eastern Pennsylvania Conference a young woman, one of our faithful canvassers, who had been afflicted with hysteria for six months, with most terrible cramping spells and spasms, in which she suffered indescribable pain. After one of those strange spasms she would be out of her mind for days. Nine physicians and specialists, including the leading nerve specialist of Philadelphia, had given her up as a hopeless case. She seemed to be afflicted by a power outside of herself, verily tormented by an evil spirit, and was rapidly going into permanent insanity. Helped by two men into the house, she utterly collapsed, then went into one of those fearful cramping spells, every joint seeming rigid and her whole body violently contorted. Yet even in her delirium she said she knew Jesus would heal her. It was touching to see her with wavering mind appealing to the Saviour for help. After prayer and anointing, according to the directions in James, with mind perfectly clear she prayed with strong faith. The Spirit of the Lord was present in unusual power. For a few moments she seemed to be in a deep sleep, then rose suddenly, with mind perfectly clear, and walked out of the room without help, her face shining with joy, and soon after ran lightly up the stairs to her room. The next day she returned to her parents, and a few days later wrote: "How wonderfully God works for those who trust in him! What a rejoicing when I told my parents the Lord had made me whole! Mother, who was not well, began to mend rapidly. A relative who was not a Christian, said: 'Pray for me. I want to serve a God like that. I am going to church this night.'" The next Sabbath this sister gave a ringing testimony to the power

"No life is a failure which is lived for God, and all lives are failures which are lived for any other end."

of God to heal. The experience has been a great blessing to all who know of it. She is still rejoicing that the Great Physician is able to keep as well as to heal.

I have been greatly interested in a young married couple here. The husband was a Catholic and his wife did not belong to any church, but her mother was a faithful Adventist in Pittsburgh. They had paid no attention to the truth until, seemingly by accident, she heard of the tent meetings. At the close of the third meeting she attended, she signed the covenant. I have been having readings with them for some time, and now the husband has given up smoking. He believes the truth, and will, I hope, soon take his stand with us. Through their influence the next-door neighbors, Irish Protestants, are deeply interested, and the wife is already keeping the Sabbath. Through the influence of the latter a wealthy woman in Pittsburgh is now keeping the Sabbath.

A native Syrian woman of ability is greatly interested. She was born at Mt. Lebanon, and is a physician and surgeon. We have so many names of persons who are greatly interested, but O, so few workers! I realize as never before the great need of workers in these large cities, for Satan is here in mighty power. Surely in this field the work is great, but the laborers are few. Pray the Lord of the harvest that he may send forth more laborers into the field.

J. S. WASHBURN.

A Letter From Elder W. C. White

DURING the past few months mother's general condition of health has been as favorable as could be expected of one of her age. She has stated that at no other period of her life has she been so free from physical pain. And while she has gradually become more feeble, yet she had not, prior to her recent accident, been obliged to spend a day in bed. She had been able to go up and down stairs without assistance, and, in favorable weather, has taken pleasure in riding out once a day, and sometimes twice.

Her cheerfulness has never diminished. When referring to her age and physical condition, she has often expressed gratitude to God for his care. Her abiding trust in him has never wavered. Always thoughtful of others, she has manifested recently still greater solicitude regarding the welfare of her friends and associates. She has found great joy in reading the reports of progress in the REVIEW and in letters from her old friends. She has taken a deep interest in the work of preparing her manuscripts for publication.

Wednesday morning, January 27, I returned home after an absence of sixteen weeks in the East and South. I found mother cheerful and interested to hear about the work in the places that I had visited. She seemed to be about as well as when I left home early in October.

Friday afternoon, February 12, as I was leaving the office for a quick trip to St. Helena, mother came outdoors, and we spent ten minutes in walking about in the bright sunshine, and talking about the progress of the message in all the world.

Sabbath morning, mother appeared to be as well as usual. About noon as she was entering her study from the hallway, she tripped and fell. Her nurse, May Walling, who was in the hall about

twenty feet away, hastened to her assistance, and endeavored to help her onto her feet. When mother cried out with pain, May lifted her into a rocking chair, pulled the chair through the hall to mother's bedroom, and got her to bed. Then May telephoned to Dr. Klingerman at the sanitarium, and at once applied fomentations to the hip, where the pain seemed to be the greatest.

When the doctor came, he said that it was either a bad sprain or a fracture, and advised an X-ray examination at the sanitarium. This examination showed an "intracapsular fracture of the left femur at the junction of the head and neck." Mother bore very patiently all the painful experiences of being carried from her room to the sanitarium and back again.

Sara MacEnterfer, who was her traveling companion and secretary most of the time for thirty years, is with her; and so is May Walling, who was brought up in her home, and who has been her faithful nurse for about two years. Mrs. Hungerford, a trained nurse from the sanitarium, is also with her.

Mother occupies her study, where for the last ten busy years she did most of her writing. Sometimes when half awake, she asks how long the journey will take, and when she will get home; and then, when fully awake, she says, "I am right here in my own room."

In our seasons of prayer mother unites with her usual fervor and clearness of thought, expressing complete confidence and entire resignation.

Since her accident she has told me that she feels that her work is done, her battles ended, and that she is willing to lie down and sleep till the resurrection morning, unless there is yet some special work the Lord has for her to do.

This is not a new thought, but is in perfect harmony with her frequent expressions during the past year. Regarding her constant faith and courage, Brother C. C. Crisler wrote to me Dec. 23, 1914, as follows:—

"Even when exceedingly brain-weary, your mother seems to find great comfort in the promises of the Word, and often catches up a quotation and completes it when we begin quoting some familiar scripture. At such times she seems to me to be even more spiritual-minded than usual; that is, she dwells more at length on her personal experience and faith and hope, and recounts providences that cause her to renew her courage in God. At such times she also reaches out after spiritual comfort and help, and asks more frequently than at other times that we unite in prayer with her.

"I do not find her discouraged over her own case, nor do I find her discouraged over the general outlook throughout the harvest field where her brethren are laboring. She seems to have strong faith in God's power to overrule, and to bring to pass his eternal purpose through the efforts of those whom he has called to act a part in his great work. She rises above petty criticism, above even the past failures of those who have been reproved, and expresses the conviction, born, apparently, of an innate faith in the church of the living God, that her brethren will remain faithful to the cause they have espoused, and that the Lord will continue with them to the end, and grant them complete victory over every device of the enemy.

"Faith in God's power to sustain her

through the many weaknesses attendant on old age; faith in the precious promises of God's Word; faith in her brethren who bear the burden of the work; faith in the final triumph of the third angel's message,—this is the full faith your mother seems to enjoy every day and every hour. This is the faith that fills her heart with joy and peace, even when suffering great physical weakness, and unable to make progress in literary lines. A faith such as this would inspire any one who could witness it."

W. C. WHITE.

Experiences in Maine

THE past season's work in Maine has been a glorious triumph in the matter of the distribution of the silent messengers of truth. In five months the Lord has helped me to sell 12,000 copies of our ten-cent magazines—*Bible Training School, Life and Health, Liberty, Watchman, Protestant, and Signs of the Times*. The spirit of prophecy has said that our publications are to be scattered like the leaves of autumn. The total number of periodicals which the Lord has helped me distribute in Maine, by working one hundred months in a period of fifteen years, is 125,000,—value, \$12,500,—which is equivalent to one copy for every six persons in the whole commonwealth.

God is certainly blessing our noble brethren of the editorial staffs of these periodicals, so that by their pens the truth is being proclaimed with clearness and power, thus fulfilling the prophecy of Zech. 9: 13: "When I have . . . raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow [of truth] shall go forth as the lightning: and the Lord God shall blow the trumpet." As one whose part is to carry to the people the tidings published and to push the battle to the gates of the great citadels and strongholds of religious prejudice, bigotry, skepticism, and infidelity, I have realized the precious fulfillment of the Master's promises.

When I came to Portland this fall, I felt rather timid about working this place with our periodicals, knowing that many had been sold around the city to assist in liquidating the church debt. But as I entered upon my first day's work, God gave me a special token of success by filling my heart with the unspeakable joy of his presence. Day by day, as I trod the old familiar streets, I realized that his omnipotent power was with me.

I cannot forbear speaking of two singularly pleasant and profitable Sabbath days I spent at the White Memorial Church. One was the occasion of the general meeting in November. As God's servants read from the Bible and the Testimonies statements relating to the war and our work at this time, a deep solemnity rested upon the congregation. It was a great privilege to be present at the rededication of the Portland church on January 2, and to have part in the celebration of her "jubilee." Prophecy is certainly fulfilling in regard to this place. The company here is verily entering upon the experience of Isaiah 61. Just think of it, only about fifty members have raised \$542 for the Harvest Ingathering! This is a wonderful triumph. It seems as if the Spirit of God in a special way has been brooding over this.

place ever since Brother Haskell and wife came and planted their standard in the name of the Lord in response to the call of God's servant.

It was a glorious day for God's pilgrim people in Portland when Brother Sanderson stood up and waved in his hand a bunch of canceled notes, to the value of \$6,000, saying he was glad to have the enemies of the Lord by the neck. He then related the several dates on which they had been captured, and it was a thrilling story. Then as he burned them, he said, "So may all the enemies of the Lord consume away into smoke." As you can imagine, there was weeping for joy, also a glad and generous response when the call was made for an offering to pay the last interest money. Three hundred dollars was quickly raised for that, and fifty-five dollars with which to paint the outside of the building.

Many of God's people who have waited long and struggled hard for the accomplishment of their hope, now feel like the Israelite captives when they returned to Zion, as described by David: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." W. E. GERALD.

"Bible Readings for the Home Circle," Revised

AFTER nearly five years of earnest, painstaking effort in revising "Bible Readings for the Home Circle," it is a great encouragement to see the splendid reception of this book by our people, and especially by colporteurs. Two editions of ten thousand copies each have been printed by this office, and a third edition of twenty thousand will soon be on the press. Duplicate sets of plates have been made and shipped to the Pacific Press Publishing Association, the Southern Publishing Association, and the International Tract Society of England. These houses are supplying their respective territories.

The revision of this standard book is a matter of no little interest and importance to this people. It seems fitting, therefore, that a statement be made concerning the extent and character of this revision.

"Bible Readings" is a book in which our people have been deeply interested since it was first issued, about twenty-five years ago. Like our other literature, it is a product of the movement known as the third angel's message. The story of its authorship and production, its plan of teaching Bible truth, and its wide range of subjects, impress the fact that in a special sense "Bible Readings" is a product of denominational thought and enterprise.

Many of our people will readily recall the interesting experiences of ministers and Bible workers when the plan of teaching the truth by the use of Bible readings was being generally adopted as a denominational method of work. Laborers were appointed to visit schools, camp meetings, and the larger churches, to give instruction in this method of labor. Probably no other method has been more fruitful of good results than the giving of Bible readings from house to

house. "Bible Readings" had its origin in that department of gospel ministry.

Thirty years ago, when the writer was living in the family of one of our ministers, a call was sent out from the General Conference for every laborer in the field to contribute at least two Bible readings to a collection which was then being made for public use. I shall never forget the days of careful study by that minister in the production of his two Bible readings. Doubtless there are many who still have a copy of the old "Bible Reading Gazette," which was issued previous to the larger subscription book, and which served as a sort of textbook in the Bible-reading work.

Over twenty-five years ago, after the success of selling books by subscription had been partially demonstrated by the sale of "Thoughts on Daniel and the Revelation," "The Marvel of Nations," and "The Great Controversy," the managers of the Review and Herald Office, at Battle Creek, developed the plan of issuing an illustrated volume of "Bible Readings," covering practically the full scope of the threefold message, to be sold by agents as a subscription book.

A large number of readings had been collected, many of which had previously been published in other forms. Other readings were gathered in from many sources. The Review and Herald Board, through its managers, took immediate charge of this enterprise from its very beginning, planning and superintending the shaping up of both the subject matter and the illustrations. Elder George I. Butler, president of the Review and Herald Board, took a deep interest in the plan and promotion of this far-reaching enterprise.

Elder J. O. Corliss was employed as editor. The work that was done at that time stood the test of many years. We believe that few religious books, the Bible excepted, have had so large a sale as "Bible Readings," about 1,250,000 copies having been sold.

During recent years, while the colporteur work was being revived and was developing rapidly in other countries, there sprang up in all parts of the field an urgent demand that this book be thoroughly revised and brought up to date.

On the recommendation of the General Conference Committee and the Publishing Department, the Review and Herald Publishing Association entered upon this revision. As in the case of the production of the original edition, all features of this work have been directly in the hands of the Review and Herald Office. A strong representative committee on revision was appointed, whose work extended over a period of nearly five years. Elder W. A. Colcord, who at that time was book editor in the employ of the General Conference, was engaged as editor.

The committee on revision did thorough work. Each member was supplied with a copy of the manuscript, and gave it private study. The committee met from time to time to compare notes and make suggestions, and for weeks at a time was in session from two to four hours daily. As secretary of the committee, Elder Colcord, with the utmost care and faithfulness, incorporated into the manuscript the results of the criticisms and the suggestions of this committee.

The work of revision was so extensive and thorough that it amounted practi-

cally to the making of a new book. About two hundred pages, including a large number of new subjects, were added. The entire range of denominational literature and research was drawn upon to make this book as complete and representative as possible.

Valuable contributions to the readings were made by experienced laborers and Bible students. The unique reading found on page 725, entitled "One Hundred Bible Stories and Where to Find Them," was prepared by Mrs. Anna L. Colcord, of Washington, D. C., who some years ago read the Bible through for the purpose of making a list of stories in it to read to her children.

Nearly all the illustrations are new. There are two hundred and ninety half-tone engravings, eighty of which are full page. All these illustrations are either original or are copies of the world's most famous Bible pictures, redrawn and improved by Charles Mente, of New York.

A plain, unillustrated edition, which contains five hundred and seventy-six pages, has been published. It is printed on thin paper, especially for the convenience of field workers and other Bible students.

It is with great joy and hope that we have placed this revised edition of "Bible Readings" in the hands of our colporteurs. This line of work is rapidly growing, and extending to the ends of the earth. Everything possible should be done to place a high class of literature in the hands of this army of workers. We have confidence that "Bible Readings," in its revised form, will fill a most important place in the colporteur work.

Those who have had a part in this important enterprise will follow the future of this book with the utmost interest, and will remember at the throne of grace the colporteurs who labor in all lands for its circulation. E. R. PALMER.

Field Notes

A NEW church of eleven members has been organized in Toronto, Ontario.

RECENTLY Elder J. S. James baptized seven candidates in Pondicherry, India.

ELDER R. I. KEATE reports ten baptized and added to the church in Birmingham, Ala.

EIGHT of the students in Oak Park Academy, Nevada, Iowa, were recently baptized.

ELDER D. H. HANSON reports the organization of a new Sabbath school in Darby, Mont.

ELDER G. B. STARR baptized eleven new believers in Boston, Mass., on a recent Sabbath.

THE new church building in Florence, S. Dak., was dedicated January 10 to the service of God.

AT a service held in the Claremont (South Africa) church recently, five persons were baptized.

ELDER STEMPLE WHITE, who is laboring in Duluth, Minn., reports the baptism of nine adults on a recent Sabbath.

ON Sabbath, January 16, thirty-six persons were baptized and united with the Seventh-day Adventist churches in Chicago and Joliet, Ill.

SIX persons have recently begun to observe the Sabbath in Maxwell, Ind., and a Sabbath school has been organized with a membership of twenty-seven.

A NEW company of believers has been raised up in Bandon, Oregon, by Elders T. G. Bunch and C. L. Lingenfelter. Thirty-seven have decided to keep the commandments of God.

SEVEN new members have been added to the colored church in Portsmouth, Va. Elder L. O. Gordon recently visited the company in Republican Grove, and from the effort put forth, three persons began to observe the Sabbath, making a company of eight. They have organized a Sabbath school.

Educational Department

F. GRIGGS *General and N. Am. Div. Secretary*
W. E. HOWELL *N. Am. Div. Asst. Secretary*

Among Our Schools

Plainview Academy

UPON leaving Union College, I visited the academy at Redfield, S. Dak. I found the school in a prosperous condition. The attendance is equal to that of last year, and the students are somewhat older and more earnest. Principal G. C. George has been asked to take up other educational work, and Prof. H. J. Sheldon, for years principal of Maplewood Academy and who last year finished the college course at Union College, has been asked to take the principalship of the academy this next year.

Maplewood Academy

This school, located about thirty miles west from Minneapolis, Minn., is enjoying the largest enrollment in its history. Many of its rooms are overcrowded, and the management has been obliged to refuse admission to several applicants, for lack of accommodations. Because of this crowded condition, Principal R. A. Hare and his faculty are taxed very heavily, but the prosperous condition of the school lends a natural enthusiasm and strength to their work.

It is an inspiration to visit these schools,—all of them in flourishing condition,—and meet such strong, purposeful classes of students. One cannot but feel that these sturdy, devoted young men and women will aid, in a vigorous manner, in the finishing of this great second advent movement, when they shall have completed their courses of study.

Shenoyenne River Academy

This is the school of the North Dakota Conference, and is located at Harvey, N. Dak. Like the Maplewood Academy, it is in a very crowded condition. This school has been steadily growing, and for two or three years the accommodations have been sorely taxed. The conference has been contemplating increasing the provisions for dormitories and schoolrooms, but has delayed undertak-

ing this because of financial obligations resting upon the school; but from the provision made at the meeting of the conference last June, it is hoped that these will soon be discharged, and the work of enlargement can then be undertaken. Prof. A. F. Schmidt, because of the heavy responsibilities as principal and business manager combined with full class work, broke down in health last year, and was obliged to be absent from the school for weeks. He has fully regained his health, and with his work readjusted is vigorously leading his faculty in their heavy duties.

One encouraging feature of this school is the growth of the Russian department. Starting four or five years ago with but five or six students, it has steadily grown until now it has thirty-one enrolled. As several Russian church schools are being started, from which this school will draw students, Prof. S. G. Burley, who is in charge of the department, is very enthusiastic regarding its future.

The Alberta Industrial Academy

This school, located at Lacombe, Alberta, was next visited. I also met here with the Western Canadian Union Conference Committee for its annual audit, and the transaction of other business incident to the work of the union. When one sees the large number of soldiers in the larger places and on the trains, it takes no stretch of imagination to recognize that Canada is engaged in war. These war conditions are felt in our work in this union in a marked way; but the courage of those leading in it seems to have inspired all connected with it, and the returns in practically all departments of the work show an increase rather than a decrease, as would naturally be expected.

While the Alberta Industrial Academy belongs to the Alberta Conference, yet it now is, and probably will remain, the training school for the union, and as a consequence the union committee takes a special interest in it. The enrollment at present is nearly one hundred and seventy. The school now carries twelve grades, and fourteen grades are contemplated as soon as conditions will warrant. The students who complete the work of this school and desire to pursue advanced work, naturally attend Walla Walla College.

The academy is located on a large farm, the buildings being situated on a high hill which commands a very beautiful view for miles in every direction. The school has at the present time over ninety head of horses and cattle, mostly young stock.

There is manifested in all these schools a determination to meet the standards of scholarship, and to provide themselves with libraries, laboratories, and those general facilities which have been outlined in the requirements of our general department of education, and by means of them, together with a strong, spiritual atmosphere, to be not only a means of saving their own members, but, through them, of bringing the good story of salvation to the honest-hearted of all lands.

As I write, I am on my way to Walla Walla College, where its board and the committee of the North Pacific Union will hold their meetings. After visiting this college, it is planned to visit the several schools of this union. Of these I hope to write later.

FREDERICK GRIGGS.

Home Missionary Department

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

Thy People Are Freewill Offerings

"THY people offer themselves willingly in the day of thy power." Ps. 110:3, A. R. V. In the footnote, this rendering is given: "Thy people are freewill offerings in the day of thy army."

When is "the day of thy power"? "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice." Rev. 18:1, 2.

This angel, like the three angels of Revelation 14, is a symbol of God's work in the earth, which is carried forward by his people. At this time the work is attended with great power, and therefore it is in a special sense the day of his power.

At this time his people are to offer themselves willingly, or to be freewill offerings. We should expect then, at this time, to see all God's people offering themselves willingly for service. There should be no urging, no persuading, but simply an organizing of a people who are freewill offerings to the Lord.

Do we find it so with our church members? "Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master?"—*An Appeal to Our Churches*, page 5. "Not one one-hundredth part has been done or is being done by the members of the church, that God requires of them. They will, in that great day, be self-condemned and self-condemned for their slothfulness."—*Id.*, page 11.

The word of the Lord is true; therefore the people of God will offer themselves willingly in the day of his power. Those who do not offer themselves willingly thereby prove they are not God's people, though their names may have been for years on the church books. They have a name to live, but are dead. Truly the line is being drawn "between him that serveth God and him that serveth him not." Mal. 3:18.

For those who offer themselves willingly there is abundance of work. Some may circulate tracts in various ways. For others there are the inexpensive Extras that are being issued on various points of faith. There are the weekly *Signs of the Times*, the monthly magazines,—the *Signs*, *Watchman*, *Life and Health*, *Liberty*, *Protestant*,—and the *Temperance Instructor*, which will appeal to others. Some will desire to sell the small books, others to distribute the Berean Library.

Some who cannot take an active part in the circulation of literature, will do missionary correspondence, and so send forth the truth. Many will win hearts by acts of kindly service, ministrations to the sick, visits to the shut-ins, and so open channels for the truth of God. Others will open the Bible to truth seekers, and study with them. All will be watchful for opportunities to speak helpful words that will draw souls to Christ and his truth.

There is no lack of opportunities for service, or of material with which to work. The only thing needed is the people who offer themselves willingly for service, and they are coming forward everywhere, as the call is going forth, "Go work today in my vineyard."

E. M. GRAHAM.

Colporteurs' Summary for January, 1915

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
ATLANTIC							
Maine	3	286	\$ 277.80	\$ 81.45	1493	\$ 149.30	\$ 31.00
N. New England	4	261	190.25	117.80	358	35.80	58.00
Massachusetts	9	1007	780.26	371.80	3174	317.40	331.80
S. New England	4	125	125.25	163.50	270	27.00	200.70
New York	4	216	171.80	457.81	1545	154.50	125.00
W. New York	11	677	548.85	291.60	2330	233.00	93.80
Gr. New York	7	664	437.19	650.39	3910	391.00	456.50
Totals	42	3236	2531.40	2134.35	13080	1308.00	1296.80
COLUMBIA							
Ohio	18	690	745.93	1054.85	3526	352.60	364.50
Chesapeake	9	1102	1385.15	657.90	450	45.00	93.30
Virginia	12	237	311.95	406.15	2075	207.50	77.00
West Virginia	7	1007	1310.80	973.70	850	85.00	10.00
E. Pennsylvania	9	521	561.65	362.05	1115	111.50	118.80
W. Pennsylvania	10	442	466.55	907.00	680	68.00	375.10
New Jersey	3	252	175.75	590.90	959	95.90	183.10
Dist. of Columbia	4	141	306.60	672.15	4589	458.90	144.60
Totals	72	4392	5264.38	5622.70	14244	1424.40	1366.40
LAKE							
E. Michigan	11	973	711.75	659.85	3290	329.00	380.80
W. Michigan	8	985	757.95	310.30	1055	105.50	150.40
N. Michigan	2	152	60.85	110.95	475	47.50	83.60
Wisconsin	5	415	360.30	56.25	1675	167.50	314.80
S. Illinois	10	813	806.95	927.25	305	30.50	21.20
N. Illinois	3	276	276.30	99.35	4155	415.50	437.20
Indiana	18	1083	1135.70	741.75	853	85.30	137.50
Totals	57	4697	4109.80	2905.70	11808	1180.80	1525.50
EASTERN CANADIAN							
Ontario	1	...	298.00	224.30	2818	281.80	204.20
Quebec	..	...	18.30	19.25	160	16.00	11.00
Maritime	..	...	39.70	22.50	600	60.00	5.40
Newfoundland	..	...	.....	.....	.....	.....	9.00
Totals	1	...	356.00	266.05	3578	357.80	229.60
SOUTHERN							
Louisiana	9	457	560.75	183.00	1040	104.00	35.00
Alabama	6	146	136.35	387.30	615	61.50	101.50
Kentucky	19	665	630.90	281.15	800	80.00	83.50
Mississippi	9	195	157.45	363.50	424	42.40	57.50
Tennessee River	6	645	511.75	695.50	2190	219.00	39.50
Totals	49	2108	1997.20	1910.45	5069	506.90	317.00
SOUTHEASTERN							
Cumberland	9	443	432.45	834.35	1500	150.00	1.10
Georgia	9	695	819.95	.....	1080	108.00	153.50
North Carolina	11	531	370.10	828.75	885	88.50	76.80
South Carolina	5	416	317.67	1074.80	917	91.70	34.60
Florida	6	636	615.00	1514.00	1660	166.00	84.50
Totals	40	2721	2555.17	4251.90	6042	604.20	350.50
SOUTHWESTERN							
Arkansas	4	284	61.60	885.75	195	19.50	71.50
Oklahoma	12	342	293.15	1174.25	1147	114.70	159.20
W. Texas	1	86	46.55	29.00	250	25.00	1.00
S. Texas	5	512	203.55	557.95	905	90.50	55.70
N. Texas	6	420	33.00	90.75	874	87.40	35.00
New Mexico	6	283	401.10	702.35	165	16.50	23.00
Totals	34	1927	1043.95	3440.05	3536	353.60	345.40
CENTRAL							
Missouri	12	804	776.67	938.85	835	83.50	202.10
E. Colorado	11	688	660.70	81.85	1430	143.00	58.60
W. Colorado	..	...	.....	93.00	435	43.50	26.50
Nebraska	7	400	610.43	444.65	889	88.90	64.00
Wyoming	2	121	128.90	.....	105	10.50	1.90
Kansas	12	959	728.70	435.25	1780	178.00	87.00
Totals	44	2972	2905.40	1993.60	5474	547.40	440.10
NORTHERN							
Iowa	..	...	.....	.....	4010	401.00	574.00
Minnesota	4	292	258.95	.....	8090	809.00	458.70
North Dakota	2	42	60.00	.....	1065	106.50	78.50
South Dakota	3	53	44.25	.....	830	83.00	67.80
Totals	9	387	363.20	.....	13995	1399.50	1179.00

Publishing Department

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

The Summary

IN view of the unsettled conditions and the financial strain which the European war has brought upon so many countries, we are glad to be able to send out such a good summary for the first month of the new year. The total value of book sales shows a falling off of nearly \$13,000 from the corresponding month last year. The foreign periodicals likewise show quite a loss. There is also a falling off in the sale of our magazines. But under the circumstances, we believe that the readers of the REVIEW will rejoice with us that our colporteurs have done so well in the face of the present difficulties.

In the homeland seven of the twelve unions show a gain over January of last year. The reports from North America would doubtless have been greater had it not been for the convention that was held in Nashville during the first part of January. The leaders in the field are sounding a note of courage all along the line, and are expecting that 1915 will be a year of good progress in this branch of our work.

N. Z. TOWN.

Comparative Summary of Foreign Periodicals

JANUARY, 1914, 485,968 copies, value \$19,795.36; January, 1915, 448,128 copies, value \$13,166.23.

News and Miscellany

Notes and clippings from the daily and weekly press

—The Federal Council of the Churches of Christ in America reports that there are in the churches of the United States at present 38,708,149 members. There was a membership gain of 763,087 last year. The Methodists led all other denominations in this respect.

—A summer home in the heart of the Rocky Mountains for the Presidents of the United States, built and presented to the nation by the citizens of the twenty-two States west of the Mississippi, is projected by citizens of Denver. Six hundred and forty acres of land on Mt. Falcon, fifteen miles west of Denver, has been given as a site, and a considerable part of the \$1,000,000 which it is purposed to spend in the construction of the building and the development of its surrounding park, has been subscribed. The formal laying of the corner stone is to take place as soon as President Wilson can find an opportunity to attend the ceremony in person.

PACIFIC

California	..	...	\$.....	\$ 28.75	3562	\$ 356.20	\$ 462.20
N. California	7	67	121.00	143.20	550	55.00	135.00
Gen. California	3	104	173.45	335.00	1020	102.00	65.50
S. California	8	426	611.45	304.05	3322	332.20	789.00
Arizona	2	60	61.00	148.25	325	32.50	10.00
Utah	5	189	272.00	.....	105	10.50	4.00
Totals	25	846	1238.90	959.25	8884	888.40	1465.70

NORTH PACIFIC

W. Washington	..	...	.....	.....	4200	420.00	345.00
Upper Columbia	5	144	502.50	.....	1858	185.80	19.50
W. Oregon	3	88	203.75	367.65	2670	267.00	136.50
S. Oregon	2	131	85.50	158.70	290	29.00	118.00
E. Oregon	..	...	.....	.....	50	5.00	.....
S. Idaho	1	79	87.80	.....	375	37.50	31.90
Montana	..	...	.....	.....	980	98.00	66.60
Totals	10	442	879.55	742.60	10513	1051.30	717.50

WESTERN CANADIAN

Alberta	..	...	.....	.....	750	75.00	47.90
Manitoba	..	...	.....	.....	611	61.10	109.00
British Columbia	..	...	.....	.....	510	51.00	431.00
Saskatchewan	..	...	.....	.....	1095	109.50	113.00
Totals	..	...	.....	.....	2966	296.60	700.90

Foreign and miscellaneous	.....	.....	.....	.....	18779	1877.90	1198.40
Subscription list	.....	.....	.....	.....	52792	5279.20	4164.30

FOREIGN UNION CONFERENCES AND MISSIONS

British	27	2206	1015.74	1253.28	152231	4559.35	6711.20
Australasian	88	4662	7036.37	10492.60	44700	1693.34	1939.58
South African	1	150	140.94	737.79	.....	.....	12.42
Indian	..	...	.....	712.78	.....	.....	.....
Scandinavian	64	7680	2788.52	3776.56	6671	440.48	4765.04
E. German	46	5303	1965.41	2914.77	94462	2426.27	1744.71
W. German	51	6425	2159.98	3135.99	101497	2601.38	2901.35
Danube	28	2591	663.75	1132.79	6504	.....	.....
Gen. European	60	7110	2429.77	4998.38	24329	703.27	947.47
Russian	..	...	.....	1849.50	.....	.....	174.50
Siberian	..	...	.....	486.18	.....	.....	.....
Latin	11	1278	1579.43	1059.16	6912	154.61	187.22
Porto Rico	6	...	1181.03	.....	.....	201.80	.....
Cuba	5	255	471.30	843.05	5	4.25	19.22
W. Caribbean	..	...	.....	476.95	.....	.....	207.52
Levant	9	190	22.06	64.90	.....	.....	.....
Korean	..	...	13.05	27.33	8705	126.15	80.47
South American	6	572	678.89	1277.25	.....	90.26	59.45
Philippine Islands	5	...	817.72	213.83	.....	.....	.....
Canary Islands	1	31	28.93	.....	4	.07	.....
Japan	4	540	33.26	17.78	57	2.56	45.21
Venezuela	3	100	197.35	.....	51	42.45	.....
Jamaica	3	...	69.27	.....	2000	120.00	.....
Haiti	..	...	287.86	.....	.....	.....	.....
Totals, foreign	418	39093	23533.63	35470.87	448128	13166.23	19795.36
Totals, N. Am.	383	23728	23244.95	24226.65	170760	17076.00	15207.10
Grand totals	801	62821	\$46778.58	\$59697.52	618888	\$30242.23	\$35092.46

Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	
Totals	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	

Comparative Summary of American Periodicals

	1912	1913	1914	1915	1912	1913	1914	1915
Jan.†	121666	177080	152971	170760	July 191937	176772	211040	
Feb.	144257	201659	242627		Aug. 183119	153849	171451	
Mar.	207529	166499	224757		Sept. 173077	127017	164860	
April	189498	152088	162027		Oct. 587830	126557	174182	
May	162220	166465	168934		Nov. 108755	100351	142040	
June	163120	156550	189897		Dec. 111199	99504	143190	
Totals	.....	.....	.....	.....	2344207	1804391	2147976	

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

— The Panama Canal has been open for public use six months. The total of the tolls collected since the opening has been a trifle more than \$2,000,000. In January 98 vessels passed through the canal, 44 going west and 54 going east. Altogether they carried cargoes aggregating 500,000 tons.

— The Pope prepared a prayer to be used in all the French churches on a recent Sunday. The prayer was printed in many of the periodicals of the country. But the journals containing the prayer were all seized and taken out of circulation by the police. The motives for the seizure seem to have been born of a fear that the prayer for peace might have a disquieting and depressing effect on the people of the French Republic.

— Of a total of 2,973,890 square miles in the United States, 2,236,062 are prohibition territory. The population of the United States is 91,972,266. Of this population 48,118,394 persons now reside in territory in which the liquor traffic is outlawed. In other words, about eighty per cent of the area of the United States is under prohibition, and approximately fifty-four per cent of the total population of the country resides in this territory.

— The historic Liberty Bell, on which rang out the news of the signing of the Declaration of Independence in 1776, is to be heard across the continent—this time by telephone. Efforts to have the relic shipped to the exposition have failed, the fear being expressed that the crack which developed while the bell was ringing out the tidings of the birth of the United States as a nation, might be extended by the shaking it would receive in the long trip.

— The United States Revenue-Cutter Service, organized when Alexander Hamilton was Secretary of the Treasury, passed out of existence January 24, and was replaced by the United States Coast Guard. This change carries into effect the provisions of the law recently passed by Congress and signed January 28 by President Wilson, whereby the Revenue-Cutter Service and the Life-Saving Service are merged into one organization. By this law the new service becomes a part of the regular military establishment of the United States, and in time of war it passes under the direct control of the Navy Department.

— All agencies engaged in Belgian relief must occupy themselves for the present with the immediate tasks of providing bread for the total population of Belgium, and of supplying all food for one fifth of that population, which is wholly dependent upon charitable aid, according to the second report of the relief commission sent abroad by the Rockefeller Foundation to investigate the effects of the war upon noncombatants. These relief measures, the commission estimates, will necessitate an expenditure of about \$6,600,000 a month. Of the total Belgian population of 7,000,000, the report states, eighty per cent are able to pay for their bread, but the grain from which to make the bread must be purchased in foreign countries, transported into Belgium, and distributed under the protection of the American government, to the communes. About 60,000 tons of grain monthly are required for the feeding of the population.

NOTICES AND APPOINTMENTS

Camp Meetings

COLUMBIA UNION CONFERENCE

- West Pennsylvania June 17-27
- Eastern Pennsylvania June 17-27
- Chesapeake June 24 to July 4
- New Jersey July 1-10
- Ohio Aug. 19-29
- Virginia Aug. 5-15
- West Virginia Aug. 26 to Sept. 5

Constituency Meeting of South Lancaster Academy Corporation

NOTICE is hereby given that the thirty-first annual meeting of the constituency of the South Lancaster Academy Corporation will be held in the South Lancaster church, South Lancaster, Mass., on Tuesday, March 23, 1915, at 10:30 A. M., for the purpose of filling vacancies in the constituency, electing the board of trustees for the coming year, and transacting such other business as may properly come before the meeting.

ROLLIN D. QUINN, *President*;
HENRY W. BARROWS, *Clerk*.

California Medical Missionary and Benevolent Association

NOTICE is hereby given that the eighteenth annual constituency meeting of the above association will be held at Sanitarium, Napa Co., Cal., on Wednesday, March 10, 1915, at 12 M., for electing directors, amending by-laws, and transacting such other business as may properly come before the meeting.

E. E. ANDROSS, *President*;
L. V. ROBERSON, *Secretary*.

Annual Constituency Meeting of the College of Medical Evangelists

THE annual session of the constituency of the College of Medical Evangelists is called to convene at Loma Linda, Cal., at 10 A. M., March 24, 1915, for the purpose of electing seven members of the board of trustees for the ensuing term, and for the transaction of such other business as may properly come before the meeting.

E. E. ANDROSS, *President*;
S. S. MERRILL, *Secretary*.

Business Notices

IN the past the REVIEW AND HERALD has published in this department business notices of various sorts for the benefit of our brethren and sisters. Their publication has brought considerable embarrassment, and the demands of this character have now become so numerous that it has been decided to discontinue the publication of notices of this kind.

Addresses

THE permanent address of J. C. Harris is 303 Prairie Ave., Joliet, Ill.
Mrs. Leola Stone, Paradise, Cal., desires the present address of Mrs. Lue Brown, or Mrs. J. M. Brown, and of Mr. J. P. Pitsenburger, or Jasper Pitsenburger.

Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent post-paid, for missionary purposes:—
C. C. H. Cowen, Harristown, Ill. Continuous supply.
Mattie Clark, 1908 West Chestnut St., Louisville, Ky. Continuous supply.
Mrs. M. C. McCreery, Arden, Manitoba, Canada. *Life and Health* and *Signs*

Calvin O. Bolton, Station D, Grand Rapids, Mich.

T. Wade Young, Care of Priscilla Restaurant, Columbus, Ohio. Tracts on the Sabbath and the second coming of Christ.

Harry Truman, Lima Center, Wis. *Life and Health, Liberty, Signs* (weekly and monthly), *Watchman*, and German papers.

Requests for Prayer

FROM New York City comes this request: "Please pray for a brother who earnestly desires to be freed from debt."

A friend in Alberta, Canada, desires prayer for mental and physical healing. He has been afflicted for thirteen years.

A brother writes from Missouri, requesting that we pray for the healing of a broken limb, about which the doctors give him no encouragement.

A sister writes from California: "Will you please ask the brethren and sisters to unite in prayer for my only surviving brother? He is afflicted with insanity."

A Texas sister writes in behalf of a friend who is going through a terrible sorrow in her home life. She requests our prayers that she may make no mistake at this critical time.

"Please pray for the success of the home missionary work which I am trying to carry on, and also for the conversion of my wife and daughters to this truth," asks an Illinois brother.

An anxious mother in Ohio begs that we unite in prayer for her only child, a boy of seventeen, who has been led astray by companions who use tobacco. She desires that he may be truly converted.

This request comes from Quebec, Canada: "I am only fourteen years old, but I feel I must write and ask your prayers for the healing of my sister who has tuberculosis; and for the recovery and conversion of a cousin who knows this truth, but has not yet given his heart to God."

"Signs of the Times Magazine" for April

TEN selling features for the worker, noted below,—ten reasons (a message in every one) why the magazine should have a wide circulation this month:—

1. "The United States in Prophecy:" Divine Prediction Concerning This Nation;



What It Will Do in Future Days, and the Terrible Results to the World That Will Follow.

2. "Dream of a New World Empire:" The President Asked to Begin a World Federation and Proclaim the United States of the World; Is it Wise? The Bible Answer.
3. "The Coming Church-Established Empire."

4. "The Eastern War Storm:" Is it the Time of Trouble Foretold in Bible Prophecy? A Clear Explanation of the Turkish Question.

5. "The Downfall of Civilization:" Demoralization in Sports, in Dress, in Conduct; Does It Mean Moral Degeneracy? A Sign of the Times.

6. "The Final End of Sin:" Prophecies, Revelation of How Sin Is to Be Removed From the Universe; Sin and Sinners to Be No More; No Eternal Burning Hell; No Eternally Tempting Satan.

7. "Healing the Deadly Wound:" A Prophecy of Revelation Clearly Interpreted; Something Worse Than the European War Threatening Every Nation of the Earth.

8. "Enmity Between Man and Satan:" Satan's Efforts to Deprave Human Nature Interrupted by an Antagonism Especially Interposed by God; This Explains Why the Human Family Does Not Become United in Opposition to God.

9. The cover. If striking in the one-color miniature, imagine what a beauty it is in the three colors.

10. Current Topics. Always good; seems even better this month.

As you see multiplying evidences that the Lord is soon coming, do you not have a longing to tell others of the truth? The *Signs Magazine* does this satisfactorily. Sell it to your townspeople, or give it to your neighbors. Prices: 5 to 40, 5 cents a copy; 50 or more, but 4 cents a copy. Order of your tract society.

Obituaries

TURNER.—Carl W. Turner was born April 8, 1894, in Kansas City, Mo., and died Dec. 14, 1914, in Atchison, Kans. Since 1901 the family home has been in Atchison. Brother Turner united with the church two years ago, and was a faithful Christian until death released him from a life of suffering. The writer spoke words of comfort to the sorrowing family and friends. W. H. CLARK.

LADD.—Henrietta Ladd, *nee* Boudagner, was born Oct. 6, 1869, in Switzerland, and died at her home, in Otsego, Mich., Jan. 23, 1915. She was the beloved wife of Frank L. Ladd, to whom she was married twenty-three years ago. Five children are also left to mourn. Sister Ladd embraced present truth eighteen years ago, and continued faithful until her death. Funeral services were in charge of the writer. C. F. McVAGH.

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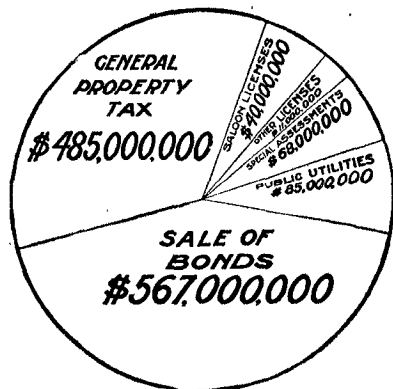
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A Fallacy Exposed



The accompanying diagram made from the annual reports of 193 large cities, and furnished by the Yale University, exposes the claim that saloons pay the larger part of our city expenses.

Note that the saloons of these 193 cities, with a total population of 28,500,000, paid only *one forty-second* of the total receipts, whereas the undesirable product of their existence forced an expense of more than double the amount in money they paid the cities in licenses, besides the wreck and ruin they produced in human life.

The Instructor Temperance Annual

maintains that saloons would still be debtors to communities were they forced to pay every dollar of the municipal taxes; and, that the only reasonable way to deal with them is to **CLOSE THEM FOREVER.**



Not afraid of prohibition

Religious Liberty in America

By C. M. SNOW

This book deals with the growth of the principles of religious and civil liberty from the beginning of the Christian era down to our own time. It shows how the two principles — religious liberty and religious oppression — have run side by side through the history of nations, the one building up the true kingdom of Christ and the other making martyrs of Christ's true followers. The planting of those two principles on the shores of the New World, and the struggle between them for dominance here, is pictured in interesting detail. Considerable space is devoted to the growth and work of such un-American and oppressive organizations as the National Reform Association, the Lord's Day Alliance, and the Federal Council of the Churches; how these forces propose to unite and are now uniting for the enforcement of oppressive legislation, and have opened the way for union with the Catholic Church for the same purpose. The author shows how this combination of forces is working directly to fulfill the desires and purposes of Rome concerning America. The revelation of what those purposes are and what Rome is doing to bring them about makes one of the most thrilling sections of the book. The closing chapter, "Heaven's Answer to Earth's Great Problem," shows how God will work out the problem of this world through the second coming of Christ, and the establishment of his reign in this sin-smitten world. 436 pages, fully illustrated.

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WASHINGTON, D. C., MARCH 11, 1915

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SOON after their marriage, two students from the Australasian Missionary College, H. L. and Mrs. Tolhurst (formerly M. G. P. Philips), sailed for the Friendly Islands, where they go as missionaries under the appointment of the Australasian Union Conference.

MRS. R. S. GREAVES, who has been spending a few months in the States regaining health, sailed on Wednesday of last week, on the steamship "Baltic," to join her husband at Waterloof, West Africa. When they were transferred from Greece to West Africa, Mrs. Greaves came to America.

ELDER H. E. ROBINSON last week called on friends in Washington, on his way from Boston to Asheville, N. C., where he goes to labor. On account of ill health, Brother Robinson has not been able for some time to do active work, and it is with much pleasure to himself and friends that he again resumes labor for the Master.

FROM a letter recently received from Elder A. G. Daniells we take the following interesting paragraph: "I am pleased to report that nearly all the workers in India are now enjoying good health. Two or three are not so strong as I should like to see them, but I am hoping that they will build up so that they can remain and carry on the work for which they have been preparing since coming here. I find that the most of them are trying hard to become acquainted with the language spoken by the people in the various parts of the field to which they are assigned, also that the work is assuming a definite, well-organized shape; and I believe that there is a good future before us in this great field."

R. F. COTTRELL reports from Central China Mission that during 1914, accompanied by his wife, he traveled 1,300 miles, visiting outstations and doing itinerant work. By steamer, sailboat, rowboat, railway train, sedan chair, wheelbarrow, on horseback, and on foot were these journeys made. He baptized one hundred and three believers into the message, and about one hundred others presented themselves for baptism.

INQUIRIES are being received at the Mission Board office regarding the revised booklet entitled "An Outline of Mission Fields." This revision brings our mission story down to the close of 1914. The work of printing is being done by the Washington College Press. They hope to have copies ready for filling orders by about April 10. The booklet is free to those desiring to study the progress of the message in fields outside of the United States and Canada.

RECENTLY the Idaho Legislature, after a message from the governor, adopted a resolution submitting to the vote of the people, at the next November election, a constitutional amendment providing for the suppression of the liquor traffic. But inasmuch as several near-by States will soon be in the dry column through legislation already passed, and there was a likelihood that saloon keepers front those States would establish themselves in Idaho, the Idaho Legislature enacted a law making Idaho a prohibition State after Jan. 1, 1916. The Idaho bill is said to be the shortest and most concise measure on record among prohibition enactments. Idaho makes the sixteenth prohibition State, and others are on the way. May the good work go on till the nation is free from the grip of the liquor plague.

A LETTER from Elder W. C. White, dated February 24, brings the following information in reference to the present condition of Sister E. G. White:—

"A week has passed since I wrote to you about mother's fall and the fracture of the femur. Day by day the report of the physician has been encouraging. He finds her temperature, respiration, and heart action normal. He also states that her degree of suffering is much less than would naturally be expected. All who have a part in ministering to her, give thanks to God for his manifest mercy and consolation.

"Thursday morning, while speaking of the Lord's mercies, mother said: 'I see light in his light. I have joy in his joy, and peace in his peace. I see mercy in his mercy, and love in his love.'

"Sunday morning she said to me: 'The trouble with us is the tendency to leave things at loose ends. We need to get together and fix our minds upon a definite point, and all work together for victory. We must lift the standard higher and still higher, and all unitedly labor for advance.'

"Tuesday she prayed: 'O Lord, I commit myself to thee. Thou knowest I have no distrust at all. I commit my soul to thee, my body, and my life. All I ask is that thou wouldst let me fill my allotment of time, that thou hast given me, to thy name's glory. Amen.'

THE Washington (D. C.) Sanitarium has recently begun the publication of an eight-page quarterly called the *Sanitarium Exponent*. This quarterly is "devoted to the dissemination of knowledge in regard to health, sanitation, and the rational or sanitarium method in treating disease." Price, twenty-five cents a year. The first number contains an article on "Sanitariums, What They Are and in What Respect They Differ From Hospitals;" "A Sanitarium Parlor Lecture on the Essentials of a Healthful Diet;" "Dangers of Low Blood Pressure;" Note and Comment; Sanitarium Question Box; choice recipes and suggestions regarding food and food preparation; sanitarium news, etc. Address Sanitarium Exponent, Care of Washington Sanitarium, Takoma Park Station, Washington, D. C.

Editors Oppose Press-Muzzling Bills

THE campaign that has recently been conducted in this country against bills introduced into Congress which would restrict the freedom of the press has brought our denomination quite prominently to the attention of the world through the protests that our brethren have had published in the newspapers. Not only have the editors in different States gladly published our views on this subject, but a number of them have published editorials supporting our arguments, and have also urged their subscribers to read the articles by our brethren, and to join with them in their protests.

In commenting on these bills, a daily paper in Montana said, among other things:—

"Legislation that infringes on the liberty of the press is a very dangerous thing for the citizen. He should resent it in his own interest. The truth will triumph, and lies will fail, in every contest between the two if you give them free scope. A press censorship is one of the most fatal things to liberty. We hope the American people will avoid even the appearance of such a thing."

A paper in New Hampshire, in calling attention to the position taken by one of our brethren through its columns, said:—

"We hope that every one of our readers carefully perused the story in last night's issue of the *Times*, giving Elder —'s interview concerning the measures in Congress, tending toward the destruction of the American press. The bills are arbitrary and entirely tyrannical. They are also astounding in their daringness. It is quite inconceivable to the average fair-minded individual that any one would dare to attack the bulwarks of American independence in so open and flagrant a manner. . . . They cannot be allowed to enter the records of this republic as approved, and every freedom-loving American should join in the giant protest that is going up, the country over, from men and women sincere in their love of America and all the freedom and justice it should typify."

Thus we see that the newspapers have joined hands with us in the effort to keep out of the laws of this land anything that will curtail the liberties of speech and the press.

WALTER L. BURGAN.