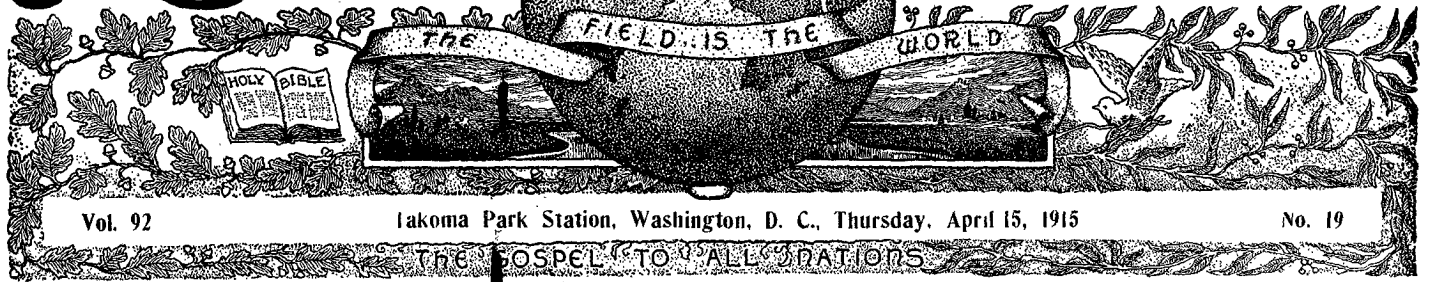


The Advent Review and Sabbath Herald

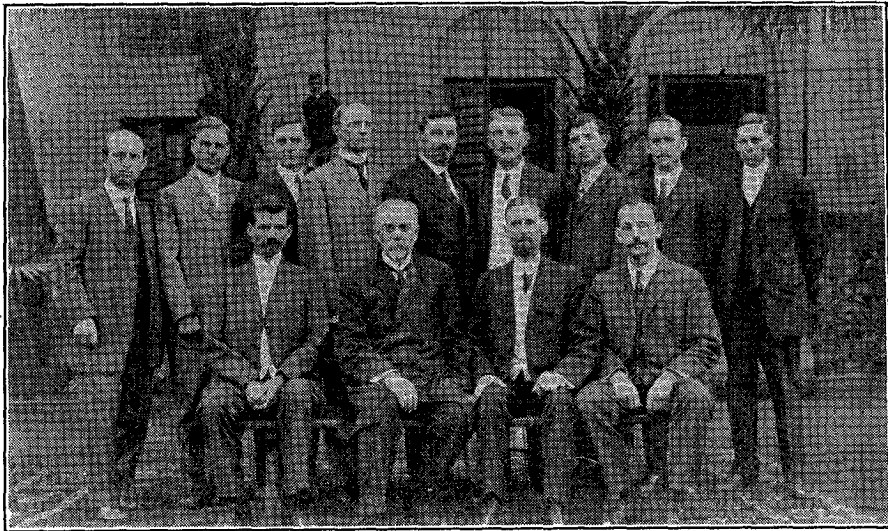


Vol. 92

Lakoma Park Station, Washington, D. C., Thursday, April 15, 1915

No. 19

THE GOSPEL TO ALL NATIONS



ORDAINED MINISTERS, INDIA UNION MISSION FIELD

The accompanying picture shows our ordained ministers, with Elder A. G. Daniells, in the India Union Mission field. Their names are as follows: (front row, left to right) G. W. Pettit, A. G. Daniells, H. R. Salisbury, J. S. James; (back row, left to right) R. B. Thurber, G. G. Lowry, I. F. Blue, Dr. H. C. Menkel, M. D. Wood, W. R. French, J. M. Comer, S. A. Wellman, G. A. Hamilton.

These earnest workers are carrying heavy burdens and responsibilities in this great mission field. The climate is hot and enervating, and they meet many perplexities in their work. Let us remember in our prayers the faithful men and women who have taken their lives in their hands, and as our representatives have gone out into the great regions beyond to labor for the salvation of those in darkness.

THE WORK AND THE WORKERS

DURING the past three months 2,444 new subscriptions were added to the *Liberty* list.

FOR \$2.00 you can order the *Liberty Magazine* mailed for one year to ten addresses. Yours may be one of the ten.

SECURE your own subscription free by sending in \$1.00 for four *Liberty Magazine* subscriptions in behalf of four friends.

THE "Rome and the War" Extra of the *Protestant Magazine* shows the first steps toward the healing of the Papacy's "deadly wound."

WHO will be the first to order 1,000 copies of the "Eastern Question" and "Free Press" number of *Liberty Magazine*, at \$40.00?

THE demand for the First Quarter, or the "War," "Peace Movement," and "Sunday Laws" number, of *Liberty Magazine* resulted in the sale of 52,000 copies.

THE April edition of *Life and Health* was exhausted April 5. All orders for that excellent and beautiful number will now be filled with the May or "When and How to Rest" number. Have you seen it?

THE May number of *Life and Health* is a strong "Temperance" "Rest," "Mothers," and "Home Cooking School" number. Get it, read it, sell it everywhere. Send 10 cents in stamps for sample copy; or \$1.00 for 20 or \$2.00 for 50 copies.

THE best-known antidote for the poison of church-and-state unionism is the civil-and-religious-liberty medicine prescribed by the editors of the *Liberty Magazine*. Pass the much-needed remedy on to others. Read and circulate the new "Eastern Question" number.

Do you know that the final disposition of the Turkish Empire at Armageddon closes the great drama of earth's history? Read what the Bible says on this question. See the new "Eastern Question" number of *Liberty Magazine*, just off the press. Single copy, 10 cents. Five copies, 25 cents.

STUDENTS desiring to "brush up" their magazine sales methods for the summer scholarship campaign should try the May *Life and Health*, the new *Liberty Magazine* (Eastern Question number), or the April *Protestant Magazine*. Send 15 cents in stamps for a sample copy of each for examination.

WHILE they last we will sell the 30 damaged cloth-bound volumes of *Liberty Magazine* for the year 1910, at 45 cents each, postpaid. Regular price, 90 cents per volume. Also 39 clean, paper-bound volumes for the year 1907 (Volume II, rare now), at 45 cents each, postpaid. Regular price, 60 cents. If the supply is exhausted when your order is received, you will be notified. The amount you send may be applied toward annual subscriptions or toward a paper-bound volume for 1913 or 1914, at 60 cents each, or a cloth-bound volume at 90 cents.

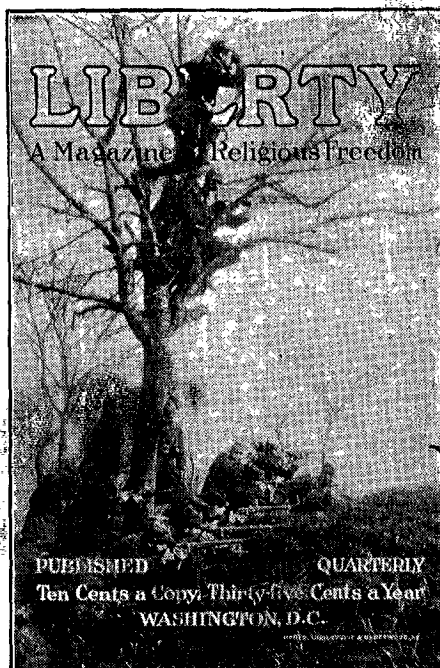
A New Message-Filled "Liberty"

"Final Destiny of the Nations," "Free Press Hearing," "Sunday Laws" and "Prohibition Movement" Number

In this issue, just off the press, the "Eastern Question," or "The Extinction of Turkey," the Bible Sabbath, "The Pro-Papal Program," and other VITAL FEATURES of the THIRD ANGEL'S MESSAGE are treated in a popular vein that will attract thousands of those not of our faith. Read the remarkable statements of Rev. Clarence J. Harris, Unitarian pastor of Oklahoma City, Okla., on the Bible Sabbath.

About 22,000 copies were called for before it was off the press. Our various conferences have already instructed us to mail it to over 6,000 editors in America. Note the following selections from its table of contents:—

THE FINAL DESTINY OF THE NATIONS: a Prophetic Outlook on the Extinction of Turkey



FREEDOM OF THE PRESS ATTACKED; a Most Important Congressional Hearing. (The speeches on both sides. Read them.)

GOVERNMENT APPROPRIATIONS TO SECTARIAN SCHOOLS; the Story of Roman Catholic Indian Mission Schools During the Past Nineteen Years.

THE "MORNING CALL" DENOUNCES ARRESTS FOR SUNDAY SELLING.

DELAWARE LEGISLATURE DECLARES "GOOD FRIDAY" A LEGAL HOLIDAY.

DISTRICT OF COLUMBIA COMMISSIONER ON "RELIGION AND POLITICS."

ATTEMPTED RELIGIOUS LEGISLATION DEFEATED. THE INALIENABLE RIGHTS OF MAN.

"THE PRO-PAPAL PROGRAM."

OKLAHOMA LEGISLATOR TELLS CHURCHMEN TO "GO HOME AND PREACH."

ADVENTIST CONFERENCE OPPOSE OKLAHOMA SUNDAY LEGISLATION.

CONGRESSIONAL DISCUSSION ON RELIGIOUS FREEDOM IN PHILIPPINES.

WORSE THAN THE GALLIVAN BILL.

MARYLAND CITIZENS OPPOSE SUNDAY BLUE LAWS.

CALIFORNIA REFUSES TO REVIVE THE BLUE LAWS.

GALLIVAN BILL WOULD BAR "CONGRESSIONAL RECORD" FROM MAIL.

THE LIQUOR BUSINESS A FUGITIVE FROM JUSTICE.

The striking war scene on the front cover, the striking cartoon on the back, the war and "Free Press Hearing" pictures and the cartoons on the inside, will help the sale of this MESSAGE-FILLED number. Send \$1.00 to have it sent to 20 editors or molders of public opinion. Or send \$1.00 for 20 copies to sell, or \$2.00 for 50 copies.

Remember *Liberty* is bringing people into the gospel truth. Address your tract society, or *Liberty Magazine*, Washington, D. C.

THE World War and the Final Destiny of the Nations in the Light of the Scriptures, and the great Congressional Free Press Hearing are the themes of the new "Eastern Question" number of *Liberty Magazine*. Get it.

A FEW days ago Prof. C. S. Longacre took 160 yearly subscriptions for *Liberty Magazine* in two of our Philadelphia churches. For \$1.00 this intensely interesting magazine will be sent for one year to yourself and to four of your friends—five subscriptions in all.

ELDER W. B. WHITE, president of the South African Union Conference, Cape Town, writes: "I always read the *Liberty Magazine* through from cover to cover. I congratulate you editors on the work you are doing. I certainly feel it has a good ring, and will do good wherever it is read."

PROF. CHAS. S. LONGACRE, editor of *Liberty Magazine*, has been called to act upon a committee of attorneys who are drawing up a bill to repeal the Sunday laws of Maryland which were enacted in 1723. Are you reading and circulating the new "Free Press" number of *Liberty*?

THERE could be nothing much more oppressive than the rule of the friars in the Philippines," said ex-President Taft recently in an address before the National Geographic Society, Washington, D. C. Read his speech in the May *Protestant Magazine*. Sample will be mailed you for 10 cents.

PRICES of bound volumes of *Liberty Magazine* are as follows: Volumes IV, V, and VI (1909, 1910, 1911), cloth, bound in one, \$1.75; Volumes V, VI, and VII (1910, 1911, 1912), cloth, bound in one, \$1.75; Volume VI (1911), cloth, 90 cents; Volumes VIII and IX (1913, 1914), bound in paper, 60 cents each; in cloth, 90 cents each. All prices include postage.

JUDGE CYRUS SIMMONS, of Knoxville, Tenn., writes: "The *Liberty Magazine* has shown itself to be a strong factor in the advocacy and support of the principles of religious liberty. It is doing a great educational work, thereby helping to avoid a national crisis, by vigorously opposing all proposed legislation which would be destructive to the liberty of conscience guaranteed by the organic laws of the land."

ELDER J. A. LELAND, president of the South Texas Conference, writes: "We wish to have that 'Eastern Question' and 'Free Press Hearing' number of *Liberty Magazine* sent to every editor in our conference. The editors of our land influence public opinion as much as do the ministers. As I travel from place to place, I shall call upon the editors and talk with them about these matters."

THE fourth recommendation passed at the Kansas Conference workers' meeting recently held in Oswego, reads: "That we make it a point to introduce the *Protestant Magazine* to ministers of the popular churches, business men, lawyers, and others in positions of influence." Remember that \$1.50 will pay for five half-year subscriptions to be sent to five persons of this class. Why not pick out your five names today, and send them to your tract society, with the \$1.50?

"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, APRIL 15, 1915

No. 19

GENERAL ARTICLES

I Fear Not

ARTHUR W. SPAULDING

If He go with me through the valley
Where lurks the fearful shade,
If he sustain me with his presence,
I shall be unafraid.

If he be with me in the dungeon,
Uphold my drooping head;
If he speak sweetly through the torture,
I shall be comforted.

If he do lead me in the battle,
Direct the dubious strife;
If he that conquereth be my captain,
I shall have bond of life.

I fear not fate, nor evil portent,
If he my sign shall be;
The gall of sorrow, sting of terror,
Shall yield but balm to me.

Hendersonville, N. C.

A Message for Our Young People

MRS. E. G. WHITE

THERE are books that are of vital importance that are not looked at by our young people. They are neglected because they are not so interesting to them as some lighter reading.

We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character. The most essential points of our faith should be stamped upon the memory of the young. They have had a glimpse of these truths, but not such an acquaintance as would lead them to look upon their study with favor. Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion. There is much good reading that is not sanctifying.

Now is our time and opportunity to labor for the young people. Tell them that we are now in a perilous crisis, and we want to know how to discern true godliness. Our young people need to be helped, uplifted, and encouraged, but in the right manner; not, perhaps, as they would desire it, but in a way that will help them to have sanctified minds. They

need good, sanctifying religion more than anything else.

I do not expect to live long. My work is nearly done. Tell our young people that I want my words to encourage them in that manner of life that will be most attractive to the heavenly intelligences, and that their influence upon others may be most ennobling.

In the night season I was selecting and laying aside books that are of no advantage to the young. We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the Word. This has been presented to me in the past, and I thought I would get it before you and make it secure. We cannot afford to give to young people valueless reading. Books that are a blessing to mind and soul are needed. These things are too lightly regarded; therefore our people should become acquainted with what I am saying.

I do not think I shall have more Testimonies for our people. Our men of solid minds know what is good for the uplifting and upbuilding of the work. But with the love of God in their hearts, they need to go deeper and deeper into the study of the things of God. I am very anxious that our young people shall have the proper class of reading; then the old people will get it also. We must keep our eyes on the religious attraction of the truth. We are to keep mind and brain open to the truths of God's Word. Satan comes when men are unaware. We are not to be satisfied because the message of warning has been once presented. We must present it again and again.

We could begin a course of reading so intensely interesting that it would attract and influence many minds. If I am spared for further labor, I should gladly help to prepare books for the young.

There is a work to be done for the young by which their minds will be impressed and molded by the sanctifying truth of God. It is my sincere wish for our young people that they find the true meaning of justification by faith, and the perfection of character that will prepare them for eternal life. I do not

expect to live long, and I leave this message for the young, that the aim which they make shall not miscarry.

I exhort my brethren to encourage the young ever to keep the preciousness and grace of God highly exalted. Work and pray constantly for a sense of the preciousness of true religion. Bring in the blessedness and the attractiveness of holiness and the grace of God. I have felt a burden regarding this because I know it is neglected.

I have no assurance that my life will last long, but I feel that I am accepted of the Lord. He knows how much I have suffered as I have witnessed the low standards of living adopted by so-called Christians. I have felt that it was imperative that the truth should be seen in my life, and that my testimony should go to the people. I want that you should do all you can to have my writings placed in the hands of the people in foreign lands.

Tell the young that they have had many spiritual advantages. God wants them to make earnest efforts to get the truth before the people. I am impressed that it is my special duty to say these things.

Fishing for Men

A. E. PLACE

I THINK we shall all agree that it would be wrong for you to believe as I do because I believe as I do, or vice versa. To believe, to vote, or to in any way act from this standpoint would, to the extent that it is done, be the sinking of identity and an attempt to shirk individual responsibility.

Man can never be taken as a safe guide, or standard of truth. But truth can be, and is, a safe standard for every man, and we believe it to be the only safe standard.

But if you or the writer or any one else follows truth, it must be as he sees it for himself. No man can remain honest with himself if he allows any other man to see for him in things eternal. Neither can he depend upon any other man's prayers to save him from his sins. It is, of course, proper for us to see for the blind, to hear for the deaf, and to pray for any who request our prayers, or for any for whom we are impressed to pray. But I must pray for myself. You must pray for yourself. And so must we think and act for ourselves, or our work is vain. This, to me, seems as true as that I cannot breathe for you, or you for me.

I once went to a private house to hold a Bible study. The man of the house made no move to come around the table with us, and so I invited him to come and read with us. His reply was, "No, thank you, I pay the minister to read the Bible for me." "But," I said, "you do not pay him to pray for you, do you?" His answer came quickly: "Yes, sir, I do. He has the time, and is paid for it, and I have to make a living for myself and family."

This was a new experience for me. I was young and inexperienced, and without taking time to think of God's Word, or to pray for myself that I might know how to help this man, I then and there decided that it would be useless to try to do anything for him. In plain English, I judged and sentenced him at once, and then we went on with our reading.

But what might I have done? What *ought* I to have done? I might have taken time to say: "My brother, I respect your statement because I believe you are honest, and doubtless your statement is made because of circumstances of which I am ignorant; but it would please me, and in fact all of us, if you could feel free to join the circle and at least hear us read. We have an interesting study, 'What Is Truth?'" But I did nothing of the kind.

I had been called to be a "fisher of men." I saw a fish, but decided that it was useless for me to cast my hook. I have sometimes wondered if I had a hook. It is evident that I had no bait. O, how much easier it is to judge men than to fish for them!

But how is it with the real sportsman? If there is a fish in stream or lake that is difficult to catch, he baits his hook or adjusts his fly for that very fish. We never hear a sportsman criticize or condemn either fish or game that is worth catching. No! The true fisherman keeps fishing. Now and then he pulls up his hook to examine the bait or to change or readjust it. He may adjust another fly. He cautiously changes his position, and makes another cast over the same deep hole. He keeps fishing, and leaves the judging to the ignorant and foolish. As a rule, at night his basket is well filled, while the critic claims that he was in a miserable place that was "all fished out."

What shall we as the professed ministers of Jesus Christ do? Shall we stroll along the bank or the shore and judge the fish, seen and unseen, and come in at the end of the gospel day with an empty basket, or shall we in God's name, like true fishermen, get right down to business and fish for men, and allow God to do all the judging, of both fish and territory?

Judging is an individual sin. It is a family and a church sin. It is a conference sin. It is well-nigh a universal sin. But, thank God, Jesus came into the world to save men from this sin.

God pities his people. He is very patient. He counsels us to buy the white raiment, and anoint our eyes with eye-salve. He is today calling his people

back to "Philadelphia" — "brotherly love." Do you hear the call? Many are heeding it and are finding rest to their souls.

If when we are tempted to pass judgment, God should suddenly place before us a true picture of ourselves, we might suddenly drop from the seat of the Pharisee to find ourselves with the poor publican, smiting our breasts and crying, "God be merciful to me a sinner."

San Jose, Cal.

The Age-to-Come Doctrine — No. 6

Design of the Judgment

J. O. CORLISS

WERE one to indorse all the teachings of the age-to-come theories, the day of judgment, so often and so solemnly referred to in the Bible, would carry little weight, so far as an examination of the daily life is concerned; for according to Pastor Russell's teachings, the day of judgment is not so much to decide as to the character of men and award each his just deserts, as it is to provide a release from the penalty of death already decreed because of sin. But in order that the reader may decide for himself as to the trend of doctrine advocated on this point, extracts from the Russell writings are here inserted.

On page 141 of "Studies in the Scriptures," attention is called to Acts of the Apostles 17: 31, which is thus commented on: "Has God changed his mind? Has he concluded that his decision in the trial of the first man, and the general sentence were unjust, too severe, that he now concludes to judge the world individually?" Attempting an answer to these queries, he says it is not that, but God "has provided a *redemption* [italics his] from the penalty of the first judgment, that he may grant another judgment, or trial, under more favorable conditions to the race—all having had experience with sin and its results."

It will readily be noticed that very much has been assumed in this extract. First of all, the writer does not give any reason for alleging that a second judgment would be different from the first, since both are called into being by the same infinite mind, nor does he tell why the first was a judgment to condemnation, and the second is given to provide redemption from the decision of the first judgment. It is therefore safe to say that this quieting doctrine is purely conjecture, being the figment of a fanciful brain, and invented as the foundation upon which to build a pacifying, contented feeling, while resting the hope of a future life on an unwarranted deduction. But as if hoping to confirm his position, he quotes, on page 144, from Isa. 65: 20, concerning the sinner being accursed who dies at the age of a hundred years, and applies it to his favorite theme, as follows:—

"Thus all must have at least one hundred years of trial; and if not so obstinate as to refuse to make progress, their

trial will continue throughout the entire day of Christ, reaching a culmination only at its close."

The "day of Christ" here spoken of has reference to a supposed thousand years of the reign of Christ upon earth while giving sinners a second probation in behalf of their desired salvation. But how any well-balanced mind could possibly draw from the prophet's augury the conclusion announced in the foregoing quotation is a puzzle to the average intellect; for one might safely challenge the warrant for it in either reason or inspiration. It is, however, a fair sample of Mr. Russell's methods of dealing with Scripture in his effort to maintain a cherished theory, which seems a very near case of corrupting inspired truth, and so falling under the interdict of Prov. 30: 6.

This doctrine of a second probation is based on the assumption of two judgments, one of which, six thousand years ago, condemned the first sinners, and the other is to follow the second coming of Christ, for the purpose of giving those first condemned ones another trial, after they have learned the real nature of sin and its consequences. During the intervening time, it is declared that God has been selecting two classes of men through whom he will be honored in the last judgment day, the time of which he has definitely appointed. Those of either class who have met divine approval will not pass under the second judgment trial with the world at large, but will, from their successful experiences, be made "God's agents in the blessing of the world—in giving to men the instruction and training necessary for their final testing and judgment." The only semblance of authority by which to make this statement appear plausible is this partial quotation from 1 Cor. 6: 2: "Do ye not know that the saints shall judge the world?"

One of two things must be certain in Pastor Russell's application of this text. Either he did not consider the force of the word *krino*, from which the English word judge is rendered, or else he willingly perverted that meaning; for it is well known that among its English synonyms it carries such words as condemn, sentence, conclude, determine. All these words convey the idea of a positive rendering of account, and receiving therefor a just sentence, be it good or bad. It is never once used in Scripture to promote the thought of a probational trial under suspended sentence.

In fact, the Saviour places that word in direct contrast with his mission of salvation. He proclaimed that his errand to earth was not to judge men, but to save them. John 12: 47. Is it not plain that in these words he makes judgment a condemnation, rather than a special opportunity for salvation? The apostle Paul uses the word in the same sense. Writing to the church at Rome, he said: "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest

doest the same things." Rom. 2: 1. How evident that the apostle used this word to convey the sense of condemnation, rather than of giving a probationary trial under peculiarly favorable circumstances.

Again Paul exhorts: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4: 5. The evident reason for this prohibition is that man in his present state is human, and therefore is not able to probe the secret motives of another's heart, so is not prepared properly to judge his case. But when Christ comes to earth and brings to light all the hidden things of darkness, the redeemed will then clearly see how far and how strongly, as Christ's representatives only, to judge the actions of unregenerate men. 1 Cor. 6: 2.

Another phase of this subject is in place just here. It is this: The apostle declared that *woe* was his if he did not preach the gospel to warn men. 1 Cor. 9: 16. Manifestly the thought of this contemplated sorrow prompted him in the charge he delivered to the young minister Timothy, when he counseled him to preach the word faithfully, because the Lord Jesus was coming to judge both the living and the dead. 2 Tim. 4: 1. This instruction notified that all conditions of men would be judged at the same time and by the same standard, without discrimination, each receiving for the things done beforetime in the flesh. 2 Cor. 5: 10. The inspired one *knew* this to be so, and therefore added, "Knowing therefore the terror [fear] of the Lord, we persuade men."

Had the apostle viewed the judgment in the light of modern age-to-come doctrines, he would have assigned an altogether different motive for persuading men to Christianity. He would in that case, instead of pointing to the judgment as an occasion of terror, or fear, have tried to comfort them with the thought that, having now learned the real nature of sin, they would, at the coming of Christ, have a second opportunity for true repentance, lasting "at least one hundred years of trial" in which to recover from their spurned chances while on earth the first time. How very different and comforting an outlook that would have been from what the apostle always presented!

How strange that Paul should talk as he did if he believed the dogmas of the age-to-come theorists! Hear him tell what only remains to those who sin willfully. To all such he says, "There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 26, 27. This expression, too, is in perfect accord with the Saviour's teaching concerning his return to earth to assume its kingship. To those who do not fully prepare to meet him then, he says that even that which they seem to have will be taken from them, and the decree will be added,

"Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Luke 19: 26, 27.

The Master further said of that generation before whom he appeared in his first advent: "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas." Luke 11: 32. According to Pastor Russell's theory these Ninevites, instead of condemning that generation in the judgment, would be ministers of God to bring them the blessings of a second probation. One can well thank the Lord for the clearness of his Word, which points the only safe way to eternal salvation. Let all adhere to it, rather than to the vagaries of unreliable human fancies.

Glendale, Cal.

The Schools of the Prophets — No. 6

The Study of Sacred Literature

M. E. CADY

SACRED literature was one of the chief subjects taught in the schools of the prophets, and probably the larger portion of it was sacred poetry. Early in Bible history we find the writers departing from the prose to the poetical style when giving expression to stirring or sublime thoughts. All we have of ancient Hebrew history and poetry is contained in the Sacred Scriptures, as the other writings of the Hebrews were lost during the captivity and exile. The books, or parchments, composing the Scriptures alone were miraculously preserved.

The first poetical expression — one of triumph — is found in Gen. 4: 23: —

"Adah and Zillah, Hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man for wounding me,
And a young man for bruising me."

The Song of the Red Sea is a triumph poem, sung to celebrate the victory over Pharaoh's pursuing hosts. Exodus 15. The Song of Deborah is another triumph poem, celebrating the victory over the army of Sisera. Some of these poems were sung to the accompaniment of instrumental music and dancing, as when Saul and David were hailed by the women of Israel, celebrating their victories over their enemies. Undoubtedly "the book of the wars of the Lord" and "the book of Jasher" contained many martial poems which were sung to commemorate victories gained on the march to the Promised Land, and those also gained while subduing the inhabitants of Canaan. Other poems are mentioned; as, The Song of the Well (Num. 21: 17-20), David's Lamentation Over Saul and Jonathan (2 Sam. 1: 17-27). These, with many others that might be mentioned, go to show that the Hebrew literature abounded with poetry.

But in addition to the poetical fragments mentioned above, we have whole

books of poetry in the Bible; one of these is believed to have been written by Moses, in the land of Midian, long before the founding of the schools of the prophets. Of this poetical book a modern literary critic has said, "It will be found at the last that the book of Job towers above all the poetry of the world." This book of inspired poetry probably was the principal textbook of sacred poetry used in the schools of the prophets founded by Samuel and Elijah.

Other poetical books were written by two leading pupils in these schools, both of whom were kings of Israel during the period of its greatest prosperity. David wrote many of the psalms, and Solomon wrote in poetical form three thousand proverbs. A portion of these are found in the books of Proverbs and Ecclesiastes.

Solomon was a man of great literary skill and ability. This literary master speaks of his painstaking efforts to produce entertaining and wholesome literature, in the following words: "And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words [diction]; and that which was written was upright, even words of truth."

Solomon then adds a few words as to the value of wise, wholesome literature: "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd."

The wise man offers a word of warning and caution against indiscriminate and excessive reading, of which many are guilty because of the making of "many books." He urges that all literature be measured by the unerring standard — the law of God — to determine whether it is worth our time and effort in reading; for God's law makes plain "the whole duty of man." These are his words: "And further, by these [words of truth], my son, be admonished: of making many books there is no end; and much study ["reading," margin] is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 9-13.

Another contribution from the pen of Solomon is the Song of Solomon. It is evident that the students in the schools of the prophets established by Elijah studied five poetical works: Job, the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. In addition to these they studied the fragmentary poems contained in the parchment rolls of the Old Testament Scriptures, and in the historical and biographical books of the sacred history library. This abundant material provided for a thorough course in the study of sacred literature, to say nothing of the abundant material at hand for the study of the prose composition in the writings of the Hebrews.

Because the poetry of the Bible, in

translation, lost largely its rhythmic and metric form, some have concluded that there were no poets among the Hebrew writers. But Hebrew poetry did not consist of a rhyming of words, but rather a rhyming of thought, which consisted of a repetition of the thought in the first line of a couplet, in the second line, but expressed in different wording. This poetical form is called *parallelism*. It was used to give emphasis to the thought expressed.

The poems were read or sung, the readers or singers being divided into two groups. The leader of one group would recite the first line, and this then would be recited by his group. The leader of the second group would recite the same thought expressed in other words in the second line, then it would be expressed by his group. The song and recitation exercise was carried on in connection with religious worship, accompanied by instrumental music. The following are a few examples of parallelism:—

Psalm 19:—

1. "The heavens declare the glory of God;
And the firmament showeth his handiwork.
2. "Day unto day uttereth speech,
And night unto night showeth knowledge," etc.

Psalm 21:—

1. "The king shall joy in thy strength,
O Lord;
And in thy salvation how greatly shall he rejoice!
2. "Thou hast given him his heart's desire,
And hast not withholden the request of his lips.
3. "For thou preventest him with the blessings of goodness:
Thou settest a crown of pure gold on his head."

Another poetic form found especially in the psalms is the *strophe* and the *antistrophe*, which correspond in some degree to the stanza made up of a certain number of lines, or verses. The end of the strophe is sometimes indicated by the word *Selah*. Psalm 114 will illustrate the antistrophe and the strophe.

Strophe 1:—

"When Israel went forth out of Egypt,
The house of Jacob from a people of strange language;
Judah became his sanctuary,
Israel his dominion."

Strophe 2:—

"The sea saw it, and fled;
Jordan was driven back.
The mountains skipped like rams,
The little hills like young sheep."

Antistrophe 2:—

"What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
Ye mountains, that ye skip like rams?
Ye little hills, like young sheep?"

Antistrophe 1:—

"Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob:

Which turned the rock into a pool of water,

The flint into a fountain of waters."

The strophe and the antistrophe were also recited or sung by leaders and their groups, accompanied by instrumental music, on occasions of worship, forming a very impressive religious service.

While the poetical form has largely been lost in translation, yet the spirit and power still remain. The psalms and proverbs seem as fresh and vigorous as if penned but yesterday. They are as applicable to life and conduct as when they were written. There are no signs of age or decay. They ring true to the experience of human life in all ages, and therefore can never grow old.

What masters of letters must those teachers in the schools of the prophets have been who gave to the world a David and a Solomon. David was not only a ready writer, but also a ready speaker, using both the tongue and the pen with great facility. "My heart bubbleth up with good matter: . . . my tongue is the pen of a ready writer." Ps. 45:1, margin. A heart bubbling up with good matter was the secret of power to fullness of expression with both his pen and his tongue.

Concerning the Bible as a literary treasure, we have the following words of commendation:—

"In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. . . . It contains philosophy the most profound, poetry the sweetest and the most sublime, the most impassioned and the most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings."—"Education," page 125.

"As an educating power, the Bible is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to ennoble every interest. . . . There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequalled by the most brilliant productions of human genius."—"Counsels to Teachers," pages 428, 429.

"It Is More Blessed to Give Than to Receive"

MRS. IVA F. CADY

WE are often told of some sister who is very poor in this world's goods, but who gives liberally of her means to support the Lord's work; and the idea is expressed that she should not give so much, but should keep it to provide more of the comforts of life for herself and family. Now, we have a Bible illustration of a poor widow giving all that she had. Mark 12:41-44. When Jesus sat and watched the people casting money into the treasury, besides many who were rich and cast in much, there came a cer-

tain poor widow and threw in two mites, which is a farthing, or half of our cent. Jesus said that she of her want had cast in all that she had, even all of her living. But he did not reprove her for giving her all, though she was a widow, and poor, and had no one to lean upon for support. On the contrary, he commended her, saying that she had given more than all the others.

"Her heart went with her gift; its value was estimated, not by the worth of the coin, but by the love to God and the interest in his work that had prompted the deed. . . . The rich had bestowed from their abundance, many of them to be seen and honored by men. Their large donations had deprived them of no comfort, or even luxury; they had required no sacrifice, and could not be compared in value with the widow's mite. . . .

"Among the poor there are many who long to show their gratitude to God for his grace and truth. They greatly desire to share with their more prosperous brethren in sustaining his service. These souls should not be repulsed. Let them lay up their mites in the bank of heaven. If given from a heart filled with love for God, these seeming trifles become consecrated gifts, priceless offerings, which God smiles upon and blesses."—"The Desire of Ages," pages 615, 616.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. . . . And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:6-8.

The Lord is able to make all grace abound toward us, so that we may have a sufficiency in all things and so be able to keep on giving. Since we see that liberal giving brings the blessing of the Lord, we should not wish the poor to be deprived of that blessing, for they need it as well as others. We are told that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10:22. His blessing is the best thing we can have in this world.

Though some may say, "My power and the might of mine hand hath gotten me this wealth," we are to remember the Lord, and that it is he who gives us power to get wealth. Deut. 8:17, 18. We are dependent upon him for every blessing, whether it be temporal or spiritual; so let each do his part in the carrying on of the work of the Lord in the earth, that each may share in the blessings and in the glorious reward.

"SOME people expect that opportunity, when she knocks, will make dents in the door panels and wear off the paint."

"MORNING devotion anchors the soul, so that it will not very readily drift far away from God during the day."

APRIL 15, 1915 THE REVIEW AND HERALD

Vol. 92

WASHINGTON, D. C., APRIL 15, 1915

No. 19

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EDITORIALS

Synopsis of Present Truth—No. 1 The Bible the Living Word

"THE word of God, which liveth and abideth forever." 1 Peter 1:23.

Man may write a true book; but only God—the source of life—can write a living book. The Bible is the living word of God. We look at the volume; we hold it in our hands. It is like other books in form and printer's art. But the voice of God speaks from these pages; and the word spoken is alive. It is able to do in the heart that receives it what can be done only by divine power.

The Book That Talks

Far in the heart of Africa, a missionary read to the people in their own language from the translated Word of God. "See!" they cried; "see! the Book talks! The white man has a Book that talks!" With simplicity of speech, so common to children of nature, they had exactly described it. This is a Book that talks. What the wise man says of its counsels through parents to children is true of all the Book:—

"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Prov. 6:22.

Here is companionship, faithful and true, a blessed guide and guardian and friend:—

"Holy Bible, book divine—
Precious treasure, thou art mine!"

God Its Author

The sixty-six books of Holy Scripture were written by many penmen, over a space of fifteen centuries; yet it is one Book, and one voice speaks through all its pages. Spurgeon once said of his experience with this Book:—

When I see it, I seem to hear a voice springing up from it, saying, "I am the Book of God; study my page, for I was penned by God; love me, for he is my author."

This Book declares of itself:—

"All scripture is given by inspiration of God." 2 Tim. 3:16.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

It is the voice of the Almighty. Very different is it from the sacred scriptures of the non-Christian religions. In those writings it is man talking about God. In the Holy Scriptures it is God speaking to man.

The difference is as great as heaven is higher than earth. Here it is not man groping in the darkness after God. In this Book of God's revelation, we see the divine arm reaching down to save the lost, and hear the voice of the loving Father calling to his children—every one, and everywhere. "Incline your ear," he calls; "hear, and your soul shall live." Isa. 55:3. As the rugged verse of the old hymn puts it,—

"Let all the heathen writers join
To form one perfect book;
Great God, if once compared with thine,
How mean their writings look!"

"Not the most perfect rules they gave
Could show one sin forgiven,
Nor lead one step beyond the grave;
But thine conducts to heaven."

The Word That Creates

We must have something more than instruction; we must have a word of power that is able to tell of sins forgiven, and conduct us beyond the grave to heaven. One of the greatest of China's sages, Mencius, said, "Instruction can impart information, but not the power to execute." That touches the crucial point. We must have instruction that can come with power divine to execute. We have it only in God's words. Christ said:—

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.

The words of God are living words. When God spoke in the beginning, "Let there be light," lo, the light sprang out of the darkness. There was power in the word spoken to bring forth. "Let the earth bring forth grass," was the word of the Lord; and the earth was carpeted with its first rich greensward. So through all the work of creation, the creative power was in the word spoken:—

"By the word of the Lord were the heavens made; and all the host of them

by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9.

Even so, when this word speaks instruction to man, there is creative power in the word, if received, to work mightily in the soul that is dead in trespasses and sins. Man must be born again, be recreated. That we know; for Christ says:—

"Verily, verily, I say unto thee, except a man be born again ["from above," margin], he cannot see the kingdom of God." John 3:3.

And the Word of God—the Bible from heaven—received by faith, is the agency by which this new birth "from above" is wrought. This is the declaration of our text:—

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

The Word That Works Within

Not only does it give the new birth, making the believer a new man,—the past forgiven and a new heart within,—but the word that recreates abides in the believing heart that studies it and clings to it, to work in the life with actual power that is not of the man himself. To the Thessalonians, who had "turned to God from idols to serve the living and true God," the apostle wrote:—

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

The word itself works within, and works effectually. There is nothing mechanical about it. The mere letter profits nothing. The Bible on the center table, unstudied and unloved, has no magic power. But God promises to abide by his Spirit of power in the heart that listens to his voice and that trembles at his word. Jesus himself tells us the secret of this power of the word to work in the believing heart:—

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

No wonder, then, that believing and receiving the word brings divine power into the life, making it possible for transformations of character to be wrought and victories won and obedience rendered to every command of God.

Simply believing God's word touches the current of everlasting power, even as the trolley arm of the electric car reaches up and touches the current of power flowing through the wire overhead. The faith that takes the living word brings the power divine into the heart to move all the spiritual mechanism of life's service.

W. A. S.

(To be concluded)

A Separate People — No. 1

God designed that his children in every age should be a peculiar people. He established his church to do a distinctive work, separate from every other organization in the world. It was his design that the members of his church should stand forth as lights in the world, as ambassadors of heaven to those who knew not God. This principle is enunciated by the prophet of the Lord, who was called by Balak, king of Moab, to curse Israel:—

"How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23: 8, 9.

The children of God are actuated by different purposes than the people of the world. They labor from different motives. In the very nature of the case they could not be reckoned among the nations of earth. They must stand separate and alone.

This was the call extended to Abraham, the father of the faithful. He was asked to leave his country, his kindred, and his father's house, to go into a strange land and among strange peoples as God's light bearer. Throughout his sojourn in the land of Canaan he maintained this separate character, and this separate, distinctive existence was enjoined upon his descendants. The Israelites were faithfully admonished not to form any affiliation or partnership with their neighbors in Canaan. They were not to permit their sons and daughters to marry unbelievers; they were not to bow down to other gods, but were to maintain the holy character and exalted position to which God had called them. Deut. 7: 1-6.

The New Testament Scriptures abound with many statements of these principles. The burden of Christ's prayer, as recorded in the seventeenth chapter of John, was that while his followers were left in the world they should be kept free from worldly contamination and worldly influences. The apostles enunciated this principle over and over. In the writings of John, Peter, James, and Paul the church is warned against worldly affiliations.

In reviewing the history of the church we see that wherever this plain instruction was disregarded and the principle of complete separation violated, apostasy from the truth and departure from God were the inevitable results.

Powerless to utter the curse which his covetous heart had framed against Israel, Balaam sought by more subtle methods to obtain the rich reward offered by Balak, and to bring upon Israel the displeasure of God. He recommended that

Israel be invited to witness the sports and attend the feasts of the Moabites. He himself as a professed servant of the Lord lent his personal influence to secure their attendance. His wicked scheme succeeded all too well. Hundreds from the camp of Israel were beguiled into the snare. They mingled with their heathen neighbors; they attended their feasts. In consequence they became the prey of the seductive wiles of the Moabitish women, sacrificed their integrity of character, going so far finally as to offer sacrifices to the gods of Moab. The anger of the Lord was kindled against them. The plague broke out in the camp of Israel, and twenty-four thousand were destroyed. It was a costly thing for Israel to forget the place to which God had called them in the world.

In the days of Jehoshaphat we are afforded another striking illustration of the results following disobedience to the instruction of the Lord. Ahab reigned in Samaria over the ten tribes. Jehoshaphat was king at Jerusalem. Jehoshaphat sincerely followed the true God. Ahab, while he recognized the God of heaven, worshiped the gods of the heathen about him. Antagonistic to both kingdoms was Syria, on the east. Against the king of Syria Ahab proclaimed war, and invited Jehoshaphat to join him against their common foe. It seemed a reasonable request, and Jehoshaphat, forgetting the distinctive place to which God had called him and the kingdom over which he ruled, "joined affinity with Ahab." Ahab was slain, and Jehoshaphat barely escaped with his life. As he returned to Jerusalem, Jehu, the prophet, met him and inquired, "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." The king of Judah was not reproved for fighting against Syria. Indeed, Syria was one of the nations which Israel was commanded to exterminate. In joining affinity with Ahab, Jehoshaphat had lost his distinctive character. He was associating with those who knew not God, and for that reason the blessing of Heaven could not attend his efforts.

Later, in the days of the rebuilding of Jerusalem under Ezra, some of the kingdoms round about Jerusalem, the successors of the ten tribes who maintained at Samaria a mixed worship, who "feared the Lord, and served their graven images," desired to unite in the work of restoring the temple service. They said: "Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither." But Zerubbabel and those associated with him in the work were not deceived by these specious

representations. They realized that God had called them to do a distinctive work for him, and in the performance of that work they must stand alone. They returned the answer: "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us." In consequence of this refusal to permit these surrounding nations to make common cause with them, the repairers of the city were subjected for long years to all manner of persecution, which was continued not alone through the administration of Ezra, but reached into that of later generations. By threats, by cajolery, by intrigue, they sought to form an alliance with Nehemiah. In response to their request for a conference he returned to them this noble answer: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Like Ezra, he recognized the distinctive character of God's work, and that in the carrying on of that work he must stand free from every outside influence and worldly entanglement.

God has called his people who are engaged in this movement to occupy a unique place in the world and to do a distinctive work. Seventh-day Adventists are intrusted with a special message for their fellows. With what spirit should that message be given? On what basis should our work be carried forward? How should we relate ourselves to the various societies and movements which in part may have common interests with us? These surely are questions for earnest consideration. We believe it is well for us to study carefully the principles contained in the scriptures which have been cited.

F. M. W.

The Growth of Agnosticism Among Students

ACCORDING to the *Washington Herald* of January 22, the University of Pennsylvania has a rule requiring all students except those professing Catholicism or Judaism to attend chapel exercises. During a recent effort to enforce this rule a large number of the students sent notes to the provost, declaring themselves to be either agnostics or atheists, and claiming, as such, that they ought not to be compelled to attend chapel. A senior member of the Architectural School of this university states:—

I cannot speak for the entire university, but I can say that ninety per cent of the men with whom I come in contact are either agnostics or atheists. In fact, I am even willing to go so far as to say that a wave of agnosticism is sweeping over the place.

Looking for the Lord

WE are sometimes accused by members of other denominations of giving too much thought and attention to those doctrines that are peculiarly Seventh-day Adventist doctrines—the second coming of Christ, the perpetuity of God's law, and the binding obligation of the original Sabbath. We are told that these are really nonessentials; that the great things are the gospel and civic righteousness—as if there could be a gospel where there is no law but an abolished one, and as if civic righteousness were a master key to the treasure house of all God's blessings and promises.

We are told, further, that the Christian who gives attention to his civic and religious duties need give no thought to the idea of the return of the Lord. That is the popular position, though not always so plainly declared. Our ministers meet it in their tent and hall efforts; our Bible workers meet it when trying to interest the people in Bible studies; our canvassers meet it in seeking to interest prospective customers in books that emphasize this blessed doctrine.

It is a matter of no small wonder that a Christian could read his Bible and fail to note the stress laid upon the second coming of Christ by the various Bible writers. The last chapter of the Old Testament closes with the triumphal consummation of God's work in the earth, the punishment of the finally impenitent, and the rising of the Sun of Righteousness with healing in his wings. Likewise the burden of the last chapter of the New Testament is the coming of our Lord to render to each man according as his work has been.

The prophets, speaking as they were moved by the Holy Spirit, have filled the scrolls of their books with descriptions of that transcendent event; John the Baptist urges his hearers to repent in view of the coming of the kingdom and the terrors of the great day of God's wrath; and when He came upon earth who was to be the central figure in that glorious transaction, he lifted his listeners out of their sordid complacency by discourses that have to do with his second coming. His parables look toward that event. His discourses with his disciples show that he is holding before them that grand consummation of the gospel undertaking. He declared it before the multitudes; he admitted it before his judges; he encouraged his faithful followers to look for his return; and his angel spokesmen announced it with certainty and in language that cannot be misunderstood. The whole book of Revelation has that thought as its center and circumference. The revelator looks through the various vicissitudes of the church's experience, and

sees all culminating in the final struggle between the powers of darkness and the powers of light, and then our Lord's return. Says one writer:—

The second coming is mentioned from one end of the Bible to the other, in type and figure, in form and symbol, in open prophecy and allusive utterance, in exhortation and discourse. Examination will show that it is mentioned in connection with every fundamental doctrine; with the resurrection from among the dead, the sonship of believers, and the distribution of rewards. It is bound up with every sublime promise; with the promise of likeness to Christ, satisfaction of soul, victory over death, victory over sin and Satan, and deliverance of the earth from the bondage of corruption. It is bound up with every practical exhortation. Does the apostle exhort us not to forsake the assembling of ourselves together? He does so in view of the coming of the Lord. He bids us break bread because we do show forth the Lord's death till he comes. We are exhorted to love God, to love one another, to patience, to a holy life, to watchfulness, to Christian activity, to moderation, to abiding in him, against judging one another, to steadfastness, to pastoral fidelity, to faithfulness in preaching, *because He is coming*. In fact, this coming is declared to be the central chord of all vital Christian life; and it is vibrated and touched again and again by exhortation and illustration as the exalted incentive and unfailing impulse. It is said to be spoken of in one way or another in at least every twenty verses of the New Testament, and is thus, above and beyond any other fact or doctrine of Scripture, preeminently predominant.

To admit that this is so—and we must admit it—and then claim that it is a matter of no consequence whether we give serious consideration to it or not, is to put ourselves above Christ himself and the Holy Spirit as a judge of what is and what is not essential in Christian life and conduct. What means the ordinance of the Lord's Supper if it points to a nonessential? Said Paul: "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death *till he come*." 1 Cor. 11:26. "This do in remembrance of me," is rightly emphasized in every performance of that ordinance; but the other thought that through the ordinance itself the return of our Lord is proclaimed is quite lost sight of by the vast majority of those who take part in the ordinance.

When Paul exhorts Timothy to that course of life which will tend toward eternal life, he does so in view of the Lord's return. We read:—

"Fight the good fight of the faith, lay hold on life eternal. . . . I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ." 1 Tim. 6:12-14.

Here the apostle associates two very

important things: the keeping of the commandment and the coming of the Lord. The followers of Christ are to do the one until the other occurs. There is thus no place left for the abolition of God's law. Manifestly, the obligation which Paul lays before Timothy is not designed for Timothy alone; for Timothy is long since dead and did not witness the second coming of Christ. The obligation of keeping the law, and of doing it in view of the triumphant consummation of God's work as seen in the second coming of Christ, rests upon every child of God. The obligation rests upon us of living each day as we would live if we knew beyond a shadow of doubt that on the morrow Christ would come.

The chief danger that hangs over the whole Christian world is not the wars of nations, the famines and pestilences, the clashes between capital and labor; but it is that danger against which Peter warns us in his second epistle—the danger of doubting our Lord's return or looking upon it as something that need not concern us. Says Peter:—

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . But the day of the Lord will come as a thief in the night. . . . Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3:3-17.

What is the danger?—Attaching too little importance to the doctrine of the second coming of Christ, or learning, from the attitude of the careless and the doubters, to doubt it entirely. Let us neither fall into this error ourselves nor influence others to do so by an attitude of personal indifference to that important and imminent event. C. M. S.

A Visit to India

OUR journey across the Indian Ocean from West Australia to Ceylon was pleasant, quiet, and yet quite eventful. We left Freemantle in the Orient liner "Osterly," November 3, and landed at Colombo the morning of the twelfth. About the third day out we saw in the distance ahead of us great clouds of smoke rolling up, suggesting a heavy forest fire on some island. As we drew nearer, we discovered that it was a convoy of thirty-six transports carrying 30,000 Australasian soldiers to the seat

of war. These transports were being protected by eight men-of-war—one leading, one on each side near by, one following up the rear, two scouting at some distance to the northwest, and two doing the same work to the southwest. Forty-four great steamers, carrying between thirty and forty thousand armed, fighting men, and keeping a steady but noiseless step on the mighty deep, was a remarkable sight, and it somehow made one feel peculiarly strange.

Our vessel bore down close enough to the first line of twelve ships to enable our passengers and the soldiers to exchange greetings, though for doing this our captain was reprimanded by the commodore of the transport fleet. Orders

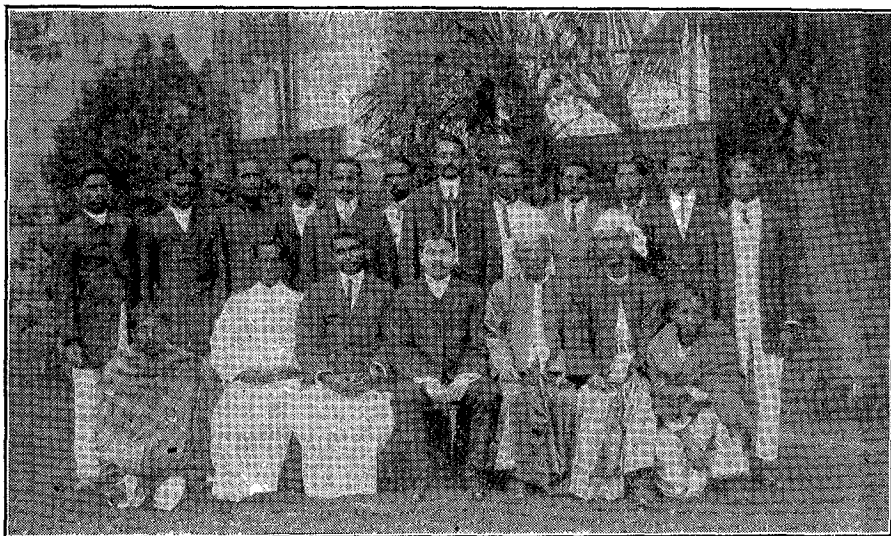
there to meet us. Launches and dinghies came and left, but none of them brought a familiar face to us. We had about concluded that we should have to pilot ourselves ashore, when a voice sang out sharp and clear, "Brother Daniels!" Looking down, I saw Brother M. M. Mattison, from Texas, waving to us. The thrill that ran through our hearts is known only to our dear workers out in these mission fields. I first met Brother Mattison while he was a student in Keene Academy. The last interview I recall having with him was when we made final arrangements for him to come to India. And now, on my arrival at Ceylon, he extends to me a warm, cordial welcome—the kind a Texan gives.

little work in this island. Several years ago Elder Harry Armstrong settled in Ceylon and began a series of tent meetings, but owing to failing health his work was cut short, and he left for England. In addition to this short effort, a little has been done in canvassing for our books and periodicals. Brother Mattison's work during the half year he was in that field was in behalf of our Indian periodicals. He reports that he finds the people ready to purchase our literature, and he urges most earnestly that active, permanent work be entered upon at once. There are a few scattered Sabbath keepers in the island who will give a worker a cordial welcome and substantial support. The Indian Union Committee is planning to locate an evangelist in Colombo as soon as one can be secured. The first effort will be in English, to raise up a strong church in the city. It is intended that when we enter Ceylon this time, it will be to stay until our work is done. We cannot help feeling very anxious that the Lord will guide in the selection of just the right laborers to locate in that promising field.

A ten hours' run by rail took us from Colombo through the island to Talaminar, on the northwest coast. This is the terminus of that line of railway. Here we transferred to a ferry that took us across to Dhanuskoti, on the Indian side of the strait. The distance is twenty-two miles. This route across the strait is called "Adam's Bridge." There is a ridge of sand bars all the way. The governments of India and Ceylon have extended their railway lines along this ridge until they are only forty miles apart. It is the plan eventually to join the lines, thus making an all-rail route from the northwestern point of India to Colombo.

As our ferry drew near the wharf at Dhanuskoti, we were delighted to see our dear friend and fellow worker, Professor Salisbury, awaiting us. As this was Friday, it was planned that we should run to Trichinopoly to spend the Sabbath with Brother and Sister J. S. James. What a privilege it was to meet these dear fellow workers whom we had known years before, in Iowa and Minnesota! We found them comfortably located and full of courage in their work. Brother James does not look so strong and vigorous as we should wish. However, he is exercising care and is laboring hard. The work in southern India has become very dear to Brother and Sister James, and their strong desire and earnest prayer is that they may be permitted to remain in that field until the work of God closes, and the workers are gathered home. It is truly cheering to find this earnest missionary spirit filling the hearts of our workers in these distant and difficult fields.

A. G. DANIELLS.



NATIVE WORKERS, INDIA UNION MISSION

were flagged to us not to write of this to any of our friends within fourteen days, and to destroy, or at least keep secret, all photographs that may have been taken as we passed the transports. Everybody seemed disposed to comply with the wishes of the admiralty, and I judge all kept the secret very well.

The regular course of our steamer was by the Cocos Islands, but for some reason our captain steered fifty or sixty miles to the south, and all the way steamed ahead through the darkness of the night with all the lights of the ship out. One day I remarked to an officer that it looked rather dangerous to me not to have even a light in the front mast. "Yes, it is," said he, "but that is one of the dangers war causes."

We were up at an early hour on the morning of November 12, to get our first glimpse of Ceylon, that island of which we had so many times sung:—

"What though the spicy breezes
Blow soft o'er Ceylon's isle,
Where every prospect pleases,
And only man is vile."

By eight o'clock we had dropped anchor in Colombo harbor, and launches and rowboats were coming to us from the wharves. From Australia I had notified Prof. H. R. Salisbury of my plans to reach Colombo that day, and we were hoping to find him or Elder J. S. James

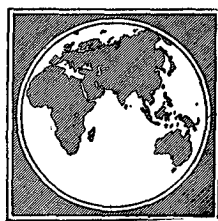
In due time we were ashore. Communications from Professor Salisbury notified us that new military regulations had made him one hour too late to catch the ferry across the strait that separates India and Ceylon, but that he was waiting at the landing port on the Indian side, and for us to leave Colombo by the evening train. Although I greatly desired to spend a few days in Ceylon, it seemed best to hasten on in order to carry out the program that had been planned by the brethren.

We greatly enjoyed the day in Ceylon. It was gratifying to find Brother Mattison so familiar with the customs and language of the people that he could transfer our luggage, make all arrangements for our railway accommodations, and pilot us around the city with perfect ease. During the day we were able to get at least a glimpse of the best and most interesting features of Colombo. The business part of the city is quite English in appearance, and it is up-to-date in many respects, with modern facilities everywhere. The semitropical foliage gives the residence quarters a most attractive appearance.

But that which interested us most of all was the question of proclaiming the message for this hour to the three millions of Ceylon. Thus far we have done very



THE WORLD-WIDE FIELD



Nyasaland Missions

G. A. ELLINGWORTH

PERHAPS you would like to go with me on a trip to our outschools on the Chiromo plains, which I visited after a phenomenal rainstorm. Accompanied by five carriers, we leave the mission. We ride on donkeys to the top of Mtumbulendi, and on foot descend its two thousand feet to the plain, from which an eight-mile walk brings us to the rest house at Masenjere at about five o'clock in the afternoon. The road is very heavy with mud and tall grass. We see that the Masenjere stream has uprooted a huge fig tree, and has destroyed part of the native gardens.

Some natives from Chiromo have arrived before us, so we have to share with them the only reed hut left. None of us sleep much, for the mosquitoes are terrible. All night long the boys are slapping themselves, or occasionally one rubs his legs to drive off the bloodthirsty insects.

We are up early next morning, and push our way through tall grass or wade through mud another eight miles to the Muona school. Although the school is standing and can boast of being on the only dry spot, it is plainly to be seen that the insignificant Thangadzi stream has been swollen to an angry torrent, sweeping corn gardens out of existence and destroying long rows of bananas and plantains, which before lined the high banks. Part of the stream left the course just above the Chiromo road, and took a short cut to the lower plain through native gardens. On a small island recently formed, we find Lemons (teacher) and his family, with a big mtondo tree at hand in which they could have climbed had the water risen much higher. It is impossible for us to go straight across the plain, there being from two to sixteen feet of water on the path: so we must go around to Chikhonji, on the Ruu River, and then follow the railway to Chiromo, thence across the Shire by canoe to the Chisi school. At Chikhonji we tie together a number of reeds to measure the height of debris in a tree, and find it thirty-two feet above the ordinary high-water mark.

Some three miles of railway embankment above Chiromo and several miles below, have suffered severely. In some places quite large streams are rushing through to the lower plains, leaving the railway track hanging like suspension bridges.

At Chiromo a number of trees have been uprooted, several Indian stores ruined, and a government official's boat swamped in the main street. Several inches of water invaded the customs of-

fices, which were supposed to be above flood level. Chiromo must be unhealthy just now, with quantities of decaying debris and mud everywhere.

The Chisi school was leveled, and several loads of corn for the teachers were destroyed. Wilson (teacher) and his family took refuge in a tree until taken off by a canoe. The headman and his elders have since rebuilt the school, and a goodly number are attending again. The river has deposited over a foot of mud on the island near the school.

The next morning we go downstream to see how Josiah (teacher) has fared at the Pokera school, and Lamuel (teacher) at Kadamera village. Lamuel's school has a coating of mud to remind one of the flood. Josiah has lost a promising crop of corn, but has a good school, thirty pupils attending on an average. The return journey of seven miles by canoe takes us several hours, owing to the strong current still running.

Next morning we take to the canoe again to reach Harrison's school, at Dambanye. For nearly five hours we punt or paddle through flooded gardens or villages. In some cases the people have returned, and by making hammocks to sleep in are trying to take up the thread of life again with water more than ankle deep running through the village.

Arriving at Dambanye, we find the teacher safe, and settle down to enjoy a needed rest till Sunday morning. Here the water came just up to the school, leaving most of the village dry, but spoiled almost all the gardens. The school is in a flourishing condition. Early Sabbath morning a goodly number gather to hear the word, and then the boys go to other villages to tell the glad tidings.

In the daytime one is struck with the thousands of different-colored dragon flies that flit to and fro in the hot sun. As the sun sets, something more than imagination is struck by the innumerable proboscides that attack one from all quarters; even the net does not keep all the mosquitoes out. At night, with the help of the boys and torches of grass, I kill all that are in the net, but in the morning I find a few fat ones that had evidently regaled themselves during the night.

Saturday night, after more than an hour's attempt to sleep, sounds come from the middle of the village that remind us of the "Punch and Judy show" of childhood days, but with some deep-toned string instrument accompaniment. We listen for a long time to these amusing sounds, which produce roars of laughter from the crowd gathered to enjoy the fun. When I can make myself

heard, I call to the boys to know what it is. The culprit is the very tall old man who greeted me so effusively when I arrived in the village. At my request to know how he did it, Fambi sits down on the court near my bed and honors me with two selections. The first represents chickens in the village, the second is descriptive of war with the Portuguese, being quite an able imitation of the whistle of bullets and the buzz of small cannon shells. He uses the *ngoli*, which is an instrument of one string, the body a gourd with a bent stick passed through it, to which the string is fastened. It is played with a bow strung with a strip of palm leaf. The *nembe* is a piece of reed about a foot long, with a mouth-piece cut out of the center, and each end covered with a spider web that resembles parchment. A bunch of feathers tied loosely on each end, and a string to hold the instrument close to the mouth, completes the outfit with which Fambi delights the villagers whenever he deigns to stay.

Sunday we put our loads into the dug-out, clamber in ourselves, and start across the country, where, the last time I visited these schools, I saw herds of buffalo and water buck, reedbuck, and a tiger cat.

We stop at Muona for the boys to get food. I improve the time by exhorting the headmen to send their children to school to learn. We are all glad to climb the hills again to get out of reach of the swamp mosquitoes, and to get where cool breezes temper "Old Sol's" rays.

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Tanganyika Plateau

THE readers of the REVIEW will be interested to know how Brother and Sister Joel Rogers are getting along up on the Tanganyika Plateau, where they recently pioneered to establish a mission. In a letter to W. B. White, Sister Rogers gives their recent experiences:—

"It is a far way back to the day when I saw you at Malamulo Mission. How little we thought what was coming! Doubtless had we had the least sign of what was before us, I should not have left for the north. Perhaps it is just as well we did not know, and this is just what the Lord wanted me to do. But we have been hindered in every move since the war began, and have risen up or sat down just according to the dictates of the *boma* [the native governor]. The very least a civilian can do is to keep out from under foot of the harassed officials. In the meantime we are doing our best on the language, which may prove a blessing to us later on.

"We are living in a wattle-and-daub hut, built round, with dirt floors and thatch roof, and are thankful for a place of shelter during this waiting time. The roof leaked like a sieve, and it was a daily struggle to cover with canvas the few garments and books we have. The *boma* lady needed some dresses made, and I was glad to assist her, as she has no idea about sewing; so she was here and saw our struggle to keep from being

flooded out. Her kindly offices resulted in the *boma* himself sending down a lot of grass and some government laborers to thatch the roof. Now we have only the calico windows to take care of in time of rain. When they are shut, it comes through only moderately, and we can control it, but the room is so dark that we can see only the indistinct outline of objects.

"Ever since coming here I have been preparing our food on a sheet of iron laid on bricks, and swallowing smoke enough in the operation to make me as brown inside as it has made me outside. All solid foods like bread have to be baked in a three-legged pot, with most

Recent Experiences in Persia

F. F. OSTER

Soon after the war broke out, I visited Urumiah, going by horse through Kurdistan. All along the way I preached the message. In Soujbulak I had the privilege of presenting the Eastern Question to the missionaries there. In Urumiah also, the Presbyterian missionaries gave me an evening to present the Eastern Question. They gave good attention. I found Brother Sperling [music director in Russian army] and Sister Sperling, who were baptized at the first of the year, of good courage, and making good progress in spiritual growth. They

to Tabriz. Kurds plundered Miandoab and Urumiah, killing many Christians and Moslems. They are coming here in a day or two. Sister Staubert and we are staying at the American mission, where we are being provided for. All is well. We left everything we have in Maragha. The Kurds entered there the next day.

[The following article, published in the *Washington Post* of April 4, will be read with interest in connection with the letter from Brother Oster.—Ed.]

Fled Kurd Massacres

Mrs. F. W. Oster Tells of Escape in Letter to Rutland, Vt.

Village of Miandoab Sacked

Missionary Family of Seventh-Day Adventists Reaches Tabriz, After Witnessing Horrors — Children Thrown Into Icy Rivers and Women Barbarously Treated — Refugees Barefooted in Snow.

RUTLAND, VT., APRIL 3.—The flight of a missionary family from attacks of the Kurds in the district of Azerbaijan, Persia, and some of the fighting between Russians and the native tribes in that country are described in a letter just received here from Mrs. Florence White Oster, wife of a Seventh-day Adventist missionary.

How Miandoab Was Sacked

Mrs. Oster, writing from Tabriz, tells of the sacking and burning of the village of Miandoab by the Kurds, and of her subsequent flight with her husband and their child from Maragha when the tribesmen threatened that place.

"Children were thrown into icy rivers and women were treated dreadfully during the sacking of Miandoab," according to the letter, which continues:—

"We left Maragha by night with the Russian army of 8,000 men retreating from Miandoab. I rode the horse with our four-weeks-old baby while Mr. Oster led him. That first night and day I kept the saddle for fourteen hours without a rest."

Fear Vengeance of Kurds

"We fell off the horse once right in a small stream," says Mrs. Oster. "A soldier helped us a bit. He thought baby was a bundle of something we did not wish, so he threw her over to one side of the road. She was not injured. Baby seemed to enjoy the ride, and did not care how much she was jolted.

"Just six miles from here, 800 Kurds were killed, 500 taken prisoners, and about 500 escaped. The ground was strewn with their bodies. Because of their defeat we fear they will take vengeance on Maragha. As yet the Russians are not strongly enough reenforced to go down to that place.

"We have seen much real suffering. Hundreds of refugees are fleeing through the snow, barefooted. Many are dying from starvation. We are kindly cared for here by the Presbyterian missionaries from America. We are not yet out of danger, for the Turks are stronger near



Medem Photo Service

Church of St. Mary, Urumiah, Persia, where 200 Christians were burned to death. This photograph shows Russian missionaries in front of the church. The figure in the center is Orthodox Bishop Mar Elis, who was hanged by Turks. Arrows indicate Mar Elis.

deplorable results a good part of the time. Food is very expensive, oatmeal being two shillings and sixpence a pound, and sugar a shilling.

"O, I shall be so glad when this pressure lets up and our mission site is definitely allotted to us, and our real mission work begins! It is so hard just to wait. As our temporary quarters are in the station of another society, of course we can carry on neither a school nor village work, but can do some hospital work. We have planted gardens at every possible spot where ground is available, and hope to get food from them in time.

"Fifteen hundred troops are being withdrawn from Abercorn, en route for the Kongo. They are Belgian troops who were sent through here for Aberdeen weeks ago. We do not know why they are returning, but we are hoping and hoping that danger of further outbreak is past."

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"BOAST not thyself of tomorrow; for thou knowest not what a day may bring forth."

gave tithes of all their substance, and without my saying a word about our financial condition or about our being cut off from the treasury, gave a good sum in advance tithes.

A few days afterwards it was reported that all the Russian soldiers were to leave Persia, and Sister Sperling was ordered to leave for Russia at once. Even the Russian consul was preparing to leave for Tabriz. All their freight and baggage had been sent on ahead. Brother Sperling at once went to the Russian bank to withdraw all his money, several hundred dollars. It was none too early, for within an hour the bank was closed. War with Turkey seemed imminent. Every one feared a Kurdish raid. Stores were closed. Merchants hid their goods or stored them away, and many families fled to Tabriz and Russia. I took Sister Sperling and the children to Djulfa, on the Russian border, as Brother Sperling was obliged to remain in Urumiah. When I reached Tabriz, I found it quiet.

January 5 I managed to buy a horse, so fled by night with Mrs. Oster and baby (four weeks old) from Maragha

the boundary, and with the Kurds to help, we surely have something to fear. 'About 10,000 Russians are here, but we do not know when they will be called away.'

Islam

P. H. BRIGGS

ACCORDING to Moslem tradition and belief, in the mysterious and isolated city of Mecca, Arabia, in April of A. D. 567 there was born to Hashim a son. Hashim was of the illustrious tribe of Koreish, the great benefactor of Mecca and the guardian of the Kaaba, which latter was an honor not conferred except upon those belonging to the most distinguished tribes and families. Abdul-Muttalib succeeded to these honors. He had many children, and Abdallah was the youngest and most beloved. He was remarkable for personal beauty, and possessed the secret of winning human friendship. He married Amina, of the tribe of Koreish, and on the night of the wedding, we are told, two hundred maidens died of broken hearts.

Mohammed was the only son born to these aristocratic parents, and his father died a few months after, leaving only five camels, a few sheep, and a slave. Legends of the followers of Mohammed illustrate their reverence for him by their assertions that on the moment of his coming into the world, he raised his eyes toward heaven and exclaimed, "God is great! There is no god but God, and I am his prophet."

After his father's death, his mother gave him into the care of a shepherdess, who nursed him in the mountains for two years, at the end of which time she returned him because he frequently had epileptic fits. His mother died when he was six years old, and his grandfather adopted him. On Abdul-Muttalib's death, an uncle, Abu Talib, took the lad, brought him up, and remained his closest companion and protector throughout his life. Even in his youth he carried religious contemplation to an extreme, and it is believed that his epilepsy had much to do with this morbid tendency of his character. When he was twenty-five years old, he was employed by a rich widow, Kadija, also of the tribe of Koreish. He displayed such good judgment and business qualities in caring for her caravans and commercial interests, that, in spite of the fact that she was already twice widowed, she married him. They lived in faithful and happy wedlock until her death.

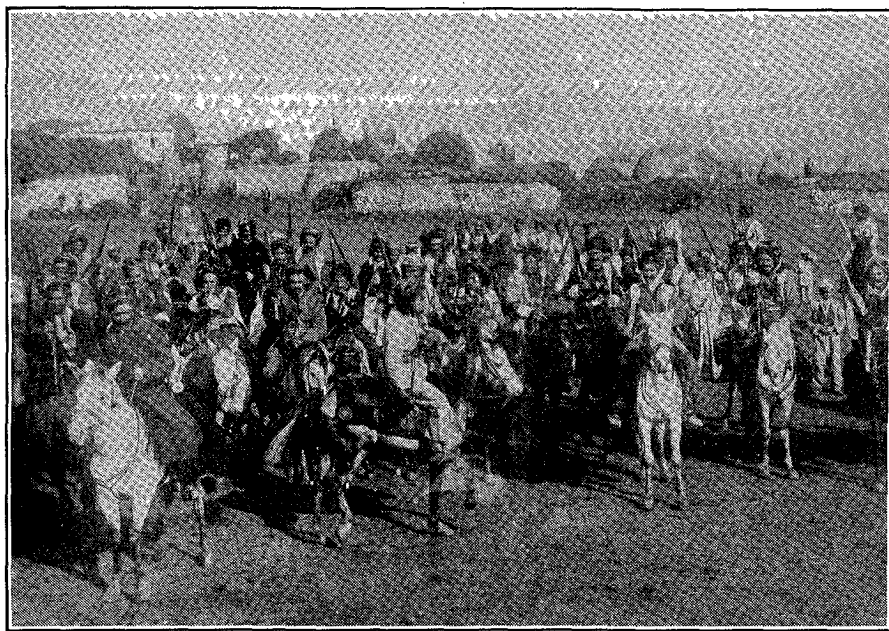
With this marriage, Mohammed acquired great wealth, which afforded him leisure to indulge the original bias of his mind; his old habits of contemplation were revived, and he spent much time in religious speculation. The desire to abolish idols and substitute a new religion grew upon him until it took his whole attention. It seemed to him that there was great need of a religion which would embody the faith of their forefathers with the simple doctrine of the unity of the Deity. Something had to be done;

the time was ripe, and Mohammed stepped into the breach, launching the faith which is generally called by Christians after his name, but by all its followers, the faith of Islam.

When we consider that he believed that the religion of Adam had been repeatedly debased, and almost forgotten at times, but that a succession of prophets was destined to come into the world to restore it from time to time, and bring men's minds back to God, we can scarcely doubt that he was honest in his convictions and in his purpose when he first undertook the reformation of the world, which he really began at the age of forty

fidels and unbelievers, were it necessary. A long list of religious wars followed, through which, for the most part, the faith of Islam proved itself victorious.

Perhaps the most important event of his life was the promulgation of the "Valedictory Pilgrimage," which was his last to the city of Mecca. It has been estimated that a throng of 150,000 persons accompanied him there. He preached to them from Mt. Ararat, exhorting them to piety and righteousness. On his return to Medina he shortly fell sick, and declined rapidly until his death. The mosque in which he was buried is today the object of adoration of over



Medem Photo Service

Kurd tribesmen on the Persian-Turkish frontier, who have massacred missionaries and refugees in the vicinity of Urumiah, Persia. See article on Persia, on preceding page.

years. There is a possibility that his original honesty of purpose may have been lost, however, during the latter periods of his life.

The first convert to Mohammed's new faith was his wife,—Kadija,—to whom he told the particulars of an interview which he claimed to have had with an angel. As was his custom, he was passing the month of Ramadan in the cave of Mt. Hara, after fasting, prayer, and meditation, when the angel Gabriel appeared to him, displaying a silken cloth on which were written the decrees of God as afterwards promulgated in the Koran. For some time Mohammed confined his revelations to the members of his own family and to his near relatives, but few of whom accepted his works as divine; and those who accepted were laughed at and persecuted until it became necessary for them to hold their meetings in a secret cave near Mecca. Even here they were discovered and attacked by a rabble. At the end of four years his converts numbered only forty.

With the beginning of his public ministry began his serious troubles, as well as his decided victories. After being driven to Medina for his safety, Mohammed gained such popularity that an army enlisted beneath his banners for the purpose of bringing into line all in-

175,000,000 persons. Within five years after Mohammed's death, his successors had taken his banners across Asia to the Hellespont, and across Africa to Gibraltar.

The religion of Islam is contained in the Koran, the contents of which may be classified under three headings—precepts, history, and admonitions. The history is in a great degree copied from the Hebrew Scriptures. The precepts and admonitions are exhortations to accept the faith of Mohammed, holding out as a reward a heaven filled with every sensual delight. The faith gives God every attribute that Christianity gives, but does not accept Christ as being other than Mohammed was—a prophet from God to man to awaken new ideals of life. The idea that the world is redeemed by Christ's righteousness, is entirely lost to Mohammedans. Their religion controls Turkey, Syria, Palestine, Arabia, Persia, Asia Minor, Afghanistan, Baluchistan, Turkestan, and the Malay Peninsula. India has more than 57,000,000 Moslems, and China has about 25,000,000.

Ruled over by darkness and superstition, led astray by the deceptions of the great deceiver, this great throng are wandering on toward eternity, without the finger of prophecy to direct, and without the blood of Christ to redeem.



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.

'Long Comes 'Liza With the Broom

Just as soon's I get to playin'
Noah's ark or train of cars
Out there in a nice warm kitchen,
Trouble's in for me—my stars!
'Long comes 'Liza with the broom:
"Look out, now, I've lots to do;
Clear your duds out of my way—
Can't be bothered here by you!"

Then I think I'll try the stoop,
So I move as meek's a lamb;
Get to playin' nice as ever—
Out comes 'Liza's broom, ker-slam:
"Come, now, boy; you're in my way!"
Out she flies. "I've got to sweep!"
My Noah's ark, my cars, and me
All go tumbling in a heap.

"Want to sweep me off the earth!"
That's how I talk back to her;
But it's not a mite of good.
'Liza comes with such a whirl,
Sweepin' dust right in my face,
That I have to cut and run,
Glad to hurry from a place
Where there's not a bit of fun!

When I have a little boy,
He shall play just where he likes,
Litterin' up the kitchen floor
All he wants to, makin' kites,
Pastin' scrapbooks, playin' cars—
Jolliest boy in all the town.
There won't be no 'Liza then
Ordering my boy aroun'!

—St. Nicholas.

Training My Boys

NEITHER of the other boys had such fights with their tempers as was waged by the youngest. At first I punished him severely when he gave way to fits of rage, but I soon learned that this did no good. Unlike Richard, who was heartbroken at the stroke of a whip, because of the pain it gave him to be thus punished by one whom he adored as he did his mother, Jimmie hardened under physical chastisement. After I was persuaded of this, I changed my tactics completely.

In his calm moments I talked with him of his fault, pointed out to him to what terrible results it might lead, and encouraged him to fight his temper as he would a present and active enemy. When one of his fits of rage came upon him, I quietly went out of the room, shut the door, and left him to battle it out by himself. All improvement I commended warmly, and after a failure I

tried to build up for success next time. By the time he was ten years old, his passionate outbreaks were practically things of the past, but they had taught him that his temper was something to be constantly watched and guarded, and that he could allow it no liberties.—*Jane Calhoun, in Harper's Bazar.*

Practical Problems of Home Makers

MRS. C. C. LEWIS

A BUSY mother asks the following practical question:—

"I recall the fact that my mother taught me to iron in play; but what should you do with a child that soon discovered the fact that what she learns to do in play she soon has to do as work,—the more she learns the more she has to do,—and objects to learning anything more?"

I am very much interested in your question, and though I may not be able to give a satisfactory answer, I can perhaps make some suggestions. In the first place, one can very easily give a little child too much to do. You perhaps have heard the story of the farmer who wondered why John wanted to leave the farm and go to the city, and yet he laid out enough work for John to do after supper to employ a man for half a day. Now a little child wearies quickly of any line of work; but if the spirit of play can be introduced and maintained to a certain extent, it will serve greatly to lighten labor. Most children like to help others, and if you can lead your child to see that when she wipes the spoons she is helping mamma, so that mamma can help her, it may make the work more interesting.

Then, too, we are sometimes inclined to keep children too long at the same kind of work. You know a little child cannot think connectedly nor apply itself connectedly for any length of time, so I would suggest that you shorten the time of labor, and make the duties as interesting and attractive as possible.

Again: show her that all must work. Papa works; mamma works; brother works; the birds work for their food; the cat has to hunt mice for her living; everybody and everything must work. She would not want to be a drone in this busy hive. It would be very unfortunate indeed if the child should get a dis-

like for labor, and I should be on the lookout for various devices by which to make her duties attractive and interesting.

Our Little Table, and How It Solves Some Home Problems—No. 8

MRS. VINA SHERWOOD-ADAMS

WE have been working on our sewing course now for nearly a year, and plan to complete it by spring. The dollies are not the only means used to foster interest. When the hemming stitches were mastered, we hemmed sheets for doll beds. Later we made the pillow cases. Quilts, which gave much practice in the running stitch, have just been pieced for each bed, and "tying-off day," when we used pretty pink yarn, was quite a happy feature of our work. The two little beds standing side by side, waiting for the promised dolls, are quite a stimulant to faithful endeavor. (Our beds are homemade, in mission style, but doll beds of all sizes may be purchased.)

About Christmas time a set of new dishes appeared. This called for a neatly hemmed tablecloth and napkins for our little table, and what a grand dinner party is planned when the dollies really arrive! After the dishes grandma's birthday soon followed, and some kitchen holders, reviewing some stitches and giving added practice in the buttonhole stitch, were made and sent to her with loving thoughts. Handkerchiefs have been hemmed, not mentioning the numerous rips that have been repaired in clothes that will tear, and buttons sewed on that will persist in coming off so frequently.

During the summer vacation we sew two hours a week, but during the school year, to avoid eyestrain, only one hour a week, on the day there is no school. I often try to do some sewing during this same period. The spirit of the work is catching. Even baby has his strip of cloth and sews industriously with a thread fastened to a pinhead.

"Well," you say, "it must have taken a great deal of your time and attention to teach them." True, it has; but the satisfaction of knowing that they will not be handicapped as I sometimes have been for lack of experience in sewing, is worth the effort. But more than this, they are already beginning to relieve my sewing basket of some of its contents; and from making doll clothes it will be an easy step for them to cut and fit garments for themselves.

On each birthday the girls learn how to perform some new housekeeping task. One year it was a cake that was made; another year a rice pudding. They already know how to do much of the common cooking. But next year one will make an apron, and the other a simple dress. Let us gain the impression that all the children look forward to on their birthdays is an extra piece of "work" (though this to them is an anticipated feature, and you know anticipation is a

great stimulus), I will state that they have their little birthday surprises. Sometimes it is a marsh mallow roast in company with little friends, or a trolley ride, gifts, etc. We all have to meet enough bitterness along life's way, and we need one of these toothsome treats occasionally to help brighten the road.

By alternating lessons on the various subjects, having some come but twice a week, others but twice a month,—“here a little, there a little,”—there is time for common outdoor romping and play, without which no child may have robust health. Let some of the time which children spend aimlessly wandering about the streets or in playing some indoor game in which winning is the chief aim, be profitably employed in learning some of these practical lessons.

Small boys of eight years and under usually enjoy sewing as well as girls. A little boy cousin joined our class, learning such first principles as would be needed by a boy. But of course a boy would not be interested in getting ready for a new doll; so he took a “short-cut,” learning how to sew up a rip in his coat, how to repair a buttonhole, sew on a coat button, patch his trousers. He was interested in learning how to sew a new cover on his ball, and would not object to making some kitchen holders for grandma, or a boy's work apron, such as carpenters wear, for himself.

I suspect there are many little girls and boys whose mothers are teaching them to sew, but I also fear there are others who feel that their hours are too fully occupied, or for some other reason are allowing their girls to reach womanhood without this necessary training. Each in her lot must do the best she can, ever keeping on the lookout for wiser use of her time, often reviewing her tasks to see if her interests are too deeply “absorbed in the things that perish with the *using*.” Indeed, the responsibility of child training combined with household duties does sometimes look like a titanic task. Sometimes we become a little blue, and riotous thoughts chase through our minds, and we are tempted to believe that no one appreciates our efforts. A copy of the sweet, comforting words which hang on our kitchen wall may bring sunny skies again:—

“The mother's work often seems to her an unimportant service. It is a work that is rarely appreciated. Others know little of her many cares and burdens. Her days are occupied with a round of little duties, all calling for patient effort, for self-control, for tact, wisdom, and self-sacrificing love; yet she cannot boast of what she has done as any great achievement. She has only kept things in the home running smoothly; often weary and perplexed, she has tried to speak kindly to the children, to keep them busy and happy, and to guide the little feet in the right path. She feels that she has accomplished nothing. *But it is not so.* Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not

have been heard in the world, but it is written in the Lamb's book of life.

“There is a God above, and the light and glory from his throne rest upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine.”—“*Ministry of Healing*,” pages 377, 378. *Battle Creek, Mich.*

A Question of Clothes

WHY do a few people of one's acquaintance seem always well dressed—not extravagantly, but attractively dressed? There is but one answer. It is the manners that they wear. These unwoven garments are always pleasing. No one disputes this explanation. It is truer than the sunrise itself, which discovers our attire. For gracious manners may be revealed in the darkest midnight.

Observe how quickly a voice which charms you in conversation will make you unconscious of the speaker's clothes or appearance. Clear utterance, distinct enunciation, fit words borne on the modulations of a fine voice,—these get hold of you instantly and overmaster your very eyes. You surrender yourself wholly to listening and replying.

“Dressed in a fine voice” may seem a novel thing in fashion talk. Milliners, modistes, and tailors do not furnish this garment. It never appears as an item in a big bill. And, when you come to think of it, it is rare among a whole roomful at a social function. You will find only one here and there wearing the excellent voice, and clothing his thought in the right words.

Genuine human interest, the something in the eyes which invites confidence, a truthful look in the countenance, whether in trivial or serious conversation, irradiates a plain face with a light which never for thousands of years, even once shone in a diamond. What memories we all carry of beautiful, truthful eyes adorning the whole person, though the individual's clothes were plain and poor!

Such adornments are not sold in Vanity Fair. They are given away only to the soul aware of its own sincerity.

These are but hints at a study of manners—that best of good dressing which we are all conscious of, yet which eludes all descriptive analysis. Really it is the mind within our bodies that gets dressed first. The back does not know its own coat. We dress to please our own minds and the minds of others. We think out what we shall wear. The mind asks, “What will become of me?” And shall not the mind ask its conscious self, “What is beautiful in me?” Indeed it

does, and it has been the question of the ages.

Minds, wearing courage like a spiritual garment, have adorned the rough clothing of the life-saving crew. No king's ermine like that! Gracious, unselfish, heroic souls have made the Red Cross uniforms on a battle field more resplendent than the dazzling trappings of any proud drawing-room. The homespun cloth of the colonial days set a fashion of grace that yet lasts; for those who wore it were women of mind and heart. To many of us the very thought of fashion in connection with mother's dress seems almost profane. Dress? She could not dress otherwise than as an angel.

It is often said that the world of today is “dress mad,” and thinks of nothing but dress. But it is not so. The world of today remembers, O, so intensely, eagerly, lovingly remembers the world of yesterday! . . .

And with every vision there is scarcely a thought of fashion. It is faces that we recall, faces and character. What minds and hearts those were! What gentle manners made them lovely! And we forget every ill-mannered thing. Truly good manners are immortal robes. They are the fashion of the eternities. —*Selected.*

Examples of Bringing a Child Under Control

I SPENT the greater part of one day in trying to get my older boy, then nearly two years old, to shut the pantry door. He knew perfectly well how to do it, but determined not to. I was just as determined that he should. By five o'clock in the afternoon he was just as willing to shut it as I could ask him to be.

Another time I worked for two hours to get him to give me a sharp steel fork which he knew I didn't want him to have. Finally he gave it into my hands with a smile, and I knew I had won. I have had similar experiences with the other boy, and have found in every case that the result paid for the effort put forth.

FROM A MOTHER.

Making Swatters

MRS. D. A. FITCH

OFTEN pieces of wire netting may be obtained from the hardware store free of charge. These may be reduced to the desired size and shape, the edges turned hem fashion, flattened, and bound preferably with rather thick cloth, and suitable handles attached. In this way one may save a nickel or a dime to put in the missionary collection. It is a good plan to make a swatter for each room, for flies, like dust, penetrate to every room of the house.

Glendale, Cal.

MINISTERING angels will cooperate with us, bringing light and grace, and courage and gladness.—“*Testimonies for the Church*,” Vol. VI, page 130.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The Third Angel's Message Must Be Given to the Jews

THE word which the Lord spoke in olden time is as true now as it was when the Lord uttered it: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.

At the General Conference held in Takoma Park, D. C., in 1905, the servant of the Lord stated the following: "The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit. The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow; we need to be broader-minded."—*Review and Herald*, June 29, 1905.

In "The Acts of the Apostles," page 380, 381, we find the following: "When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have often been passed by, . . . the message of mercy and hope in Christ is to come."

"In the closing proclamation of the gospel, . . . God expects his messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As his servants labor in faith for those who have long been neglected and despised, his salvation will be revealed."

Looking at things from a human standpoint, it would seem as if such statements would be impossible of fulfillment.

There never was a time when the large number of Jews were so indifferent to religion as they are at the present time. In their own magazines and newspapers they are to a large extent renouncing religion, even their own religion, and are becoming very bold in denying the integrity of the Old Testament, even the writings of Moses.

The spirit of reverence is rapidly dying out from among the Jewish people; they are almost entirely given over to pleasure and to worldly pursuits, and seem to have very little interest in the things of God. Where a few years ago there were a thousand who had respect for the rabbi and the synagogue, there are now scarcely one hundred. The holidays and the holydays concern them but little, and the Bible has a very small place in their lives or in their homes. The rising generation knows comparatively little of God's dealings with their ancestors, and the young Jews of today are practically irreligious.

Nevertheless we are sure that the words of God are true. We know that God will fulfill his own word, and he will see that his word receives its place in its time. When Jesus died on the cross and his own disciples hid themselves in the upper chamber for fear of the Jews, it looked as if the Saviour had a lost cause; but before he gave up his life, he declared that he had other sheep which were not of this fold, and they, too, must come. And they did come. And why did they come?—Because the work was the Lord's, and not man's. And the Lord, who declared that he would accomplish his purpose, did accomplish his purpose when his disciples came into harmony with his will, and gave him the opportunity of doing the work in the manner he specified.

We see many evidences today that these statements of the servant of the Lord will be verified; but we must note what the Word says, and seek to come into harmony with it. As we come in contact with the Jews and present to them the gospel in its fullness, it creates a hungering in their hearts. The reason why—perhaps I might say one reason why—so few of the Jews give heed to the gospel is because it has not been presented to them in its fullness. When they hear it in its fullness, they long for more.

Recently while traveling on the train, I sat down beside a Jew. In a few minutes we were engaged in conversation on religion, and I soon learned that he was one of the Jews who had no faith. I opened up to his mind the true meaning of the oracles, and how those scriptures must be understood in the light of the Messiah as revealed in Moses and the prophets. As his questions were answered from the New Testament, he was astounded; and I believe that he must have felt as did the disciples when the Saviour walked with them on their way to Emmaus. For nearly an hour and a half the man asked questions on sub-

jects which troubled him, and the Lord helped me to answer them in a way that appealed to his soul. How hungry he was! How delighted he seemed! How eager his desire to know these things! How he thanked God for what he learned! He said that I was the first man who had tried to encourage him to believe since he came to America; that he had wanted to believe, but that it seemed he had no foundation for belief. But as he saw the truth of the gospel unfolded from Moses and the prophets, and its fulfillment in the New Testament, he seemed like a man who had been very hungry, and was made satisfied; like a thirsty man who had enjoyed a good drink at a well.

There are thousands like this man who are waiting for this beautiful and blessed message of God; and we must take it to them. But we must take it in the way the Lord has told us. More on this point will be presented in another article.

F. C. GILBERT.

♦ ♦ ♦
"MAY it be joy to me
To follow only Thee;
Thy faithful servant be,
Thine to the end.
For thee I'll do and dare,
For thee the cross I'll bear,
To thee direct my prayer,
On thee depend."

New York

BROOKLYN.—We are glad to report the onward progress of the work in this great city. Over and over we are reminded of the truth of the statement of the spirit of prophecy that God has many honest souls in these large cities. We have desired greatly to get the message before the masses of the people as soon as possible, and the Lord has given a measure of success. Since the writer came to this city last spring, the Lord has given us some honest souls who are very earnest in taking the truth to those around them. In this time about seventy-five have been added to the church, and another company is awaiting baptism, which will be administered in a few weeks. The membership of the Brooklyn English church is now 215, although our regular Sabbath attendance is usually much more than this.

It will be recognized that with a large membership it is always difficult to maintain a high average per capita in tithe and offerings. However we are glad to report that we nearly reached the goal of twenty cents a week a member during the first quarter of this year. The tithe more than doubled over the same period of one year ago. Added to this, we now have a very heavy church expense. Our new church building, which we have leased, is proving a great blessing to the work. It is in a central location in the city, and is large enough to accommodate audiences of twelve hundred or more. The church is doing nobly in carrying this expense, besides caring for the needy poor.

One feature of interest is the way the members engage in home missionary work. We are selling upward of one hundred copies of "The World's Crisis" each week, and it is our hope to keep this record up during the year.

Some of the new members, who have had considerable experience working for

the Chinese, have opened a Chinese Sunday school in the church. The prospects are very bright for a prosperous work with these people. We have some Chinese members, and they are helping in this work. We now have twelve nationalities represented in our church membership.

We believe all will be interested in the wide publicity the truth is getting here through the public press. A few months ago the General Conference Press Bureau established a branch press work here, headed by Brother S. E. St. Amant, a newspaper man who came into the truth last summer. In the past three months he has been able to get published about two hundred articles, varying from a column and a half to a few paragraphs. Most of these have appeared in Brooklyn and Long Island papers, but many have also appeared in all parts of the country, as far west as Texas and Arizona and as far south as New Orleans. Many hundreds of articles have been sent out, but we are unable to learn definitely how many are published. In Brooklyn and New York City the Italian, German, French, and Russian papers are printing some articles on the Eastern Question. There are great opportunities in this line of work, and we trust you will remember it before the throne of grace.

Our courage is good in the Lord as we near the time to start a big summer's campaign in this city. Not many more summers are allotted to us to labor in these great centers, and we ask the prayers of God's people in behalf of this work. The church-and-state power is not asleep, and we have seen its working of late. Doubtless before we are aware of it, our work will be greatly hindered. But God is guiding in all things, and we can rely on him.

E. L. CARDEY.

Strong Points Favoring Newspaper Publicity

IN an excellent article on "How to Advertise a Church," in the *Standard* of January 30, Frederick A. Leach gave some thoughts well worth putting into practice. Among other things, he said:—

"Most churches are antiquated in their methods of work. They are afraid to go out of the beaten tracks. Jesus said, 'Go out . . . and compel them to come in.' The church has the truth and must make men feel it. Shall the church excuse itself for empty pews if there is a way to fill them? Men are shortening their lives for business, why not for the church? Many a good pastor is preaching to empty pews. This should arouse not only the man in the pulpit, but the man of the pew as well. They alike should set themselves to the task of filling the pews. To say it cannot be done and make excuses will not free either from blame. Churches which are advertising judiciously and continuously are reaching the people."

In speaking of the different kinds of advertising that should be employed, he spoke particularly of the newspapers, as follows:—

"The church will also do well to use regular advertising space in the newspapers. Many church members will not give their time to word-of-mouth adver-

tising, and the only practical substitute is advertising. This is a dignified, inexpensive, and effective medium of reaching the people. There is no question but that one of the biggest powers in the world today is the newspaper. That is why many politicians purchase an 'organ.' Every pastor should cultivate the editors of his community. He will find them, as a rule, ready and anxious to cooperate with the church in its work. Not only will they give liberal space for news items, but special advertising rates. Regular advertising space should be used by the church and paid for. This is the most effective way of reaching the entire community. It also carries the impression that the church and pastor are alive and up-to-date. Much thought and time should be given to the wording of the advertisement as well as the sermon theme. People will be attracted by a striking wording of a subject. The pastor should be a specialist in church advertising."

Much emphasis should be put on the thought, "Every pastor should cultivate the editors of his community. He will find them, as a rule, ready and anxious to cooperate with the church in its work." The writer of these lines also wished to convey the thought that news items which are published free of charge should be prepared for the editors.

It is encouraging that some of our workers in various parts of the world are meeting with interesting experiences as a result of their activity in giving phases of the message through the newspapers. In a recent letter from Elder T. G. Bunch, president of the Southern Oregon Conference, he tells some encouraging things as the result of the newspaper work that has been done in his territory. He says:—

"I have just heard of some of the good results of the press work in our conference, and pass the news on to you. I met one of our canvassers a few days ago who told me that while canvassing back in the hills, he found a family all stirred up over the Eastern Question. Wondering how they had heard about it in such an out-of-the-way place, he asked them. They had read a report of a meeting I held in Medford. They were taking one of the Medford dailies which gave a synopsis of my sermon on the Eastern Question. On the strength of this, the canvasser sold them two 'Thoughts on Daniel and the Revelation.' I expect to send them literature, and hope to see them in the truth soon."

"In one county in our conference where we have as yet done nothing, but plan to send a worker soon, one of our lay members has been writing a series of articles on the signs, for the largest paper in the country. This series of articles has already continued over three months. One brother from that section writes, 'Very often we hear of or meet persons who have followed these articles right through and are interested in them.'"

"This will no doubt help materially in opening up our work in that field."

"One of our ministers wrote an article recently, protesting against the attempted muzzling of the press. Portions of his article were reprinted in a paper three hundred miles away, and commented on."

"A similar article by another of our workers stirred the ministers of the town to action. They called a meeting of the

ministers, thanked our worker for calling their attention to the dangers of such legislation, took up the matter in their respective churches, secured signatures, and sent in a number of petitions. Our worker was invited to speak in some of the churches."

"My faith in the newspapers as an important means of giving this message is still increasing."

It is hoped that others will make use of the newspaper to hasten the message telling of the Lord's return.

W. L. BURGAN.

New Jersey

LAST fall Brother G. W. Holman went to Swedesboro to do self-supporting missionary work. He had not been there long when an unused Baptist Church was offered him free of charge for public meetings. He accepted it, and began meetings about November 1. At first the interest was not very good; but when the subject of Romanism was presented, the interest increased, and he continued the services every night for five weeks. Since then he has been holding two meetings a week. I have visited the place several times. A number have accepted the truth. For some time several had been looking forward to baptism, so March 27 was set apart for this service. At this time Brother Lawry and I met with them, visiting the candidates Friday afternoon and then meeting with the company on Sabbath. Eleven adults were baptized. Four of these were men, three of whom were heads of families and accompanied by their wives. There are six others keeping the Sabbath who will soon be ready to unite with the company. Following the baptism we organized a church of fourteen members, which starts out with courage to carry on the work of advancing the cause of God.

One not yet baptized is an aged man who is deeply interested in the work and its advancement. He is planning to help in a very substantial way financially in securing the church building in which they are now meeting. The Baptist Association has been very kind in permitting us to have this building free of charge, and now it is willing to sell it to us at a reduced figure, and in all probability we shall soon have this property. This church is in the best part of town, and would be a valuable asset to our cause in that part of the conference.

Truly the Lord has wonderfully blessed Brother Holman in his efforts in Swedesboro, and we rejoice with him in the success that has attended his work there.

A. R. SANDBORN.

The Columbia Union for 1914

FROM every standpoint, the Columbia Union Conference reached the end of 1914 with the most encouraging year it has had since its organization. The reports which came from different conferences and different workers showed that the reviving Spirit of God has been among us. Many souls have come to the light of truth, and there were nearly 1,000 baptisms within the Columbia Union. Our present membership is practically 7,000. The number reported as accepting the truth through the

different tent and hall efforts was 521, and the net increase, the basis on which we compute the Twenty-cent-a-week Fund, 276. There was not a larger net increase owing to the rectification of many church lists, which for some time had been neglected, and owing to the fact that a large number of those who accepted the truth in the East were attracted by the glowing possibilities of the West, and moved away. One church alone reported that about forty of its members moved West last year. The record of 1,000 baptisms, however, shows that God has witnessed to the efforts of the laborers.

In one tent effort alone in the Chesapeake Conference about seventy-five persons accepted the truth. The Eastern Pennsylvania Conference reported three new companies organized as a result of three tent efforts, and the same conference also reported that three new church buildings were ready for dedication. As a result of one effort in Virginia, a Mennonite minister with forty of his flock accepted the truth. In another portion of that same State, a company of eleven believers was raised up through reading a copy of "The Great Controversy." Our large city efforts—in Philadelphia, Washington (D. C.), Mount Vernon (Ohio), Lynchburg (Va.), and other towns—sent in encouraging reports regarding the number of those accepting the truth, of baptisms, and of widespread interest. The outlook for 1915 is very bright, and we believe, under the blessing and guidance of God, that there will be a rich harvest of souls this coming season.

The finances of the union were never in better condition. The tithe receipts have made an encouraging increase of \$11,200. The District of Columbia Conference alone reports a very heavy increase of from \$6,000 to \$7,000. About \$3,000 was given by one person upon his recognition of the claims of God upon him. On the twenty-cent-a-week plan the union raised its full quota and some extra, turning in to the General Conference \$70,085.25. The removal of the debt from Mount Vernon Academy has already been reported, and is simply mentioned here as another financial item of great encouragement.

There has also been a splendid work done in the union in the circulation of our publications. During 1914 we sold \$96,007.82 worth as compared with \$86,567.27 for 1913, or a gain of \$9,440.55. Brother Richardson, returning from New Jersey, states that the recent colporteurs' institute in that State was the largest and most encouraging that he ever attended. Hence we look forward to a splendid gain in the near future in New Jersey, which has always been a very difficult conference for our book work, due to the fact that it has very little country territory, the population being largely in the cities. This is due, of course, to its proximity to that great commercial center, New York City.

However, New Jersey has been putting forth excellent efforts in the circulation of periodicals. The conference president reports that they used 35,000 of the first REVIEW Extra, 70,000 English and 30,000 Bohemian of the second REVIEW Extra, and 18,270 of the Protestant Extra, besides each week circulating 776 copies of the Home Missionary Series of the *Signs* weekly. Over \$740 more was spent for

tracts during 1914 than during the previous year. Splendid gains in the book work are reported also in the Ohio, West Virginia, Chesapeake, and West Pennsylvania Conferences, where the gains for 1914 ranged from \$3,500 to \$5,600. If any one fears that the message is going to pieces, he will not find very great evidence of it in these Eastern conferences.

I am glad to report that the educational department of the union has taken hold with a strong hand to revive the interests in our primary and normal schools. With the strong College at Washington, to which has been removed the normal department of the union, we expect to be able to answer the calls for church-school teachers, the demand for which thus far we have been unable to supply. There is a splendid spirit among our young people in the union in their desire to secure an education. The enrollment at Washington College is now about two hundred, the largest the institution has ever seen. In spite of the reduction of Mount Vernon from a college to an academy, the enrollment there this year is practically the same as it was last year, when it was operated as a college. The Shenandoah Valley Academy also reports a prosperous year both in attendance and in finances. All the brethren of the educational department are determined to make the year 1915 the best in the history of the union. And we believe that, with the blessing of God upon our young people, the different branches of the work will receive help and new recruits. There is a good spirit of earnestness on the part of the conference presidents and other leaders in this field, to make 1915 the best year in the history of the work in this territory.

B. G. WILKINSON.

Song of Gladness

I'M glad there's room for singing in the crowded, busy day.
 I'M glad that music in the heart makes work as light as play.
 I'M glad I needn't work alone, nor carry all the load.
 I'M glad a Friend walks by my side and cheers me on the road.
 I'M glad the heaviest burden leaves a little strength to spare.
 I'M glad there's power enough, withal, a brother's load to share.
 I'M glad my task is greater than my puny strength can grip.
 I'M glad to have so sure a claim upon God's partnership.
 I'M glad the pains of yesterday are all forever past.
 I'M glad the troubles of today have little time to last.
 I'M glad tomorrow, all unspoiled, may have more good than ill.
 I'M glad each day helps, drop by drop, the cup of joy to fill.
 I'M glad again, for yesterday, for every lesson learned.
 I'M glad for gain of strength and for each bit of progress earned.
 I'M glad today is still my own to plan and work and pray.
 I'M glad a future full of hope inspires the hardest way.
 I'M glad for chance to be a friend, to pass the cheer along.

I'm glad to steal away a sigh and substitute a song.

I'm glad for laughter, fun, and play, to keep the spirit sweet.

I'm glad the serious and gay are making life complete.

I'm glad the road of life is up—up, ever to the end.

I'm glad there'll be no call at last in darkness to descend.

I'm glad the last beam shall not fade to "shine again no more."

I'm glad I need not face the time when all "man's work is o'er."

I'm glad to go from little things to "greater things than these."

I'm glad I'm called forever to obey a King's decrees.

I'm glad I need not name the whole long list of why I'm glad.

I'm glad my Father knows it all. I shall be always glad.

—Eugene Thwing, in *Northwestern Christian Advocate*.

Guadeloupe, West Indies

WE opened our meeting room last March, holding services thrice a week, and using the rest of the time in scattering copies of the French *Signs of the Times*, and looking for openings to hold Bible readings. After two or three studies the people seem to feel they have had enough. We are still searching for, and praying to be directed to, those who hunger and thirst after righteousness.

A young sister is now ready for baptism. An elderly woman joined us in the week of prayer meetings, and has since expressed her desire to go through to the kingdom with us. A school-teacher has been in sympathy with our tenets for some time. Being ill, he had to go to the government hospital, which is staffed with Catholic sisters. While he was there, the bishop visited the institution, stopped at his bed, and presented him with a medal representing Christ, or some saint. He thanked the bishop, but told him he had no need for the medal as he had his Bible. Then he put some questions to this dignitary: "Who were the photographers that took the pictures of Christ, Mary, and others? How may we be certain that respects are paid to genuine copies of the original? How is it we read in the Bible of Mary as a poor woman, and yet in representation see her dressed in costly array, with her infant?" He said the bishop was gentlemanly and courteous, simply remarking, "You have Protestant ideas," and bade him good-by.

Some time afterwards a priest visited him who did not manifest such a spirit. The governor had to come in, and define, as far as that institution was concerned, the domains of body and soul. The governor told the priest, "This man is here for the good of his body; force nothing on his soul."

On my second visit to this brother, he was better and had left the hospital. I asked one of the sisters as to his whereabouts, and she told me I would find him on *Rue l'Enfer* (hell street), very suggestive in the connection. I found the brother cool and happy, and we passed some pleasant moments together. Since then, he wrote that emissaries of the church were trying to make it very hard for him. "The moment you dare to

think otherwise than a Romanist," he said, "you are put on the Index." His letter of recent date is full of courage and determination. He says: "I read my Bible constantly. I observe the Sabbath carefully. Your religion is mine. What I now await is the baptism in the manner John administered it to Jesus in the Jordan." Besides his own language, he understands English, Spanish, and Italian.

Until we came here we were never in a field where the people seemed so indifferent, and where we felt so much the need of divine help. But we are of good courage. The realization of Col. 4:3 is our constant prayer, and we ask all those who read these lines to join us in the same request.

PHILIP GIDDINGS.
LOISE P. GIDDINGS.

Religious Liberty Department

C. S. LONGACRE - - - N. Am. Div. Secretary

Great Things Are Happening

For many years we have believed that the time would come in this country when the preaching of the third angel's message would be prohibited; and that books, papers, pamphlets, and tracts proclaiming the message for this day would be condemned and destroyed. We based our predictions upon God's Word, which so clearly delineates the means employed and the measures resorted to by the enemy of truth during the final conflict. See Rev. 13:11-18.

That our interpretation of God's prophetic utterances in this matter are well founded has been made very evident recently in the happenings both in Congress and in our State legislatures. Four attempts have been made so far this year to muzzle the press, and to put all literature which casts any reflection on the Catholic religion under government ban by denying it transportation through the mails. Three bills which were introduced into Congress by Catholic Congressmen aimed to make the Postmaster-General an absolute censor of the press, and commanded him to bar all literature from the United States mails which cast any reflection upon religion. One of these would bar from the mails any publication that was even represented as casting any reflection upon any form of religion. Although resolutions were introduced into several legislatures indorsing these three bills before Congress, and tens of thousands of petitions were sent to Congressmen by Catholic organizations in behalf of the bills, they failed to pass.

On the day before these three bills died in Congress, Hon. F. J. Ryan, a Catholic representative of the Illinois Legislature, introduced a more drastic bill into that legislature than any of those which were introduced into Congress. His bill went so far as to prohibit the manufacture, the sale, the exhibition, or the giving away of any "defamatory book, pamphlet, paper," etc., "presenting or representing anything of a defamatory nature tending to blacken the memory of the dead, or to impeach the honesty, integrity, virtue, or reputation of any living person, class, or body of persons, or of any sect, creed, or nation-

ality not existing in violation of the constitution or laws, thereby tending to expose him or them to public hatred, contempt, ridicule, or financial injury."

Not only would the Ryan bill prevent the manufacture, sale, exhibition, or the free distribution of any of the articles above mentioned, but it would prohibit any one from bringing such articles into the State of Illinois from other States; it would prohibit any person from depositing or "causing to be deposited in any post office within the State of Illinois, or place in charge of any express company, or person connected therewith, or of any common carrier or other person," any of the "defamatory articles or things mentioned in the preceding sections, or any circular, handbill, card, advertisement, book, pamphlet, or notice of any kind." It would also subject any person to a prison sentence of six months in the county jail or a fine of one thousand dollars for each offense, "if any person shall knowingly or willfully receive the same with intent to carry or convey, or shall carry or convey same by express or in any other manner." It also similarly penalizes any person who "shall give oral information stating where, how, or of whom such defamatory articles or things can be purchased or otherwise obtained in any manner;" and it also exacts the same penalty if any person attempts to convey these prohibited articles or things, not only "by mail or express, but in any other manner."

The fine for violating any of the above-mentioned prohibitions, as already stated, is six months' confinement in the county jail or one thousand dollars' fine for each offense—"one half of said fine to be paid to the informer upon whose evidence the person offending shall be convicted."

Mr. Ryan evidently copied this bill from some of the Roman decretals which were in full force in the days of medievalism, and which prohibited the people from writing, printing, scattering or receiving any books, papers, or pamphlets of a defamatory character, or which cast any reflection upon the Catholic Church or the Catholic religion. He would like to Romanize America, and change American jurisprudence to Roman ecclesiastical jurisprudence, and put all people under Roman jurisdiction as well.

Of course, there is no possible chance of this bill becoming a law at present. The Catholics are too few in number to enact such laws. But it shows what they would do if they were in power. As long as Protestantism is opposed to Rome's propositions we have little to fear on issues upon which they are at variance; but when they join issues and work for a common end, then woe to the little flock which stands in the way of this combined power.

What we have to fear is the union and cooperation of the beast and his image when they get to working in conjunction in behalf of institutions they hold in common. Protestant organizations which will not hesitate to employ Rome's methods in dealing with Rome, will not hesitate to join Rome on issues upon which they are agreed when operating against a common foe.

The time will come when legislation of this character will be enacted by both apostate Protestantism and Roman Catholicism, and every principle of our republican form of government will be

repudiated so far as its immunities and guaranties apply to individual liberty or the rights of the minority in religious matters.

Let us make the most of our Constitutional guaranties and privileges while we have an opportunity to enlighten the people and give the world the third angel's message in all its phases and in all its significance. Let us save all we can before our voices are stifled and our presses muzzled. Everything is tending toward the day of doom and the final culmination of all things. If we are faithful, we shall realize the consummation of the Christian's hope. C. S. LONGACRE.

Home Missionary Department

B. M. GRAHAM
F. W. PAAP

General Secretary
N. Am. Div. Secretary

The Home of the "Signs"

It was a great pleasure to the writer to step into the Pacific Press Publishing Association headquarters, and behold such a pleasing sight as was witnessed on March 8 at the banquet given to about three hundred of the constituency.

Long tables were spread with viands such as only California can supply, and while the orchestra played, the keen appetites of all were abundantly satisfied. Appropriate speeches were given by the leading brethren, and all uttered expressions of thankfulness and gratitude.

The past year has been one of great activity in this center, from which light is radiating to all parts of the world. The *Signs* weekly contributed something to the large profits for the year's operations. I am sure all our people will be rejoiced to read the annual report of the Pacific Press Publishing Association, and to learn that the large bulk of the earnings is being used to further this great cause in both the home and the foreign lands.

It was voted to make the *Signs* weekly a great factor in our home missionary campaign, and to encourage our people to subscribe for and handle at least two copies a member at the same prices as last year: \$1.20 for two copies for six months, \$2.40 for one year. The *Signs* is a soul-winning agency, and now is the time to use it with telling effect. Let everybody rally to the call for service, and use the *Signs* weekly as a powerful agency in the winning of at least one soul each for Christ. The *Signs* is appreciated wherever it goes. Do not fail to handle at least two copies.

F. W. PAAP.

The Home Missionary Campaign in the Pacific Union Conference

WHEN the publishing and home missionary convention, held at Mountain View, closed, Elder Paap and Brother Ernest Lloyd laid plans for an aggressive campaign throughout the Pacific Union Conference. One feature of the plan was a missionary rally in every large church.

They have had some excellent meet-

ings in Loma Linda and the towns near there. The attendance has been large, and the interest keen. The clubs of the weekly *Signs* have been increased by one hundred and fifty copies, which brings them to about the desired average of two copies a member.

They are planning to make April 17 a Temperance *Youth's Instructor* day for that union. Now that so much attention is being given to the drink question by the nations engaged in the war, we have an excellent selling point for our temperance paper. If drink makes men inefficient soldiers and manufacturers of war supplies, it makes them inefficient in every other business, trade, and occupation. Therefore it is to the interest of every one to abolish it.

The time has come when the special weekly *Signs* clubs are expiring; so now is the time for you to renew if you have not done so. The work is not finished yet, you know. There are souls around you looking for light, and the more literature you can distribute the more likely you are to reach them. The weekly *Signs* is full of the message, and will bring results.

"Every branch in me that beareth not fruit he taketh away: . . . He that abideth in me, and I in him, the same bringeth forth much fruit." John 15: 2-5. Bearing fruit is the evidence of an abiding in Christ. If we are not fruit bearers, we are nothing as far as the church of Christ is concerned, for this is evidence that we are not abiding in him. Real love for Jesus must flow out in soul-saving efforts.

E. M. GRAHAM.

Educational Department

J. L. SHAW
F. GRIGGS,
W. E. HOWELL

General Secretary
N. Am. Div. Secretary
N. Am. Div. Asst. Secretary

Practical Benefits From the Ministerial Reading Course

It is gratifying to note the benefits being received by members who are faithfully pursuing the Ministerial Reading Course. A letter just received from Elder E. R. Potter, of British Columbia, is a fair sample of many that are coming in from day to day, testifying to the practical value of thorough and systematic reading. He says:—

"It gives me pleasure to report that I have just completed reading the three books included in the 1914 Ministerial Reading Course. In reading the first book, 'Preparing to Preach,' I was captivated from the first, and read it through very carefully, marking the important points and lessons, all the time thinking to myself that there will be parts of the book which will not interest me so much and which I can read faster. But I never found the place where I could read 'on the run,' but was compelled to 'take notice' of every chapter and page. The help I received from the reading of this book exceeds my pretty-well-enlarged expectation as to means, manner, and methods."

"I read 'The Monuments and the Old Testament' next, and found it to cover the ground of that subject more thoroughly than anything I had read before.

I appreciate the book very much as a reference book to use in my work in dealing with doubts and doubters.

"The last book read was the book I had read many parts of before, but now I can say I appreciate 'The Acts of the Apostles' as I had scarcely dreamed that I should. To me it seems providential that I was directed to read this book just at this time. In my work here in Vernon I have tried to sow the seeds of truth, and have been more than ever impressed that we have a chain of truth which overthrows all opposition from the standpoint of argument and facts. I have seen persons one after another acknowledge that we are right in doctrine, but fail to make the decision and act upon it. In reading this book I have discovered a message God has for me. The instruction concerning the 'daily baptism of the Spirit,' found on pages 50 and 362 and 363, is of such importance that all else sinks into insignificance compared to it.

"I have witnessed in the last few days the working of this Spirit in a marked manner. Persons for whom I have labored and prayed for months have been impressed by the Spirit of God to take their stand on the side of truth. The message of this book to me is, Press on with increasing zeal to present the clear-cut principles and arguments of the message, but far more than ever keep in mind that daily and hourly conscious communion with God is required to enable the Spirit of God to use your efforts in winning souls for him; for the statement is made, 'Communion with God will impart to the minister's efforts a power greater than the influence of his preaching.'—Page 362.

"I need not tell you that I have enjoyed the part I have had in the Ministerial Reading Course. I shall order the books for the 1915 course in a few days."

Finish the Course for 1914

We hope that all those who are still back on the course for 1914 will persevere till they finish it. It will bless them and encourage others.

Register for 1915

Registrations for 1915 continue to come in, as also most gratifying reports on the first book. Our reading schedule for the year is as follows:—

"Medical Science of Today," January to March.

"The Minister as Shepherd," April to May.

The new "Gospel Workers," June to August.

"History of the Ancient World," September to December.

Christian Education magazine, all the year.

The way is still open for registrations.

W. E. HOWELL.

News and Miscellany

Notes and clippings from the daily and weekly press

—According to statistics which have been compiled, 85,000 babies have been born in Belgium since the start of the war, and these births have been under conditions which have caused a frightful mortality to mothers and offspring.

—At least seventy lives are believed to have been lost at sea in the storm that swept the Atlantic coast April 3. It is probable that full reports will add to the death list.

—Shrinkage in the net income of the Pennsylvania Railroad Company for 1914 as compared with 1913 amounted to \$7,830,067. Unfavorable commercial and financial conditions accentuated by the war in Europe are the chief reasons assigned for the decline.

—Switzerland has a new president, Giuseppe Motta. There are three notable things about his accession to the presidency: he is the first Italian-speaking citizen and the first Roman Catholic who has held the office of president; he is also the youngest man who has ever held the office.

—The concentration of picked troops around the Chinese capital has been practically completed. A hundred thousand men with artillery reserves are now distributed along the railways, and the roads to Peking are completely barred. It is reported that Japan has occupied strategic positions at Mukden and Tsinan.

—On May 1, 1915, a party of fifty leading Chinese merchants, bankers, and officers are expected to arrive in San Francisco, Cal. They come to America to study our financial and political life. Their tour of this country will mean an 11,000-mile trip occupying seventy days and including every part of the United States.

—The State of Vermont has taken from the Carrara district, Italy, the honor of being the world's greatest marble-producing field. The vein of marble in Vermont is fifty-seven miles long and from 1,650 to 2,200 feet in width. The grade of marble is equal to earth's finest. Great quantities are being taken from the vein.

—A telegraph machine which is worked like a typewriter at the sending end and the message from which comes out on a printed sheet at the receiving end, has been installed in the offices of the Associated Press and the New York morning newspapers. The efficiency of the new machine is considered to be fifty per cent greater than the mere man-operator.

—The siege of Przemyśl was the longest in modern warfare. It began on Sept. 2, 1914, on the very day that the Russians defeated the Austrians before Lemberg, and with few intervals of rest, continued for 201 days—or for 100 days longer than the siege of Port Arthur in 1904; 71 days longer than the siege of Paris in 1870-71, and 51 days longer than the siege of Adrianople in 1912-13.

—Perhaps no other section of the world has felt so keenly the devastating effects of the European war on business as have the nations of South America. Customs revenues have fallen off two thirds, the personnel of governments has been reduced, salaries cut down, public works stopped, and other forms of retrenchment adopted. These facts have drawn South American governments to the United States as never before, and indicate that the Pan-American Financial Conference, which President Wilson has called for Washington on May 24, will prove a historic assembly for the nations of the Western Hemisphere.

— The world's largest typewriter, an Underwood, is on exhibition at the Panama-Pacific Exposition, San Francisco, Cal. It is 1,728 times larger than the standard machine. It looks much more like a great organ than like the ordinary typewriter. The letters are three inches high and space two inches. The machine is twenty-one feet wide and fifteen feet high and weighs fourteen tons. Two years were required for its construction at a cost of \$100,000.

— According to the statistics made public by the state department of mines, more than 1,000 miners lost their lives in the mines of Pennsylvania in 1914. Six hundred men and boys were killed in the anthracite mines, and 413 in the bituminous region. This loss of life, heavy and sad as it is, is a decrease of 108 over the year 1913. The total production of coal in the State of Pennsylvania for the year was 237,251,835 tons. The number of persons employed in and about the mines last year was 376,831.

— The total net revenue of all steam railroads of the United States with operating revenues of more than \$100,000 for the fiscal year ended June 30, 1914, was given at \$845,216,654, in a report made public last week by the Interstate Commerce Commission. Operating revenues for the same period were \$3,047,019,908, and operating expenses \$2,200,313,159, with a net deficit from outside operations of \$1,490,095. The net corporate income was given at \$347,206,000. Operating revenues for the same period in 1913 were \$3,125,125,798, with operating expenses of \$2,169,968,924.

— The Women's Council of St. Louis, Mo., composed of fifty-four organizations and clubs, will erect an office building in the down-town district from which men will be barred as tenants and employees. Women will run the elevators and officiate as window cleaners and janitors. If the announcement is accurate, they will also look after the boilers and the machinery in the cellar. The architect will be a woman, but the actual builders presumably will be men, since the feminine invasion has not yet extended to the occupations of steel frame erector, riveter, bricklayer, and carpenter. Excavating also is man's work, and the materials must be purchased from masculine firms. But the intention seems to be to construct, so far as possible, a monument to the new feminism.

— The brotherhood societies of London, of which there are 300, with a total membership of 66,000, have started a novel patriotic campaign, for which Lord Kitchener has supplied the watchword. Strictly following the lead of the field marshal secretary of war, the brotherhood council of war has drawn up the following pledge: "In order that I may be of the greatest service to my country at this time of national peril, I promise until the end of the war to abstain from all intoxicants, and to encourage others to do the same." It is pointed out that while the nation raised \$15,000,000 in eight weeks for a relief fund, \$17,500,000 is spent on drink in less than eight days. Every week brewers and distillers use up 73,000,000 pounds of grain, 3,000,000 pounds of rice or maize, and 9,500,000 pounds of sugar or sugar equivalent.

— King George of England has added his plea to that of the shipowners, and, in some cases, that of the laborers themselves, that some vigorous measures be adopted to cope with the question of drunkenness, which, it is urged, is having the effect of delaying the delivery of munitions of war. The king has volunteered, if it is considered advisable, personally to give up the use of all alcoholic liquors and to issue an order against their use in the royal household.

— President Wilson and former-President Taft were the central figures at the laying of the corner stone of an \$800,000 marble home for the American Red Cross at Washington on March 27. The building will be erected as a memorial to the heroic women of the Civil War. The President did not deliver an address, but personally supervised the laying of the corner stone. The building is to be completed by April, 1916. Congress appropriated \$400,000 for it, and the additional \$400,000 was raised by private subscriptions.

— Fred E. Woodward, of Washington, D. C., contributes to the current number of the *Scientific American* an interesting chart showing the number of books published last year in the United States and England, classified according to subjects. Fiction and religion occupied the leading place, but Mr. Woodward points out that the demand for fiction has been falling off in recent years. The grand total for the year 1914 was 12,010, just 220 less than the total for the year 1913. Of this number 10,175 were actually new books and 1,835 were new editions. American authors contributed 8,563 of this total, and foreign authors, mostly English, the remainder.

— Foodstuffs are now being shipped to Germany by parcel post. By way of the Chicago post office over 1,000 packages containing edibles of all sorts have been sent in the past two weeks to Germany and Austria. The shipments are being sent by individuals here to individuals over there. The packages are said to contain tea, coffee, sugar, flour, and, in fact, about every kind of foodstuff except meats and sausage, and they are nearly all up to the legal limit of eleven pounds. They go by way of Amsterdam on the Holland-American line. There is no duty paid in the United States on such shipments. There is no violation of the neutrality laws in this, inasmuch as the goods are not sent to any administration or to the field of battle, but from individuals to individuals.

— At the Mexican Peace Conference held some weeks ago a permanent peace committee was appointed. The committee has proposed as a peace plan for Mexico, a form of commission government to have supreme power in Mexico until elections can be held and a constitutional president inaugurated. To secure the support of all factions this peace plan provides that the three supreme commissioners be selected by a board of directors, composed of representatives of each recognized party. The commission is "to have extraordinary facilities without other limit than the salvation of independence and national integrity, and is to be responsible to congress for its acts." The plan also provides for agrarian reforms which have been a central feature of every revolution in Mexico.

— The death of Nathan Mayer Rothschild, first Baron Rothschild, head of the British branch of the great banking firm, occurred at his London residence on March 31.

— Ohio wants a larger yield of farm products. So she induced about 1,300 of her farmers to attend classes in the State university in Columbus to help them bring about these results. President Thompson, of the university, prepared a program especially adapted to the farmers. He says that a few days spent in the classroom will mean more corn for Ohio. Among those in attendance was a man eighty years of age, who took every lecture on the program. In order to bring so large a number of agriculturists together, extensive advertising was carried on throughout the State, billboards, newspapers, and magazines being used to draw attention to what was called Farmers' Week. The only requisite for a seat in the lecture rooms and a place in the laboratories was the payment of a nominal fee. The experiment has proved successful.

— No longer will U. S. fleet commanders in foreign waters, with superior naval strength, be placed in the embarrassing position of being unable to take supreme command of a united force, owing to the presence of an admiral or vice admiral of some other navy. By passing a law creating the grade of admiral, Congress has made it possible for the navy to receive at all times the recognition it deserves — an act of especial importance just now, with the complicated international situation. President Wilson, acting under the provisions of this new law, designated as admirals, last week, Rear Admirals Fletcher, Howard, and Cowles, commanders in chief respectively of the Atlantic, Pacific, and Asiatic fleets, who rank in the above order also as to seniority. Aside from Admiral Dewey, the hero of Manila, who as "admiral of the navy" enjoys a unique rank in naval history, no other American naval officers have been privileged to hold the rank of admiral except Farragut from 1866 to 1870, and Porter from 1870 to 1891. Three vice admirals are also to be appointed under the provisions of the new law.

NOTICES AND APPOINTMENTS

Camp Meetings

CENTRAL UNION CONFERENCE

Wyoming	June 8-15
Colorado, Boulder	June 17-27
West Colorado, Grand Junction	June 28 to July 5
Missouri	Aug. 5-15
Nebraska	Aug. 19-29
Kansas	Sept. 2-12

COLUMBIA UNION CONFERENCE

West Pennsylvania	June 10-20
Eastern Pennsylvania	June 17-27
Chesapeake, Hamilton Avenue Groves, Baltimore, Md.	June 24 to July 4
New Jersey	June 24 to July 4
Virginia	Aug. 5-15
Ohio	Aug. 19-29
West Virginia	Aug. 26 to Sept. 5

NORTHERN UNION CONFERENCE

Iowa, Waterloo	May 27 to June 6
Minnesota, Anoka	June 3-13
South Dakota	June 10-20
North Dakota, Jamestown	June 17-27

Publications Wanted

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

Fred M. Cock, R. F. D. 1, Box 49, Harrison, Ark.

Mrs. W. C. Mantley, 921 Eighth St., E., Fairbury, Nebr.

Lisbon Myers, Marengo, Iowa. All denominational papers except REVIEW.

F. W. Swan, 308 Lewis St., Frankfort, Ky. *Signs, Instructor*, and tracts, pamphlets, and magazines.

Mrs. N. L. Huling, Bartlesville, Okla. Continuous supply of *Signs* (weekly and monthly), *Watchman, Instructor, Protestant Magazine*, and tracts.

For Sale for Missionary Purposes

ONE store house 30 x 80 ft., Graysville, Tenn., one-half block from post office and across the street from the Graysville Bank. Has good tables and shelving in the inside, is located on one acre of land. One of the best business buildings in the town. Besides store building, there are good barn, shed for coal and wood, shop, chicken house, good well, large scales, etc. Price, \$2,500.

Also eight and three-fourths acres, three blocks from Graysville post office, one block from the depot; two acres and an apple orchard, good land, lies level; good well; barn, 24 x 36 ft.; no dwelling. A splendid home place for some one desiring to locate in Graysville. Price for this piece of property and the above store building together, \$4,000.

A portion of the price of these properties has been pledged to missionary work. Address W. H. Branson, President Cumberland Conference, Graysville, Tenn.

Obituaries

SPECIAL NOTICE

In view of the constantly increasing demands made upon the columns of our general church paper by our rapidly growing work throughout the world, it will be necessary to limit obituary notices, in ordinary cases, hereafter to ten lines.

ELLIOTT.—Mattie Elliott was born in Cambridge, Md., Oct. 24, 1890, and died in Baltimore, Md., March 27, 1915. She accepted present truth in the summer of 1914, as a result of the tent effort held in Baltimore, and united with the Seventh-day Adventist Church. She was a faithful member, and fell asleep triumphant in the hope of soon meeting her Saviour. She is survived by her husband, two small children, a mother, and a sister.
GUSTAVUS P. RODGERS.

COOL.—Died in Hartland, Maine, March 28, 1915, Charles Cool, at the age of nearly ninety years. The deceased was a member of the Hartland church at the time of his death; and although for some time he had been unable to meet with the brethren and sisters in worship, yet his faith in the message remained firm, and we trust he will have a part in the first resurrection. He is survived by two sons and two daughters.

P. B. OSBORNE.

(Atlantic Union Gleaner please copy)

PETTIT.—J. C. Pettit was born in Allegheny, Pa., Oct. 16, 1839, and died in Alliance, Ohio, in March, 1915. He was a member of Company C, One Hundred and Forty-ninth Pennsylvania Volunteer Infantry, during the Civil War. During the last years of his life Brother Pettit was a great sufferer, but his courage and trust in God never faltered. He was a member of the Seventh-day Adventist Church in Alliance. His companion, one daughter, one brother, and one sister survive.

W. J. VENEN.

WILLIAMS.—Enos E. Williams died March 27, 1915, in Locust Point, Ohio, aged 81 years. He was a pioneer in the State. By request the writer conducted the funeral service. Brother Williams is survived by a wife, a daughter, and a son.
D. E. LINDSEY.

ASHLEY.—Philip George Ashley was born in Worton, Md., Aug. 9, 1835, and died at his home, in Rock Hall, Md., March 22, 1915. He was married to Mary C. Ayres in 1863, and to this union five children were born. The wife, two sons, and two daughters are left to mourn.
S. T. SHADEL.

SALTER.—Mrs. M. E. Salter was born in Indiana, Sept. 1, 1839, and died at her home, in Fresno, Cal., March 11, 1915. She accepted the third angel's message many years ago, and was a faithful member of the Seventh-day Adventist Church at the time of her death. She is survived by her husband, one daughter, and a son.
N. P. NEILSEN.

GOODRICH.—Died in Auburn, Maine, March 24, 1915, Mrs. Phebe C. Goodrich, widow of the late Elder J. B. Goodrich, aged 69 years and 20 days. She accepted present truth more than thirty-five years ago, and we feel confident that she rests in hope. Interment took place in Dyer Brook. One nephew, three nieces, and other relatives are left to mourn.

P. B. OSBORNE.

(Atlantic Union Gleaner please copy)

CHAPMAN.—William Wallace Chapman was born in Minnesota, Nov. 10, 1869, and died March 19, 1915, in Upland, Cal. He was a resident of California for twenty years, and for some time practiced dentistry in Ontario, Cal. Brother Chapman was beloved by all who knew him. As the end drew near, the Lord gave him a special blessing, and his was indeed a triumphant death.

CLARENCE SANTEE.

O'REILLY.—Maria L. Fell was born in Canada, near Niagara Falls, Oct. 23, 1835, and died at her home, near Onaway, Mich., March 28, 1915. Dec. 5, 1855, she was united in marriage with A. C. O'Reilly. In 1863 they moved to Michigan, and two years later heard and accepted present truth. Sister O'Reilly was a consistent Christian, and her faith was strong. She is survived by her aged husband, one son, and five daughters.

J. J. IRWIN.

FOGLE.—Michael W. Fogle was born in Frederick County, Maryland, Dec. 17, 1850, and died at his home, in Frederick, Md., March 19, 1915. His wife, three sons, three daughters, four sisters, and a host of relatives and friends are left to mourn. Although a great sufferer, our brother was patient and cheerful, and in him the church loses one of its most earnest members. He united with the company at Frederick as a charter member Nov. 15, 1913.

S. T. SHADEL.

BELTZ.—George C. Beltz passed away March 7, 1915, aged 89 years, 11 months, and 4 days, at the home of his son in Medford, Oregon. Brother Beltz was born in Russia in 1825, and in 1844 was married to Miss Mary Wagner. To this union seven children were born, four of whom, with their mother, have been laid to rest. In 1899 Mr. Beltz was united in marriage with Mrs. Mary Henegart, who is living. He united with the Seventh-day Adventist Church in 1844, while living in the State of Kansas, and was a member of that church until his death.

T. L. THUEMLER.

LINK.—Benjamin Franklin Link was born in Kinderhook, Columbia Co., N. Y., March 11, 1842, and died in Aberdeen, S. Dak., Nov. 22, 1914. He was married to Miss Estella Maria Farnham March 10, 1892. They made their home in Lyon County, Minnesota. Five children were born to them. Later the family moved to Marshall, Minn., and then to Aberdeen, S. Dak. In 1895 Brother Link embraced present truth, and at the time of his death was leader of the church where he held his membership. The funeral service was conducted by Elder C. L. Emmerson.

N. A. B.

BISEL.—Clement L. Bisel died at his home, near Bellville, Ohio, March 19, 1915, aged 50 years, 6 months, and 20 days. In 1888 he was united in marriage with Miss Elizabeth Burkholder, who, with three of their six children, is left to mourn. The aged father of the deceased also is living.
E. K. SLADE.

BAILEY.—Ellen Bailey fell asleep in Jesus at her home, in Pittsburgh, Pa., March 21, 1915, aged 81 years, 8 months, and 12 days. She accepted present truth about four years ago, and remained happy in the hope of a soon-coming Saviour until called by death. Funeral services were conducted by Elder R. H. Robbins and the writer.

JOHN P. GAEDE.

ANDERSON.—Laura Anderson was born in Lawrence County, Indiana, April 20, 1899, and died at her home, in Indianapolis, March 20, 1915. She attended the services in the Seventh-day Adventist Church and accepted all points of faith, but because of failing health was not able to be baptized. She is survived by her parents, three brothers, and five sisters.
H. M. KELLEY.

PETERSON.—Andrew P. Peterson died at his home, in Hawarden, Iowa, Dec. 10, 1914, aged 73 years. He was one of the pioneers of the third angel's message in South Dakota, having accepted present truth through the labors of Elder E. W. Farnsworth, in 1876. His death is mourned by his wife, formerly Mary Rasmussen, and four daughters. Words of comfort and consolation were spoken by the writer.

P. T. MAGAN.

DEAN.—Died in White Lake, Mich., March 18, 1915, Mrs. Alonzo D. Dean. Elizabeth House was born in Pleasant Valley, Mich. She was united in marriage with Alonzo D. Dean June 3, 1871. Their five children and two brothers are left to mourn. Sister Dean accepted present truth in 1882, and was faithful to the message until the close of her life. We feel confident that she sleeps in Jesus.

J. G. LAMSON.

CLARKE.—Lewis C. Clarke was born Feb. 28, 1845, near Sandusky, Ohio, and lived in that vicinity until sixteen years of age, when he enlisted as a soldier in the Civil War. At the close of the war he was married to Lollie Maria Peck. In 1898 present truth came to him, and he gladly accepted the third angel's message. He fell asleep in "the blessed hope" March 13, 1915, and we laid him away to await the call of the Life-giver.

F. A. WRIGHT.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day
Adventists

Terms: in Advance
One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

No extra postage is charged to countries within the
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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]



Our Besieged Cities

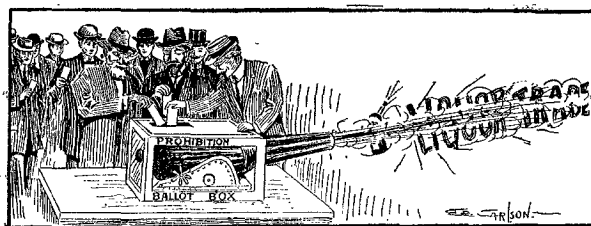
The Liquor Traffic has laid a perpetual siege to our cities and towns, and is bombarding them with "Bottle-guns," which inflict more death and general destruction than the large siege guns of a modern army.

The ammunition used in the "Bottle-guns" is DEVASTATION, fired without detonation, at an annual national cost of \$2,700,000,000, and produces *crime, outrage, arson, poverty, pauperism, vice, murder, waste, widows, orphans, broken hearts, riots, divorces, insanity, ruined homes, want,*

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WASHINGTON, D. C., APRIL 15, 1915

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ELDER W. A. SPICER writes from Cape Town, March 4, that he had a pleasant and safe voyage from England to the Cape. He was to leave there in a day or so to visit missions in Basutoland, Maranatha, and Spion Kop, prior to the union conference session at Durban.

C. L. BUTTERFIELD writes that seven students will be graduated this month at our school in Soonan, Korea. All will go directly into the work of giving the third angel's message in that field. He also mentions their annual meeting, appointed for Soonan, April 6-13, at which Brethren Daniells and Porter will be present.

THE article in this number from Sister E. G. White is a message which she dictated from her sick bed, and will be read with interest by all, particularly our young people. A letter from Elder W. C. White, written April 2, states that his mother has not been so well of late, and he feels that she is growing weaker. Her courage in God remains firm and steadfast, and she patiently awaits all that the future may have in store for her. Let us continue to pray that God may remember his aged servant, and give to her in her weakness the assurances of his grace.

ELDER I. H. EVANS writes of the excellent medical convention which was held in Loma Linda, Cal. He says, "I think it was the best medical council we have ever held." A report of this meeting will appear in an early number of the REVIEW. Writing of the Boulder-Colorado Sanitarium, Brother Evans says: "I have never seen the sanitarium look any nicer outside and in than it does now. Everything looks well kept." Elders Evans and Knox, and nearly all the other brethren attending meetings in the West, returned to their offices last week.

"The World's Crisis"

I HAVE read carefully the book recently published by the Review and Herald Publishing Association, entitled "The World's Crisis," and I cannot speak too highly of its merits and the great good that I believe it is destined to accomplish at this epoch in our work.

I believe that no other book ever sent out by our publishing houses, containing the same number of pages, has been laden with such a concise and clear exposition of our faith and message as this book. It covers nearly the whole field in a nutshell, and is just the book for busy men in this busy age.

It deals with the living issues in which all the world is interested. All its statements are clear-cut, and facts and scriptures are presented to substantiate them. The great lines of prophecy giving a history of the nations, and the signs of Christ's coming, all focusing in this generation, should arrest the attention of every honest soul.

The scriptures cited pointing out the great Sabbath reform, the law of God, his eternal rule of right, the second coming of Christ and the setting up of his kingdom, the home of the redeemed, the destruction of sin and sinners, are so plain and pointed that they cannot be controverted. This book should be sold by the million. It is distinctively the message for this time.

W. J. STONE.

The Work in Russia

THE superintendent of our West Russian Mission field, writing under date of February 23, says:—

"Last Monday I received a telegram from Tiflis giving notice that the superintendent of the Trans-Caucasian Mission field had been banished to Siberia. This leaves another important conference without a leader. From other parts of the country we hear that our workers are followed by the police constantly. Not only are a number of our workers banished, but those allowed to remain are restricted in every possible way in carrying on missionary work. We have not had a general meeting for years, and should hardly know how to conduct one here. All we are able to do is to visit the churches without giving notice of our coming, going from one to another if we are permitted to do so. This makes the work very hard, but the Lord has stood by us, and we are confident that our people are praying for the progress of the truth of God in Russia.

"During the year 1914 we were able to take into the church 954 new members. This includes all Russia, with our small staff of workers. We are indeed grateful to our Heavenly Father for his wonderful love. We are not discouraged, for we see that our God is a mighty helper, and where the way is hardest he has more grace in store for us. But we are not satisfied with the past, and look for even greater blessings.

"The Lord will bring good out of this terrible war. I am sure some of the countries that have been practically closed to the message will receive more liberty after the war is over. God has a work on earth which will stand the storm, as did Noah's ark. It carried him over from the old world into the new. So the truth will be able to uphold us

when everything around us goes to destruction, and it will in the end land us in the kingdom of God. I am glad God bids us look up, knowing that our salvation draws nigh."

WE begin in this number of the REVIEW a series of articles by Elder W. A. Spicer. These articles will present in brief form the important doctrines held by Seventh-day Adventists. Many valuable facts and quotations will be presented. We believe that they will be read with interest.

ELDER J. W. HIRLINGER, president of the Virginia Conference, writes: "One of our new Sabbath keepers in Portsmouth, who lost his position on account of the truth, has been persuaded to canvass for 'The World's Crisis.' In the hour he sold thirty copies of the book, and in five hours eighty-two copies. Most of these were sold for cash. No one seems to have any trouble selling this little book. The Portsmouth church has ordered six hundred copies, and our members hope to dispose of even more."

In a recent letter from Elder L. R. Conradi, he mentions having attended twenty general meetings since January 6, a report of which he hoped to forward to the Mission Board. This report will soon appear in the REVIEW. Not only the war, but the banishment of our workers to Siberia by the Russian government, is making heavy inroads upon our laborers in that division of the field. Elder A. Osol, in charge of the Trans-Caucasian field, is the last worker known to have been banished.

LAST year the Publishing Department sent out a request to church elders and leaders, to ascertain how many of the believers had been brought into the truth by reading our literature. Those who have responded up to April 1, reported as follows: by reading books, 755; periodicals, 394; tracts, 399. Total, 1,548. Those mentioning having obtained the light by the direct result of colporteurs (canvassers), 273. This is truly a very encouraging report, and should stimulate all to activity in missionary work, especially the circulation of our truth-filled literature.

In Atchin, New Hebrides, Brother and Sister C. H. Parker have been laboring the past three years among savages and cannibals. These people have taken the prohibition question into their own hands very effectively. The grog man visited the island some time ago, and as a natural result the natives laid around in the brush or filled the air with hideous yells during the following night, so much so that Brother and Sister Parker could not sleep. They spent the time in prayer. The next Sunday, Brother Parker called the natives to a meeting, and told them all about grog, what it would do for them, etc., and that they had the power to prevent liquor coming onto the island. They decided to do so. The grog man has twice visited them since, using every artifice to get them to buy the stuff, but not a penny's worth did he sell. He now plies his nefarious traffic elsewhere.